

Miller wanted to emphasize this point further:

Permit me now to make plain by questions and answers. Is not the offering and sacrifice of Christ the atonement? No. These are only preparatory steps, Lev. 1:1-4; 4:13-20.

Then again in the same article he emphasized the importance of Christ's death while highlighting the intercession.

Instead then of the atonement being made at the death and sufferings of Christ, it is made by his life and intercession in heaven, Heb. 7:25. His death and sufferings being only the sacrifice and offering, by which he is the propitiatory sacrifice to God, so that through his intercession we can be saved by his life, Rom. 5:10; 1 John 5:11.<sup>6</sup>

He did not minimize the importance of the death, but he made it the foundation and precondition for the atonement that come later.

#### Atonement Made in Most Holy Place of the Heavenly Sanctuary

Sacrifice on the cross is made on earth. Atonement is made in the Most Holy Place of the heavenly sanctuary. We have already noticed the statement in Article VIII which located the "blood of the atonement, which is in Jesus Christ, the great High Priest in the Holy of Holies." Article IX also located the atonement in the Most Holy Place.

Other Millerites likewise placed the atonement in the Most Holy. Hotchkiss felt that Christ acted exclusively as prophet while on earth, as priest in the heavenly sanctuary, and will take up His kingly role only after His priestly work is finished.

The High Priest, when he was making the atonement, could not act in any other capacity, whilst engaged in that service. So Paul represents in his epistle to the Hebrews, that Christ is now engaged in his bodily form in the Holy of holies, doing this work for his people.<sup>7</sup>

Peavey called attention to the earthly service where, on the Day of Atonement, the high priest went "into the holy of holies, to make atonement or reconciliation for the people. See Heb. 9:10-12, where the apostle presents this great work of reconciliation, which Christ our great High Priest has been performing since He entered the holiest of all, heaven itself. . . ."<sup>8</sup> Bunyan has already been quoted as locating mediation in the

6 William Miller, "Letter from Brother Miller," *Western Midnight Cry* 4 (December 21, 1844), p. 26.

7 C. B. Hotchkiss, "Termination of Prophetic Periods," *Midnight Cry* 5 (September 21, 1843): 38-39.

8 B. W. Peavey, "Behold the Bridegroom Cometh!" *Midnight Cry* 7 (October 3, 1844): 103.

holiest.<sup>9</sup> When Snow explained why he believed that Christ would come on the tenth day of the seventh month, he said that on that day Christ would complete His work of reconciliation and come out of the Most Holy Place. "The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself. . . ."<sup>10</sup> The same issue contained an editorial which said of Christ, "He put off his garments at his crucifixion, became a sin offering, and as our High Priest, entered once for all into the most holy place to make intercession with God for all his faithful followers."<sup>11</sup>

After the Great Disappointment Miller retained his conviction that atonement is made in the Most Holy Place. "Where is the atonement made? In the Most Holy Place, Lev. 16:17, also 26, 31, 35 verses; Luke 1:9-11; Heb. 9:7-9 & 22-26." In the same article he repeated with a slight variation, "Where is the atonement made? While the High Priest is in the holy place, Lev. 16:27."<sup>12</sup>

#### Atoning Act Is Intercession

Miller used both the symbolic expression "sprinkling of his blood" and the word "intercession" to describe the atoning act of Jesus Christ in the heavenly sanctuary in Article IX. A change in God seems to be described when he says that the "offended is reconciled to the offender." Atonement is partly an objective event which occurs outside of the sinner. Atonement is also a subjective transformation of the sinner. He is "forgiven" and brought into "union to the Divine person and to the household of faith."

Hotchkiss understood that the atoning activity of Christ was mediation, in harmony with Miller's view.

Christ, in this character, commenced his official work, at, or near the end of the 70 weeks; when he made the offering of himself as the sacrificial lamb; and who afterwards went into the Holy of holies as the intercessor, and Mediator of his people, and who will continue to officiate until the other portion of the 2300 days are all completed, when the sanctuary will be cleansed, or justified, and he, like Aaron after the Atonement was made, will come out to bless the people. — Lev. 9:22.<sup>13</sup>

9 See n. 4.

10 S. S. Snow, "Reasons for Believing the Advent Will Be on the 10th of the 7th Month," *Advent Herald, and Signs of the Times Reporter*, 8 (October 16, 1844): 84.

11 Editorial, "Behold the Bridegroom Cometh!" *Advent Herald, and Signs of the Times Reporter*, 8 (October 16, 1844): 87.

12 Miller, "Letter From Brother Miller," *Western Midnight Cry* 4 (December 21, 1844): 26. In Leviticus 16 the expression "holy place" is used to designate the Most Holy Place (cf. Lev 16:2) whereas the first apartment is referred to as the "tabernacle of the congregation" (Lev 16:16, 17, 20). — Ed.

13 Hotchkiss.

Peavey said that on the tenth day of the seventh month the high priest went into the Most Holy Place "to make atonement or reconciliation."<sup>14</sup> Bunyan was quoted as referring to atonement as "mediation" and as the work of Christ "now appearing in the presence of God for us."<sup>15</sup> Snow also referred to the atoning action as "reconciliation."<sup>16</sup>

After the disappointment Miller reaffirmed his view that the atoning act requires the prior death of Christ as a basis for reconciliation.

The word *atonement*, signifies *reconciliation*, or *at-one-ment*, and is a work which Christ performs, our High Priest, so that God can forgive sin and receive the sinner into his favor as though he never had sinned. We then want to know how this is performed. I know of no better way than to examine the shadow which is contained in the typical law. There can be no atonement only where there is or has been sin, God is not displeased with his own work when it comes from his hand it is pronounced good. Therefore sin is produced by some other agent than God, and as sin is a transgression of the law, the agent must be a subject of law. Man is according to this reasoning the subject and agent I have described; for being made under the law, and by transgression has become obnoxious in the sight of God, unreconciled to God, and justly condemned. He cannot be reconciled to a holy God only by the atonement. God seeing man in this deplorable condition provided a remedy in his Son Jesus Christ, and gave him to the world as an offering and a ransom for the world, and as without shedding of blood there could be no remission of sin; in due time Christ came into the world and shed his blood, and according to the typical law he that knew no sin became a sin for us. Thus far he could not have saved one sinner, if this had been all that Christ had done. No; but like the High Priest under the law, he must take his life, or blood which is the life, Lev. 18:11—and must enter into the holy of holies, which is heaven, to appear in the presence of God for us, where he makes an atonement for us who come to God by him; therefore he that cometh to God must believe that he is our intercessor, and that he is a rewarder of all that diligently seek him.<sup>17</sup>

In Miller's view there is clearly an atoning act of God objective to man which makes reconciliation available. Atonement does not seem to be complete for an individual, however, until there has been a personal response.

14 Peavy.

15 See n. 4.

16 Snow.

17 William Miller, "Letter From Brother Miller," *Western Midnight Cry* (December 21, 1844), p. 26.

### Atonement Is Received by Faith

Miller did not quite say that each individual must make a free decision of faith in order to receive the reconciliation of the atonement, but he did say that no one is reconciled who does not have faith. Bliss says that Miller's "general theological opinions may be inferred from his connecting himself with a Calvinistic Baptist Church, as the one most congenial to his faith."<sup>18</sup>

In his belief statement, Article III says that man was "created a moral agent, capable of living, of obeying, or transgressing the laws of his Maker." Article IV says that after the Fall he "became polluted; from which act sin entered into the world, and all mankind became naturally sinners, thrust out from the presence of God, and exposed to his just wrath forever." It would appear that man was free to choose to accept or reject relationship with God before the Fall but then lost this freedom at the Fall.

Article XVIII reads, "I believe in the doctrine of election, founded on the will, purpose and foreknowledge of God; and that all the elect will be saved in the kingdom of God, through the sanctification of the Spirit and the belief of the truth."<sup>19</sup> The emphasis on "will" and "purpose" suggests a God determinism. The word "fore-knowledge" could make room for a choice not caused by God but foreknown by God. Saying that salvation is brought about through "belief" could allow for a free decision. Miller's appeals to accept Jesus Christ sound as if he believes the sinner has determining free agency.

Article VI states that it is the transforming activity of the Spirit in the individual which produces "conformity to the divine plan" and "works of repentance and faith." These are essential conditions for "an interest in the blood and righteousness of Christ" which are mediated in the atoning act. Atonement includes a subjective response in the individual. Miller's description of a person coming to years of discretion and able to choose between "good and evil" in this article suggests a genuinely free decision on the part of the agent whether to accept the offered reconciliation. Even if there is no free decision, it is clear that the divine creation of faith is necessarily present in the atoning act of reconciliation.

Article X teaches the assurance of salvation in that all for whom "Christ intercedes," and therefore, all those who "are united to God by a living faith," can "never perish, but are kept by the mighty power of God through faith unto salvation." Faith is essential.

18 Bliss, p. 77.

19 Ibid., pp. 77-80.



## Appendix C

# Challengers to the Doctrine of the Sanctuary

Arnold V. Wallenkampf

**T**he NT church believed that after Jesus' ascension He ministered for His followers in the very presence of God in a heavenly sanctuary. In the Epistle to the Hebrews in particular the writer is trying to turn the eyes of the Jewish Christians away from the ministry in the earthly sanctuary/temple to a heavenly sanctuary with a more perfect ministry by their own resurrected and ascended Lord and Saviour. Gradually, however, the ministry of Christ in the heavenly sanctuary became obscured. The eyes and attention of Christian believers were largely directed toward the confessional, the sacrifice of the mass, saints, and the virgin Mary in place of the continuous or daily mediation of Christ in the heavenly sanctuary. Christ's continuous ministry in the heavenly sanctuary on behalf of mankind was soft-pedaled, lost sight of, and largely forgotten.

But prophecy foretold that the eyes of true believers would again be turned back to the heavenly sanctuary. At the end of the 2300 days Christ's all-sufficient ministry in it on behalf of repentant sinners would become the focus of attention of faithful believers and the sanctuary would be cleansed and vindicated (see Dan 8:11-14). Directing the thoughts of believers to the truth of Christ's ministry in the sanctuary in heaven is a prominent Seventh-day Adventist contribution to theology. Other tenets of our faith have been gathered as jewels of truth from other churches and denominations and in the context of the great controversy placed in the setting of the three angels' messages of Revelation 14. This is true of all

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Adapted from Arnold V. Wallenkampf, "A Brief Review of some of the Internal and External Challengers to the Seventh-day Adventist Teachings on the Sanctuary and the Atonement," in *The Sanctuary and the Atonement*, eds. Arnold V. Wallenkampf and W. Richard Leshar (Washington, DC: Biblical Research Institute, 1981).

definition of atonement connected with the sanctuary and the investigative judgment is blurred,<sup>67</sup> incomplete,<sup>68</sup> and at best negative and inconsistent.<sup>69</sup>

### Anthony H. Hoekema

Hoekema also believes that acceptance of the Seventh-day Adventist sanctuary and the investigative judgment doctrine makes it impossible for Seventh-day Adventists to believe in salvation by grace. He says that "while seeking to maintain that men are saved by grace alone, Seventh-day Adventists have cast a shadow over that claim by their view of the investigative judgment."<sup>70</sup> It seems to him that Seventh-day Adventists teach that this judgment "determines whether a person shall be saved or not," and that "the investigative judgment doctrine impugns the sovereignty of God, since it implies that neither God the Father nor Christ knows who are truly God's people until after this examination has been concluded. This distinction between the forgiveness of sins and the blotting out of sins which Seventh-day Adventists make jeopardizes the security of the child of God, and makes it impossible for anyone to know, even in the hour of his death, whether he is saved or not."<sup>71</sup>

He reaches the conclusion that "in the last analysis, the Adventists teach that it is not the work of Jesus Christ done once for all on the cross, but their faithful keeping of God's commandments and their faithful confessing of every single sin that determine whether they are saved or lost. Sinful deeds committed subsequently to their having accepted Christ may cause God to cancel His forgiveness."<sup>72</sup>

He correctly observes about us that we "teach that, though one is justified by grace alone, through believing in Christ and having His righteousness imputed to us, it is possible for a person through subsequent

67 Ibid., p. 115.

68 Ibid., p. 104.

69 Ibid., p. 117. To demonstrate this alleged inconsistency he quotes from Ellen G. White, *The Acts of the Apostles* (Mountain View, CA, 1911), p. 29: "Christ's sacrifice in behalf of man was full and complete. The condition of the atonement has been fulfilled." Then Douty comments, "Thus Mrs. White taught that Christ's death was an atonement and also the condition of the atonement. As the two ideas are mutually exclusive, the only way by which she can be cleared of the charge of doctrinal inconsistency is by admitting the charge of verbal inconsistency; sometimes she used 'atonement' in one sense, and sometimes in another. Any criticism which she has incurred from such a practice is manifestly merited" (Norman F. Douty, *Another Look at Seventh-day Adventism* [Grand Rapids, 1962], pp. 110-11).

70 Anthony H. Hoekema, *The Four Major Cults* (Ann Arbor, MI, 1963), p. 122.

71 Ibid.

72 Ibid., p. 126.

sinful deeds and attitudes, to lose this justification and still be eternally lost,"<sup>73</sup> and that Seventh-day Adventists believe that "the decisive factor in determining who will be saved is thus not God's sovereign grace but man's free choice."<sup>74</sup> Bird echoes this same sentiment by saying that the Seventh-day Adventist "sanctuary position" "evinces a notion of the way of salvation which is considerably less than all of grace."<sup>75</sup> Their Calvinism is showing!

It is easy for Hoekema to fault the investigative judgment doctrine since he believes it "arose as the result of a mistake."<sup>76</sup> "The conclusion is inescapable," he says, "that Seventh-day Adventist teaching on the investigative judgment was simply a way out of an embarrassing predicament,"<sup>77</sup> when the Millerite prediction of Christ's return in glory on October 22, 1844, did not occur. He notes that Miller admitted he was mistaken in his calculation but that the group that developed into the Seventh-day Adventist Church reinterpreted Miller's prediction and applied it to Christ's entering into the Most Holy Place of the heavenly sanctuary in order to cleanse it. Thus he concludes that "the doctrine of the investigative judgment, therefore, one of the key doctrines of Seventh-day Adventism was a doctrine built on a mistake."<sup>78</sup>

### Conclusion

The challengers of the Seventh-day Adventist sanctuary/investigative judgment doctrine base their objections to it on two bases: (1) They seem to fail to find adequate biblical support for it. They agree with Barnhouse when he says that "ideas of investigative judgment and a secondary sanctuary ministry have no basis in Scripture."<sup>79</sup> (2) It casts a shadow over or neutralizes in their eyes the all-sufficient atonement of Jesus on the cross and "impugns the sovereignty of God, since it implies that neither God the Father nor Christ knows who are truly God's people until after this examination."<sup>80</sup> They believe, as Bird expresses it, that "During this investigative judgment, Christ is making a very careful examination of the

73 Ibid., p. 125.

74 Ibid., p. 112.

75 Herbert S. Bird, *Theology of Seventh-day Adventism* (Grand Rapids, 1961), p. 132.

76 Hoekema, p. 144.

77 Ibid., p. 145.

78 Ibid.

79 Donald G. Barnhouse in his Preface to Walter R. Martin, *The Truth About Seventh-day Adventism*, p. 7.

80 Hoekema, p. 122.

ces, the Day of Atonement, is described in detail (chap. 16). The Book of Hebrews compares and contrasts these services with the sacrifice of Jesus Christ on Calvary (chap. 9:1—10:22). It argues that by His once-for-all death Jesus accomplished what Israel's repeated offerings never achieve. He is the reality symbolized by the Day of Atonement services, as by all the ancient services. Although it has been suggested that these references in Hebrews show that the eschatological Day of Judgment began at the cross, Hebrews is not in fact concerned with the question of time; it concentrates rather on the all-sufficiency of Calvary. Answers to our questions regarding the timing of events in the heavenly sanctuary, we look to the books of Daniel and Revelation. In particular the "time prophecies" of Daniel 7 to 9 remain crucial for the Adventist understanding of the sanctuary. They point beyond the first advent of Christ to God's final work of judgment from the heavenly sanctuary.

The precise meaning of the Old Testament prophecies is a matter that requires ongoing study. This investigation must seek to be true to the varied meanings of the individual prophecies, to take account of the differing perspectives of the readers (in Old Testament, New Testament, and modern times), to discern the divine intent in the prophecies, and to maintain a distinction between divine sovereignty and human freedom. Furthermore, we must give due weight to the strong and widespread sense of the Second Advent that we find in the New Testament (e.g., Rom. 8:12; 1 Cor 7:29-31; Rev. 22:20).

The writings of Ellen White also contain much material dealing with the heavenly sanctuary (e.g., *The Great Controversy*, pp. 409-432, 581, 582-678). They highlight the significance of the events of 1844 in God's plan, and the final events that proceed from the throne of God. Her writings, however, were not the source of our pioneers' doctrine of the heavenly sanctuary; rather, they confirmed and supplemented the ideas that the Adventists were finding in the Bible itself. Today we recognize the relationship: the writings of Ellen White provide confirmation of our understanding of Christ in the heavenly sanctuary and supplement our understanding of it.

In the remainder of this paper, we offer a brief explanation of this doctrine. The biblical material on which the doctrine is based falls into two main phases. We turn to the first of these: intercession.

### III. The Intercessory Ministry of Christ

The Old Testament sacrificial system was given by God. It was the way of salvation by faith for those times, educating the people of God to the dreadful character of sin and pointing forward to God's way of bringing sin to an end.

But there was no efficacy in these multiplied sacrifices as such. Sin is a moral offense, not to be resolved by the slaughter of animals. "It is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4, RSV). In Jesus Christ alone can sin be removed. Not only is He our High Priest, He also is our Sacrifice. He is "the Lamb of God, who takes away the sin of the world" (John 1:29, RSV), the Passover Lamb sacrificed for us (1 Cor. 5:7), God's appointed One whose blood is an expiation for the sins of all humanity (Rom. 3:21-25).

In the light of Jesus Christ all the services of the Old Testament sanctuary find their true meaning. Now we know that the Hebrew sanctuary itself was but a figure, a symbol of the true sanctuary "which is set up not by man but by the Lord" (Heb. 8:2, RSV; 9:24), a far more glorious reality than our minds can comprehend (*Patriarchs and Prophets*, p. 357). Now we know that all the Levitical priests and Aaronic high priests were but prefigurations of the One who is the great High Priest because He is in Himself both God and man (chap. 5:1-10). Now we know that the blood of animals carefully selected so as to be without blemish or spot (e.g., Lev. 1:3, 10), was a symbol of the blood of the Son of God, who would, by dying for us, purify us of sin (1 Peter 1:18-19).

This first phase of the heavenly ministry of Christ is not a passive one. As our Mediator, Jesus continually applies the benefits of His sacrifice for us. He directs the affairs of the church (Rev. 1:12-20). He sends forth the Spirit (John 16:7). He is the leader of the forces of right in the great conflict with Satan (Rev. 19:11-16). He receives the worship of heaven (chap. 5:11-14). He upholds the universe (Heb. 1:3; Rev. 3:21).

All blessings flow from the continuing efficacy of Christ's sacrifice. The Book of Hebrews highlights its two great achievements: it provides unhindered access to the presence of God, and it thoroughly removes sin.

Despite the importance of the Old Testament sanctuary, it represented limited access to God. Only those born to the priesthood could enter it (Heb. 9:1-7). But in the heavenly sanctuary Christ has opened for us the door to the very presence of God; by faith we come boldly to the throne of grace (chap. 4:14-16; also 7:19; 10:29-22; 12:18-24). Thus the privileges

of every Christian are greater even than those of the high priests of the Old Testament.

There is no intermediate step in our approach to God. Hebrews stresses the fact that our great High Priest is at the very right hand of God (chap. 1:3), in “heaven itself . . . in the presence of God” (chap. 9:24). The symbolic language of the Most Holy Place, “within the veil,” is used to assure us of our full, direct, and free access to God (chaps. 6:19-20; 9:24-28; 10:1-4).

And now there is no need for further offerings and sacrifices. The Old Testament sacrifices were “imperfect”—that is, incomplete, unable to make a final end of sin (chap. 9:9). The very repetition of the sacrifices signified their inadequacy (chap. 10:1-4). In contrast, God’s appointed Sacrifice accomplished what the old ones could not, and thus brought them to an end (chap. 9:13-14). “Every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God” (chap. 10:11-12, RSV).

So Calvary is of abiding consequence. Unlike any other event in history, it is unchanging in its power. It is eternally present, because Jesus Christ, who died for us, continues to make intercession for us in the heavenly sanctuary (chap. 7:25).

This is why the New Testament rings with confidence. With such a High Priest, with such a Sacrifice, with such intercession, we have “full assurance” (chap. 10:22). Our confidence is not in ourselves—in what we have done or what we can do—but in Him and what He has done and still does.

This assurance can never take lightly the Sacrifice that has provided it. As we by faith look to Jesus in the heavenly sanctuary—our sanctuary—and the services He there performs, we are empowered by the Spirit to live holy lives and provide an urgent witness to the world. We know that it is a fearful thing to despise the blood that has redeemed us (chaps. 6:4-6; 10:26-31; 12:15-17).

The final phase of Christ’s ministry in the heavenly sanctuary is that of judgment, vindication, and cleansing. We should be clear, however, that while Christ is Judge, He is still our Intercessor. We look first at the time of the judgment and then at its nature.

#### IV. The Time of the Judgment

The prophetic period of 2300 days (Dan. 8:14) remains a cornerstone of the Adventist understanding of the final judgment. Although this part

of our doctrine of the sanctuary is the one most frequently questioned, a careful study of the criticisms in the light of the Scriptures confirms its importance and validity.

Three aspects of this prophecy, especially, have been called into question: the year-day relationship; the meaning of the word translated “cleansed” (Dan. 8:4, KJV) and its connection with the Day of Atonement (Lev. 16); and the context of the prophecy.

The year-day relationship can be biblically supported, although it is explicitly identified as a principle of prophetic interpretation. It is obvious, however, that certain prophetic time periods are not meant to be taken literally (e.g., the short periods in Revelation 11:9, 11). Furthermore, the Old Testament provides illustrations of a year-day interchangeability in symbolism (Gen. 29:27; Num. 14:34; Eze. 4:6; Dan. 9:24-27). The year-day relationship also is recognizable in the interlocking of Daniel 8 and Revelation 12. Additional support is found from parallel prophecies of the 1260 days in Daniel and Revelation (Dan. 7:25; Rev. 12:14; 13:5). Since the prophecy of Daniel 8 is parallel to those of chapters 2, 7, and 11-12, which culminate in the kingdom of God at the end of history, it is proper to expect the period represented by the 2300 days to reach to the end of the world (Dan. 8:17). This is made possible for us by the exegetical application of the year-day relationship.

According to many older versions of the Bible, at the end of the 2300 days the sanctuary is to be “cleansed.” The Hebrew word here is *niṭy*, which has a broad range of possible meanings. Its basic idea is “make right,” “justify,” “vindicate,” or “restore”; but “purify” and “cleanse” may also be included within its conceptual range. In Daniel 8:14 it is evident that the word denotes the reversal of the evil caused by the power symbolized by the “little horn,” and hence probably should be translated “restore.” While there is, therefore, not a strong verbal link between this verse and the Day of Atonement ritual of Leviticus 16, the passages are, nevertheless, related by their parallel ideas of rectifying the sanctuary from the effects of sin.

Daniel 8 presents the contextual problem of how to relate the cleansing of the sanctuary at the end of the 2300 days with the activity of the “little horn” during the 2300 days. This wicked power casts down the place of the sanctuary (Dan. 8:11) and thus occasions the need for restoration or purification. The “little horn,” however, is on earth, where we understand the sanctuary to be in heaven. But a careful study of Daniel 8:9-26 points to a solution of this difficulty. It becomes clear that heaven and earth are interrelated, so that the attacks of the “little horn” ha

cosmic, as well as historical, significance. In this way we may see how the restoration of the heavenly sanctuary corresponds to—and is a reversal of—the earthly activity of the “little horn.” But while we believe that our historic interpretation of Daniel 8:14 is valid, we wish to encourage ongoing study of this important prophecy.

Our conviction that the end of the prophetic period of 2300 days in 1844 marks the beginning of a work of judgment in heaven is supported by the parallelism of Daniel 8 with Daniel 7, which explicitly describes such a work, and by the references to heavenly judgment in the Book of Revelation (chaps. 6:10; 11:18; 14:7; 20:12-13).

Thus our study reinforces our belief that we have indeed come to the time of preadvent judgment, which historically we have termed the “investigative judgment.” We hear again God’s call to proclaim the everlasting gospel around the world because “the hour of his judgment is come” (chap. 14:6-7).

## V. The Nature of Judgment

The teaching of “judgment to come” has a firm base in Scripture (Eccl. 12:14; John 16:8-11; Acts 24:25; Heb. 9:27; etc.). For the believer in Jesus Christ, the doctrine of judgment is solemn but reassuring, because the judgment is God’s own intervention in the course of human history to make all things right. It is the unbeliever who finds the teaching a subject of terror.

The work of divine judgment that issues from the heavenly sanctuary has two aspects: One centers in God’s people on earth; the other involves the whole universe as God brings to a successful conclusion the great struggle between good and evil.

Scripture tells us that we “must all appear before the judgment seat of Christ” (2 Cor. 5:10), and that we are to give account for even the “idle word” (Matt. 12:36). This aspect of the end-time events reveals who are God’s (see *The Great Controversy*, pp. 479-491). The overarching question concerns the decision we have made with respect to Jesus, the Saviour of the world. To have accepted His death on our behalf is to have passed already from death to life, from condemnation to salvation; to have rejected Him is to be self-condemned (John 3:17-18). So this end-time judgment at the close of the 2300-day period reveals our relationship to Christ, disclosed in the totality of our decisions. It indicates the outworking of grace in our lives as we have responded to His gift of salvation; it shows that we belong to Him.

The work of judging the saints is part of the final eradication of sin from the universe (Jer. 31:34; Dan. 12:1; Rev. 3:5; 21:27). At the close of probation, just before the final events in the history of our earth, the people of God will be confirmed in righteousness (Rev. 22:11). The divine activity from the heavenly sanctuary (chap. 15:1-8) will issue in the sequence of events that at length will purge the universe of all sin and Satan, its originator.

For the child of God, knowledge of Christ’s intercession in the judgment brings assurance, not anxiety. He knows that One stands in his behalf, and that the work of judgment is in the hands of his Intercessor (John 5:22-27). In the righteousness of Christ the Christian is secure in the judgment (Rom. 8:1). Moreover, the judgment heralds the hour of transition from faith to sight, from earthly care and frustration to eternal joy and fulfillment in the presence of God.

God’s judgment, however, is concerned with more than our personal salvation; it is cosmic in scope. It unmasks evil and all evil systems. It exposes hypocrisy and deceit. It restores the rule of right to the universe. Its final word is a new heaven and a new earth, in which righteousness dwells (2 Peter 3:13), one pure song of love from Creation to creation (ibid., pp. 662-678).

And in this act of divine judgment, God Himself is shown to be absolutely just. The universal response to His final acts from the heavenly sanctuary is, “Great and wonderful are thy deeds, O Lord God the Almighty! Just and true are thy ways, O King of the ages!” (Rev. 15:3, RSV).

He adds that "as the sanctuary is not said to be a pattern of things in earth and heaven, but 'patterns of things in heaven' [Heb. 9:23], both apartments of the antitypical sanctuary must be in heaven."<sup>137</sup>

James White quotes Hebrews 8:1-5, and 9:22-24 as his Scripture base for his argument: "Mark well the words used in these passages to prove that there is a sanctuary in heaven, in the form, at least, of that sanctuary which was on earth. First, 'examples'; second, 'shadow'; third, 'PATTERNS'; fourth, 'FIGURES.' Apply these terms to the view that this earth is the holy place, and heaven the Most Holy, and the words at once become vague and senseless."<sup>138</sup>

### True Scope of the High Priest's Ministration

Adventists connected with the *World's Crisis* took the position that the typical high priest never ministered in the first apartment of the sanctuary but only in the Most Holy Place. Therefore, Christ fulfills the typical high priest's role by ministering only one kind of service in the Most Holy Place which ministry He commenced at His ascension.<sup>139</sup>

Loughborough replies that all services in both apartments of the sanctuary were "either directly the service of the high priest, or else accomplished under his superintendence." "The service of the sanctuary was all the service of the high priest, although the work in the first apartment might in reality have been accomplished by those priests under him, who served in the order of their course."<sup>140</sup>

### Scapegoat and Atonement

The phrase that the scapegoat "shall be presented alive before the Lord, to make an atonement with him" (Lev 16:10) indicated to some that Christ fulfilled the antitype of the scapegoat. Thus the opposing view of Satan as the antitypical scapegoat was misconstrued to mean that "he shares with Christ the honor of making the atonement."<sup>141</sup>

To use the word "atonement" in Leviticus 16:10 to prove that the scapegoat symbolized Christ "is certainly a very trivial point to make the

<sup>137</sup> Ibid., brackets his. In commenting on the symbolism of the veil he said that "if the blue sky which surrounds the earth is the veil of the sanctuary, of course heaven must be the outer apartment, and the earth being entirely surrounded by the veil (blue sky), would be more properly called that within the veil."

<sup>138</sup> James White, "The Sanctuary," RH, January 13, 1859, p. 60.

<sup>139</sup> Loughborough, "Bible Class," RH, January 27, 1859, p. 76.

<sup>140</sup> Ibid.

<sup>141</sup> James White, "The Sanctuary," RH, September 1, 1863, p. 109.

fulcrum of so important a question," Uriah Smith responded. He explains this passage in its context as follows:

1. Leviticus 16 clearly defines the scapegoat's function, and "any one can judge for himself how much merit there was attached to his office, and how much connection the part he acted had with removing the sins from the children of Israel."

2. "The only office he performed was to receive the sins of the people from the hands of the priest after he had borne them from the sanctuary, to retain them upon his own head, and go away *from* Israel forever into a land not inhabited."

3. "Reasoning from type to antitype, we believe the devil will have a similar part to act," revealing that the "cleansing of the sanctuary being finished, the sins of all those who have escaped his insidious wiles will be laid upon him and he be cast into the bottomless pit."<sup>142</sup>

Another objection to the identity of Satan as the scapegoat reasoned that sins could be suffered for only once. Thus, the position was "absurd that Satan should suffer for those sins for which Christ has already suffered."<sup>143</sup>

Smith replies that since the sanctuary services reveal the transferal and removal of sins, "what then is to be done with them, unless they are to be laid upon the head of their old author, the devil?"<sup>144</sup> From the fact that "our sins when forgiven are only transferred through the blood of Christ to the sanctuary," he concludes, "we learn that the pardon of our sins is only removing from us their guilt, by imputing to us the righteousness of another.

"But we are not the originators of sin." "Behind all our transgressions there stands a guilty instigator; and why should it be thought more incredible or unscriptural that the guilt of those sins of which we repent, should be imputed to him who prompted us to commit them, than that the righteousness of Christ, upon our repenting, should be imputed to us?"<sup>145</sup>

As to the reason why God has instituted the sanctuary service to eliminate sins instead of making some other arrangement, he cautions, "is

<sup>142</sup> Smith, "The Scapegoat," RH, November 29, 1856, p. 29; cf. Id., "Thoughts on the Revelation," RH, December 30, 1862, p. 36.

<sup>143</sup> Smith, "Scapegoat," RH, November 27, 1856, p. 29.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid. (Rom 2:22; 2 Cor 5:21 cited). James White concluded, saying, "What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head?" ("Sanctuary," RH, September 1, 1863, p. 109.)



## Sanctuary and Salvation

**Editorial Synopsis.** Early on, Sabbatarian Adventists linked the parable of the ten virgins (Matt 25) with Christ's marriage to His kingdom in the Most Holy Place (Dan 7:9-10, 13-14). The terminology of Revelation 21 furnished this imagery ("I will shew thee the bride, the Lamb's wife . . . that great city, the holy Jerusalem," Rev 21:9-10).

By 1851 another passage in Revelation, the message to the church of Philadelphia (Rev 3:7-8), shed further light on the significance of this parable. James White wrote, "[Christ] closed the work or 'door' of the daily ministration in the holy, and opened the door of the Most Holy. *The tabernacle of the testimony* [Rev 11:19] was then opened; but before this could be done, the 'door,' or work of Christ's continual mediation in the holy had to be closed. This may well be 'likened' to the shut door in the parable."

As study continued, Sabbatarian Adventists eventually recognized that although Christ entered upon His last phase of priestly ministry in 1844, He still interceded in behalf of penitent sinners—and would do so until human probation closed. Some, indeed, had sinned away their day of grace, but the gospel was to sound the invitation everywhere to come to Christ in the heavenly sanctuary for "pardon and salvation." When Christ would leave the sanctuary, the destiny of everyone would then be forever fixed.

Confusion about the meaning and significance of the term "atonement" persisted. Some articles published in the *Review* emphasize that Christ had made a "vicarious atonement" for sinners when He died on the cross, or they would note that the atonement was finished at the cross. On the other hand the well-known pioneer, J. H. Waggoner, rejected such views because (in harmony with Miller) he held that atonement could be made only by a priest; and Christ was not a priest on earth. Therefore, atonement had to be confined to Christ's heavenly sanctuary ministry.

Ellen White's initial "great controversy" vision occurred in 1858. Published that same year, it eventually formed the first of the four volume set, *Spiritual Gifts*. The vision confirmed the Sabbatarian Adventists on the correctness of the positions they had arrived at through Bible study. Further expansion of the topic came through Sabbath School lessons Uriah Smith published in 1862 on the subject of the sanctuary in the book of Revelation.

The pioneers attributed general Christian ignorance about Christ's priestly ministry to papal influence that had directed the people away from

Christ to a human priesthood on earth. In this manner the papacy trampled down the real ministry of Christ. However, prophecy foretold the breaking out of light from the book of Daniel. Thus, Sabbatarian Adventists believed God was moving to bring the doctrine of the sanctuary to the forefront.

The pioneers saw in the heavenly sanctuary "the grand center of the Christian system." The sanctuary doctrine not only revealed Christ's final priestly ministration, but it also disclosed the unchanging nature of the Ten Commandments and the seventh-day Sabbath. Furthermore, James White affirmed, "We have here [in the doctrine of the sanctuary] a citadel of strength. Here all the great columns of present truth center; and our system of truth forever remains unshaken while this citadel stands."

### Section Outline

- I. Shut and Open Doors
- II. Atonement
- III. Ellen G. White: 1858 Vision
- IV. Sanctuary in the Book of Revelation
- V. Ignorance of Christ's Priesthood
- VI. Concluding Summary

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### Shut and Open Door

In 1851 J. White wrote an extensive article on the parable of the ten virgins. He incorporated new insights from the developing sanctuary doctrine. Thus he compared the wise virgins going to the marriage with believers going by faith into the Most Holy Place, "all that had not rejected light and truth sufficient to be cut off from Israel" because they were carried on the breastplate of Christ the high priest.<sup>154</sup>

He saw an illustration of the change in Christ's ministry in the shutting of the door. Referring to Revelation 3:7-8 White says Christ "closed the work or 'door' of the daily ministration in the holy, and opened the door of the Most Holy. *The tabernacle of the testimony* [Rev 11:19] was then opened; but before this could be done, the 'door,' or work of Christ's

<sup>154</sup> James White, "The Parable, Matthew 25:1-12," RH, June 9, 1851, p. 102; cf. p. 101.