

The Covenants, the Sanctuary and 1844

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Introduction

Of all the biblical doctrines embraced by the Seventh-day Adventist Church, only one is truly unique. The seventh-day Sabbath is espoused by several other denominations and the non-immortality of the soul is taught by others (most recently by Protestant scholars such as Edward Fudge and John Stott). But there is one unique doctrine that might be likened to the North Star, upon which the ocean-going vessels of ages past relied to keep them on course across the high seas and bring them safely into their port of destination.

That one unique truth, the fundamental pillar of the Seventh-day Adventist Church, is “the subject of the sanctuary,” the “key which unlocked the mystery of the disappointment of 1844” and which “opened to view a complete system of truth.” The Day of Atonement concept of the cleansing of the sanctuary in the context of the everlasting covenant is that guiding principle which is to prepare a people *not* for the resurrection but for translation at the second coming of Christ. The subject of the 2300 days, 1844, and the cleansing of the sanctuary of Daniel 8:14 has been ridiculed and denigrated by evangelical and Adventist scholars alike using such derogatory phrases to describe it as a “face-saving lie.” There is no contention among scholars concerning the abundant evidence in the book of Hebrews for the high-priestly ministry of Christ in the heavenly sanctuary; it was the fulfillment of the types and shadows of the earthly sanctuary service. The earthly tabernacle was given as a storybook to lead the children of Israel to the Lamb slain from the foundation of the world.

The purpose of this paper is not only to demonstrate the intimate relationship of the covenants, the sanctuary and the Day of Atonement, but also to provide definitive scriptural evidence from the book of Hebrews forecasting a specific point in time which confirms the 2300 days of Daniel 8:14 and 1844 and the two apartment heavenly priestly ministry of Christ..

The Covenants, the Sanctuary and 1844

The overarching theme of the Bible, the golden thread touched with crimson that permeates its pages, revolves around the promise of the Seed and the plan of redemption to restore the image of God in man.

The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, "They shall see His face; and His name shall be in their foreheads" (Revelation 22:4), the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,--man's uplifting,--the power of God, "which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57. {Ed 125}

The Everlasting Covenant

The first explicit mention in scripture of a covenant occurs in Genesis 6:18 where God promises Noah: "I will establish My covenant with you; and you shall go into the ark..." To Noah's mind this promise was freighted with significance as he recalled the promise that his progenitors heard in the Garden. "I will put enmity between you and the woman and between your seed and her Seed; and He will crush your head and you will bruise His heel."¹ God's promise to establish His covenant with Noah meant that the promised Seed, who would render Satan inactive, would have to come from his own loins. Moreover God would implant in the heart of man through the Seed a super-natural hatred (enmity) for Satan and his ways, and would restore the image of God in man by means of the Seed. After the flood God repeated the promise to Noah: "I will establish My covenant with you and your seed after you" (Gen. 9:9, 11).

The promise that God would never destroy all flesh by the waters of the flood was ancillary to the covenant promise, namely that the Seed would come through Noah's lineage, but the foundational promise of the Seed would hinge on the ancillary promise

¹ "The typical expression for the making of a covenant does not appear in this passage, namely, the one employed in eighty Old Testament instances--'to cut a covenant,' or in the typical and appropriate idiomatic expression in English, 'to make a covenant.' Here the term used is *to establish (heqim)*. A careful investigation of this term in connection with covenant-making reveals the significance of 'to maintain' or 'to confirm' (compare Deuteronomy 9:5; 27:26; 1 Samuel 15:11; 2 Samuel 7:25; 2 Kings 23:3, 24; etc.). This discovery gives us the impression that God's establishment of His covenant implies a maintaining of a commitment to which God had pledged Himself earlier.

"Even though Genesis 6:18 is the earliest reference to a covenant in the Bible, the use of this particular Hebrew term in connection with it implies that God had previously made a covenant with humankind. In this sense, the covenant of God with Noah may be seen as a renewal of His covenant with Adam, to which the Bible points implicitly in Genesis 3:15." (Gerhard F. Hasel and Michael G. Hasel, *The Promise: God's Everlasting Covenant*, Pacific Press Publishing Association, Nampa, ID, 2002), pp. 28-29.

that a flood would never destroy the earth again. The rainbow was principally a reminder that God would bridge the gulf between heaven and earth created by Adam's transgression and reconnect humanity with divinity through the Seed. In a secondary sense the rainbow was a reminder that a flood would never again destroy the earth.

The Promised Seed is the hinge pin that unites the Everlasting Covenant with the Everlasting Gospel. The Seed is the unifying thread touched with crimson that impregnates the covenant given to Noah, Abraham, Isaac, Jacob, David, and reiterated to Moses.² Repeatedly in scripture God says, "I will establish *My* Covenant ..." or "you have broken *My* covenant..." Notice that this is a unilateral statement by God referring to His covenant, not to *our* covenant. He never says, "you have broken *our* covenant." The everlasting covenant was planned, originated, and executed in a singular manner by the Godhead. Whether man cooperated or not, the covenant would be perfectly executed to accomplish the eternal purpose of God to restore image of God in man and save the human race.

The Covenant from Eternity

The everlasting covenant was a covenant of equals (a parity covenant) made between the Father and the Son from eternity past and executed solely by the Father and the Son. Jesus said: "I have finished the work which you have given Me to do" (John 17:4). And as a result of that work, the covenant was given as a gift to mankind and therefore God could say, "I will establish My Covenant with you." There are many allusions to the covenant between the Father and the Son in scripture.³ The Father speaks to Son and "declare(s) the decree: the Lord has said to Me, 'You are My Son, today I have begotten You'" (Ps. 2:7). The Father and Son covenant together that the Son would become something He was not. He would become part of the human race. By agreeing to do so, the Son is promised a reward that He will inherit the nations and the whole earth (2:8-9). In Isaiah 49 the Father and Son dialogue together concerning the His forthcoming incarnation and servant hood (v. 1-2), the cooperative dependence of the Son

² See Gen. 3:15; 6:18; 9:16; 15:18; 17:17; 21:12; 22:18; 26:4; 28:14; Ex. 6:4; 19:5, etc.

³ Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares: Father, it is finished. (*E. G. White, Desire of Ages, p. 834, Pacific Press, 1898*).

upon the Father (V. 4-5), the restoration of Jacob (Israel) and the illumination of the Gentiles for salvation (v. 5-6). The Father declares to the Son that He will be rejected (v. 7) and that He will preserve the Son and will give Him as Covenant to the people. In the 40th Psalm the Son agrees to execute the purpose of the covenant, “Lo, I come, in the volume of the Book it is written of Me, I delight to do Thy will.” Jesus Himself speaks of the eternal nature of the covenant, “I came to do the will of the Father who sent Me” (John 5:30; 6:38-40). Jesus says that the Father covenanted (*diatithemi*, from which *diatheke*, covenant is derived) a kingdom upon Him (Luke 22:29). Both Hodge and Berkhof extensively document the everlasting covenant between the Father and the Son in their systematic theologies.⁴ God unilaterally, by His sovereign will, accomplished His purpose in the everlasting covenant through the gift of His Son and thereby restored the image of God in the likeness of sinful flesh, condemned sin in the flesh at the cross, and raised up a new human race in His Son.

The Old Covenant

The old covenant was not something new that developed at Sinai with the giving of the law. The old covenant was originated by man and resulted from unbelief in God’s declared word and the promises of the everlasting covenant. Abraham is not only the prototype of the new covenant experience, he is also the prototype of the old covenant experience according to Paul in Galatians 4:21-31. His attempt to fulfill God’s promise of a son through intercourse with Hagar was symbolic of the covenant at Sinai which genders to bondage. His wavering faith and dependence on the works of the law according to the flesh placed Abraham under the old covenant. For the next 13 years after the birth of Ishmael, the goodness of God finally led him to repentance which began to reestablish his new covenant experience of faith recorded in Genesis 17, and that experience was consummated with the sacrifice of Isaac recorded in Genesis 22.

But the origin of old covenant experience predates the time of Abraham. Cain and Abel exemplify the first contrasting examples of the Old and New Covenant worship experiences. Abel’s sacrifice typified the *worship of faith* whereas Cain’s sacrifice

⁴ C. Hodge, *Systematic Theology*, pp. 355-363, Eerdmans, Grand Rapids (1940); L. Berkhof, *Systematic Theology*, pp. 265-271, Eerdmans, Grand Rapids (1941). See also 2 Sam. 7:12-14; Ps. 89:3; Is. 42:6; Zech. 6:13; Heb. 10:10; Luke 2:49; Jn. 17:4-12, 18 Gal. 4:4; 1 Jn. 4:9-10; Eph. 1:4; 3:11; 2 Thess. 2:13; 2 Tim. 1:9; Ja. 2:5 2 Pet. 1:2; Acts 13:33; Heb. 1:5; 5:5

typified the *worship of doubt* embodied in the old covenant experience of faith plus works. The old covenant experience permeates the history of Israel, being manifested at Sinai where they responded with self-sufficiency to God's promise with: "all that you have said we will do." It was repeated again and again prior to and following their Captivity. And it continues to plague the church today just as when Paul admonished the Galatians. Paul's descriptive and despairing language in Romans 7 illustrates the old covenant Christian experience. In essence the old covenant is not a matter of time but relates principally to the condition of the heart.

Although the old covenant experience originated long before Sinai, nevertheless it was at Sinai where the old covenant was formalized and ratified with the blood of animals. When God reminded the Israelites of their deliverance from Egypt and pleaded with them to keep His covenant (Ex. 19:4-5), their minds should have harkened back a few months earlier when God reminded Moses of His covenant He established with Abraham, Isaac and Jacob (6:3-5) to give them promised land. The covenant spoken of by God in 19:5 ("if you will...keep My covenant") was in fact the same everlasting covenant that God made with the three patriarchs⁵ when He promised each of them that "in your Seed all the nations of the earth will be blessed." But the everlasting covenant was transformed into the old covenant when the people responded *in their self-sufficiency* with the words, "all that the Lord has spoken we will do" (19:8). God condescended to enter into this covenant by giving them the law on tables of stone and the rituals of cultic sanctuary service in an effort to convince them of their total insufficiency to keep the law and direct their minds to their need of a Savior, the Seed promised to Abraham. But an effort by the Israelites to observe the law and rituals of the sanctuary service itself, rather than totally depending in faith in what they typified, became the means of their righteousness. And a veil, which should have been taken away in Christ, remained over their eyes keeping them in bondage as slaves to sin, the sin of unbelief. So the law remained written on tables of stone rather than in their hearts.

The Sanctuary of the Old Covenant and the Law

⁵ Abraham in Gen.22:15-18; Isaac in 26:3-5; Jacob in 28:12-15

The types and shadows of the old covenant sanctuary service all pointed to Christ and His mighty act of redemption on behalf of a fallen race. The Passover, the Feast of First Fruits, and Pentecost foreshadowed the death, the resurrection of Christ, and the proclamation of the law and the gospel through the power of the Holy Spirit respectively. The Fall Festivals of the Feast of Trumpets, the Day of Atonement, and Feast of Tabernacles all foreshadowed the closing events of earth's history of sin. There was no salvation in the sacrifices and services of the old covenant except as they pointed the penitent believer to the Lamb slain from the foundation world (see Heb. 8-10).

God said to Moses, "Let them build Me a sanctuary, that I may dwell among them" (Ex. 25:8). The Ten Commandments deposited in the Ark of the Covenant were in fact the covenant itself. In the mount God "wrote on the tablets the words of the covenant, the Ten Commandments" (Ex. 34:28). These ten words were the promise to restore the image of God in mankind. This promise was the everlasting covenant: "I will put my law in their minds and write it on their hearts; I will be their God and they shall be My people" (Jer. 31:33).). The sanctuary was descriptive of God's desire to dwell within His people. Jesus said, "Destroy this temple, and in three days I will raise it up." And indeed it was the Father who dwelt within and did the works in Christ (Jn. 2:19; 14:9-11). And Jesus became the covenant, the embodiment of the Ten Commandments written on the heart, which was given by the Father to the people (Ps. 40:8; Is. 49:8).

The Sanctuary: Type and Antitype

The earthly sanctuary was a type of the heavenly reality, "a copy and shadow of the heavenly things" (Heb. 8:1-5). Every detail of the pattern shown from heaven (Ex. 25:40) was replicated in building of the earthly. If the earthly sanctuary was comprised of two apartments, the holy place and most holy place, we may with reasonable certainty assume that the heavenly reality exhibits the same distinctive formulation. Moreover, since there were peculiar and distinct functions and periods of operation of the two apartments of the earthly sanctuary, the same must be true heavenly reality. More than sufficient evidence of this type-antitype correspondence of the earthly and heavenly sanctuaries is set forth in Hebrews 8-10.⁶ The passage in 9:1-10 describes the

⁶ For *pro* and *con* arguments related to sanctuary typology in the Book of Hebrews, see Richard M. Davidson, "Typology in the Book of Hebrews," in *Issues in the Book of Hebrews*, vol. 4, Daniel and

furnishings, the priestly ministry and the purpose of the two apartments in the earthly system and then contrasts them with the sanctuary in heaven (9:11-28).

However the lack of any explicit description of the two apartment ministry of the heavenly sanctuary, has led some commentators to conclude that Jesus entered the Most Holy Place upon His ascension.⁷ These arguments have been based largely on the statement in 6:19-20 that Jesus, the forerunner “enters the presence behind the veil,” where the *veil* is interpreted as the second veil (9:3) that separates the Holy Place from the Most Holy Place.⁸ However, the emphasis in Hebrews is on the commencement of a new age and the inauguration of a better sanctuary, a better priesthood, a better sacrifice, and a better covenant. The inauguration and dedication of the heavenly sanctuary commenced with the better Priesthood of Christ entering behind the *veil* (first and second) into heavenly sanctuary.⁹ In fact even the passage in Heb. 9:23-25, which some commentators suggest teaches the Day of Atonement and the cleansing of the heavenly sanctuary, is not definitive. Contextual and linguistic considerations indicate that even this passage may also describe the inauguration and dedication of the entire heavenly sanctuary at the ascension of Christ entering behind the both the first and second veils.¹⁰

Nevertheless, it is evident that the writer of Hebrews makes a clear distinction between the two apartments of the earthly sanctuary in 9:1-10. We will find that this passage provides strong evidence for a two apartment heavenly sanctuary and a future point in time for the commencement of the Day of Atonement even though this future event was to remain sealed until the time of end (Dan. 12:4). We now turn to the significance of the covenants, the sanctuary and 1844.

The Sanctuary and 1844

Revelation Committee Series, ed. Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, 1989), 121-186.

⁷ Norman H. Young, "Where Jesus Has Gone as a Forerunner on Our Behalf," AUSS 39 (2001) 165-173.

⁸ Albert Vanhoye, Structure and Message of the Epistle to the Hebrews, Subsidia Biblica, 12 (Rome: Pontifical Biblical Institute, 1989), 40a-40b; *idem*, *La Structure Littéraire de l'Épître aux Hébreux*, 2nd ed. (Bruges: De Brouwer, 1976), 228-229; Vanhoye, *La Structure Littéraire*, 45, 228-229.

⁹ Richard M. Davidson, Andrews University Seminary Studies, Autumn 2001, Vol. 39, No. 2, **PAGE #**

¹⁰ *Ibid.*

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In fact we even see the announcement of the cosmic heavenly Day of Atonement with the blowing of the seventh trumpet in Revelation 11:15-19 and the Ark of the Covenant being seen in the Most Holy Place of the heavenly sanctuary. But do we see evidence for Daniel 8:14 and a *specific point in time* related to the 2300 days? According to Desmond Ford, “Hebrews offers no hint that at some future date Christ would enter

¹¹ E. G. White, *The Great Controversy*, p. 423.

¹² For example: Harold Lindsell, Donald Barnhouse, Walter Martin, and W. H. Olson.

¹³ For example: Raymond Cottrell and Desmond Ford among others.

upon a second phase of ministry.”¹⁴ His contention represents a crux issue for the *raison d’etat* of Adventism. If Daniel 8:14 is the fundamental pillar pointing to the cosmic Day of Atonement and 1844, we might expect to see some allusion to a specific point in time in Hebrews confirming the underpinnings of Daniel 8:14.

It has generally been said that Hebrews does not teach the two-phase or two-apartment heavenly ministry of Christ. But a careful examination of Hebrews 9:1-10 establishes beyond a reasonable doubt this two-apartment ministry and confirms the authenticity and reality of 1844 and the Day of Atonement of Daniel 8:14. But before we go any further let’s look at a literal rendering of the Greek text:

1. So then the first [covenant] also had ordinances of service and the earthly holy place.
2. For the first tent was prepared in which [was] both the lampstand and the table and setting out of the loaves, which is called holy.
3. And behind the second veil [is] a tent called holy of holies.
4. Having a golden altar and the ark of the covenant having been covered around on all sides with gold, in which [was] the golden pot of manna, and Aaron’s rod that budded, and the tablets of the covenant.
5. And above it [the] cherubim of glory overshadowing the mercy seat—about which now is not [time] to speak piece by piece.
6. And of these having thus been prepared, the priests go into the first tent through all [the year] completing the services.

¹⁴ Desmond Ford, Noel Mason and Brad McIntyre, “A ‘Better’ Interpretation of Hebrews 9,” <http://www.goodnewsunlimited.org.au/hebrews.htm>. The authors add, “Traditional Adventism distorts this ‘good news’ by involving Christ in a first-apartment ministry for 1800 years *after* the cross before transferring him to the second apartment in 1844 to begin another phase of ministry called the ‘The Investigative Judgment.’ But as we have shown, *Hebrews offers no hint that at some future date Christ would enter upon a second phase of ministry*. Rather, Hebrews affirms that already in the first century Christ was engaged in a ministry equivalent to that which the high priest carried on in the second apartment on the Day of Atonement. The traditional Adventist position makes nonsense of the clear teaching of Hebrews.”

7. But into the second [tent], the high priest alone [goes] once of the year; not without the blood which he offers for himself and the ignorances of the people.

8. This the Holy Spirit signifying: the way of the holies [was] not yet to have been revealed [while] the first tent still having [has] standing.

9. Which [is/was] symbolic for the present time according to which both gifts and sacrifices are being offered, not being able to perfect the one serving as to conscience.

10. Only [relating] upon foods and drinks and various washings, even ordinances of [the] flesh being imposed until a time of setting right.

A brief summary interpretation of the text is followed by extended supporting evidence. The author's¹⁵ line of reasoning seems clear—the distinction between the earthly first and second apartment priestly ministry in a four-fold repetition:

1. In Hebrews 9:1-5 the contrast of the two apartments and their furniture is described.

2. In 9:6-7 the priestly duties in the two apartments of the earthly sanctuary are contrasted (notice Paul's repeated use of "first tent" corresponding to the "first tent" of the earthly sanctuary in 9:1-8).

3. In 9:8 Paul contrasts the purpose ("the way," *hodos* in Greek) of the first/second apartments of the earthly sanctuary where the purpose of the holies (second apartment of the earthly sanctuary) is not evident while the "first tent" or apartment still functions.

4. Finally, in 9:9-10, Paul contrasts the heavenly two apartment ministry in Paul's "present time" using the earthly sanctuary as a parable. The first apartment of the earthly sanctuary is a symbol or parable for Paul's present time of Christ's first apartment ministry "until the time" (some future time specified by the prophetic time clock) when the earthly second apartment will be symbolic or parable for the still future (in Paul's day) heavenly Day of Atonement and Christ's second apartment ministry. This idea is enfolded in the phrase: "until the time of *setting right*" (*di-orthosis* is equivalent to *sadaq*,

¹⁵ Many assume the author to be Paul based on certain linguistic and syntactical considerations.

to “set right” or “cleanse,” in Daniel 8:14) “being imposed” by prophetic time terminating in 1844 at end of the 2300 days.

Let us recall that the book of Hebrews was written to Jewish Christians.

It explains the heavenly fulfillment of the types and shadows of the earthly sanctuary service. Paul drives this point of emphasis home to the reader in Hebrews 8:1-5, where the reality of the heavenly sanctuary now transcends the earthly copy and shadow with the inauguration of the high priestly ministry of Christ. No one will dispute that the author then proceeds to focus an unusual amount of attention on the explicit details of the earthly sanctuary in chapter 9:1-7, where he repeatedly distinguishes between the first tent and second tent of the earthly sanctuary.

However, difficulties arise in verse 8 where “the way of the holies” has been commonly attributed to either the heavenly sanctuary as a whole (most Adventist scholars) or the most holy place of the earthly sanctuary which typologically points to the whole heavenly sanctuary (many evangelicals including Desmond Ford).¹⁶ Moreover, the proponents who advocate that “the way of the holies” refers to the heavenly sanctuary attribute “first tent” (*proto skene*) in verse 8 to the earthly sanctuary, as a whole, which would then be antithetical (stand in contrast) to the heavenly entity. But the author has already expounded on this earthly/heavenly contrast in 8:1-5.

So another purpose seems to be intended in verse 8, especially in view of the emphasis on the first tent/second tent contrast in previous the seven verses. Please notice three things about the difficulties of verse 8:

- **First**, the “first tent” (*proto skene*) always refers (in vss. 2 and 6) to the first apartment of the earthly sanctuary. The contextual flow of the passage would seem to demand that the first tabernacle (literally: first tent, *proto skene*) in verse 8 would also

¹⁶ Desmond Ford, *Spectrum* magazine, vol. 11, no. 2 (Nov. 1980), pages 30-36. Ford remarks, “In the comparison of Hebrews 9 “the first apartment [of the ancient sanctuary] is symbolic of the whole earthly sanctuary during the Jewish age” prior to the cross (see verse 9), and the second apartment, of the entire ministry of Christ in the heavenly sanctuary between His first and second Advents. The antitypical day of atonement thus spans the entire Christian era, with its inauguration at the cross and its consummation when Christ appears a second time. I make this comparison to point out the superiority of Christ's ministry to that of the ancient sanctuary—direct access to the Father without the mediation of human priests. Ellen White repeatedly applies the day of atonement to the cross, with no mention of 1844.”

refer to the first apartment of the earthly sanctuary, not the whole earthly sanctuary. This is in harmony with the first tent application in 9:1-7.¹⁷

• **Second**, the phrase, “way (*hodos*) of the holies” in 9:8 is commonly translated as “the way **into** the holies” in almost all translations (with the accusative case instead of the literal genitive of subject). The “way” (*hodos*) may be more correctly rendered “purpose” as it is in Rom. 11:33, where it has this sense: “how unsearchable ... are His ways [purposes] past finding out.”¹⁸

• **Third**, “the way of the holies” stands in antithesis to the first tent or apartment in verse 8. This suggests that the phrase, “the way of the holies,” refers to the purpose of the earthly second apartment or most holy place in comparison to the purpose of the earthly first apartment.¹⁹

¹⁷ The context of verses 1-7 also seemingly does not allow an abrupt transition from the contrast of the earthly first vs. the second apartment to a new contrast in verse 8 where some commentators suggest that the Holy Spirit indicates a contrast between the heavenly versus earthly sanctuaries (see F. F. Bruce, *The Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1964), 194-195; Aelred Cody, *Heavenly Sanctuary and the Liturgy in the Epistle to the Hebrews* (St. Meinrad, IN: Grail, 1960), 147-148; Jean Héring, *The Epistle to the Hebrews* (London: Epworth, 1970), 70-75).

The transitional contrast of the earthly vs. heavenly is explicitly stated in 9:11. This explicit *earthly-heavenly* distinction repeatedly occurs in 9:23-26 as well in 10:12; 19 and also 8:1-5. The Holy Spirit in verse 9:8 appears to be indicating something about the significance of first/second apartment earthly contrast previously emphasized in verses 1-7 [see Norman H. Young, *The Gospel According to Hebrews 9, NTS 27 (1981): 198-210, especially 200-202*]. Namely, the purpose of the second apartment ministry could not be realized and understood experientially while the first apartment ministry of the priest was still underway during the course of the year until that one day of the year when the high priest alone went into the second tent.

¹⁸ Although some commentators may argue that *hodos* is used with the genitive of place (eg. way into the holies), no other such instance appears in the New Testament. *Hodos* is commonly used with the genitive of subject as in Matthew 21:32 (the way of righteousness; the way of Cain in Jude 11, or the way of Balaam in 2 Peter 2:15, or the way of God, i.e., His course of action in Mt. 22:16, Mk. 12:14, and Lu. 20:21). If the “way **into** the holies” was Paul’s intended meaning, it seems he would have used similar grammar which parallels that which he used in Heb. 9:12, 25 where the “high priest enters into the holies” (*eis ta hagia*).

¹⁹ Some scholars have always insisted that the “the way into holies” refers to the entire heavenly sanctuary and not to Christ entering the Most Holy Place, in an effort to counteract evangelical scholarship. It has been pointed out that the 103 occurrences of *ta hagia* in the Septuagint (LXX), on which the writer of Hebrews alludes to support his arguments from the OT, never refer to the Most Holy place, but they always refer to the entire sanctuary except in three cases where they refer to the first apartment (see note 9). However this argument is controverted by the internal evidence of Heb. 9:1-10 where the first tent (*protoskene*) of vs. 8 seems to demand that the “way of the holies” refer to the earthly Most Holy Place (see notes 17, 20 & 21). Moreover, Paul fails to use the LXX phrase for Most Holy place (το αγιον των αγιων, e.g., 1Kg 6:16 and το αγιον του αγιου in Lev. 16:33) in Hebrews 9:3 (αγια αγιων). The phrase, των αγιων, in Heb. 9:8 (την των αγιων οδον: the way of the holies) appears to be a truncated reference to the Most Holy Place.

With these three thoughts in mind, verse 8 is not so obscure after all.

It is in natural contextual harmony with the preceding seven verses.²⁰ In other words, the purpose of the second apartment was not to be seen or revealed in the earthly service as long as the first apartment ministry functioned during the normal course of the year—not until that one day arrived for the high priest alone to enter the most holy place on the Day of Atonement.

Paul seems to be saying in subdued tones in verse 8 that the Holy Spirit is revealing this for us *today* because it has added significance beyond the earthly service. In other words, just as the purpose of the most holy place was not revealed in the earthly service while the first apartment still functioned until the Day of Atonement, so the same insight is now true with the coming of the heavenly reality. Paul then proceeds to clarify and amplify this conclusion in verse 9, where he says that the earthly first tent/apartment is symbolic, or a parable, for the *present* time.

Let's remember that many of the Jewish Christians at this time were still observing some of the rites and rituals of the Mosaic law including the feast days, which even Paul observed as we discover from the book of Acts (18:21; 20:6, 16; also 1 Cor. 16:8). Moreover, the ritual sacrifices of the earthly sanctuary service were still observed by non-Christian Jews. So Paul would naturally refer to this earthly sanctuary service, and specifically the first tent/apartment, as a living parable “for the present time” of the heavenly reality. And in Paul's *present time* the reality consisted of the first apartment/tent ministry of Christ in the *heavenly* sanctuary. Paul explicitly confirms this in 8:8-9 where he says that “while the first tent [earthly first apartment] has standing, high [it] is symbolic for the present time in which both gifts and sacrifices are being offer.”²¹

²⁰ The suggestion that Heb. 9:8 represents a reference to the transition from the earthly to heavenly sanctuary strains the contextual sense of the passage. The need for an elusive, embedded reference to this transition in 9:8 seems superfluous. The Holy Spirit has already explicitly illuminated transition to the heavenly sanctuary from the earthly shadow in Heb. 8:1-5 and does so again in 9:11. That which still needs illumination is the purpose of the distinction between, and the timing of the movement from, first apartment to the Most Holy Place of the earthly sanctuary both of which were described in the 9:1-7.

²¹ The KJV translation, “which were symbolic for the time then present” is an emendation which forces idea that the symbolism was only for past history. This sense of the passage then becomes incongruous with the present participles that immediately follow (which are being offered, etc.).

Then Paul expands upon the limited virtues of the first apartment/tent service in 9:9-10, stating that it could not accomplish the perfection of conscience of the ministering priest who was the corporate representative of the people. In other words, although the first apartment service could accomplish cleansing and perfection of character individually of God's people, it could not accomplish this perfection *corporately* for the entire camp of Israel. This bright prospect was reserved for the Day of Atonement, the second apartment service, in which the whole congregation or corporate body of Israel was called forth to cooperate with God and allow Him to cleanse and perfect their conscience (see Lev. 16:29-34 and 23:27-32).

The Day of Atonement or second apartment service was a *corporate* experience rather than the individual experience of the first apartment service during the year. This corporate experience of the earthly Day of Atonement could not take place while the first apartment service was "being imposed." And Paul says this corporate experience of the *heavenly* Day of Atonement connected with present reality could not happen while the first apartment service was still "being imposed *until a time of setting right*."

Here we come to the key that opens the connecting door to the Daniel 8:14 and the 2300-day time prophecy.

The first apartment of the earthly service was just a parable for Paul's present time because its shadow had met its fulfillment in the heavenly first apartment ministry of Christ. In like manner a future time was still pending *after Paul's day* when the second apartment of the earthly would become a parable for the reality of Christ's heavenly second apartment ministry.²² The phrase, "being imposed *until a time*" is an allusion to 9:7 where the high priest goes once a year into the second tent on the Day of Atonement

²² If the earthly sanctuary in its entirety, rather than specifically the first apartment, was symbolic for Paul's present time, then the sense of Heb. 9:10 collapses upon itself. Then the earthly sanctuary as whole would be symbolic only "until a time of setting right," when presumably the faithful searcher sees the reality of the heavenly, and the earthly no longer retains its symbolic significance. This is clearly a *non sequitur* since the earthly sanctuary continuously retains its symbolic significance related to the heavenly. The first apartment of the earthly is symbolic of the heavenly in Paul's present time until a distant future time when the second apartment of the earthly becomes symbolic of the heavenly reality.

to “set right” (cleanse) the sanctuary.²³ Contrary to Ford’s assertion,²⁴ Hebrews offers more than a hint of some future time when Christ would enter the second phase of His ministry.

Just as the earthly first apartment services were “being imposed” until the time of the Day of Atonement, this has added significance for the *heavenly* reality. With the first apartment service no longer “being imposed,” there is a future time connected with the prophetic time of Daniel 8:14 (“unto 2300 days then shall the sanctuary be cleansed/set right”) for the “setting right” of the heavenly sanctuary. The time of “setting right” in Hebrews 9:10 (where *di-orthosis* literally means to restore to the original condition or “set right”) is equivalent to the Hebrew word *sadaq* in Daniel 8:14, which literally means “to restore,” “set right,” and also encompasses the idea of “cleanse.”

But that time, “the time of the end,” was far distant in Paul’s day. And since the book of Daniel was sealed until the time of the end, Paul gives a subtle, but explicit allusion to Daniel 8:14. Thus we see in Hebrews 9:9-10 an explicit indicator to the future termination of the 2300 days with the first apartment service no longer “being imposed” and the commencement of the *second* apartment ministry of Christ and the cleansing of the sanctuary according to God’s prophetic time clock.

The contextual flow of Hebrews 8 and 9 is in perfect harmony with the foregoing analysis of Hebrews 9:1-10. After first contrasting the “true tabernacle” in heaven with the copy on earth in 8:1-5, Paul then specifies and contrasts the first apartment/second apartment ministry of the earthly service in 9:1-10, using it as a parable for Christ’s first apartment/second apartment ministry of the *heavenly* reality. In the remainder of chapter 9, Paul focuses on the inauguration and reality of the now “on-going” heavenly ministry of our true High Priest in the “more perfect tabernacle” (9:11-28). This is the reason that Christ “is Mediator of better covenant by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance (9:15).

²³ There are four indicators of time in the passage under consideration: “once a year” in 9:7; “not yet to have been revealed...still having standing” in 9:8; “for the present time” in 9:9; “till the time of setting right” in 9:10.

²⁴ See Note 14

There should be no misgivings or misunderstanding about the fundamental pillar of the Seventh-day Adventist Church, the sanctuary doctrine. It indeed unlocked the mystery of the disappointment in 1844. This truth is substantiated by the Hebrew text in the book of Daniel.

But more over, the New Testament confirms the two apartment heavenly ministry of Christ commencing in the first apartment “being imposed until the time of setting right.” This harmonizes with the truth of Daniel 8:14, “unto two thousand three hundred days, then shall the sanctuary be (set right) cleansed” which signifies the commencement of the Most Holy Place ministry of Christ and heavenly Day of Atonement. In is during time, before the close of probation that the new covenant promise will be fulfilled and God will have a remnant who have allowed the law to be written in their hearts, a corporate body of believers prepared to meet their Savior in great Day of the Lord.