

The Lamb That Taketh Away the Sin of the World

Deferred Justice

1. **Matt 5:45**—The wicked and the impenitent today are allowed by God to continue living along with the righteous and obedient even though they are deserving of death;
2. Why does God show leniency towards the unconverted, impenitent sinners even now, in spite of the fact that His Law "demands the life of the sinner?" (**Ezek 18:4, 20; Rom 6:23**)

..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.**

- a. We see that it is only because of Christ's High Priestly ministration in the heavenly sanctuary that the wicked are allowed to live;
- b. The statement above presupposes that the impenitent lose this benefit at the close of Christ's ministration in the sanctuary;
3. We need to revisit the sanctuary service and focus on the part of it that dealt with unacknowledged, unconfessed sins;
 - a. **Heb 9:6**--the ministration **in the first apartment of the sanctuary** was strictly for the benefit of those who exercised faith in Christ and repentance for their sins; their confessed sins were atoned for and pardoned through the sin offerings and the trespass offerings; this ministration therefore had nothing to offer to the wicked, impenitent unbelieving sinners and their unconfessed sins;
 - b. **Heb 9:7**--the final ministration **in the second apartment of the sanctuary** was also strictly for those who brought sin offerings during the year and had their sins pardoned and transferred to the sanctuary daily; this ministration also had nothing going by way of atoning for the sins of the wicked impenitent;
4. Therefore, none of two ministrations in the first and second apartments sanctuary dealt with the wicked and their unconfessed sins! And the question still remains, why are the wicked alive today? What is the legal basis for their continued existence on earth? Is God bypassing His Law to accommodate grace for the ungodly?

The Continuous Morning and Evening Sacrifice and Its Benefits

5. **Exo 29:38-42**—this passage speaks of a continuous, uninterrupted round of offering of a morning and evening sacrifice on the altar of burnt offering **in the courtyard** of the sanctuary; the offering of the morning and evening sacrifice resulted in benefits enjoyed by everybody in the camp, both good and bad, and regardless of whether one brought sin offerings to the sanctuary and confessed his guilt or not;

6. The offering of the morning and evening sacrifice pointed to Jesus as the Saviour who would die **unconditionally** for an entire world of sinners, not just believers (**John 1:29; Heb 2:9; John 3:16; John 4:42; Rom 5:6-10**)
 - a. It explains why the wicked and impenitent sinners in the world are alive today!
 - b. **A public, corporate sacrifice**---the morning and evening sacrifices were offered for the congregation, as opposed to the regular sin offerings which were offered privately for individuals or groups of individuals.
 - c. **Brought universal cover**---The Jews had no problem understanding that this ministrations in the courtyard served to atone for the entire camp daily;
 - i. The **morning sacrifice** covered the sins that were committed the previous night and
 - ii. The **evening sacrifice** atoned for the sins committed during the daytime. (See **Jewish Encyclopedia vol. 2, p. 277**).
7. The morning and evening sacrifice provided an immediate, universal, continuous and unconditional cover for sins that have yet to be acknowledged and yet to be repented of and confessed;
8. **IMPORTANT:** Therefore, the work of Christ in ministering the atoning blood of the morning and evening Sacrifice in the heavenly sanctuary explains why the disobedient and impenitent are allowed to live even today;

The Morning And Evening Burnt Offering

9. **Exo 29:42**--The morning and evening sacrifice was first and foremost a burnt offering; hence, the disposition of the morning and evening sacrifice followed the laws for burnt offerings found in **Leviticus 1**;
 - a. **Verse 1-2**---a male, chosen from the herd (bullock) or from the flock (sheep) without blemish
 - b. **Verse 3**--- A voluntary offering as opposed to the expiatory offerings (sin offerings, trespass offerings) which were mandatory.

Upon Christ no requirements were laid. He had power to lay down His life, and to take it again. No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition.--**RH Dec. 17, 1872. 7BC 473.**

- c. **Verse 4**---was accepted to make atonement for the offerer by substitution ("it shall be accepted for him or for the congregation; it atoned for, or covered no particular sin, but sin in general for the entire congregation).
- d. **Verse 5**---atonement was made by sprinkling the blood of the sacrifice around the sides of the altar of the burnt offering in the courtyard as opposed to the sin offering whose blood was sprinkled on the horns of the altar (**Lev 4:34**)
 - i. **This sprinkling of blood provided abundant, universal cover**--- the blood of sprinkling on the sides of the altar in the courtyard, prefigured Christ's blood which would be shed abundantly for the sins of the entire world. This atonement included the whole human

race. No one, high or low, rich or poor, free or bond has been left out of the plan of redemption. (**Heb 2:8, 9; Rom 5:6-10; 1 Tim 4:10**)

. . .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. All this Christ has taught in appointing the emblems of His great sacrifice. **DA 660.**

1. **“Sprinkle”** (“**zaraq**” to scatter abundantly, to strew; **Eze 10:2** for example) in the case of the morning and evening sacrifice, it involved the splashing of large quantities of blood on the sides of the altar of burnt offering directly from the bowl that contained the blood of the sacrifice;
2. This is in contrast to the sprinkling (“**nazah**” to sprinkle or spatter) of blood on the horns of the altar with the finger which was dipped into the bowl containing the blood of the animal.
3. just as a profuse amount of blood from the morning and evening sacrifice was sprinkled or splattered against the sides of the altar of burnt offering, the blood of Christ provides a profuse amount of grace for the salvation of all men (**Rom 5:21**)

In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus. **SC 68.**

- ii. **This sprinkling of blood provided immediate cover**-- Instruction regarding the **morning and evening sacrifice were given to Moses even before the sanctuary was built**; the regulations dealing with sin and trespass offerings were given to Moses after the sanctuary was built (**Lev 4-7**); this was necessary to fill an immediate need of the camp-- immediate cover; God did not wait until the sinner realized his guilt and brought a sin offering, but provided immediate cover from the wrath of His broken Law; Just as the morning and evening sacrifice was offered before anyone brought his sin offering, Christ was slain from the foundation of the world (**Rev 13:8**);
- iii. **This atonement provided comprehensive cover**—day and night cover
- iv. **This sprinkling of blood provided continuous cover**-- Like the ministration in the first apartment, the ministration of the morning and evening sacrifice was continual (**Exo 29:38, 42**);
- v. **This atonement provides unconditional cover**--the best part of the **morning and evening sacrifice** is that it atoned for the sins of the congregation unconditionally, before any one brought his personal sin offerings; Christ Offered Himself when we were yet sinners (**Rom 5:6-8**); the Just dying for the unjust;

- e. **Verses 6-8**---talks about how the animal was skinned, cut in pieces and allowed to burn piece by piece on the altar until every part was consumed. Everything except the skin (which was the priests' wages), was burned.
 - i. Inward parts and legs washed first to remove impurity and laid in order on the wood and burned, piece by piece;
 - ii. the animal was wholly consumed with fire on the altar--"Olah" meant "that which went up or ascends;" also a "holocaust;" no part was to be eaten as in the sin offerings
 - iii. **Total Sacrifice**---Just as the morning and evening sacrifice was totally burnt, Christ held nothing back, but gave freely of everything He had (including His eternal life) for the redemption of the human race. (**2 Cor 8:9; Phil 2:5-7**)
 - iv. Such is a revelation of the goodness of God is what draws all men to Christ (**John 12:32**) and leads men everywhere to repent (**Rom 2:4; Acts 17:30**)

Limitations of the Morning and Evening Sacrifice

10. So, why even bring a sin offering and confess the sin if the congregation was already covered by the morning and evening sacrifice? It had limitations:
- a. **Limited coverage and limited benefits**—since the offerings did not require faith and repentance, the benefits received were limited; it did not provide forgiveness and cleansing; it did not provide power for holy living; Christ's sacrifice benefits all men in that they have a temporary lease on life; they can at least enjoy physical life; whereas those who take Jesus as their personal offering for sin by faith and repentance are rewarded eternal life (**John 5:24; John 10:10; 1 Tim 4:10; Heb 5:9**)
 - i. Just as the blood of the sin offering "had not make a full atonement for the sin," resulting in the sin not being cancelled even though pardoned (**PP 355-356**), so the blood of the morning and evening sacrifice did nothing to atone for sins resulting in their cancellation;
 - b. **Temporary cover or benefits**—The cover provided by the morning and evening sacrifice was only temporary; the punishment for sin was not cancelled, but deferred or delayed until the Day of judgment (**Acts 17:30-31**);
 - c. **Sins not transferred to the sanctuary and forgiven**—again, sins atoned for by the morning and evening sacrifice were not actually forgiven because there is no faith and repentance; sins not transferred to the sanctuary but remained in the courtyard all year long; the service was restricted to the courtyard;

The Final Disposition of the Impenitent

- 11. **Ps 73:1-17**--The sanctuary service teaches that the impenitent will not always be covered by the blood of the morning and evening sacrifice;
- 12. On the Day of final atonement, only those persons whose sins have been transferred to the sanctuary through the sprinkling of the blood of the sin offerings had a part in the final ministrations of the high priest and were cleansed of their sins;

- a. But the sins that were deposited on the sides of the altar of burnt offering which represented sins that have remained unconfessed never found their way into the sanctuary and hence, never blotted out on the Day of Atonement;

In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. **GC 480.**

- b. **Lev 16:18**--Only the horns of the altar of burnt offering was cleansed by the blood of the Lord's goat and the bullock; the sides of the altar were never cleansed; the unconfessed sins of the impenitent are never blotted out; they are remembered by God in the falling of the plagues (**Rev 16:19; Rev 18:5**);
13. **Rev 11:1-2**—the courtyard of the heavenly sanctuary (the earth) is not cleansed even though its two apartments are cleansed along with the worshippers!
- a. The cleansing of the heavenly sanctuary and God's people is symbolized under the figure of a work of "measuring"; such work is parallel with the final cleansing work in **Leviticus 16**;

Revelation 11	Leviticus 16
Measure the temple of God (Rev 11:19)	Cleansing of the second apartment
The altar (Rev 8:3)	Cleansing of the first apartment
Them that worship therein	Cleansing of the congregation

14. The symbolic act of "measuring" is borrowed from OT theology which prefigured the restoration of the city of Jerusalem and its temple after the 70-years captivity;
- a. **Zech 2:1-2**--- The work of restoration of the **city of Jerusalem** foretold
 - b. **Eze 40:1-5**—the restored literal **temple of Jerusalem** measured
15. **Rev 21:15**--The courtyard of the heavenly sanctuary (the earth) is measured only after it is cleansed of sins and sinners and is restored; so while the heavenly sanctuary and the worshippers are being cleansed right now, the earth remains defiled until after the final disposition of sin and sinners at the end of the Millennium;

Conclusion

16. The sanctuary service teaches us that God's love is unconditional and all-encompassing, for sinners are allowed to continue living in spite of their wickedness and impenitence;
17. **Acts 17:30-31; 2 Pet 3:9-10; Heb 9:27**--It also teaches us that although God is longsuffering and wishes that all men come to repentance, He will not always bear with impenitence and disobedience;
18. **Josh 7:19**--The call to "fear God" in the first angel's message is a call for people everywhere to repent in light of the judgment;

19. When Jesus leaves the heavenly sanctuary, it will be too late to confess sin; the blood of sprinkling will no longer avail the sinner;

When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary. **EW 48**