

The Service of God III

1. **Heb 9:6**—During the daily service, the priests went always into the first apartment of the sanctuary accomplishing the service of God;
 - a. **Lev 4:27-31**—This service centered around the sin offerings and the continuous work of atonement by the priests for the confessed sins of the people to be forgiven;
 - b. This work of atonement by the priests in the first apartment of the sanctuary prefigured the work of atonement our Lord Jesus would be doing in the heavenly sanctuary for many centuries after His ascension;
 - i. **Heb 8:1-2**--we have such a high priest; set on the right hand of the throne of the majesty, a minister of the sanctuary which the Lord pitched and not man
 - ii. **Heb 9:12**--with His own precious blood, Jesus entered once into the holy place having obtained eternal redemption for us
 - iii. **Rom 8:34**--Christ is risen and is at the right hand of God making intercession for us
 - iv. **1 Tim 2:5**--one God, one mediator between God and man, the man Christ Jesus
 - c. The Christian experience of **righteousness by faith** which is the taking away of the sins of the believer and receiving the imputed righteousness of Christ is a benefit derived from the ministration of Christ in the heavenly sanctuary
 - i. **Eph 1:5-7**--**accepted** in the beloved; we have redemption through His blood; the forgiveness of sins
 - ii. **Col 1:28**--presented **perfect** in Christ Jesus
 - iii. **Col 2:10**--ye are **complete** in him
 - iv. **Rom 4:6-8**--blessed are they whose **iniquities are forgiven**, who **sins are covered**, blessed is the man to whom the Lord will **not impute sin**;
 - d. **Heb 12:22-24**--believers of all ages who receive the benefit of Christ's ministration in the first apartment are called "the **church of the firstborn**;" they are saved on account of their faith in Christ's work of mediation in the heavenly sanctuary;
 - i. **Just men made perfect through the blood of the sprinkling**---referring to believers who have been justified and accounted perfect in Christ (imputed righteousness of Christ) on account of His merits; the **blood of the sprinkling** is a reference to Christ's high priestly intercession which consists of presenting Himself as a continuous atoning Sacrifice before God;

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, **secured their pardon and acceptance with the Father. . .GC 421.**

The Service of God in the First Apartment: at Best an Incomplete Work

2. **QUESTION: Heb 9:7**--if the continuous ministrations and making atonement in the first apartment produced "**just men made perfect**," then why was there a need for another service in the second apartment of the sanctuary? Why was a change of ministrations still needed at the end of the year? Why did the high priest go alone in the second apartment at the end of the year to make another atonement (See **Lev 16:30**)?

ANSWER: the work in the first apartment was **INCOMPLETE**; the millions of "just men made perfect through the blood of the sprinkling," who died with their sins forgiven and were accounted righteous by faith in Christ, died with their sins still recorded in the books; they also brought their defective characters with them to the grave;

For eighteen centuries this work of ministrations continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, **secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record**. . . GC 421.

3. **QUESTIONS:**

- a. Also, why did the sins remain in the books, even though they were already forgiven? Why could they not be cancelled (blotted out) immediately?

ANSWER: The service of God in the first apartment (the daily service) was at best, **incomplete or partial**; the atonement made was only partial;

THE BLOOD OF THE SIN OFFERINGS

Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim **had not made full atonement for the sin**. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he **was not entirely released from the condemnation of the law**. PP 355-356.

THE BLOOD OF JESUS

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, **was not to cancel the sin**; it would stand on record in the sanctuary **until the final atonement**; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement. PP 357.

- b. **The blood of the victim had not made full atonement**; this is the reason why the service was incomplete;
- c. The atonement made was enough to forgive the sin but not enough "**to cancel the sin**;" so it "**stood on record in the sanctuary until the final atonement. . .it rested in the sanctuary until the Day of Atonement**;"

- d. When a sin is confessed, pardon is written across that sin, but the record of the sin is not canceled;
 - e. the atonement made "**only provided a means by which the sin was transferred to the sanctuary,**" but it was not enough to "**entirely release him from the condemnation of the Law;**"
4. **NOTE:** This presupposes that a **full and final atonement** will still have to be made sometime in the future;
 5. **NOTE FURTHER:** It also follows that when this full and final atonement is made, then the sins which remained in the books will be cancelled and the penitent believers will be released **entirely** from the condemnation of the Law;

Partial Versus Full Atonement

6. **QUESTION:** Why did the priests not make a full atonement in the first apartment during the Daily service? Could he not have done it? ("**. . .the blood of the victim had not made full atonement for sin,**" PP 355)? Did not Jesus make a full atonement at Calvary?

As the sin bearer, and priest and representative of man before God, He entered into the life of humanity, bearing our flesh and blood. The life is in the living, vital current of blood, which blood was given for the life of the world. **Christ made a full atonement,** giving His life as a ransom for us. . . **7BC 925.**

Christ's sacrifice in behalf of man was **full and complete.** The condition of the atonement had been fulfilled. **AA 29.**

- a. **Heb 9:12**--Did not Paul also say that Jesus **obtained eternal redemption** for us at Calvary?
ANSWER: Only a partial application of that full atonement could be made daily in behalf of the sinner; the full and final application had to wait until the Day of Atonement;
 - b. Jesus is able to make a full application of that eternal redemption obtained at Calvary even now, but He doesn't!
 - c. Sins can be blotted out even now, but they aren't!
 - d. Sins do not have to remain in the books until the final atonement, but they do!
7. The problem is not the One who provides the atonement but the sinner who confessed his sin;
 - a. **Lev 4:28**--The forgiveness formula states: "**if the sin that he hath committed come to his knowledge. . .**";
 - b. How much knowledge did the sinner who brought his sin offering have at that point, of the extent of his guilt and sinfulness of his action?
8. For Jesus to make a full and final application of the benefits of His atonement, one must fully realize the extent of his guilt and the sinfulness of his sins; **God only deals with sin and guilt, to the degree that they are acknowledged and confessed;**

- a. This is why Jesus told the Pharisees, "Because you say you have no sin, your sin remains in you; because you say you can see, your blindness remains;
- b. The truth is, the millions of faithful Christians in past ages who died, never fully realized the full extent of their sinfulness;
- c. Martin Luther ate pork all his life; he did not know that transgression of the physical laws constitute transgression of the moral Law;

Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. **COL 347.**

- d. Martin Luther and millions of others died not knowing that he they were breaking the Sabbath;
9. **IMPORTANT: We are far more guilty of sin than what we typically confess daily;** this is why the Faithful and True Witness says, "THOU KNOWEST NOT THAT THOU ART MISERABLE, WRETCHED, POOR, BLIND AND NAKED. . ."
- a. this unknown, concealed, hidden sinfulness of character is what Paul termed "errors of the people (**Heb 9:7**);
 - b. secret faults (**Ps 19:12**);
 - c. the mass of ice concealed beneath the water (in the iceberg analogy)
10. The full extent of the sinner's guilt and indebtedness to the Law of God is for the most part unknown and therefore not acknowledged during the entire span of life:
- a. **1 John 3:4**-- Sins of commission;
 - b. **James 4:17**--Sins of omission;
 - c. **5BC 1085**—the sins we would commit if we had the opportunity
 - d. **GC 482**—the influence of man's sins and their far-reaching results

THE EXTENT OF MAN'S GUILT NOT FULLY KNOWN

Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, **the influence exerted for good or for evil, with its far-reaching results**, all are chronicled by the recording angel. **GC 482.**

- e. **TM 39; DA 745**--The deliberate sin of murder and crucifixion of the son of God; the sin of crucifying the Son of God is an example of an unconfessed, unrealized guilt involving everyone; it is guilt and responsibility still waiting to be confessed and acknowledged by all;

The whole world stands charged today with the deliberate rejection and murder of the Son of God. . .**TM 38.**

That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. **Upon all rests the guilt of crucifying the Son of God.** To all, forgiveness is freely offered. "Whosoever will" may have peace with God, and inherit eternal life. **DA 745.**

The Spirit of Grace and Supplication

11. **John 16:8; Zech 12:10**--The sinfulness of one's life is brought home to the conscience daily to some degree through the work of the Spirit; the result is repentance, confession and forgiveness;

An influence of which they are unconscious works upon the soul, and the conscience is quickened and the outward life is amended. And as Christ draws them to look upon His cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ and exclaim, "What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation, demanded that we might not perish, but have everlasting life?"-- **SC 27** (1892).

12. During the closing scenes of the great Day of Atonement, the people of God become fully conscious of the sinfulness of their lives, their unworthiness and are ready to despair" (**PK 588**); this is an experience no other generation of believers have go through in the past; the full extent of one's guilt and sinfulness of character is now discerned with the mind;

As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are **fully conscious of the sinfulness of their lives**, they see their weakness and unworthiness; and they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their **filthy garments, their defective characters**. He presents their weakness and folly, their sins of ingratitude, **their unlikeness to Christ**, which has dishonored their Redeemer. **PK 588**

The Final Atonement

13. At this point Jesus makes a full and final atonement to cleanse the people of their defective characters; He then cancels (blots out) the sins that have remained in the books until the final atonement and transfers them upon the head of the scapegoat; (**Lev 16:21**)
14. **Zech 3:9b; Jer 50:20**--then the sanctuary and the congregation will be free from any taint of sin; the people of God will not remember "any particular sins" as they enter the time of trouble without an Intercessor;
15. The **service of God** in the heavenly sanctuary is finally finished and Jesus throws down the censer and cries "It is done;"

16. **Rev 3:17**--those who do not afflict themselves now and allow the Holy Spirit to convict them of their sins will be lead to continue saying "**I am increased with goods and have need of nothing;**" . . . they will finally wake up to realization of the extent of their guilt at the coming of Christ, but it will be too late to repent; there will no longer be an Intercessor in the sanctuary to plead their cause, to forgive their sins. . . ; no more service of God . .