

THE COVENANTS, THE SANCTUARY AND THE FINAL GENERATION

The Fulfillment Center of the New Covenant

1. **IMPORTANT:** The provisions and blessings of the promises contained in the new covenant are not applied automatically to the believers
2. **Heb 9:1--** it is only through the sanctuary service and the work of a Mediator that the blessings of the covenant are bestowed and dispensed to those who are found worthy to receive them
 - a. The old covenant with its limited benefits were mediated through the services done in the earthly sanctuary (**Heb 9:1**)
 - a. Ceremonial cleansing or “purifying of the flesh” was the benefit obtained through the offering of animal sacrifices in the old covenant (**Heb 9:13**)
 - b. The new covenant with its better provisions and blessings are mediated by Jesus as the better Sacrifice and High Priest in the heavenly sanctuary (**Heb 8:6**)
3. The covenant and the sanctuary service go hand in hand; it is the sanctuary service that is responsible for the benefits the new covenant promises to be applied in the life
4. The work of Jesus as Mediator is to approach the Father to claim the promises He made in the new covenant in behalf of those who need them; He obtains only what the Father has promised in the new covenant
5. **Heb 5:1; Heb 8:1-4--**Jesus does not go to the Father empty-handed for the new covenant favors received; He offers gifts and sacrifices for sin; this work of presenting gifts and sacrifices is called a work of **making atonement (Heb 2:17)**
6. Therefore, the offering of gifts and sacrifices and making atonement in the sanctuary by a Mediator is the only means by which the blessings of the new covenant can be imparted to the worshippers
7. THE HEAVENLY SANCTUARY IS THE **FULFILLMENT CENTER OF THE NEW COVENANT**
8. Every aspect of the Christian experience, whether it is **conversion, repentance, justification, forgiveness, sanctification, growth in grace**, etc., come about as new covenant promises are applied through the powerful ministration of Jesus as Mediator and High Priest in the heavenly sanctuary
9. **Heb 7:25**—His mediatorial work is a thankless, continuous, non-stop ministry. Why? Because we are **constantly** sinning, constantly in need of forgiveness and grace

10. **IMPORTANT:** Again, without the sanctuary service, there is no mechanism by which the new covenant blessing of righteousness by faith can be imputed and imparted to the believer
11. **WARNING:** There are those who are try to minimize the sanctuary or do away with it entirely, not realizing the foolishness of that undertaking! They are trying to do away with the only means by which the blessings of the new covenant are bestowed on them; this mistake is fatal!
12. How does one do away with the sanctuary?
 - a. By denying the existence of a sanctuary in heaven
 - b. By believing that everything needed for our salvation was procured and finished at the cross
 - c. By assuming that the work Jesus is doing in the heavenly sanctuary is irrelevant
 - d. By believing that one doesn't need to study the sanctuary as long as he is doing good
13. We dare not put away the only means by which the new covenant blessings are provided to us; to attack the sanctuary is to forfeit the blessings of the new covenant through which they are obtained

Dual Service in the Sanctuary

14. Why were there two services in the sanctuary?—the daily and the once a year services on the day of atonement?
15. This is so because the benefits and blessings of the new covenant are not applied in the Christian experience all at once; the blessings of the new covenant are dispensed in stages;
16. **Lev 4:27:32-- The daily service in the sanctuary**—the first four promises of the new covenant are applied daily through the daily service in the sanctuary, but the last one waits until the service on the day of atonement to cleanse the sanctuary
 - a. The promise they shall all know me, the promise to forgive sin and “write my Laws in their hearts are fulfilled in the lives of believers
 - b. But the promise to remember their sins no more, waits until the day of atonement cleansing of the sanctuary service

The Daily Service

17. **Lev 4:27-31**—The new covenant promise to forgive sins made possible through the offering of a sin offering; sin was transferred to the sanctuary when the priest brought the of the sin offering and sprinkled it before the veil; through this, the penitent sinner no longer bore the guilt and responsibility of his confessed sin; meanwhile, the sanctuary is defiled by these transferred sins
18. The sins committed in the books of heaven

- a. **Isa 65:6-7; Jer 17:1**--Our sins are recorded before the Lord
- b. **Ps 90:8**--the sins which are before the Lord are the sins that have been transferred to the sanctuary during the daily service and forgiven
- c. **Dan 7:9-11**--These records of sins which are in the books of heaven are opened in the judgment so we know they are there

The Cleansing of the Sanctuary on the Day of Atonement

19. **Lev 16:30**--**The yearly service** on the Day of Atonement—the new covenant promise is finally fully and completely fulfilled when the sins that have defiled the sanctuary were blotted out
- a. *“To cleanse you”*—final removal of sins from the hearts and minds of the worshippers resulting in no more consciousness of sin
 - b. *“Cleanse you from all your sins before the Lord”*—blotting out of the sins
20. Why is the best part of the new covenant promise saved for last?
21. Before sins can be blotted out of the books of heaven, the forgiven sinner must be fully cleansed and his life fully in harmony with the law and this final cleansing does not take place until the day of atonement
22. When that is accomplished, they are *“cleansed from all their sins which are before the Lord;”* in short, their sins are blotted out of the books; this cleanses the sanctuary from the sins that have defiled it

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; **as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out**, and they themselves will be accounted worthy of eternal life. **GC 483.**

23. **Dan 8:14**—an announcement that Jesus is about to make a final atonement in order to claim the unfulfilled part of the new covenant promise; Jesus saved the best for last!
24. This final cleansing is beautifully illustrated in the vision of Joshua and the angel in **Zech 3:1-5**:
- a. Take away the filthy garments
 - b. Give him a change of raiment
25. Jesus is standing before the Father to ask for the complete fulfillment of the new covenant promise
26. Jesus has been making His final atonement for the dead in Christ since 1844 (**Rev 6:9-11**)
27. The final atonement for the living is right around the corner! Even though we do not know exactly when this will be, we know it is near

A Most Privileged Church

28. The Seventh-day Adventist church was raised to be the people who will experience the complete and final fulfillment of the new covenant promise, including the blotting out of sin

29. Jesus is holding out to every Seventh-day Adventist the possibility of receiving the **benefits** of the full application of the promises of the new covenant. The question is, do we just want a partial application of the new covenant promise, or do we want the entire package?
30. Adventists today have the glorious privilege of going through an experience which other generations before them could not experience
31. Previous generations never had the privilege of receiving the full application of the new covenant promise in their lives; they never experienced the blotting out of sin while alive
32. The question is, do we just want to sin and be forgiven all the time? And sin again. There is so much more Jesus is offering us in the new covenant than just pardon and forgiveness for constant sinning
33. Do we just want to become vegetarians and leave off a few undesirable habits like smoking and drinking, gambling, or do we want sin entirely rooted out of our lives? Our defective characters forever removed in the final atonement?
34. *“Take away their filthy garments and give them a change of raiment” (Zech 3:5)*, is what Jesus is offering us so that our lives can be in complete harmony with the Law of God and so that our sins can be blotted out.

The New Covenant Completely Fulfilled

35. When the sins of the faithful believers are blotted out and the sanctuary is cleansed, then the five-fold new covenant promise will finally receive a full and complete application:

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; **as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out**, and they themselves will be accounted worthy of eternal life. **GC 483**

Thus, will be realized the **complete fulfillment of the new-covenant promise**: “I will forgive their iniquity, and I will remember their sin no more.” “In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.” Jeremiah 31:34; 50:20. **GC 485**

36. The righteous go through the time of trouble with no sin and no memory of any sin

Those who have delayed a preparation for the day of God cannot obtain it in the time of trouble, or at any future period. The righteous will not cease their earnest agonizing cries for deliverance. **They cannot bring to mind any particular sins**, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance. **3SG 134**

Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. **Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance. GC 620**

37. **Rev 16:19; Rev 18:4-5**—The only sins that will be remembered are those which belong to those who reject the three angels message and refused to heed the call of the second angel to come out of her my people. . .