

ACCEPTABLE CONFESSION

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Cover:

The cover picture is that of the waters held back by the Borumba Dam which is situated about twenty miles to the south-west of Gympie in south-eastern Queensland.

The whole atmosphere of the picture is one of cleanness. The sparkling blue of the blue backdrop of the sky is untainted by any pollution. The hills appear untouched and unspoiled by the hands of man, and in the vast reservoir of the clear waters is a vast potential for the washing away of a great deal of uncleanness.

Thus this cover picture is in itself, a sermon on the theme of cleansing. It is intended to convey to the reader a message from nature in harmony with that which is written from the pages of Holy Writ.

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If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God.

The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the word of truth.

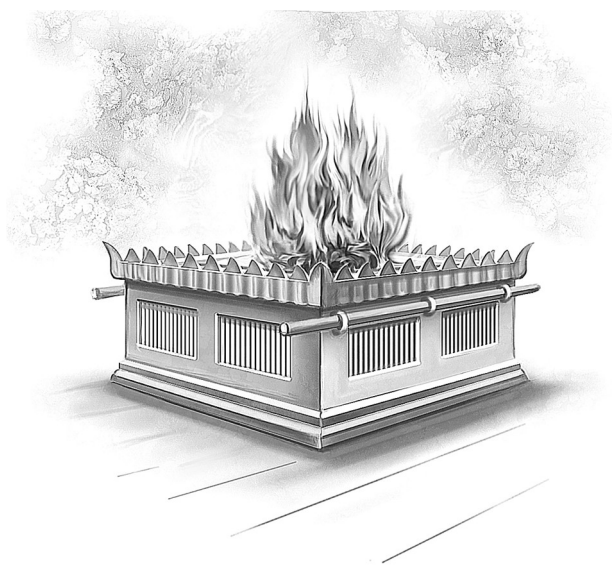
Explicit instruction is given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin.

The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity.

- Steps to Christ, p. 38

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Inadequate Confessions

EVERY time you as a professing Christian, kneel in prayer, it should be safe enough to say that in that prayer you make a confession of sin and plead forgiveness for that sin, or those sins. Then you arise from your knees taking it fully for granted that God has heard that prayer and your sin is forgiven.

There can be nothing more certain than that He has heard your prayer and forgiven you of your sins, *provided* you have fully met the simple conditions required for acceptable confession. It is equally certain than that He has *not* forgiven you if you have failed to fulfill all the conditions, even though you may be completely satisfied that you have been fully pardoned.

That may come as a startling statement, but it is simple, solid, Bible truth. Although very few realize it, thousands of professing Christians happily believe their sins are all forgiven, when in fact they are not, and while they think they have been relieved of the full responsibility, they are actually still carrying the whole load themselves. Anybody living in this situation is in fearful peril, because, although he *thinks* he is safe and secure in the salvation of God, he does not in reality have that security at all.

We are warned in the Word of God:

Jeremiah 17

⁹ The heart is deceitful above all things and desperately wicked.

Testimonies for the Church, vol. 1, p. 188:

Professors of religion are not willing to closely examine themselves to see whether they are in the faith and *it is a fearful fact that many are leaning on a false hope.*

It is of vital importance that each one should carefully re-examine this important subject in the light of the Word to see if his feet are really on a solid foundation. The one and only solid foundation upon which any man can successfully build is a true, adequate and practical understanding of the Word of Truth. And the

great and precious promise of that Word in regard to confession is:

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

In this promise, God plainly offers us two essential blessings: the blessing of pardon and the blessing of cleansing, for the text expressly says:

⁹ He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Is He reluctant to perform this work? Oh, no! On the contrary, He is most anxious to do it. He longs to do it. His whole great heart of love is drawn out with the most inexpressible desire that His people will come to freely and fully receive the gift in overflowing abundance as we read:

1 Thessalonians 4

³ This is the will of God, even your sanctification.

Luke 12

³² Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

The Desire of Ages, p. 203:

The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, "Will you be made whole?"

Steps to Christ, p. 64:

He desires to restore you to himself, to see His own purity and holiness reflected in you.

His hands are full of the great blessings that He longs and desires to bestow upon you. *But He is bound to act only in righteousness* and therefore He can give to us absolutely nothing of what He so much yearns to give if we do not fulfill the simple conditions. The one and only barrier to receiving all that heaven is waiting to bestow is our failure to understand and to comply with the simple conditions laid down in His Word.

The condition required to receive pardon *and* cleansing is that we confess the sin. The promise is that if we will do that, God will *both* pardon and cleanse.

But there are two types of confession. There is a true confession which fulfills the requirements of righteousness, and there is a so-called confession which is in nowise acceptable to God, and therefore does not open the door for Him to give the blessings He so much desires to give.

How may I know that my confession has been of a character which is acceptable to God and will bring the promised blessings? The answer is right here in the verse itself. We have only to read the verse to see the answer. “*If* we confess” we will have fulfilled the *one* condition whereby the way will be open for God to do two wonderful works for us: pardon us and cleanse us.

The fulfillment of the *one* condition is all that is necessary for the fulfillment of *both* promises because the text does *not* say:

“If we confess our sins He is faithful and just to forgive us our sins, and then if we do something more He will cleanse us from all unrighteousness.”

It says that if *we* will confess, *He* will forgive *and* cleanse. When God makes a promise, He means what He says and is faithful and just to do all that He has promised to do. He will never fulfill only a part of His promise, but will always fulfill the whole.

Once the conditions of *acceptable* confession have been fulfilled, He will do *all* that He has promised, which is to both pardon *and* to cleanse from *all* the unrighteousness which has been confessed. He will do all or nothing.

He will never do one of these alone. He will do both or none, because the very condition which must be fulfilled before he can be pardoned, is the same condition which must be fulfilled before he can be cleansed. The moment the door is open for God to do the one it is automatically open for the other.

The sure and only evidence to me that I have been pardoned from a certain sin, is that I have been cleansed from that sin. The

evidence that I have been cleansed from that sin is that the sin is no longer a part of my life, that the very evil desire in my life has left me and I know it as a part of me no more.

If I find that a sin is still a part of me, then I have not been cleansed of it because anything of which I have been cleansed has been taken out of and away from me.

However, the basic human elements of appetite, passion and affection, together with the powerful force of self-preservation, remain with us throughout the entire span of our earthly sojourn. They are the evidence that we are possessed of weak, sinful, degenerate flesh. They are not sin in themselves, but are the area through which the devil comes continually to arouse feelings and desires which are sinful and bring us under condemnation.

These feelings may be listed in part as follows:

- Resentment,
- Pride,
- Hatred,
- Envy, and
- Lusts for satisfactions of the flesh in an illegitimate way, such as cravings for unhealthful foods or for illegitimate association with the opposite sex.

It is not enough to suppress *these* desires. They must be eradicated out of the life and the basic forces from which the devil developed them in us, must be kept under strict control, so that the devil does not obtain the opportunity to bring out more of such problems.

If I have become convicted of a certain sin in my life, and repenting of it, I confess it very sincerely, believing that I have been pardoned, and yet I find that the sin itself, the hard feelings toward my brother, the hasty temper, the taste for some evil thing is still a part of me, then certainly I have not been cleansed of that thing, and just as certainly, I have not been forgiven either.

This can only mean that even though I thought that I had truly confessed that sin, the fact is that I had not truly confessed it. My

confession has not fulfilled the specifications of what God calls confession.

This does not mean that confession is a difficult, complicated procedure, which only the educated can understand. On the contrary, it is so simple and straightforward that even a child can understand it. There is no excuse for failure to understand it because we are plainly told:

Steps to Christ, p. 38:

Explicit instruction is given concerning this matter.

There are two types of confession: *acceptable* and *unacceptable*. We want to study the acceptable kind. This is a very serious matter and our eternal life depends upon it, for unless we are forgiven and cleansed we shall never inherit eternal life.

We have taken it for granted that the confession we have been making is acceptable with God. We have likewise taken it for granted that the experience we have is a true Christian experience. But is it? That is the question which must be faced and answered, for:

Testimonies for the Church, vol. 1, p. 788:

It is a fearful fact that many are leaning on a false hope.

If you have not experienced cleansing of soul from the sin itself and yet calmly believe that your confession has been such as to have brought you pardon and the hope of eternal life, you are “leaning upon a false hope.” Unless you are awakened out of this deadly complacency to know what real Christian experience is, you will join with those, who having taught the truth with energy, will weep and wail when they come up to the plagues and then see that they are lost.

Early Writings, p. 71:

I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.

I saw that many were neglecting the preparation so needful and were looking to the time of “refreshing” and the “latter rain” to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.

Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth,

Revelation 22

¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

How desperately few know what a real Christian experience is. Every single one of us knows how perfectly natural it is for human beings by very nature to do the wrong thing, even after we have become professing children of God and members of the Church.

But do we realize that to become a Christian means to become so cleansed from sin that it is unnatural to do the evil that we once did, and natural to do the right which was so unnatural before? This is the experience which truly acceptable confession will bring. Note these words:

The Sanctified Life, p. 13:

A healthy man who is able to attend to the vocations of life and who goes forth day after day to his labor with buoyant spirits and a healthful current of blood flowing through his veins, does not call the attention of everyone he meets to his soundness of body. Health and vigor are the natural conditions of his life and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon.

Thus it is with a truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct and it is just as natural for him to bear the fruits of the spirit as for the fig tree to bear figs or for the rose bush to yield roses.

The Desire of Ages, p. 668:

All true obedience comes from the heart. It was heart work with Jesus and if we consent, He will so identify himself with our thoughts and aims, so blend our hearts and minds in conformity to His will, that when obeying Him, we shall be but carrying out our own impulses.

The same thoughts are expressed in these paragraphs from E. J. Waggoner:

The erasing of sin is the blotting of it from our natures so that we shall know it no more. The worshipers once purged, actually purged by the blood of Christ have no more conscience of sin because the way of sin has gone from them. Their iniquity may be sought for but it will not be found. It is forever gone from them.

It is foreign to their new natures and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself. They do not think of doing it any more.

This is the work of Christ in the true sanctuary which the Lord pitched and not man, the sanctuary not made with hands but brought into existence by the thought of God.¹

Have you found that your confession of sin has brought to you an experience like that? Have you found the sweetness of being so cleansed from sin that the way of it has gone from you, is foreign to your new nature, you think of doing it no more?

But how few know that kind of experience. How almost universal is the testimony of professing Christians that theirs is a life of sinning and confessing, sinning and confessing, sinning and confessing. It is admitted that *Romans 7* is a perfect description of their endeavors to do that which they long to do, but cannot.

¹ E. J. Waggoner, *The Review and Herald*, Sept. 30, 1902.



For the truly righteous man, it is just as natural for him
to work righteously as it is for the rose bush to produce roses
or for the fig tree to bear figs.

Worst of all is the grim fact that this is accepted as normal
Christian attainment. It is the best that has been known and it is

calmly believed that it is the best that can be achieved this side of either the final atonement or translation depending on which one of these modern theologies is followed.

How many have resolved and resolved again and yet their sincerest resolutions have proved in the face of temptation as weak as water. They had no might and they did not know what to do. And unfortunately their eyes were not upon God so much as upon themselves and the enemy. Their experience was one of constant struggle against sin, it is true, but of constant defeat as well.

Call you this a true Christian experience? There are some who imagine that it is. Why then did the apostle in the anguish of his soul cry out, “Oh wretched man that I am, who shall deliver me from the body of this death?” *Romans* 7:24. Is the true Christian experiencing a body of death so terrible that the soul is constrained to cry out for deliverance? Nay, verily! . . .

What this bondage and captivity are has already been shown. It is the bondage of sin, the slavery of being compelled to sin even against the will by the power of inherited and acquired evil propensities and habits.

Does Christ deliver from a true Christian experience? No indeed! Then the bondage of sin, of which the apostle complains in the seventh of *Romans* is not the experience of a child of God, but of the servant of sin.²

Those who, while professing to be Christians, are still in that state and condition are those who have never learned to confess their sins according to the simple requirements of the Word. They have offered to God something else,—pitiful and inadequate,—which they have thought to be real confession, but which, being anything but the real thing, God cannot, in righteousness, accept.

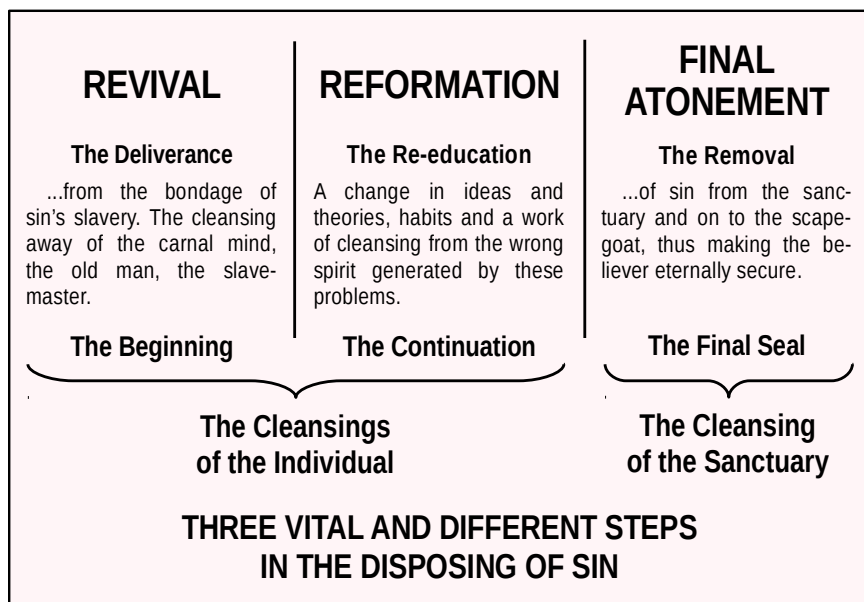
² E. J. Waggoner, *Christ and His Righteousness*, Chapter 13 “Bond Servants and Freemen,” p. 90-91.

CHAPTER TWO

The Revival

TO UNDERSTAND what is involved in the work of *acceptable* confession, we need to understand the distinctions between the different works of grace which must be done for the soul before it is ready for entrance into the heavenly kingdom. These works are threefold:

1. Revival or regeneration;
2. Reformation or re-education;
3. Final atonement, which takes place immediately after a favorable decision has been rendered on our account in the judgment.



The following is a key statement to the understanding of these different works:

Selected Messages, vol. 1, p. 128:

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two differ-

ent things.

Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit.

Revival and reformation are to do their appointed work, and in doing this work they must blend.

Here a clear distinction is made between the work of revival and that of reformation, as well as showing the order in which they must come. Revival must come first after which follows the work of reformation, finally to be succeeded by the work of the final atonement as other evidences will show in due course.

Revival is a resurrection from spiritual death. It is the beginning of the new life and therefore is the new birth experience. This great work of the resurrection from spiritual death is spoken of in *Romans* 6:1-14 with particular reference to Verse 6. In the first five verses, the discussion ranges around the entering into the death of Christ, so that each can enter into the experience of being resurrected or raised with Him.

The resurrection referred to here is not the resurrection when He appears in the clouds of heaven but it is the resurrection from spiritual death which marks the very beginning of the Christian pathway. The sixth verse plainly shows that this experience is deliverance from bondage into freedom:

Romans 6

⁶ Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

The old nature of the indwelling power of sin is to be destroyed so that we shall no longer *serve* sin. The old service to sin was the life of bondage to it, and this is broken by the glory of the crucifixion of the old man and the resurrection to newness of life.

The problem to be solved and the way to solve it is covered in our companion volume *From Bondage to Freedom*.³ The information given there shall not be repeated here except for one or two points which provide the connection between the *acceptable* confession *which brings the revival* and *acceptable* confession *as it applies to the work of reformation*.

In the problem of being in bondage to the evil power of the sin-master, it was not sufficient to plead for the forgiveness of what we had done. It was necessary also to confess what we actually were—slaves to the indwelling sin-disease which had the total mastery of our lives, preventing us from doing the good we wished to do. Thus we truly found ourselves in the experience of *Romans 7* with no apparent way out of the difficulty.

We could see no way out of this dilemma because we had not learned to make a confession which went beyond the acknowledgment of what we had done, to the recognition of what we were. Such a limited confession prevented the Lord from doing anything for us, for He can only cleanse us if we confess the sinfulness, and He can only forgive us when we are cleansed.

Therefore, the failure to make the confession which would enable the Lord to cleanse us, leaves us where He can do nothing at all. The result was continued bondage evidenced by the result in our lives—the wretched inability to do what we knew we ought to do and wanted to do.

There are far too many people in the world who are quite certain that they are Christians, that they have been justified and forgiven, while they still continue in this state of bondage to the old man of sin. They have been aware of the evil deeds of their lives which are the fruit of the evil nature within. They have been convicted of the wrongness of these things and have gone to the Lord to confess and plead forgiveness for what they have *done*. They have believed that they have been forgiven without having confessed what they actually *are*.

³ Also titled *Freedom from Sin*.

As surely as they have failed to confess what they are, then as surely the Lord has not been able to take away from them the evil which they are, so that they are still unchanged within. Thus there has been no cleansing from unrighteousness and no forgiveness either

Nothing can change the clear message of the text this study is based upon which tells us that only when our confession is such as enables the Lord to forgive us, can He at the same time cleanse us.

*Therefore if we are not cleansed,
then neither are we forgiven.*

Predominately this study is a study from the symbolism of the Old Testament sanctuary which was the God-given revelation of the way of salvation. The gospel work in all its fullness cannot be understood except in the light of the sanctuary services.

Freedom from Egyptian Slavery

The first service of the sanctuary each year was the Passover service and this is the symbol of the work of revival or deliverance from bondage, which is the very first experience in the Christian life. That the Egyptian slavery of the Israelites and their deliverance from it is a symbol of the bondage to sin and the deliverance from that, is attested to by these statements:

The Desire of Ages, p. 77:

The deliverance from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.

Patriarchs and Prophets, p. 277:

The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin.

Because of the vital need to understand the utter futility of asking for forgiveness without receiving cleansing from the root

cause of the problem, and because this is shown so clearly in the experience of the slave in Egypt, this illustration demands our attention.

Consider the Israelite as he sweated out his enforced labor back in Egypt's desert land. That man was a child of Abraham and as such, a professed child of God called into this world to do the works of God and to build up His kingdom. Instead, we see him spending all of his time, skill and energy in building up Pharaoh's kingdom, which in turn was Satan's kingdom.

The majority of the Israelites no doubt hated the work simply because of its arduous nature, but the conscientious men and women among them hated it because they knew that they were in the world to build the kingdom of God, and not of Satan. Yet they did the work day after day, not because they wanted to, but because of what they were—*slaves*. While they were slaves to the service of Satan, they certainly were not in the service of God, but in service *against* Him, *no matter how unwilling that service may have been*. It is obvious that the more they built up the devil's kingdom in the world, the more this worked against building the kingdom of God.

Not only was the kingdom of God not being built up at all during this time, but the enemy of God's kingdom was being strengthened by the service of the very people who were in the world to destroy the works of the devil.

With this thought heavy on their consciences, the spiritually-minded among those Israelites longed most earnestly to escape from this service and give their lives to the Lord, but they could see no way out of the dilemma. They were slaves sold into bondage, so they had no choice but to serve the devil day after day.

There is no forgiveness without cleansing, and this great truth is wonderfully illustrated in the experience of the slave in Egypt. Consider how forgiveness, as it is sought and understood by the average professed child of God today, certainly would not, could not, and did not, solve the problem of that man back there.

See him at the end of a wearying day, trudge to his little home and after his evening meal seek his place of retirement. Burdened with the conviction that he had spent that day *doing* the things which were against the works of God, he kneels down to make a very honest and comprehensive confession of all that *he had done*. He tells the Lord that he had spent all the day in the service of Satan, that the bricks that he has made and the walls he has helped to erect, are all for the furthering of the warfare against the Lord of heaven and earth.

Such a confession is very sincere and real. Furthermore he tells the Lord with tears of repentance that he hates to do this, and he longs to stop it, but he is altogether unable to do so. He begs forgiveness and by faith accepts the pardon which he *believes* he receives. Then he rises from his knees and falls into the deep sleep of the physically exhausted.

But, is his problem solved? It certainly is not! It was *as a slave* that he made the confession of what he had *done* during the day and begged forgiveness for it; it was still *as a slave* that he rose from his knees and *as a slave* still, he will rise to the dawning light of the next day. Being still a slave, how must he spend the following day? Exactly as the previous ones, still serving Satan and not God.

Forgiveness, *as he sought for it*, has not solved his problem at all. He has not obtained peace with God, nor entered the service of God and therefore he has not escaped from condemnation. Something more than forgiveness, *as it is generally understood and sought for*, must be obtained before his problem can be solved and his service to the Lord begin.

When the situation of that slave is clearly understood and the approach he made to the Lord for the solution to his problem recognized for what it was, then it is seen that *that way* in which the average professed child of God today seeks the solution to his sin problem is identical with that of the man back there. This being so, *the same way* is as ineffective now as it was back then, so it is small wonder that the average professed Christian today lacks the

ringing testimony of living victory over sin, which should characterize his life and work.

But the Lord was not unmindful of the cries and the tears of the truly conscientious:

Exodus 2

²⁴ The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of their bondage.

²⁵ And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

Because God could not solve their problem in the way they asked, He did not abandon them. Instead, He came to them with instructions for taking the steps which would bring deliverance. If they obeyed those instructions then they would find their problem solved. There were five steps which stood between bondage and freedom:

1. They had to choose the lamb, which they did on the tenth day of the first month of the year;
2. They had to kill the lamb, which was done on the fourteenth day of the first month at the going down of the sun;
3. They had to sprinkle the blood on the door posts of their houses;
4. They had to eat the flesh of the lamb;
5. There had to be the death of the first born of Egypt.

While each of these was a physical act, their real power and significance is to be found in the symbolic lesson to be learned from each. It was a revelation of the way in which the Lord will redeem any who wills to be saved, from the power of the sin master. It is the object lesson by which God would teach us the way into revival or regeneration—the great deliverance from bondage.

1. Choosing the Lamb

Choosing the lamb is symbolic of accepting Christ to be the Saviour. This is something which the entire Christian world has done today, and this step is essential to salvation. However, if

only this is done, salvation is still not ours, just as back there in the expected deliverance from Egypt, if the people had done no more than that, they still would not have been set free. It is the simple fact of history that, at the moment when they had chosen the lamb, they were still very much slaves in the land of slavery. So likewise the fact that the vast majority of people in the so-called Christian world have made Christ their choice, does not mean that they have been delivered from the bondage of sin. There must be the going on to the next and successive step till *all* have been taken.

2. Killing the Lamb

Slaying the lamb is a symbol of the actual death of Christ. It points to the cross of Calvary as the place of redeeming sacrifice and atonement. In the worldly churches of today, the cross has become the great center of the teaching and services. It is preached about, sung, studied and revered by millions. Its form adorns churches within and without and is carried on pendants around the necks of untold numbers of people.

Tragically this is as far as many go, and it is not sufficient. When the Israelites had killed the lamb, they did not, and could not at that time, go free. More was needed *yet*. Today, it is not enough to put our whole faith in the historical death of Christ which took place almost two thousand years ago. That faith is essential, but more than that is needed.

3. Sprinkling the Blood

Sprinkling the blood upon the door posts of the house provided a covering of protection for those within so that the firstborn did not die. Today our protection from the immediate penalty for death on account of our sins is provided by the blood of Jesus. That is what is commonly referred to as the imputed righteousness of Christ.

All too many feel that if they have this covering, then they are secure, and salvation is for them a guaranteed thing. But when the Israelites had sprinkled the blood, their problem of bondage

still remained unsolved. They were still slaves and dared not as yet attempt to leave the land of bondage and servitude.

4. Eating the Flesh

They had yet to eat the flesh of the lamb—the symbol of receiving of the very life of Christ into the soul. This life they had to receive before they could go out of the land of bondage, to begin the service to God. So likewise the change in mental attitude, the acceptance of new beliefs, and the desire to serve God, are not sufficient. We must have the new life in us before we can be in harmony with God and begin our service to Him.

At this point it cannot be stressed too strongly that had the Israelites done all of that and nothing more, *then they still would not have had their problem of bondage solved*. They would still have remained very much in the land of bondage and slavery.

5. The Death of the Firstborn

The lamb had died, they had partaken of its very life when they ate the flesh of the lamb, *but there was something more which had to happen*, and that was the other death—the death of the firstborn of Egypt.

The firstborn of Egypt was the heir to all that Egypt was, and thus stands as the symbol of what that nation was. That nation was a nation of slave-masters, and therefore the firstborn of the land was the symbol of the slave master. The death of the firstborn of Egypt was the death of the slave-master—the ending of his power over the Israelites.

So indeed it was, for when the news reached the ears of Pharaoh that the firstborn of the nation had died, he called in Moses and told him to take the people and go.

If the children of Israel had carried out four of the steps, but the essential fifth step had not happened, then they would still have been in bondage with their problem quite unsolved.

They could have chosen the lamb, killed it, sprinkled the blood and eaten the flesh, all of which were essential to the solving of

the problem, but if the firstborn of Egypt had not died, then they would still have been slaves.

How does this apply to us? Jesus died for us back on Calvary's cross, but that death will do us no good unless we enter into it ourselves. The *historical* event of almost two millennia back must be translated into a very present *experience* in our lives today, if we are going to be delivered from the bondage of sin.

If we take only the first four steps—choose Christ to be our Saviour, believe in His death on the cross as the expiation for all sin, even to the recognition that it was our sins which killed Him, trust in his imputed righteousness to save us from the immediate penalty, and feed upon His word daily—without taking the fifth step, the experiencing in ourselves of the death of the old nature, then we would be in the same situation as the Jews back there had they faithfully carried out the first four requirements without the first-born of Egypt having died. We, like them, would be in bondage *as if we had done nothing at all*.

Two deaths stood between bondage and freedom back there, and there must be two in deliverance from spiritual bondage. It is not Christ who dies twice. He died but once and never needs to die again.

The death of the firstborn of Egypt is the symbol of the death of our firstborn, which is the evil spiritual nature acquired from our father, the devil. That must be taken away by death and replaced with the divine nature acquired from our new Father, God.

There is far more to being delivered from the bondage of sin and entering into the experience of regeneration, than simply recognizing that we have done wrong and then asking to be forgiven for it. Not even forgiveness can be obtained in this way, as will be demonstrated more effectively later, where it will be shown that the Lord of heaven dare not give a man forgiveness, unless at the same time He is able to cleanse him.



FIVE STEPS

...including two different deaths,
stood between bondage and freedom for the Israelites
when they left the land of Egyptian bondage.

Those deaths were:

1. The Lamb
2. The Firstborn of the Egyptians.



No one should have the least difficulty in seeing that unless both of those deaths had taken place in that order,
they could not and would not have gone free.

SO

It is not enough for Christ the Lamb
to have died upon the cross.

THE FIRSTBORN

...the evil life with which we were first born
and which rules over us, must also die
before we can be free from sin's power.



*“Knowing this, that our old man is crucified [the death of the firstborn] with Him [the death of the lamb],
that the body of sin might be destroyed, that henceforth we should not serve sin.” Romans 6:6*

The death of our own nature in the revival experience is the act of cleansing, and without that, there can be no forgiveness and no deliverance from bondage.

Back there when the Israelite had confessed at the end of the day, he found himself just as much in bondage the next day as if he had never confessed.

So likewise, if we today confess what we have done, and then find ourselves just as much in bondage to that thing the next and subsequent days, we can know that we have not been cleansed of that problem, and therefore we have not been forgiven either.



The Reformation

THE work of the reformation follows that of the revival. Reformation is:

The Review and Herald, February 25, 1902:

...a reorganization, a change in ideas and theories, habits and practices.

It is impossible for this work to truly begin while we are in bondage to the old master, for during that time we are in the school of Satan where, far from changing from wrong ideas and theories, habits and practices, we are being reinforced in them more and more every day. First there has to be the deliverance from the bondage, after which the work of reformation begins.

Consider this again in the light of the history of the Israelites as they took their leave of the Egyptians. While they were in slavery it was quite impossible for them to be taught the great principles of the law and thus be divorced from the many bad habits which filled their lives. The moment they stepped out of the land of darkness, that re-education began, and continued as long as they lived.

It is to be seen and understood that the moment they stepped out of Egypt they did not step right into the promised land. So it is that the moment we are regenerated in the new birth experience of deliverance from bondage, we are not at that moment fit to enter the heavenly kingdom.

We will not deal with every aspect of the work of the reformation in this study as that can be found in the book entitled *Revival and Reformation*. There is an acceptable confession which brings the revival, and there is a continuing need for it which brings and continues the work of reformation.

The work of the reformation is that of reorganization, re-education, the changing of theories and ideas and their resulting habits and practices. But that does not mean there is no cleansing work

to be done. There is a cleansing work to be done and the need for it arises in the following way.

The presence of wrong ideas and theories in the mind is seen by the devil as the opportunity to stir in men a wrong spirit and attitude. Through these means he generates wrong feelings, even feelings of resentment, competition, envy, jealousy and the like, which in turn lead to wrong actions on the part of the individual.

An excellent example of this is found in the experience of the early church. Here was a church filled with the mighty power of the Spirit where one would least expect trouble to appear, but where it did nonetheless. Shortly after Pentecost there arose the complaining of the Grecians against the Hebrews because of supposed disparity in the distribution of sustenance to the widows among them.

Acts 6

¹ And in those days, when the numbers of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Here, strong feelings were generated in the minds and hearts of the Grecians. How could this be when they had been delivered from the sin master and possessed the love of Christ in their hearts? It happened because the work of reformation had not had time to reach to the place where they were delivered from the wrong theories and ideas which they had learned in the old school of Satan.

The devil was very much aware of the existence of these things still in their lives and saw that he could work upon them to generate in the Christians of that day, feelings and responses which would be sinful, and which would in turn lead to sinful actions.

The picture of this is described clearly:

The Acts of the Apostles, p. 87-88:

The hearts of those who had been converted under the labors of the apostles, were softened and united in Christian love. Despite former prejudices, all were in harmony with one another.

Satan knew that so long as this union continued to exist, he would be powerless to check the progress of the gospel truth; and he sought to take advantage of former habits of thought in the hope that thereby he might be able to introduce into the church elements of disunion.

While the revival does a great work of cleansing for the individual and literally gives him the life of Christ in his fallen humanity, it does not take away every problem. If it did, then there would be no need of the work of the reformation to follow that of the regeneration. There are still further cleansings to be accomplished in the lives of those who have been born again. To receive such cleansings and the accompanying pardon, requires an *acceptable* confession in each case.

In the life of the Christian there is a three-tiered problem:

1. Residual erroneous ideas and the theories carry over from the old life, until they are seen and corrected by the individual under the tutelage of the Spirit of God.
2. Wrong feelings and attitudes may be developed from these wrong ideas and theories by the devil if we allow him to do it.
3. Wrong actions are the end result of this chain of causes and effects.

The most apparent thing in the human life is the end result: the wrong actions which mar the life. The next most easily understood is the wrong feeling beneath the wrong actions. But the most difficult to see are the wrong ideas and theories which underlie it all.

In the experience of the twelve apostles who walked with Christ up till the crucifixion, there was still a fixed notion in their minds that the Messiah, whom they firmly believed Christ to be, would usher in a glorious era of power and might for Israel. That wrong idea led in turn to a spirit of rivalry and competition among them which in turn led to wrong actions toward one another.

While the Saviour could forgive them for the actions and at the same time cleanse them from the feelings within, He was not able to deliver them immediately from the wrong ideas and theories which were the basis of all the trouble.

In *John* 13:1-17 is the story of the foot-washing, an occasion when the Lord met with His disciples for the last time prior to the crucifixion. Those men came to that feast with all kinds of evil feelings toward one another because each was jealous of the other's possibilities of having the first and highest place in the kingdom. There were pride, hatred and rivalry in them and these evil feelings were their very life at that time.

Jesus desired to cleanse them from all this though He knew that even yet He had not changed their ideas in regard to the kingdom. So He came to them to wash their feet. This act was not merely intended to be a physical washing, but it was to be the washing away of the *sinful* condition in which they then stood. That it was to be a *spiritual* washing is revealed in the words He spoke when He had finished:

John 13

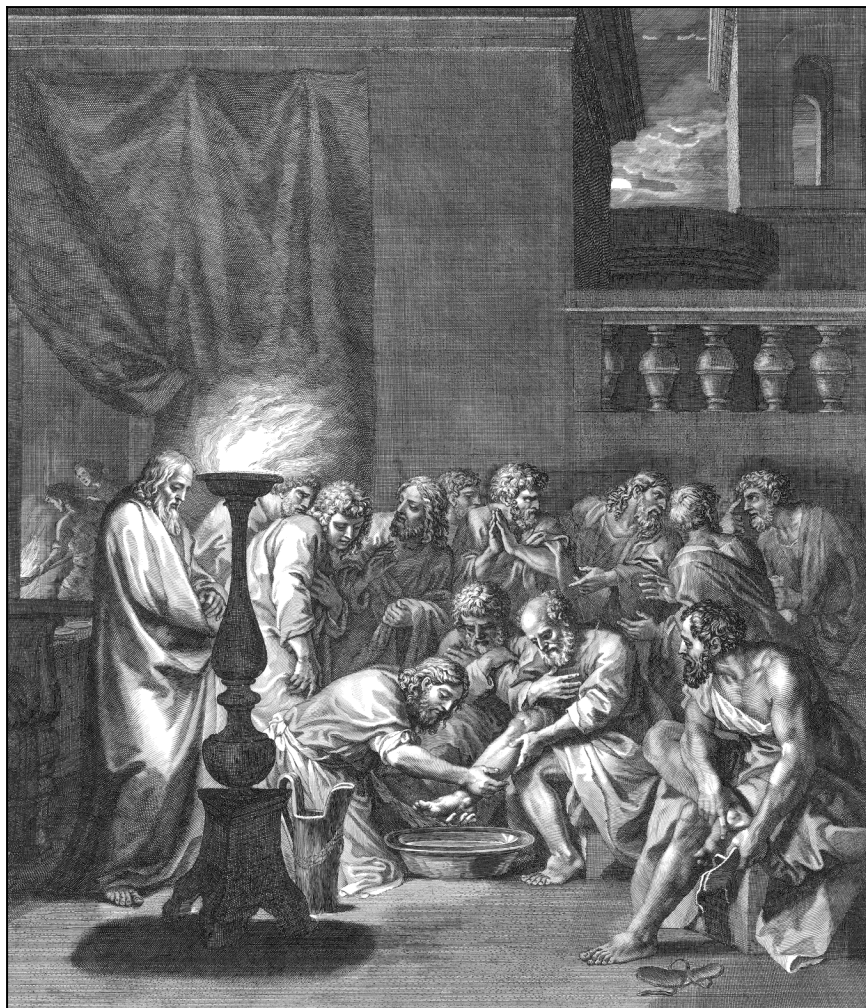
¹⁰ ...you are clean, but not all.

Now He had washed all of their feet and each of the feet was as clean as any other. Therefore, if it was only to have been a *physical cleansing*, then He would have simply declared that they were all clean without adding the exception in respect to the one. That one was Judas:

John 13

¹¹ For He knew who should betray Him; therefore He said, You are not all clean.

That uncleanness in that last disciple was *spiritual* uncleanness, not physical, by which we know that that which the Saviour really intended for those men in the foot-washing was not just the washing of the dust from their feet, but of the spiritual life of the evil spirit from their very hearts.



Washing the Feet of the Disciples

(Bouzonnet Stella after J. Stella, 1700 - Wellcome Collection)

The Desire of Ages, p. 646:

When Jesus girded himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy and pride from their hearts. This was of far more consequence than the washing of their dusty feet.

That He was successful in doing this is evidenced by His own words when He said, “You are clean.”

Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them Jesus could say, "You are clean." Now there was union of heart, love for one another. They had become humble and teachable. Except Judas, each was ready to concede to another the highest place. Now with subdued and grateful hearts they could receive the Saviour's words.

This shows that the Saviour is able to cleanse us from the wrong feelings, and to forgive us for the wrong actions which those feelings have led us to commit, without necessarily being able to change at once the wrong theories and ideas which are at the root of the whole problem.

The proof that, while they had been cleansed at this time from the wrong feelings, the wrong spirit and such like, they had not been delivered from the wrong ideas, is shown by the way they behaved so soon after in the Garden of Gethsemane when Christ was arrested. There they acted again in harmony with the wrong ideas which they had cherished so long and which had caused them so much trouble.

Of course the time comes, as it did for them, when the Lord is at last able to show the erroneous nature of the theory and have us delivered from it. But meanwhile, in the work of reformation, the Lord is well able to cleanse us from the wrong spirit and to forgive us for the wrong actions when they have been confessed as they should be. Such confession must be not only of the wrong we have done, but also of the wrong spirit which we have, the possession of which spirit at this time makes us to be what we are at that time.

In the sanctuary service, just as the work of the revival is clearly taught in object lesson form in the service of the Passover, so the work of cleansing in the reformation period is clearly taught in object lesson form in the services of the daily ministration for sin.

While there are similarities between the work of cleansing away of the old man of sin to produce the revival experience, and

the work of cleansing away of the evil spirit generated because of the remaining wrong ideas and theories and their resulting habits and practices in the reformation experience, they are not to be confused with each other. Rather the distinctions between them are to be kept very clear and separate.

In no sense is the Passover to be used as an illustration of daily Christian experience and likewise in no sense is the daily service of the sanctuary to be used to teach the experience of the revival, the regeneration and the new birth.

As we now go on into the study of the daily experience, we are studying acceptable confession as it relates to the work of reformation in the daily life. We are studying something which is available only to those who have already received the blessing of deliverance from bondage and have left spiritual Egypt.





As solid and enduring as the eternal rocks
are the promises of God who will cleanse us as clean
as the sparkling waters of the mountain stream.

In the Sanctuary

IN *Leviticus* 4 the daily service is described, whereby the penitent found pardon and cleansing from his sin. The simple facts of the ceremony are easily read, understood and learned with the intellectual mind. But the spiritual significance of these simple facts must be learned and applied before they are of any real value to us.

But before we seek the spiritual lesson and application, let us review the simple facts of the case. In *Leviticus* 4, instruction is given as to what is to be done if the anointed priest (verses 3-12), the whole congregation (verses 13-21), a ruler (verses 22-26), or one of the common people (verses 27-35), had sinned through ignorance of any of the commandments.

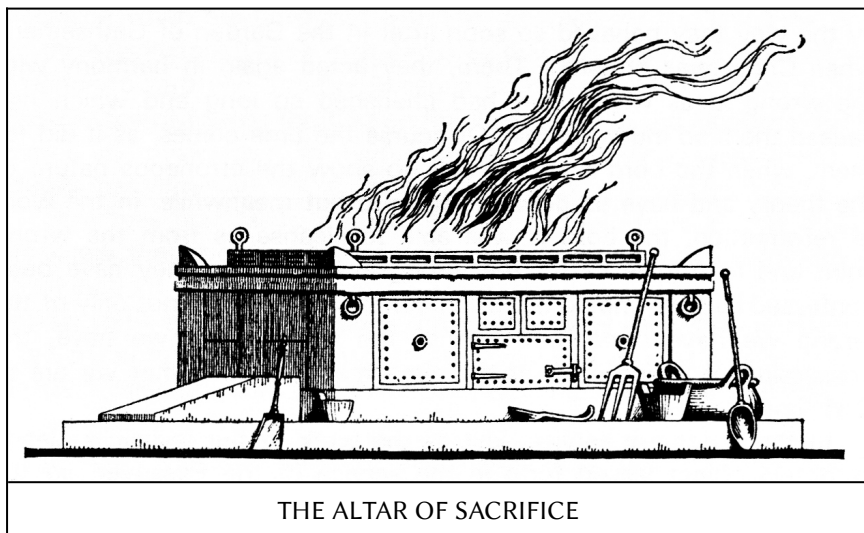
In each case, a victim was to be brought to the door of the sanctuary, the sin confessed over its head, the victim slain and the blood caught in a basin.

In the cases of the first three, the priest, the whole congregation and the ruler, the blood was taken into the Holy Place and sprinkled seven times before the veil and upon the four horns of the altar of incense. Then the remainder was brought forth and sprinkled at the base of the altar of sacrifice. The carcass was taken outside the camp and burned, after the fat and the kidneys had been burned upon the altar of sacrifice.

But, with the common person, the blood was not taken in but poured out at the base of the altar of sacrifice and the body of the animal was not taken outside the camp and burned as in the other cases.⁴ In *Leviticus* 4, no indication is given as to what was done with the body in this case, but *Leviticus* 6:25-30 and 10:16-20, state that in every sin offering, except those where the blood was taken into the sanctuary, the flesh was to be eaten by the priest.

⁴ See Appendix A.

All this was to teach by object lesson the great truths of the atonement or cleansing from sin in the daily. It was to teach the people and you and me just what is involved in *acceptable* confession. So with the facts before us and with the help and guidance of the Spirit of Prophecy, let us search out the meaning and the blessings of all this.



The first and obvious fact is that all this service was provided because of sin and *so that sin could be removed from the sinner* and transferred to the sanctuary.

In *Leviticus 4* the sin specifically referred to was any sin of ignorance. While that sin remained a sin of ignorance, there was nothing that could be done about it. The very first work for the individual is to bring that sinful practice to his notice so that it becomes a known sin. This is the work of the Holy Spirit for,

John 16

⁸ When He is come, He will reprove [or, convict] the world of sin.

If that conviction is not resisted, it will lead to repentance which is also the gift of God through the Holy Spirit.

Acts 5

³¹ Him has God exalted with His right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins.

Steps to Christ, p. 26:

We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ.

And so by the ministry of the Word by the Spirit, the individual is brought to that place where he sees the sinful thing in his life, and wants to put it away.

But if he has a true understanding of the science of salvation, he will realize that his sin problem is much more than just *what he has done*. This is not his real problem at all.

*The real problem is not what he has done,
but what he is.*

Understanding what the real problem is, is essential to the rendering of a truly *acceptable* confession before God. If the sinner comes to the sanctuary, concerned only with what he has done, and asks for pardon only for that, then he will certainly go away neither cleansed nor pardoned.

The real problem is the sinfulness of the individual,—*what he is*,—that *spirit* in him which produces the wrong actions. This is the immediate problem which demands an urgent solution, but back even of that is the wrong idea and theory of which Satan is taking advantage.

Even though it cannot as yet be recognized for what it is, the very appearance of the wrong spirit in us, and of the consequent wrong actions, indicate that there is a very real work of heart searching to be done in order to find this basic problem. Because it is very human to cling to our own cherished ideas and opinions, this can be a difficult task.

But, while it is not always possible to immediately see the wrong idea and theory back of it all, it *is* possible to see the wrong *spirit* which the devil has generated in us. Until that is dealt with then the wrong actions will continue. Of that spirit we

must be cleansed and delivered just as were the apostles on the eve of the crucifixion. When that is dealt with, then and only then, will the problem of what we do be solved.

Yet, it seems that the whole concern of most people is with what they *do*, while they fail utterly to see that what *they do* is but the revelation of what *they are*. It is God's plan that *the fruit of our lives will serve to plainly show us what we are*. If by no other means, a tree can always be identified by the fruit it bears. Let no one deceive themselves. Look honestly at the deeds of your life and read in them a perfectly accurate revelation of the person that you actually are.

This truth is plainly stated in the words of inspiration as follows:

Thoughts from the Mount of Blessing, p. 60:

The season of temptation under which it may be that one falls into grievous sin does not create the evil that is revealed. It only develops or makes manifest, that which is hidden and latent in the heart.

Proverbs 23

⁷ As a man thinks in his heart, so is he...

Proverbs 4

²³ ...for out of the heart are the issues of life.

If what we do is but the fruit of what we are, then it is impossible for us to do good, until we first become good. This fact is so fundamental and important that to miss it is to miss the whole message of righteousness and certainly to fail to ever render a confession God can accept as the condition for His giving of pardon and cleansing. This truth is emphatically taught and plainly stated in the Word of God. In fact,

Education, p. 146:

...no truth does the Bible more clearly teach than that *what we do* is the result of *what we are*.

In the first sense, these words have their application to the situation as it exists before we are converted. But they also have their application to things after conversion has taken place. The be-

liever who has been redeemed from the power of the sin-master, has now the perfect divine nature of the life of Christ in him, and he also has the fallen sinful human nature. This latter is not to be confused with the carnal mind which is at enmity against God and cannot be made to be subject to Him, and which has been removed in the deliverance from bondage.

Built into that human nature, there is a great deal of wrong education in the form of those wrong ideas and theories and these are so much a part of us, that to whatever extent they are there, they must be said to be *what we are*. The same is true of any wrong feelings and spirit which are developed in us because of the wrong theories and ideas.

When reference is made to *what we are* in the work of reformation, these words do not apply to the entire being,—body, soul and spirit,—but to those *areas of ourselves* where we still are sinful and have not yet been wholly cleansed from every trace of unrighteousness.

As Christians, possessed of the divine nature of God in the soul, we shall do a great deal of good and manifest some very fine characteristics. But in certain areas we will find ourselves doing evil if we have allowed the devil to take advantage of the unreformed parts of our lives.

Even though we do have wrong ideas and theories we do not need to sin, for we can so make the Lord our wisdom and guide that we can still be secure. But if we have allowed the devil to develop an evil spirit in us, then, while that is there, we certainly will do wrong and will continue to do wrong in that certain area until we cease to be what we are in that area.

To some, the differences and similarities may be a little difficult to follow. This study is too short to cover every single aspect of the problem. Rather it is intended to be a practical directive as to what to do when there appears in the Christian life feelings, desires, developed appetites and the like which in turn give rise to

wrong actions. It is intended to show how acceptable confession will take care of those problems.⁵

The sacrifice provided in *Leviticus* 4 was for the sins of ignorance on the part of the people, the congregation, the priest or ruler. When a person is born again, while the Lord sweeps away a whole catalog of sins and evil, to replace them with His own righteousness, there remains yet in the life many things which are unknown at that time as being evil. These are the sins of ignorance and the Lord covers them with His imputed righteousness while He goes to work on the slow and difficult process of bringing us to the place where we see these things to be what they actually are.

No one can confess a sin of ignorance while he remains ignorant of its existence in his life. First, he must come to the place where he sees it as it is, and where it is, and be convicted of the sinfulness of that very thing. Then and only then can he confess it and put it away.

It is the work of the Holy Spirit to bring this conviction and He seeks to do it by the ministry of the direct teachings of the Word. But all too often this fails of success as it did with the apostles in the days of Christ. Even though He spent three and a half years trying to have those men see the truth in regard to His coming, He was unsuccessful in changing their minds by direct statements as to how He would actually come.

Therefore, other methods must accomplish that which the first method has failed to achieve, even though these other methods are more painful and humiliating to the individual. One other method involves waiting till the inevitable tests of temptation bring out the latent and hidden evils within, as happened with the first disciples of Christ.

Even then, the effort of the Lord often fails, for when an individual finds himself in real trouble, he tends to blame everyone

⁵ For a more thorough and detailed explanation of the full scope of the problem we again recommend the book *Revival and Reformation*.

but himself for the difficulties. When another person does things to him which brings from him a spirit of resentment, pain, envy or hatred, then instead of being thankful that the situation was permitted so that he might see himself as he is, he blames the other person for all his troubles, saying to himself and to others that if only the other person had not done this to him then he would not have reacted the way he did.

It is tragic that people react in this way to the temptations and pressures of life. The very thing which would have brought the essential revelation of one's self, only serves to increase the evil in the life. Let each one avoid such a reaction. Rather let each one determine that he will study, not the other persons actions against himself, but his own *reactions* to the other persons actions. Always let it be remembered that we shall never be judged because of the actions the other person has done against us, but because of our own *reactions* to his actions.

If we develop this attitude toward all the tests and trials of life, then when we do find the emergence of a spirit that is not righteous, we shall know it to be a revelation of something which exists within us, a picture of *what we are* in that particular area of our lives, and we will know that while that thing is there we shall certainly go on doing wrong, for we shall do it because of what we are within. Then we shall go to the Lord for the remedy of the very root of the problem within us.

So it is that the intelligent believer knows that he has the problem not only of what he has done, but of what he is in nature. He knows that there is life in him which is evil and must be gotten rid of before he can cease from doing the evil thing, and he knows with a glad and joyful heart that in the ministry of the sanctuary there is the full provision for his needs. He knows that if he confesses, God is faithful and just to forgive him his sin *and* to cleanse him from all the unrighteousness which he has seen and truly confessed.

So now, having been made repentant of the sin which has been brought to his knowledge by the Spirit, he is ready to make con-

fession, full and acceptable at the door of the Sanctuary. He does not come tremblingly and fearfully because he knows that the Lord is waiting to receive his sin and to impart to him a new life altogether. Neither does he come lightly or carelessly, but with a deep penitence that always goes with true repentance.



At the Altar

THE convicted, repentant one, now comes to the altar of burnt offering,—a type of the cross. There the priest awaits him. He comes there knowing that he needs both pardon and cleansing and that there he will find all that he needs, provided, that is, that he fulfills the simple conditions of acceptable confession.⁶

In the sanctuary service, what those conditions are, is plainly shown, especially as seen in the light shining on that service from the Spirit of Prophecy:

The Great Controversy, p. 418:

The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carded by the priest into the Holy Place and sprinkled before the veil, behind which was the ark containing the law which the sinner had transgressed. By this ceremony the sin was through the blood transferred in figure to the sanctuary.

The sanctuary and its services were only a representation. In it there were only symbols—never the reality. The real things are found in the heavenly sanctuary, its priesthood and services. But, so accurate and complete was the type that,

The Great Controversy, p. 420:

What was done in type in the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary.

Therefore, the only conclusion that can be drawn is this: whatever it was of which that blood was a representation in the typical service, is to be found as an actual, literal reality in the true sanctuary in heaven. What is it that we are told expressly and explicitly that blood symbolized? It is plainly said to be the “forfeited *life* of the sinner.”

⁶ See Appendix B.



This quote is one of many which reveal the real truth of what sin is. We speak of the guilt *of* sin, but the guilt is only *of* the sin, not the sin itself. We speak of the actions *of* sin, but once again those actions are *not* the sin, they are the fruit or result *of* the sin. Such is true also of the record *of* sin. The record is not the sin. The sin is the *life* of the sinner, what he *is*, his *iniquity*, that is, his sinfulness. That is proved by the above statement which so distinctly says that by taking in the *life* of the sinner, into the sanctuary, the *sin* is taken in.

It is essential to our salvation that we have the correct understanding of what the inspired writers mean when they use the word “sin”, because,

The Great Controversy, p. 418:

Remission, or putting away of sin is the work to be accomplished.

And that sin, as the Word says, is not just the fruit but the very *life* of the sinner. Therefore, in literal fact, when we come and truly confess, then, not just the guilt of our sins but the *very sinful life* itself which caused the trouble is transferred from us to the sanctuary. Not only is the sinner pardoned but he is also cleansed.

If we see anything less than the actual transfer of the sinful life itself into the sanctuary; if we see anything less than this in that service for sin, then the whole thing has no virtue, no value, no merit and no salvation.

Much that is wonderful and precious is revealed by that phrase “the forfeited life of the sinner.” Let us consider it carefully. What is the life of the sinner here spoken of? Is it his flesh and blood human nature? To aid in understanding that question, let us turn to another Scripture.

Galatians 2

²⁰ I am crucified with Christ.

Did he really mean that he had died, or was this just a pretty figure of speech? A fine piece of rhetoric? No, he really meant

that he had actually died. Did he actually hang upon the cross with Christ? Did his human life cease to exist and did he go down to the grave?

No, he did not mean that, because he was not referring to his flesh and blood body, but to the sinful life, the carnal nature, the evil propensity, the character of Satan in him. That is what had been crucified and taken out of the way.

In this reference Paul is referring primarily to the occasion when he was converted from the kingdom of Satan into the kingdom of God. That life which had died in him was the actual sin master, the old man, the carnal mind, the leprosy of sin, the old husband and the stony heart as it is variously called. Some may question the use of this verse to illustrate the work of the reformation. While the verse is not to be applied directly to this experience, yet the principle involved in it is a valid illustration of the work of the taking away of life from the believer in the daily service.

When it is said that the forfeited life of the sinner is removed from him, it is not a make-believe expression but the description of something which actually and literally takes place in the life. It is impossible to convey the full force of this in words, but when it has become actual reality in the life, then the person who is so blessed *knows* without doubt or uncertainty that a great and wonderful thing has taken place within him.

When Peter and the other disciples came to the Lord's supper possessing the fire of jealousy and ambition in them, there was no doubt but that there was life in them,—a moving, controlling power which caused them to do unholy things. They could not see this at first, but when the actions and life of Christ revealed to them the true nature of the forces within, then they did see it, and Peter expressed their mutual longing to be cleansed from those things. In response to that request, Jesus cleansed them of it so that the spirit and life which had been there before, was no longer there. How differently they then felt! How clean they were! How

free they had become! And no one but themselves could know the full wonder and the power of it.

They knew that the life had been taken out of them, and that the new life had taken the place of the old. It would be safe to say that while they still retained the wrong ideas and theories, which provided Satan with such an opportunity to overthrow them, without the wonder of that living experience, those men would not have been able to withstand the temptations of the coming hours to the point where even though they did fall, they were able to recover themselves from it all. All those who did experience this cleansing did recover, while the one who did not, Judas, went out into eternal night.

Paul was not referring to his flesh and blood human life as that which had died, but to the evil life within him. For the born again Christian as it was with Paul, that death has already taken place, but that death of that old nature did not take care of the old theories and ideas, habits and practices which belong, not to the indwelling evil power of the old nature itself, but to the education given by that old nature when it was with the sinner.

Those residues, and especially the spirit which the devil develops because of their being there, is life. It is not the physical life, but the evil which must be crucified to the very death by being cleansed out of the individual. It is not something which can be totally effected in one event, but takes time to accomplish, for each separate problem must be dealt with one by one. Only as one is removed can the way be prepared for the discovery and rooting out of the next, still deeper down.

This progressive work is well described as follows:

If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths and He will reach the bottom at last, and when He finds the last thing that is unclean or impure, that is out of harmony with His will and brings that up and shows that to us and we say, I would

rather have the Lord than that, then the work is completed and the seal of the living God is placed upon that character.⁷

As we move along through life, we face tests. We come under trial and temptation and these experiences are designed of God to bring out in us the hidden evils still in our natures. The appearance of these things does not mean that we have not been born again. It only shows that the work is going deeper. Therefore do not be discouraged or dismayed, but rejoice and be glad and pray every day,

“Search me O Lord, and know my heart, try me and see if there be any wicked way in me, hasten the work and speed it on to its final conclusion.”

What these tests reveal to us, if we can only look in the right direction to see what the Lord direction us to see, is the very life of evil which occupies certain areas of our make-up still. It is this very life, which in the most actual and literal fact is removed from us in the transaction of forgiveness and cleansing, which follows the rendering of an acceptable confession at the door of the sanctuary.

It is not the guilt only, but the sin itself. Guilt itself is not the sin but only the measurement of the *responsibility* for the sin, both the act of it and the fact that we have the nature of it within.

While the taking into the sanctuary of “the *forfeited life* of the sinner” is the taking in of the evils of the life, yet this will also mean that the guilt is simultaneously transferred as well, for where the sin is, the guilt of the sin will also be. This is true, but let the distinctions be kept always clearly in mind, for the *life* of sin is one thing, and the *guilt* of sin is something else.

Consider now the word used to describe the life which is given up. It is that word *forfeited*. What does it mean as it is used in the statement,

⁷ A. T. Jones, *The General Conference Daily Bulletin*, 1893, no. 17.

The Great Controversy, p. 418:

The blood representing *the forfeited life* of the sinner, whose guilt the victim bore, *was carried by the priest into the holy place* and sprinkled before the veil.

It means given up; to have surrendered the possession of; to have passed over into the hands of another. And the plain truth is that it is absolutely impossible for you to forfeit anything and still have it.

If you have it, you have not forfeited it. If you have forfeited it, then you certainly do not have it. In true, saving religion, we are not dealing merely with a play of words. We are dealing with realities. What the individual forfeits or passes over, is surrendered to the hands of the priest who transfers it to the sanctuary, *in actual fact*.

But our great high priest will take nothing from us by force. He will not exercise the least pressure whatsoever. It must be forfeited, given over, surrendered into his hands entirely and only by the completely willing and intelligent action of the individual.

The Desire of Ages, p. 466:

In the work of redemption there is no compulsion, no external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom.

So it must be willing. If there is the least clinging to that sin, the least holding to it, the least reluctance to give it up, then Jesus will not, cannot, take it from you. You will return again, unforgiven and uncleansed. You will come back from the sanctuary, exactly as you went.

Pray then, that the Lord will work on your stubborn heart and make it willing, till you find yourself coming eagerly to fully hand over that old sinful life.

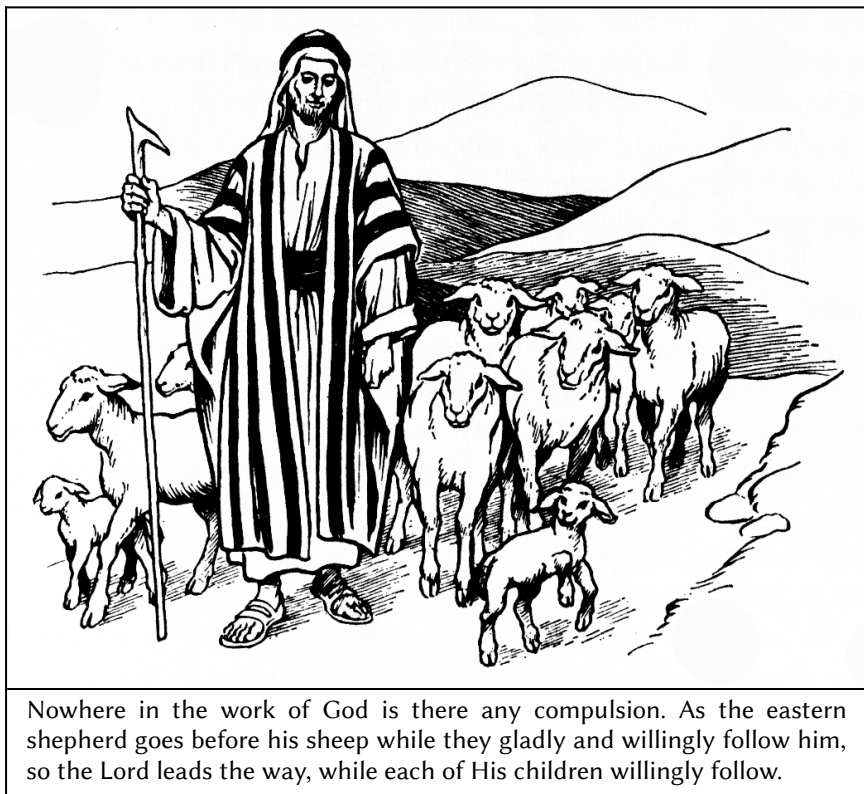
Thoughts from the Mount of Blessing, p. 142:

You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if

you are “willing to be made willing,” God will accomplish the work for you, even...

2 Corinthians 10

⁵ Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.



Nowhere in the work of God is there any compulsion. As the eastern shepherd goes before his sheep while they gladly and willingly follow him, so the Lord leads the way, while each of His children willingly follow.

This brings us to the vital point of our study. What is involved in acceptable confession? In the light of what we have learned from the sanctuary service, we are now able to understand the answer to that question.

What is involved is not only an acknowledgment of what we have done, but of what we are. Even that is not all, for if our confession goes no further than a full acknowledgment of what we have done and what we are, we will still have that life in us. We

must not only acknowledge, but we must definitely and positively give ourselves over into the hands of Christ so that He can take both the guilt *and* the sinfulness and put it all into the sanctuary. Nor is this yet all. Not only must we give all. We must also receive all.

A whole lifetime of sinning is sure evidence to us that any evil in us is capable only of producing a stream of sin, and that if we would cease from sin, we must have a life very different from the evil in order to resist sin at all.

When we have confessed what we have done and what we are and given over into Jesus' hands all of this, and by His wonderful power, He has taken it from us in actual fact and placed it in the sanctuary, we are left cleansed, or as Jesus said in regard to a certain woman, empty, swept and garnished. As such we are a vessel which can be preoccupied by those other seven devils, if the Lord does not fill us with a new life, which life does have the power to resist and overcome sin.

Christ's Object Lessons, p. 419-420:

The religion of Christ means more than the forgiveness of sin. It means taking away our sins and filling the vacuum with the graces of the Holy Spirit.

Read those words again very carefully and see how plainly we are told that the work of Christ is not only to take away our sins, but to fill the vacuum thus created with the graces of the Holy Spirit.

The SDA Bible Commentary, vol. 7, p. 930:

What is Christ doing in heaven? He is interceding for us. By His work the threshold of heaven is flushed with the glory of God which will shine upon every soul who will open the windows of the soul heavenward. As the prayers of the sincere and contrite ones ascend to heaven, Christ says to the Father, "I will take their sins, let them stand before you innocent." As He takes their sins from them, He fills their hearts with the glorious light of truth and love.

A very important truth is brought to view in these statements. In the picture at the door of the sanctuary, we saw that the very life of the sinner, which was the cause of all his trouble, is taken out of and away from him and in actual fact, placed in the sanctuary. And here the word which is used to describe the result after the sin has been taken away is the word “vacuum”. This means an empty space, and is usually applied to a space which has been made empty by the removal of every single thing which occupied that particular space.

It is impossible to say you have a vacuum in a certain container while there remains anything in that container at all, even the air itself. So the Lord so thoroughly and completely takes out of us that particular aspect of our sinful life, which we have seen, repented of and confessed, that the only word which can describe the result is the word “vacuum”.

Now it can be truly said that we have been cleansed from “all unrighteousness” that we have confessed and surrendered into the Lord’s hands. With joy and gladness He has taken it all away, and it is safe in His keeping now.

But He does not stop there. It is not sufficient to take away the old life. We cannot be left “empty, swept, and garnished,” lest the evil spirit return with seven other of his fellows more wicked than himself and occupies the vacuum so that the last state will be worse than the first.⁸

Christ longs to see His own image there and He will give the enemy no opportunity to return again. Just so surely as He takes away the old life so He puts into its place the grace of the Holy Spirit. Note the words again:

Christ’s Object Lessons, p. 420:

It means taking away our sins, and *filling the vacuum with the graces of the Holy Spirit.*

Think of the power and the glory of what that means.

⁸ *Matthew 12:43-45.*

The Desire of Ages, p. 805:

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of *the life of Christ*. It imbues the receiver with the attributes of Christ.

Thoughts from the Mount of Blessing, p. 78:

That life *in you* will produce the same character and manifest the same works *as it did in Him*.

How often we have heard these things talked about without ever knowing for ourselves the *reality* of the experience described. And right here we want to testify that what is spoken of in these statements is not make believe, but *living realities*, and if you would be saved at last, you *must* come to the place in your experience where *you know* that they are very real indeed.

The graces of the Holy Spirit can only come into a life where the vacuum has been created. The new life does not come in to share with the old life, keeping it at bay. It comes in only after the eradication of the old life has made room for the new life to come in. Thus our quote says,

Christ's Object Lessons, p. 420:

...and fills *the vacuum* with the graces of the Holy Spirit. It means divine illumination, rejoicing in God, it means a heart *emptied of self* and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The *glory*, the *fullness*, the *completeness* of the gospel plan is *fulfilled* in the life.

Those words, “the glory, the fullness, the completeness of the gospel plan”, are *not* intended to convey the idea that complete, absolute sinlessness is to be obtained at the first experience of confession, so that one will never sin again and never need confess again.

By comparing Scripture with Scripture, and understanding as we do the process of sanctification and the service of the sanctuary, we plainly see that these words mean just this—nothing less or more,—that the *glory*, the *fullness*, the *completeness* of the gospel plan is fulfilled in the life *just so far as* we have come to see

the sinfulness of our nature, and seeing that sinfulness, *confess* what we have seen, and put that away in actual living fact, and also in actual living fact *receive* in the place, where the old life was, the very life of Christ himself imparted to us by the power of the Holy Spirit.

But so far as the work has gone, it is complete.

Christ's Object Lessons, p. 163:

Holiness finds that it has nothing more to require.

For that sin which has been confessed according to the requirements of acceptable confession, the cleansing work is complete, the sinner has been cleansed from *all* his unrighteousness in that thing. In the plainest possible language the Word of God says so.

Therefore, while there will still be future cleansings, full and complete from sins yet to be seen, repented of, and confessed, there will be no further cleansing in the believer whatsoever for this sinfulness, this root, this bent to evil which has been confessed. It cannot be, for no one can fill the fullness, no one can complete the completeness and no one can perfect perfection.

While the old theories and ideas which have been causing trouble heretofore are still there, the devil will still seek to use these to his advantage to stir again from them the wrong feelings and spirit. He *may* be successful in generating *new* troubles, but the new troubles will not be the old ones restored, for they will have been taken away in the service of acceptable confession.

Note that when the Lord cleansed away the spirit of rivalry from His followers, without being able just then to change their wrong ideas and theories, there was left in them that which would cause trouble again later. The trouble came for them when, in the Garden and at the trial of Jesus, they found themselves under tremendous temptation. Because of the bewilderment arising from their wrong concepts which could offer no explanation for the turn of events, they fell again into sin, but it was not now the spirit of rivalry which came to the surface. Rather it was the spirit of fear.



Acceptable Confession brings to the believing child of God the purity of a heart freed from the very presence of the evil spirit of sin, and a living power within, like the beauty and vitality of this lovely mountain stream.

We can rejoice to see that the time came when they finally were delivered even of the very idea at the basis of it all. Never again do we find them falling under those problems.

All too many are looking forward to some great work to be done in the future which will free them from the power of sin in the life. This is a most dangerous position to take for no such great work will be done in the future when the fullness of the cleansing power of the Spirit is available right now.

Selected Messages, vol. 1, p. 394:

The Lord would have His people sound in the faith—not ignorant of the great salvation so abundantly provided for them.

They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete.

If we, having seen in our lives a certain spirit of evil, such as hatred toward our brother, will come to the sanctuary and confess not only what we have done, but what we are; giving away to Jesus the very sinful life with which we came, to receive from Him the new and altogether different life, we will go back from that sanctuary, not at all the same person who went up, but in those areas where cleansing has been effected, a very different person altogether.

In those areas, we will be a person so totally different and so completely opposite, that in that area where we have been cleansed, temptation will find no response while ever by faith we remain the possessor of that blessed gift. Temptation from without, which before found so ready and quick a response, will now find none. We will learn by experience the truth of those wonderful words of Scripture:

Psalm 119

¹⁶⁵ Great peace have they which love your law and nothing [not one thing] shall offend them.

Some will imagine that this means that we will now be free from temptation and cannot fall into sin again in that particular thing. This is not true. Bear in mind that it was to an Eve in the Garden of Eden, who had no bent to evil at all, no trace of sinful-

ness, no carnality, that the Devil brought his temptations with such subtlety and power as to cause her to fall.

Therefore, even though we have been completely cleansed from a certain bent to evil, the devil still has ways and means to tempt and try us. There will be battles to be fought, struggles to pass through,—not the struggle of one seeking to gain the victory over the devil, but of one striving to *maintain* the victory which has been given to us as a free gift from God.

To understand this better, a detailed study of the temptations of Jesus is of great value, but we do not have the space in this study to do that.

For now we will consider what happens as the cleansed soul returns to the usual occupations of life. Needless to say the devil will meet him by the way and will seek with all his wicked subtlety to press upon him his temptations as he has done so many times in the past. Now every temptation is a point of choice in which he decides as to whether he will remain with the Lord or whether he will change sides and go over to the devil.

If, in simple, complete and living faith we know that the Lord has broken the power of sin by taking away the very life of sin from us, and we turn decisively away from the devil and his temptation, to do the right things, then he is forced to flee from us and we go our way rejoicing and full of joy at the surety and the power of the gospel of Jesus Christ.

It is obvious that a child of God who has struggled with his sin problem and finally willingly surrendered it, is not going to make a simple decision to take the devil's side nor is it necessary in order to come under his dominion once again.

The Desire of Ages, p. 324:

It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies Satan will take possession of the heart, and will make it his abiding place.

So, if we fail to make a definite and positive decision for the Lord in the hour of temptation, we actually make a decision for the devil. The failure to make a decision for the right is to fail to exert the will upon which everything depends at this point.

The result will be that the mighty power of God which is in us will be unable to operate to our salvation and the flesh will be free to manifest itself in evil deeds. Sin will again appear in the life, for which there will again need to be made an acceptable confession. This must be made in the same way as before because the failure to make the right decision has given the devil the opportunity to develop the life of an evil spirit in us and this must be cleansed away as before.

Being overcome by the devil does not mean that we have lost our eternal life. This is retained unless we deliberately refuse to repent when the sin is shown to us. It is important too, to understand that the appearance of sin in the life of the Christian is not proof that he was not forgiven and cleansed of that sin previously. Not at all.

It must never be thought that a Christian cannot commit sin. Remember that it was a perfect Lucifer in heaven who became filled with pride and it was a perfect couple in Eden who likewise fell into sin. How much more then is the very real danger that we with our weakened physical, mental and moral powers, can fall into temptation today.

Nor does it mean that we are going to be slipping and falling, sinning and confessing right along. Rather you will find that the devil has no power over you and in many things you will be so sealed against that sin that you certainly will never commit it again. And in all things you will know that there is no need to sin because the power of the gospel is so immeasurably greater than the power of the devil.

To make clear in a practical way the difference between acceptable confession and a confession which is not acceptable with God, let a comparison be made between the two ways in which a man may come before God.

Already has been laid out the case of the man who does make an acceptable confession. Take now the case of the man who comes in the way in which the vast majority of people come to God for pardon.

In the church where he is a member, he has had preached to him again and again the necessity of ceasing *to do* wrong, without ever being taught that he *does* wrong because of a basic problem within, even *a life* of evil. He knows that there are wrong actions in his life, and a very real conviction settles upon his heart that these things are wrong and need to be pardoned. So he comes to the Lord, bows in prayer and confesses earnestly and even honestly, what he has been *doing*, acknowledges that it is sin, and asks the Lord to pardon him for it with the request that the Lord help him not *to do it* again.

At once it is to be seen that in this whole confession no mention has been made of what the real problem is. The entire concentration has been upon what he has *done* with no recognition of the real problem of *what he is*. While he has confessed that he has acted hatefully toward his brother, he has not confessed that there is a *spirit* of hatred within him; he has not confessed to the Lord that he actually *is a hater* by nature, and therefore *a murderer*.

If he has not even acknowledged the existence of the real problem, which is this life within him, then could he possibly have offered it to the Lord to have it taken from him? This would be impossible. If then he has not offered it to the Lord to have it taken away, can the Lord take it? He most decidedly could not, for the Lord will never take anything from us by stealth or force. We must know what our need is, decide whether we want it or not, and then we must actually offer it to the Lord before He will take it from us.

While it is true that by virtue of creation and redemption, the Lord owns us, yet this ownership is in the sense of a husband possessing a wife. It is a love relationship which does not give the husband the right to take the life of his spouse. Likewise, the Lord

will never take back the life which He has given to us, against our will. He will take it only with our knowledge and full consent.

The only Person who can take away the evil from our lives is the Lord our Righteousness, so if the way is not opened for him to take it, where does that sin remain? Despite the fact that the man has made a confession, that sin is still in him as if he had not confessed at all. It is there, not because he has failed to make a confession, but because he has failed to make an *acceptable* confession.

If the sin is still in that man, then he will return from the confession the very same person who went up to that confession. The same evil life is within him, so that when the temptation comes to him it will find the same response, only stronger, because the sin has been committed before. Every committal of sin strengthens the power of it in the life, just as a muscle being exercised grows the stronger with the usage. Thus he will fall into the same sin again, come and repent, return to sin again, and repent again.

In the very nature of the type of inadequate confession he has made, which failed to get at the root of the problem, is the guarantee that his experience will be and cannot be anything else but one of sinning and repenting, sinning and repenting over the same sin again and again, year after year, until he finally learns the power of acceptable confession.

The end result of the futility of the sinning and confessing routine, which arises out of that prevailing type of confession which is unacceptable to God, is the degeneration into a religion which is nothing more than a lifeless form. The poor sinner comes to accept the idea that Christian living is one of constant defeat from which he can expect no real deliverance in this life.

Worst of all is his belief, as taught to him by his teachers, that he is pardoned and certain of the kingdom, when in fact he is neither pardoned nor ready for the kingdom. It has been shown that this type of confession does not produce cleansing and therefore does not bring forgiveness either.

The confession is not acceptable to the Lord, not because the Lord has *decreed* it to be that way, but because the way in which the man has made his confession makes it impossible for the Lord to do what needs to be done.

Earlier in this study, we stated that the Lord does not dare pardon a person if at the same time He is not able to cleanse him. Let us see why.

Consider the case of a man who has spent his whole lifetime confessing as has been just outlined, without the confession being such as to remove from him the actual sinfulness itself. This man believes that he has been forgiven for the sin and if this is so then he is certainly not under condemnation for that sin and cannot be punished for it. So we have the situation where the man has been forgiven *if* his faith is correct, while at the same time he has the actual sin for which he has been forgiven, still in him.

He comes then to the great judgment day, the books are opened at his name, and the Lord sees that there is still sin in this man. It is known sin for he has confessed it again and again, but because the confession has not included the sinfulness itself, it has remained with him. Because when the judgment day comes, the sanctuary is closed, there is no way now by which the sin can be removed. Therefore, it must remain with him forever, so that wherever he goes, the sin must go also go. If he is taken to heaven, the sin must enter there with him. Nothing else is possible.

The Lord cannot admit sin back into heaven. Therefore He cannot admit him into heaven under any circumstances. But if the Lord should have given this man a pardon for the sins, He would find himself in an impossible predicament. Having given the pardon for the sins, the Lord could not legally or justly keep the man out of heaven.

On the other hand, it would be totally unjust to the rest of the universe if He should admit that man in with his sins. Remember that consideration is being given here to the man who had confessed what he had done, believed that he had been pardoned

without his experiencing the cleansing which would have resulted from also confessing what he is.

We are seeking to understand the dilemma of God's position should He grant pardon when the man had not been cleansed. We need to see that it would be an impossible situation for which there would be no solution.

The Lord is far too wise to allow himself to be placed in a situation like this. He understands exactly what He is doing and the full implications of what He is doing, and therefore we can know that He will never allow himself to be cornered like this.

However if the Lord is careful not to grant a pardon until the person also has the cleansing from the sinfulness within, then there is no problem. The great day of judgment comes and the books are opened. These books reveal that the individual in question has asked for, and received both the forgiveness for the sin, and the actual cleansing from it. Thus there is no sin in him which must go wherever he goes. It is perfectly safe and proper to take him back into heaven. The Lord must take him into heaven because He has pardoned him for his sins and He can take him back in because the sin is no longer in him.

An understanding then, of the problems associated with pardon without cleansing will clearly show that it would be impossible for God to pardon without cleansing. He would be very foolish to do so and would place himself in a position for which there would be no solution.

Likewise the study shows why the latter rain has not yet come to the waiting church. The latter rain comes as the result of the fullness of the Spirit's working in the life. But before the Spirit can work *through* the person, He must first of all work *on* the person and then dwell *in* the person.

The first work of the Spirit is to work *on* the person from without as a convictor of sin. Only when this is done to the point where he makes a truly *acceptable* confession, can the Spirit dwell *in* the person. When the Spirit dwells *in* the person for the first

time, He fills the vacuum created by cleansing out of the sinful life which was there before. As time goes by, the Spirit is to come in more and more as the work of cleansing continues to go deeper and still deeper.

Only those in whom the Spirit dwells, can ever be used by the Spirit to give a witness of the gospel. In the giving of this witness, the Holy Spirit flows *through* the individual and this is the aspect of the Spirit's ministry which is most commonly thought of as being the infilling of the Spirit. But the new life in the soul is the basic infilling of the Spirit, while the other is the through-flowing.

The outpouring of the latter rain is the fullness of the infilling and the consequent through-flowing, but that fullness does not come unless there has been a succession of infillings prior to this. But if the person has never had the first infilling, how can he have the fullness of it? And if he has never learned acceptable confession, then how can he have even that first infilling?

In 1888, the Lord through His servants Elders Waggoner and Jones offered to the church the way of acceptable confession, but they would not have it, and over the years have longed for the latter rain, when they have not had the message which would bring them the very first cleansings even. This being so they certainly could never receive the fullness of it in the latter rain.

But when there is a people upon this earth who have learned by experience the power of acceptable confession and, knowing that, go on from cleansing victory to cleansing victory, then the latter rain will come in good time and the work at last will be finished.

Let us then reiterate the great and solemn truth that if confession involves anything less than an acknowledgment of, and a surrendering up of both what we have done and what we are, and a simple receiving by faith into the vacuum thus created, of the living attributes of the righteousness of Christ, then we have no treasure; we have no salvation; we don't even have pardon from sin.

Christ's Object Lessons, p. 112-113:

John 3

³ Except a man be born again, he cannot see the kingdom of God.

He may conjecture and imagine but without the eye of faith he cannot see the treasure. Christ gave His life to secure for us this inestimable treasure, but without regeneration through faith in His blood, there is no remission of sin, no treasure for any perishing soul.

This statement plainly repeats the message of *1 John 1:9* which so clearly teaches that without cleansing there can be no forgiveness. Accordingly, this says that without regeneration, which is nothing less than receiving the new life *in place of* the old, there is *no remission of sin; no treasure for any perishing soul.*



Offering Sacrifices on the Altar
(Youth's Bible Studies, 1854)

In the Light of the Judgment

THE real significance and seriousness of all this becomes very apparent when we give consideration to it in the light of the coming judgment.

1 Timothy 5

²⁴ Some men's sins are open beforehand, going before to judgment; and some men, they follow after.

The whole purpose of the sanctuary service is the putting away of sin:

The Great Controversy, p. 418:

Remission, or the putting away of sin is the work to be accomplished.

The putting away of sin is the putting away of it primarily from the soul temple of the individual. And it is the putting away of sin, not just the guilt of it, but the sin itself, because merely forgiving a man accomplishes nothing.

A man who is forgiven, if that were possible, and left uncleansed, would be just as much a sinner as ever before. A thorn bush, even though forgiven for producing thorns and tearing our clothes and being a nuisance, would still be a thorn bush and still be a nuisance while ever it continued to exist.

The remission or putting away of sin is not completed until it is finally destroyed with Satan, its originator, in the fires of eternal destruction. Therefore it follows that remission of sin covers three stages:

1. From the individual into the sanctuary;
2. From the sanctuary to the scapegoat, and finally
3. Upon the scapegoat into the land not inhabited and the fires of eternal destruction.

It is necessary here to make plain, just what the cleansing of the sanctuary is. In *The Great Controversy*, p. 417, the question is

asked, “What is the cleansing of the sanctuary?” The answer is then given. First of all is discussed the way in which sin is transferred from the individual into the sanctuary, as we have already noticed in the earlier part of this study.

And then having described the day by day transaction, whereby sin, that is the sinful life, the bent to evil itself, is taken out of the believer, and placed in the sanctuary, we read these words:

The Great Controversy, p. 418:

Such was the work that went on day by day throughout the year. The sins of Israel were thus transferred to the sanctuary and a special work became necessary for their removal.

The cleansing of the sanctuary, which is the work of the final atonement, the blotting out of sin, is the taking out of the actual sin which had been placed in the sanctuary during the service of the year.

Perhaps nowhere is this better described than in the following:

The cleansing of the sanctuary as to the sanctuary itself, was the taking out of and away from the sanctuary all the transgressions of the people, which by the service of the priests had been taken into the sanctuary during the service of the year.⁹

The blotting out, or removal of sin, is not merely the changing of records in the heavenly books. It is the removal of the actual sin itself, from the sanctuary. These sins were taken into the sanctuary by the confessions of the people and the ministration of the priests.

Sins cannot be placed in books. The records of them can be and are. The sins themselves were placed in the sanctuary by the ministration of the priests, not by angel scribes. And by the ministration of priests they were removed and placed upon the scapegoat. So it is also in the great antitype of the ministration of our great high priest in the heavenly sanctuary.

⁹ A. T. Jones, *The Consecrated Way to Christian Perfection*, Chapter 15 “The Cleansing of the Sanctuary, p. 116.

This is a distinct and separate entity altogether from the written accounts in the books of record. Notice these differences. Whereas the sins of the individual come into the sanctuary only upon his confession, the account is made there in the books of record the very moment the individual sins, whether he ever comes to confess or not. Some of this world's great sinners, such as Nero, certainly have in the books of record, a complete account of the evil deeds of their lives, but they have no sin in the sanctuary at all.

Secondly, whereas the work of making the records in the books of record is that of the angel scribes, the work of the transfer of sin is the work of the ministers, that is, of the priests. The books of record are heaven's bookkeeping, and keep a faithful account of what transpires both in the life of the individual in his committing the sin, and also in the life of the individual in his being cleansed of that sin.

But the changing of records does not constitute the cleansing of sin itself, and while in the final atonement, those books will be adjusted to record the fact that the sin has been taken from the sanctuary, that adjustment is not the blotting out or removal of the sin itself. It cannot be, for as we have read in *The Great Controversy* and from A. T. Jones, the blotting out of sin is the taking out of the sanctuary that which had been placed there by the confession of the people and the ministration of the priests—not by the hands of the recording angels.

Notice again these words:

The Great Controversy, p. 421-422:

As anciently the sins of the people were by faith placed upon the sin offering and through its blood, transferred in figure to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred in fact to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished, by the removal or blotting out of the sins which are there recorded.

The words “removal” and “blotting out” are synonymous, or as A. T. Jones states:

The cleansing of the sanctuary, as to the sanctuary itself was the taking *out of* and *away from* the sanctuary all the transgressions of the people, which by the service of the priests had been taken into the sanctuary during the service of the year.¹⁰

The terms “blotting out” and “cleansing of the sanctuary” are synonymous, and in both the Spirit of Prophecy and A. T. Jones, the words “removing” or “removal” and “taking out of and away” are the words which are used to describe what it means to blot out sin from the sanctuary above.

The only sins which will be taken out of the sanctuary and placed upon the scapegoat are sins which have been sent beforehand by the individual to judgment. Nowhere in the Word of God or in the type of the sanctuary service is there the least indication that any sin whatsoever is taken directly from a person and placed upon the scapegoat. It must *first* be sent beforehand and placed in the sanctuary itself to await the judgment when the great decision is to be made as to what will become of that sin finally.

When the judgment sits, the great question mark is this—what is to be done with the accumulation of sin and pollution which is in the sanctuary? There remain but two alternatives:

1. Place the sins back on the head of the individual because of his unfaithfulness.
2. Place them upon the scapegoat, who must bear the final penalty into final destruction.

To determine this decision, the books of record are opened and examined and the lives of all who have professed the name of Christ come up in review for a final examination and verdict. If it is found that the believer has sent his sin, that is, his very sinful life on to the judgment as fast and fully as it has been revealed to him, and if there is no known sin left in him, the verdict is that

¹⁰ *Ibid.*

his sin is to be placed upon the scapegoat, and he is accounted worthy of eternal life.

In the case of those who have been unfaithful, who still have known sin remaining in them, then, whatever sins they may have sent on beforehand to judgment are placed back upon their own heads.

Examine the situation as it would stand with a person who has not learned what true confession really is. He is a professed child of God. He has taken the name of Jesus. He faithfully lives up to all the outward demands and ceremonies of the law; that is, he rests on the Sabbath day, pays his faithful tithe, goes along to church, week after week, and holds church office and so on. But he sins.

He knows he has done the wrong thing. His conscience tells him so, and he hates himself for doing it. With true penitence and real sorrow of heart he comes on bended knee to plead before God forgiveness for that thing, and faithfully he promises God that he will not do it again, and asks God to help him by His grace to be an overcomer in that thing.

It is here that he makes his fearful mistake in not seeing that to ask for forgiveness of what he has done without giving up what he is, is futile, and will bring him no cleansing from the sin. He has failed to see that God can never answer the prayer, "Lord help me to do what is right," for that part of him which is the problem can never do what is right because of its very nature. Rather his prayer should be:

"Lord I recognize that this spirit which is in me, this lustful taste for that which is evil, is a root of trouble and that it must be cleansed out of me. Here it is Lord! I do not want it. Take it, so that I can in turn receive the new life and thus live in obedience to all the commandments."

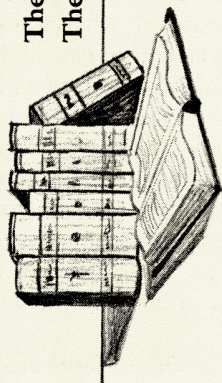
In failing to see and understand that, he fails to make a confession which is truly acceptable unto God and he goes back to his work quite satisfied that he has been forgiven, but the very sin which he ought to have taken to the sanctuary to get rid of, he

**THE DISTINCTIONS BETWEEN THE RECORD OF SIN AND THE SIN
ITSELF MUST EVER BE KEPT VERY CLEAR.**

The record is made *by the angel scribes*;

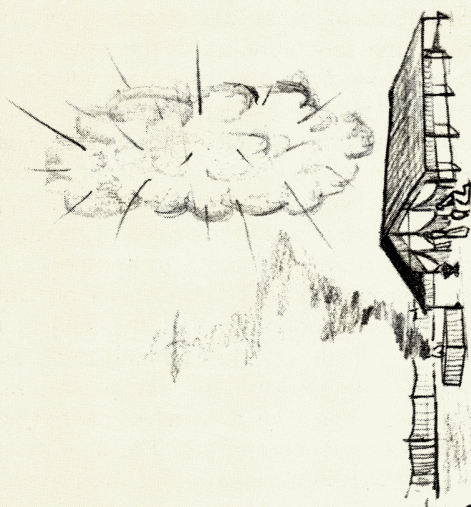
The sin is transferred *by our great High Priest*.

The record is made the moment the sin is committed whether confessed or not;
The sin is transferred only when it is confessed and not unless it is confessed.



The record is only heaven's book-keeping;
The sin is the thing which has to be dealt with.
It, not the record, is the problem.

The record defiles neither the sinner nor the sanctuary;
The sin defiles firstly the sinner and then the sanctuary in turn.



**THEREFORE IT IS THE SIN AND NOT THE RECORD
WHICH MUST BE REMOVED IN ORDER TO EFFECT THE CLEANSING,
FIRSTLY OF THE PENITENT AND THEN OF THE SANCTUARY ITSELF.**

brings back with him again. Therefore, instead of it being in the sanctuary before the judgment, *the sin is still in him*.

That means that the whole intent and purpose of the sanctuary,—which is the remitting or taking away of sin,—has not even begun for him. Neither has his preparation for the judgment begun. Yet it is a fact that so many of God's professed people who come in just this way to the sanctuary, fully believe that their sins are forgiven and that they are being prepared for the coming Advent of the Lord. Oh! May such awake before it is too late. It is small wonder that the pen of inspiration wrote in alarm:

Testimonies for the Church, vol. 1, p. 188:

It is a fearful fact that many are leaning on a false hope.

It may even be that by sheer will power, he will never actually commit the act off that sin again. Or it may be that the position he now holds shuts him off from opportunity to do certain sinful things. But that cessation of the act of sin under the situation where the life of that sin is still in the man will not save him in the judgment. It cannot for the simple reason that the judgment is concerned with seeing that sin can never again enter heaven. For this reason, the judgment is an examination of character, that is, of what we are.

The Review and Herald, December 11, 1900:

As fire reveals the difference between gold, silver, and precious stones, and wood, hay and stubble, so the day of judgment *will test characters*, showing the difference between characters formed after Christ's likeness and characters formed after the likeness of the selfish heart.

So it is that in the judgment the great question will be, "Where is the sin?" If upon examination it is found that there is still sin *in* the individual, then it is impossible for that person to ever enter heaven. Once the judgment has opened on the case of any individual, then the only means whereby sin can ever be taken out of the individual and placed in the sanctuary is no longer available. All the doors are closed against it. Therefore any sin that is still in him must remain in him as a part of him forever. Wherever he

goes that sin must also go, because it is not only a part of him, but it is so much a part, that it *is* him.

A wolf
forgiven is
a wolf still.

It takes
more than
forgiveness
to change
its nature so
that it will
tear the
flocks no
more.

So it is with
the evil
heart of
man.



We know that no sin can ever enter heaven, therefore neither can he. God is left with no recourse but to turn back on to his own head all the sin already sent to the sanctuary and pronounce on him the sad woe, "He that is filthy let him be filthy still."

Today, God is working with the angels, the Holy Spirit, and His Son, to bring out and to prepare a people to stand in the judgment. For many years this work has been going on, and again and again the question has come up in the minds of honest souls as to why the judgment has been delayed and delayed and delayed.

It has certainly not been for the want of strenuous efforts on the part of a large number of people to keep every detail of that law blameless. There are people today in the world who are studying that law with meticulous care, and all one has to do is show them some new requirement, and they will do it, even if it kills them. All this is very commendable. The law is to be kept to its finest perfect detail.

But unless we understand the fact that the sinfulness is to be eradicated from the very nature of man; unless we understand the simple conditions of true and acceptable confession so that God is able to place in the vacuum a new life in place of the old, then the sinfulness is still in us and all our good works will be of no more value to us than they were to the Jews in the days of Christ. When the judgment sits and the eternal decisions are made and we say,

Matthew 7

²² Lord, Lord, have we not prophesied in your name and in your name cast out devils and in your name done many wonderful works?

And the answer will come:

²³ I never knew you, depart from me, you that work iniquity.

Today, as never before, we must learn as a living, practical, effective experience the power of acceptable confession. The promise is there:

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

There is nothing more certain or sure than that if we do truly confess, He will certainly fully forgive and totally cleanse from all that unrighteousness. The promise is that He will cleanse from *all* unrighteousness, and that is just what it means.

It would be possible should space permit to give to you story after story of the experiences of people in this age and generation, who having learned the thrilling, simple secret of acceptable confession, have carried it out and seen it work in their lives.

One good sister in whose life was the powerful attribute of a strong sense of justice found herself highly incensed and offended because of the way in which certain people were treating her husband and herself. She would express her feelings in no uncertain terms as each fresh incident came to view. She would feel quite convicted about the uprisings of her feelings and her ex-

pressions, and from time to time she would confess these things and plead with God to give her the victory over them. But to her dismay, whenever a fresh incident occurred, the same old feelings would arise.

Then there came to her the simple truth of acceptable confession and she went to God *in a new way*. Claiming the promise, she confessed, not only what she had done but what she was, and asked God to take out of her forever those responses and feelings. All this she did in simple trust and went her way calmly believing that what God had promised, He had done, because this is the victory of faith, as it is written:

Steps to Christ, p. 51:

If you believe the promise, believe that you are forgiven and cleansed, God supplies the fact. You are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so, if you believe it.

Time passed and then one day a situation arose again in which the same people dealt with her husband more unjustly and more severely in his one incident than in all the other incidents put together. Certainly there was an experience of shock but there was no reaction, and in her thankfulness and gratitude to God she realized that whereas always before she had risen up with feelings of vengeful wrath, this time there was nothing but a great sense of pity and yearning for the souls of those who had dealt so unjustly with their fellow men.

We might tell the story too, of a certain person who had become convicted in regard to a certain indulgence of appetite. Of course, so far as appetite itself is concerned, God will not eradicate from our nature the natural desire to eat and the everlasting temptation to pamper that appetite with pleasant things, for that is part of the human nature, and in all this cleansing, we are speaking not of the cleansing of the flesh, but of the cleansing of the soul.

A very clear distinction must be drawn between that which pertains to the characteristics of the soul life, and that which is merely our human life.

Now this particular brother, having become convicted about this lust of the flesh, this indulgence of appetite, this particular taste, or bent toward this particular thing, determined to put it away and partake of it no more. From that day on, he never did. But every time he went down to the supermarket and passed the rack where this food was, he found that his mouth watered again and again for that particular food. Yet this man had a real and living experience in the things of righteousness, and had gained the victory over many other things, but he still had to learn more specifically the acceptable confession.

One day he sat and heard this preacher give this particular study in which the nature of acceptable confession was outlined, and he realized that although he had not done that thing any more and did not ever expect or intend to do it again, that, just the same, the sin was still in him. The bent to it, the response to it, the lust for it, the desire for it, in other words, that part of his life in him which was a sinful response to that thing was still very much there. In consternation he saw himself standing in the judgment, and as the law looked at that sin, it would be found, not in the sanctuary, but still in him, when it would be forever too late to send that sin on beforehand to judgment.

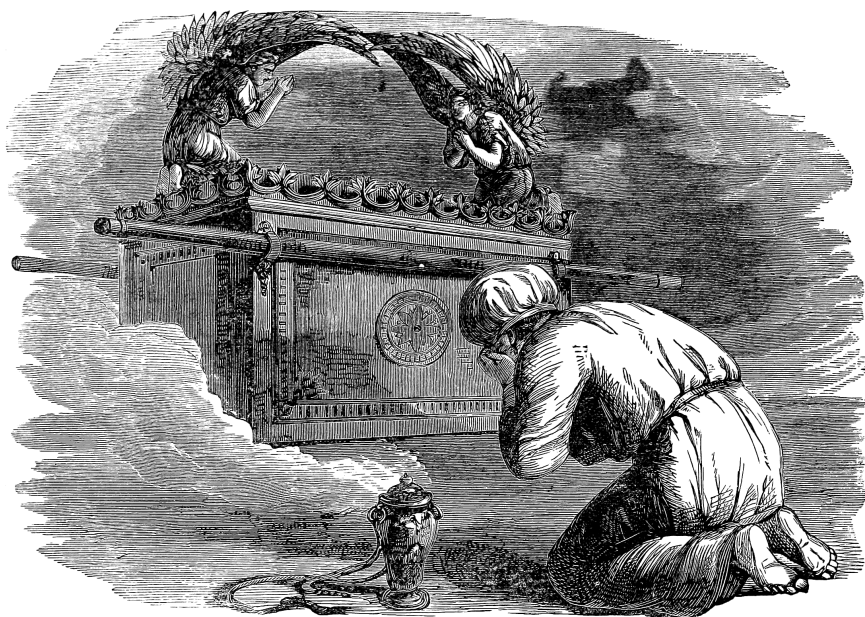
But now with gladness and hope in his heart, he repaired to the sanctuary and there asked God to take that thing out of his life, to blot it out of his nature and put it in the sanctuary beforehand to judgment. Now he has a thrilling testimony to tell how that every time he passes by that counter in the supermarket, as he must do in his shopping rounds, there is no response, there is no mouth-watering, there is no desire but a wonderful sense of cleanness and victory and separation from that thing.

Yet he knows that the work is only just begun, that deep down in his life yet, are hidden springs of evil still, which in their turn must each be eradicated to be sent on beforehand to judgment to

be in turn a part of him no more—unless he loses his faith and allows Satan to regain access to his soul,—while he is to receive from the Lord heavenly qualities to fill the vacuum created by the cleansing out of the evil which was there before.

The gospel is *the power of God* to save *from* sin and for those who, understanding by simple faith the power of God to save, come and truly confess both what they have done and what they are and surrender all that into God's hands, and into the vacuum thus created receive the blessed graces of the Holy Spirit for them, in that thing, the glory, the fullness, the completeness of the gospel plan is fulfilled.

They have taken an advance step toward heaven, their sins have gone beforehand to judgment, and if they continue in this way, then when the judgment sits, for them, certainly there will be eternal and everlasting life.



Summary

THE promise of God is that if we do the one thing,—confess our sins,—He will do the two things, forgive and cleanse. Until the confession is made He can do neither, but when it is made then He will do both. If then we have not been cleansed then we know that we have not been forgiven either. Therefore, the confession has not been acceptable to God.

The principles of acceptable confession have an application both in the work of revival and of reformation.

The first step in the process is the revealing to us of the unknown sin. This is the work of the Holy Spirit Who reveals to us in due time that the real problem, the really unknown sin, is what we are, and not what we do. It is essential that this be seen and understood.

Next we are to know without a shadow of doubt or uncertainty that the full and complete provision for the forgiving and the cleansing away of the very sinfulness itself is available to us in the service of the sanctuary. We must have the faith to believe that the Lord will take away the actual evil spirit within us, and give us a new spirit altogether.

Then we must come as did the Israelites of old to the sanctuary. There we must confess not only what we have done but also what we are. Not only do we confess it, but we actually hand it over for the Lord to take, and literally believe that He as literally takes it.

We must give that sin up with the most complete willingness. If we hand to it with the least hold, then the Lord cannot and will not take it from us. If we find an unwillingness to surrender it, then ask the Lord to give you a willing heart,—to make you to hate that sin.

Having given away the old life and spirit of sin, then we must ask for and receive into the vacuum a new life in the place of the

old, thanking God as you do this, Not that you will receive the gift, but that you have received it.

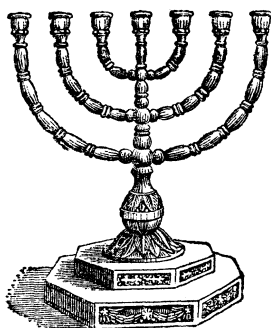
Go your way knowing that you are no longer the person insofar as that thing is concerned that you were when you came to make that confession. The old has passed away and the new is truly there in its place.

Have a settled purpose in your mind that you are finished with that sin, so that when the devil meets you by the way with his temptations, you can and will refuse to even entertain any thought of yielding to the sin.

Keep the new life robust and fit by constantly feeding on the word and watching unto prayer.

Finally if the devil does cause you to fall under his deceptive power, do not be discouraged. Go at once to be forgiven and cleansed and continue the onward march to heaven.

Remember that all sin must go beforehand to judgment, and thus be in the sanctuary and not in us when the final investigation is made.



The Sanctuary Service

From the book, *The Sanctuary Service*, p.130-134
by M. L. Andreasen

Sin Offerings

“Sin” and “sin offering” are different translations of the same Hebrew word, *chattath*. Sin offerings were so closely connected with sin that one Hebrew word is used to denote both. When Hoses says of the priests,

Hosea 4

⁸ They eat up the sin of my people,

—*chattath* is used, and may therefore rightly be translated either sin or sin offering. Sin offerings are first mentioned in the Bible in connection with the consecration of Aaron and his sons.¹¹ There are those who believe that they were in existence and use before, but there is no record of this until the time of Moses. During this early period burnt offerings appear to be the only offerings used. Sin offerings sufficed only for sins done through ignorance.

Leviticus 4

² If a soul shall sin through ignorance;

¹³ If the whole congregation of Israel sin through ignorance;

²⁷ If any one of the common people sin through ignorance;

Numbers 15

²⁴ If ought be committed by ignorance;

²⁷ If any soul sin through ignorance;

These are statements connected with sin offerings. They concerned sins of errors, mistakes, or rash acts, of which the sinner was unaware at the time, but which afterward became known to him. Sin offerings did not cover sins done consciously, knowingly, defiantly, or persistently. When Israel sinned deliberately, as in worshiping the golden calf, and refused God’s proffered mercy

¹¹ *Exodus* 29:14.

when Moses called them to repentance, they were promptly punished.

Exodus 32

³⁸ There fell of the people that day about three thousand men.

So with the man, who despite God's express command, gathered sticks on the Sabbath.¹² He was put to death. Concerning willful or presumptuous sins, the law reads,

Numbers 15

³⁰ But the soul that does ought presumptuously, whether he be born in the land, or a stranger, the same reproaches the Lord; and that soul shall be cut off from among His people.

³¹ Because he has despised the word of the Lord, and has broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

To this general rule there were some exceptions which will be discussed in the chapter "Trespass Offerings." it should also be noted that though there was no provision in the daily ritual for conscious or willful sins, sins "done with a high hand," the services of the Day of Atonement provided for such transgressions. This will be considered later.

The Various Sin Offerings

The fourth chapter of *Leviticus* discusses sin offerings under four heads. The sin of the anointed priest (verses 3-12), of the whole people (verses 13-21), of the ruler (verses 22-26), and of one of the common people (verses 27-35). The sacrifices demanded were not the same in all cases, nor was the blood disposed of in the same manner.

If the anointed priest sinned "according to the sin of the people," or as the *American Revised Version* reads, "so as to bring guilt on the people," he was to bring...

Leviticus 4

³ ...a young bullock without blemish unto the Lord for a sin offering.

¹² *Numbers* 15:32-36.

If the whole congregation of Israel sinned through ignorance, they also were to “offer a young bullock for the sin and bring him before the tabernacle of the congregation.” (Verse 14).

If one of the rulers sinned he was to bring “a kid of the goats, a male without blemish.” (Verse 23).

If one of the common people sinned through ignorance, he was to bring “a kid of the goats, a female without blemish.” (Verse 26). In case he could not bring a goat he might bring a female lamb. (Verse 32).

In each case the sinner was to provide the offering, lay his hand upon the head of the animal, and kill it. When the whole congregation sinned, the assembly provided the offering; and the elders placed their hands upon the head of the bullock.

In the disposition of the blood there was a difference that should be noted. When the anointed priest sinned and brought his bullock and killed it, the priest should,

Leviticus 4

⁶ ...dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.

He should also put...

⁷ ...some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

When the whole congregation sinned, the blood was disposed of in the same manner as when the anointed priest sinned. Some of it was taken into the first apartment of the sanctuary and sprinkled before the veil. The horns of the altar of incense were touched with the blood, and the rest of the blood was poured out at the foot of the altar of burnt offering in the court outside (verse 18).

When a ruler sinned, the blood was not brought into the sanctuary. The record reads:

Leviticus 4

²⁵ The priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.



The Sinner confessed his Sins upon the Head of the Offering.

(The Coming King, 1911)

In this case the blood was neither carried into the sanctuary nor sprinkled before the veil. It was put upon the horns of the altar of burnt offering in the court outside, and the rest of the blood poured out at the foot of the same altar.

When one of the common people sinned, the blood was disposed of in the same manner. It was put upon the horns of the altar of burnt offering and the rest poured out at the bottom of the altar (verses 30, 34).

In all four cases the fat was removed from the carcass and burned on the altar of burnt offering (verses 8-10, 19, 26, 31, 35). The carcass, however, was treated differently in the several cases. If the anointed priest sinned the...

Leviticus 4

¹¹ ...skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

¹² Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

The same was done with the carcass of the bullock offered as a sin offering for the whole congregation. The body was carried without the camp to a clean place and there burned on the wood with fire (verse 21).

There is no instruction in the fourth chapter of *Leviticus* as to what was done with the body when a ruler or one of the common people sinned. In the sixth chapter of *Leviticus* however, in “the law of the sin offering,” is found some further instruction.

Leviticus 6

²⁵ In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy.

²⁶ The priest that offers it for sin shall eat it; in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

This statement is illuminating. The priest that offered the sin offering was to eat it. He was to eat it in a holy place, in the court of the tabernacle of the congregation:

Leviticus 6

²⁹ All the males among the priests shall eat thereof; it is most holy.

The principle in regard to the disposition of the carcasses of sin offerings is stated:

³⁰ No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

The Great Controversy, p. 418:

The blood, representing the forfeited life of the sinner, whose guilt the victim bore was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying,

Leviticus 10

¹⁷ God has given it you to bear the iniquity of the congregation.

Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

The Daily in the Day of Atonement

THE lesson in regard to acceptable confession; we have learned by a study of the daily service in the earthly sanctuary which was carried on in the outer courtyard at the altar of sacrifice, which altar of sacrifice is the type of the cross in the antitype. And it is to the foot of the cross today that we are to come and find Jesus.

But it is not to be construed that this writer understands or teaches that Christ today ministers this service to us from the Holy Place in the heavenly sanctuary. To teach such would be to remove the fundamental pillars and foundations of the great Advent message, the third angel's message which brings to light the work of Christ in the Most Holy Place in the sanctuary in heaven.

There is nothing more certain than that in 1844, Christ completed His work in the Holy Place of the heavenly sanctuary, and when that ministration was completed, began His work in the Most Holy Place of the heavenly sanctuary. And He will not come out from the ministration in the Most Holy Place until the marriage is consummated and the work completed.

The Great Controversy, p. 428:

In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the day of atonement entered the most holy place, the ministration in the first apartment ceased. God commanded,

Leviticus 16

¹⁷ There shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy place, until he come out.

So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began.

When in the typical service the high priest left the holy on the day of atonement, he went in before God to present the blood of the sin-offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners.

Now this statement plainly declares to us that from the Most Holy Place Jesus carries on the ministration that was carried on in the Holy Place. That is the making of the provision for the transfer of our sins to the sanctuary. This is not in any conflict with the type because if we turn back to *Numbers* 29, we find there that the Lord makes very plain the completeness of the daily service as offered upon that day, the great day of atonement.

Before we read these verses, let us draw a very plain distinction which it seems has not been clear in the minds of many. And that is this, that the actual service of the great day of final atonement did not occupy all of that day but only a small portion of it toward the end of that day. And even on that day, up until the moment that the actual service began for all the living in Israel, they could take full advantage of the daily services offered upon that day.

Let's read about the daily services:

Numbers 29

⁷ And you shall have on the tenth day of the seventh month, a holy convocation, and you shall afflict your souls; you shall not do any work therein:

⁸ But you shall offer a burnt offering unto the Lord for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

⁹ And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,

¹⁰ A several tenth deal for one lamb, throughout the seven lambs:

¹¹ One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Now just as those people back there on the great day of atonement, right up until the moment when the service actually began could come and have their sin transferred to the sanctuary, so in exactly the same way, and in perfect harmony with the type, we today, right up until the day of our death, in the case of those who die, and right up until the day when our names are called in the judgment of the living in the case of those who live, can send our sins on beforehand to judgment according to the procedure laid down in the daily service of the earthly Sanctuary.

But the priest today ministers no longer in the Holy Place. He ministers in the Most Holy Place. And we are to understand that there is this difference between the ministration of the priests in the Holy Place and the ministration of the priests from the Most Holy Place and that difference is, that whereas Israel in the daily service were diligent to put their sins away, when they came to the ten days before and to that solemn day itself, they were doubly diligent,—they entered upon a special work of purification, of putting away of sins. They entered upon that work with special intensity.

So likewise today, as our High Priest awaits in the Most Holy Place to complete His work and we stand in the flood-tide of light which streams to us from that apartment, we are to be more diligent, more earnest, more anxious and more swift to come and have our sins sent on beforehand to judgment, that when that day comes, we shall not be weighed and found wanting.

