

# The Sanctuary



Lesson 7—The Day of Atonement; The Heavenly Sanctuary



2300 Years

During the years from 457 BC to AD 34, the 490 years or 70 weeks of Daniel 9:24, there was no sanctuary on earth anointed or any dedication or consecration of a priesthood to the sacred office.



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



God had promised the Jewish people that at the close of the seventy years of their captivity they should return to the land of their fathers (Jeremiah 29:10–14), but when this restoration happened and the sacrificial system in the temple renewed it was but a continuation of the priestly ministry which had been in existence for more than 1,000 years and which finally ceased at the destruction of the temple in AD 70. (Paraphrased with slight edits from F. C. Gilbert, “The Anointing of the Antitypical Most High,” *Ministry* August 1934)



# The Day of Atonement



10. Who only went into the second apartment of the sanctuary?  
Verse 7. (Hebrews 9:7)
  11. How often did he enter there?
  12. What offerings were made at that time? Lev. 16:2-5.
  13. What was done with each? Verses 6-10.
  14. What was done with the blood of the goat of the sin offering? Verses 15, 18, 19.
  15. What was accomplished by this service? Verses 16-19.
- Note 2.

***Lev. 16:3. The holy place.*** Throughout this chapter Moses calls the second apartment “the holy place”; the first apartment, the “tabernacle of the congregation.”



## Note 2

In the sin offerings presented during the year, a **substitute** had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only **provided a means** by which the sin was transferred to the sanctuary. By the offering of blood, the sinner **acknowledged the authority** of the law, **confessed the guilt** of his transgression, and **expressed his faith** in Him who was to take away the sin of the world; **but he was not entirely released** from the condemnation of the law. On the Day of Atonement **the high priest**, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. (*PP* 355.5)



Both the prophecy of Daniel 8:14, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” and the first angel’s message, “Fear God, and give glory to him; for the hour of his Judgment is come,” pointed to Christ’s ministration in the most holy place, **to the investigative Judgment**, and not to the coming of Christ for the redemption of his people and the destruction of the wicked. (*GC88* 423.2)

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. (*GC88* 425.1)



“And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away.” [Daniel 7:13, 14.] The coming of Christ here described is not his second coming to the earth. He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, which will be given him at the close of his work as a mediator. It is this coming, and not his second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days, in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of his ministration in behalf of man,—**to perform the work of investigative Judgment**, and to make an atonement for all who are shown to be entitled to its benefits. (*GC88* 479.3)



When any have sins remaining upon the books of record, unrepented of and unforgiven, **their names will be blotted out** of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. . . .

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of Heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, **their sins will be blotted out**, and they themselves will be accounted worthy of eternal life. (*GC88* 483.1,2)



Let our sins go beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord. (*3MR* 417.4)

Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. (1 Timothy 5:24)



On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. **Thus the claims of the law, which demanded the life of the sinner, were satisfied.**

Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. **At the door of the tabernacle he laid his hands upon the head of the scapegoat** and confessed 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 as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. (*PP* 355.5)



16. What was then done with the live goat? Verses 20–22.
17. At what time in the year was this service performed? Verses 29, 30. Note 3.
18. How was the day to be observed. Verse 31.
19. What was it called? Verse 33; Lev. 23 : 27–32.
20. What is that tabernacle and its service called? Heb. 9 : 9.

### Note 3:

3. **THE** seventh month, Jewish time, comes in the autumn of the year, because the sacred year, as reckoned by the Jews, began in the spring.



21. In what did the service consist? Verse 10.
22. How long was it to continue? Verse 10.
23. When was the sanctuary destroyed? Dan. 9 : 25, 26. Note 4.
24. What sanctuary has taken its place? Heb. 8 : 1, 2.
25. How does it compare with the worldly sanctuary? Heb. 9 : 11.
26. Who ministers in it as our High Priest? Heb. 8 : 1, 2; 9 : 11; 4 : 14.

*Time of reformation.* Literally, “time of setting straight.” The Levitical system is thus clearly shown to be temporary. Its ordinances pointed forward to the work of the Messiah and were intended to be in force only until the Messiah came. (*SDA BC*)

4. WHEN Christ, the Lamb of God, died on Calvary, the earthly sanctuary and its service had fulfilled its purpose. Type had reached antitype, and “the veil of the temple was rent in twain from the top to the bottom.” Matt. 27 : 50, 51. This miraculous token was to signify that the temple at Jerusalem was no longer to be considered as the center of acceptable worship to God, although the temple service was kept up by the Jewish people until the destruction of Jerusalem by the Romans under Titus, in A. D. 70.



Why did the **most holy place** need to  
be cleansed?



But the most important question remains to be answered: **What is the cleansing of the sanctuary?** That there was such a service in connection with the earthly sanctuary, is stated in the Old-Testament Scriptures. But can there be anything in Heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. “Almost all things are by the law purged with blood; and **without shedding of blood is no remission.** It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these,” [Hebrews 9:22, 23.] even the precious blood of Christ.  
(GC88 417.2)



The cleansing, both in the typical and in the real service, must be accomplished with blood; in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no *remission*.

Remission, or putting away of sin, is the work to be accomplished. **But how could there be sin connected with the sanctuary**, either in Heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served “unto the example and shadow of heavenly things.” [Hebrews 8:5.] (*GC88* 417.3)



The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. (*GC88* 418.1)



Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure **transferring** them from himself to the innocent sacrifice.

The animal was then slain. "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood." [Leviticus 17:11.]  
(GC88 418.1)



The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was **carried by the priest into the holy place and sprinkled before the veil**, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, **transferred** in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be **eaten** by the priest, as Moses directed the sons of Aaron, saying, “God hath given it you to bear the iniquity of the congregation.” [Leviticus 10:17.] Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary. (*GC88* 418.1)



Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and **a special work became necessary for their removal.** God commanded that an atonement be made for **each of the sacred apartments.** “He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.”

[Leviticus 16:16, 19.] **An atonement was also to be made for the altar,** [Leviticus 16:18] to “cleanse it, and hallow it from the uncleanness of the children of Israel.”

[Leviticus 16:16, 19.] (*GC88* 418.2)



## Leviticus 16:7–10

And he shall make an atonement for the *holy place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the *tabernacle of the congregation*, that remaineth among them in the midst of their uncleanness. (Leviticus 16:16)

And he shall make an atonement for the *holy sanctuary*, and he shall make an atonement for the *tabernacle of the congregation*, and for the *altar*, and he shall make an atonement for the priests, and for all the people of the congregation. (Leviticus 16:33)



In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on **the tenth day of the seventh Jewish month** (Leviticus 16:29–34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which **in the year 1844 fell upon the twenty-second of October**, was regarded as the time of the Lord's coming. (*GC* 399.4)



**We are living in the great antitypical day of atonement.**  
We must individually seek God. This is a personal work.  
Let us draw near to God, allowing nothing to come into  
our efforts that would misrepresent the truth for this time.  
Let everyone confess, not his brother's sin, but his own sin.  
Let him humble his heart before God and become so  
filled with the Holy Spirit that his life will show that he  
has been born again. (*9T* 218.3)



**We are living in the great antitypical day of atonement.** Jesus is now in the heavenly sanctuary, making reconciliation for the sins of his people, and the judgment of the righteous dead has been going on almost forty years. How soon the cases of the living will come in review before this tribunal we know not; but we do know that we are living in the closing scenes of earth's history, standing, as it were, on the very borders of the eternal world. It is important that each of us inquire, How stands my case in the courts of Heaven? Will my sins be blotted out? Am I defective in character, and so blinded to these defects by the customs and opinions of the world, that sin does not appear to me to be as exceedingly offensive to God as it really is? It is no time now to allow our minds to be absorbed with the things of earth, while we give only occasional thoughts to God, and make but slight preparation for the country to which we are journeying. (*ST* May 29, 1884, par. 3)



**February 3. Our Need**—I spoke in the ministers’ meeting. The Lord gave me strength to bear my message with power and clearness. We need so much a deeper piety. We need to receive the holy oil from the two olive branches, “which through the two golden pipes empty the golden oil out of themselves.” We need to understand **the work that is going forward in heaven**. In this the **great antitypical day of atonement**, we need to be in perfect harmony with the work being carried forward in heaven. We need to repent and confess our sins. “Confess your faults one to another, and pray one for another, that ye may be healed.” (3MR 417.3)



It is too late for us to stand on our dignity. There are those who, while they think that it is perfectly proper for others to confess their mistakes, think that their position makes it impossible for them to confess their mistakes. My brethren, if you expect your sins to be blotted out by the blood of Christ, you must confess them. If your brethren have a knowledge of your errors, if your position has given wideness to your influence, it is all the more necessary that you make a full confession. “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” **Let our sins go beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord.**—Manuscript 22, 1890, 4, 5, 6, 8, 9. (Diary, January 10—March 1, 1890.) (3MR 417.4)



Now brethren, you want to get hold of the pillars of your faith. Here is Christ in the **great antitypical Day of Atonement** and you must understand that you need a special preparation for the Day of Atonement. We want our sins taken away, **we want to confess them that they may go beforehand to judgment.** Do not go away in discouragement, but believe that Christ is able to cleanse you from all unrighteousness. We must cease to sin because sin is the transgression of the law. Put away sin and then cling to the Mighty One who is able to wash away every stain of sin. Now this is a work of humility at this time, and we must confess our sins and get nearer to God so He can write “Pardon” against our names. (*9MR* 252.2)  
(Spoken in a morning talk in 1886)



The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus **in figure transferring them from himself to the innocent sacrifice**. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and **sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed**. By this ceremony the sin was, **through the blood, transferred in figure to the sanctuary**. In some cases the blood was not taken into the holy place; but the flesh was then to be **eaten** by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary. (*PP* 354.2)



Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to “cleanse it, and hallow it from the uncleanness of the children of Israel.” Leviticus 16:19. (*PP* 355.1)



I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

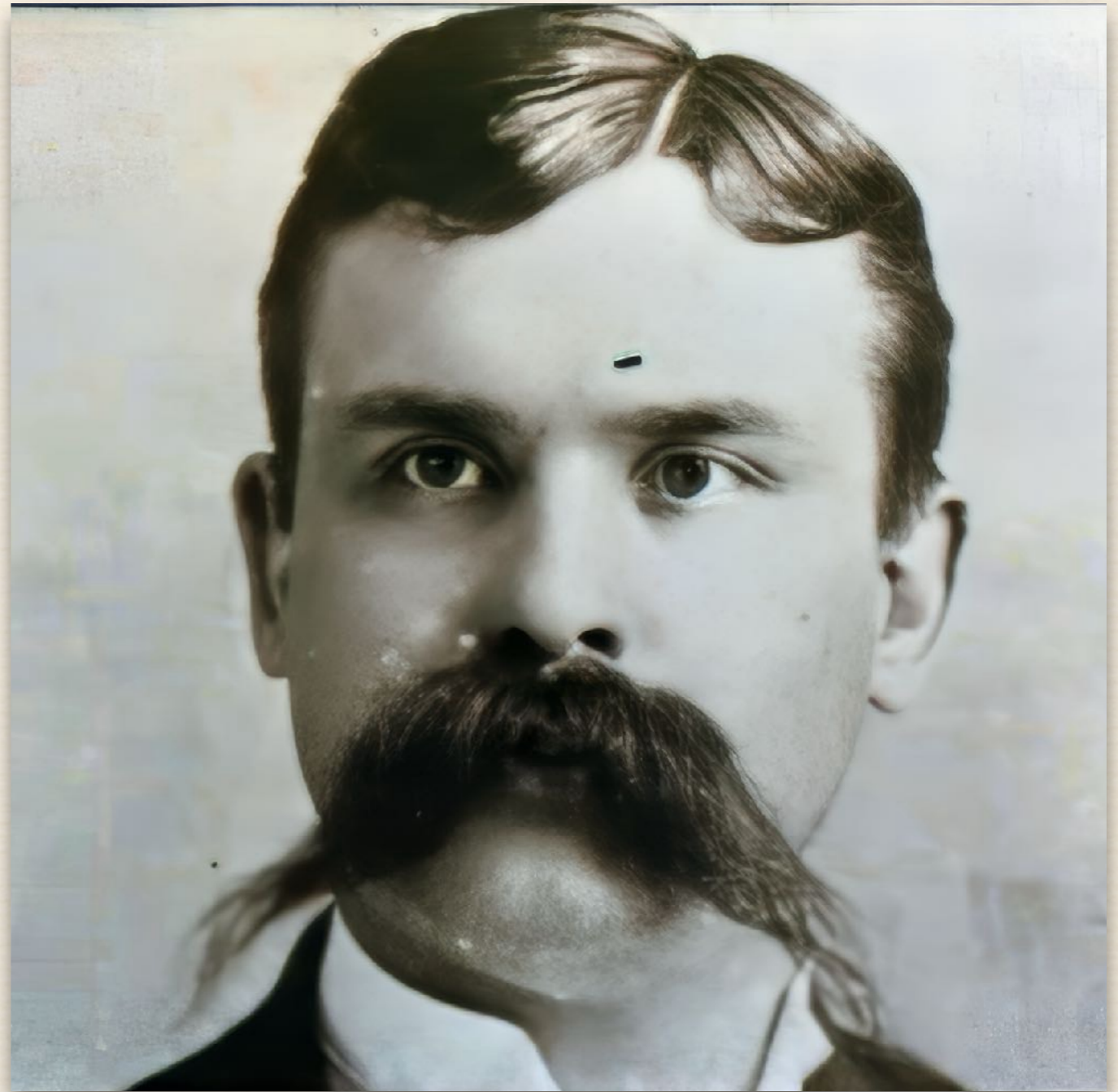
(Romans 12:1–2)



For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (2 Corinthians 4:6–7)

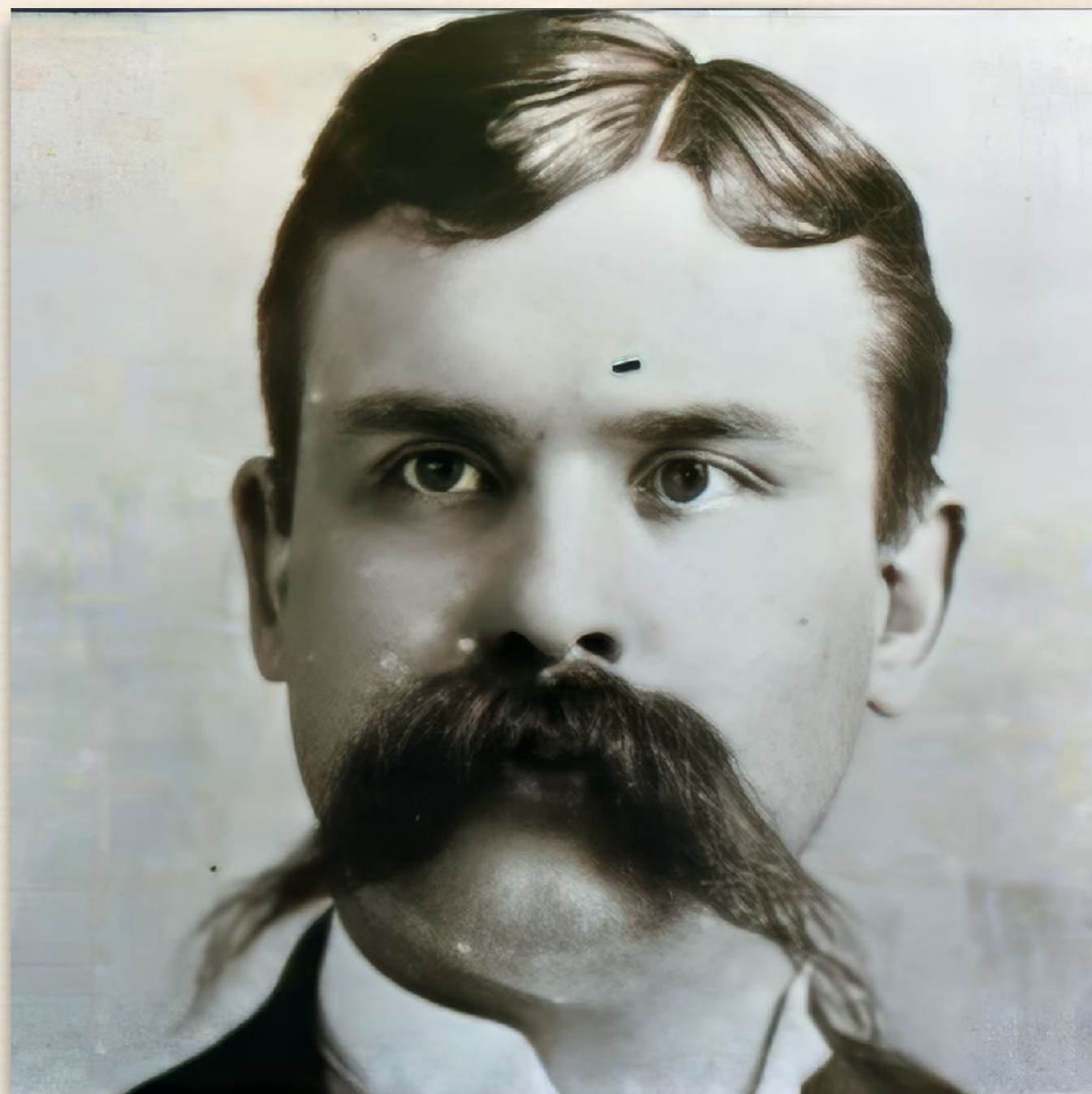


Albion F. Ballenger  
was a skilled writer  
and was on the  
staff (1893) of the  
*American Sentinel*,  
under the  
editorship of A. T.  
Jones; however,  
while working there  
he urged that the  
Sabbath truth not  
be printed in the  
*American Sentinel*.



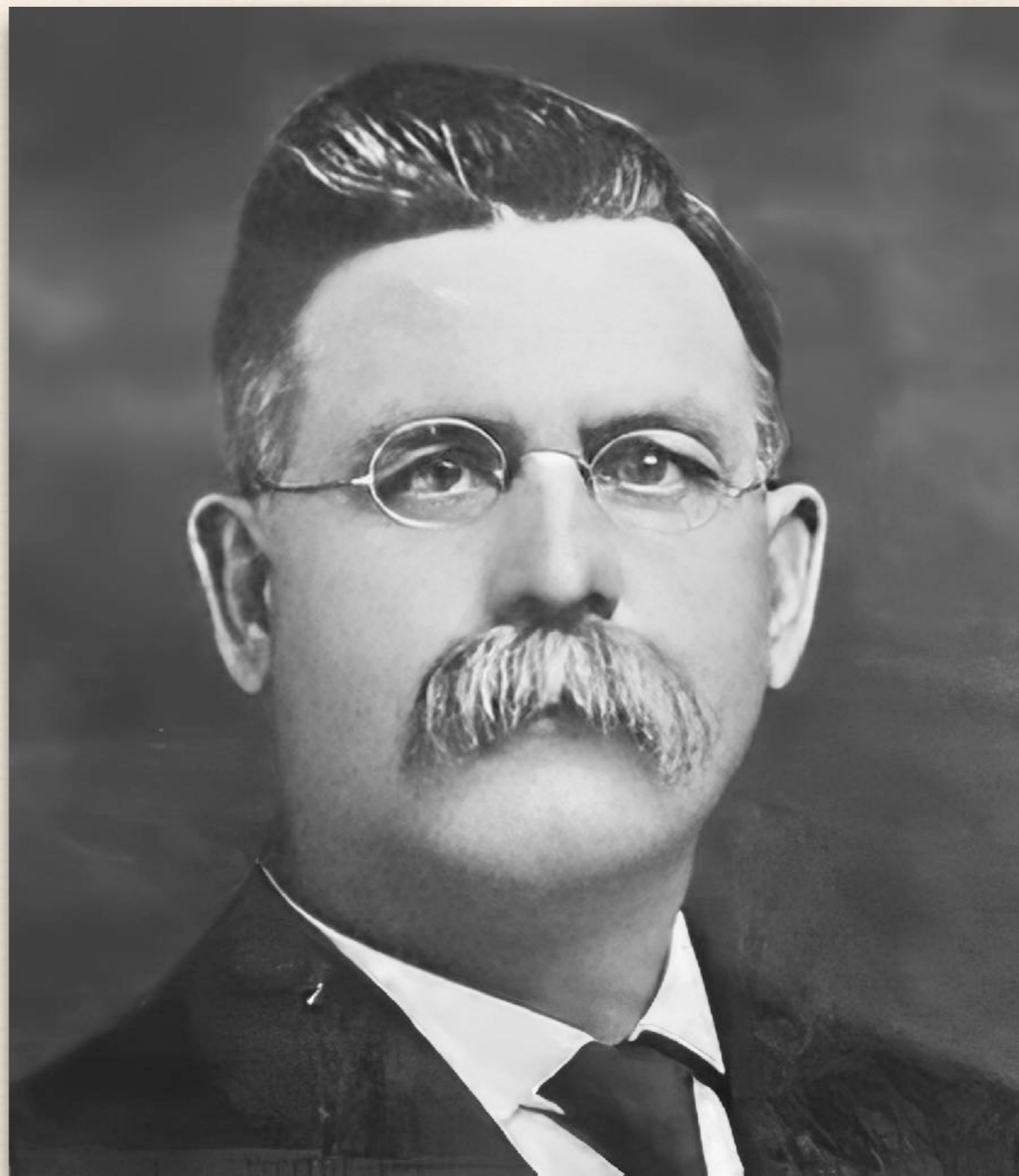


I saw an assembly in a room in Battle Creek, and one standing up held up the *Sentinel* and said, “The Sabbath question must be cut out of this paper; then the circulation will be largely increased and the truth will come before thousands.”  
(*20LtMs*, Ms 59, 1905, par. 3, 4)





One of authority came forward and said solemnly, “Bind up the testimony and seal the law among my disciples.” [Isaiah 8:16.] Then came the reproof, decided, firm, and cutting: “The Sabbath truth is to be proclaimed. It is the truth for these last days.” The words found in (Exodus 31:12–18) were repeated with great solemnity. (20*LtMs*, Ms 59, 1905, par. 3, 4)





And now again [about 12 years later] our Brother Ballenger is presenting theories that cannot be substantiated by the Word of God. It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so interpreted as to substantiate error that contradicts **the light and the testimonies that God has been given us for the past half century.** . . . There is not truth in the explanations of Scripture that Elder Ballenger and those associated with him are presenting. The words are right but misapplied to vindicate error. We must not give countenance to his reasoning. He is not led of God. Our work is to bind up the Testimonies God has given and seal the law among His disciples.

(*20LtMs*, Ms 59, **1905**, par. 12)





Let us all cling to the established truth of the **sanctuary**. . . . I testify in the name of the Lord that Elder Ballenger is led by satanic agencies and spiritualistic, invisible leaders. (*20LtMs*, Ms 59, 1905, par. 14)



- ❖ Did Jesus began his work as our high priest in the most holy place at his ascension?
- ❖ Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that **within the veil** (*katapetasma*). Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec. (Hebrews 6:19–20)
- ❖ Leviticus 16:15 Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:



# Within the Veil

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- ❖ **Veil.** Gr. *katapetasma*, “curtain,” “veil” occurs six times in the NT. Three times it is used of the veil of the Temple that was rent at the time of the crucifixion. The other occurrences are in Hebrews 6:19; 9:3; 10:20. The fact that the curtain at the door of the tabernacle and the inner curtain separating the holy from the most holy place were both called *katapetasma* provides a simple **explanation for the use of the term** “*second veil* [*katapetasma*]” in Heb. 9:3 to describe the inner curtain. (Andreasen, *SDA BC*, slight edits)
- ❖ Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil (*katapetasma*); (Hebrews 6:19)
- ❖ And after the second veil (*katapetasma*), the tabernacle which is called the Holiest of all; (Hebrews 9:3)
- ❖ By a new and living way, which he hath consecrated for us, through the veil (*katapetasma*), that is to say, his flesh; (Hebrews 10:20)



The ministration of the priest throughout the year in the first apartment of the sanctuary, “within the veil” which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered **at His ascension**. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven. (*GC* 1911 and 1888, p. 420.3)



For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary. (*GC* 421.2)



- ❖ Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his.** (2 Timothy 2:19). Because of this some ask is there a need for an investigative judgment.
- ❖ For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? (1 Peter 4:17)
- ❖ For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. (2 Corinthians 5:10)



- ❖ Others claim that the year-day principle is not biblical. (Numbers 14:34; Ezekiel 4:6; Daniel 9:24)
- ❖ Using the symbolism of the year-day principle for Daniel 8:14 is in harmony with the symbolic visions of Daniel 7 and 8.



1. Where is the Lord's sanctuary located? Ps. 102:19.
2. What sanctuary was a figure or pattern of it? Heb. 9:8, 9, 23.
3. In what respect does the one in heaven differ from the worldly sanctuary? Verse 11.
4. What articles of furniture have been seen in the heavenly temple? Rev. 4:5; 8:3; 11:19.
5. In what apartments of the earthly sanctuary were these articles kept?
6. What is said in regard to the holy places made with hands? Heb. 9:24.
7. Of what was the service of the Levitical priesthood an example? Heb. 8:4, 5.
8. In how many apartments did the priests then minister?
9. Then what must we conclude concerning the ministration in the heavenly temple?