

The Science of Sin

Part 4

“The Veil

&

Two Forms of Justice”

By

Tom Start, Dr. Glenn Kerr

and Friends

The Veil

In the final judgment we have seen that the punishment for sin is inherent within sin itself. We have also seen that God's justice afflicts no artificial penalties, and that the punishment actually fits the crime or sin. Jeremiah 2:19 and Galatians 6:7&8.

God's justice is free from all forms of arbitrariness. (That's what makes Him just.) Remember: the intrinsic nature of sin is such that it is as unchanging or immutable as the law of gravity, a kind of physics, a natural law which is non negotiable. Sin is death! This is the **JUSTICE OF REALITY**. Because of this reality, sin and life are mutually exclusive.

This would explain why Christ rather than an angel was sent to die at the hands of sin. Angels are created beings, but Christ is the Creator. His death, therefore, reveals what the death of an angel never could, namely, that even ...

The Veil

... creative power itself, at its very source and on its own behalf was powerless to circumvent the reality that sin is death. His punishment was inflicted by sin itself.

Question: How is it then, that these penalties can and have been averted for nearly 6,000 years defying the very laws of reality? There is only one way that this could take place. God would have to shield us from this reality, and He does so through the veil. But to deny the justice of reality, which is death, presents God with some interesting dilemmas and liabilities. But before we reveal the dilemmas and liabilities, we need to discuss **another dimension** of divine mercy, justice and fairness. This dimension is, in certain respects, **opposed** to what I have called ...

The Veil

... the justice of reality. This I will call, the **JUSTICE OF EXTENUATION**.

Extenuate, means to qualify or lessen one's guilt because of the circumstances under which the offense was committed. A person, who, for want of opportunity, has not attained perfection, ought not to be condemned.

For example, those who are just beginning the Christian walk have not as yet had the opportunity to develop the character that only time can produce.

The Veil

The process of sanctification is not instant, and the justice of extenuation **withholds** condemnation on this basis. This forms the doctrine of **substitution**. So Christ is substituting His life for ours, giving us a probationary time to reveal what our true desires are. Because of this, there is a certain degree of freedom from condemnation to be obtained through substitution. Ultimately, substitution cannot override the justice of reality **for those that abuse it.**

But for now, God does forgive and accept the sinner by this means.

The Veil

We know that by substitution, the just penalty for sin is removed from the sinner, and placed upon Christ. This gave us a stay of execution.

Question: But what is the penalty that Christ endured in our stead?

Answer: It is the **wrath of God**.

Question: But what is the wrath of God?

Answer: On the Cross it is shown to be a terrible realization of the enormity of sin, as perceived through the eyes of sin itself. **God is powerless to circumvent this reality.** The experience of God's punishment is thus the experience of realization (reality).

Example: Isaiah 6:1-6 tells us that Isaiah caught just a glimpse of the throne of God. The immediate result was that he realized his wretchedness and confessed ...

The Veil

... that he was a man of unclean lips. Thus, the experience of God's punishment is the experience of realization. Wrath comes as a form of awareness. The awareness of the horror and depth of sin, an awareness that sin itself enforces with fearful terror. This was the punishment for our sins that Christ endured.

If, then, by His sacrifice, we are spared from this punishment, we are also thereby spared from a full realization of the enormity and horror of our sins.

This dimension of reality is, to a great degree, hid from us by the veil.

The Veil

What sense of the enormity of sin the sinner does perceive is shown him largely vicariously. He sees what sin did to Christ. He sees Christ's sufferings, but largely from the outside. He does not to any great degree feel them himself, for he himself does not receive a full first-hand revelation of the evil of his sin. Thus, what he sees of Christ's sufferings, he cannot fully understand.

The Veil

Dilemmas and Liabilities:

Dilemma #1: In being shielded from God's love and wrath, the sinner is thereby shielded from a full realization of the **truth** that reveals the **evil of sin**.

Note: Growing in the understanding of truth as it is in Christ, one becomes aware of the sinfulness of sin.

Remember Isaiah 6.

The punishment that is diverted from the sinner, is in fact this very awareness. This is why, in connection with substitution, there is much said concerning Christ's role as a shield, as a covering, indeed, as a Veil, shielding the sinner from the glory of God.

Hebrews 10:20 says, "By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh."

The Veil

Note: The veil that God Himself has placed does not extend so high that all light from the Most Holy Place is cut off from us. And were we faithful to such light as does reach us, we would gladly welcome the full revelation when it comes.

But unfortunately, the veil of God we treasure more than the Glory of God. We wrap ourselves more in His veil than in His truth. Thus, what has been hidden we deny.

To be shielded from glory is to be shielded from light, which in turn means, to be shielded from truth, from a certain awareness and realization. And this means to be left in partial darkness and ignorance.

The Veil

This is one of the dilemmas that God is faced with, as well as man. This shielding gives the sinner a false sense of security, which leaves him in a precarious situation. This is the best that God can do for us at this moment. But by means of the veil, punishment and condemnation are diverted from the sinner (for a time).

Dilemma #2. And to that extent the fundamental deception of all sin goes unexposed, the deception, “**YE SHALL NOT SURELY DIE.**” This shielding leaves sinners with a false perception. That perception being that sin and life are NOT mutually exclusive, at least for the time, leading many to presumption. “It leads people to transgress God’s law, believing that God’s great love would somehow save them from the consequence of their sin.” Desire of Ages 126.

The Veil

Dilemma #3. This presents God with yet another dilemma.

Question: How can He expose this deception when there is a veil?

Answer: To some, it would seem that God is trying to save us in our sins rather than from our sins. Thus it is the purpose of Divine Justice to expose this deception by lifting the Veil. For now it is giving us a probationary time. In a sense, the veil is being lifted as God's love is revealed in us.

The Veil

Because sin is death by definition, and because no amount of atonement can alter this fact, the justice of extenuation (substitutionary atonement) cannot ultimately override the justice of reality for the abusers (wicked).

Yet, the two forms of justice stand in potential opposition of each other. For imperfect believers the justice of extenuation decrees life and freedom from condemnation, while the justice of reality decrees condemnation and death.

DA p.762. Since the cross “Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father’s Law.” (Substitution is one form of God’s mercy). Refer to “Two Forms of Justice” chart.

The Veil

But for those who have begun on the path, it is the justice of extenuation (or substitutionary atonement) that prevails.

The one form of justice thus partially blinds the sinner to the other, partially defeating one purpose of the cross, namely, to reveal the justice of reality.

We don't know to any great degree how horrible **SIN** really is, because of the veil.

Yet we know that for thousands of years, ever since Eden, God, through substitution, has accepted His people within their imperfections.

The Veil

- **Question:** If God in the past could save His people short of their perfection, why could He not save them to the very end?
- **Question:** Why need the last generation reach a higher attainment than did its fathers?
- **Question:** Why the need for total purification when it was not essential before?
- **Question:** What gives God the legal right to resurrect the dead short of their perfection?
- **Question:** What proof do we have that sin will not rise the second time?

The Veil

Christ's Object Lessons p.69 – says, “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, **then** He will come to claim them as His own.

But the questions remain the same, WHY?

The Veil

Answer #1: One simple and certainly true answer is that previous generations never had to face the final crisis on earth without an intercessor.

Question: What does it mean to stand without an intercessor?

Answer: The work of the Holy Spirit imparting Christ's character to you has come to an end.

Answer: Christ steps out from between man and the Father, in other words, substitution has ceased, the veil is removed.

Without the veil, we would become suicidal in a very short time. Our sins would rise up, our own guilt would crush us.

Mount of Blessings p. 116. "We should not try to lessen our guilt by excusing sin. We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us."

The Veil

Answer #2: Our second reason is, sin, unlike a physical disease or defect, is at all times and in all forms a matter of will. It is something that exists by choice. Since this disposition to yield to temptation is a matter of free choice, then perfection through miraculous recreation runs the risk of violating one's freedom of choice.

The only way, then that God can miraculously perfect an imperfect person without violating his freedom is through the assumption that that person would have freely chosen such perfection had the opportunity offered itself. This is precisely what God is doing for the dead in Christ.

The Veil

Answer #2 (con't) - Hebrews 11:40 states, “God having provided some better thing for us (living), that they (dead) **WITHOUT US** (living – 144,000) should not be made perfect.” This verse indicates that God is making the dead perfect on the assumption that had time and opportunity been afforded to the faithful dead, they would have gone on to surrender completely and entirely, their wills to Christ, enabling Him to do of His good will and pleasure in them making an end to sin in each of their lives. And remember, for God to recreate on that assumption, that assumption must obviously be proven true. The 144,000 will vindicate that assumption ...

The Veil

Answer #2 (con't) –

Illustration: The physical teaches the spiritual. So in the illustration of a corn field, and you came to buy corn early in the harvest, you would taste the firstfruits of that harvest, and on the basis of that perfect taste, you would purchase the entire field. God is purchasing the entire field (dead in Christ) on the assumption that they would have eventually gone on to be like the first fruits. The 144,000 are the first fruit, vindicating God's method of saving the dead, giving God the legal right to resurrect anyone whose record reveals their willingness to overcome. Of course, this assumption is predicated on the fact that the 144,000 will materialize.

The Veil

Answer #2 (con't) –

The reason God can make the dead perfect or finish the work He started is because of the living saints who by their willingness to surrender their wills completely and entirely to God, enabled God to make an end of sin in their life. Christ needs His bride to validate His method of saving the dead, on the assumption that they would have allowed Christ to achieve the same victory in their life.

The Veil

Answer #3 – Perfection through physical recreation without a perfect last generation poses yet another hazard, one quite distinct from that of violating freedom. If through physical recreation, we can be assured that the evils of sin will be miraculously averted even apart from full personal victory, then the enormity of sin becomes a moot issue. We would say, “so what, God has a miracle coming that will counteract all that.” Obviously, to say, “so what” about the evil of sin is to belittle its enormity, even if this enormity is verbally acknowledged.

The Veil

Answer #3 (con't) – Physical recreation as a solution to sin inescapably minimizes the evil of sin, and to minimize the enormity of sin is to make its power absolutely unbreakable. (He can do it for the dead, but not for those living among the last generation).

If then, the last generation, as never before, is to be convicted of the enormity of sin, the last generation, as never before, must be denied the option of perfection through the miracle of physical recreation.

If the last generation were able to be miraculously recreated into a sinless state, they would not have been over comers, thus running the risk that sin would rise again.

The Veil

Answer #4 – The fourth reason and perhaps the most obvious one has to do with Satan’s accusation that man cannot keep the law of God. If God is not able to achieve this by man’s willingness to surrender, then Satan’s accusation is true and he wins the controversy.

In other words, unless the gospel accomplishes what it was intended to do, **no one!** Would be saved. And if God is going to finish the sanctification of the dead based on what the 144,000 achieve through Christ’s victory, then God needs this group to silence Satan’s accusations. **SATAN FAILED THE FIRST TIME AT THE CROSS, HE WANTS TO MAKE SURE HE DOESN’T FAIL AGAIN WITH US.**

The Veil

Question: But is man capable of overcoming as Christ overcame?

Answer: Hebrews affirms that Christ died not only as God, but also as man. Paul in this epistle goes out of his way to stress that this conflict occurred within the human domain, the domain of flesh and blood, the domain of weakness, of infirmity, of temptation.

This was the arena in which His struggle took place. His divinity accorded Him no advantage. “In all things it behooved Him to be made like His brethren.” This is how Hebrews would have us understand the cross.

The Veil

Seen in this light, the cross proves that this is a battle that man, as well as God, can win. The cross declares that man can engage the enemy in this worst of all conflicts, and so triumph over him as to be forever free from sin. The cross on which a man died, proves that it is possible.

Were this not the case, were the cross instead a display of a victory that no man could attain, then, to that extent, man would have to be saved in his sins and in the deception of sin.

If it is impossible to be saved from sin, then the plan of salvation, to that extent, would necessarily declare that it is possible to be saved **in** sin. To deny the possibility of victory is to affirm the possibility of salvation within ...

The Veil

... at least a measure of defeat. And to affirm this possibility is to affirm what the cross totally denies.

To affirm this possibility is to affirm that sin, of itself, does **not destroy**, that sin, at least to a degree, can be emasculated of its destructive power, and thus of its evil.

At best as we have seen, salvation through substitution and with imperfections inescapably incorporates certain liabilities.

Were the ultimate triumph of the saints impossible, these liabilities would be sufficient to destroy the viability of the entire plan of salvation.

The Veil

Without the final perfection of the saints, these liabilities would prove to the universe that Satan's accusations were correct, and that sin and life are not mutually exclusive, thus denying the true evils of sin and the true goodness of righteousness. Justice and truth would fall together.

Thus, if God has accepted people in their imperfections, it is necessary that at last He has a perfect people. Only in this way are the liabilities of substitution eradicated.

Remember the sinner is spared from condemnation because of substitution, he is veiled from the realization of the enormity of sin. The function of the Justice of Reality in revealing sins full enormity, is thus to a degree countered.

The Veil

The blood of substitution therefore defiles the sanctuary by denying reality for a time. In contrast, the little horn or Satan defiles by denying reality.

But for now, substitution plays an indispensable role in man's redemption. It permits God to give **hope** and **qualified victory** to those who, because of their sinfulness, would otherwise be destroyed by despair.

But still, as long as substitution continues, sparing the sinner from the full knowledge of the enormity of his sin, the final victory can never come.

The Veil

The last battle must therefore be that of the cross itself.

The experience of Christ upon His cross will then be the experience of the saints upon theirs. In other words, **THE CROSS OF CHRIST WAS A PROPHECY, THE CROSS OF THE SAINTS, WILL BE A FULFILLMENT TO THE PROPHECY.**

It was not through self-reliance that Christ overcame on Calvary. Much less will it be through self-reliance that the saints at last overcome.

Desire of Ages p.756 we read, “Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of woe. In those dreadful hours ...

The Veil

... He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of his Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By **faith** Christ was victor.

God calls upon us to accomplish the same victory through Christ.

Substitution then clearly stands in need of vindication. For without the final victory, this form of justice becomes ...

The Veil

... a fraud, and Christ's victory alone is not sufficient to settle the issues.

Note: Or the controversy would have ended 2,000 years ago!

The cross itself, then, must be vindicated. Will its prophecy come true? Its proofs and predictions must be proven true before it can vindicate the work of atonement of past centuries.

But until this happens, the entire system of extenuation has the potential of being the very lie that Satan would have it be. For Satan denies the possibility of perfection, and thereby claims, at least to a degree, that man must be saved **in** his sins rather than **from** them.

The Veil

He sees none of the new covenant in the old. For him, the veil is so high that no light from the Most Holy shines over it. He deliberately extends the veil so as to repudiate totally the light shining from the law and the gospel. Again we see the veil of God treasured more than the glory of God.

And as century after century passes with the saints and the church remaining imperfect, it indeed appears that Satan's accusations are true.

The Veil

Conclusion:

From all of this, it is evident how absolutely critical is a perfect last generation to the entire 6,000 year process of redemption. We find that substitutionary atonement in and of itself was never designed to save anyone apart from total victory.

Beautifully, that God is willing to entrust us with helping Him to vindicate a plan that was so masterly contrived, is beyond our comprehension. He will do so through the very people whom Satan deems unworthy.

The Veil

Conclusion: (con't)

We have much to be thankful for, because of the veil.

It gives us a probationary time, a time to reveal our true desires but for the abusers a stay of execution, at least for a while.

Ultimately the veil will be lifted. But for now it buys us time, precious time, to reveal our true intentions to God and the Universe.

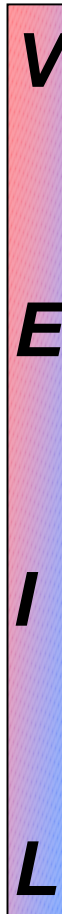
Let us not abuse this special time God has given us.

Two Forms of Justice

The one form of ***justice*** denies the other.

HOLY PLACE

- Justice of Extenuation (**Substitution**)
- The one decrees life and freedom.
- Since sanctification is not instant, God withholds condemnation on that basis.
- To the sinner it feels as though faith and sin somehow co-exist. (Sin & Life).
- Shadow of things to come.
- Not the very image.



MOST HOLY PLACE

- Justice of Reality (**Sin is Death**)
- While the other decrees condemnation and death.
- Substitution cannot override the Justice of Reality for the abusers!
- Faith and Sin are mutually exclusive. The two stand in opposition to each other. (Sinless Life)
- **Reality**

Substitution denies reality for a time, and is not the end means for salvation. (It is only the beginning).