

Appendix 3

Extended Uses of Sanctuary Terminology by Inspired Writers

Introduction

Below I document some of the ways that inspired writers have used sanctuary terminology in an extended or nonliteral sense.

The sanctuary in heaven is of course the great prototype from which all sanctuary language derives. The tabernacle in the wilderness and the temples of Solomon, Ezekiel, Zerubbabel (the Second Temple), and Herod's enhancements to the Second Temple are all modeled on this prototype. The special terms used to describe some of the above structures, or plans for one in Ezekiel's case, were discussed in an earlier paper.¹ That survey drew its data from Exod 25-40, Lev 16, 1 Kgs 6, and Ezek 41. A comparable treatment of the sanctuary terms in Heb 9 is forthcoming.² None of the examples listed above involves any extended use of sanctuary terminology--even though most of them are on earth.

Even Ezekiel, whose temple was never built, used sanctuary terms in a primary sense, whereas when Ellen White speaks of actual church buildings in the context of the sanctuary, she is using those terms in a secondary or extended sense. Thus, the physical existence of the structure is not at issue. Primary does not mean real, nor does secondary mean unreal. The one thing all primary uses of sanctuary terms have in common is that they refer to a place of worship that would one day be superseded by the antitypical sanctuary in heaven, of which they are the sole representative at the time in question.³ God has always had a throne, which implies that He has always had a throne room. Sessions of the heavenly court took place in it during Old Testament times.⁴ And we know from the earthly types that God's dwelling place is not limited to one room (see John 14:2, NIV). But at any given moment in history there have never been two sanctuaries operating simultaneously in the same capacity. The heavenly throne room, or court room, or whatever, did not function before the cross in the same way that it does now. The types are superseded by the antitype. They do not compete with it.

With these facts in view, cases of extended sanctuary language can be defined negatively as those where a writer has in view something other than one of the structures (or projected structures) mentioned above. It is sanctuary language that does not refer to a sanctuary, i.e., it is language which derives from the sanctuary but does not in doing so refer to the sanctuary. There are many examples of such usage in both the Bible and the Spirit of Prophecy.

New Testament Passages

The following examples of nonliteral sanctuary language are drawn from New Testament books other than Hebrews and Revelation. Hebrews is discussed elsewhere.⁵ If I were to

include Revelation, some passages to consider would be Rev 3:12; 7:15; 11:1-2, 19; 14:15, 17; 15:5, 6, 8, 8; 16:1, 17; 21:22, 22. But I leave that for future research. Revelation is in a category all its own. For a specialized discussion of what is involved in identifying sources and literary allusions in the book of Revelation see Jon Paulien's published dissertation, *Decoding Revelation's Trumpets: Literary Allusions and Interpretations of Revelation 8:7-12*.⁶

Christ's physical body

(19) Jesus answered them, "Destroy this temple, and I will raise it again in three days."

(20) The Jews replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" (21) But the temple he had spoken of was his body. (John 2:19-21; see also Matt 26:61; 27:40; Mark 14:58; 15:29)

Christ's spiritual body, the church

(16) Don't you know that you yourselves are God's temple and that God's Spirit lives in you?
 (17) If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple. (1 Cor 3:16-17)

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people." (2 Cor 6:16)

(19) Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, (20) built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. (21) In him the whole building is joined together and rises to become a holy temple in the Lord. (22) And in him you too are being built together to become a dwelling in which God lives by his Spirit. (Eph 2:19-22)

He opposes and exalts himself over everything that is called God or is worshiped, and even sets himself up in God's temple, proclaiming himself to be God. (2 Thess 2:4)

(4) As you come to him, the living Stone--rejected by men but chosen by God and precious to him--(5) you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:4-5)

Our physical bodies

(19) Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; (20) you were bought at a price. Therefore honor God with your body. (1 Cor 6:19-20)

Spirit of Prophecy Quotations

The sampling of Spirit of Prophecy quotations which follows makes no pretence of being complete.⁷ The items listed below are ones which, over time, I have found largely without

looking for them. For an overview of major spirit of prophecy source statements on the sanctuary see the recent compilation, *Christ in His Sanctuary*.⁸ Also P. Gerard Damsteegt has discussed an aspect of the present topic in his paper entitled, "Ellen G. White's Use of Scripture to Explain the Sanctuary Doctrine."⁹

Church (building)

From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. (CG 540)

Home and church (building)

The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshiping. (CG 541)

Church (people)

The Jewish tabernacle was a type of the Christian church. . . . The church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle," whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform.

This tabernacle is Christ's body, and from north, south, east, and west He gathers those who shall help to compose it. . . . A holy tabernacle is built upon those who receive Christ as their personal Saviour. . . . Christ is the minister of the true tabernacle, the high priest of all who believe in Him as a personal Saviour. (7BC 931)

Here [in Ezek 9:5-6] we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. (5T 211)

"He shall build the temple of the Lord" [Zech 6:12]. By His sacrifice and mediation Christ is both the foundation and the builder of the church of God. The apostle Paul points to Him as "the chief Cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also," he says, "are builded together for an habitation of God through the Spirit." Ephesians 2:20-22. (GC 416)

Earth as outer court, heaven as inner court

The church of God upon the earth are one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. . . . In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth. (ST, June 6, 1895)

Discussion

All of the above references--whether from the New Testament or from the Spirit of Prophecy--use sanctuary language to refer to the presence of God. Because Christ is Himself God it is natural that He would speak of His own body as a temple. Because the Holy Spirit takes up residence in the heart of every converted Christian, Paul can speak of the church as a sanctuary--both collectively and with reference to its individual members. Because our homes and churches are places where we invite God's presence, Ellen White speaks of these places also as sanctuaries.

Each of the above extensions of sanctuary language is legitimate and it would be easy to think of situations where other similar figures of speech would be equally appropriate. And yet none of these examples detracts from or in any way competes with the reality of the antitypical sanctuary in heaven. There is no competition because they occupy separate categories of usage. See table below.

Table
Summary of Extended Uses of
Sanctuary Language

Object	References
The physical body	
Of Christ	John 2:19-21
Of Christians	1 Cor 6:19-20
The church	
Its people	1 Cor 3:16-17; 2 Cor 6:16; Eph 2:19-22; 2 Thess 2:4; 1 Peter 2:4-5; 7BC 931; ST, February 14, 1900; 5T 211; GC 416
Its buildings	CG 540, 541
Our homes	CG 541
Heaven/earth	ST, June 6, 1895

There is one further dimension to the symbolism discussed in this appendix, which I mention as an aside. By citing 1 Pet 2 we include the whole topic of rock symbolism by reference as it relates to the motif of the church being a spiritual house of God. Each member is a living stone in that structure, of which the chief Cornerstone is Christ (see Matt 16:18). The church is a spiritual dwelling place for God, i.e., a dwelling place for the Spirit of God, just as the sanctuary in heaven is a dwelling place for the Father. These facts have been discussed separately in two earlier papers.¹⁰

¹See Hardy, "A Context for the Sanctuary Terminology of Ezek 41," *Historicism* No. 20/Oct 89, pp. 54-68.

²See idem, "The Sanctuary Language of Heb 9," to appear in *Historicism* No. 27/Jul 91.

³Passages where sanctuary terminology is used in the New Testament in a primary or nonextended sense include: Matt 23:16-17, 21, 35; 27:5, 51; Mark 15:38; Luke 1:9, 21-22; 23:45; Acts [7:48]; 17:24; 19:24.

⁴See William H. Shea, *Selected Studies on Prophetic Interpretation*, Daniel and Revelation Committee Series, vol. 1 (Washington, DC: General Conference of Seventh-day Adventists, 1982), pp. 1-24.

⁵See appendix 1 of the present paper. See also n. 2 above.

⁶Andrews University Seminary Doctoral Dissertation Series, vol. 11 (Berrien Springs: Andrews University Press, 1988). See the review of this volume by Steve Thompson in *Andrews University Seminary Studies* 28 (1990): 269-71.

⁷Abbreviations of the various Ellen G. White sources quoted below are as follows: BC = *The Seventh-day Adventist Bible Commentary*, 7 vols. (Washington, D.C.: Review and Herald, 1953-57); CG = *Child Guidance* (Nashville: Southern Publishing Association, 1954); GC = *The Great Controversy* (Mountain View: Pacific Press, 1950); ST = *Signs of the Times*; T = *Testimonies for the Church*, 9 vols. (Mountain View: Pacific Press, 1948).

⁸Mountain View: Pacific Press, 1969.

⁹In Frank B. Holbrook, ed., *Doctrine of the Sanctuary: A Historical Survey*, Daniel and Revelation Committee Series, vol. 5 (Hagerstown, MD: Biblical Research Institute, 1989), appendix B, pp. 171-96, see especially pp. 195-96.

¹⁰See Hardy, "The Old Testament Basis for New Testament Rock Symbolism," *Historicism* No. 4/Oct 85, pp. 16-38; "Christ's Use of Rock Symbolism in Matt 16:13-20," *Historicism* No. 17/Jan 89, pp. 18-36.