

Book of Revelation – Eternal Realities in the Sanctuary

Series REV-SS Mid-Book Special Study – “Where Did Jesus Go in 31AD?”

Introduction

The Sanctuary truth is the most unique doctrine of SDA Church. Because it is one of four present truth subjects God’s people should mainly dwell upon (EW 63:1), we can expect the attacks by apostate SDAs and even those in the evangelical world to increase against this subject till the end of time.

Question for Contemplation: What would become of the Seventh-day Adventist Church and its unique teachings on the Sanctuary, the Investigative Judgment and the 2300 days if it can be proved from the Bible that Jesus moved to the Most Holy place of the heavenly sanctuary after his ascension in 31 AD instead of in 1844?

Such passages as these support this claim:

- Hebrews 9:12 states, “...*by His own blood He entered the Most Holy Place once...*” Most modern versions including (NIV, NTL & NKJV) support the claim that Christ entered into the Most Holy Place at His ascension.
- Also Hebrews 10:19 states, “*Having...boldness to enter into the holiest by the blood of Jesus...*” Here the KJV enters the fray of modern versions, with those above that indicates Christ entered into the Most Holy Place when He began His High Priestly ministry in heaven.

Satan knows that an understanding of this subject by God’s people and a proper application of it, will give them the victory over his temptations re. false doctrine and other deceptions. Further, his power over them would be broken. Therefore, of all the subjects he spends the most time diverting the minds of the remnant people from studying and applying, it is the subject or subjects that point to **Jesus as our High Priest** in the heavenly sanctuary and our relation to Him in this respect. It also involves an understanding of Christ’s role on the Day of Atonement, the blotting out of sin, the sealing and victory over sin.

[BTW –understanding our “root issues” from the womb and childhood experiences and how Jesus designs to cleanse us of these things that are not in harmony with His character, is part of His work today as our **Intercessor** during this last phase of the Investigative Judgment--the Judgment of the Living.]

An understanding of Christ’s work as our **great High Priest**, as we abide in Him, living His obedient life, is necessary for us to cooperate with Him in bringing our “**thoughts and feelings**” into harmony with His character.

We will now turn our attention to this other book of the Bible which complements the Apocalypse in order to determine the truths of this important subject.

BOOK OF HEBREWS

This special study (a mid-book of Revelation study) on the important theme showing these truths we are about to consider from the book of Hebrews, dovetails with the sanctuary teaching in the book of Revelation. {Remember, all the books of the Bible ‘meet and end’ in the book of Revelation.} Points to consider re. Book of Hebrews:

- Most systematic presentation in all the writings of the Apostle Paul.
- It is an awesome fact that true biblical Adventism is the most mature set of theological teachings in the world. And we find it all in the book of Hebrews.
- Hebrews 9:1-5 provides most of the crucial definition of terms to guide us as we examine Heb 6:19 to 10:23.
- The Evangelical world and “new theology” advocates within Adventism will use various texts in the book of Hebrews (using mainly modern versions) to counter our unique teaching on the Sanctuary (particularly the two-phase ministry of the Atonement.)

As is the case for all biblical teaching, context of a passage is critical to rightly dividing the word of truth.

Though Paul uses some unique Greek words, we can only know what he has in mind by learning his definition set—and the most important of them are in chapter 9:1-5. Here we will find four definitions:

- 1) The Greek word Paul uses for “sanctuary” in Heb 9:1, is a word describing the entire 2-apartment sanctuary—the sanctuary as a whole—is “*hagion*.” This is in the singular and means “*holy*.”
- 2) We need to learn the Greek word Paul uses for the “first apartment” of that sanctuary. Heb 9:2 describes what is in that first apartment and he there calls it “*hagia*” in the plural, or “*holies*.”
- 3) It is important that we find the Greek word which Paul uses for the “second apartment” of the sanctuary. In Heb 9:3-5, he describes the furniture within that apartment and calls it “*hagia hagion*,” both words are in the plural, and mean “*holies holies*” or “*holies of holies*.”
- 4) We need to grasp Paul’s definition of the “veil.” There were two veils in the sanctuary—one before the first apartment, the other dividing the first from the second apartment. This definition is given in Heb 9:3, where Paul speaks of “*to deuteron katapetasma*,” or “second veil.”

Thus, we know that when Paul speaks of the second veil, he will say “second veil” in the Greek. We can know then when he speaks of the first veil—the entering veil into the sanctuary, —he will only use the word “*katapetasma*,” or “veil.”

With these four definitions, we are able to explain satisfactory these basic passages in Hebrews which the Evangelicals use to confuse and cause people to believe their views are correct.

THE WORD “HAGIA”

In the Hebrews we have this word, *Hagia* which in the *plural* is a key word. It occurs 8 times (not counting the doubled term in 9:3 for “holies of holies”). It is the key to understanding all the crucial passages between 8:1 and 10:23.

When Evangelicals see this word, they think it means either “all heaven” or as the NIV states consistently, meaning “holy of holies” or the second apartment.

Even the KJV is guilty of mistranslating “hagia” at times. But we will study the original Greek to know the truth of this subject how Paul was very specific on his choice of words.

“Hagia” is a noun, and in declension (variation of the noun form) sometimes appears as “hagion.” [Just a note: the only time that the singular form of “hagia” occurs is in 9:1, which should be translated as “entire two-apartment sanctuary.”] Also, in 9:3 the word is given in a doubling: “holies of holies” (hagia hagion), and thus means the second, not the first apartment.

Remember that in each passage, Paul is speaking about the FIRST apartment, and not the SECOND apartment, or THE SANCTUARY as a whole. Here are the 8 places where “hagia” is found in the book of Hebrews: 8:2, 9:2, 9:8, 9:12, 9:24, 9:25, 10:19, 13:11

Paul’s definitions in Hebrew 9:1-5 are crucial to understand these above references of hagia. He clearly defines himself and obviously is speaking about both apartments. In 9:2, only about the first apartment, and in 9:3-5, only about the second apartment.

NOTE OF CAUTION: Some in our own ranks have been influenced by Evangelicals that “hagia” in Hebrews should be translated as “sanctuary” referring to both apartments and not “the first apartment.” This would violate Paul’s definition set in 9:1-5 and thus do violence to correct biblical interpretation. [To say that Jesus went into the Sanctuary when He ascended in AD 31 does not require that He went into its second apartment.]

We can trust the Holy Spirit to impress truth on each of the prophets, but of all the prophets and apostles who have written books in Scripture, has none come under as much attack as the Apostle Paul on doctrinal issues, for he was most learned of the writers of the New Testament.

HAGIA IN THE KING JAMES VERSION

The King James Version has some mistranslations of the word “hagia”. Unfortunately, the King James translators did not notice Paul’s 9:2 definition of “hagia.”

Recall that the word “**hagia**” (“*holy [places]*”) *is the plural of*
“hagion” (“holy [place]”),

and is Paul’s chosen phrase in the Book of Hebrews for the

first apartment of the sanctuary,

and not both apartments of that structure, and definitely not its second apartment!)

Now, let us see how the KJV translates this important word, “hagia”:

- *In Hebrews 8:2, 9:2 and 13:11*—the KJV translates “hagia” as “sanctuary” (not knowing Paul’s 9:2 definition of the word, this would be a correct translation of “hagia”)
 - 8:2 – A minister of the **sanctuary** (*hagia*), and of the true tabernacle, which the Lord pitched, and not man.
 - 9:2 – For there was a tabernacle made; the first, wherein was the candlestick (lampstand), and the table, and the shewbread; which is called the **sanctuary** (*hagia*).
 - 13:11—For the bodies of those beasts, whose blood is brought into the **sanctuary** (*hagia*) by the high priest for sin, are burned w/o the camp.

- *In 9:24*—the KJV translates “hagia” as “holy places” (also a correct translation by the KJV translator who did not grasp the significance of the 9:2 definition).
 - 9:24 – For Christ is not entered into the **holy places** (*hagia*) made with hands, figures of the true; but into heaven itself,...

- *In 9:12 and 9:25*—the KJV translates “hagia” as “holy place” (which is a mistranslation of “hagia,” but correct with context and Paul’s intent—for “holy place” in the Old Testament means “the first apartment.”)
 - 9:12 – Neither by the blood of bulls and of goats, but by his own blood he entered in once into the holy place (*hagion*), . . .
{NKJV states “Most Holy Place”}
 - 9:25 – Nor yet that he should offer himself often, as the high priest entereth into the holy place (*hagion*), every year with blood of others;
{NKJV -“Most Holy Place”}

- *In 10:19*—the KJV incorrectly translates “hagia” as “holiest”
{NKJV also incorrect – “Holiest”}
- *In 9:8*—the KJV incorrectly translates “hagia” as “holiest of all.”
{NKJV also incorrect – “Holiest of All”}

In both 10:19 and 9:8 the KJV ignorantly translated “hagia” as the second apartment! Paul’s 9:2 definition would render it the first apartment, and the Old Testament name for it as “holy place” would also render it the first apartment.

In addition, going by the immediate context of 9:1-5, the KJV translators correctly translated 9:1 as “sanctuary,” and they correctly translated the double plural “hagia” in 9:3 as “holiest of all,” or the second apartment.

Though the incorrect translations in the KJV are obviously an important part of the overall problem, we have Strong’s Concordance and other resources to research the original Greek on these matters to reveal the truth.

The main thing to keep in mind is that the message of Hebrews is that Jesus entered the first apartment of the heavenly Sanctuary at his ascension. For the next 1810 years he ministered for His people from this holy place ministry.

Scripture never disagrees with itself. The prophets never disagree among themselves. But the KJV translators could not be expected to know the advanced truth that God revealed to His people 350 years later in the mid-nineteenth century.

YET THE TRUTH WAS RIGHT THERE IN HEBREWS!

Paul wrote it more than 15 centuries prior to KJV being printed. Ironically, if William Miller had discovered Paul’s 9:1-5 definitions, he could have known in the 1820s that Jesus was ministering in the first apartment of the heavenly sanctuary before 1844! The antitype of the “cleansing of the sanctuary,” given in Daniel 8:14, would then have easily been connected with its parallel passages in Leviticus 16—and Miller would have been able to learn, long before Samuel Snow and Hiram Edson, the truth about the great event that would begin to occur on October 22, 1844.

In Conclusion,

God would have His people intelligent on the various themes of present truth. {Remember the statements about the sanctuary in GC 488-489.}

Much of this study was taken from Pilgrim’s Rest on the subject of Hebrews 9.

For further study, please study and listen to the series by Henry Cha, entitled “Divergent Views of the Sanctuary” at his website, LOBM.org. {Some of his material in his second study: DVS-02 “Within the Veil” we have covered here.

It is my prayer you learn this material well, for we never know when God will call upon us to share it. May it be for His glory!