

Program: SS Panel 2024 2 Q

Quarterly title: The Great Controversy

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Lesson Title: #8 Light From *the* Sanctuary

Section title: Sunday - The Heavenly Sanctuary

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Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

Next Week's Lesson: #9 The Foundation of God's Government

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Hebrews 7:25 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

Light From *the* Sanctuary

Sabbath Afternoon

Read for This Week's Study: *Exod. 25:8, 9, 40; Heb. 8:1-6; Lev. 16:21, 29-34; Lev. 23:26-32; Heb. 9:23-28; Dan. 7:9, 10; Matt. 25:1-13; Rev. 11:19.*

Memory Text: "Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man"
(*Hebrews 8:1, 2, NKJV*).

The disappointment of October 22, 1844

Dr. Joseph Wolff, “the missionary to the world,” During the twenty-four years from 1821 to 1845, Wolff traveled extensively: **in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited and preached in the United States.,**

In South America Lacunza, a Spaniard priest, using the name “Rabbi Ben-Israel,” published a book on the second Coming of Jesus. This book was also translated to English which created great interest about the second coming.

A **Lutheran** minister named Bengel
In **Germany the doctrine had been taught in the eighteenth century by Bengel, a minister in the Lutheran Church, and a celebrated Biblical scholar and critic.**

About **three hundred ministers and thousands of lay people** were preaching this message estimates that hundreds of thousands and some say as many as a million believed the message that Jesus Christ was coming in October of 1844. But He did not. The prophetic calculations were correct, but the event was wrong. This was a great disappointment.

Shortly after the disappointment of October 22, 1844, some of the Millerites, after prayer and study, came to understand their mistake. The 2,300-day prophecy didn't deal with the second coming of Jesus, as was commonly understood, but with Christ's work in the heavenly sanctuary, so powerfully depicted in the book of Hebrews.

******READ****** From Memoirs of William Miller MW V1 12.3

“I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio and Pennsylvania, and Canada. **In every place, I think, two good effects have been produced. The church has been awakened, and the Bible has been read with more interest. In many, and I might say almost in every place, a revival of religion has followed, which has lasted for months.** Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged that the Scriptures must be of divine origin. The sandy foundation of Universalism, has been shaken in every place where it could be reached by an attendance on the whole course of

lectures. And hundreds of men of sound minds and strong powers, have had their spider’s web broken, and have got a more sure hope in an experimental knowledge of the justice of God, and the forgiveness of sin, through the blood and sacrifice of Jesus Christ. MW V1 12.3

The cleansing of the sanctuary in heaven was the fulfillment of the earthly cleansing of the earthly sanctuary, as taught in Leviticus. To understand this important truth better, look at the parallel between Daniel 7 and Daniel 8:

Daniel 7

Babylon
Media-Persia
Greece
Rome
Judgment in heaven

Daniel 8

Media-Persia
Greece
Rome
Cleansing of the sanctuary

******READ******

These parallels help show the true nature of the cleansing of the sanctuary, which is the great pre-advent, investigative judgment. In this week’s lesson, we will explore the vital biblical truth of Christ’s ministry in the heavenly sanctuary.

**Study this week’s lesson, based on chapters 22–24 and 28 of The Great Controversy, to prepare for Sabbath, May 25.*

Sunday

May 19

The Heavenly Sanctuary

Read Exodus 25:8, 9, 40 and Hebrews 8:1–6. What two sanctuaries are outlined in these verses?

Exodus 25:8, 9, 40 8 And let them make Me a sanctuary, that I may dwell among them.

9 According to all that I show you, *that is*, **the pattern of the tabernacle and the pattern of all its furnishings**, just so you shall make *it*.

Exodus 25:40 40 And see to it that you make *them* according to the pattern which was shown you on the mountain.

a Minister of the true tabernacle

Hebrews 8:1–6 1 Now *this is* the main point of the things we are saying: **We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,**

2 a Minister of the sanctuary and of **the true tabernacle which the Lord erected, and not man.**

3 For every high priest is appointed to offer both gifts and sacrifices. Therefore *it is* necessary that this One also have something to offer.

4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

5 **who serve the copy and shadow of the heavenly things**, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See *that* you make all things according to the pattern shown you on the mountain.”

6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

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As the early Adventist believers poured over the Scriptures in the months following 1844, they understood that there are two sanctuaries mentioned in the Bible—the one Moses built and **the great original in heaven**. In the Bible, the term **“sanctuary,”** as used in the Bible, refers, **first, to the tabernacle built by Moses, as a pattern or “type” of heavenly things; and, secondly, to the “true tabernacle” in heaven, to which the earthly sanctuary pointed.** At the death of Christ, the typical service lost its importance. The “true tabernacle” in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this era, the sanctuary to which it refers must be the sanctuary of the new covenant.

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“At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed,’ unquestionably points to the sanctuary in heaven.”—Ellen G. White, *The Great Controversy*, p. 417.

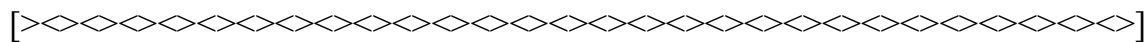
The sanctuary in the wilderness was a scale model or pattern of the heavenly sanctuary. The services in the earthly sanctuary foreshadowed God’s divine plan of salvation. Every sacrifice offered represented Jesus’ sacrifice on the cross of Calvary (see John 1:29). Through the sacrifice of Christ, we are free from the condemnation of sin. Forgiveness is ours. Our guilt is gone as we accept Jesus’ sacrifice in our behalf and confess our sins (1 John 1:9). Jesus is not only the Lamb who died for us, but He is also the Priest who lives for us.

Hebrews 7:25 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

******READ******

Hebrews 7:25 explains: “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them” (NKJV). He removes the guilt of sin and saves us from the power of sin (Rom. 8:1–4; 2 Cor. 5:21). **Jesus’ ministry in heaven’s sanctuary is for us.** As a result of His intercession, the grip of sin on our lives is broken. We are no longer under bondage or enslaved to our sinful natures. In Christ we are free: free from sin’s condemnation and free from sin’s control. As we hold on to Christ by faith, we have the assurance of salvation.

What does it mean for you to know that Jesus is in heaven ministering in your behalf, meaning that He is there mediating for you? Why do you need a Mediator in your behalf? Why is this truth good news?



Notes to consider

The Great Disappointment

Like the great Reformation of the sixteenth century, the Advent movement appeared in the different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the

prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians, who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near. GC88 356.3

In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, **Dr. Joseph Wolff, "the missionary to the world," began to proclaim the Lord's soon coming.** Wolff was born in Germany, of Hebrew parentage, his father being a Jewish Rabbi. GC88 357.1

During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States, on the journey thither preaching on the island of St. Helena. He arrived in New York in August, 1837; and after speaking in that city, he preached in Philadelphia and Baltimore, and finally proceeded to Washington. Here, he says, "on a motion brought forward by the ex-President, John Quincy Adams, in one of the houses of Congress, the House unanimously granted me the use of the Congress Hall for a lecture which I delivered on a Saturday, honored with the presence of all the members of Congress, and also of the bishop of Virginia, and the clergy and citizens of Washington. The same honor was granted to me by the members of the Government of New Jersey and Pennsylvania, in whose presence I delivered lectures on my researches in Asia, and also on the personal reign of Jesus Christ." GC88 360.2

In South America, in the midst of barbarism and priestcraft, Lacunza, a Spaniard and a Jesuit, found his way to the Scriptures, and thus received the truth of Christ's speedy return. Impelled to give the warning, yet desiring to escape the censures of Rome, he published his views under the assumed name of "Rabbi Ben-Israel," representing himself as a converted Jew. Lacunza lived in the eighteenth century, but it was about 1825 that his book, having found its way to London, was translated into the English language. Its publication served to deepen the interest already awakening in England in the subject of the second advent. GC88 362.3

In Germany the doctrine had been taught in the eighteenth century by Bengel, a minister in the Lutheran Church, and a celebrated Biblical scholar

and critic. Upon completing his education, Bengel had devoted himself to the study of theology, “to which the grave and religious tone of his mind, deepened and strengthened by his early training and discipline, naturally inclined him. Like other young men of thoughtful character, before and since, he had to struggle with doubts and difficulties of a religious nature, and he alludes, with much feeling, to the ‘many arrows which pierced his poor heart, and made his youth hard to bear.’” Becoming a member of the consistory of Wurtemberg, he advocated the cause of religious liberty, urging “that all reasonable freedom be accorded those who felt themselves bound, on grounds of conscience, to withdraw from the established church.” The good effects of this policy are still felt in his native province. GC88 363.1

God designed to prove his people. His hand covered a mistake in the reckoning of the prophetic periods. [See Diagram Opposite p. 328; also Appendix, Note 3.] Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said: “Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ.” [See Appendix, Note 5.] GC88 373.2

The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished: he was testing the hearts of those who professed to be waiting for his appearing. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers. GC88 374.1

But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the veil separating the visible from the invisible world have been swept back, angels would have been seen drawing near to these steadfast souls, and shielding them from the shafts of Satan. GC88 374.2