The Yearly Ministration of The Sanctuary

"Let them Make Me a Sanctuary"

Introduction:

Thus far in our studies on the sanctuary we have discovered that there have been several earthly sanctuaries made after the pattern of the Heavenly Sanctuary where God dwells. We have also discovered that the sanctuary services reveal the steps of Christ in the plan of salvation, and how the sinner responds to Christ's steps. We learned that there were two ministrations of the sanctuary, the daily and the yearly. We studied the daily ministration, and in this study, we will be exploring the yearly ministration. We have learned that salvation consists of two conditions, forgiveness of sins, known as justification, and the cleansing of sins, known as sanctification.

We have yet to discover how Satan has counterfeited and corrupted the gospel truths typified by those steps through the sanctuary. We will be focusing on these corruptions in the near future. Because of these corruptions, there are many conflicting interpretations regarding the sanctuary services, in particular, to which apartment Christ ascended, and the scapegoat ceremony.

After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, “Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us.” Hebrews 9:24. As Christ’s ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the Heavenly Sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the Holy Place in the sinner’s behalf.

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; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.

In the great day of final award, the dead are to be “judged out of those things which were written in the books, according to their works.” Revelation 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of recorded sin from the Heavenly Sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.

The yearly ministration is also known as:

1. The Day of Atonement
2. The day of judgment
3. The cleansing of the sanctuary
4. The blotting out of sins

The Day of Atonement:

The steps of salvation depicted in the sanctuary includes two atonements. The first atonement represents the forgiveness of sins that takes place when the sinner responds to the love of God demonstrated at the cross or the altar of sacrifice. It is here that the confessed sins of the sinner are forgiven and transferred figuratively through the blood of the innocent sacrifice and carried by the priest into the first apartment of the sanctuary, called the Holy Place. This takes place every day in the daily ministration. The figurative transfer of the forgiven sins into the Holy Place is represented by the books of record. This atonement is also known as the justification or forgiveness of sins. It must be understood that it is ***only*** forgiven sins that are figuratively transferred. This atonement is a necessary step in salvation. Without the shedding of Christ's blood, this atonement could not happen.

> Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission [pardon or forgiveness].

The second atonement only takes place one day of the year called the Day of Atonement when the record of forgiven sins are cleansed from the sanctuary. The Day of Atonement is also known as the day of judgment when it has been determined that the forgiven sins of the repentant sinner have been cleansed from his character. This second step of salvation is called sanctification. On the Day of Atonement those forgiven sins are blotted out of the books of record and the sanctuary is cleansed of the record of forgiven sins.

The following verse below references the two steps of salvation, forgiveness and cleansing.

> 1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

When Christ made the atonement for our sins at the cross, His side was thrust with a sword and out came water and blood. The blood represents justification or forgiveness of sins at the altar of sacrifice. The water represents the cleansing of the sins from the repentant sinner, also known as sanctification. Both are necessary for eternal life. Justification is our title to Heaven and sanctification is our fitness for Heaven. Both are the work of Jesus Christ our Lord, but can only be appropriated by us through our choosing this marvelous gift. God is a God of liberty and will not force salvation on anyone. This God-given liberty is confirmed in the Day of Atonement, in the day of judgment, when it is revealed who chose to have their sins forgiven and cleansed. If our forgiven sins are not blotted out of the books of record, symbolized by the blood carried into the Holy Place, our sins remain in us and our names will be blotted out of the book of life.

> Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.

Confusion over the atonements:

Many are confused regarding the two atonements, largely by the misrepresentation of those who haven't thoroughly investigated them. It is taught that those who believe in the two atonements deny that our confessed sins have not been forgiven and will not be forgiven until the final atonement. As I have emphasized, it is only ***forgiven*** sins, sins that have been atoned for that can be blotted out when the cleansing of the sanctuary takes place. Those confessed sins have been forgiven in the blood atonement of Christ at the cross. It is not the ***sins*** that are cleansed in the second atonement, but ***the sanctuary is cleansed of the record of sins previously transferred figuratively.***

When the record of sins are cleansed from the sanctuary, it reveals that the repentant sinner has continued to choose to have his sins forgiven and cleansed, and that they have continued in their choice to be cleansed. This is what is meant in the following verses.

> Matthew 24:13 But he that shall endure unto the end, the same shall be saved.

> 2Corinthians 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

In the above verse, we read of the contrast between godly sorrow and worldly sorrow. Godly sorrow will not be repented of but the worldly sorrow will be repented of revealing that they have chosen to discontinue following Christ.

While one lives they can exercise their freewill to repent of their repentance, having changed their minds. Once one dies they can no longer choose to change their minds, their destiny is decided forever due to the choice they made while alive.

> Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

Speaking of those who are victorious and saved eternally, it is said:

> Revelation 14:12 Here is the patience [endurance, constancy] of the saints: here are they that keep the commandments of God, and the faith of Jesus.

The Day of Judgment:

Let's talk about why the yearly ministration or the Day of Atonement is also called the day of judgment. Is the day of judgment only to "convince the ungodly" of "all their ungodly deeds," or does it have another significance?

> Jude 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

How is it that God can be found just and fair in His judgments? How will all the nations conclude, "just and true are thy ways, thou King of saints?" (Revelation 15:3)

The Scriptures assure us that there will be a "revelation of the righteous judgment of God." Has God indeed judged righteously?

> Romans 2:2 But we are sure that the judgment of God is according to truth against them which commit such things. 3) And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4) Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5) But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds:

It is when God's "judgments are made manifest" that all will finally be convinced of God's righteous judgments.

> Revelation 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

The Scriptures reveal that God is on trial, not for what He has done, but what He has been accused of by Satan. Can He truly be just and yet the justifier? Can He be just in allowing the sinner to be forgiven though he has transgressed the law?

> Romans 3:26 To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

The Scriptures are clear that the wages of sin is death.

> Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

If the wages of sin is death, how can God be just in His merciful forgiveness? Christ suffered the death of the repentant sinner. Through the blood atonement of Christ at the cross, God has made provision for the forgiveness of sins. It is a gift of God.

Lamentations 3:22 It is of the LORD'S mercies that we are not consumed, because His compassions fail not.

It is through faith that the gift is received and appropriated to us.

Romans 5:1 Therefore being justified [accounted righteous] by faith, we have peace with God through our Lord Jesus Christ:

How can God assure us that sin will be eradicated and never exist anymore in the earth made new? We have been convinced that death is the consequence of sin, and that sin is the transgression of the law, we therefore must be convinced sin must be eradicated if we are to live eternally. Not only will be convinced not to sin, but we will also be convinced that God has faithfully judged every individual.

Do we have any evidence in the Bible that God is on trial for false accusations?

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

When we visit the text that Paul is quoting from, we will better understand what he is saying. After David's sin against Bathsheba and Uriah, he prayed for forgiveness as we read in the Psalm.

Psalm 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

If we put these two verses together, we have a clearer picture of what they both were stating. They both desired that God would be cleared or justified when He is tried regarding His judgments of men. Their motivation was not self-centered but that God might be justified when He is judged. The purpose of God's judgments being revealed is that He might be seen as just and yet the justifier. He is just in that Christ suffered the consequences of the transgression of the law, and He is the justifier in His mercy to forgive the sinner that he might not have to suffer the consequences of sin. Sin must be blotted out of the sinner's mind if the record of sins are to be blotted out of the Heavenly Sanctuary.

Christ prayed before He died, "Father, forgive them for they know not what they do." (Luke 23:34). Man had been deceived, but through the merciful sacrifice of the Father and the Son, they might win back the allegiance of man to themselves.

Hosea 4:6a My people are destroyed for lack of knowledge: ... 1) Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

The Cleansing of the Sanctuary, or the Blotting Out of Sins:

During the daily ministration, the forgiven sins were symbolically carried into the sanctuary by the blood of the atoning sacrifice. The forgiven sins had been symbolically recorded and placed in the sanctuary, being the only sins that can be blotted out. If the sinner had not confessed his sin by bringing his sacrifice to the altar, his sins remained with him and therefore could not be blotted out of the sanctuary on the Day of Atonement. When the name of the sinner who had confessed his sin and been forgiven and cleansed is called up in the day of judgment, there is nothing to condemn him because the record of his sins have been blotted out.

Does David's confession and repentance reveal his knowledge of the Day of Atonement or the blotting out of sins? Let's take a deep look into the passage below. David, being a Hebrew, practiced the ceremonies of the daily and yearly ministrations and was well acquainted with them.

> Psalms 51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2) Wash me throughly from mine iniquity, and cleanse me from my sin. 3) For I acknowledge my transgressions: and my sin is ever before me. 4) Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

David recognized the mercy and lovingkindness of God, understanding that God would be faithful to forgive and cleanse his sin so that his sin would be blotted out in the Day of Atonement. If his sin was to be blotted out, they must be first repented of and forgiven and transferred figuratively into the sanctuary. Not only did David acknowledge that he must repent and be forgiven, but also recognized that he must be cleansed of his sin if they were to be blotted out. How could his past sins be blotted out if he was still practicing them? He must "endure unto the end" to prove that he had truly repented, which includes not only sorrow for sin, but a turning away from it. Hebrews 11 reveals that David is saved. In the day of judgment it will be revealed that his sins were blotted out, and that God's judgment was indeed just and true.

> Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20) And He shall send Jesus Christ, which before was preached unto you:

The Scapegoat Ceremony:

On the Day of Atonement, two goats were chosen, one representing the Lord's goat which made the atonement for sin, and ***had*** to be sacrificed for "without shedding of blood is no remission." (Hebrews 9:22) The other goat that was chosen represented Satan which was ***not*** sacrificed, for Satan cannot make an atonement for sin. The forgiven sins of the righteous that had been atoned for by the sacrifice of the Lord's goat, therefore ***could*** be blotted out. Once blotted out, they then were placed on the scapegoat representing Satan. He was to suffer for his part in tempting man to sin. In no way can it be mistaken that the scapegoat atoned for sin, for it was never sacrificed.

The verses below tell us that, the Lord's goat was sacrificed, but the scapegoat was "presented alive before the Lord, to make an atonement with him." The scapegoat, representing Satan, made an atonement, not of sins, but for the cleansing of the sanctuary.

> Leviticus 16:9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. 10) But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

The scapegoat was sent out into the wilderness by a fit man to suffer for his part in causing sin and all its consequences.

> Leviticus 16:20 And when he hath made an end of reconciling the holy ~~place~~, and the tabernacle of the congregation, and the altar, he shall bring the live goat: 21) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: 22) And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Revelation reveals in the following verse, the suffering of Satan in the wilderness, as the scapegoat ceremony prefigured.

Revelation 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.