

## Then Shall the Sanctuary Be Cleansed, VII

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1. Why does the sanctuary in heaven needing to be cleansed? **Dan 8:13**.
  - a. The most direct answer is found in **Dan 8:13**---to put an end to the (chazon) vision of the sanctuary and the host being trodden underfoot;
  - b. the whole issue is bigger than just putting an end to sin in people's lives; there is the issue the great controversy and the need for it to be brought to a close
  - c. this is what God hopes to accomplish through the cleansing of the heavenly sanctuary
  
2. How is the cleansing of the heavenly sanctuary actually accomplished? **Heb 9:12, 23**

..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. **GC 421-422**.

3. It is the blotting out of the sins that are deposited in the sanctuary that cleanses it. If the records of the sins are blotted out, then the sanctuary will be cleansed!!
  - a. in effect, the angel was telling Gabriel, after 2,300 evening-morning then the sins recorded in the sanctuary will be blotted out
  
4. Why are the records of sins not blotted out during the typical Daily service? Why wait for the Day of Atonement for sins to be blotted out from the sanctuary?

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

On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy **place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied**. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the goat bearing these sins was sent away, they were,

with him, regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." Hebrews 8:5. PP 355-356.

- partial atonement--consisted of having the blood of the sacrifice sprinkled on the horns of the altar of incense (in the case of the congregation), or on the horns of the altar of burnt offerings in the courtyard (in the case of the individual)
  - FULL atonement--consisted of having the blood of the victim sprinkled directly on the mercy seat and before the mercy seat 7 times
5. Again, what is the "claims of the Law?" The Law demands the life of the sinner! **Rom 6:23; Eze 18:20**
- The sprinkling of blood on the altar of incense or the altar of burnt offering during the daily service was not full payment for the sin that was transferred to the sanctuary; this was so because "the blood of the victim had not make a full atonement. . ."
  - The demands of the Law which demands the life of the sinner obviously was not satisfied until the Day of Atonement, when the blood of the victim was carried all the way into the Most Holy Place and full and final atonement was made;
  - The full and atonement was done ceremonially by the sprinkling of the blood of the sin offering taken from the congregation (the Lord's goat) on the mercy seat (**Lev 16:14**)
6. Only after the claims of the Law which demands the life of the sinner is satisfied that the records of the sins which pollute the sanctuary are blotted out and the sanctuary actually cleansed
- a. the cleansing of the sanctuary is the second phase of the final atonement and is accomplished ritually by the sprinkling of blood 7 times before the ark
  - b. the first phase of the final atonement consists of satisfying the demands of the Law which demands the life of the sinner and is done ritually by the sprinkling of blood on the mercy seat
7. **IMPORTANT: Blood had first to be sprinkled on the mercy seat before it is sprinkled 7 times before the ark to cleanse it**
- a. This means the sinner must first satisfy the claims of the Law (which demands his death) before his sins which are recorded before the Lord can be blotted out and the sanctuary cleansed
8. **Lev 16:30**--the full implication of the final atonement is expressed in the formula
- a. To cleanse you (**satisfying the claims of the law** which demands the life of the sinner)
  - b. That you may be clean from all your sins before the Lord (**blotting out of the sins** in the sanctuary)

## Satisfying the Claims of the Law

9. The fact that sins have not yet been blotted out in the sanctuary in heaven shows that we have not yet satisfied the claims of the Law which demands our lives
  - a. **Rom 6:3**--This means that the death believers experienced at baptism was not enough to satisfy the claims of the Law which demands the life of the sinner (death in Christ); believers only died in their thinking!
  - b. **1 Cor 15:31**--This also means that the death believers experience daily is not enough to satisfy the claims of the Law which demands his life; **the Adamic life is not extinguished in daily self-denial**
10. What does it mean to satisfy the claims of the Law which demands the life of the sinner?
  - a. Simply put, it is giving up our Adamic life (the life we were born with) forever in the final atonement; our Adamic must taste the second death in the final atonement;
11. Recall that to reap the benefit of the daily service which is PERFECT IN CHRIST, we have to die in CHRIST; to reap the benefit of the Day of Atonement service, which PERFECT LIKE CHRIST, we have to die LIKE CHRIST (the second death)
12. Dying LIKE CHRIST is the result of the command "Take away their filthy garments. . ." and is also a benefit of the final ministrations; it is not an experience we ourselves can produce. . .
  - a. Dying in Christ and dying like Christ are wrought in the believer through the power of the Holy Spirit
13. But then the question comes, Christ already satisfied the claims of the Law at Calvary 2,000 years ago, so why do I still have to do it?

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. **The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims.** Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. **PP 63.**

14. **Rom 3:31**--Grace does not do away with the demands of Law; even Jesus Himself satisfied the claims of the Law because the demands of the broken Law cannot be changed or nullified--the wages of sin is death! Eternal death!
15. If that objection is valid, then the argument could also be presented that since Christ also kept the Law, then I do not have to keep it! This is anti-nominianism or cheap grace

## Ye Shall Afflict Your Souls

16. I'm afraid we have not fully understood the meaning of the call to afflict the soul on the Day of Atonement; it is in fact, a call **to put the Adamic self to death**; this is not just denying self, but putting self to death entirely;
  - a. This experience we cannot, of ourselves and in our own power, produce
  - b. It is a gift that is given to God's people, just like faith and repentance are gifts
  
17. **(PK 591)** As the saints plead for purity of heart in the final atonement, the command is given. . "take away their filthy garments and give them a change of raiment"
  - a. The taking away of the filthy garments is the taking away, the shedding off of the Adamic life which is hopelessly ruined by sin; in the final atonement, Jesus brings believers to a point where they are divested of their Adamic selves!!
  - b. At this point, the claims of the Law which demands the life of the sinner is satisfied and records of his sins can be blotted out
  - c. The question is, are we willing to be stripped of our cherished Adamic lives in the final atonement?
  
18. When the saints finally go through this experience, their sins will be blotted out and the sanctuary can be cleansed
  
19. **IMPORTANT:** It is faith and repentance that got our sins into the sanctuary, it is through deeper faith and deeper repentance that will remove them from it

## How Long Shall Be the Vision

20. When God's people are cleansed and the sanctuary in heaven cleansed, the sanctuary is closed; there is no more service to accommodate sin, no more service to cover transgression, no reprieve for the impenitent; no more excuses for sinning
  - a. The oppressive powers that have been allowed to reign and subjugate the saints for so long suddenly find themselves with no more cover from God's wrath
  - b. **Dan 7:22**--these kingdoms are stripped of their dominion and God's people take over.
  
21. There is no specific time frame as to when this will occur; it is in our power to delay or hasten the cleansing of the heavenly sanctuary
  
22. The question is, when will the heavenly sanctuary finally be cleansed?
  - a. in the typical service, the sanctuary was cleansed because the blood that was sprinkled on the mercy seat and before the mercy seat did not carry sin or defilement (no hands were laid on it); it was clean blood and therefore possessed cleansing properties

- b. **Heb 9:12**--The blood Jesus brought with Him at His ascension into the heavenly sanctuary was His own uncontaminated (blood because He did no sin); it is this blood that is used in the final atonement to cleanse the sanctuary
  
- 23. But Jesus cannot use it to cleanse the sanctuary until His people have satisfied the claims of the Law which demands their death
  - a. We must realize that the taking away of their filthy Adamic garments in the second death is what cleanses the people of God in the final atonement
  - b. Everything depends on the cleansing of the God's people; this is the bottleneck, the hold-up in the culmination of the great plan of salvation
  
- 24. And as long as we are saying that we will never overcome sin, as long as we are saying that we are not required to obey the Law perfectly, then the sanctuary in heaven must continue remaining defiled. . .
  
- 25. When Jesus sees that there is a people who are afflicting themselves to the point where they are willing to have their filthy Adamic selves taken away from them entirely forever, then He will make a FULL application of the eternal salvation obtained at Calvary for humanity which results in the
  - a. removing the filthy Adamic consciousness (cleansing of the people of God)
  - b. blotting out of all the records of sins (cleansing of the heavenly sanctuary)