A. Preliminary Considerations
   1. Relevance for Adventists. "The subject of the Sanctuary was the key which unlocked the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people" (Great Controversy, 423).
   3. Adventist Distinctive Beliefs about the Sanctuary
      a. The earthly sanctuary is a type of the heavenly sanctuary
      b. 2 rooms, 2 rituals, 2 phases: the 2 rooms (holy and most holy places) correspond to 2 separate rituals (daily and yearly services) in the earthly sanctuary, and to 2 phases (31-1844 and post-1844) in Christ's heavenly ministry. On the physical size of the temple in heaven, see Patriarchs and Prophets, 357.
      c. Christ’s holy-place ministry involved a work of continual intercession, the reality of which the OT daily sacrifices were a type.
         "All unrighteousness is sin" (1 John 5:16-17), and even sins of ignorance require atonement. In OT, sins committed "unintentionally," "thoughtlessly," or "ignorantly," were still required to be atoned for by sacrifice (Lev 4:2, 13-14, 22-23, 27-28; 5:3-5; 15-19). Only a few verses after the laws regarding sins of ignorance comes the provision for a perpetual, continual, morning-and-evening, or “daily” sacrifice that would never cease on the altar (Lev 6:8-13). This prefigured Christ's heavenly mediation (Heb 7:24-25; Dan 8:11-14). Christ intercedes for our sins of ignorance and we are to intercede for each other (1 Jn 5:16-17; James 5:16; Isa 59:2, 12, 16).
      d. Christ's most-holy-place ministry includes a pre-advent (investigative) judgment that began in 1844 and will continue until the close of human probation. In addition to the pre-1844 continual intercession, which continues after 1844 to the close of probation, the investigative judgment involves two specific aspects:
         (1) On earth, Christ is purifying His people of sin, through forgiveness and the indwelling Holy Spirit, and their cooperation in repentance, confession, and surrender.
         (2) In heaven, Christ is blotting out the record of forgiven and forsaken sins, thus preparing His people to stand in the sight of a holy God without an intercessor for sin (EV 71, GC 425).
      e. Christ's atoning sacrifice was accomplished once and for all at the cross (Heb. 7:27), but the full meaning of "atonement" includes both sacrifice and priestly ministry (Lev 4:32-35; 5:10, 13, 18; 6:7).
         “The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the forerunner is for us entered.’ Heb. 6:20" (GC 489).
         Thus the entire plan of atonement will be finally "finished" and "completed" only when sin and sinners are no more (Lev 16; 23:28; cf. Rev 16:17).

B. How the Early Adventists Came to these Conclusions. These basic conclusions were established first from the Bible; only later confirmed and expounded by visions.