

Then Shall the Sanctuary Be Cleansed

1. **Dan 8:14**—The proclamation of the cleansing of the sanctuary at the end of the 2,300 prophetic days is said to be *“both the central pillar and foundation of the Advent faith”* (**GC 409**)
2. What does that statement mean?
 - a. It means that all other doctrines Seventh-day Adventists believe in, like the investigative judgment, the three angels messages, righteousness by faith, are built upon the understanding of the dual ministration of Jesus Christ as High Priest in the heavenly sanctuary
 - b. This truth is the great pillar that centrally supports the entire Seventh-day Adventist belief system
 - c. We otherwise call it present truth (**EW 63**)
 - d. Move the cleansing of the sanctuary truth out of its place and the entire Adventist infrastructure collapses and crumbles to the ground; Adventism has no longer reason for being
 - e. Once Adventism’s sanctuary theology is given up, there is no more reason to believe in the investigative judgment and the three angels’ messages, etc.

A Life and Death Message

3. So, how are we going to approach the subject of the cleansing of the sanctuary of **Dan 8:14**, if we were going to study it seriously? Where do we begin?
4. Why make such a big deal of this subject this when practically no other denomination wants to touch it with a ten-foot pole?
5. Well, GC 488 tells us why the subject of the sanctuary is such a big deal; in fact, it is a life and death message

The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. GC 488

6. For starters, we need to point out that **Dan 8:14** is not an isolated text. It is part of the vision involving the ram, the goat with the great horn, the 4 notable horns and the little horn found in **Verses 1-14** of the chapter; therefore, if anything, **Dan 8:14** needs to be first and foremost, examined in light of that vision
7. That vision climaxes with a question posed in **Verse 13**: *“How long shall be vision of the daily and the transgression of desolation to give both the sanctuary and the host to be trodden underfoot?”*

8. To paraphrase, how long will the ungodly oppressive kingdoms of this world be allowed to continue harassing God's people and treading underfoot their place of worship, i.e., the sanctuary?
9. This alarming **question** posed in **Dan 8:13** serves as the immediate context of the proclamation of the cleansing of the sanctuary in **Dan 8:14**
10. **Dan 8:14** needs to be investigated in the light of this immediate context in order to ascertain its full meaning and significance
11. The question in **Dan 8:13** "*How long*" is raised naturally because in **Daniel 8**, what we see is a disturbing prophecy of a long line of oppressive, ungodly, pagan kingdoms rising to the level of world empires, one after another in succession, and for long periods of time—thousands of years, in fact! From the time of Daniel, until the time of the end!
 - a. Medo-Persia—symbolized by the ram
 - b. Greece—represented by the goat with the great horn between its eyes
 - c. Divided Greece—represented by the 4 notable horns
 - d. Rome—represented by the Little horn
12. In reality, the timeline of the reign of evil historically speaking, is much longer than that given in Daniel 8; there were other oppressive world kingdoms that existed before the time of Daniel 8; they are not mentioned in the book because they no longer in existence
 - a. Babylon not mentioned in the prophetic timeline of Daniel 8
 - b. Before Babylon came, there was Assyria
 - c. And before Assyria came, there was Egypt
13. None of these kingdoms are mentioned in the prophetic timeline of Daniel 8 and yet they are part of the timeline of the great controversy between good and evil, between righteousness and sin, that started since the fall of Lucifer

The Big Question

14. And so, the question arises, how can a just and sin-hating God allow these ungodly powers to rule the world and mistreat God's people for so long? Is he unmindful of the pain and suffering to humanity caused by the reign of evil in this world?
15. "*how long will God allow this demoralizing state of world affairs to last?* "
16. The answer lies in Dan 8:14—"Wait 2,300 more years and the sanctuary will be cleansed;" implying that when it is cleansed, these oppressive evil powers will be neutralized and will no longer be in the position to harass God's people.
17. Another question that needs answering is this: if the sanctuary in heaven needs to be cleansed, prior defilement is presupposed; what can possibly defile the sanctuary in heaven? How is defilement brought in?

David's Dilemma

18. In **Psalms 73**, David shows great concern over the fact that evil is rampant and unchecked in this world and God seems indifferent about the matter

- a. **Verses 1-3**—Even though David affirms his trust in divine providence, he confesses that his faith almost slipped because of the disheartening state of affairs in this world
- b. **Verses 4-12**—the wicked prosper in this world; they have no troubles; they live in abundance; they are proud and arrogant; they possess the earth
- c. **Verses 13-14**--David laments the fact that the righteous toil for nothing, and are afflicted and punished; compare this to the wicked who prosper and whose wicked deeds seem proliferate
- d. **Verse 14-16**—David confesses that he is troubled deeply by this depressing state of affairs in this world; “where is the end to all of this?” is implied in these words of David
- e. **Verse 17**—David finally understood the end of the wicked when he entered the sanctuary of God;

The Divine Rationale for the Cleansing of the Heavenly Sanctuary

- 19. **Dan 8:14**—Now it is seen that the whole purpose of the cleansing of the heavenly sanctuary is to bring the long reign of evil in this world to a final end
- 20. The cleansing of the sanctuary is bigger than just our salvation; its purpose is to bring the great controversy to an end!
- 21. It gives God the **legal right** to take out the powerful, rebellious elements of this world and establish His kingdom of righteousness in their place

“The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and **revealing the triumphant issue of the contest between righteousness and sin**. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.”-- **Ev 222**

- 22. So, what happens when the sanctuary in heaven is finally cleansed?
 - a. **Rev 11:15**—the kingdoms of this world are become the kingdom of Christ; this happens after the sanctuary is cleansed
 - b. **Dan 7:22**—the kingdom under the whole heaven is taken away from the ungodly and given to the saints
- 23. Until then, the ungodly elements of this world will continue existing and harassing the saints
- 24. Until the sanctuary is cleansed, evil will continue thriving and prospering in this world as David already noted in **Psalms 73**
- 25. Until then, the impenitent and the unconverted will be allowed to continue to live out the course of their sinful, rebellious life
- 26. Wouldn't it be nice though, if God would just deal with the wicked elements of the earth right now and not wait until the sanctuary is cleansed? Why does the elimination of the oppressive powers of the earth have to wait until the sanctuary is cleansed? Why can't God just wipe the wicked from off the face of the earth right now with a snap of a finger for the sake of His people?

Unconditional, Temporary Cover for the Wicked Through the Sanctuary

27. It's all about benefits! There is a service going on in the sanctuary above that brings a train of benefits which even the ungodly and the impenitent receive and enjoy
28. In other words, the ministration of Jesus in the heavenly sanctuary benefits not only the **righteous** but also the **unrighteous**, not only the **oppressed** but the **oppressor**, not only the **holy** but also the **filthy**, not only for the **just** but also for the **unjust**
29. **Matt 5:45**—this ministration in the heavenly sanctuary is what enables God to make the sun rise not only on the good but also on the evil, and to send rain not only on the just but also on the unjust
30. The ministration of Jesus in the heavenly sanctuary, **unconditionally** provides **cover** to the wicked, so much so that they are shielded from the outpouring of the wrath of an offended God; this is the reason why the plagues are not falling on their heads right now; this explains why no one is burning in the lake of fire today

“...It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof.” EW 280.

31. This cover is **immediate and for life**, meaning it takes effect as soon as the sinner steps into the world; the sinner's execution is stayed and he is allowed to live the course of his rebellious earthly life, irrespective of whether he repents of his sins or not
32. This cover is **unconditional**, meaning there are no conditions; whether the wicked repents or does not repent, he enjoys this benefit; the wicked do not have to exercise faith in Christ to enjoy this benefit
33. This cover is **temporary**, meaning not forever; it expires when Jesus finishes His work in the heavenly sanctuary and the sanctuary is cleansed (**Dan 8:14**)
34. What mechanism or service is in place in the heavenly sanctuary that allows even the impenitent to derive temporal benefits? Sin-bearing service!

Sin-Bearing Provides Cover for the Wicked, But Defiles the Sanctuary

35. **1 Pe 2:24**—tell us that Jesus bore our sins in His own body on a tree; a) Whose sins did He bear? b) What happened to those sins? Did they disappear?
36. **Heb 9:28**—Jesus was offered once to bear the sins of “many”; how many is many?
 - a. “Many” embraces “all”, good and bad; the entire human race
 - i. Jesus gave His life as a ransom for “many” (**Matt 20:28**)
 - ii. “many” includes **every man**--Jesus tasted death for every man (**Heb 2:9**)
 - iii. “many” includes the **ungodly** and His **enemies**--Jesus died for the ungodly and for His enemies (**Rom 5:6-10**)
 - iv. “many” includes the **entire human race** (**John 1:29**)—the lamb that taketh away the sin of the world

- v. Jesus bore the sins of everyone on the cross, even those of the impenitent and rebellious; this is God’s unconditional love for sinners exposed
37. **Heb 9:12**—What happened to all the sins of the “many” He bore in His body on the cross?
- a. In the typical service, the sins that were confessed on the head of the sin offering did not magically disappear when the animal died; it was carried to the sanctuary through its blood which was sprinkled before the veil on the horns of the altar of incense, thus defiling it
 - b. Likewise, Jesus carried our sins into the heavenly sanctuary with Him; the blood He took with Him to heaven was sin-laden blood! The sins of “many”
 - c. **This is how the heavenly sanctuary is defiled; REMEMBER, it is our sins that defile the sanctuary, not the blood of Jesus**
38. **Lev 10:17**—Remember also that the sanctuary service was primarily set up to allow sin to be borne into it
39. For what purpose? So that the sinner is not treated as he deserves;

Evidence of Sin-bearing in the Text of Daniel 8

40. Thus, what Dan 8:14 is saying is, Unto 2,300 years (of sin-bearing), then the sanctuary shall be cleansed; the 2,300 prophetic days of Dan 8:14 are actually 2,300 sin-bearing years! The heavenly sanctuary patiently bears the iniquity of the wicked powers of this world
41. Did you know that the prophetic “yardstick” we call “year-day principle” which we use to convert prophetic time into literal time, is essentially connected with the concept of bearing sin?
- a. **Num 14:34**—Israel bears her iniquity
 - b. **Ezek 4:4-6**—Judah bears her iniquity
42. **IMPORTANT**: As long as the sanctuary bears the sins of all men, Jesus stands between God and guilty man (EW 280), the wicked have a cover above their heads, protecting them from the outpouring of God’s wrath; they are not treated as they deserve
43. **More evidence**--In Daniel 8, objects are borrowed from the sanctuary and used to represent the ungodly powers of this world; this is to teach that these rebellious elements receive benefit from the service in the sanctuary, therefore their existence is prolonged
- a. **Medo-Persia**—represented by a ram, used as trespass offering (**Lev 5-6**); also offered on the day of atonement (**Num 29:7-8**)
 - b. **Greece**—represented by a goat, used as evening and morning sacrifice in lieu of lambs (**Exo 29:38-42**), also offered on the day of atonement as the Lord’s goat (**Lev 16:14**)
 - c. **Rome**—represented by a “little” horn; now, where are horns found in the sanctuary?
44. There were 8 horns in the sanctuary, 4 on the altar of burnt offering and 4 on the altar of incense; all 8 of them, are borrowed and used to symbolize the same powers mentioned in Dan 8
- a. 2 horns on the ram represent the Medes and the Persians
 - b. 1 notable horn on the head of the Grecian goat represents Alexander the Great
 - c. 4 horns came out represents the 4 leading generals who divided the Greek empire among themselves when Alexander the Great died
 - d. 1 horn—represents the Roman power

45. And so, what **Dan 8:14** is basically saying is this, God will allow the heavenly sanctuary to bear sin and iniquity and remain defiled for 2,300 more years, from Daniel's time until the time of the end, and then it's over. . .the sanctuary will be cleansed and will no longer bear sin. Period.
46. Sins that have been repented and confessed during probationary time will be blotted out from the books of records in the sanctuary and placed on the head of the scapegoat
47. Sins that have not been confessed revert back on the heads of the guilty and they bear their own iniquity
48. Either way, the sanctuary is finally cleansed from the sins that it had borne

. . .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

The Extent of the Sanctuary's Defilement

49. **Question:** how defiled is the heavenly sanctuary today? In other words, how much sin is the sanctuary bearing right now?
50. We are a lot more guilty of sin than we realize; there are a lot more sins in the heavenly sanctuary than we have repented of and confessed, at this point in time

The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. **5BC 1085**

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

The Cleansing of the Heavenly Sanctuary Now in Progress. . .

51. As we all know, the 2,300-years prophecy of Dan 8:14 expired in 1844 and since then, Jesus our great High Priest has been engaged in the work of cleansing the sanctuary in heaven from the sins it has borne for centuries
52. The sins of the dead are being removed from the sanctuary and soon the work will pass on to the cases of the living
53. If we want our sins blotted out from the books, we need to understand something of the extent of our guilt, that our repentance may be commensurate
54. We need to ask the Holy Spirit to reveal to us the sinfulness of our lives that our repentance may deepen, commensurate with the call to afflict the soul on the Day of Atonement

The great plan of redemption, as revealed in the closing work of these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in

the great day of God, and their efforts will be successful. **By study, contemplation, and prayer God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people.** Their faith will go with Him into the sanctuary, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness. They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors. **5T 575**

The Sanctuary Service, II

(Seeing the Big Picture)

The Morning and Evening Sacrifice

55. To understand this, we need to go back to the sanctuary Moses was told to build and recount the benefits which the service conducted in it provided to the congregation
56. Now, bear in mind that there were two classes of people in the camp—the good and the bad, the penitent and the impenitent, the faithful and the unfaithful, the careless and indifferent and those who were serious-minded
57. Which group do you think received benefit from the service conducted sanctuary? ANSWER: Both groups received benefit from the service conducted in the sanctuary daily
58. **Lev 4:27-31**--Those who were sorry for their sins and showed faith and repentance brought sin offerings to the sanctuary and received forgiveness for their sins; forgiveness for sin was the benefit received by those who confessed their sins and had faith in a Redeemer to come
59. **Lev 14:1**--Cleansing was another benefit received by those who expressed a desire to be purified from defilement and brought sin offerings to the tabernacle as a demonstration of faith
60. **1 John 1:9**—What was done in typical sanctuary is true of the antitype; forgiveness and cleansing from moral defilement are benefits of the work of Jesus as High Priest in the heavenly sanctuary
 - a. 1 John 1:9 is daily service language
61. But what about the ungodly in the camp in the time of Moses? What about those who never felt remorse for sin and never brought sin offerings to the priests throughout the year? What benefit did they receive if they never brought any sin offerings to the tabernacle and never confessed their sins?
62. **Exo 29:38-42**--Their sins naturally could not be forgiven for there was no repentance and no sin offerings; however, they were allowed to live as a benefit of a special service called the morning and evening sacrifice
 - a. The morning and evening sacrifice was a burnt offering and followed the Law of the burnt offerings in **Lev 1:1-5**
 - b. The blood of the morning and evening sacrifice was not **sprinkled** on the horns of the altar of burnt offering in the courtyard like the blood of sin offering, but was **splashed** in large quantities on the four sides of the altar below the horns
 - c. The morning and evening sacrifice made atonement for unconfessed sins, or sins waiting to be confessed and provided blanket cover for the entire congregation, both the righteous and the unrighteous.
 - d. The Jews believed that the morning sacrifice covered the congregations for sins committed the night before, while the evening sacrifice provided cover for the congregations for the sins committed during the daytime

- e. Even though the text says that the priest made atonement with the blood of the morning and evening sacrifice, there is no mention of sin being forgiven
 - f. The morning and evening sacrifice showed God's unconditional love for sinners
63. **Rom 5:6-10**--The morning and evening sacrifice pointed to Jesus, the Lamb of God who takes away the sin of the world His death would avail even for the ungodly, His enemies, as the true morning and evening Sacrifice
64. **Matt 5:44**—the sun and the rain fall on both the good and the haters of God

To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. **DA 660**

65. The impenitent and the haters of God in the camp continued receiving benefit from the offering of the morning and evening sacrifice irrespective of whether they never acknowledged their sins and repented, until. . .it was time to cleanse the sanctuary on the day of atonement!
66. **Lev 16:30**--On the Day of atonement, the benefits which were unconditionally received throughout the year no longer were available. For the impenitent, it was the day of reckoning; it was judgment day; it was the day in which decisions were made as to who would be cut-off from among God's people
67. **Lev 16:17**--It was too late on the day of atonement to bring offerings in the tabernacle since
68. sanctuary was cleansed of all the defilement that had been brought into it from the sins that haven confessed and transferred to it through the sin offerings