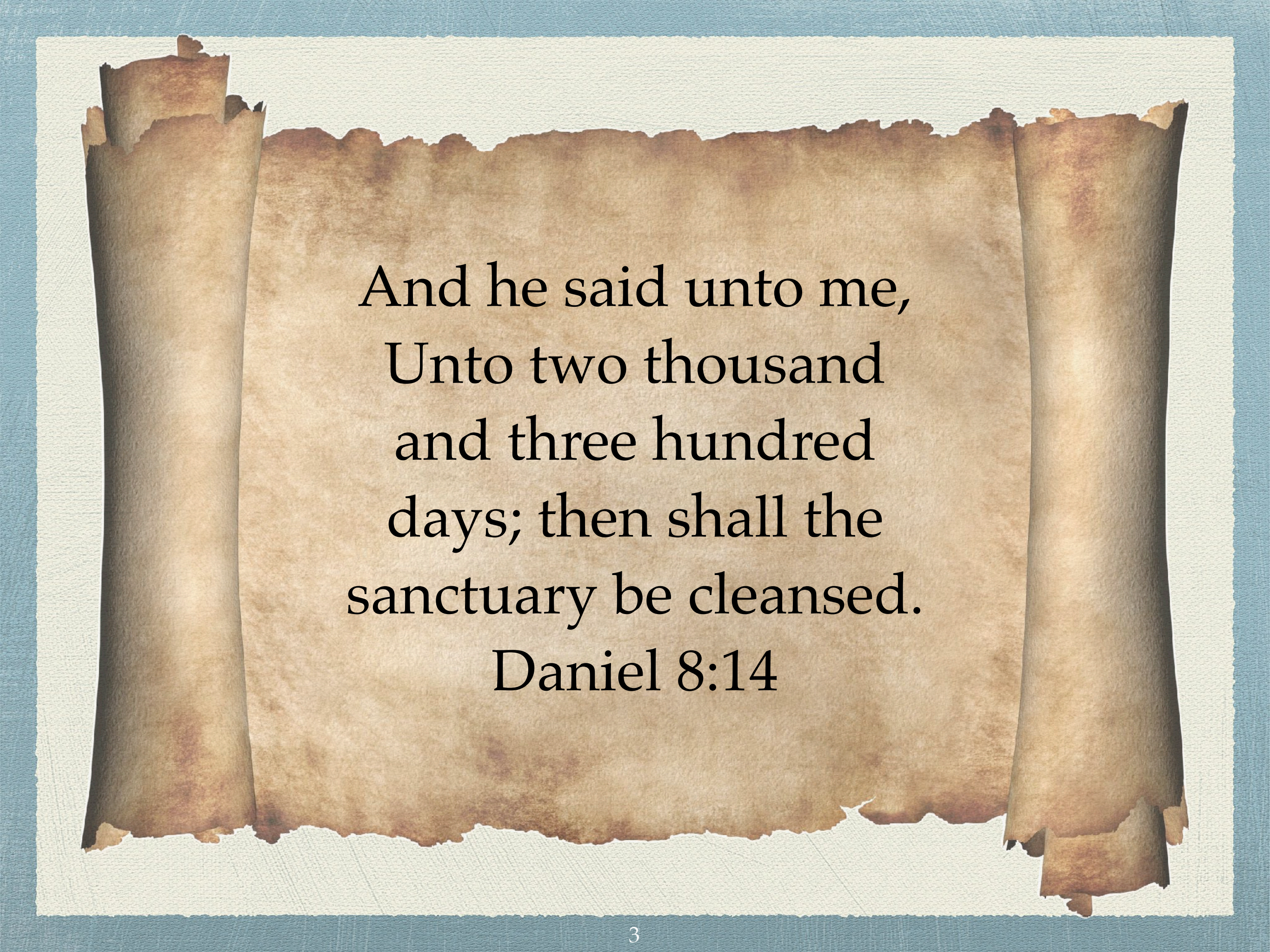


And he said unto me,  
Unto two thousand  
and three hundred  
days; then shall the  
sanctuary be cleansed.  
Daniel 8:14

# The Sanctuary

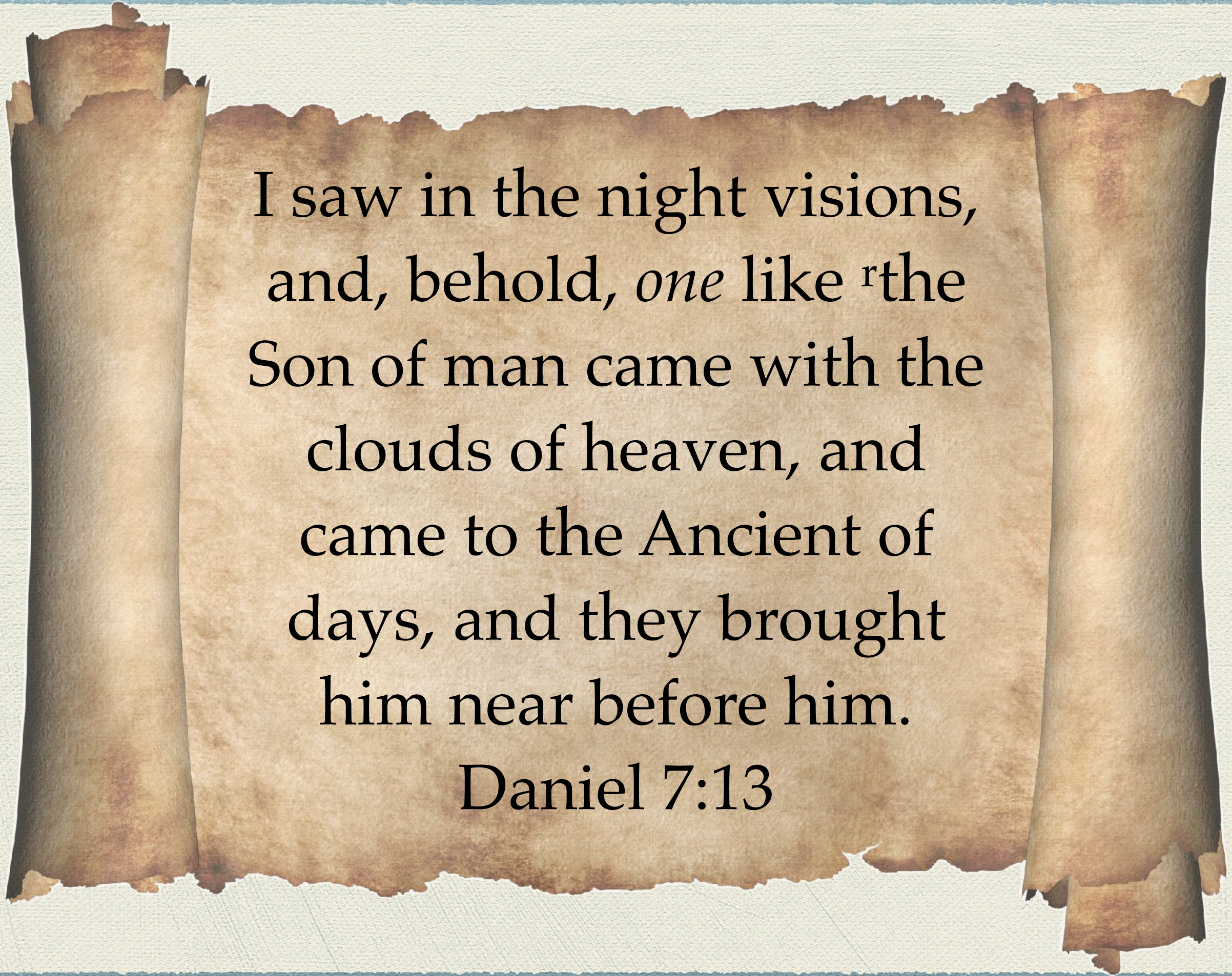
*Lesson 1—The Scriptural Basis*

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

A scroll of aged parchment with a light beige background and a blue border. The parchment is unrolled, showing a central rectangular area with text. The edges of the scroll are frayed and uneven. The text is written in a black, serif font, centered on the parchment.

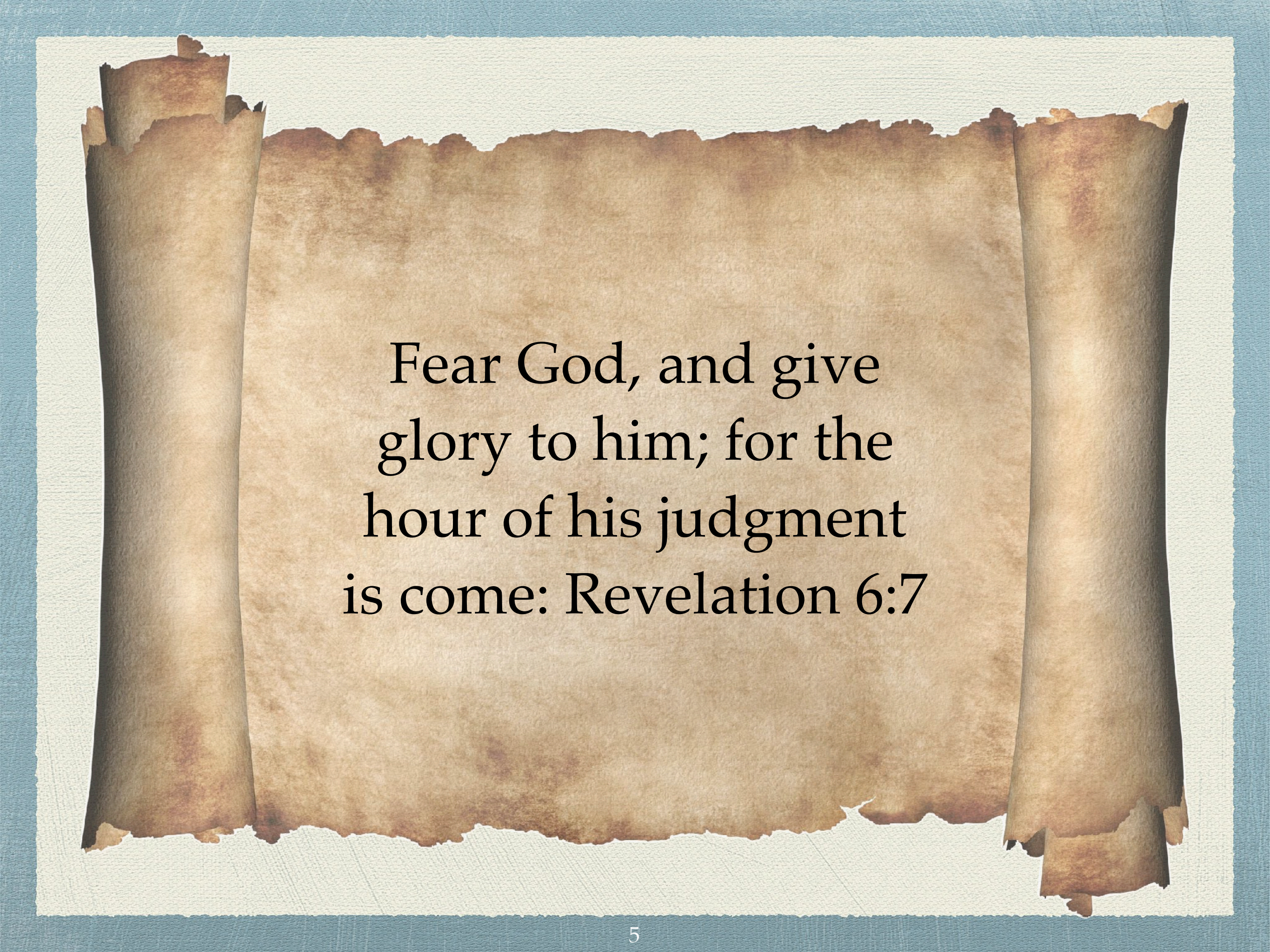
And he said unto me,  
Unto two thousand  
and three hundred  
days; then shall the  
sanctuary be cleansed.

Daniel 8:14


A scroll of aged, yellowish-brown parchment with frayed, torn edges. The scroll is unrolled and laid flat, showing a central rectangular area of text. The parchment is set against a light blue background. The text is written in a black, serif font. The scroll is partially rolled up at the top and bottom edges, and the sides are also rolled up, creating a cylindrical shape on the left and right sides.

I saw in the night visions,  
and, behold, *one* like <sup>r</sup>the  
Son of man came with the  
clouds of heaven, and  
came to the Ancient of  
days, and they brought  
him near before him.

Daniel 7:13

A scroll of aged, yellowish-brown parchment is unrolled, showing a central rectangular area with text. The scroll is set against a light blue background. The parchment has a textured, slightly mottled appearance with some darker spots and frayed edges. The text is written in a black, serif font, centered on the scroll.

Fear God, and give  
glory to him; for the  
hour of his judgment  
is come: Revelation 6:7

A scroll of aged parchment with text, set against a light blue background. The scroll is unrolled, showing the text in the center. The parchment is a warm, yellowish-brown color with some darker spots and a slightly textured appearance. The text is written in a black, serif font. The scroll is set against a light blue background with a subtle, fine-grained texture.

The Lord, whom ye seek,  
shall suddenly come to  
His temple, even the  
Messenger of the  
covenant, whom ye  
delight in: behold, He  
shall come, saith the Lord  
of hosts. Malachi 3:1

These texts point to Christ's ministry in the most holy place, to the investigative judgment, to his coming to the Ancient of Days, and to his sudden coming to the temple on October 22, 1844.

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.

As the priests in the earthly Sanctuary entered the Most Holy once a year to cleanse the Sanctuary, Jesus entered the Most Holy of the heavenly, at the end of the 2300 days of Dan, viii, in 1844, to make a **final atonement** for all who could be benefited by his mediation, and to cleanse the Sanctuary.

*(1SG 161.1; published 1858)*

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. (*PP* 357.5)

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. (*PP* 358.1)

Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the **closing work of atonement** preparatory to His coming. (GC 422.1)

As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a **final atonement** for all who could be benefited by His mediation, and thus to cleanse the sanctuary. (*EW 253.1*)

. . . the sacrificial act of the cross a complete, perfect, and **final atonement** for man's sin. (LeRoy Froom, "The Priestly Application of the Atoning Act," *Ministry*, February 1957, p. 12)

. . . Christ, the perfect, spotless, sinless One, offered Himself as the one all-sufficient, complete, and perfect Atonement for the sin of man. Then, having made the **complete** and perfect atonement at and on the cross . . .

(Ibid., p. 44)



When, therefore, one hears an Adventist say, or reads in Adventist literature—even in the writings of Ellen G. White—that Christ is making atonement now, it should be understood that we mean simply that Christ is now *making application of the benefits of the sacrificial atonement He made on the cross; that He is making it efficacious for us individually, according to our needs and requests.* (QOD, pp. 354–355; italics in original)

. . . Jesus our surety entered the “holy places,” and appeared in the presence of God for us. But it was not with the *hope* of obtaining something for us at that time, or at some future time. No! *He had already obtained it for us on the cross.* And now as our High Priest He ministers the virtues of His atoning sacrifice to us. (Ibid., p. 381; italics in original)

See M. L. Andreasen, *Letters to the Churches*,  
#6 “The Atonement”

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. (GC 425.1)

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 425.1)

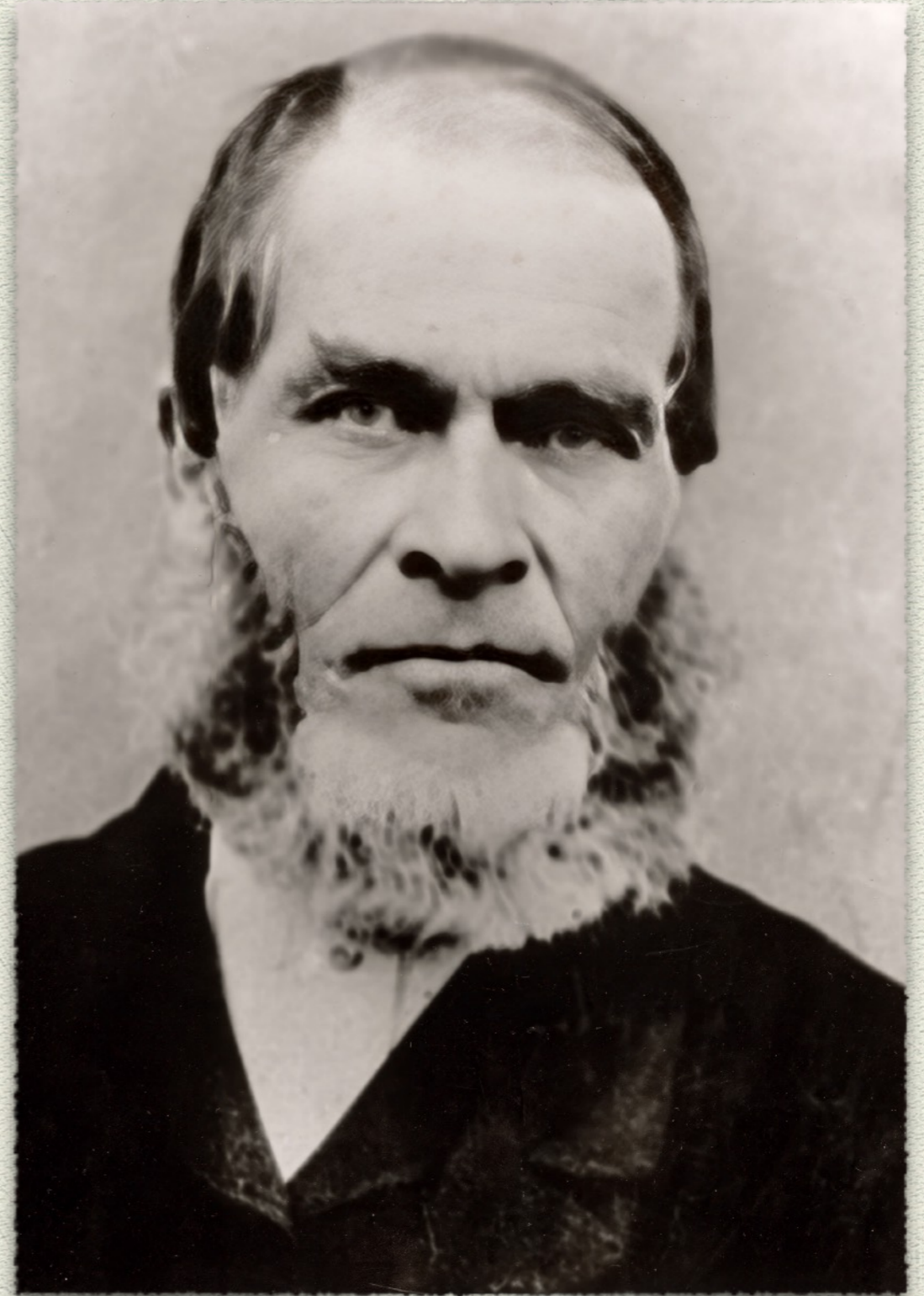
The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of Days, as presented in **Daniel 7:13**; and the coming of the Lord to His temple, foretold by **Malachi**, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of **Matthew 25**. (GC 426.1)

# Scriptural description of the investigative judgment:

- ◆ Daniel 8:14—cleansing of the sanctuary
- ◆ Daniel 7:13—the coming of Jesus to the Ancient of Days
- ◆ Malachi 3:1—the coming of the Lord to his temple (suddenly or unexpectedly to his people. They expected him to come to earth, not to the most holy place in heaven)
- ◆ Matthew 25:1–13—the coming of the bridegroom to the marriage

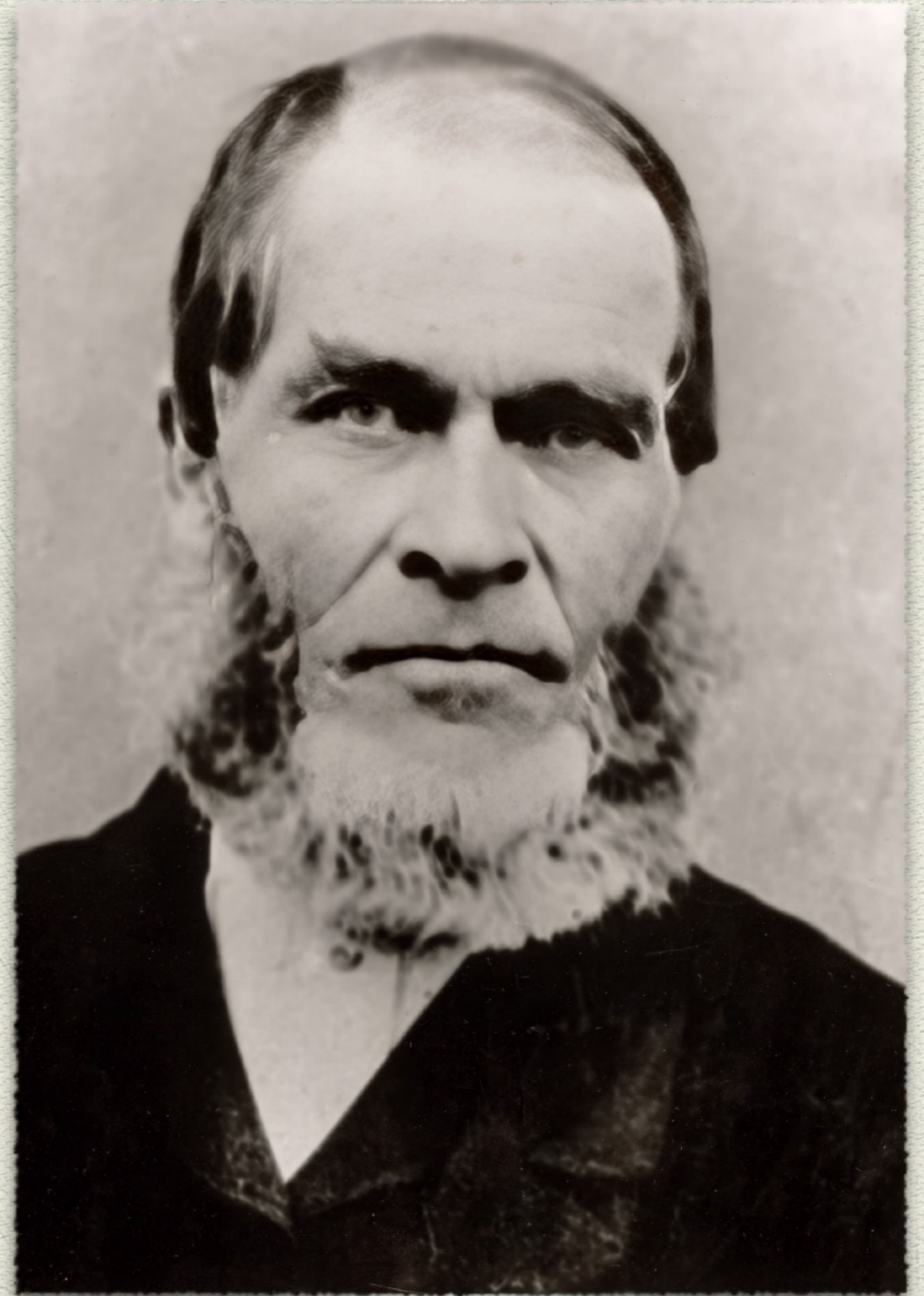
This prophetic period came to its close on October 22, 1844. The disappointment to those who expected to meet their Lord on that day was great. Hiram Edson, a careful Bible student in mid-New York State, describes what took place among the company of believers of which he was a part:

*(CIHS 6.3)*

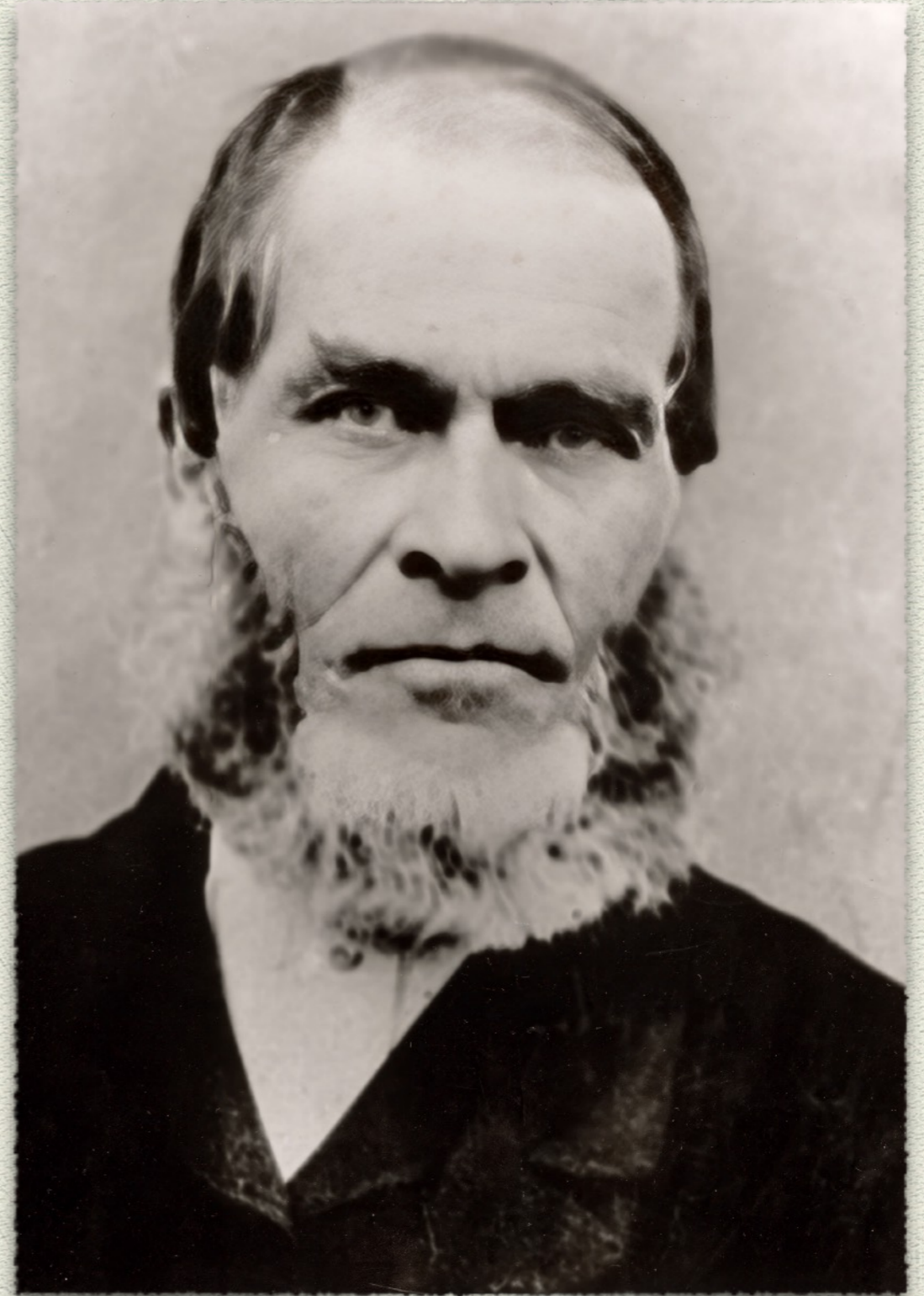




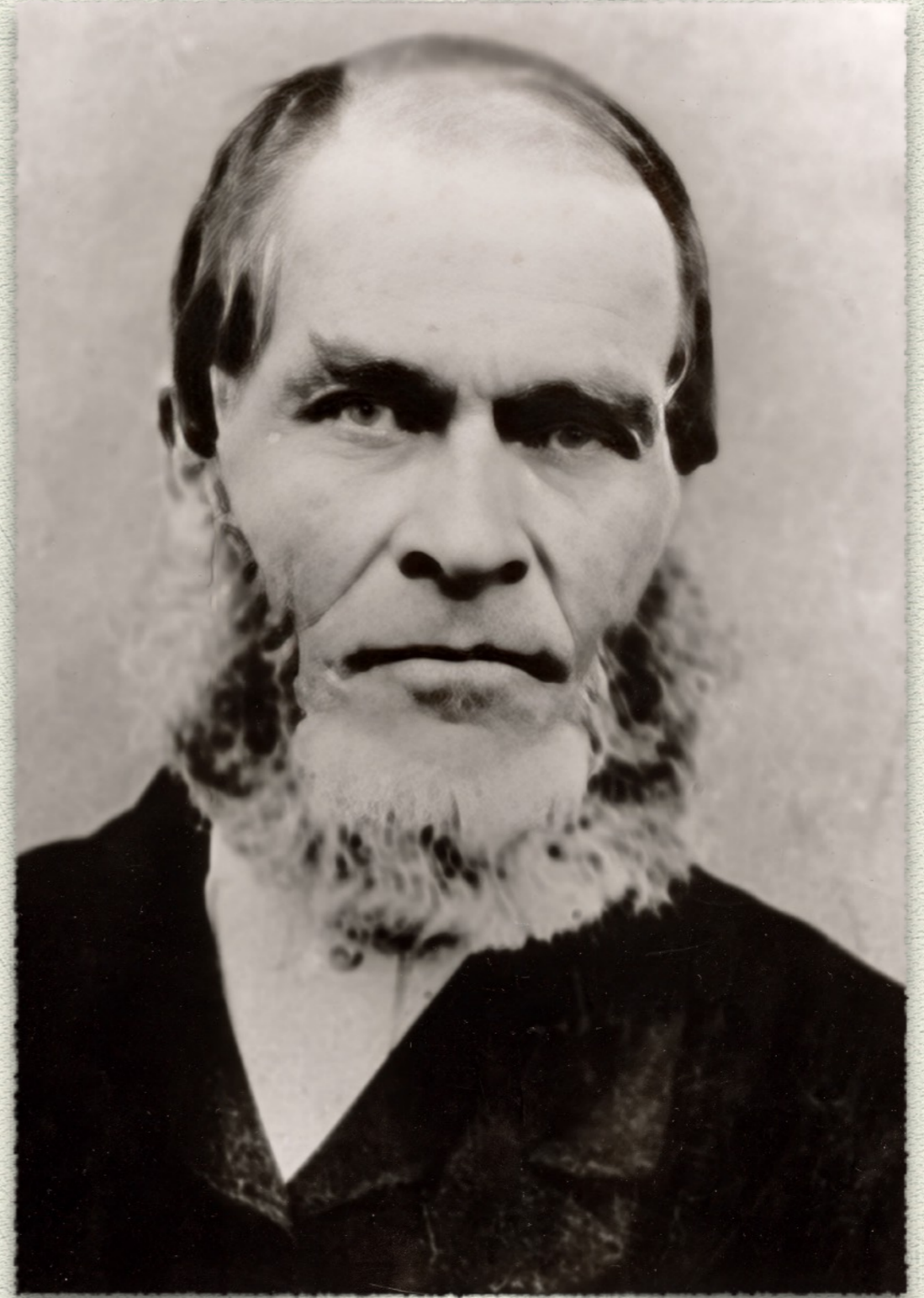
“Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled twelve at midnight. The day had then passed, and our disappointment had become a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept, till the day dawn....



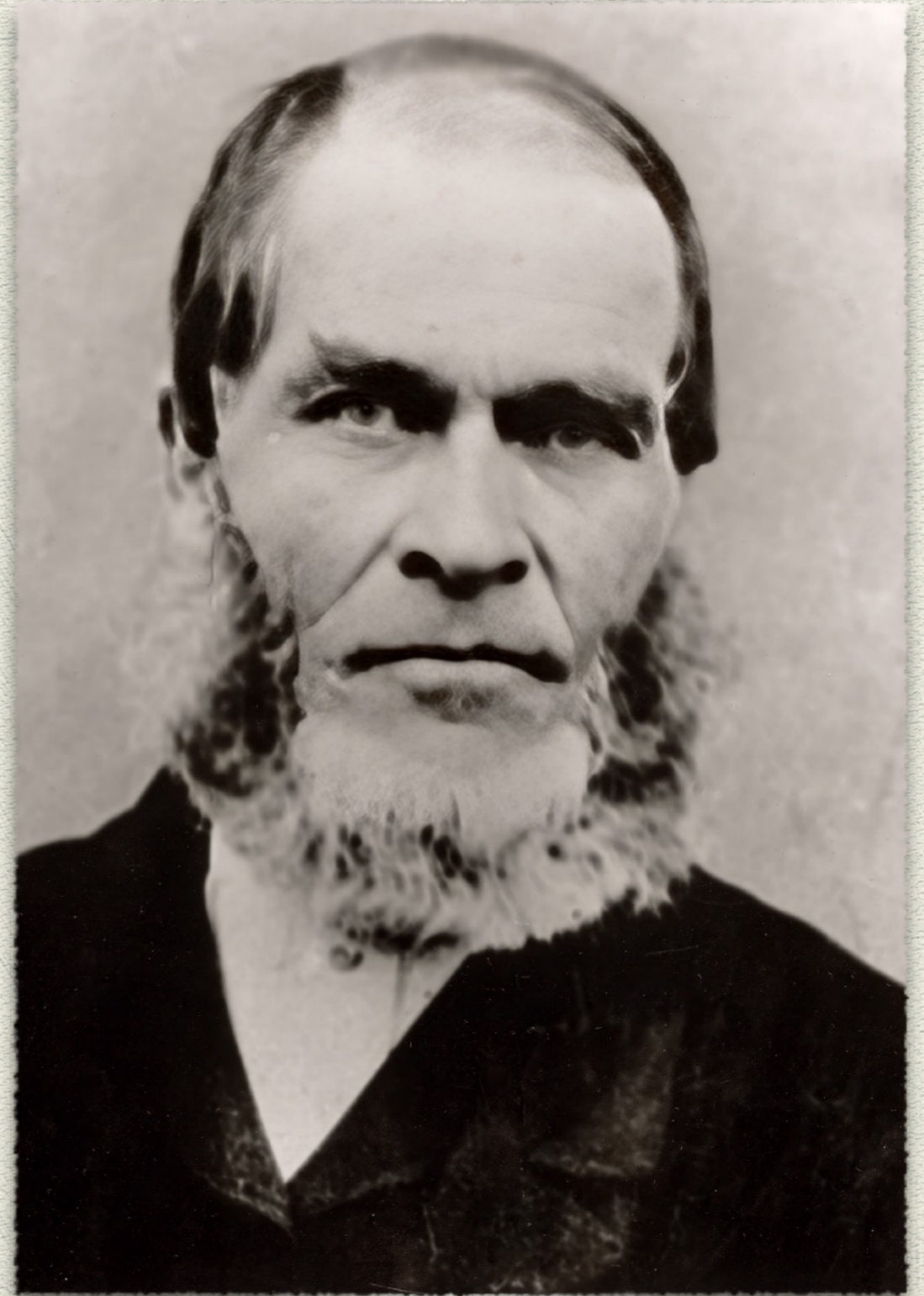
“I mused in my heart,  
saying: ‘My advent  
experience has been the  
brightest of all my Christian  
experience.... Has the Bible  
proved a failure? Is there no  
God, no heaven, no golden  
city, no Paradise? Is all this  
but a cunningly devised  
fable? Is there no reality to  
our fondest hopes and  
expectations?’



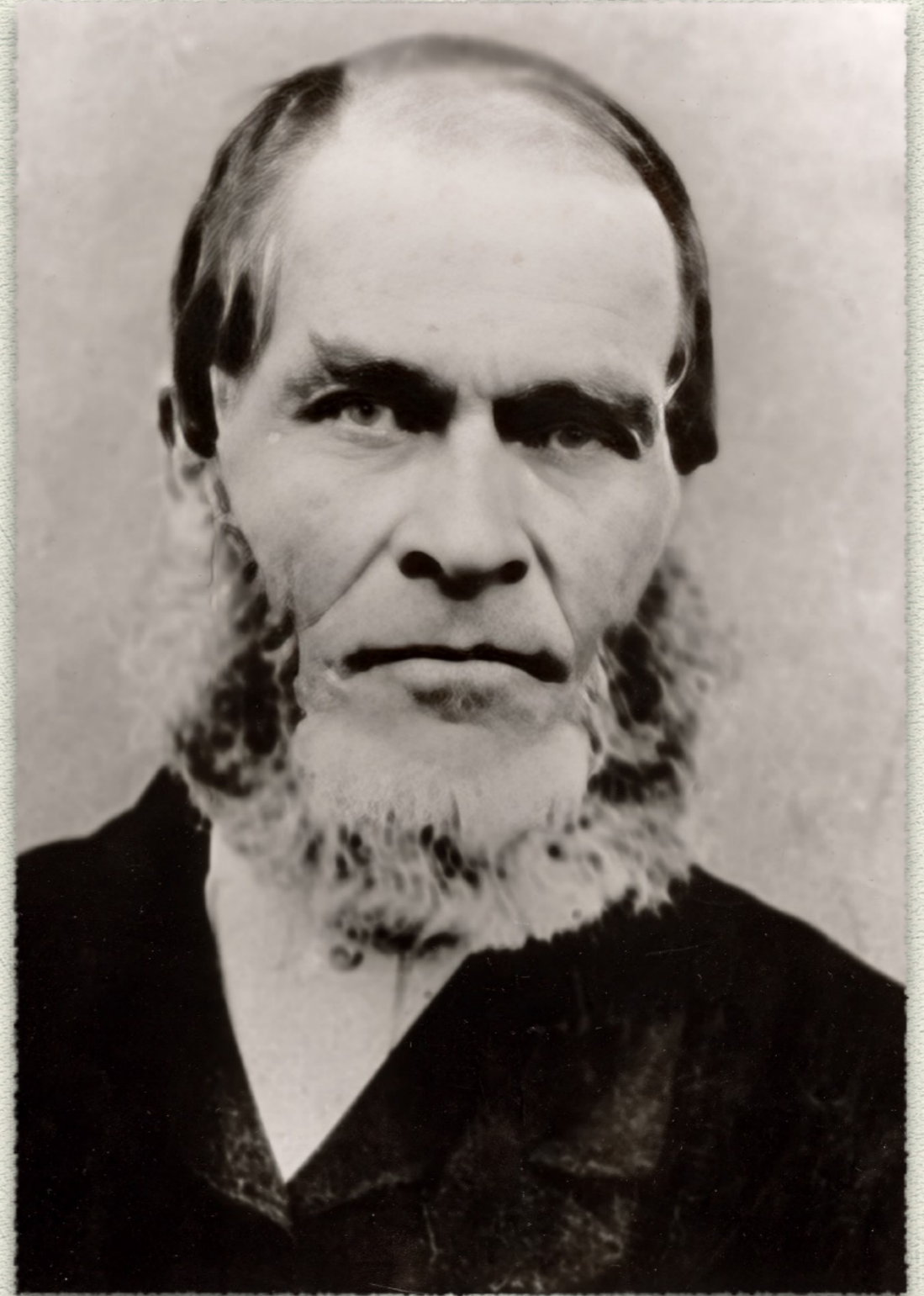
“I began to feel there might be light and help for us in our distress. I said to some of the brethren: ‘Let us go to the barn.’ We entered the granary, shut the doors about us, and bowed before the Lord. We prayed earnestly, for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayers were accepted, and that light should be given—our disappointment explained, made clear and satisfactory.



“After breakfast I said to one of my brethren, ‘Let us go and see and encourage some of our brethren.’ We started, and while passing through a large field, I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary,



“and that He had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or in other words, to the Ancient of Days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding. And my mind was directed to the tenth chapter of Revelation, where I could see the vision had spoken and did not lie.”—Unpublished manuscript published in part in *The Review and Herald*, June 23, 1921. (CIHS 7.3)



There followed a careful investigation of the scriptures that touched on this subject—particularly those in Hebrews—by Hiram Edson and two close associates, Dr. F. B. Hahn, a physician, and O. R. L. Crosier, a teacher. The result of this joint study was written up by Crosier and was published, first in *The Day Dawn*, a paper of limited circulation, and then in rewritten and enlarged form in a special issue of the *Day-Star*, on February 7, 1846. (*CIHS* 8.1)

This was a more widely read Adventist journal, published at Cincinnati, Ohio. Through this medium it reached a number of the disappointed Advent believers. The rather lengthy presentation, well supported by Scripture, brought hope and courage to their hearts as it clearly showed that the sanctuary to be cleansed at the end of the 2300 days is in heaven, and not on earth, as they had believed earlier. (*CIHS* 8.1)

Thou shalt bring them in, and plant  
them in the mountain of thine  
inheritance, *in* the place, O LORD,  
*which* thou hast made for thee to dwell  
in, *in* the Sanctuary, O Lord, *which* thy  
hands have established.

Exodus 15:17



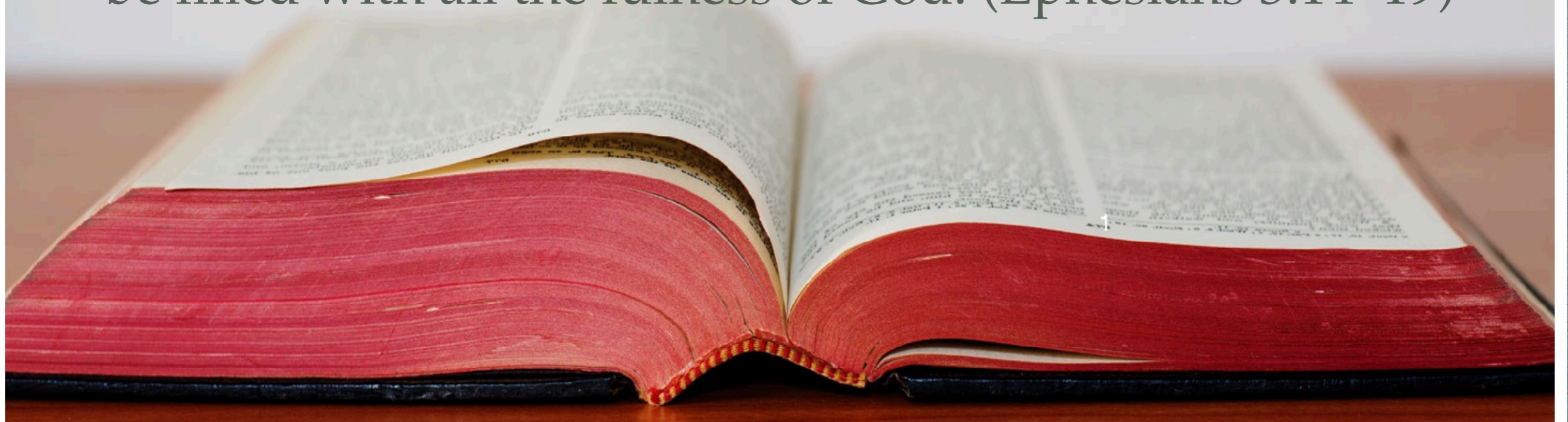


And let them make me a sanctuary;  
that I may dwell among them.  
(Exodus 25:8)



- ◆ Sanctuary—*miqdāš*—sacred place, holy place; translated 69 times as sanctuary / sanctuaries, 1 time as chapel, 1 time as hallowed part, and 3 times as holy place (74)
- ◆ The first time *miqdāš* is used in Exodus 15:17
- ◆ Sanctuary—*qôdesh*—a sacred place or thing, separateness (68 times as sanctuary). The first time *qôdesh* is used is Exodus 30:13.
- ◆ Sanctuary—*hagion*—a sacred thing, holiest, holy; translated 4 times as sanctuary (141 times as sanctuary). First time *hagion* is used is Hebrews 8:2.
- ◆ Strong's concordance first published 1890; Cruden's 1737
- ◆ Dwell—*šākan* — settle down, abide, reside, be enthroned
- ◆ God took the initiative. He wants to dwell with us.
- ◆ The sanctuary of our hearts

For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That **Christ may dwell in your hearts by faith**; that ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Ephesians 3:14–19)



- ◆ Sanctuary—*hagion*—holy, set apart to God (Hebrews 8:2)
- ◆ Tabernacle—*skēnē*—tent, tabernacle, habitation (Revelation 21:3; 2 Peter 1:14)
- ◆ Temple—*naos*—Matthew 23:35—RV translates it sanctuary

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)



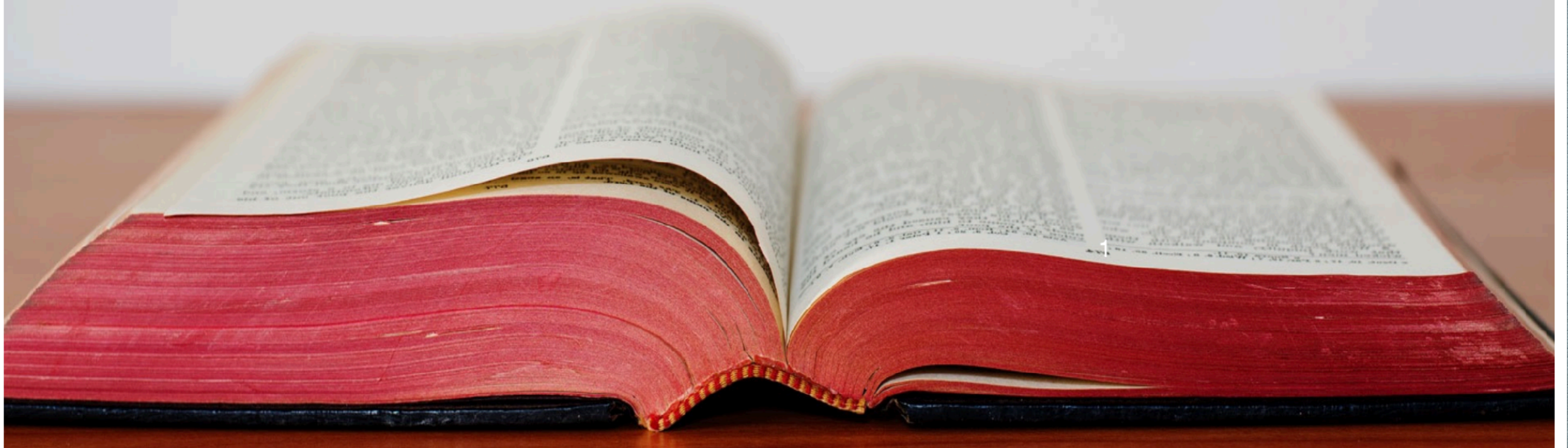
And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.  
(Revelation 21:3)



And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. (Exodus 40:35)

Tent—*'ōhel*—tent

Congregation—*mô'ēd*—meeting, God's meeting Israel at the sanctuary or the congregation meeting for worship, an appointed time



Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 2 Peter 1:14–15)





For whatsoever things were written  
aforetime were written for our learning,  
that we through patience and comfort of  
the scriptures might have hope.  
(Romans 15:4)



All scripture *is* given by inspiration of God,  
and *is* profitable for doctrine, for reproof,  
for correction, for instruction in  
righteousness: (2 Timothy 3:16)



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



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)



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)



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)



For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:15–16)



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)





The church is the property of God, and **God constantly remembers** her as she stands in the world, subject to the temptations of Satan. Christ **has never forgotten** the days of His humiliation. In passing from the scenes of His humiliation, Jesus **has lost none of His humanity**. He has the same tender, pitying love, and is ever touched with human woe. He **ever bears in mind** that He was a Man of Sorrows and acquainted with grief. He **forgets not** His representative people who are striving to uphold His downtrodden law. He knows that the world that hated Him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding His believing ones to His own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to His heart. He **never forgets** that He is our representative, that He bears our nature. (*RH* October 17, 1893, par. 1)

# When did Christ begin his priestly work?

- ◆ Hebrews 9:24
- ◆ Hebrews 4:14

# 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.

# 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.

# 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