

# Every question you can think of regarding the Heavenly Sanctuary

Tory St.Cyr (clearandpresenttruth.com)

## 1. What was the Jewish earthly sanctuary?

According to Exodus 25:8, God told Moses, “[And let them make me a sanctuary; that I may dwell among them.](#)”



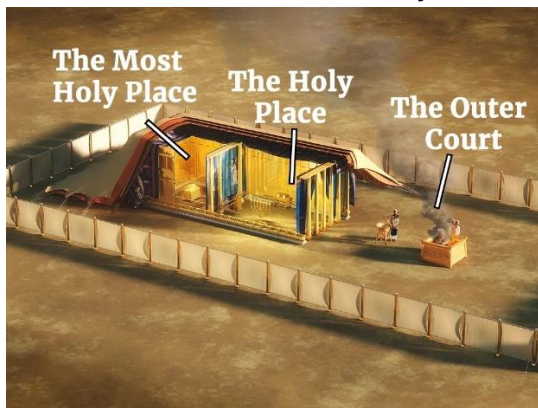
During the Old Covenant, the sanctuary, also known as the Tabernacle, was a tent-like edifice that Moses was instructed to build. It was designed to be portable, which allowed it to be dismantled and relocated as needed. This temporary structure was eventually replaced by a permanent one known as Solomon's Temple.

Whether in the form of the tent or Solomon's temple, both served as a sacred space where God's presence was manifested among His people.

## 2. What was the layout of the Jewish sanctuary?

The sanctuary was comprised of three sections: The Courtyard, the Holy Place, and the Most Holy Place (see Exodus 25-30).

The Outer Court was where the sacrifices were slain. The Holy Place was where the Priest ministered during the Daily Sacrifice. Lastly, the Most Holy Place was where the Priest ministered once a year on the Day of Atonement.



## 3. What furniture was used in the Jewish sanctuary?

According to Exodus 25-30, the main furniture used in the sanctuary was as follows:

- **Outer Court:** the Laver and Altar of Burnt Offering



**Laver**



**Altar of  
Burnt Offerings**

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- **Holy Place:** Table of Shewbread, the Golden Lamps, and the Altar of Incense.



**Table of Shewbread**   **Candlesticks**   **Altar of Incense**

- **Most Holy Place:** The Ark of the Covenant, the Mercy Seat, and the Cherubims that covered it



**Ark of Covenant**

## 4. What was the purpose of the Jewish sanctuary?

Although God is omnipresent, God wanted to dwell with the Children of Israel in a special way, thus the Jewish sanctuary was crafted as God's earthly dwelling place. However, the sanctuary wasn't just a place where God could meet with His people. The Bible reveals this purpose in **Hebrews 9:22**, "...without the shedding of blood is no remission." Remission of what? Sin. Thus we understand that without the shedding of blood, there was no forgiveness of sin. Paul then reveals what instrument facilitated that forgiveness in Old Testament times: "**For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.**" **Hebrews 13:11**

## 5. How did the sanctuary facilitate this remission of sin?

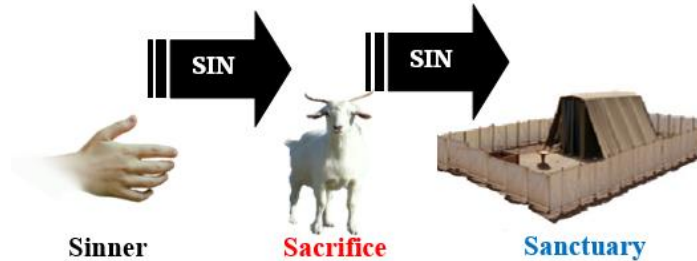
The Jews had a myriad of festivals and holy days whereby offerings and sacrifices were laid upon the altar; however, the daily sacrifice was how God typically dealt with the sins of His people. According to **1Chronicles 16:40**, the Children of Israel were "**To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel.**"

The daily sin offering required the repentant sinner to bring his offering to the door of the Tabernacle. According to **Leviticus 4:24**, the sinner would, "**lay his hand upon the head of the goat.**" He would then confess his sins over the head of that goat which would symbolically transfer those sins to the animal.

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The priest would then carry that blood into the sanctuary and “[dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.](#)” [Leviticus 4:6](#). This act symbolized the transfer of sin to the sanctuary.



The sins of the people were transferred to the sanctuary every day for a year, thus God established another service for the removal of those sins.

## 6. How do we know the sins were transferred to the sanctuary?

[Hebrews 9:22-23](#) says, “[And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness...](#)” [Leviticus 16:16](#)

Notice an atonement had to be made for the holy place. This reveals to us that during the year-round Daily Sacrifices, the sprinkling of blood upon the veil represented the sins being transferred to the Sanctuary.

## 7. What happened to the sins that were transferred to the sanctuary?

Because the sins were transferred to the sanctuary all year long, it became necessary for the removal of those sins that had been transferred there. The service to remove those sins was called Yom Kippur. However, in [Leviticus 23:27](#) it was called the “[Day of Atonement.](#)”

## 8. What was required of the Children of Israel during Yom Kippur?

According to the Bible, the Day of Atonement was a “[holy convocation](#)” ([Lev 23:27](#)). The people were also commanded to “[do no work in that same day](#)” ([Lev 23:28](#)). The Children of Israel were also commanded to “[afflict your souls, and offer an offering made by fire unto the LORD.](#)” ([Lev 23:27](#)).

## 9. What happened in the Jewish sanctuary on the Day of Atonement?

According to [Leviticus 16](#), this was the service of the Atonement:

- The High Priest chose two goats.
- One goat was chosen for the Lord, and the other goat was chosen for the Scapegoat.

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- The Lord's Goat (also known as the Sin Offering) had the sins of the people confessed over him and then he was slain.
- The Sin Offering's blood was then carried into the sanctuary and sprinkled upon the mercy seat. Beneath the Mercy Seat was the Ark of the Covenant with the Ten Commandments. Thus the blood sprinkled on the Mercy Seat was to satisfy the requirements of the law.
- This atoned or justified the sanctuary.
- The High Priest then took the sins and confessed them over the head of the Scapegoat
- A fit man then took the Scapegoat and released him in the wilderness.

## 10. Daniel 8:14 refers to a sanctuary that needed to be cleansed; can you advise why you don't believe this refers to Antiochus Epiphanes' desecration of the Jewish sanctuary?

According to Daniel 8:13, a Little Horn trodden down the sanctuary and the host. Then verse 14 says, "[Unto two thousand and three hundred days; then shall the sanctuary be cleansed.](#)" Most Christians have been taught that Antiochus Epiphanes is the Little Horn who trodden underfoot the sanctuary for 2300 days. While there are a myriad of reasons why Antiochus can't be the Little Horn, we will bypass those reasons due to the fact that this study is on the sanctuary.

Even if we could sidestep all the other issues interpreting Antiochus as the Little Horn, we must recognize that 2300 days is roughly 6.4 years, however, history reveals that Antiochus persecuted the Jews for about three years.

## 11. Daniel 8:26 says the 2300 days is the vision of the evening and the morning, doesn't this mean 2300 evening and morning sacrifices or 1150 days?

Because Antiochus can't be linked to a 2300-day desecration of the sanctuary, a number of scholars have suggested that the 2300 days refer to 2300 evening and morning sacrifices. Knowing there were two sacrifices per day, 1150 days of the evening and morning sacrifices calculates to 2300 sacrifices.

While this idea may initially seem brilliant, a closer look reveals that, not only is this idea incorrect, but it's simply bad hermeneutics. The problem with this idea is that Daniel 8:26 calls the 2300-day prophecy, "[the vision of the evening and the morning.](#)" No other time-prophecy in Daniel is broken down in this fashion, and the reason why is that God knew people would attempt to interpret this prophecy as morning and evening sacrifices.

According to Genesis 1:5, "[the evening and the morning were the first day.](#)" Notice days are denominated by evening first, then morning second. The reason is that

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when God created this world, the earth was in darkness first and God created light afterward. Thus evening always comes before morning.

However, sacrifices are always denominated as morning first, then evening second. Notice what 2 **Chronicles 31:3** says, “**He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings.**” (Also see 1 Chronicles 16:40 and Ezra 3:3).

Thus, we should understand that vision wasn't a vision of morning and evenings, it was a vision of evening and mornings. And thus the idea of 2300 sacrifices is unsustainable by Scripture.

## 12. Why aren't the 2300 days, 1150 evenings, and 1150 mornings?

When we read Daniel 8:14, most translators interpret the text to say 2300 evenings and mornings. There's nothing wrong with this translation, however, the problem is that some believe this translation is referring to 1150 evenings and 1150 mornings which combine for 2300 evenings and mornings. In essence, the evenings are counted separately from the mornings.

A good way to look at this is if we were told we had 2300 basketballs. We know that a basketball is one item, thus we can expect 2300 literal items. However, if we were then told that there were 2300 baskets and balls, this could potentially change the dynamic of our inventory as there could be 1150 baskets, and 1150 balls that combine for 2300 baskets and balls. This is essentially the argument that many are making for the 2300-day prophecy.

The problem with this idea is that the phrase *evening and morning* in the original language comes from the creation account in Genesis. Thus, when **Genesis 1:5** says “**The evening and the morning were the first day,**” it defines a day as consisting of an evening and a morning unit. We then see this evening and morning phrase repeated five more times in this chapter revealing to us that the earth was created in six evenings and mornings. These six evenings and mornings are correctly translated to six days in Exodus 20:11 when it says, “For in six days the LORD made heaven and earth.”

However, there's a subtle difference between the evenings and mornings in Genesis and the evenings and mornings in Daniel. The phrase evening and morning in Genesis 1 is translated from the Hebrew *ereḇ hāyā bōqer*. However, the phrase evening and morning in Daniel 8:14 is *ereḇ bōqer*. Do you see the problem? Daniel 8:14 is not saying evenings and mornings, it says evening-mornings. Therefore, we

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can't count them as 2300 baskets and balls, we have to count them as 2300 basketballs. This confirms that the 2300-day prophecy is 2300 days.

## 13. How do you determine when the 2300-day prophecy began?

Daniel was told to “[shut thou up the vision; for it shall be for many days.](#)” Most people don't realize that the vision of the 2300 days was sealed. In essence, God had closed the understanding of this vision to everyone at that time—including Daniel. The prophet also revealed that he was “[astonished at the vision](#)” and that “[none understood it](#)” (Dan 8:27).

Several years later, the angel returns to Daniel. Here's what the angel says: “[I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.](#)” Daniel 9:23 What vision? The only vision the angel could've been referring to was the vision he saw in Daniel 8. Although the vision is sealed, Gabriel returns to give Daniel more information. And here's what this additional information was:

“[Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.](#)” Daniel 9:24-25

*Determined*, in the original language means cut off. In essence, these 70 weeks are cut off for the Children of Israel from the 2300 days!

This reveals that both the 2300-day and 70-week prophecies began from the command to build and restore Jerusalem. This was shown to be 457 BC which was “[the seventh year of Artaxerxes](#)” (Ezra 7:8).

## 14. Why would God allow the truth of the 2300-day prophecy and Investigative Judgment to be introduced through a false prophecy and a Great Disappointment?

The 2300-day prophecy was first introduced by William Miller, who believed Christ was coming at the conclusion of the 2300 days. This belief prompted him to preach that the Second Coming would occur in the year 1844 (initially 1843). This message spread like wildfire and many Protestants in the United States and some around the

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world expected Christ to return in the year 1844. This misinterpretation of the prophecy became known as the Great Disappointment.

We know William Miller was obviously mistaken, however, this new understanding of the 2300-day prophecy that came out of the Great Disappointment would've never produced the same effect if William Miller had a different message. Think about it. What if William Miller's initial message was that in the year 1844 Christ was moving from the Holy to the Most Holy Place? If William Miller's whole message was Christ was cleansing the Heavenly Sanctuary, do you believe his message would've gone "viral" as it did? Of course not! God in his wisdom arranged the introduction of this prophecy in such a manner that it caught the attention of the Protestant world. Had it not had the effect that it did, it is unlikely the true meaning of the 2300 days would've been sought after and even more unlikely that the Investigative Judgment would've been understood by Christians today. Thus we can see why God allowed this prophecy to be understood by way of a Great Disappointment.

## **15. Why do you calculate the prophecy as 2300 years instead of 2300 days as the text says?**

Calculating the 2300-day prophecy as 2300 literal days brings the fulfillment of the prophecy to around the year 451 BC. However, the Little Horn didn't even exist in this year, so we know the prophecy doesn't refer to literal days. Thus we understand there is a Biblical concept known as a day-for-a-year principle (see Num 14:34). Thus we conclude that the 2300-day prophecy is 2300 prophetic days or 2300 years. This is also consistent with the reckoning of the 70-week prophecy which also utilizes the day-for-a-year principle.

## **16. What date did the 2300-day prophecy occur?**

$457 - 2300 = 1844$ . Calculating the date that the Day of Atonement would've been celebrated by the Jews, the 2300 days ended on October 22, 1844, and the Cleansing of the Sanctuary began.

## **17. According to the Jewish Rabbinic calendar, the Day of Atonement in 1844 fell on September 23. Why do you cite October 22 as the date the Sanctuary began to be cleansed?**

There is some dispute on how the Oct 22 date was derived. What drives this dispute is a variance of date reckoning between two Jewish sects. One the Rabbinic Jews and the other the Karaite Jews. In 1844, the Rabbinic Jews would've celebrated their Day of Atonement on September 23, but it has been believed that the Karaite Jews would've celebrated their Day of Atonement on October 22. So which was the true date?

Someone wrote to the Karaite Jews about this discrepancy and here's what they said:

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“In the Middle Ages the Karaites ardently maintained that the Biblical year begins with the ripeness of the Barley crop in Israel (called in the Bible "Abib"). The Rabbinic calendar had originally followed this practice but around the 9th century CE they adopted a 19 year cycle of intercalation (leap years) which approximates the Abib but which is far from accurate. This often caused a difference of a month between the Karaite and Rabbanite calendars. However, already in the Middle Ages, there were Karaite communities who slowly adopted the Rabbinic 19-year cycle.”

So now we can see that the Karaites held that their original reckoning of the calendar was correct, but despite that, they eventually began following the Rabbinical calendar. So even though by 1844 all Karaite Jews (according to their letter) would've celebrated the Jewish Day of Atonement on Sept 23rd, we still hold to the Oct 22nd date based on the original Karaite Jew reckoning which uses the Abib.

## 18. What Sanctuary was cleansed in 1844?

In 1844, there was no sanctuary in Jerusalem. Thus we conclude that the Heavenly Sanctuary was what was cleansed in 1844.

## 19. How can the heavenly sanctuary require cleansing?

Remember, the earthly sanctuary was a shadow of the heavenly sanctuary. And in the earthly, the sins were transferred there every day for a year. Thus, the heavenly sanctuary, saw a similar work to be done. The Bible says, “[It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.](#)” **Hebrews 9:23**

## 20. How could God transfer sin into the holy sanctuary?

Was Christ holy? According to **Luke 1:35**, the angel told Mary, “[that holy thing which shall be born of thee shall be called the Son of God.](#)” God placed the sin of the world upon that “holy thing” to save the world. The sanctuary isn't more holier than Christ. Thus it's not beyond the pale for the sins of the forgiven to be transferred to the heavenly sanctuary. And although we may not be able to understand the intricacies of what that looks like, we know enough to understand this is what occurred.

## 21. At the Cross, Jesus said, "It is Finished." Are you suggesting there was more work for Christ to do?

Many Christians have been taught that Christ's work in the sanctuary service finished when He died. They often cite Him saying, “[It is finished](#)” (**John 19:30**) as proof that Christ is not Cleansing the Sanctuary nor is there a work of judgment occurring in the Heavenly Sanctuary.

However, the Bible reveals that Christ's work continued after the cross. We know this



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because in **Revelation 16:17**, “a loud voice came out of the temple of heaven, from the throne, saying, **IT IS DONE**.” This reveals to us that Christ’s work on earth was FINISHED, but His work in the Heavenly Sanctuary is not yet DONE.

If anyone needs further evidence that Christ’s work continued after the cross, all one would need to do is look at the types and shadows of the earthly sanctuary service to determine if this is accurate. And when we look at the Old Testament we should understand that the slaying of the animal was never the end of the service. Whenever an animal was sacrificed, the High Priest’s ministrations would continue into the sanctuary. Thus, just like the work continued after the sacrifice in the earthly ministrations, in the heavenly, we see that Christ’s ministrations also continued: “Seeing then that we have a great **high priest**, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” **Hebrews 4:14**

We must understand that in the Antitypical sanctuary, Jesus is the sacrifice and the High Priest. Therefore, when Christ said, “It is finished,” He was speaking about His part as the sacrifice, not as the High Priest.

## 22. What was Jesus doing before the year 1844 AD?

Some are confused as to what Christ was doing prior to 1844. The Bible makes it clear what Christ’s ongoing work in the sanctuary entails **Romans 8:34** says, “...**It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us**.” When Christ ascended to the heavenly sanctuary, He began a work of intercession for us. This work started before 1844 and will continue until probation closes.

## 23. Wasn’t the "Atonement" complete at the cross?

Many have been confused by the idea that the Atonement is still ongoing in the Heavenly Sanctuary. To prove that a heavenly atonement is not possible, Paul is often quoted when he said, “**And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement**.” **Romans 5:11**.

What many may not understand is that in the earthly sanctuary service, there were two parts to the atonement. There was an atonement that took away our sins, but there was also an atonement for the heavenly sanctuary.

During the Day of Atonement, notice what was atoned: “**And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation**.” **Leviticus 16:33**.

In the New Testament, we see this atonement in **Hebrews 9:23**, when it says, “...**the heavenly things themselves [should be purified] with better sacrifices than these**.”

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## **24. Because Jesus was from the order of Melchisedec, does that mean His duties as the High Priest don't contain the same components as the Levitical priests?**

It has been suggested Paul's reference to Christ in the book of Hebrews confirms Christ is not doing the antitypical work of the Levitical priesthood. Hebrews 6:20 says, "[Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.](#)"

Because Paul called Christ after the order of Melchisedec, and not from the order of Aaron, the Levite, it may appear that the context of Paul's statement is about Christ not doing the work same work as the Levitical priests; however, reading the full context of the chapter we should see that Paul is arguing the exact opposite!

Because Paul called Jesus our High Priest, he understood that this may be questionable to many of the Hebrews due to the fact High Priests were always from the tribe of Levi. He understood that many may be wondering how could Christ be the Antitypical High Priest when He wasn't even from the correct tribe. To help his fellow Israelites see that it's not about the Levitical priesthood, he says, "[If therefore perfection were by the Levitical priesthood, \(for under it the people received the law,\) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?](#) Hebrews 7:11

[For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood....](#)" Hebrews 7:14

Paul here admits that Christ did not come from Levi and that Moses never wrote about Juda being part of the priesthood. Nevertheless, he makes the argument that Christ is similar to Melchisedec, who was a priest and a king, and whose tribe is unknown. Therefore, even though Christ was not from Levi, this does not mean He can't be a Priest of the Heavenly Sanctuary.

We also can confirm Christ is doing a similar work to the Levites, because it was the Levites, "[Who serve unto the example and shadow of heavenly things...](#)" Hebrews 8:5

## **25. At Christ's ascension, did He go to the Holy Place or did He go straight into the Most Holy Place?**

The 2300-day prophecy suggests that Christ first went into the Most Holy Place in the year

1844, however, Romans 8:34 says that Christ is "[at the right hand of God,](#)" which gives credence to the idea that Christ went directly to the Most Holy Place at His

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ascension. However, the Bible provides evidence that Christ did NOT go directly into the Most Holy Place at His ascension.

“[And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.](#)”

**Revelation 1:13.** Here we should understand that the golden candlesticks were part of the furniture of the Holy Place, not the Most Holy Place. Thus, we can see Christ did minister in the first compartment.

## **26. The Bible says Jesus is at the right hand of the Father...How can this be the Holy Place?**

We already confirmed that Jesus ministered in the Holy Place, but what we didn't address is how was it that Christ sat next to His Father while remaining in the Holy Place. To understand this answer, we must understand the furniture of the sanctuary. Remember in the Holy Place, was the Table of Shewbread, the Candlesticks, and the Altar of Incense, and in the Most Holy Place was the Ark of the Covenant. Once you understand where the furniture sat, you can see a clear difference in Paul's description of the sanctuary.

Regarding the first compartment (Holy Place), Paul lists the following furniture: “[For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.](#)” **Hebrews 9:2**

Notice, that something is missing. We have the candlestick, and the table with the shewbread, but notice the Altar of Incense is missing!

Now notice how Paul describes the Most Holy Place:

“[And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.](#)” **Hebrews 9:3-4**

The Golden Censer is the Altar of Incense. What many may not realize is that Paul places the Altar of Incense in the Most Holy Place!

Most people may not realize that the Most Holy Place was also called the Oracle. Notice what **1 Kings 6:22** calls the Altar of Incense: “[And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.](#)”

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You will notice that a number of versions translate this phrase as the Altar that BELONGED to the Oracle. The reason why is that the Altar of Incense was where God would meet with the Priest. We know this because, regarding the Altar of Incense, Exodus 30:1 says, “[And thou shalt make an altar to burn incense upon.](#)” Then in verse 6, it says, “[And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.](#)”

Because God would often meet with the Priest at the Altar of Incense, it was commonly called the Altar that belonged to the Most Holy Place. This is why Paul listed it as part of the furniture of the Most Holy Place.

Thus we should understand that, just like the Priest met with God at the Altar of Incense, Christ, when He ascended to the Heavenly Sanctuary, sat on the right-hand side of the Altar of Incense where His Father met Him.

## 27. How can the Seven Golden Candlesticks that Christ walked among be in the Heavenly Sanctuary when they represent seven churches on earth?

As students of the Word, we should remember that in the Earthly Sanctuary, there was a golden candlestick; and according to **Numbers 8:2**, this candlestick had “[seven lamps.](#)”

However, in Revelation 1, John heard a voice. When the prophet turned to see who was speaking, he says he saw “[seven golden candlesticks](#)” (vs. 12). Knowing the Earthly Sanctuary had a candlestick with seven lamps, it appears John saw a vision of the Holy Place in the Heavenly Sanctuary.



Then John saw something else. He says, “[And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle](#)” (vs. 13). The description of Christ standing in the midst of these Candlesticks suggests that Christ is standing in the Holy Place of the Heavenly Sanctuary.

However, when Christ provided an explanation, He revealed to John that “[the seven candlesticks which thou sawest are the seven churches](#)” (**Rev 1:20**), which, according to verse 4, were literal churches located in Asia.

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Because these were seven literal churches, some have suggested that Christ could not have been standing in the heavenly sanctuary as these candlesticks were on earth. This would also nullify the idea that Christ went to the Holy Place after His ascension.

While it should be understood that Christ *was* standing among seven literal churches, and these seven literal churches were on this earth, we also should understand that spiritually these Seven Churches were also in heaven. How so? What is often missed in the doctrine of the sanctuary is the idea that God's people are spiritually worshipping in the Heavenly Sanctuary. According to **Ephesians 2:6**, God has "[raised us up together, and made us sit together in heavenly places in Christ Jesus.](#)" **Hebrews 10:19** confirms this idea when it says, "[Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.](#)" This is why John the Revelator was told to, "[Rise, and measure the temple of God, and the altar, and THEM THAT WORSHIP THEREIN.](#)"

If we as believers are worshipping in heaven, then we must understand that, although God walked among earthy churches, these churches were symbolic of the Church that's worshipping in the heavenly sanctuary. Thus, Christ walked among the Seven Churches in Asia while also walking among every believer who, by faith, has entered into the holiest by the blood of Jesus.

## **28. When Hebrews 6:19 says Jesus entered "within the veil," wasn't this the Most Holy Place?**

Regarding Christ, **Hebrews 6:19** says, "[Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.](#)" The phrase "[within the veil,](#)" suggests that when Christ entered the sanctuary He then went within the veil that separated the Holy Place from the Most Holy Place. This would also give credence to the idea that Christ did not wait until 1844 to Cleanse the Sanctuary as has been alleged.

However, what most do not realize is that the sanctuary had two separate veils. One veil separated the Holy Place from the Most Holy Place, and the other veil separated the Holy Place from the Courtyard.

In the Old Testament, the veil that separated the Holy from the Most Holy was called the vail. Exodus 30:6 refers to this veil when it says: "[And thou shalt put it before the VAIL that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.](#)"

However, the veil that separated the Holy place from the courtyard was called the Hanging for the Door. And Exodus 35:15 refers to this veil when it says – "[And the](#)

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[incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle.](#)”

Because the Old Testament referred to the separator between the Courtyard and the Holy Place as Hanging for the door, and the separator between the Holy Place and the Most Holy Place as the vail, most commentators logically believe that when Paul said *entereth that within the vail*, he was clearly talking about the vail to the Most Holy Place.

However, please understand that even though the Old Testament writers called the separator between the Holy and the Most Holy Place the vail, you should understand that Paul, in the New Testament, called it the “Second Veil.”

Notice what the Bible says in **Hebrews 9:2-3** – [“For there was a tabernacle made; the first, \[the first compartment, aka the holy place\] wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the SECOND VEIL, the tabernacle which is called the Holiest of all.”](#)

Here, we can clearly see Paul calls the veil that separated the Holy from the Most Holy the **SECOND VEIL**. So assuming Paul is consistent throughout the book of Hebrews, whenever he is talking about the vail to the Most Holy Place, he will call it the Second veil. Thus, when Christ entered into the veil, He entered into the sanctuary.

There are only 2 other references to veils in the Book of Hebrews:

[By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. Hebrews 10:20](#)

[Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil. Hebrews 6:19](#)

When Paul uses the word veil in these two verses, he never calls them the Second Veil. This confirms to us that when Christ entered into that within the veil, he was talking about the sanctuary as a whole, not a specific compartment of the sanctuary.

## **29. Doesn't the phrase “Within the veil” ALWAYS mean the Most Holy Place?**

In the Old Testament—yes; In the New Testament—no. If Paul thought the phrase *within the veil* was code for the Most Holy place—Why didn't he use that same wording in Hebrews 9:3? In this verse, he says *AFTER the second veil*. If *within the vail* ALWAYS is the phrase that always refers to the Most Holy place, then we would see that here in Hebrews 9:3.

In essence, Moses used the term **WITHIN** the vail when referring to the Most Holy

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Place, but Paul uses the phrase AFTER the second vail to refer to the same compartment.

### 30. When Hebrews 10:19 says, "Having boldness to enter into the Holiest," isn't this an obvious reference to the Most Holy Place?

As a student of the Bible, you should know there are some instances where the translators used the wrong word or phrase in their translation. And when we examine this verse in the original Greek, we will see that translators most likely had a preconceived notion regarding Christ's ascension, and they translated the Scriptures in support of that assumption.

Now before we deal directly with the book of Hebrews, let's first look at how the Old Testament translated the Most Holy Place. Here, we must remember that the Old Testament was originally written in Hebrew and some Aramaic, while the New Testament was written in Greek.

**Exodus 26:33** says, "And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy."

You should be able to see that this text refers to the Holy Place and the Most Holy Place. Now, if you look at the Holy Place, and the Most Holy Place in the original Hebrew, notice what they are translated from:

English Word	Hebrew Word	Transliteration
the holy	הַקֹּדֶשׁ	qōdeš
[place]	קֹדֶשׁ	qōdeš
and	וּבֵין	bayin
the most	קֹדֶשׁ	qōdeš
holy	הַקֹּדֶשׁ	qōdeš

Notice, Holy Place is translated from qōdeš, but the Most Holy Place is translated from qōdeš qōdeš.

In essence, the first compartment is called Holy, and the second compartment is called Holy Holy.

But the principle is that the Most Holy Place is always qōdeš qōdeš or Holy Holy. If qōdeš is used once, in reference to the sanctuary, then it refers to the Holy Place or the Sanctuary as a whole

So Quodesh is Holy and Quodesh Quodesh is Holy of Holies, or the Most Holy. Got it?

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Now turn to the one reference we all agree Paul makes to the Most Holy Place in this letter—Hebrews 9:3. And even though this was originally written in Greek, you will see that the concept of the “Holy” and the “Holy Holy” is the same here as it was in the Hebrew Old Testament:

English (KJV) [?]	Strong's	Inflected, Root & Transliterated
		ho
is called	Ⲅ3004	λεγομένη λέγω legō
the Holiest of all;	Ⲅ39	Ἅγια ἅγιον agion
↑	Ⲅ39	ἁγίων ἅγιον agion

Remember we don't have to question whether Hebrews 9:3 is referring to the Most Holy place because Paul identified that for us when he says the *Second Vail*. So there's no mistaking the Most Holy Place is being referred to here.

What you should see is that just like Holy in Hebrew is *Qodesh*, Holy in the Greek is *Agion*. And just like *Quodesh Quodesh* means Holy of Holies in the Old Testament, *Agion Agion* is Holy of Holies here in the New Testament.

English (KJV) [?]	Strong's	Inflected, Root & Transliterated	Parsing
enter	Ⲅ1529	εἴσοδος eisodos	N-ASF
into the	Ⲅ3588	τῶν ὁ ho	T-GPN
holiest	Ⲅ39	ἁγίων ἅγιον agion	A-GPN
by	Ⲅ1722	ἐν ἐν en	PREP

Now, understanding that *Agion Agion* is the Most Holy Place, notice how **Hebrews 10:19** is written in the original Greek when it says “**the holiest of all.**”

Notice, the text doesn't say *Agion Agion*...it just says *Agion!*

Thus we should see that the translators believed that Christ must have entered the Most Holy Place so they translated *Agion* as the Holiest of all, when it should have been translated as the Holy Place or the Sanctuary.



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## 31. Was Jesus' sacrifice represented as the Daily Sacrifice or the Day of Atonement sacrifice?

Hebrews 10:10-12 says, "... we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God"

What Paul is essentially saying is that Christ's one-time sacrifice fulfilled both services, so His death was represented in the daily sacrifice, and it was also represented in the Day of Atonement sacrifice. Christ's ministration in the Heavenly Sanctuary is also represented by both the Daily Sacrifice and the Day of Atonement. However, the purification of the Heavenly Sanctuary was only typified during the Day of Atonement.

## 32. Did Christ's blood pollute the heavenly sanctuary?

Some have suggested that because Christ had to purify the sanctuary His blood must've also polluted the sanctuary. However, what we must understand is that in the Old Testament, the sanctuary was only polluted by the sins of the people.

Leviticus 15:31 says, "Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them."

Thus if Israel's sins are what polluted the earthly sanctuary in the type, then our sins are what pollutes the Heavenly Sanctuary in the antitype.

## 33. Is Christ's work in the Heavenly Sanctuary a work of judgment?

Remember, there's only one judgment; however, that judgment has two phases. Thus we should understand that the first phase of the judgment begins before Christ leaves the Heavenly Sanctuary. We know this because, in the Old Testament, there was a judgment that occurred before the Jewish High Priest left the earthly sanctuary on the Day of Atonement.

Notice what Leviticus 23:27 says – "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD."

Verse 27 confirms we are talking about the Day of Atonement. Now notice what verse 29 says: "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

Therefore, when Revelation 14:7 says "Fear God, and give glory to him; for the hour of his judgment is come," we must see that God's judgment begins while our

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High Priest is still in the Heavenly Sanctuary; and if we don't afflict our souls, or as John puts it, *fear God and give him glory to him*, then we will be found guilty of not accepting Christ and abiding in His will. And anyone found not fearing God and giving Him glory will, unfortunately, be cut off.

## **34. Is the Judgment occurring in the Heavenly Sanctuary for believers or everyone?**

I am going to address this question with another question: In the Jewish sanctuary service, was the ceremony only for the Jewish nation, or were the Gentile nations included in the ministrations?

It should be understood that the sanctuary service was only for those who by faith entered the sanctuary through the sacrifice. And in the Old Testament, this was reserved for the Jews and the Gentiles who believed.

The same principle exists today.

Hebrews 10:19 says, "*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.*" Thus, if someone has never accepted Christ's atoning sacrifice, how are they entering into holy places? If someone never accepts the blood of Jesus, how is Christ's blood atoning for their sins?

This is why we should conclude that the atonement for the Heavenly Sanctuary only involves those who at one time or another have, by faith, entered into the Sanctuary through the blood of Jesus.

## **35. Why is Christ's work in the Heavenly Sanctuary called the Investigative Judgment?**

The work of judgment occurring in heaven right now is often called the Pre-Advent judgment (meaning the judgment that occurs before the second coming). However, this judgment is typically called the Investigative Judgment.

In case you are wondering, the phrase *Investigative Judgment* is not found in Scripture. This phrase is employed to differentiate the judgment that accompanies the purification of the Heavenly Sanctuary from the execution of that judgment at the white throne.

The word *investigation* simply means to examine. In the Old Testament, those who were found not afflicting their souls during the Day of Atonement were cut off. Well, how was it determined who afflicted their souls and who was not afflicting their souls? Simple. They were observed, or what we call examined.

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Therefore, while Christ is purifying the heavenly sanctuary, we must also afflict our souls.

## 36. Why would Christ need an Investigative Judgment?

Revelation 20:12 says, “[And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.](#)”

Taking Revelation 20:12 into account, have you ever wondered why God would need to write our deeds in a book? Can He not remember what we've done? Is God worried that he may accidentally count a sinner as a saint or a saint as a sinner?

It should be clear to you that God doesn't need a book to remind Him of our works. Nor does He need an Investigative judgment to find out who should be saved. So if God doesn't need books or an Investigation...why does He employ them?

Here, we should understand that the books of record are primarily for mankind, however, the Investigative judgment is primarily for the angelic host. Let me tell you why:

According to **Revelation 12:4**, it was Satan who got 1/3 of the angelic host to rebel. Now, think about this: What is Satan known as? According to verse 10, Satan is called “[the accuser of the brethren...](#)” (And in case you didn't know, you and I are those brethren!)

Now, why is Satan called the accuser? The verse explains it by revealing that “[he accused them before our God day and night.](#)” So, if Satan is our accuser...what is he accusing of? He is accusing us of being guilty!

If Satan has to resort to accusing us before God, then this reveals that he believes God is going to save people whom he thinks should not be saved. In essence, he's telling God that His judgments are unfair.

Think about it. If every human was automatically lost, do you think Satan would still be the accuser of the brethren? At that point, there would be no reason to accuse anyone as they're already judged as guilty. In essence, by the mere fact of Satan's position as our accuser, he's bringing into question if God is fair.

So, God being the wise and loving Father He is, opens up the judgment so all the angelic host and unfallen worlds can see that His will is perfect and His judgments are righteous.

And now we can see why when Daniel saw the angels, he saw them involved in the judgment. According to **Daniel 7:10**, “[...thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.](#)”

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And in case you don't think angels are interested in the actives and interactions between God and man, notice what **1 Peter 1:12** says: “[Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; \*\*which things the angels desire to look into.\*\*](#)”

## 37. Why does God utilize books in His judgment?

**Revelation 20:12** says, “[And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the \*\*book of life\*\*: and the dead were judged out of those things which were written in \*\*the books\*\*, according to their works.](#)”

Because we as humans cannot be in God's presence as the angels are, God in his wisdom has created books of record so that we can also see that His judgment is fair and righteous.

We don't know how these books will look nor are we told how they will be manifested, but we can speculate that these books are supernatural and we will likely be able to cerebrally connect to them with our minds.

These books will likely be employed to assist the righteous in judging the world. **1 Corinthians 6:2** says, “[Do ye not know that the saints shall judge the world?](#)”

Understand that the righteous aren't deciding who will be saved and lost, but they will be able to look at God's judgments and see that they are perfect and fair.

And all though the Bible doesn't say this, I believe these books of record will be open for the ceaseless ages of eternity as a record of what life becomes if we go against God's will.

This may be why **Nahum 1:9** says “[affliction will never rise up again.](#)”

## 38. Is there an actual sanctuary in heaven?

There are many now who are suggesting that there's no sanctuary in heaven. One of the verses fueling this theory is taken from **Hebrews 9:24**, which says, “[For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.](#)” In essence, Christ isn't within a physical structure called the sanctuary— He's just in heaven itself.

If you believe that, I need you to read **Isaiah 6:1**, which says, “[In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled \*\*the temple.\*\*](#)”

Also, in **Revelation 7:15**, notice where the 24 elders serve God: “[Therefore are they before the throne of God, and serve him day and night \*\*in his temple\*\*: and he that sitteth on the throne shall dwell among them.](#)” Here, the temple is the same as the

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sanctuary. And here we can clearly see that there's a structure in heaven that God dwells within.

Also, have you read **Revelation 15:6** which says, "[And the seven angels came out of the temple](#)"?

The Bible is clear: There is a sanctuary in heaven. Not just heaven itself, but an actual structure that God dwells within.

## 39. Does the Heavenly Sanctuary have compartments?

Despite the account of God telling Moses, in Exodus 25:9 to make Him an earthly sanctuary after the pattern of the heavenly sanctuary, it is now being suggested by many, that the Heavenly Sanctuary is not set up as the earthly sanctuary. In essence, there's no Holy Place, or Most Holy Place. But is this really accurate?

Although there is no verse (that I've read) in the Bible that explicitly says the Heavenly Sanctuary has a Holy and Most Holy Place, a close look at Revelation 11 alludes to these two compartments in the True Tabernacle:

**Revelation 11:1** says, "[And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.](#)"

The first thing we need to ascertain is if this verse is referring to the earthly sanctuary or the Heavenly Sanctuary. By most accounts, Revelation was written in 95 AD, and this was long after the sanctuary was destroyed in 70 AD. Thus it wouldn't make sense for God to be addressing a sanctuary that had long been destroyed.

Evangelicals are also pushing the idea that Revelation was written sometime around 68 or 69 AD—a year or so before the destruction of Jerusalem. But even if that was the case, you must remember that after Christ died, the veil of the temple was torn nullifying the earthly sanctuary. So whether you believe Revelation was written in 95 AD or 68 AD, you must understand that this reference to the sanctuary is still referring to the Heavenly Sanctuary. And it is this Heavenly Sanctuary where we as believers should spiritually be located.

### The Holy Place

Now, notice John was told to measure the temple of God and the altar. You should understand that this is a reference to the Altar of Incense—the same altar that Christ

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met with his Father at His ascension. This reveals to us that we are looking at the first compartment of the Heavenly Sanctuary.

We also see in **Revelation 1:13**, that Christ stood “**in the midst of the seven candlesticks,**” and we see in **Revelation 4:5**, “**there were seven lamps of fire burning before the throne.**” Both are additional references to the first compartment or the Holy Place of the heavenly sanctuary. Thus, we should understand that in Revelation 11:1, John was clearly seeing the first compartment of the heavenly sanctuary.

## The Outer Court

Notice verse 2 says, “**But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles.**” This outer court refers to the earth. So thus far, we can confirm that John saw the first compartment of the heavenly sanctuary and he saw the true outer court which is the earth. But what about the Most Holy Place?

## The Most Holy Place

Notice what John sees in verse 16: **And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.** Now, ask yourself this question: Where do you think these 24 elders were? According to **Revelation 4:4**, they are “**round about the throne.**”

So you should be confident that in **Revelation 11:16**, we are looking into the heavenly sanctuary and we are seeing God’s throne, but if we are looking INTO the heavenly sanctuary, wouldn’t you expect the heavenly sanctuary to be fully opened? Now, notice verse. 19 says, “**And the temple of God was OPENED in heaven...**”

What we must understand is that in verse 16, John was seeing the throne, inside the temple of God, yet the sanctuary wasn’t fully opened! It wasn’t until the sanctuary was opened that John then saw the furniture of the Most Holy Place, and this is why once the temple was OPENED it was then that John saw “**... in his temple the ark of his testament...**”

Ladies and Gentlemen, we have the outer court in vs. 2, we have the holy place in vs. 1, and now we have the Most holy place in vs. 19. Yes, the heavenly sanctuary definitely has compartments.

## 40. Did any of the Bible writers understand the Investigative Judgment?

Absolutely not. But you have to understand why. In Daniel 8, the prophet sees the vision of the ram the goat, and the little horn. Then he is told in vision about the 2300-day prophecy. According to Daniel’s account he “**heard one saint speaking, and**

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another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” **Daniel 8:13-14**

Now, notice in verse 16, God tells Gabriel to, “**make this man to understand the vision.**” What vision? The vision of the Ram, Goat, and the Little Horn, right? Right! But notice that when Gabriel explains the vision, he doesn’t provide an explanation of the 2300 days.

We see Gabriel’s explanation of the Ram in verse 20. We see his description of the goat in verses 21-22. And we see his revelation of the Little Horn in verses 23-25. However, at no point in Gabriel’s explanation does he expound upon the meaning of the 2300 days or the Cleansing of the Sanctuary.

Why did Gabriel omit explaining that part of the vision? The answer is given in verse 26 when it says, “**And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.**” When it says to shut up the vision, God is telling Daniel that this part of the vision is sealed and won’t be revealed or understood until a later time. And if the vision was sealed for a later date, then that means God concealed the meaning of the 2300 days.

Well if it was sealed, then when was it unsealed? The answer is given in verse 17: “**Understand, O son of man: for at the TIME OF THE END shall be the vision.**” And when we read Daniel 11:40, we can see that the time of the end is after the fall of the Papacy.

Now, it should be clear to you why none of the Bible writers would’ve understood the Investigative Judgment. It’s because the vision was sealed until the time of the end. Therefore, any interpretation of the 2300-day prophecy that was established prior to the time of the end, would be an erroneous interpretation.

## **41. Doesn’t the Bible teach that the Cleansing of the Sanctuary occurred immediately upon Christ’s ascension?**

Another theory that’s floating out there is the idea that Christ cleansed the heavenly sanctuary immediately upon entering the heavenly sanctuary. While I agree that this is a logical position, this goes against the Biblical account of the earthly sanctuary.

On the typical Day of Atonement, after the sanctuary was cleansed, the High Priest would come out of the sanctuary. Notice what the Bible says in **Leviticus 16:17**: “**And**

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there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out...”

Once the High Priest killed the Sin Offering (beginning in vs. 15), we then understand that he didn't come out until the atonement was made. The coming out of the sanctuary here most assuredly represents the Second Coming of Christ unto this earth from the heavenly sanctuary.

Thus, had the cleansing already occurred in the 1st century, then Christ our High Priest would've left the sanctuary and come to this earth in the 1st century. And since He's not here yet, we come to the conclusion that He's still cleansing the sanctuary.

And for those who suggest the Cleansing of the Sanctuary is still ongoing but BEGAN at Christ's ascension, you must remember that **Daniel 8:17** tells us that “**at the time of the end shall be the vision**” of the 2300 days, which was obviously centuries past the crucifixion and resurrection of Christ.

## 42. How do you attach the 2300 days with the 70-week prophecy as its starting point?

Remember, when Daniel received the vision, he was told that the part of the vision pertaining to the 2300 days was shut up or sealed. And according to vs 17, it would remain sealed until the time of the end.

Now, you must understand that even though Daniel was told the vision was sealed, he was still curious about what it all meant. It is evident that he was thinking about it because, at the end of Daniel 8, he said, “**I was astonished at the vision, but none understood it.**”

When it says “astonished” it means desolate. In essence, Daniel was distraught. He was distraught about the only part of the vision that was sealed, which was the 2300 days; and that's the part Daniel was concerned about.

Years later, Gabriel comes back and tells Daniel “**At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.**”

**Daniel 9:23** What vision? Daniel tells us in 21. He says, “**Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning.**”

No doubt the *vision at the beginning* is a reference to the previous vision in chapter 8, which Daniel was still likely curious about. Now, notice what the angel tells Daniel in verse 22: “**And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.**” Understanding of what? He wasn't



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distraught about the Persians, the Greeks, or even the Little Horn...he was distraught about the 2300 days and the Cleansing of the Sanctuary.

But notice what the angel says next: “**At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.**” **Daniel 9:23**

Unless there was another vision that occurred between the last vision, and that vision puzzled Daniel, the only vision that Daniel could be considering is the vision of the 2300 days!

So, it is clear the angel is alluding to the 2300 days. But notice the answer he gives to Daniel in verse 24: “**Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**”

Here, we should remember the vision of the 2300 days is sealed until the time of the end. Thus we know Gabriel can't explain the Cleansing of the Heavenly Sanctuary, however, he has been commissioned to give Daniel *skill and understanding*. And in order to do so, he tells Daniel that “**Seventy Weeks are determined upon his people.**” And here's how we know this is still in relation to the 2300 days and also is how we connect the 70 weeks to the 2300 days:

The word *determined* in the original language means to *cut off*. Now, what the text should say is that 70 weeks are cut off for your people. In other words, Gabriel is telling Daniel that God has CUT OFF 70 weeks from the 2300 days!

Thus we now should understand that the 70 weeks are simply a division or a portion of the 2300 days. Therefore, we conclude that 2300 days began at the same time as the 70 weeks.

## **43. What is the Close of Probation in relation to the Investigative Judgment?**

The word probation is not in the Bible; however, in the general sense of the word, it relates to a period of time an individual is given to perform a certain task. Once probation closes, the individual has no more time to perform the required task.

We see a clear example of probation in the 70-weeks prophecy. The Jews were allotted a specific time to become the people that God called them to be. Thus at the end of the 70<sup>th</sup> week, probation had closed on the Jewish nation.

When we talk about probation in reference to the Investigative Judgment, this is the

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time God has allotted to the world before he closes the judgment, and the door of salvation closes forever.

According to John the Revelator, not long before Christ comes through the clouds He will say, “[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.](#)” **Revelation 22:11**

## **44. What happens if we die before probation closes at the end of the Investigative Judgment?**

Remember, at the end of the Investigative Judgment, God will say “[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](#)”

**Revelation 22:11.** If the dead could still repent and live a godly life after dying, then a case can be made for probation to continue for everyone until the end of the Judgment. However, because “[The dead praise not the LORD, neither any that go down into silence](#)” (**Psalms 115:17**), we understand that once an individual dies, their probation automatically is closed.

## **45. Who does the Investigative Judgment begin with?**

**1 Peter 4:17** says, “[For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?](#)”

Judgment begins with God’s people. Thus, we should understand that the Investigative Judgment that begins in heaven begins with those whose sins have entered the heavenly sanctuary through the sacrifice of Christ.

## **46. When God comes across an individual’s name in the Investigative Judgment, does their probation close at that moment?**

The Bible is not specific on how God reviews each individual; however, it is logical to assume that, at some point, every individual person will come across the Judgment. This may prompt us to believe that after an individual’s name comes across the Judgment, their probation closes and their destiny is locked in. However, according to Revelation 22:11, when God closes probation for this world, it will be for everyone at the same time.

## **47. What happens if a born-again Christian has a moment of weakness at the instant their name comes across the Investigative Judgment?**

It has been suggested by some that if a born-again Christian has a moment of weakness at the time their name comes across the Judgment, he or she would be lost

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regardless of their long-standing history of faith and good works. In order to address this question, I believe the typical Day of Atonement may be able to provide us with some context. **Leviticus 23:27-29** says, “Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that SAME DAY, he shall be cut off from among his people.” So the text says that whatsoever soul is not afflicted in that SAME DAY, he shall be cut off.

Reading this text, it appears that those who were cut off weren't cut off because of a particular moment. In other words, the Priest didn't stop mid-service to cut off an individual because at that moment they weren't afflicting their souls. It would appear that God looked at the heart of the individual over the duration of the service. And if God deemed he was not afflicting his soul or not resting as commanded, he would be cut off.

In like manner, we are currently living in the Antitypical Day of Atonement. And those of us who are found to reject the blood of Jesus and remain in sin will also be cut off. However, this cutting-off doesn't take place because of a particular moment, but rather God, knowing the past present, and future, looks at our hearts over the course of our lives. Thus, even if we sin at the moment our name comes across the Judgment, the Father still renders, what **Romans 2:5** calls the “righteous judgment of God.” What is His righteous judgment? According to verses 6-8, God “will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.”

## **48. If my sins are transferred to the Heavenly Sanctuary, am I actually forgiven?**

In the daily service of the sanctuary, the procedure for the sin offering saw the guilty “lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD” **Leviticus 4:24**. This was what was done for the sin offering. It was after this ceremony that concerning his sin, “it shall be forgiven him.” (Verse 26). However, it wasn't until the Day of Atonement that the Bible says, “For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.” Thus, during the course of the year, the sinner was forgiven for his sins, but it wasn't until the Yom Kippur that he was cleansed from his sins, and the Sanctuary justified.

In the Antitypical, the same conditions exist. According to **Acts 2:38**, we are to

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“Repent, and be baptized every one of you in the name of Jesus Christ for the **REMISSION OF SINS.**” This means that if we repent today, our sins are forgiven today. However, even though WE are forgiven through the blood of Jesus, we should understand that those sins must also be blotted out in the heavenly sanctuary. This is why Peter told us to “**Repent ye therefore, and be converted, that your SINS MAY BE BLOTTED OUT, when the times of refreshing shall come from the presence of the Lord.**” Acts 3:19

According to God’s Word, our sins have been forgiven. They have been taken by Christ to the Heavenly Sanctuary thus assuring our salvation. However, we must also understand that those sins will not be blotted out until the Times of Refreshing. Therefore, we should understand that our sins are forgiven but not blotted out until Christ completes the Judgment, which precedes the Second Coming.

## 49. What Judgment is occurring in Daniel 7:10?

Daniel 7:10 says, “**A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.**”

When we analyze this text, we can clearly see a correlation to the White Throne Judgment at the end of the world. According to Revelation 20:12, John “**saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.**” In this manner, it should be clear that when Daniel saw the books being opened, he was seeing the execution of the Judgment at the white throne.

## 50. What event is Daniel 7:13 referring to when it talks about the Son of Man coming to the Ancient of Days?

Daniel 7:13 says, “**I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**”

Many have wondered what’s occurring when Christ is seen coming to His Father here in Daniel 7. Although we could speculate, I think it’s best to understand that the dreams and visions in the Book of Daniel often follow a pattern. In this pattern, the vision is described first, and then after the vision is described we are given the interpretation of that vision. If you notice, in Daniel 2, 4, 5, 7, and 8 we are first given a description of a vision/dream, then we are given its interpretation.

Understanding this concept of *vision first* and *interpretation second*, we should be able

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to see that whenever the Book of Daniel gives us an interpretation of a vision, that interpretation will not deviate from the initial vision. In other words, if we are told there was an image made of metals, we should expect that the interpretation will be about the image and its metals. We should not expect the interpretation to refer to events not revealed in the vision or dream. While this may seem like common sense, what you are about to see is that this “common sense” is crucial to understanding Daniel 7:13.

In Daniel 7, the vision is described in verses 2-14, and the interpretation of the vision is revealed from verse 15 all the way to verse 27. Let’s now look at two components in this vision—the Little Horn, and the Judgment.

**The Little Horn:** *I considered the horns, and, behold, there came up among them another little horn* (vs. 8).

**The Judgment:** *Ancient of days did sit...the judgment was set, and the books were opened* (vs. 9-10).

Notice, that the Judgment is mentioned after the Little Horn is revealed. Soon you will see that when Daniel 7 gives us the interpretation for this vision, it will follow this same format and will only refer to the Judgment *after* the Little Horn is mentioned. Let’s prove this theory:

**The Little Horn:** *I beheld, and the same horn made war with the saints, and prevailed against them* (vs. 21).

**The Judgment:** *Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom* (vs. 22).

**The Little Horn:** *And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.* (vs. 25)

**The Judgment:** *But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.* (vs. 26)

We should now be able to see that the Little Horn always precedes the Judgment in Daniel 7. The reason why this is important is because prior to the scene where the Son of Man is brought to the Ancient of Days, the text says, “*I beheld then because of the voice of the great words which the HORN spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame*” (vs. 11). Thus, even though verses 13-14 don’t mention the Judgment, because we understand Daniel 7 always refers to the Judgment after discussing the Little Horn, we should see that when Christ came to the Ancient of Days, this scene had to be part of the Judgment.

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## 51. When Christ came to the Father in Daniel 7:13, was this a vision of the White Throne Judgment or the Investigative Judgment?

We recall that Daniel 7 does refer to the White Throne Judgment, however, we also should remember that the Judgment has two phases—The Investigation in the Heavenly Sanctuary, and the Execution at the White Throne on earth. What we should also see is that both phases of the Judgment are presented in Daniel 7, but the prophet doesn't distinguish between the two.

The first phase is seen in **Daniel 7:9** when it says, “**I beheld till the thrones were cast down, and the Ancient of days did sit...**” The second phase is seen in **Daniel 7:10** where it says, “**A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.**”

Just like Daniel 9-10 displays both phases of the Judgment, we should also understand that Daniel 7:13-14 also displays both phases of the Judgment. The first phase is seen in vs. 13 when it says, “**I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him;**” However, the second phase is when the prophet “**beheld even till the beast was slain, and his body destroyed, and given to the burning flame**” (vs. 11).

Understanding that at the White Throne Judgment, Christ is not brought TO His Father but comes WITH His Father, we should recognize that the only time Christ came to His Father regarding Judgment was when the Heavenly Sanctuary was to be purified. It is at this culmination of the 2300-day prophecy that we see “**thrones were cast down and the Ancient of days did sit.**” Thus, in the fall of 1844 is when we see that the “**Ancient of days came,**” and we also see “**the Son of man came.**” Where did they come from and where did they go to? From the Holy Place to the Most Holy Place. This *coming* is also noted in **Malachi 3:1** – “**Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly COME TO HIS TEMPLE, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.**”

Thus we should understand that even though there could be hundreds of years from the beginning of the Judgment in 1844 until its culmination at the White Throne, the vision appears to blend both phases together. It is in this manner that we should see that the coming of Christ to His Father represents the opening phase of the Judgment but quickly skips to the culmination of the Judgment when the saints possess the Kingdom.

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## **52. When Christ came to the Father in Daniel 7:13, isn't this when Christ ascended after His resurrection?**

Daniel 7:13 says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

When Christ ascended after His resurrection, we know that He went directly to His Father. Thus, when Daniel 7:13 refers to Christ coming to His Father, it is logical to correlate this event to the ascension of Christ.

Although it's logical to assume this is a picture of what occurred after Jesus ascended to His Father, it's unlikely that this coming of Christ refers to His ascension. The reason why it is unlikely is due to the fact that the interpretation part of the chapter never refers to His ascension. Remember, the interpretation will not veer away from the vision. If the interpretation doesn't refer to the ascension of Christ, then it's unlikely that the vision is referring to the ascension of Christ.

The interpretation given in Daniel 7 focuses on the results of the judgment and thus we determine that the vision is doing the same thing.