

# Then Shall the Sanctuary Be Cleansed, VI

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1. **Dan 8:14**--the 2,300 evening mornings represent long years of sin-bearing on the part of God, which comes to an end when the sanctuary is cleansed
  - a. **Num 14:34; Eze 4:4-6**--the year-day principle aside from being a tool to convert days to years in prophecy, is explained in connection with the idea of sin-bearing;
  - b. that being the case, the cleansing of the sanctuary when the 2,300 years expire, is in reality an announcement that God is about to no longer be in the business of bearing sin in the sanctuary;
  - c. which means, when the sanctuary is cleansed, God will no longer bear sin and allow His sanctuary to be defiled
  - d. Jesus is portrayed at His second coming as no longer bearing sin (Heb 9:28)
2. **Lev 16:29; Lev 23:26-27**--in the typical service, this cleansing of the sanctuary was on the 10th day of the seventh month, the last month of the Jewish religious calendar (Tishri); in the antitypical Day of Atonement, this work of cleansing started in 1844 beginning with the dead (**Rev 6:9-10**)
3. The nature and mechanics of the cleansing of the sanctuary in **Dan 8:14** is explained more fully in **Leviticus 16**; the account of the typical cleansing of the sanctuary in **Leviticus 16** is an absolutely crucial field of study because it sheds light on the work of cleansing the heavenly sanctuary;

In the typical system,—which was a shadow of the sacrifice and priesthood of Christ,—the cleansing of the sanctuary was the **last service performed by the high priest in the yearly round of ministration**. It was the **closing work of the atonement**,—a removal or putting away of sin from Israel. It prefigured the **closing work in the ministration of our High Priest in Heaven**, in the removal or blotting out of the sins of his people, which are registered in the heavenly records. **GC 352**

4. **Lev 16:1-2**--the instruction about how the typical sanctuary was to be cleansed was given after Nadab and Abihu were killed by fire from the Lord; this is so that Aaron, with the memory of the death of his sons still fresh in his memory, will take these instructions very seriously;
5. **Lev 16:16, 34**-- explains why the sanctuary needed cleansing--because of the sins and transgressions and uncleanness of the children of Israel; these were the impurities that were brought into the sanctuary daily through bloody offerings; this is important to know because there are those who say that the sanctuary service was only for sins of ignorance; the list below does not look like only sins of ignorance were deposited in the sanctuary daily and removed on the Day of Atonement

- a. **sins**--discussed in **Leviticus 4**
  - b. **transgression**--discussed in **Leviticus 6-7**
  - c. **uncleanness**--discussed in **Leviticus 11-15**
6. **Lev 16:17, 30, 32, 33**--the cleansing work extended to the congregation as well and this was done through a work of making an "atonement "
7. **Lev 16:14, 16**--the application of the blood of the sin offerings (the bullock and the Lord's goat) once on the mercy seat and 7 times before the mercy seat is what ritually cleanses the sanctuary and the congregation
- a. "to cleanse you"--achieved by the ceremonial sprinkling of blood once on the mercy seat once
  - b. "that you may be clean from all your sins before the Lord"--the blotting out of the pardoned sins which were deposited before the ark daily through the sprinkling of blood before the veil 7 times, was achieved by the sprinkling of blood 7 times before the ark

### Some "Anomalies," "Oddities" and "Disconnects" in Leviticus 16

8. Several oddities and "anomalies" are noted in **Leviticus 16**
- a. The second apartment of the sanctuary is called "holy place" instead of Most Holy Place (the
    - i. the first apartment--holy place (**Lev 10:17**)
    - ii. the second apartment --most holy place (**Exo 26:33-34; 1 Ki 8:6**)
9. Aaron was commanded to put off his glorious garments and wear linen breeches (**Lev 16:4**); if Aaron was a type of the High priestly ministration of Jesus, then this is a disconnect in the typical relationship:

"I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy place and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him. **Jesus then clothed Himself with precious garments. Around the bottom of His robe was a bell and a pomegranate, a bell and a pomegranate. A breastplate of curious work was suspended from His shoulders. As He moved, this glittered like diamonds, magnifying letters which looked like names written or engraved upon the breastplate. Upon His head was something which had the appearance of a crown. When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second veil. EW 251.**

- a. The sin offering of the congregation (a goat) is not the prescribed sin offering for the congregation as given in **Lev 4:13**;

- b. There is NO laying on of hands whatsoever on the sins offering on the Day of Atonement; hands were laid on the scapegoat (**Lev 16:20-21**), but not on the heads of Aaron's bullock (**Lev 16:11-14**) or the Lord's goat (**Lev 16:15-16**)

## "Ye Shall Afflict Your Souls"

10. **Lev 16:29; Lev 23:26-32**--the call to afflict the soul or be cut off on the Day of Atonement makes the entire the cleansing of the sanctuary a serious matter to consider; this call is repeated multiple times to emphasize its seriousness

- a. **10 days before the Day of Atonement**--In fact, the work of afflicting the soul extended 10 days prior to the Day of Atonement itself; the first 10 days of the 7th Month of Tishri were 10 penitential days and were intended to bring a change of heart in the congregation, preparatory to the cleansing on the Day of Atonement;
- b. **7 days before the Day of Atonement**--As for the high priest, he moved from his house into the precinct of the temple in Jerusalem 7 days before the Day of Atonement; there he spent the week in prayer, meditation, self-examination and soul affliction; he also rehearsed the ceremonies on the Day of Atonement so that no mistake would be made when the Day came;
- c. **The night before the Day of Atonement**--the night before the Day of Atonement, the high priest was not permitted to sleep lest some form of defilement should come to him in his sleep;
- d. **On the day of atonement**--the high priest humbled himself by taking his glorious garments off and wearing the linen breeches of the common priest; in the work of changing to this attire, the high priest becomes a type of God's people who are called upon to engage in a work of dress reform as evidence of soul affliction

11. God's people today, who live in the antitypical Day of Atonement are called to engage in a work of preparing for the final atonement, just like the Israelites:

**1)** 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. **2)** 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. **3)** 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. **4)** 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.**

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, **5)** all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. **6)** The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the **closing work of the atonement**. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. **At this time above all others it behooves every soul to heed the Saviour's admonition: "Watch and pray: for ye know not when the time is."** Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3. **GC 490.**

12. The call to afflict the soul becomes even more compelling when it is realized that its extended to the sanctuary itself and the sin offering of the congregation
13. The typical sanctuary "afflicted" itself by demoting the apartments which comprised it
  - a. the 2nd apartment of the sanctuary is called "holy place" instead of most holy place;
  - b. the 1st apartment of the sanctuary is called "tabernacle of the congregation"
14. The sin offering of the congregation was demoted to a goat from a bullock (**Lev 4:13-14**)
15. Hence, there seems to be a pattern of afflicting self in the typical service on the Day of Atonement that extended from the high priest, the congregation, the sanctuary and the sin offering.

### **A Notable Disconnect Between Type and Antitype**

16. **Lev 16:17**--no man (priest) was allowed to be in the tabernacle of the congregation while Aaron was doing a work of cleansing in the second apartment
  - a. This meant that the daily service round of bringing in blood into the sanctuary to defile it ceased on the day the sanctuary was cleansed;
17. The Adventists who came out of the great disappointment of 1844, reasoned that probation ended in 1844 based on a literal interpretation of this text; but this idea was later on abandoned.

In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place, the ministration in the first apartment ceased. God commanded: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he comes out." Leviticus 16:17. So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began. When in the typical service the high priest left the holy on the Day of Atonement, he went in before God to present the blood of the sin offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners.

This subject was not understood by Adventists in 1844. After the passing of the time when the Saviour was expected, they still believed His coming to be near; they held that they had reached an important crisis and that **the work of Christ as man's intercessor before God had ceased**. It appeared to them to be taught in the Bible that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was immediately to precede His coming. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of His mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, "the door of mercy was shut."

**But clearer light came with the investigation of the sanctuary question.** They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. **But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy.** One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf. **GC 429-430.**

## The Meaning of the Absence of the Laying on of Hands

18. No hands were laid on the sin offerings on the Day of Atonement because no known sins were confessed on the heads of the offerings; known sins were dealt with throughout the year during the daily ministration of the sin offerings (**Lev 4:27:31**)
19. This observation has a very profound implication

- a. Those who are living in the antitypical Day of Atonement have even a more compelling reason to have no more known sins to confess; all known sins must be overcome through faith, repentance and diligent effort;

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. **Through the grace of God and their own diligent effort they must be conquerors in the battle with evil.** While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, **there is to be a special work of purification, of putting away of sin, among God's people upon earth.** This work is more clearly presented in the messages of Revelation 14. **GC 425.**