

# 02 The Dual, Dispensational Nature of the Sanctuary Service and Its Impact on the Christian Experience

## Review

1. The sanctuary service is first and foremost the service of God for sinful humanity
  - a. **Isa 43:22**—you have made me to serve you with your sin
  - b. **Matt 20:28**—Jesus came not to be served but to serve and to give His life a ransom for many
2. Its main purpose of the sanctuary service is to cleanse the sinner of sin through a work of making atonement
3. The process of making an atonement for sin takes sin from the sinner and deposits it into the sanctuary, thus defiling it
4. So, while the sinner was cleansed from sin, the sanctuary which bore the sin, became polluted
5. The service in the sanctuary consisted of 2 great divisions
  - a. The daily service
  - b. The day of atonement service
6. **1 John 1:9; 1 Cor 6:7-11**—For 18 centuries, Christ ministered daily in the first apartment of the heavenly sanctuary offering forgiveness, cleansing for penitent believers and acceptance with the Father as well . . .(**GC 421**)
7. Millions of people in past generations who trusted in Christ for their salvation received benefit from this service and will be saved!

## The Daily Service an Incomplete Work with Partial Benefits

8. However, Christ's daily ministration in the first apartment of the heavenly sanctuary for 18 centuries was at best, an **incomplete work!**

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.** PP 355

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; **it would stand on record in the sanctuary** until the final atonement. **PP 357**

- a. **Partial atonement**—the atonement made was “**not full**”; it had only provided a means by which the sin was brought into the sanctuary
  - b. **The forgiven sinner was not entirely released from the condemnation of the law**—which tells us that the law still saw sin in the justified believer in the form of character defects, selfishness, pride, ambition, covetousness (**COL 330**)
  - c. **Sins was not cancelled but remained in the books of record until the final atonement**—which means the sanctuary remained polluted (PP 355, 357)
9. Therefore, the millions of believers of previous generations who trusted in Christ for their salvation and benefited from the ministration of Jesus in the first apartment of the heavenly sanctuary for 18 centuries, died while **defective** in character; their sins remained in the books of record
- a. They died trusting only in Christ’s **imputed** righteousness, not having a perfect righteousness of their own
  - b. They died trusting only in the merits of Christ’s perfect character standing in place of and substituting for their own imperfect characters which they carried with them to the grave
  - c. None developed a sinless character throughout their lifetime
  - d. They gained acceptance with God only through a perfect Substitute (**Eph 1:6**)
  - e. Their sins are forgiven for the sake of Christ (**Eph 4:32**)

## The Final Atonement, a Full Atonement

10. So, why do you think a final atonement was needed on the day of atonement?
11. Obviously, to finish the work that was left partially completed during the daily service
12. The final atonement
- a. would be **full** in contrast with the atonement made during the daily service which was “not full”
  - b. would release the justified believers entirely from the condemnation of the law— which means the sinner will have to be cleansed forever of character blemishes
  - c. would remove the sins in the books of record out of the sanctuary so it is no longer defiled
13. **Lev 16:30-33; Heb 9:7**—On the day of atonement, the high priest entered the second apartment of the sanctuary to make a final atonement
14. Jesus fulfilled the type by entering the second apartment of the heavenly sanctuary in 1844
15. What do you think might be the purpose of the final atonement?
16. And so, how do we know that the atonement made on the day of atonement was **full** and complete, unlike the partial atonement made daily?
- a. **Lev 23:27-28**—the word “atonement” used in connection with the day of atonement is in the plural form in the Hebrew (“kippurim” instead of “kippur” which is the singular form)

- b. **Exo 30:10**—the word “atonement” used in connection with the day of atonement is in the plural form not only in the Hebrew but even in the English translation
17. What does the usage of the plural form of a word indicate in the Hebrew?
18. The plural form in the Hebrew is often used to denote **completeness** or **fullness** of an entity as opposed to when it is used in the singular form
19. For instance, the Hebrew word for “God” is expressed either in the singular or plural form depending on the usage
- a. When used in the singular form “El”, it denotes a specific member of the Godhead; “Eli, Eli, lama sabbachtani” meaning “My God (Father), my God, why have you forsaken men?”
  - b. “Elohim”, the plural form is used to denote the entire fulness of the Godhead
    - i. **Gen 1:3, 26**—“And God (Elohim) said, let **us** make man. . .”—the totality or fulness of the Godhead was involved in the creation of man, not just the Father, but also the Son and the Holy Ghost
20. Because the atonement was full, it accomplished what the daily service atonement could only partially accomplish:
- a. Cleansed the worshippers of their deep, hidden character defects so that their lives can be found in harmony with the law so their sins can be blotted out
  - b. It cleansed the sanctuary of the sins that have polluted it
21. Hence, it is seen that the dual-dispensational nature of the sanctuary service has an impact on character development throughout the ages
- a. **Believers in Christ who lived prior to the final atonement**
    - i. were saved by faith in Christ as their Substitute
    - ii. they experienced pardon, justification and the washing away of their sins (daily sanctification), but remained defective in character
    - iii. they brought their defective characters with them to the grave at the same time their sins remained in the books
    - iv. they receive Christ’s perfect character in place of their defective characters when their cases are opened during the judgment of the dead (**Rev 6:9-11**)
  - b. **Believers in Christ who go through the final atonement** (the last generation, the 144,000)—go through the unique experience of being cleansed of all character defects while alive and Jesus is still ministering in the second apartment of the sanctuary
    - i. Their defective characters are taken away and replaced with Christ’s perfect righteousness while alive
    - ii. Their sins are transferred to the originator of sin
    - iii. They become part of the 144,000 sealed perfected saints
    - iv. They go through the time of trouble with no memory of sin
      1. “they cannot bring to mind any particular sin” (3SG 134)
      2. “they cannot bring their sins to remembrance (GC 620)
22. This final atonement is what completes “the service of God” in the heavenly sanctuary in behalf of sinners

## The Vision of Joshua and the Angel

23. Now, in our previous study, we turned to the vision of Joshua and the angel in **Zech 3:1-4** to explain the mechanics and timing of the final atonement—“during the closing scenes of the great day of atonement,” taking away of the filthy garments and being clothed with the righteousness of Christ
24. Did you notice that EGW gave **the vision of Joshua and the Angel** two applications in Chapter 47 of Prophets and Kings?
25. Why?
26. In these two applications, she is mentions two sets of experiences, one different from the other in terms of time frame and level of character development
- First** application found in **PK 583-585**—a daily service application and its impact on the Christian experience
  - Second** application found in **PK 587-591**—a day of atonement application, more specifically, during the closing scenes of the great day of atonement

<b>Daily Service Application</b> (PK 583-585)	<b>Day of Atonement Application</b> (PK 587-591)
<p><b>Applies to God’s people of all ages</b></p> <p>“As Satan accused Joshua and his people, so <u>in all ages</u> he accuses those who seek the mercy and favor of God. . . Over <u>every soul</u> that is rescued from the power of evil, and whose name is registered in the Lamb’s book of life, the controversy is repeated. <b>PK 585</b></p>	<p><b>Applies exclusively to God’s people during the closing scenes of the great Day of Atonement</b></p> <p>“Zechariah’s vision of Joshua and the Angel applies with peculiar force to the experience of God’s people in the <u>closing scenes of the great day of atonement.</u>” <b>PK 587</b></p>
<p><b>The filthy garments symbolize the “sins” of God’s people</b></p> <p>“In filthy garments, symbolizing <u>the sins</u> of the people, which he bears as their representative, he stands before the Angel, confessing their guilt. . . <b>PK 583-584</b></p>	<p><b>The filthy garments represent their defective characters, their unlikeness to Christ</b></p> <p>“He points to their <u>filthy garments, their defective characters.</u> He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer.” <b>PK 588</b></p>
<p><b>The taking away of the filthy garments and the change of raiment results in “the spotless robe of Christ imputed to the believer</b></p> <p>“As the intercession of Joshua is accepted, the command is given, “Take away the filthy garments from him;” and to Joshua the Angel says, “Behold, I have caused thine iniquity to pass from thee, and I</p>	<p><b>The taking away of the filthy garments and the change of raiment results in “the spotless robe of Christ is placed upon the tried tempted faithful children of God” permanently</b></p> <p>“As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, “Take away the filthy garments,” and the</p>

will clothe thee with change of raiment.” “So they set a fair miter upon his head, and clothed him with garments.” Verses 4, 5. His own sins and those of his people were pardoned. Israel was clothed with “change of raiment”—**the righteousness of Christ imputed** to them. **PK 584**

encouraging words are spoken, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” Zechariah 3:4. The spotless robe of Christ’s righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, **nevermore to be defiled by the corruptions of the world**. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. **Now they are eternally secure from the tempter’s devices**. Their sins are transferred to the originator of sin.” **PK 591**

## Conclusion

27. Just because the Jesus is now ministering in the second apartment of the heavenly sanctuary does not mean, the partial benefits of the daily service, namely forgiveness and partial cleansing from sin are no longer available
28. GC 429 says, pardon is now being offered from the most holy place of the heavenly sanctuary
29. and just because the final cleansing and the perfecting of the character waits until the final atonement does not mean God’s people are to sit idly by doing nothing to overcome sin

*“And every man that hath this hope in him purifieth himself, even as he is pure. 1 John 3:3*

30. While waiting for the final atonement, it is our privilege even now to keep growing in grace
31. While waiting for the final atonement, we are to afflict our souls in answer to such a call on the day of atonement (**Lev 16:29; Lev 23:27-32**)
32. it is our privilege to walk with God even today as Enoch did in his day
33. the Spirit of Prophecy says that there are many Enoch even in this our day (**COL 332**)
34. As the final generation, it is our privilege to patiently wait for “the hope of righteousness” which we will receive when the command is given “take away their filthy garments and give them a change of raiment. . .” (**Rom 8:24-25; Gal 5:5**)