

## The Sanctuary Services Series

# Study 4 And the Priest Shall Make an Atonement. . .

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### Considering the High Priestly Work of Christ

1. To consider Christ as High Priest is to be able to understand His position and work in the heavenly sanctuary (**Heb 3:1**)
2. In order to explain the position and work of Jesus as High Priest in the heavenly sanctuary, Paul merely points his readers back to the type services in the earthly sanctuary (**Heb 9:1-4**).
  - a. This makes absolute sense, after all he says that the type sanctuary and the services performed in there are a shadow, an example and a figure of the one in heaven where Jesus ministers as High Priest. (**Heb 9:6-7**)
  - b. This observation is extremely important because many strange interpretations of the intercessory work of Christ have come up which violate the type and are not supported by it and are therefore erroneous.
  - c. To understand the work of Jesus in the heavenly sanctuary, we need to remain true to the type services if we want to be safe.
  - d. To see the priest the courtyard and then in the holy place and finally in the most holy place of the earthly sanctuary, accomplishing the service for the people of God is to see Jesus doing the same thing for the Christian church.

### Dual Nature of Priestly Atonement

3. Just as there were two apartments in the type sanctuary, first and second apartment, there were two services rendered for the congregation--daily and yearly. (**Heb 9:6-7**)
4. And just as there were two services conducted, there were two atonements made by the priests.
  - a. Atonement was made by the priest every day for individuals who came with their sin offerings resulting in their forgiveness (**Lev 4:27-31**)
  - b. A type of the daily ministry of Christ in the first apartment of the heavenly sanctuary through which forgiveness is offered (**1 John 1:7-9**)
  - c. At the end of the year on the Day of atonement, another service was performed ---the cleansing of the sanctuary to cleanse it from all the pollutions brought in from the blood of the sin offerings (**Lev 16:16**); at this time, the penitent were not only forgiven but cleansed forever of their sins and iniquity to make certain they do not pollute the sanctuary again (**Lev 16:30-33**)
  - d. A type of the closing work of Christ in the 2<sup>nd</sup> apartment of the heavenly sanctuary through which the saints are cleansed forever of their sins and their consciences perfected (**Heb 9:7**)
5. This dual nature of priestly atonement needs to be recognized if we are to avoid the trap that many Christians have fallen into---that Jesus made one single atonement at the cross based on a misinterpretation of **Heb 9:12** which says Jesus obtained eternal redemption at the cross and **Heb 10:14** which says that Jesus has perfected forever them that are sanctified by His one sacrifice.

- a. Jesus made propitiation for sins of the whole world once at the cross and obtained eternal redemption available (**1 John 2:2; Heb 9:12**)
- b. The dual atonement made by the priest is the application of that eternal redemption gained at the cross.

## Dual Nature of Sin Requires Dual Atonement

6. The fact that there were two atonements made by the priests in the sanctuary raises some very important questions? Why do we need two atonements? How are we to differentiate between these two atonements---one made daily and another made at the end of the year? Are they the same? Did they accomplish the same thing? Isn't this dual atonement some sort of massive overkill?
7. If the sinners are already forgiven, then why make atonement at the end of the year? Is forgiveness not enough?
8. It is absolutely important that before we even look into the nature of the services of the sanctuary, we need to know why they were conducted in such manner in the first place. This understanding helps us to understand the purpose of the sanctuary services, appreciate the work done by the priests and cooperate with them in accomplishing their goals.
9. To answer these questions, one needs to understand the duality of the nature of sin which therefore require a dual solution—dual atonement.
  - a. In other words, the dual nature of atonement made during a two-phased priestly ministry is God's answer to the sin problem.
10. **Iceberg analogy** explains the dual nature of sin (**Matt 15:18-19; Mark 7:21-23**)
  - a. **Mass of ice above the water**---symbolizes sins that are known or have become known to the sinner and therefore have become revealed ;
    - i. Sins on us
    - ii. sins of commission; that is, sins that can be seen and observed, like sorcery, adultery, fornication, idolatry, lying, stealing, murder, etc.; transgressions of the (**1 John 3:4**);
    - iii. also sins of neglect or omission included as well (**Jas 4:17**);
    - iv. The person coming into the sanctuary from the world after being convicted, wrestle with these external moral and spiritual issues first; he is not yet aware of the depravity of and sinfulness of his nature.
    - v. It is these known sins that became the object of the atonement made during the daily service resulting in their forgiveness; (**Lev 4:27-31**)
    - vi. These sins were confessed and transferred to the sacrifice by the laying on of hands on the head of the sin offering.
    - vii. This daily ministry is a type of the work of Jesus in the holy place after his ascension and ordination as high priest (**Heb 8:1-2; 1 John 1:7-9**)
  - b. **More massive ice concentrations below the water** ---symbolizes “unknown” sins;
    - i. sin in us
    - ii. human sinfulness; pride, ambition, selfishness, lust, sinful desires
    - iii. character defects; deceitfulness of the human heart not really understood by anyone (**Jer 17:9**)
    - iv. sin waiting for an opportunity (**Deut 28:53-58**)
    - v. Peter's denial of Christ three times in spite of his self-assurance an example (**Matt 26:33-35**)

- vi. resides in the subconscious mind; “sin in my members”, “sin dwelling in me” **(Rom 7:17, 20, 23)**;
- vii. the carnal mind which is at enmity with God **(Rom 8:7; Rom 7:14)**;
- viii. This state of Paul labels as “sin” and is also condemned by the law of God.
- ix. Also because of this, even our good works are tainted with self and are not acceptable to God unless Christ mixes it with His perfect righteousness **(Isa 64:6)**
- x. This larger aspect of the sin problem is resolved when the high priest went into the most holy place at the end of the year and made a full and final atonement **(Lev 16:30-33)**.
- xi. This special atonement was made for the “errors” (*agnoema*) of the people ( or sins of ignorance or sins
- xii. This work is a type of the closing work of Jesus for the church resulting in their purification from all sin. **(Heb 9:7; Eph 5:27)**
- xiii. Jesus began this final work in the most holy place of the heavenly sanctuary at the end of the 2300 day prophecy – in 1844. (discussed in a future presentation)

## Forgiveness, Not the Final Solution for Sin

11. **VERY IMPORTANT:** Because of human sinfulness, even though the sinner is forgiven, he remains under the condemnation of the Law and not entirely released from it; also because sin still dwells in him at forgiveness, he remains a sinner and the records of the sins he confessed and are forgiven are not immediately purged but remain in the sanctuary until the Day of Atonement .

- a. God who can read the heart **(1 Sam 16:7)**, is also cognizant of the motives and the intents of the heart that prompt the sinful actions; selfish motives are recorded along with the sins of commission.
- b. The forgiven sinner is only accounted righteous and perfect in Christ the Intercessor, not in Himself; forgiveness does not cover and deal with human depravity **(Rom 5:1; Rom 8:1)**
  - i. We have peace with God “through Christ” **(Rom 5:1)**
  - ii. There is no condemnation “in Christ” **(Rom 8:1)**
  - iii. Of ourselves, we stand condemned because of the sinfulness of our lives

## Atonement vs. “Atonements”

12. If the atonement made daily and the atonement made at the end of the year can be quantified, how do they compare with one another? What was the nature of the special atonement made on the Day of Atonement that made it so significant? **(Exo 30:10; Lev 23:27-28)**

- a. The word “atonement” used in the Day of atonement is in the plural form but not in the atonement used in the daily service
  - i. Plural form of the word used because of multiple applications **(Lev 16:33)**
    - 1. Make atonement for the holy place (The most holy place), the tabernacle of the congregation (holy place) and the courtyard-to cleanse it from the defilement brought in from the blood of the son offerings

2. Make atonement for the priests—to cleanse them from the sins they bore
  3. Make atonement for the people of the congregation—to cleanse them from their sinfulness and make an end of sin in their lives to fulfill the new covenant promise in the fullest sense (**Heb 8:10-12; Heb 10:16-17**)
- ii. Plural form of the word used to indicate superlative degree of application (highest form of atonement)
1. In the Hebrew language, words are often used in the plural form to denote better or higher quality
    - a. “El” (singular) for God (like God the Father, the Son, Spirit individually and distinct from the Godhead) as in El Shaddai (**Exo 6:3**) vs. “Elohim” (plural) for the Godhead in their togetherness.
    - b. “godesh” for holy and “godeshim” for most holy (**Exo 30:10**)
    - c. “Holies” or “holy of holies” is used in the Hebrew for the Most Holy Place, which is the second apartment of the sanctuary
  - b. The atonement made on the Day of Atonement was of the highest degree as seen in the results (Cleansing of the sanctuary, priests and people, blotting out of sin and making an entire end of the sin problem).

## Principle of Repetition and Enlargement and the Priestly Dual Atonement

13. The biblical principle of repetition states that when a person or event is repeated, the repetition is bigger than the first occurrence.
- a. **Jonah** and the greater Jonah (**Matt 12:41**)
  - b. **Solomon** and the greater Solomon (**Matt 12:42**)
  - c. **The coming of Christ**—second coming is far more glorious than the first one
  - d. **Death**-second death is worse than the first one, soul and body destroyed
  - e. **Outpouring of the Spirit**—the latter rain is more pervasive than the early rain
  - f. **Life**-earthly life and the more abundant eternal life (**John 10:10**)
  - g. **Cleansing**—final cleansing for thorough and permanent than the daily cleansing from known sins (**1 John 1:9** cf. **Lev 16:30**)
  - h. **Sealing**—at the beginning (**Eph 1:13** vs sealing at the end of the Christian experience (**Rev 7:1-3**))
  - i. **Atonement**-the final atonement is greater and superior to the atonement made available daily
  - j. **Perfection**—in Christ during the daily service and in the believer after the final atonement (**Rev 19:7-8**); the latter state is infinitely better than the former.

## The Final Atonement Solves the Laodicean Impasse

14. The prophecy that the sanctuary (in heaven) will be cleansed after 2300 prophetic days or 2300 literal years has come.

15. To Laodicea is given the invitation to go through the Day of Atonement repentance in the call to be zealous therefore and repent so she can receive the white raiment which is the perfect righteousness of Christ, no longer imputed by faith but imparted and implanted in the nature inherently and in reality, replacing the filthy garments of human sinfulness which is taken away at the final atonement.
  - a. She needs to repent of her sinfulness (wretchedness, poverty, nakedness, misery, spiritual blindness,) in order not to be spewed out or cut off from the body of Christ.
16. To those in Laodicea who faithfully afflict their souls, the New covenant promise will finally and fully be fulfilled (cleansed of their sins and sinfulness (**Heb 8:10-12, especially verse 12**))
  - a. Sins (known sins) and iniquities (sinfulness, ) are remembered no more
  - b. **ERRORS OF THE PEOPLE ATONED FOR**---The Errors (*agnoema, sins committed for lack of knowledge*) of the people that were atoned for on the Day of Atonement and the sinfulness (*anomia*) which are no longer remembered on that Day are one and the same thing!
  - c. **NO HANDS LAID ON THE LORD'S goat**---Just as no hands were laid on the Lord's goat on the day of Atonement and those no confession of known sins (these have been confessed and repented of during the daily service), Laodicea must by the grace of God overcome all known sins in order to receive the benefit of Christ's final atonement

### Jesus Saves the Best (and the Worst) for Last

17. The 144,000 is the result of that final and full atonement—no fault before the throne of God and guile upon her lips; (**Rev 14:1-5**)
18. on the other hand we see those who failed to receive the benefit of Christ's full atonement in the most holy place of the sanctuary with their sins coming in remembrance during the time of trouble and having no shelter from the wrath of God poured out in the cup of His indignation (**Rev 16:19; Rev 18:5**)
19. The big question is, which group will we be found?