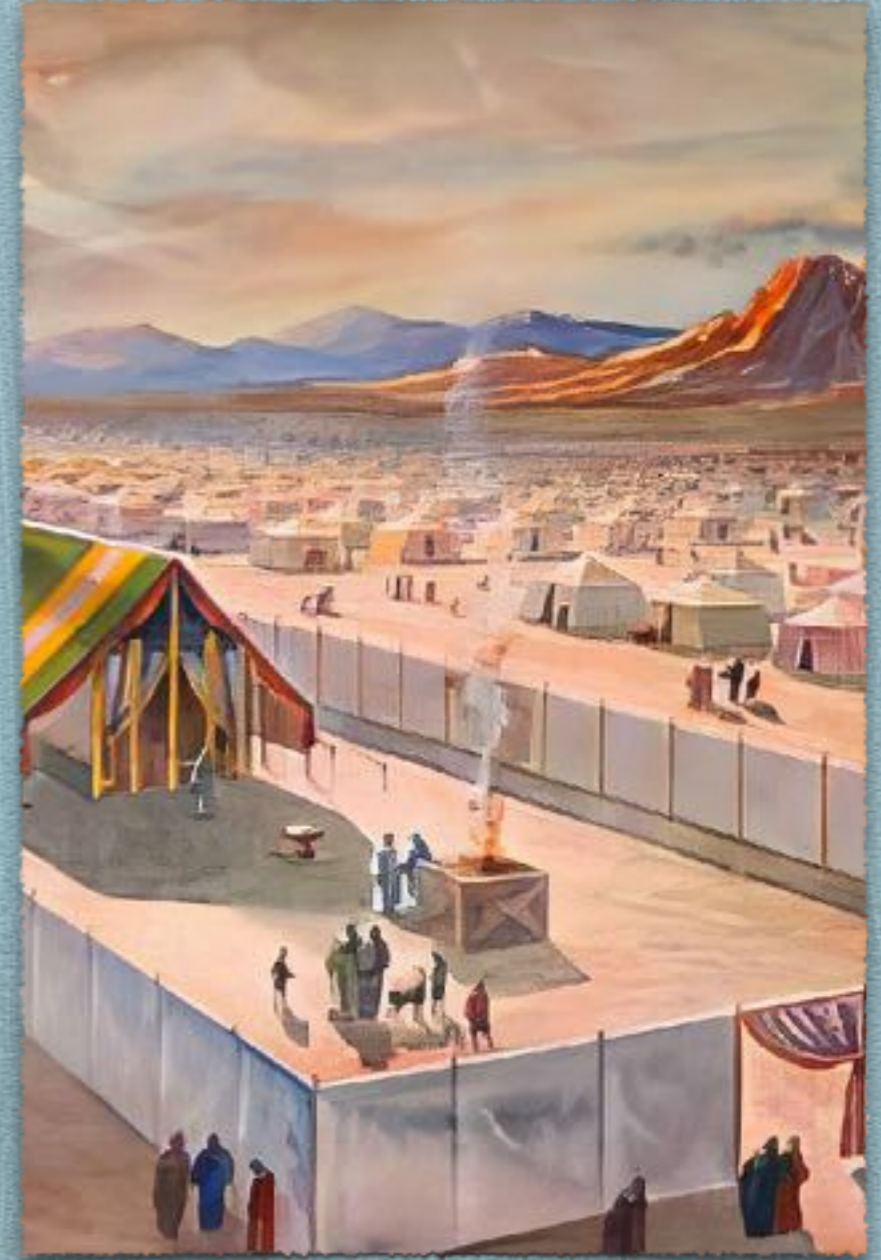


For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (Hebrews 8:3–6)



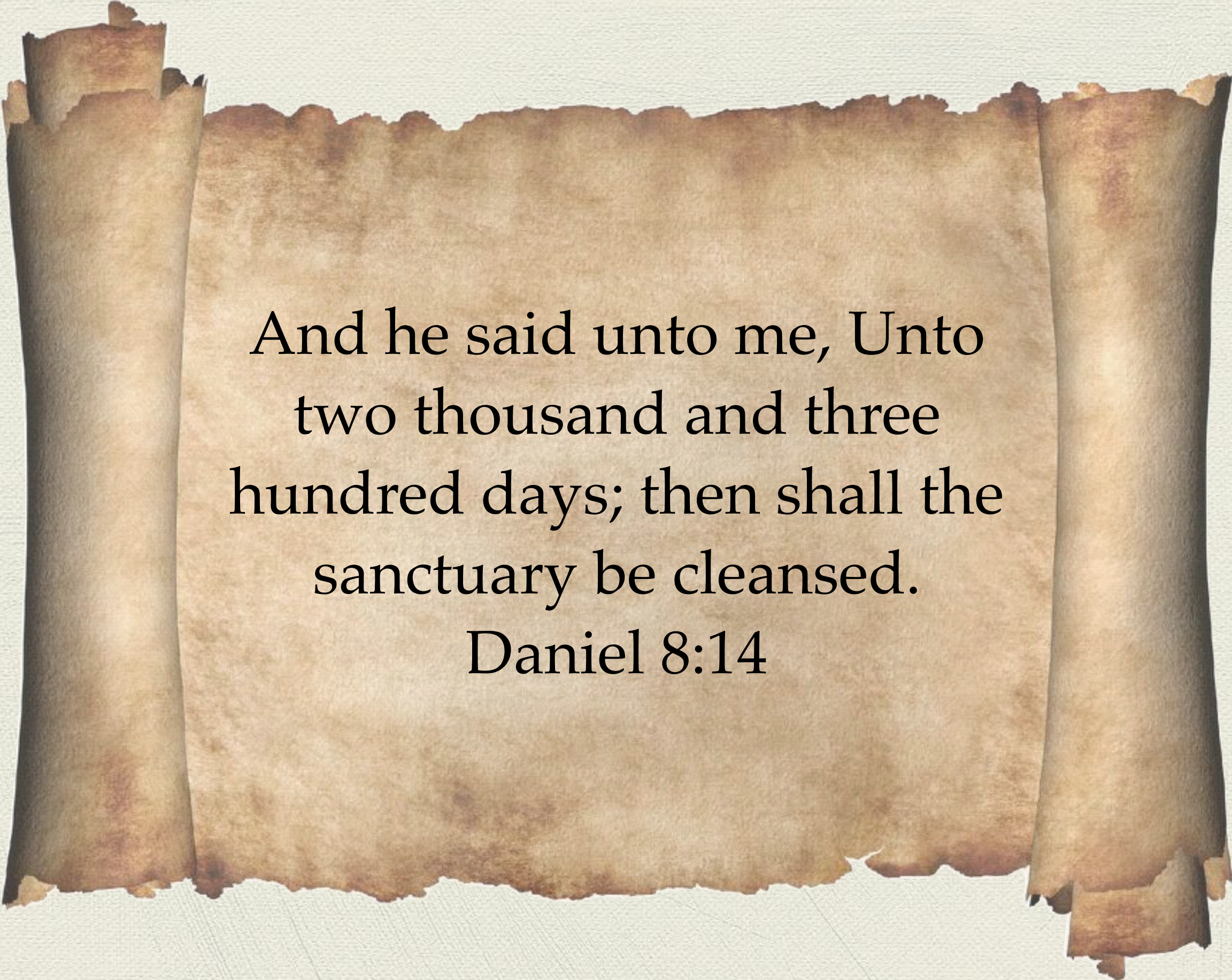


The Sanctuary of the Bible

The Scriptural Basis

First Quarter 1895

First Quarter 2024

A scroll of aged, yellowish-brown parchment with frayed edges, unrolled to reveal text. The scroll is set against a light blue background.

And he said unto me, Unto
two thousand and three
hundred days; then shall the
sanctuary be cleansed.

Daniel 8:14

1. What is the meaning of the word "sanctuary"?—"A holy place, a sacred place, a dwelling place for the Most High." See Ex. 25:8, and "Webster's Dictionary."

2. How many times is this word used in the Bible?—146 times.

3. By what other names is it called in the Scriptures?—(1) Tabernacle. See Heb. 8:1, 2. (2) Temple. See Rev. 11:19 and 15:5.

NAMES GIVEN THE HEAVENLY SANCTUARY BY DIFFERENT BIBLE WRITERS

“Thy dwelling-place,”	Solomon	2 Chronicles 6:39
“A palace,”	David	Psalms 48:3
“His holy temple,”	David	Psalms 11:4
“Temple of God,”	John	Revelation 11:19
“Habitation of Thy holiness,”	Isaiah	Isaiah 63:15
“True tabernacle which the Lord pitched,”	Paul	Hebrews 8:2
“My Father’s house,”	Jesus	John 14:2
“Place of His habitation,”	David	Psalms 33:14
“His holy habitation,”	Jeremiah	Jeremiah 25:30
“The sanctuary,”	Paul	Hebrews 8:2
“Holiest of all,”	Paul	Hebrews 9:8

NAMES GIVEN THE EARTHLY SANCTUARY

“A worldly sanctuary,”	Hebrews 9:1
“The first tabernacle,”	Hebrews 9:8
“A figure for the time then present,”	Hebrews 9:9
“Patterns of things in the heavens,”	Hebrews 9:23
“Not the very image of the things,”	Hebrews 10:1
“Holy places made with hands,”	Hebrews 9:24
“Figures of the true,”	Hebrews 9:24
“The temple,”	1 Corinthians 9:13

SUMMARY

THE TABERNACLE

Built by Moses in the wilderness,	Exodus 40:1-38.
Stored in Solomon's temple,	1 Kings 8:4; 1 Chronicles 22:19.

THE TEMPLE

Built by Solomon,	2 Chronicles chap. 2-5.
Destroyed by the Babylonians,	2 Chronicles 36:17-19 [42]
Rebuilt by Zerubbabel,	Ezra 6:13-15
Repaired by Herod,	John 2:20
Forsaken by the Lord,	Matthew 23:37, 39
Destroyed by the Romans,	Matthew 24:2, fulfilled 70 A.D. [43]

4 For what purpose are the Scriptures written?—Rom. 15:4; 2 Tim. 3:16.

5. What, then, must we conclude in reference to the subject of the sanctuary?

6. What has the sanctuary been from the beginning? Jer 17:12.

7. Where is it located? Ps. 102:19.

8. What did the Lord command the people to do in the time of Moses? Ex. 25:8.

9. For what purpose was it to be built?

10. How was Moses instructed to make it? Ex. 26:30; Heb. 8:5.

11 Of what was it a pattern? Heb. 9:23.

- ◆ Type—pattern
- ◆ Antitype—reality
- ◆ Type—earthly sanctuary
- ◆ Antitype—heavenly sanctuary

Jeremiah 17:12—a glorious high & holy throne

Psalms 102:19—sanctuary in heaven

Exodus 26:30; Hebrews 8:5—after pattern

Hebrews 9:23—patterns of things in the heavens



And let them make me a sanctuary;
that I may dwell among them.
(Exodus 25:8)



12. What is said of the sanctuary in heaven? Heb. 8:1, 2.
13. How does it compare with the one which Moses built? Verse 2; 9:11.
14. What relation does Christ sustain to it? Heb. 8:1, 2.

Now of the things which we have spoken
this is the sum: We have such an high priest,
who is set on the right hand of the throne of
the Majesty in the heavens; A minister of
the sanctuary, and of the true tabernacle,
which the Lord pitched, and not man.
(Hebrews 8:1–2)



But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
(Hebrews 9:11)



15. When did He begin His priestly work?—After He ascended.
See Heb. 4 : 14; 8 : 1; 9 : 24.

16. Why did He not exercise the priestly office while He was here on the earth? Heb. 8 : 4. Note 1.

When did Christ begin his priestly work?

- ◆ Hebrews 9:24
- ◆ Hebrews 4:14

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. (Hebrews 4:14)



Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; (Hebrews 8:1)



For 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)



16. Why did He not exercise the priestly office while He was here on the earth? Heb. 8:4. Note 1.

Why did he not exercise the priestly office while he was on the earth?

- ◆ Hebrews 8:4
- ◆ In the plan of God the typical services and offerings of the former dispensation were to extend to the death of Christ, which took place at the close of His earthly life. He placed before us His spotless example “the way, the truth, and the life;” but He, could not minister His blood before it was shed, and He could not officiate as priest at that time, because He was not of the tribe of Levi. Heb. 7:12–14.

17. Why was there no ministrations in the heavenly temple before Christ came? Heb. 9:3. Note 2.

Why was there no ministration in the heavenly temple before Christ came?

◆ Hebrews 9:3

◆ The typical service which was performed in the worldly sanctuary was a shadow of a service which was still future. Type reaches antitype, but cannot exist at the same time. The shadow is past when the substance is reached. They cannot occupy the same space; hence Christ's ministration in the heavenly temple could not begin while the earthly sanctuary and its typical services was being carried forward under the divine sanction. It is also, evident that the Lamb of God must first be slain before His precious blood could be ministered in our behalf. This did not prevent those who lived before Christ died from being benefited by His sacrifice, because by faith they grasped the saving truth that Christ was a Lamb slain from the foundation of the world. Rev. 13:8.

18. When Christ finishes His work as priest, and redemption is completed, how will God dwell with His people? Rev. 21 : 1-3.
Note 3.

19. What does John say of that city? Verse 22

20. Whose throne will be in it? Verse 5; 22 : 1, 3.

When Christ finishes His work as priest and redemption is completed, how will God dwell with His people?

- ◆ Revelation 21:1–3
- ◆ From the Scriptures we learn that God will finally dwell with men indeed, not as in the days of ancient Israel by a symbol the shekinah—in a temple made with hands, having in it furniture which reminds of sin and a service performed for its removal; but He will actually dwell with men by His personal presence, in the New Jerusalem, “our Father’s house,” with many mansions, all prepared for the eternal home of the redeemed by the One who will soon come again to receive us to Himself. John 14:1–3.
- ◆ Revelation 21:22
- ◆ Revelation 22:1, 3

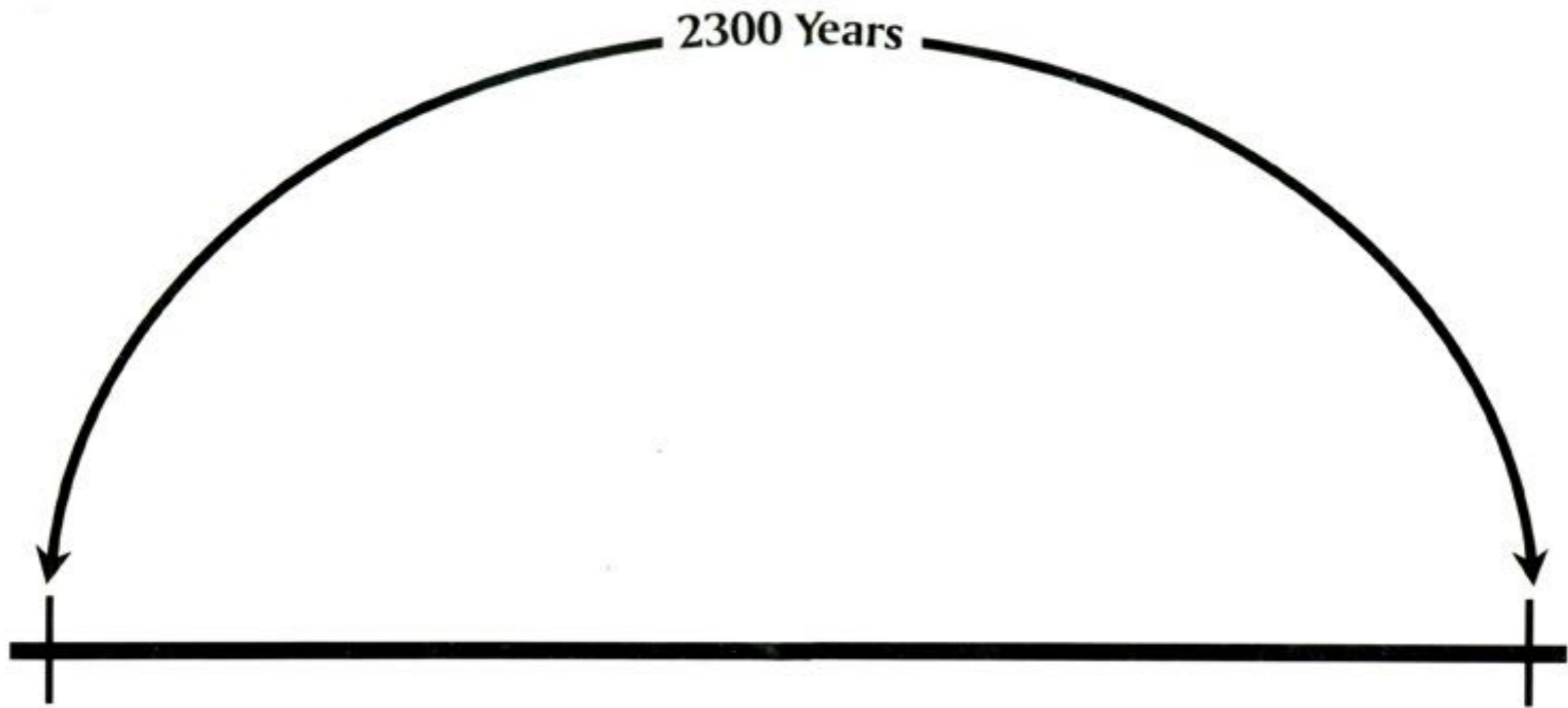
The scripture which above all others had been both **the foundation and the central pillar** of the advent faith was the declaration:
“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”
Daniel 8:14. (GC 409.1)

And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days. And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

(Daniel 8:26–27)

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Know therefore and understand, *that* **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:** the street shall be built again, and the wall, even in troublous times. And **after threescore and two weeks shall Messiah be cut off,** *but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall **confirm the covenant with many for one week:** and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:24–27)



Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

**Year / Day
Principle:
Ezekiel 4:6
Leviticus 25:1-8
Numbers 14:34
11Q13**

11QMelch II . . . And concerning that which He said, In [this] year of Jubilee [each of you shall return to his property (Lev. xxv, 13); and likewise, And this is the manner of release:] every creditor shall release that which he has lent . . . And this thing will [occur] in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the e[nd of the] tenth [Ju]bilee . . .

“The commandment to restore and to build Jerusalem” (Daniel 9:25) marks not only the beginning of the 70-week prophecy but also the beginning of the 2300 days mentioned in Daniel 8:14, and this latter prophecy reaches down to 1844.

Three Persian decrees played roles in the restoration of God's people from the captivity created by the Babylonians—the decrees of Cyrus, of Darius, and of Artaxerxes—and the interpretation of Daniel 8 and 9 depends on identifying the right decree.

Cyrus issued the first decree in the first year of his Babylonian reign, which was 538 / 537 BC. The Bible does not indicate when in the first year of his reign that this decree was given, so we do not know whether the year was 538 or 537 BC. More importantly, Cyrus's decree says nothing about the restoration of the city. It speaks only of the rebuilding of the Temple.

The Bible gives no date for Darius' decree. All we know is that it was given sometime during the early years of his reign, but it also was only concerned with the restoration of the Temple and not of the city.

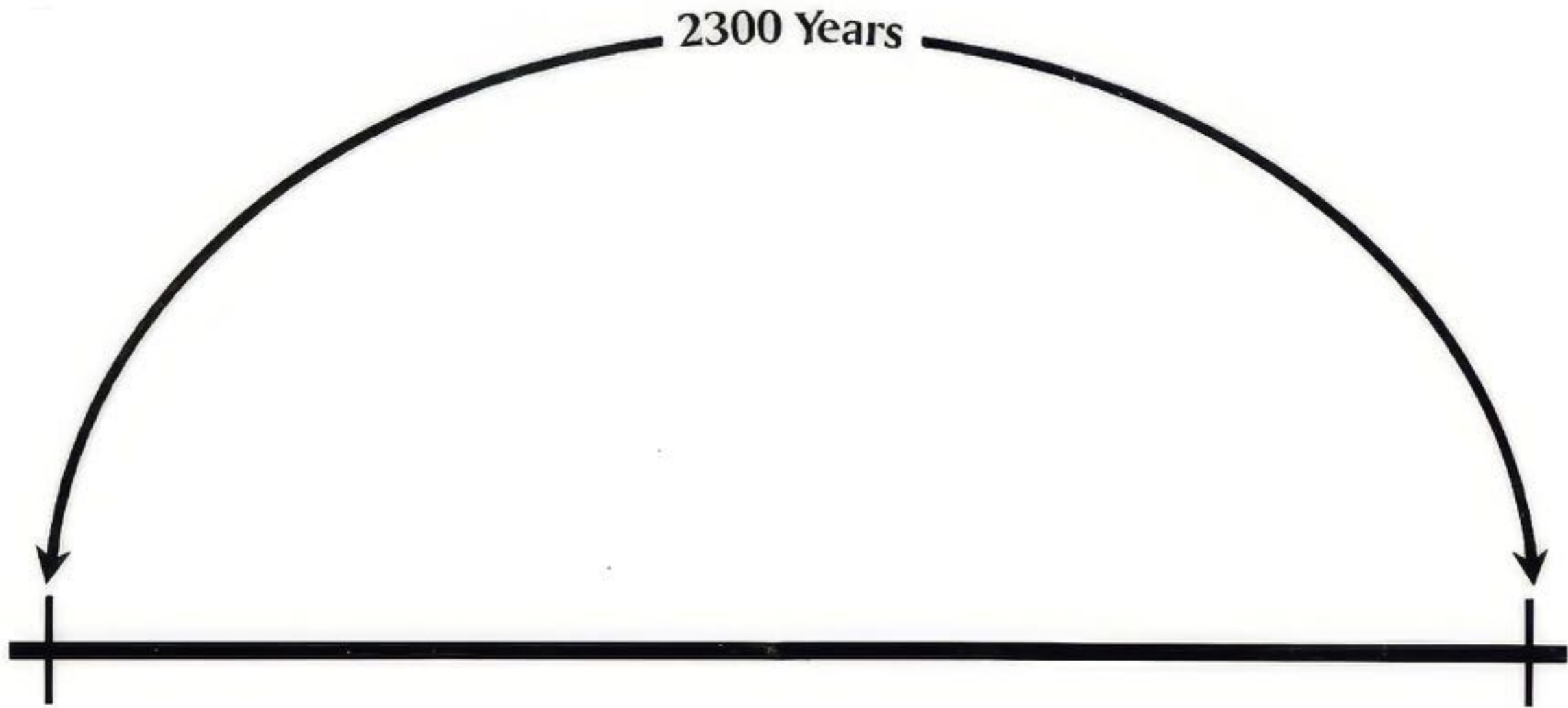
It is the decree of Artaxerxes of Ezra 7:13 that gives us the information necessary to locate the time of prophecy of Daniel 9. Regarding this decree we are told that Ezra left Babylon on the first day of month 1 of the seventh year of the reign of Artaxerxes and that he and his group arrived in Jerusalem on the first day of month 5 of the same year. (457 BC is the seventh year of the reign of Artaxerxes.)

This decree also provided for the restoration of local government (Ezra 7:21–28). It empowered the judiciary to punish wrongdoers, even granting the authority to impose the death sentence, and as a result of this decree, Ezra began to build the city.

When we use the starting date of 457 BC for the Daniel 9 prophecy, the timeline reaches exactly to the baptism of Jesus, showing that the prophecy was divinely given. The beginning date of 457 BC is the only date that meets the demands of the prophecy.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

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Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

Year / Day
Principle:
Ezekiel 4:6
Leviticus 25:1-8
Numbers 14:34
11Q13

2300 Years



Jewish Probation
Closes

457 BC

Dan 9:24-27
Ezra 7:11-13

34 AD

Acts 18:6, 13:45-46,
7:54-60,
Matt. 21:43

70 Wks
x 7 Days
490 Days/Years
490 Years

Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

**Year / Day
Principle:
Ezekiel 4:6
Leviticus 25:1-8
Numbers 14:34
11Q13**

2300 Years

483 Years

7 Wks
60 Wks
+ 2 Wks
69 Wks / 483 Years



Dan 9:25-27

Christ's
Baptism

Jewish Probation
Closes

457 BC

Dan 9:24-27
Ezra 7:11-13

27 AD

Mark 1:15
Matt. 3:13-17
Gal. 4:4

34 AD

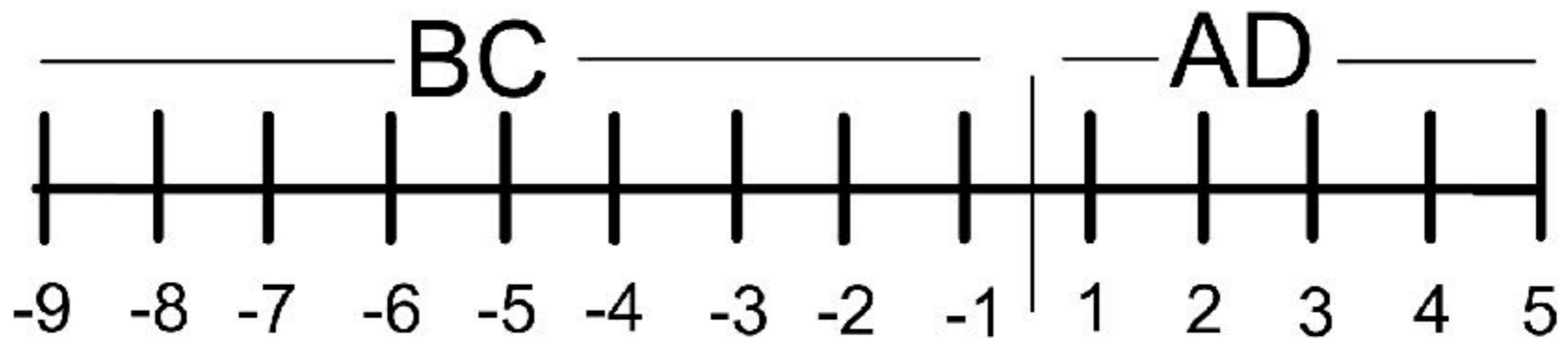
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70 Wks
x 7 Days
490 Days/Years
490 Years

Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

Year / Day
Principle:
Ezekiel 4:6
Leviticus 25:1-8
Numbers 14:34
11Q13



From -9 BC to AD 5 is a total of 13 years. If we start with 13 years and subtract 9 years we would have 4 years or come to the year AD 4 if there was a zero on the year timeline, but since there is no zero year, we come out at the year AD 5. This is mathematically equivalent to adding the extra year.

Another way to compute the years between two values ranging from BC to AD is to take their absolute values (make both positive numbers), add them together, and then subtract 1.

Thus from 457 BC to AD 27 would be computed:

$$457 + 27 = 484 \text{ and } 484 - 1 = 483$$

$$69 \times 7 = 483$$

2300 Years

Dan 9:26 "Messiah be cut off but not for himself"
Isaiah 53:5 "Wounded for our transgressions"
1 Peter 2:24 "Bare our sins"
Luke 23:33 "They crucified Him"
Dan 9:27 "Cause the sacrifice and oblation to cease"
Luke 23:45 "Veil in temple was rent"

483 Years

7 Wks
60 Wks
+ 2 Wks
69 Wks / 483 Years



Dan 9:25-27

Christ's
Baptism

Jewish Probation
Closes



457 BC

Dan 9:24-27
Ezra 7:11-13

27 AD

Mark 1:15
Matt. 3:13-17
Gal. 4:4

31 AD

1 Wk = 7 Years

34 AD

Acts 18:6, 13:45-46,
7:54-60,
Matt. 21:43

70 Wks
x 7 Days
490 Days/Years
490 Years

Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

Year / Day
Principle:
Ezekiel 4:6
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2300 Years

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483 Years

7 Wks
60 Wks
+ 2 Wks
69 Wks / 483 Years

1810 Years



Dan 9:25-27

Christ's
Baptism

Jewish Probation
Closes



457 BC

Dan 9:24-27
Ezra 7:11-13

27 AD

Mark 1:15
Matt. 3:13-17
Gal. 4:4

31 AD

1 Wk = 7 Years

34 AD

Acts 18:6, 13:45-46,
7:54-60,
Matt. 21:43

1844 AD

Dan 7:9-10
Dan 8:14
Investigative
Judgment Begins
in Heaven

70 Wks
x 7 Days
490 Days/Years
490 Years

Daniel 8:14

"And he said unto me, unto two thousand and
three hundred days; Then shall the sanctuary be cleansed."

Year / Day
Principle:
Ezekiel 4:6
Leviticus 25:1-8
Numbers 14:34
11Q13

But the appointed time had passed, and the Lord had not appeared. The believers knew that God's word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. (Ellen White, *Homeward Bound*, p. 302.3)

But God had led His people in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved in doubt and uncertainty. . . . (Ibid., p. 302.4)

They found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. (Ibid., p. 302.5)

The earthly sanctuary was built by Moses according to the pattern shown him in the mount. It was “a figure for the time then present, in which were offered both gifts and sacrifices;” its two holy places were “patterns of things in the heavens;” Christ, our great High Priest, is “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”
(Hebrews 9:9, 23; 8:2.) (Ibid., p. 303.3)

As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there “seven lamps of fire burning before the throne.” . . . Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the “seven lamps of fire” and the “golden altar” represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, “the temple of God was opened” (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld “the ark of His testament” (Revelation 11:19), represented by the sacred chest constructed by Moses to contain the law of God. . . . (Ibid.)

John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. (Ibid., p. 303.4)

The heavenly temple, the abiding place of the King of kings, where “thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him” (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for our redemption were to be taught by the earthly sanctuary and its services. (Ibid., p. 303.5)

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.) (Ibid., p. 303.6)

For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

(Isaiah 57:15)

What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own? (1 Corinthians 6:19)

The subject of the sanctuary was the key
which unlocked the mystery of the
disappointment of 1844. (GC 423.1)

Christ entered upon his priestly work in the heavenly sanctuary when he ascended into heaven and officiated as priest in the first apartment until 1844, at which time he passed from the holy place to the most holy.

The judgment, or the cleansing of the sanctuary, began in 1844 when Christ entered the most holy apartment of the sanctuary in heaven.