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THE DEVELOPMENT OF THE DOCTRINE OF THE SANCTUARY  
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DF 197  
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The Advent movement prior to 1844 was primarily concerned with the Second Advent of Christ and the timing of that event, rather than to what might have been considered any contributing aspects, such as the sanctuary. William Miller himself thought of the earth or the Church on the earth as the sanctuary of Daniel 8:14, and most Adventists followed his lead. In 1844 the particular day and month in which the Jewish priest cleansed the Jewish sanctuary was grasped as a type of the time Christ would cleanse the sanctuary of the new covenant, but still most people held that the earth was that tabernacle.

Following the disappointment of October 22, 1844, the chief leaders of the Millerite movement repudiated their time reckoning, saying that God had not been leading them in their experience. In contrast a small group of Adventists saw in a heavenly sanctuary both the antitype of the Jewish institution, and the cause for their disappointment, for they understood that Christ was just beginning His work in the second apartment there, rather than finishing His work and coming to earth to bless His people on the tenth day of the seventh month. This new understanding both reaffirmed their faith in the movings of God in their 1844 experience and saved their confidence in a literal return of Christ when His new work was complete.

In taking this stand, they were rejected by the larger group of Adventists, but went on through repeated Bible conferences, tracts and articles to develop in the sanctuary subject a doctrine that gave cohesiveness and direction to a whole new system of truth. This new system found a harmony in the sanctuary, the Ten Commandments, the Advent hope, etc. The sanctuary doctrine also helped them to a theology of the Plan of Salvation.

Conclusion. The sanctuary doctrine was the principal point that separated the pioneers of the Seventh-day Adventist movement from the remainder of the Millerite Adventists, who broke up into disillusionment of Antichristism. It gave a firm basis for maintaining the Advent hope, and at the same time gave an identity to those who held that the heavenly sanctuary played a part in man's salvation. It provided a cornerstone around which could be added other points of faith, as the Sabbath, conditional immortality, etc. Not only was it the point that initiated the separation from other Adventists--it became the foundation of faith and existence for the new church.

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