

## **APPENDIX THIRTY-THREE**

### The Major Sources Of The Great Controversy Sanctuary Chapters



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<i>The Sanctuary and Its Cleansing</i> Uriah Smith, 1877	<i>The Great Controversy</i> Ellen White, 1888
<p>“... a particular description of <i>the tabernacle</i>, as erected by <i>Moses</i>, is minutely set forth in Exodus, chapters 25-31. <i>It was a structure of extraordinary magnificence</i>; and was erected after the following plan: <i>Its walls on the north, west and south sides were formed of upright boards, set in sockets of silver.</i>” p. 113.</p>	<p>“... The sanctuary to which Paul here refers was <i>the tabernacle built by Moses ... it was a structure of great magnificence. Its walls consisted of upright boards, heavily plated with gold, and set in sockets of silver ...</i>” pp. 411-12.</p>
<p>“<i>In the holy place</i> were three objects worthy of notice: a candlestick, a table of show bread, and an altar of incense ... The position of the <i>candlestick</i> was <i>on the south side of the holy place ... On the north side ... stood the table of show bread ...</i>” pp. 123-4.</p>	<p>“<i>In the holy place</i> was the <i>candlestick on the south ... on the north stood the table of show bread ...</i>” p. 412.</p>
<p>“<i>In the most holy place... (was) the ark. This was a coffer or chest of precious wood overlaid within and without with the purest gold ... In this ark were sacredly deposited the two tables of stone containing God’s ten commandments ... the mercy seat ... was a magnificent and costly piece of workmanship. It was beaten out of one solid piece of gold of the same length and width as the ark, and two cherubims were made, one standing on each end, beaten out of the same piece of gold.</i>” pp. 125-6.</p>	<p>“<i>In the most holy place</i> stood the <i>ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of the ten commandments. Above the ark, and forming the cover of the sacred chest, was the mercy-seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold ...</i>” p. 412.</p>
<p>“... These <i>cherubim</i> were made <i>looking reverently down upon the upon the mercy-seat...</i>” p. 126.</p>	<p>“... The <i>cherubim</i> of the earthly sanctuary, <i>looking reverently down upon the mercy-seat...</i>” p. 415.</p>
<p>“... There were its <i>walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlesticks; there were the table of show bread and the altar of incense, glittering in its light like burnished gold; and there was the curtain that formed the gorgeous ceiling, with its mystic figures of cherubim in blue, and purple and scarlet, adding its beauty to the brilliant scene.</i>” pp. 127-8</p>	<p>“... The <i>walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of show bread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene.</i>” p. 414</p>
<p>“... While in, <i>beyond the shekinah, or visible manifestation of God’s glory, into the awful presence of which none except the high priest’s entrance once every year, no man could venture and live.</i>” pp. 127-8</p>	<p>“... And <i>beyond the second veil was the holy shekinah, the visible manifestation of God’s glory, before which none but the high priest could enter and live.</i>” p. 414</p>

<p><i>The Sanctuary and Its Cleansing</i> Uriah Smith, 1877</p>	<p><i>The Great Controversy</i> Ellen White, 1888</p>
<p>“... <i>Beginning</i> according to the natural order, with the earliest <i>generations</i>, the work of examination passes on down through all the records of time, and closes with the living.” p. 261</p>	<p>“<i>Beginning</i> with those who first lived upon the earth, our Advocate presents the cases of each successive <i>generation</i>, and closes with the living.” p. 483</p>
<p>“For nearly thirty-three <i>years</i> already <i>this</i> solemn work has been in progress. How much longer can it continue? Nearly thirty-three years of this decisive work of investigative <i>Judgment</i>...” p. 261</p>	<p>“... <i>The judgment</i> is now passing in the sanctuary above. For many years <i>this</i> work has been in progress. Soon — none know how soon — it will pass to the cases of the living.” p. 490</p>
<p>“... as each individual case is taken up and passed on, <i>his probation</i> will end and his <i>destiny</i> be fixed. This is the scene our Lord brings to view just before his coming ... ‘He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.’” p. 295</p>	<p>“... In the awful presence of God our lives are to come up in review... the work of the investigative judgment closes, the <i>destiny</i> of all will have been decided for life or death. <i>Probation</i> is ended a short time before the appearing of the Lord ... ‘He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still’...” p. 490</p>
<p>“... the declaration of <i>Dan. 8:14</i>: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed’, has its application in this dispensation, and hence refers to the sanctuary in heaven ...” pp. 197-8</p>	<p>“... the prophecy of <i>Daniel 8:14</i> is fulfilled in this dispensation ... Thus the prophecy, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed,’ unquestionably points to the sanctuary in heaven.” p. 417</p>
<p>“... and Paul testifies that such a <i>cleansing</i> does pertain to both the <i>earthly</i> and the <i>heavenly</i> building. He says, <i>Heb. 9:23</i>, ‘It was therefore necessary that the pattern of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these ... because there is no remission or forgiveness of sin without the shedding of blood ... the true sanctuary in Heaven, should be cleansed with better sacrifices than these (‘even with the precious blood of Christ.’) ... Paul affirms in the clearest manner that the sanctuary in heaven must be cleansed ... for Paul says that <i>the priests who here ministered</i> served ‘unto the example and shadow of heavenly things.’ <i>Heb. 8:5</i>” pp. 201-2</p>	<p>“... In <i>Hebrews 9</i> the <i>cleansing</i> of both the <i>earthly</i> and the <i>heavenly</i> sanctuary is plainly taught ... It was therefore necessary that the pattern of things in the heavens should be purified with these (the blood of animals); but the heavenly things themselves with better sacrifices than these, even ‘the precious blood of Christ.’... The real service must be accomplished with blood; in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing just be performed with blood, that without shedding of blood is no remission. <i>The priests who officiated on earth, served, unto the example and shadow of heavenly things.’ Heb. 8:5</i>” pp. 417-8</p>
<p>“... <i>The ministration of the earthly sanctuary</i> was accomplished by the Levitical order of <i>priesthood</i>, and consisted of two great divisions: first, the <i>daily ministration in the first apartment, or holy place</i>...” p. 202.</p>	<p>“<i>The ministration of the earthly sanctuary consisted of two divisions: the priests ministered daily in the holy place</i> ...” p. 418</p>

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<p>“... This victim he <i>brought</i> to the priest to <i>the door of the tabernacle</i>. He then laid <i>his hand upon the head of the victim</i>, and <i>confessed</i> over him <i>his sin</i>, through which act his <i>sin</i> was considered as <i>transferred</i> to the victim and then through its blood <i>to the sanctuary itself</i>...” p. 204</p>	<p>“... the repentant sinner <i>brought</i> his offering to <i>the door of the tabernacle</i>, and placing <i>his hand upon the victim’s head</i>, <i>confessed his sins</i>, thus in figure <i>transferring</i> them from himself to the innocent sacrifice... Such was the work that went on day by day, throughout the year. The <i>sins</i> of Israel were thus <i>transferred to the sanctuary</i> ...” p. 418</p>
<p>“... This work was performed only once a year... This work itself was called <i>the cleansing of the sanctuary</i>, or the atonement; and the upon which it was performed was called <i>the day of atonement</i>.. .” p. 205</p>	<p>“... <i>Once a year, on the great day of atonement</i>, the priest entered the most holy place for <i>the cleansing of the sanctuary</i>...” p. 419.</p>
<p>“... When this was accomplished, a <i>complete round of service</i> in the sanctuary had been completed ...” p. 206</p>	<p>“... The work there performed <i>completed</i> the yearly <i>round of ministration</i> ...” p. 419</p>
<p>“He was then to take of the congregation of the children of Israel <i>two kids of the goats</i>, and present them before the Lord <i>at the door of the tabernacle</i> of the congregation. V. 5. One of these goats was to be slain, and his blood ministered in the most holy place, <i>the other</i> was to be <i>the scapegoat</i>. But which of these it should be was not left to Aaron to decide; the Lord determined that by the <i>lot</i> which Aaron was to <i>cast</i> for this purpose. v.8. This being decided, he was to slay <i>the goat upon which the lot fell for the Lord, for a sin-offering for the people</i>, and bear <i>his blood within the veil; and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat eastward, and before the mercy-seat</i>...” pp. 207-8</p>	<p>“... On the day of atonement, <i>two kids of the goats</i> were brought to <i>the door of the tabernacle</i>, and <i>lots were cast</i> upon them. ‘One lot for the Lord, and the other for <i>the scapegoat</i>.’, (Lev. 16:8, 21, 22) <i>The goat upon which fell the lot for the Lord was to be slain as a sin-offering for the people</i>. And the priest was to bring <i>his blood within the veil, and sprinkle it upon the mercy-seat, and before the mercy-seat</i> ...” p. 419</p>
<p>“... This goat was separated from the people. He <i>came no more into the camp</i> ...” p. 209</p>	<p>“... The scapegoat <i>came no more</i> into the camp ...” p. 419</p>
<p>“... <i>The man who led away the goat</i> was obliged to wash both <i>himself and his clothes with water before returning into the camp</i> ...” p. 210</p>	<p>“... <i>the man who led him away</i> was required to wash <i>himself and his clothing with water before returning to the camp</i> ...” p. 419</p>
<p>“... <i>The whole service</i> was calculated to impress the Israelites with the holiness of God and his abhorrence of sin, and to show them that they could have no contact with it without becoming greatly defiled. ...” p. 210</p>	<p>“... <i>The whole ceremony</i> was designed to impress the Israelites with the holiness of God and His abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted ...” p. 419</p>

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<p>“... For every man was to afflict his soul while the work of atonement was going forward...” p. 210</p>	<p>“... Every man was required to afflict his soul while this work of atonement was going forward...” p. 419</p>
<p>“... The pouring out of the blood of that victim was not to cancel the sin but to provide a means of its transfer to still some other object or party. Through the blood of the victim, the sin was transferred to the sanctuary ...” p. 211</p>	<p>“... the sin was not cancelled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary ...” p. 420</p>
<p>“... On the day of atonement, the priest, taking an offering from the people, appeared with the blood of this general offering for the people, and sprinkled it upon the mercy-seat directly over the law, to make full satisfaction for its claims ...” p. 212</p>	<p>“... On the day of atonement the high priest having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims ...” p. 420</p>
<p>“... Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus transferring them from himself to the goat. The goat then bore them away ...” p. 212</p>	<p>“... Placing his hands upon the head of the scapegoat, he confessed over them all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away ...” p. 420</p>
<p>“... The work of the priest in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above ... he has ascended to Heaven, there to minister for us ...” p. 215</p>	<p>“... And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministrations of the heavenly sanctuary. After His ascension our Saviour began His work as our High Priest...” p. 420</p>
<p>“... The ministration in the most holy place is the cleansing of the sanctuary ... the cleansing of the sanctuary commenced when Christ ascended to Heaven, and he has been doing no other work for these 1800 years past...” p. 216</p>	<p>“... The ministration of the priest throughout the years in the first apartment of the sanctuary ... represents the work of ministration upon which Christ entered at His ascension ... For eighteen centuries this work of ministration continued in the first apartment of the sanctuary ...” p. 420-421</p>

For other sources, compare U. Smith’s *The Visions of Mrs. E.G. White* (Battle Creek), (1868), pp. 23-25, with *The Great Controversy*, pp. 428-431. And, J.N. Andrews’ *The Three Angels Messages of Rev. 14:6-12* (Battle Creek, 1892), pp. 15-16 with *The Great Controversy*, p. 356.