

# The Service of God, I

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## Introduction

1. In the previous studies it was discovered that in the near future, there is going to be a time of trouble such as never was since there was a nation (**Dan 12:1**), and that those who are sealed and protected at that time "must reflect the image of Jesus fully" (**EW 71**);
2. It was also suggested in the previous studies that it was impossible to reflect the image fully no matter what behavior modifications and changes are made because "sin dwelling in me" (the heart which is desperately wicked and deceitful above all things) is not eradicated in the process;
3. It was also suggested that only through the miraculous work of atonement in the heavenly sanctuary by Jesus as High Priest after the order of Melchizedek will fully reflecting the image of Jesus be achieved for the believers;
4. The question therefore is, how do we understand this work? And who will be the people who will actually "reflect the image of Jesus fully" and be able to stand in the time of trouble?"

## Sanctuary Typology

1. The only way to understand the work of Jesus in the heavenly sanctuary is to study the type sanctuary and its services; Moses was told to "build me a sanctuary after the pattern shown in the mount;" (**Exo 25:8-9**);
2. **IMPORTANT POINT:** The knowledge that there is a type-antitype relationship between the earthly sanctuary and its services and the heavenly sanctuary and its services is so important that Paul stresses that fact four times in the Book of Hebrews, each time focusing on a specific aspect of the sanctuary;
  - a. **Heb 9:9**-- the **tabernacle** and its **services** was a "figure for the time then present"
  - b. **Heb 8:5**--the **priesthood** was an "example and shadow of heavenly things"
  - c. **Heb 10:1**--the **sacrificial system** was a "shadow of good things to come" (a reference to Jesus Himself coming in the flesh to become the supreme Sacrifice (**Heb 10:5-7**);
  - d. **Heb 8:5**-- that the **earthly tabernacle** itself was modeled after the heavenly sanctuary is seen in these words "see that thou make all things according to the pattern shewed to thee in the mount;"

And in the wisdom of God the particulars of this work were given us that we might, by looking to them, understand the work of Jesus in the heavenly sanctuary. **EW 253.**

3. And so, it cannot be denied that whether we are talking about the a) **sanctuary edifice** itself, the b) **priesthood**, the c) **sacrifices** and the d) **services**, this typological relationship between the earthly reality and the heavenly reality truly exists;

## The Service of God

4. **Heb 9:1-8**--Just as there were two apartments in the type sanctuary, first and second apartment, there were two services rendered in behalf of the congregation in these apartments:
  - a. Daily service in the first apartment (**Heb 9:6**)

- b. An end of the year service by the high priest when he went alone in the second apartment for the "errors of the people" (**Heb 9:7**)
- 5. **QUESTION:** Why does Paul call the sanctuary service the "service of God" (**Heb 9:6**; see also **Rom 9:4**)? Who is serving who? Did God tell the Israelites to build Him a sanctuary so they can serve Him?
- ANSWER:**
  - a. **Matt 20:28**--Jesus came not to be served, but to serve and to give His life a ransom for many
  - b. **Isa 43:24**--We have made God to serve us with our sins and have wearied (burdened) Him with our iniquities;

## The Service of God in the First Apartment (The Daily Service)

- 6. Why did Paul say that the priests "**always**" went into the first tabernacle? What did he mean by "always"?
- 7. The service in the first apartment of the sanctuary for "the time then present" (the time of Moses) consisted of a round of continuous, non-stop, uninterrupted services to provide continuous cover for the worshippers:
  - a. "The priest went **always** (continuously) into the tabernacle. . ." (**Heb 9:6**)
  - b. **the morning and evening sacrifice**-- Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day **continually (tamid)**. (**Exo 29:38-42**)
  - c. **the lighting of the candlesticks**---cause the lamps to burn **continually (tamid)** (**Lev 24:1-4**)
  - d. **the ritual of the incense**-- "And when Aaron lighteth the lamps at even, he shall burn incense upon it, a **perpetual (tamid)** incense before the LORD throughout your generations." (**Exo 30:8**)
  - e. **shewbread**-- "And thou shalt set upon the table showbread before me **alway (tamid)**." **Exo 25:30**; see also **Lev 24:5-8**);
- 8. This nonstop ministrations in the first sanctuary was necessary to provide continuous cover on account of the constant commission of sin

Christ as high priest within the veil so immortalized Calvary that though He liveth unto God, **He dies continually to sin**, and thus if any man sin, he has an advocate with the Father. **1SM 343.**

As you near the cross of Calvary there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon, for Christ Jesus is represented as **continually standing at the altar**, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the **constant commission of sin**. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner. {1SM 343.4}

Christ, our Mediator, and the Holy Spirit are **constantly interceding** in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world. **1SM 343.**

- 9. The most important service provided daily in behalf of the congregation was the offering up of the sin offerings for the rulers and the congregation and individuals (**Lev 4**)
  - a. priests or spiritual leaders (**Lev 4:1-12**)
  - b. the congregation (**Lev 4:13-21**)

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- c. the civil rulers and princes (**Lev 4:22-26**)
  - d. individuals (**Lev 4:27-35**)
10. **The blood of the sin offerings continuously found their way into the first apartment of the sanctuary every day;** the shedding of sacrificial blood and the work of making atonement by the priest resulted in confessed sins being removed from the sinner and transferred to the sanctuary
- a. the benefit derived by the worshipper from this service was the **forgiveness** of the sin
  - b. the price God paid for this service was the **death of the sacrifice** and the **defilement of the sanctuary** ;
11. This uninterrupted, non-stop round of service in the first apartment of the sanctuary constituted the "service of God" for the congregation; it prefigured the continuous work of Christ as our great High Priest in the heavenly sanctuary;
- a. **Heb 9:12**-- Jesus brought His own blood to the heavenly sanctuary in fulfillment of the typical daily service;
  - b. **1 John 1:7-9**—forgiveness of sin through Jesus Christ
  - c. **Heb 7:25**--- Like the earthly priests who "**always**" went into the first tabernacle accomplishing the service of God, Jesus "ever liveth to make intercession for His people

## Perfection Dispensed Through the Service of God

12. **QUESTION:** What was the point of conducting these daily continuous, uninterrupted round of services in the first apartment of the sanctuary?
- ANSWER:** The goal of the daily service in the first apartment of the sanctuary was to bring God's perfection to the worshippers:
- a. **Heb 7:11**--the **priesthood** was established to bring perfection to the worshippers
  - b. **Heb 9:9**--the **services** in the sanctuary had the goal of making the worshippers perfect as pertaining to the conscience
  - c. **Heb 10:1-2**--the offering of the **sacrifices** was designed to "make the comers thereunto perfect"
13. In reality, the perfection of the worshippers was not to be achieved through the shadowy typical sanctuary service, but through the real antitypical service in the heavenly sanctuary, where Christ is High Priest after the order of Melchisedek;
14. It is through the work of Christ in the heavenly sanctuary, prefigured by the daily ministration in the earthly sanctuary, that justification by faith would be made available to believers of all ages
- a. **Col 1:28**--every man perfect in Christ Jesus
  - b. **Col 2:10**--ye are complete in him
  - c. **Col 4:12**--that ye may stand perfect and complete in all the will of God

Through His sacrifice, human beings may reach the high ideal set before them, and hear at last the words, "Ye are complete in him," not having your own righteousness, but the righteousness that He wrought out for you. **Your imperfection is no longer seen;** for you are clothed with the robe of Christ's perfection **7BC 907.**

If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. **Christ's character stands in place of your character,** and you are accepted before God just as if you had not sinned. **SC 62.**

15. Hence, it can be seen that the Christian experience is a benefit received from the work of Christ in the heavenly sanctuary; there is nothing in the Christian experience that is not derived as a benefit of Christ's work of intercession in the heavenly sanctuary

## The Service of God in the Second Apartment (The Yearly Service)

16. **QUESTION:** Why was there a need of another service in the 2nd apartment of the sanctuary, when perfection was already achieved for the worshippers through the ministration of the priest in the first apartment?

**ANSWER:** Aside from the fact that the sanctuary was defiled and needed cleansing, this perfection obtained as a benefit of the work in first apartment had serious limitations:

- a. It was good as long as there was an Intercessor in the sanctuary; the time of trouble such as never was since there was a nation, is a time when intercession is not going on in the heavenly sanctuary (**EW 71, GC 425**)
    - i. Perfect "**in Christ Jesus,**" "complete **in him,**" "we have peace with God **through our Lord Jesus Christ,**" "now no condemnation to those who are **in Christ Jesus,**" all presuppose a work of Intercession
    - ii. "your imperfection is not seen" (**7BC 907**)---the imperfection is not removed; it is still there
  - b. This level of perfection did not make "the comers thereunto perfect as pertaining to the conscience" (**Heb 9:9**) so that the worshippers have no more conscience or remembrance of sin (**Heb 10:1-3**);
  - c. This level of perfection did not free the people from their "errors" (**Heb 9:7**); the atonement made by the priest daily resulted in the forgiveness of the sin that was confessed, but did not cleanse anyone from his "errors;"
  - d. This perfection did not make the worshipper "reflect the image of Jesus fully;"
  - e. This perfection prepared the believer to die, but not to stand in the time of trouble without an Intercessor alive!
17. **Heb 9:7**--This is why the high priest went into the second apartment alone to make a final atonement to once and for all deal with the "**errors of the people,**" the root of human sinning
18. **Lev 16:20**—Aaron had to go alone in the Most Holy Place to cleanse the people that they may be clean from all their sins before the Lord

## The Errors of the People

19. What is "the errors of the people"? Why did the people have to wait until the Day of final atonement for their errors" to be dealt with by the high priest?

**ANSWER:**

- a. errors--in the Greek is "*agnoematon*" which literally means "something that is ignored for lack of information"
- b. "errors of the people" is Paul's term in the Book of Hebrews for the sinful, defective character nature;
- c. **Rom 7:14, 20**--it is the same as "sin dwelling in me"
- d. **Jer 17:9**--it lines up with "the heart that is desperately wicked and deceitful above all things, who can know it?"
- e. **Ps 19:12**—Who can discern his errors: cleanse thou me from secret faults;

## The Iceberg Analogy

20. The dual nature of sin is better understood also using the iceberg analogy (**Matt 15:18-19; Mark 7:21-23**)

- a. **Mass of ice above the water**---symbolizes sins that are known or have become known to the sinner and therefore have become revealed ;
  - i. Sins on us
  - ii. sins of commission; that is, sins that can be seen and observed, like sorcery, adultery, fornication, idolatry, lying, stealing, murder, etc.; transgressions of the (**1 John 3:4**);
  - iii. also sins of neglect or omission included as well (**Jas 4:17**);
  - iv. It is these known sins that became the object of the atonement made during the daily service resulting in their forgiveness; (**Lev 4:27-31**)
  - v. These sins were confessed and transferred to the sacrifice by the laying on of hands on the head of the sin offering.
  - vi. This daily ministry is a type of the work of Jesus in the holy place after his ascension and ordination as high priest (**Heb 8:1-2; 1 John 1:7-9**)
- b. **More massive ice concentrations below the water** ---symbolizes “unknown” sins;
  - i. sin in us
  - ii. human sinfulness; pride, ambition, selfishness, lust, sinful desires (**Mark 7:21-23**)
  - iii. character defects; deceitfulness of the human heart not really understood by anyone (**Jer 17:9**)
  - iv. resides in the subconscious mind; “sin dwelling in me” (**Rom 7:14, 20**);
  - v. the carnal mind which is at enmity with God (**Rom 8:7; Rom 7:14**);
  - vi. sinfulness of human character “sin” and is also condemned by the law of God.
  - vii. Also because of this, even our good works and prayers are tainted with sin and are not acceptable to God unless Christ mixes it with His perfect righteousness (**Isa 64:6; 1SM 344**)
  - viii. the root of human sinfulness

21. Because it is unknown for the most part, it is not acknowledged and not confessed;

22. And since God only deals sin to the degree that it acknowledged and confessed, the “**errors of the people**” could not be dealt with during the daily service;

23. The “**errors of the people**” needs to be brought to the surface before God can deal with it (**Lev 4:27-31**)

## The Closing Ministration for the Church

24. This work of making a atonement by the high priest for the “**errors**” (*agnoema*) of the people at the end of the year prefigured Christ's final ministration in the Most Holy Place of the heavenly sanctuary

- a. EGW calls it the "closing work of atonement" (**GC 428-42**)
- b. "closing work of Christ's ministration for the salvation of men" (**GC 435**)
- c. It point to the sudden work of Christ to purify His people in **Mal 3: 1-4**: “Jesus suddenly comes to His temple to purify the sons of Levi

## The Laodicean Impasse Solved in the Final Atonement

25. **IMPORTANT**: The “**errors of the people**” in **Heb 9:7** corresponds to Laodicea's sin problem which is unknown to her ("Thou knowest not. . .) and therefore unrepented of

26. The call to the church of Laodicea to be zealous therefore and repent is the Day of Atonement call to afflict the soul (the mind); to examine the character; to go deep into the heart and be conscious of the depth of human sinfulness;
27. Laodicea is unlike the other churches before her who are asked to repent only of known sins
  - a. **Ephesus**--thou hast left thy first love; marital unfaithfulness (adultery)
  - b. **Pergamos**--eat things sacrificed to idols (idolatry) and fornication
  - c. **Sardis**--spiritually dead church;
  - d. **Thayatira**-- fornication; eat things sacrificed to idols
28. Laodicea is told to buy 3 things to solve her deep-seated spiritual malady:
  - a. gold tried in the fire
  - b. eye salve
  - c. white raiment
29. Laodicea obtains these 3 things during the closing scenes of the great Day of Atonement and her deep-seated sin problem is completely solved (**PK 587-591**)

**Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement.** The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law. **PK 587**

#### **The eye salve purchased**

Those who are true to God will be menaced, denounced, proscribed. They will be "betrayed both by parents, and brethren, and kinsfolks, and friends," even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unflinching 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. **PK 588**

#### **Gold tried in fire**

The assaults of Satan are strong, his delusions are subtle; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as **gold tried in the fire**. Their earthliness will be removed, that through them the image of Christ may be perfectly revealed. **PK 589**

#### **The White raiment obtained**

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments," and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4. The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. . . **PK 591**

30. Laodicea is the church of the final atonement! Laodicean are privileged to be the generation who will experience the full application of the power of the gospel; they are the product of Christ's final atonement.
31. Of Laodicea are those who will have the privilege of reflecting the image of Jesus while alive and stand in the time of trouble without an Intercessor
32. The question is, are we willing to humble ourselves and let the **"Faithful and True Witness"** reveal the plague spots in our lives to the full extent so He can cleanse us from them?
33. How do we react when the Spirit convicts us of our faults and sins? Do we rationalize it? Do we deny it? Dow we, in our pride rise up in anger. . .?
34. Ellen White's prayer, "Show me the worst of my case. . ." needs to be our own prayer