



## STATEMENT OF BELIEFS

### Article V – The Sanctuary Message

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**The sanctuary of the new covenant is the tabernacle of God in heaven of which Our Lord Jesus Christ, as the Great High Priest, is minister. Hebrews 4:14, 15.** This sanctuary is the antitype of that which Moses was instructed of God to build. **Exodus 25:10-27:21; 30:1-10; 17-21.** The sanctuary on earth, representing the heavenly sanctuary, had three compartments: the outer court, wherein were the brazen altar of sacrifice, representing salvation, the opening price paid at the cross where Jesus, the Passover Lamb, was sacrificed for our sins, and the laver representing baptism; the Holy Place, containing the altar of incense, the golden candlestick and the table of showbread; representing the process of sanctification; and the Most Holy Place, where the Ark of the Covenant or Testament and **the throne of God now is; representing sins being blotted out after the process of sanctification is completed therein. Acts 3:19. The believer is to move into the Most Holy Place with Christ by faith and through unreserved surrender allow Him to finish forming His character within him/her through the Holy Spirit. 2Corinthians 6:17-7:1; Hebrews 8:10.** The final act will be the mortal being changed to immortal, reflected in the transfiguration of Christ, and His prayer in **John 17** as to glorification **Hebrews 8:1-10:14; 1Corinthians 15:51-54.** **The sanctuary of the Old Testament** was cleansed from the sin transferred to it once a year on the Day of Atonement. **Leviticus 16.**

It must be noted that the sins that were confessed by virtue of presenting the required offering (a bull, a lamb, a turtledove, etc.) were only for sins of ignorance, otherwise known as “unintentional sins.” There was no sacrificial provision for presumptuous or deliberate sin. The case of David and Bathsheba sets this forth when David said in **Psalm 51:16** that, “For **Thou desirest not sacrifice**; else would I give it: **Thou delightest not in burnt offering.**” This is part of what is meant by the old covenant being faulty, as reported by Paul in **Hebrews 8:8-10**, in addition to the fact that the old covenant was entered into by a people, and promises made by a people who were not converted and whose promises that were made could not be kept.

*“One of the chief weaknesses of the Levitical system was the fact that it provided only for the forgiveness of unintentional sins. In each case for which a sin offering was brought, it was specifically provided that it was*



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only for sins done in ignorance. 'If a soul shall sin through ignorance;' 'if the whole congregation of Israel sin through ignorance;' 'when a ruler hath sinned, and done somewhat through ignorance;' 'if any one of the common people sin through ignorance.'" **Leviticus 4:2, 13, 22, 27.** In each case, as noted, only sin done through ignorance was provided for. Thus, after a man had brought the required sin offering, he was still in uncertainty as to sins he had committed knowingly. For such there was no sacrifice. As he left the sanctuary, the burden of sin was not entirely lifted. Only minor sins, sins committed unwittingly, were forgiven; but the sins that really held him down were those he knew were wrong. In his heart he must have felt that though sins done in ignorance were deplorable, they did not begin to compare with sins that he had deliberately planned and executed. He could but feel that God would in some way cover his ignorant transgression. What did concern him were the deliberate and willful sins. For them there was no provision in the Mosaic system. But these were the very sins that counted. These were the sins that touched the conscience. And for them Moses had no forgiveness.

"For this reason the gospel must have made a strong appeal to those in Israel who were concerned about sin. In Antioch, Paul summed up his message in these words: 'Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, **from which you could not be justified by the law of Moses.**' **Acts 13:38, 39.**

"In general, only sins of ignorance were provided for in the law of Moses, but now Paul proclaims forgiveness for 'all things, from which you could not be justified by the law of Moses.' Here he states what the Jews already knew, that they could not be justified from all sins by the law of Moses. The good news was that 'through this man is preached unto you the forgiveness of sins,' and that through Christ they could be justified from 'all things.' The sacrifices and gifts that were offered daily on the altars could not satisfy as 'pertaining to the conscience,' but only sanctified 'to the purifying of the flesh.' **Hebrews 9:9, 13.** By way of contrast, 'how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the Living God.' **Verse 14.**



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*“As noted above, however much a man might be forgiven his ‘unwitting sins,’ his conscience would not be clear. For the real sins, those he had committed knowingly and wittingly, were not covered by any sacrifice he could offer. Every Jew must have felt this deficiency keenly and longed for some remedy that would affect the conscience. And this remedy was provided in Christ. He brought in a better hope.*

*“Lest any should think that only sins done unwittingly could be forgiven in Old Testament times, let us hasten to assert that there was a Savior in the time of Moses as well as now. All that Paul contended was that there were many things from which they could not be justified by the law of Moses. He never for a moment meant to say that there was not full and free forgiveness for all kinds of sins -one excepted-then as well as now. His only contention was that there was no provision for willful sin in the law of Moses. And that is true.*

*“How, then, were willful sins forgiven at that time? The same as now. Though your sins were as scarlet, though they were red like crimson, forgiveness could be had. **(Isaiah 1:18)** But forgiveness could not be had by offering a sacrifice. If God had said, ‘If a man commit adultery with his neighbor's wife, and do that which is evil, let him bring to me a lamb without blemish,’ God would set a value on sin, and men would receive the idea that sin would be forgiven at a price. That would completely destroy moral values and do untold harm. It was such a conception that led Tetzal in the days of Luther to sell indulgences, which people perverted into liberty to commit sin at a price. In the Old Testament, adultery was punishable by death. **(Leviticus 20:10)***

*“God could not afford to give man the idea that purposeful sin could be condoned or winked at in any way. David knew better. When he had sinned his grievous sin he stated, ‘Thou desires not sacrifice; else would I give it: thou delighted not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.’ **Psalms 51:16, 17.***

*“Remember, this was in Old Testament times. David knew that God would not accept a sacrifice for that kind of sin. But he also knew that God would not despise ‘a broken and a contrite heart.’ Sins, real sins, were*



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*forgiven then as now, by repentance. There has been no change.” M. L. Andreasen, Epistle to the Hebrews, pg. 92-93 (1948)*

*“Note carefully each of these three statements of the covenant, and see how the promises lie. The first one runs, on the part of the Lord: ‘IF ye will obey My voice indeed, and keep My covenant, THEN. . . ye shall be unto Me a kingdom of priests and an holy nation,’ etc. By this the Lord’s promises could not come in until they had fulfilled their promises; for the covenant begins with an ‘if.’ ‘IF ye will’ do so and so, ‘THEN’ so and so.*

*“This is the arrangement also in the second statement, ‘Obey My voice AND I will be your God, AND ye shall be My people.’ According to this agreement, he was not to be their God, nor they His people, until they had done what they promised; until they had obeyed His voice, as they had promised.*

*“The third statement stands the same: ‘Obey My voice and do them, according to all which I command you: SO shall ye be My people, and I will be your God.’ This makes it perfectly plain, not only that none of the Lord’s part could come in until they had done what they had promised; but that the Lord’s part was to come in BY THE DOING of what they had promised. ‘Obey My voice, ‘and do;’ ‘SO [in this way, by this means] shall ye be My people, and I will be your God.’*

*“Since, then, in this covenant the Lord’s part, what the Lord could do, the Lord’s promises, could come in only in the secondary way as a consequence of the people’s doing what they had promised, it is perfectly plain that that covenant rested, was established, only upon the promises of the people.*

*“What, then, were these promises of the people worth? What had they promised? They had promised to obey the voice of the Lord indeed. They had promised to obey His law,—to keep the Ten Commandments, indeed.*

*“But what was their condition when they made these promises?—It corresponded to the condition of Ishmael in the family of Abraham. They corresponded to Ishmael: they had been born only of the flesh, and knew only the birth of the flesh, and so had only the mind of the flesh. But ‘the minding of the flesh is enmity against God: for it is not subject to the law of God, neither in-deed can be.’ ‘They that are in the flesh can not please God.’*



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*“This being their condition, what could be the worth of any promises that they might make to keep the Ten Commandments indeed?—Any or all such promises could be worth simply nothing at all.*

*“Accordingly, in that covenant, the people promised to do something that it was simply impossible for them to do. And since the Lord, with His promises, could not, in that covenant, come in until they had fulfilled their promises; until they had done what they agreed, it is certain that, for any practical purpose which the people discerned, or designed, that covenant was worth nothing at all, because the promises upon which it rested were worth nothing at all.*

*“In the nature of things that covenant could only gender to bondage; because the people upon whose promises it rested were themselves already subject to the bondage of the flesh, the bondage of sin; and instead of keeping the commandments of God indeed, they would break them. And not only would they break the commandments, which they had promised not to break, but they would inevitably break the promises that they had made not to break the commandments. This simply because they were in a condition in which they were not subject to the law of God and could not be.*

*“And this was demonstrated immediately. For, when Moses had gone up into the mount, to receive a copy of the law, which they had promised to ‘obey indeed,’ he had been gone but forty days when they exclaimed: ‘Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.’ **Exodus 32:1.** And they made themselves a golden calf—the god of Egypt—and worshiped it, after the manner of Egypt; which shows that, in heart, they were still in Egyptian bondage, and were indeed as Ishmael, the son of Hagar the Egyptian, “born after the flesh.” **A. T. Jones, Studies in Galatians, Advent Review and Sabbath Herald, July 10, 1900***

The cleansing of the sanctuary, as prophesied by Daniel at the end of the 2300 days, **Daniel 8:14**, began in 1844 when Jesus moved into the Most Holy Place to begin His mediatorial and judgment work therein. **Revelation 11:19**. When this work is complete, Jesus will stand up (**Daniel 12:1**), the final judgment rendered (**Revelation 22:11**), and the sins that had been transferred thereto will be forever blotted out as the final act of atonement and removed from the sanctuary to



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Satan, the enemy of all souls and the final scapegoat, as was typified in the Old Testament by the goat who was sent into a desolate place and never seen again. **Leviticus 16:20-22; Revelation 20:10. We, as believers, are to move by faith into the Most Holy Place with the Lord, and there dwell with Him until He comes to take us home. Colossians 1:13; 3:1-3; Ephesians 2:6. Anyone not in the Most Holy Place, where God's throne now resides, is either knowingly or unknowingly worshipping at the throne of Satan, and will forever be destroyed when Jesus comes to end this world as we know it. Revelation 20:11-15; 2Thessalonians 1:7-10; 2:11-12. The Antitypical Day of Atonement is the core of present truth and the sanctuary message.**

*“Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.*

*I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the*



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*chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.*

*I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children." **Ellen G. White, Early Writings, pg. 54-56***

We would like to direct your attention to the act of Jesus moving into the Most Holy Place in 1844. Prior to this act, He was performing His priesthood and role as mediator in the Holy Place. However, pursuant to Daniel's prophecy, at the close of the 2300 day/year prophecy, the heavenly sanctuary was to be cleansed from all the sin that had been transferred to it through the blood of Christ that cleanses us from all sin. **1John 1:7**. This is a work of judgment of which the type was based in the Old Testament sanctuary. **This is also known as the Antitypical Day of Atonement.**

This act notified us of two great spiritual events. The first is the Three Angels' Messages, which clearly begins **in vs. 7 of Revelation 14**, when the first angel's message indicates that judgment **is** come, **present tense**. Before the heavenly sanctuary can be cleansed, Christ, our High Priest, is looking through the records of all who have made a profession of faith in His name, and who have laid claim to the salvation found only in the Lord Jesus Christ. This investigative judgment, when it is completed, is final, and upon completion will initiate Christ's return to take His saints home; those who were found worthy through the judgment process.

At the same time, all mankind is placed on "probation." Those who are professing to be Christians are to be afflicting their souls, cleansing themselves from all iniquity and filthiness of the flesh and spirit. **2Corinthians 7:1**. We are to



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be **unreservedly surrendering our lives to Him as living sacrifices. Romans 12:1.** During the Antitypical Day of Atonement, each day is a Sabbath. His sovereign will is to be in control of our lives, including our diets and lifestyles. And we are to do no work—that is, attempting to work our way to heaven for that work has already been done by Jesus and we are to rest in Him. **Leviticus 23:27-30; Hebrews 3:18-4:7.** The Holy Spirit shows us our shortcomings and weaknesses, and we decide to give those things to Him so that He can get rid of them; for most assuredly, we can do nothing in and of ourselves no matter our intent. **We are powerless against sin, evil and bad habits. Only God can cleanse us and make us whole.**

*“Christ is our pattern, the perfect and holy example that has been given us to follow. We can never equal the pattern; but we may imitate and resemble it according to our ability. When we fall, all helpless, suffering in consequence of our realization of the sinfulness of sin; when we humble ourselves before God, afflicting our souls by true repentance and contrition; when we offer our fervent prayers to God in the name of Christ, we shall as surely be received by the Father, as we sincerely make a complete surrender of our all to God. We should realize in our inmost soul that all our efforts in and of ourselves will be utterly worthless; for it is only in the name and strength of the Conqueror that we shall be overcomers.”* **Ellen G. White, Review & Herald, February 5, 1895**

As a part of this process of sanctification that begins in the Holy Place, we move with Christ into the Most Holy Place, where He now is. This is where the process of sanctification is completed, ending in the blotting out of sin for each of us who have allowed the character of God to be developed within us. Anything we hold on to that is not of God, once it has been made known to us, will keep us out of the Most Holy Place. **That is why confession of sin and crucifixion of self on a day to day, moment by moment basis is of utmost importance.** Understand, God our Father is no longer in the Holy Place. Neither He, nor His Son, can be found there. Those who profess to know God, yet are not operating under HIS Sovereign Will are in the world, which is the outer court, or in the Holy Place, and their prayers are not being heard by God. **Rather, through the counterfeit process Satan is using to deceive the whole world, he is now the one answering many prayers, oftentimes in a positive fashion, in order to maintain**





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**his deception on that person who thinks his prayers are being answered by God and he doesn't have to do anything to change his lifestyle, or diet, or habits, or the day he worships, and thinks he will go to heaven.** But he will be one of many who will hear the Saviour say, I do not know you, depart from me ye workers of iniquity. **Matthew 7:21-23.** Just as surely as God will not heal the sick who are responsible for their illness because of defective habits in diet and lifestyle without confession of responsibility and desire to follow His will after being healed in these matters, no more so will He answer the prayer of one who refuses to honor the Sabbath or the laws of health, or give up the vices that may currently control that person.

However, the prayers of anyone, not in the Most Holy by faith, who desires salvation in Christ, acknowledging himself as a sinner, will be heard by a loving, sin pardoning God. **Psalm 51:16, 17; Isaiah 57:15.**

*“This sanctuary will be found worthy of our attention, as the great central object in the plan of salvation through Jesus Christ. It was not something confined to the old dispensation, but has a place also in the new. Next to Christ, the minister of the new covenant, and the mediatorial work in which He is engaged, it claims our attention, as the place where the mysterious process of the world's redemption is carried forward. **There is no one object connected with the plan of salvation in the revealed design of which we see the different subjects of revelation blended together in such a harmonious whole.** The different parts of a wheel, considered by themselves and alone, may possess symmetry and beauty; but it is only when all are joined together by the central hub and the external felines that their utility and value are demonstrated, as component parts of a perfect whole. **So in the great wheel of truth. All its parts have in them strength and beauty; but the subject of the sanctuary, like the central hub, unites them all together in a harmonious whole.** In this subject the great truths of revelation find their focal point.” **Uriah Smith, “Looking Unto Jesus,” pg. 57-58***

**(You need to read the book “The Cross and Its Shadow” by S. N. Haskell in its completeness and from Section 10 – The Sanctuary to the end of “Looking Unto Jesus” to get a full revelation of the sanctuary and truths contained therein in support of the fundamental truth.)**



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“...when He changed His position to the Most Holy Place of the sanctuary, to perform the last division of His ministry as our great high priest, that knowledge of His work which had up to that point been sufficient, was no longer sufficient. **The suppliant for the Lord’s grace MUST follow Him in his change of position, and come to Him where He now pleads, before the ark of God’s testament in the Most Holy Place.** ... So when He changes His ministry, and the light upon it is sent forth, it is equally important that this additional fact be also recognized, that this truth be likewise received and acted upon. A knowledge of this change is further shown to be essential to the people, because the time during which He occupies this position is one of special solemnity, requiring special duties. Look at the type. When the high priest was in the most holy place, all Israel must know it, and must be gathered around the sanctuary, their minds being fixed upon his word, and they meanwhile afflicting their souls, that they might receive the benefits of the atonement, and not be cut off from the congregation of Israel. How much more necessary, in this great antitypical day of atonement, which is the living substance of which the former was but a shadow, that we understand the position and work of our great High Priest, and know the special duties required at our hand during this time. Who can find salvation now? **Those who go to the Saviour where He is, and view Him by faith in the Most Holy Place, finishing His ministry before the ark of the testament in Heaven. This is the door now open for salvation. But no man can understand this change without definite knowledge of the subject of the sanctuary, and the relation of type and antitype.** Hence the insufficiency of former views upon this subject, and the need of the special message, the third of **Revelation 14**, which is based upon this special sanctuary work, and which is now being proclaimed in the ears of the people. Now they may reject this truth of the Saviour’s special work in Heaven, as the light and proclamation goes forth upon it, and seek the Saviour as they have before sought Him, with no other ideas of His position and ministry than those which they entertained while He was in the first apartment; but will it avail them? They cannot find Him there. That door is shut.” **Uriah Smith, “The Visions: Objections Answered,” Objection 4, The Shut Door, pg. 24-26**



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Lastly, the Third Angel's Message is the sanctuary message for today.

*"This is simply what the Third Angel's Message is—"the hour of his judgment is come." And when the message says that the hour of his judgment is come, as certainly as I believe that message, I believe that the hour of his judgment is come to me. And as certainly as I believe that the hour of his judgment is come to me, so certainly will I enter into that judgment, and put myself into the balances to be weighed. I will put myself into the balances of God, the balances of the sanctuary. I will put myself there in the righteousness and fullness of merit of Jesus Christ, who is the "minister of the sanctuary" himself. He who holds the balances knows all the fullness and richness of the merit of the Lord Jesus. And when Jesus Christ's merit is found there in my behalf, I am not afraid to put myself into the balances; for I know that I shall not be found wanting; for he presents me "faultless before the presence of his glory with exceeding joy;" he presents me "holy and unblamable and unreprouable" in the sight of God. His merit is able to take away every sin, to make complete atonement, and to save to the uttermost every soul who comes to God by him. Bless his name." **A.T. Jones, Advent Review and Sabbath Herald, February 27, 1900***

*"Is it necessary to have definite time? Seventh-day Adventists have it. We have all the advantage that can be derived from it. We give it its place, and acknowledge its fulfillment. But with us it does not stop here. We have more than this. Since the prophetic periods ended, we have all the glorious truths that have been developed since. There stand the prophetic periods, especially the great period of 2300 days, like a great monument in our past history, or like a lighthouse casting its luster over both the past and the present. It stands as the introduction to the great subject of the Sanctuary which sheds its luster over our present position, explains the past great disappointment of 1844, and lights up the future. It is the basis and foundation of the great truths of the third angel's message, the commandments of God, and the faith of Jesus, in which stirring and important truths all who have been, and are now, driven about in perplexity, disappointment, and uncertainty, may find a resting-place for their feet. To those, then, who must have time, we say, Come with us; for we have all that, just as revelation has given it to us, and we have vastly more, and that*



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*which is vastly better.* Uriah Smith, *Advent Review and Sabbath Herald*,  
**June 13, 1865**

**See also, *Bible Readings for the Home Circle*, 1914 Edition, “The Atonement in Type And Antitype,” “The Judgment,” and “The Judgment Hour Message.” See Footprint ?? Day of Atonement, and Day of Atonement in Prophecy.**