

The Daily and Yearly in Salvation  
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*Alternate Titles:*

"Ha-Tamiyd" Meets "Ha-Yom"

התמיד >> היום

The Daily Meets the Day

The Continual Meets the Day

The Continuity of Two Principles in the Great Controversy Meets the Discontinuity of  
the Day Restoring the Peace of the One Eternal Principle

*Basic Concepts in Summary:*

From eternity past to eternity future the principle of selfless, self-giving love has been the law of life for the universe. It flows from the heart of the unselfish Ones who created and support all things, expressed between Themselves and between Them and all else. The best time concept to describe this dynamic is that of continual or continuity.

At some point in time the opposite principle of selfishness originated in the heart of the highest created being, leading him to desire to go even higher and imputing the same self-centered self-exaltation to the Most High. Since that fateful time, this contrary principle has also manifested a strange and diabolical continuity as well, locked in mortal combat with the eternal principle.

In a sense the new continuity interrupted the eternal continuity, as the continual flow of the circuit of beneficence was broken. The principle of receiving only to give had been violated by receiving *and even taking* to keep. Self interposed itself into, and broke, the harmonious communion between the givers and those infected now with taking. Was this the end of the continuity of giving? Looking back we can say unequivocally, "No!"--for giving found new ways to give, ways now couched in the context of taking. Suffering came into existence.

In the sanctuary system given in seed form to the first humans when they embraced selfishness, and expanded in the time of Moses, is seen the interface between these two continual principles, in ceremonies that pictured how the unselfish Ones would continue giving, in fact, must continually give in new ways now to meet the constant needs created by selfishness. Embedded in that symbolism is the amazing prophecy that the continuity of this conflict is not eternal, that selfishness is temporary, that its apparently continual nature is limited, and eventually a series of discontinuities would occur that would bring it to an end.

For in the ceremonies, the continual, *daily* cycles of events were interwoven with a *yearly* cycle that symbolized events that were not continual, but would happen once. And one of these events pointed each year to the end of selfishness. Of all the yearly events, one alone had "the Day" as part of its name--the Day of Atonement. What it prefigured was also called "the day of Yahweh" (often translated "the day of the Lord"). Eventually it came to be known as simply "the Day."

The lesson is simple--as our alternate titles above indicate. *The daily would meet the Day. The continuity of the two principles in the great controversy would meet the final discontinuity of the Day, removing selfishness and restoring unselfishness to its eternal reign of peace.*

This study explores some time concepts in Scripture and in Ellen White that address these realities, in which we are currently immersed--*for the Day has begun!*

These time concepts are but dimensions of the activities of the One to whom all the symbols used in the sanctuary pointed--the Lord of time and space, who humbled Himself to meet our needs as creatures of time and space, continuing Himself, even in Himself and as Himself, the Reality of what we will call the Heavenly (or Eternal) daily, in the face of the demands of the contrary principle which we will call the Temporary daily. Eventually in time He would actually join us in a new way, beginning the series of one-time events (yearly feast fulfillments) to remove the Temporary. As we trace evidences of the meaning of the time elements, let us keep our eyes focused on the Reality behind the symbols, who is working continually on behalf of all His creatures, toward a final resolution in the long conflict between the principle of His heart and the contrary one.

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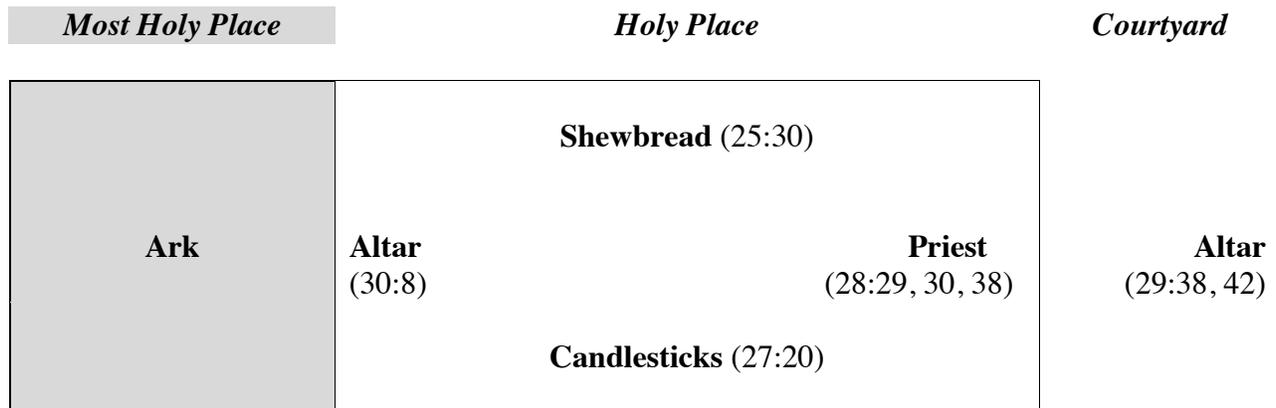
External Sources of Interest

Note: As a policy, abbreviations of Bible books have been avoided, and edited to complete titles in quotes, for the benefit of text-to-speech purposes.

Exodus

The Hebrew word *tamiyd* ("daily" or "continual"; sometimes transliterated *tamiyd*; תָּמִיד; Strong's #08548) first occurs in Exodus, eight times total. All uses are in relation to the courtyard and holy place of the sanctuary, as noted in the diagram below.

*Sanctuary Daily from Exodus--All Uses of Tamiyd--Outside the Most Holy Place*



All the uses of *tamiyd* in Leviticus and Numbers are likewise connected to the above locations, save Numbers 9:16 which describes the continual covering of the entire sanctuary by cloud in the day and by fire in the night. Note that the Most Holy Place did not have the term used with it.

This Hebrew term *tamiyd*:

(1) is rooted in the sanctuary (Its first use is Exodus 25:30, as noted, dealing with the bread on the table in the sanctuary. Could this first example be the symbol of the Reality Jesus spoke of in the Lord's prayer in Matthew 6:11, something that we need daily? Who, after all, is the Bread of life? John 6:33, 35, 48, 51);

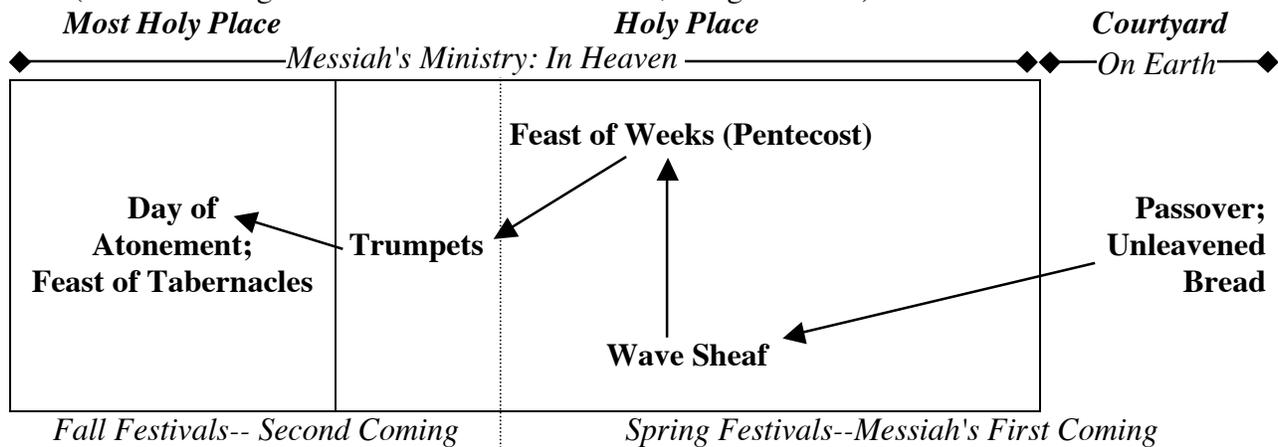
(2) has uses that tie it to the continual great controversy (e.g., Psalms 51:3; 74:23; Isaiah 65:3);

(3) enters the prophetic picture clearly in Daniel (8:11-13; 11:31; 12:11).

*The Yearly Festivals in All Locations*

However, we should not assume that the yearly pertained only to the Most Holy Place. The yearly is actually woven throughout the daily, distinct from it in that the yearly depicts events that happen once, events that are on a path to the Most Holy Place in which was depicted the end of the Temporary daily. Consider the annual feasts arranged on our sanctuary outline, not necessarily where the ceremonies on those days were conducted, but where the fulfillment of those types is best seen, especially in light of New Testament history through Pentecost and the book of Revelation through Day of Atonement and Feast of Tabernacles (see section on Revelation).

(Start on the right: movement is from the East, or right to left!)



The brief evidences for locating the yearly feast days at the positions above are the following:

*East-West axis from Courtyard through Holy Place to Most Holy:*

Passover: The sacrifice (1 Corinthians 5:7) of Jesus as the Passover Lamb on Passover

(Matthew 26:2) connects to the altar of burnt offering in the courtyard, the location that symbolized Jesus ministry on earth.

Unleavened Bread: Jesus as the unleavened (sinless) bread of life (John 6:33) was broken for us in His sacrifice (Matthew 26:17, 26; 1 Corinthians 11:23, 24).

Feast of Trumpets: The angels with the seven trumpets are pictured (Revelation 8-11) in the setting of the altar of incense (8:3; 9:13) which is before the ark of the covenant (Exodus 40:5) but in the Holy Place (Leviticus 16:12).

Day of Atonement: The judgment scenes in Revelation are clustered mostly in chapters 12-22, after the temple is seen opened to the location of the ark of the covenant (11:19; 15:5) which is in the Most Holy Place.

Feast of Tabernacles: The temporary booths of pilgrimage (Leviticus 23:34, 42, 43; compare Hebrews 11:8, 9) are finally replace with an eternal dwelling where God tabernacles with us (Hebrews 11:10, 14, 16; Revelation 21:3; 22:3-5), and the fires of death (courtyard) and intercession (Holy Place) are replaced by the fire of His presence (Hebrews 11:27-29).

*South-North axis in the Holy Place:*

Wave Sheaf: The resurrected Christ as the firstfruits of those that sleep (1 Corinthians 15:20-23) apparently carried with His victory of death many resurrected saints (Matthew 27:52, 53), with all of them together as a sheaf of firstfruits to present to the Father (John 20:17);

these overcomers can be seen connected with the Candlesticks which are a representation of God's people, overcomers as those detailed in the Seven Churches / Candlesticks.

The Feast of Weeks: This was the Spring harvest, the last of the Spring festivals, in a sense the fruit of the events of all the other of the Spring festivals. These all were connected with Jesus' first coming. This completion was evidenced in the fulfillment of this feast with Jesus' exaltation and instillation as Priest-King after the order of Melchisedek, to His throne on the sides of the north. (This is detailed further in the section on Revelation.) The core point of Peter's sermon on Pentecost in Acts 2, described this event (Acts 2:33). And the harvest gathered that day was the ripe crop of the seeds sown the previous 3.5 years. It was then the dedication of the heavenly sanctuary was completed, as Hebrews mentions (Hebrews 10:20 "consecrated"; see 9:18 for the same verb in the type, "dedicated").

There is evidence from the Old Testament that the East-West axis was indeed different from the South-North, when we examine the two phrases "most holy" and "once a year" or "every year." The items on this East-West axis appear to be designated "most holy." In examining the various forms of "holy of holies" in the LXX (which the KJV renders "most holy"), the following are noted as examples:

Altar of burnt offering: Exodus 40:10

Altar of incense: Exodus 30:10

Most Holy Place: Exodus 26:34

All three: 1 Chronicles 6:49

The phrase "once a year" or "every year" that is used uniquely in Hebrews 9:7 occurs only twice in the LXX:

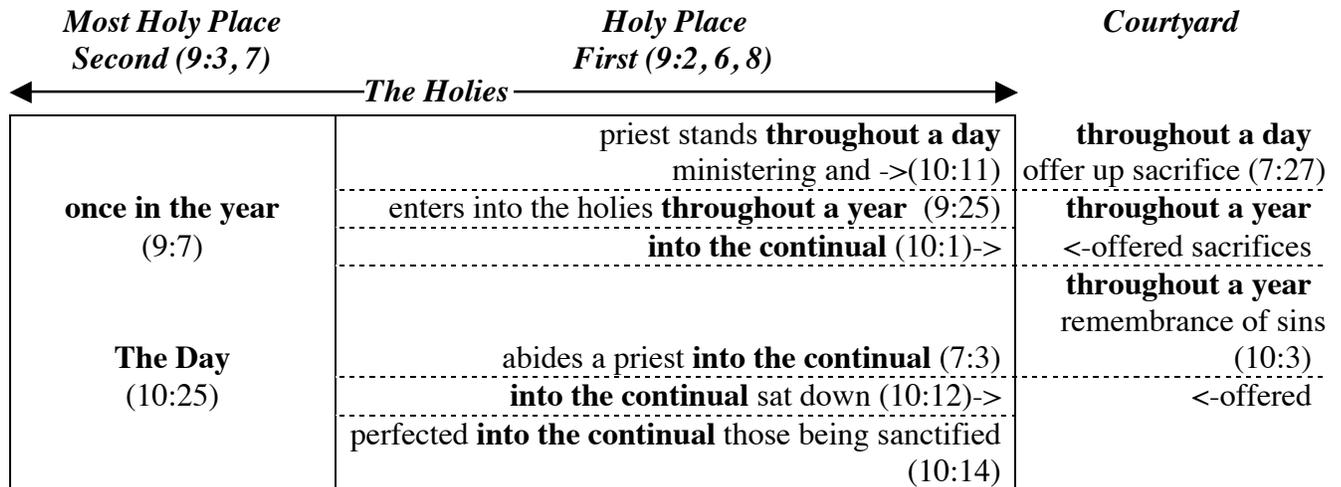
Altar of incense: Exodus 30:10 (as above)

Most Holy Place: Leviticus 16:34

Perhaps this is why Paul listed the "golden censer" / "golden altar of incense" in Hebrews 9:4 "after the second veil" (verse 3).

Hebrews

Summary Diagram of Daily (Day, Year, Continual) and Yearly (Year, Day)



"Daily"

All three occurrences of the Greek noun "day" (*hemera*, ημερα) in Hebrews in the form translated "daily" are given in the table below. The adverb is formed by adding the preposition *kata* (κατα) to the noun for day, thus *kath hemeran* (καθ ημεραν). The definite article is not present with "day." An important question to consider is whether this "daily" is "once a day" or "throughout a day" as in "continually." It appears that 7:27 and 10:11 give evidence for the latter, especially when tied to the same grammatical form in Luke 9:23, "take up his cross daily." (All references are from Hebrews unless otherwise noted.)

<i>Text</i>	<i>Note</i>
3:13 But exhort one another <b>daily</b> , while it is called To day; lest any of you be hardened through the deceitfulness of sin.	This is before the details of the sanctuary service are developed in the epistle, though Jesus as High Priest has already been introduced (2:17), with the time principle (3:6).
This use of "daily" should be seen clearly as "throughout a day." Two connections should be made. (1) The uses of the word translated "to day" throughout the New Testament speak of not a point in time within the current day, but refer to ongoing processes with a time reference to the current day. (2) The next use of the verb "exhort" occurs in 10:25, which describes the importance of the process of doing this (the participle form indicates continuous action), in light of "the day approaching" which refers to the yearly Day of Atonement that was still future. (See note at the end of this section.)	
7:27 Who needeth not <b>daily</b> , as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.	The offering up of sacrifices was done daily, and not just once a day. But notice there is a contrast here between the symbolic and the real.
What was done continually in the symbolic was in the real done "once, when He offered up Himself." This "once" dimension was clearly shown in the "once" occurrence of the Passover. It	

was not daily, but "once" in the year. This "once" is a repeated theme in Hebrews as the following verses show, and the punctiliar (point in contrast to process) nature of the events thus described are best seen, not by the daily/continual activities of the sanctuary, but by the "once" a year activities. (The two words translated "once" are the root word and a derivative of it.)

- (1) Messiah offered up Himself *once* (also 9:26, 28; 10:10)--real Passover (1 Corinthians 5:7);
- (2) Messiah entered the holy places *once* by His own blood (9:12)--real Wave Sheaf and Feast of Weeks or Pentecost (1 Corinthians 15:20, 23), at the dedication (referred to explicitly in 10:20; the word "goats" here is used for the dedication goats in the symbolic services, but never the Day of Atonement goats; see also Acts 2:33 reference to this "once" event);
- (3) *Once* a year the High Priest entered the second portion of the sanctuary (9:7)--symbolic Day of Atonement.

But did the continual nature of the daily sacrifices that were offered up reflect nothing that was continual in the Reality to which the symbols pointed? We will see the answer to that.

10:11 And every priest standeth <b>daily</b> ministering and offering oftentimes the same sacrifices, which can never take away sins:	This use is most clearly the idea of "continual" as it modifies either the verb "standeth" which appears to be in the imperfect tense which "generally represents continual or repeated action" (Thayer), or the present participles "ministering" and "offering," indicating also continuous action.
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[This Greek usage of *kath hemeran* does not appear to be used in the LXX where the word "daily" occurs, which has rather *dia pantos* (διὰ παντός) which translates literally "through all," and occurs four times also in the New Testament (Matthew 18:10; Acts 2:25; 2Thessalonians 3:16; Hebrews 2:15).]

Once in Hebrews the word "day" is used with the definite article, in 10:25, which well can be seen as a reference to "the Day" of Atonement in its future form, fulfilling in actuality the "yearly" types that we explore next. (See External Sources at the end.)

"Year"

All four occurrences of "year" (*eniautos, ενιαυτος*) in Hebrews are given in this table:

<i>Text</i>	<i>Note</i>
9:7 But into the second <i>went</i> the high priest alone <b>every year</b> , not without blood, which he offered for himself, and <i>for</i> the errors of the people:	The phrase here "every year" comes from <i>apax tou eniautou</i> (ἀπαξ του ενιαυτου) which means literally "once in/of the year" (the definite article "the" is present).
This is the only true use of "yearly" in a punctiliar sense in the epistle, because the adjective "second" as applied to location occurs only in 9:3 ("second veil") and here, where the same location is tied to frequency, clearly saying the high priest went into the holy of holies, as we would say in English, "once a year." (The term "holy of holies," sometimes translated "most holy," is <i>hagia hagion, αγια αγιον</i> , and only occurs in 9:3 in Hebrews. See comments under 9:25 regarding <i>hagia</i> .)	
9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place <b>every year</b> with blood of others;	The phrase "every year" here comes from <i>kat eniauton</i> (κατ ενιαυτον) which is better translated "throughout a year."

This uses the same preposition as with "day" above, with no definite article, that we saw indicated "throughout a day." The sanctuary location in this verse is non-specific as to "first" and "second" parts of "the holies" (*ta hagia*, τὰ ἁγία). The word "first" is mentioned explicitly only in 9:2, 6, 8 (as "second" is in 9:3, 7 as noted above). Thus this is *not* referring to "once a year" but "throughout a year," best seen by considering the word of location that the high priest "enters into." The phrase "the holy place" here is a mistranslation of "the holies" (*ta hagia*, τὰ ἁγία) which is also found in plural form, and frequently mistranslated, in 9:8 (*ton hagion*, τῶν ἁγίων, KJV "the holiest of all"), 12 (*ta hagia*, τὰ ἁγία, KJV "the holy place"), 24 (*hagia*, ἁγία, KJV "the holy places"); 10:19 (*ton hagion*, τῶν ἁγίων, KJV "the holiest"); 13:11 (*ta hagia*, τὰ ἁγία, KJV "the sanctuary"). So this here in 9:25 should read "enters into the holies throughout a year with blood of others." Notice how the grammatical use of *eniautos* (ἐνιαυτος), here and in the following two verses considered below, differs from 9:7 above.

<p>10:1 For the law having a shadow of good things to come, <i>and</i> not the very image of the things, can never with those sacrifices which they offered <b>year by year</b> continually make the comers thereunto perfect.</p>	<p>Again the phrase "year by year" is from <i>kat eniauton</i> (κατ ἐνιαυτον), and is better translated "throughout a year," as the sacrifices were "offered ... continually" over the span of a year.</p>
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The focus here is not on place but on sacrifices, the source of the "blood" in 9:25 above. So it should read "those sacrifices which they offered throughout a year." The unanswered question is whether the sacrifices connected to the times described by "year" are those of the yearly cycle (the festivals) rather than the "daily" cycles. The words in the original translated by the single word "continually" are addressed in the next section.

<p>10:3 But in those <i>sacrifices there is</i> a remembrance again <i>made</i> of sins <b>every year</b>.</p>	<p>Like 9:25, the phrase "every year" is again from <i>kat eniauton</i> (κατ ἐνιαυτον) and is better rendered "throughout a year."</p>
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The focus is again sacrifices, which is the supplied word that the repeated demonstrative pronoun "those" connects with noun "sacrifices" in 10:1 (the pronoun in both places being the same, even in case, number, and gender, to agree with case, number, and gender of that noun). Thus the subject of sacrifices and the time element of "every year" as "throughout a year" are a repeat of 10:1.

### "Continual"

All of the above "daily" and "yearly" texts, other than the exception noted (9:7, which has the qualifier word "once"), speak of the idea of continuity, from the perspective of day and of year; in other words, the idea of "continually through a day" and "continually through a year." This continuity is best seen by the phrase translated in 10:1, "continually," *eis to dianekes* (εἰς τὸ διηνεκες). This is a prepositional phrase with an adjective (*dianekes*, διηνεκης, "continuous") as the object of the preposition (*eis*, εἰς, "into, unto, for"), and the definite article (*to*, τὸ, "the") attached to the adjective. The definition of the adjective can also be adverbial as "continuously." It could be translated "**into/for the continual/continuity**." One literal translation renders it "for the continuance" (see below).

This phrase thus appears to have distinct parallels with the Hebrew term *tamiyd* which likewise can be used as an adjective or an adverb, and occurs in Daniel with the definite article.

Consider in the following table all occurrences of this prepositional phrase in the New Testament, both the KJV and the ED. These phrases are the only places the adjective *dianekes* occurs, all significantly in Hebrews (and noted on the summary diagram at the beginning of this section on Hebrews).

<i>KJV</i>	<i>ED (1864 Emphatic Diaglott by Benjamin Wilson, a literal, word-for-word translation)</i>	<i>Notes</i>
7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest <b>continually</b> .	... remains a priest for the continuance.	Melchisedec, "like unto the Son of God," is stated to remain a priest " <b>into the continual</b> ." This "better" priest (7:7), pointing to the priest that Messiah was prophesied to be (5:5, 6), introduces us to the use of this phrase.
10:1 For the law having a shadow of good things to come, <i>and</i> not the very image of the things, can never with those sacrifices which they offered year by year <b>continually</b> make the comers thereunto perfect.	... by the same sacrifices which they offer for the continuance	The symbolic system, in type showing what Messiah does, offered sacrifices "throughout a year <b>into the continual</b> ." But the symbolic was only a shadow, and could not "make perfect" those who embraced the ceremonies. Only the Reality to which the symbols pointed could do that, which those with spiritual eyesight saw as they offered in faith the sacrifices (see 11:4). Thus these sacrifices were designed by God to be offered "in faith" that would guide the sinner " <b>into the continual</b> " activity of Messiah that the entire system was a window into.
10:12 But this man, after he had offered one sacrifice for sins <b>for ever</b> , sat down on the right hand of God;	He but one on behalf of sins having offered a sacrifice, for the continuance sat down at right of the God	Here is the Reality--"this man"--the "He" referring back to "Jesus Christ" (vs. 10)--who "for sins"--"the sins of many" (9:28), even the "sin of the world" (John 1:29)--"offered one sacrifice"--"the offering of the body" (vs. 10)--then sat down on God's right hand.
The prepositional phrase " <b>into the continual</b> " occurs between two points in time, the punctiliar participle "having offered"--the event of Calvary--, and the punctiliar action "sat down"--when Jesus Christ was exalted at His ascension (Acts 2:33, 34). Which punctiliar action does this prepositional phrase that describes continuity modify? The KJV comma places it with the first, while the ED comma connects it with the second. Perhaps both of these events, the offering of		

His body, and the sitting at the right hand, simply expressed something that is *unceasingly* important and applicable, something that He has *with continuity* been carrying out. The **continual process of giving** that culminated in the "sacrifice" "of Himself" (9:26; same noun) for others, was exalted in Him to the throne room of the universe (see Revelation 5:6), there to continue in an effective, continual flow of life-giving selflessness in His ongoing "ministering and offering" (vs. 10) exactly what the universe invaded with selfishness needs. (See below under " The Continuity in Manuscript 50, 1900" for more on this dynamic.)

10:14 For by one offering he hath perfected <b>for ever</b> them that are sanctified.	By one for offering he has perfected for the continuance those being sanctified.	The "one sacrifice" of verse 12 is here the "one offering." Verse 12 has the verb form of "offering" to describe how the sacrifice of Himself was given.
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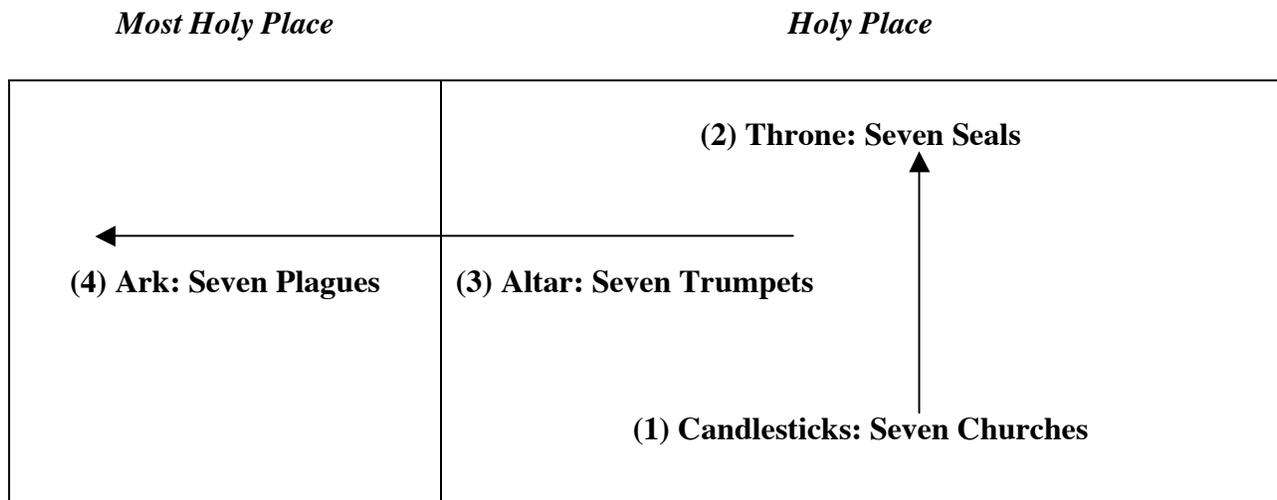
Recall that the voluntary nature of the sacrifice proved that His life was *given* not *taken*. This is a vitally important distinction (John 10:18). Verse 12 connects "**into the continual**" with the punctiliar verb form "having offered." But here the verb is "has perfected"--another punctiliar verb whose tense means "having been completed in the past, once and for all, not needing to be repeated" (Thayer). But what is the action described? And how could it be that punctiliar? Something was finished, but something continues. His offering of Himself, by which He Himself was "made perfect" (same verb, in punctiliar forms, 2:10; 5:9; 7:28), accomplished something the law and its symbols could not do (same verb, also punctiliar forms, 7:19; 9:9; 10:1)--"make perfect" the ones involved in the symbols, "him that did the service" (9:19) and "the comers thereunto" (10:1). So what *was* accomplished in Himself, and what the law *could not* accomplish, was the *giving of Himself*--He "perfected **into the continual**." It does not say perfected *in* the continual, but *into (for)* the continual. Considering who Messiah is ("Apostle and High Priest," 3:1; "a Son over His own house," 3:6; even "the last Adam," 1 Corinthians 15:45, and "the head of all principality and power," Colossians 2:10), then all must be included in what He completed. The universal nature of this act is alluded to in 10:10 and explicitly stated in 2 Corinthians 5:14. Can anyone reject it? The voluntary nature of His *giving* the offering in its fullness mandates the voluntary nature of anyone *receiving* it in its fullness. And this is implied in the object here of the verb "made perfect"--"those being sanctified." Notice in the use of this verb "sanctify" in Hebrews (all 6 verses that use it) the interplay of the process and the punctiliar, the continual and the once, the daily and the yearly. The process of "sanctifying" described in this verse reflects a similar use in 2:11 (real) and 9:13 (symbolic). The punctiliar use of "sanctify" parallels the very same punctiliar action also in this verse--Messiah's "one offering," for 10:10, 29; 13:12 all reference the offering or its blood. The next use of the preposition "into" in chapter 10 points also to that "into" which He perfected "those being sanctified." Verse 19 states that His blood provides us boldness/confidence "to enter into the holiest" (literally, "into the entrance of the holies"). "Perfected **into the continual**" then means "boldness into the entrance of the holies"--to follow Him by faith into the continual activity He is still accomplishing there in "the holies," *and especially the yearly segment of that activity that 10:25 looked forward to, "the Day approaching"--the yearly Day of Atonement in its "once" fulfillment, in which we have been immersed, according to Bible prophecy, since 1844.*

*Revelation and the Sanctuary*

It is of significance that Hebrews and Revelation are the two New Testament books that deal most with the sanctuary, though each has a distinct approach differing significantly from the other. Hebrews carries us from the symbol to the Reality, specifically what the Hebrew people needed to understand. It spanned from the call of the High Priest (called and made by an oath; Hebrews 5:5, 10; 7:21), to His courtyard ministry on earth as priest offering Himself as sacrifice (9:14, 26, 28; 10:12, 14), to His passing into the heavens (4:14) and dedication of the heavenly (10:20), and being seated as our priest-king (7:1, 11, 15, 17) at God's right hand (1:3, 13; 8:1; 10:12; 12:2).

Revelation is rooted in the courtyard accomplishments of Messiah with its 28 occurrences of "Lamb" (the first explicitly showing Him to be "slain," 5:6, 9, 12, and others tied to His "blood," 7:14; 12:11). From that finished past, Revelation expands the Reality in revealing the actions of Jesus Christ in heaven, wrapped in yet other symbols that echo pictures from throughout Scripture. Revelation is arranged clearly on the sanctuary layout, featuring the two-apartment ministry, as noted below. John is taken to the Holy Places of the heavenly sanctuary that Hebrews clearly pointed to (Hebrews 8:1, 2, 5; 12:22-24). (In the diagrams, as before, begin from the East, or the right.)

*Sanctuary Diagram of Revelation's Series of Sevens*



In light of this pattern we would expect to see the daily and yearly outlined in Revelation's content. And we would expect the yearly finally to depict "the end"--that is, the end of the Temporary daily/continual. The daily best correlates with the Holy Place setting, and the yearly, in a final setting, with the Most Holy Place.

We will find again that the yearly dimension is actually woven through the entire sanctuary, including the courtyard. However, Revelation leads eventually to the events *after John's day* that were prefigured by the yearly activities of the sanctuary, while being rooted in the

daily/continual that will underlie the whole process until the Temporary daily reaches its drawn-out end.

The four series of sevens connected to the specified locations in Revelation should be clear from these texts:

- (1) 1:12, 16, 20 (candlesticks and churches)
- (2) 4:2; 5:1 (throne and seals)
- (3) 8:2, 3 (altar and trumpets)
- (4) 11:19; 15:5, 6 (ark and plagues)

The location of the throne in the second setting and series, as noted in the diagram, on the north side of the Holy Place at the site of the table of showbread, needs to be considered briefly, since Hebrews did not explicitly connect the throne functions of this Priest/King (Hebrews 1:8; 4:16; 8:1; 12:2) with the table mentioned once (Hebrews 9:2). The following are evidences for placing the throne at that location in Revelation:

1. All of the four articles of furniture in the sanctuary are mentioned in Revelation except the table of showbread. One could deduce from that omission, with the sequence of locations moving to each of the other three, that John was shown at the second location the throne in the location of the missing table of showbread.
2. The sides of the north are connected to the throne in Isaiah 14:13, and are mentioned also in Psalms 48:2. The table of showbread was located on the north side of the sanctuary.
3. The ascended Christ's *mediatorial* role at the right hand of the Father, if we locate the place of mediation as the altar of incense, would locate the Father on the sides of the north, with His right hand toward the altar on the west side of that Holy Place. See Psalms 110:1, 5; Mark 16:19; Acts 2:33, 34; 5:31; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12; 12:2; 1 Peter 3:22.

Christ has a *judgment* role at the right hand of the Father, but this is located not in the Holy Place, but in the Most Holy Place, as the transition at the initiation of judgment in Revelation 11:18, 19 shows. The throne is clearly mobile, as the initial judgment scene in Daniel 7:9, 10 indicates, as well as the throne scenes in Ezekiel 1:15-26 and 10:1-20. The heavenly attendants appear to provide, or at least accompany the mobility. Later, at a critical stage of the judgment process, the end of mediation, Christ is seen standing, not sitting. Acts 7:55, 56 refer to this position at the end of mediation for Israel (the 70 weeks of Daniel 9:24), while Daniel 12:1 shows Him standing at the end of global mediation. Later, in the executive stage of judgment, He is again pictured as sitting, but this location by then has moved out of the sanctuary. Ezekiel 10 appears to describe this movement for Israel's judgment at that time, while Matthew 26:64 refers to it at the time of the global judgment.

4. Consider this statement about the "mediatorial throne":

Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, converting, enlightening, sanctifying, would be His donation. {Ellen White, *Signs of the Times*, December 1, 1898, paragraph 2}

This gift of the Spirit from the "mediatorial throne" is another piece of evidence as to why in the earlier Yearly Festivals diagram in the section on Exodus, we placed the Feast of Weeks (Pentecost) on the sides of the north. (See also the study file "Mediatorial Throne.docx".)

5. Jesus spoke of the table and thrones together in His kingdom (Luke 22:30).

*Daily and Yearly Division in Revelation*

(Please start on the right.)

***Most Holy Place***

***Holy Place***

<p><b>Yearly (Chapters 12-22)</b> The introduction (11:19) to the Most Holy Place shows the yearly "Day" had begun which would bring final discontinuity to the Temporary daily, eventually ending it and all systems based on it. Thus here we are carried into and through "the time of the end," the <i>transition</i> to the eternal principle and the kingdom based on it.</p>	<p><b>Daily (Chapters 1-11)</b> The first three series of sevens span the history from John's day to the beginning of the <i>transition</i> from the earthly kingdoms (fourth kingdom in Daniel) to God's kingdom. During this time the focus is on the ongoing needs of daily mediation, but each of these series, while their location is the Holy Place (daily), have elements of judgment (connected with the yearly) within their pictures. The daily setting showed the benefits of the Courtyard (Christ's life and death on earth), applied in a daily, continual fashion, as the needs of the Temporary daily continued. The fifth and sixth of each series address the beginning of the transition (the final yearly), with the seventh of each fully immersed within the transition.</p>
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*The Daily and the Day in Revelation*

(Don't forget to start on the right.)

***Most Holy Place***  
***"The Day"***

***Holy Place***  
***The Daily***

<p>The "Day" involves a process ("days" and even "years") that reviews the battle between the two "Daily" principles, carries out the process of judgment, and establishes the Eternal "Daily."</p>	<p>The use of "day" as "the Daily" in Revelation depicts both the Eternal continual, and the impact of the Temporary continual (with multiple symbols from the Old Testament, ranging from Balaam and Jezebel, to Babylon, all connected to the spirit and structure of the fourth kingdom of Daniel), along with the movement toward "the Day" when the Temporary will come to its end.</p>
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The following sections consider all forms of "day" (Greek *hemera*, ημερα, Strong's #2250) in Revelation. It appears this is the key word to describe *both* time elements--the daily, and "the

Day." All occurrences of "year" (two Greek synonyms, *eniautos*, ἐνιαυτός, Strong's #1763, and *etos*, ετος, Strong's #2094) are also noted.

*Summary Diagram of "Day" and "Year" Uses in Revelation*

<b>Most Holy Place</b> <b>"The Day"</b>	<b>Holy Place</b> <b>The Daily</b>
<p>"1000 years" 20:2-7 [scapegoat]</p> <p style="text-align: right;">"the great" &lt;- 6:17 (6<sup>th</sup>)</p> <p style="text-align: center;"><b>Seven Plagues</b></p> <p style="text-align: right;">"days" of 7<sup>th</sup> &lt;- 10:7 (6<sup>th</sup>)</p> <p style="text-align: right;">12:6 (1260) &lt;- 11:3 (1260); // 11:6 // 11:9, 11 (6<sup>th</sup>)</p> <p style="text-align: right;">(d&amp;n) 20:10; 14:11 cf. 12:10 &lt;- 11:3 (1260); // 11:6 // 11:9, 11 (6<sup>th</sup>)</p> <p style="text-align: right;">18:8 "one"; 16:14 (6<sup>th</sup>) "the great" &lt;- 11:3 (1260); // 11:6 // 11:9, 11 (6<sup>th</sup>)</p> <p style="text-align: right;">&lt;- 21:25 ("no night")</p> <p style="text-align: right;">(connections) &lt;- "the Lord's" 1:10</p>	<p style="text-align: center;"><b>Seven Seals</b></p> <p style="text-align: center;">4:8 (d&amp;n; Eternal) 7:15 (d&amp;n; Eternal)</p> <p style="text-align: center;"><b>Seven Trumpets</b> 8:12 (4<sup>th</sup>; d&amp;n); 9:6 (5<sup>th</sup>) (Temporary)</p> <p style="text-align: center;">&lt;- 9:15 (6<sup>th</sup>)</p> <p style="text-align: center;"><b>Seven Churches</b></p> <p style="text-align: center;">2:10, 13 (Temporary)</p>

Notes on some of the above:

1. The *references* above giving chapter and verse list all 21 occurrences of "day" based on their location in the sanctuary theme of Revelation, and all 7 uses of "year," in 9:15 (along with one occurrence of "day"), and 20:2-7. The "Temporary" and "Eternal" refer to those "daily" concepts as described in the introduction "Basic Concepts in Summary."
2. The references from the last half of the book are listed under the Most Holy Place, as that is the setting introduced at the end of chapter 11. The series of seven for this section is the *Plagues*, though the plagues take place at a specific place in judgment: after the Most Holy Place intercession is ended, executive judgment is just beginning, and Christ's return to earth is imminent (in fact, comprises the 7<sup>th</sup> plague). Thus the plagues themselves are not directly connected to the occurrences of "day" in the last half of Revelation with the exception of 16:14.
3. The abbreviation *d&n* (4:8; 7:15; 8:12; 12:10; 14:11; 20:10) indicates where both "day" & "night" occur in the same verse, and usually have the sense of continuity.
4. The *double slash marks* "/" (with 11:6, 9, 11) indicate that in 11:3 and 12:6 the 1260 "days" parallel the "days" of no rain (11:6; judgment on the Temporary daily), an echo of Elijah's 3.5 years, and also parallel the 3.5 "days" in 11:9, 11. The 1260 "days" are 3.5 years. This time span is also given as the 42 "months" in 11:2 and 13:5, and "a time, and times, and half a time" in 12:14.
5. The two phrases "*the great*" under "The Day" (6:17; 16:14) show two distinct references to "the great Day." (See section below on "The Great Day.")
6. Consider briefly the connection between the "*1000 years*" (20:2-7) and "*one*" (18:8) referring to "day." The "one day" (*mia hemera*, μία ημέρα) of Babylon's destruction in 18:8 is a clear echo of 2 Peter 3:8, the only other occurrence in the New Testament of this phrase (in the same grammatical form) in an eschatological sense. (It is used in 1 Corinthians 10:8, a "local"

judgment scene.) The executive judgment upon Babylon (after the mission of the Advent movement is complete) begins with the Seven Plagues, with the seventh plague splitting the city into its three component parts (16:19). Two parts are destroyed at that time (19:20), and the third a thousand years later (20:10). Thus the "1000 years," mentioned six times in chapter 20, comprise in one sense the "one day." These six references, also along with 2 Peter 3:8, are the only occurrences in the New Testament of this phrase "1000 years" (*chilia ete*, χιλια ετη).

7. Consider the connections of the phrase "*the Lord's*" (1:10, referring to "day") to "the Day" described under "The Lord's Day" section.

*All Uses of "Day" (x21) and "Year" (x7) in Revelation*

The following table lists any form of "day" in Revelation. All of the above 21 uses are noted. An understanding of how "day" can refer to either "the daily" (continual), or "the Day" (Day of Atonement) requires the context to determine which meaning the word has at that location. The table below thus attempts to assign, under Notes, the meaning of each occurrence based on its setting. Also noted are the only occurrences of "year"--once *eniautos* (ενιαυτος) in 9:15, and six times *etos* (ετος) in chapter 20.

(All references are from Revelation unless otherwise noted.)

*Revelation Verse*

*The Daily  
or The Day*      *Notes*

<i>Candlesticks</i>		
1:10 I was in the Spirit on the Lord's <b>day</b> , and heard behind me a great voice, as of a trumpet,	The Day	This was the day of the week on which John had his vision. Based on Mark 2:27, 28, this was the Sabbath. This weekly time has connections to "the Day"; see "The Lord's Day" section.
2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast <i>some</i> of you into prison, that ye may be tried; and ye shall have tribulation ten <b>days</b> : be thou faithful unto death, and I will give thee a crown of life.	The Daily	This isolated prophetic time period was a time in which the result of the Temporary daily (spirit of selfishness leading to control) would bring "tribulation" to God's people causing them to "suffer." They were to respond with the Eternal daily (spirit of unselfishness leading to no "fear" and to "faithful unto death").
2:13 I know thy works, and where thou dwellest, <i>even</i> where Satan's seat <i>is</i> : and thou holdest fast my name, and hast not denied my faith, <i>even</i> in those <b>days</b> wherein Antipas <i>was</i> my faithful martyr,	The Daily	These "days" were past time, when the Temporary daily expressed the ultimate form of taking--martyring God's people.

who was slain among you, where Satan dwelleth.		
<i>Seals</i>		
4:8 And the four beasts had each of them six wings about <i>him</i> ; and <i>they were</i> full of eyes within: and they rest not <b>day</b> and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.	The Daily	This "day and night" conveys the time element of "continual." This is an activity of the Heavenly or Eternal daily, in eternity past and future. The seals are the setting for one scene of "the Day" (next occurrence in 6:17). This is the first of 7 verses with "day" and "night" (first two being Heavenly daily-- here and 7:15; third, of partial judgment on Temporary daily-- 8:12; fourth through sixth, indictment on Temporary daily, and retributive judgment on same-- 12:10, 14:11, and 20:10; and seventh, judgment in favor of Heavenly--21:25--actually no night).
6:17 For the great <b>day</b> of his wrath is come; and who shall be able to stand?	The Day	The sixth Seal introduced and included elements of "the Day"-- judgment on the Temporary daily. The Greek is literally "the Day the great"; compare 16:14.
7:15 Therefore are they before the throne of God, and serve him <b>day</b> and night in his temple: and he that sitteth on the throne shall dwell among them.	The Daily	This is another picture of a continual action, "day and night," second of these on Heavenly daily, in eternity future. This is an outcome of "the Day" and describe activities of the "great multitude" of 7:9; see also 4:8.

<i>Trumpets</i>		
8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the <b>day</b> shone not for a third part of it, and the night likewise.	The Daily	This is again day/night cycle symbolism, to indicate in general the impact of darkening caused by the Temporary daily on the Heavenly daily. There is a parallel to 1/3 of angels as stars in 12:4. Here 1/3 of lights of heaven go out.
9:6 And in those <b>days</b> shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.	The Daily	The horrendous impact of Temporary daily at that time is so awful that death is preferable to life.

<p>9:15 And the four angels were loosed, which were prepared for an hour, and a <b>day</b>, and a month, and a <b>year</b>, for to slay the third part of men.</p>	<p>The Day</p>	<p>This is the only verse in which "year" (as ἐνιαυτός) occurs (see uses in Hebrews above). The other two time nouns of "hour" and "month" have judgment connections in Revelation. This statement is in the 6<sup>th</sup> trumpet, just prior to the 7<sup>th</sup> (which opens the Most Holy Place). The fulfillment of this prophecy was a key impetus in the announcing of the time prophecy pointing to the start of the Day.</p>
<p>10:7 But in the <b>days</b> of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.</p>	<p>The Day</p>	<p>Here is evidence that "the Day" is not a point of time, but a process over time, composed of "days," in which the mystery of the gospel revealed in Jesus (Ephesians 6:19; Colossians 1:26, 27; 1 Timothy 3:16) would be finished. The verb "fulfilled" is also used for soteriology (salvation) and eschatology (end-time) in Luke 12:50; 18:31; 22:37; John 19:28,30; Acts 13:29; Galatians 5:16; 2 Timothy 4:7. The key of this verb is James 2:8. Other uses of the verb in Revelation are 11:7; 15:1,8; 17:17; 20:3, 5, 7 (all dealing with something from God, against the Temporary daily, starting with 6<sup>th</sup> trumpet which to the beginning of "the Day" and under which this current verse occurs in an interlude; the rest occur under "the Day").</p>
<p>11:3 And I will give <i>power</i> unto my two witnesses, and they shall prophesy a thousand two hundred <i>and</i> threescore <b>days</b>, clothed in sackcloth.</p>	<p>The Daily</p>	<p>This time prophecy occurs in both Daniel (7:25; 12:7) and Revelation (11:2, 3; 12:6, 14; 13:5). It is an unprecedented length of time when the Temporary daily would manifest its coercive authority against God's people who embody the Eternal daily. But the end of this time period would be the beginning of the "time of the end" of that Temporary daily (Daniel 12:4-9).</p>

<p>11:6 These have power to shut heaven, that it rain not in the <b>days</b> of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.</p>	<p>The Day</p>	<p>Other than 10:7, this is the only "days of" in Revelation. It is an allusion to the power of Elijah's word (the word of God) to bring judgment resulting from apostasy (for 3.5 years; 1 Kings 17:1; Luke 4:25; James 5:17). The events during these "days" refer to judgment under "the Day." However, the 6<sup>th</sup> trumpet (2<sup>nd</sup> woe) predictions here are fulfilled on eve of the judgment the 7<sup>th</sup> trumpet speaks of (Revelation 11:18).</p>
<p>11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three <b>days</b> and an half, and shall not suffer their dead bodies to be put in graves.</p>	<p>The Daily</p>	<p>The 3.5 years already referred to (11:2, 3), are compressed here to 3.5 days, prophetic of atheism's Temporary daily response to apostate Christianity's Temporary daily. Consider that the other response is the Heavenly daily of the advent movement, the only daily that is effective in taking anyone into "the Day" (the full sanctuary message).</p>
<p>11:11 And after three <b>days</b> and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.</p>	<p>The Daily</p>	<p>This is a repeat of the time element of 11:9, a revival of the witness given of the Heavenly daily!</p>
<p><i>Plagues</i></p>		
<p>12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred <i>and</i> threescore <b>days</b>.</p>	<p>The Daily</p>	<p>A repeat of the time element of 11:3, showing the parallel of the time of the witnesses prophesying in sackcloth to the time of the woman being fed in the wilderness having fled from the dragon. The first phase of judgment of "the Day" in chapters 12-22 is a review of "the Daily"--both Michael/Messiah's side, and the dragon's, leading to the beginning of "the Day."</p>
<p>12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God <b>day</b> and night.</p>	<p>The Daily</p>	<p>Here is the continual, Temporary daily at a core activity of the author of paganism. This is the first of two phrases "day and night" that speak of the Temporary daily. See 4:8, and the comment on 12:6 for why</p>

		"the Daily" is under the section of "the Day"--the last half of Revelation, at least chapters 12-20.
14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest <b>day</b> nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.	The Day	Here is judgment against the Temporary daily, an apparently "continual" result of "the Day," but since the Temporary daily is not eternal, the emphasis must be on the completed work of "the Day." See 4:8.
16:14 For they are the spirits of devils, working miracles, <i>which</i> go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great <b>day</b> of God Almighty.	The Day	This is a repeat of the same phrase in 6:17, Sixth Seal, and the only other use of "great" with "day." This is the Sixth Plague, here focused on "the battle" of that Day.
18:8 Therefore shall her plagues come in one <b>day</b> , death, and mourning, and famine; and she shall be utterly burned with fire: for strong <i>is</i> the Lord God who judgeth her.	The Day	Perhaps the "one day" is "the Day," not a prophetic day (one year) but "the Day" of the Lord. This is the only "one" and "day" in Revelation. Compare 2 Peter 3:8 in the notes under the previous Summary Diagram.
20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand <b>years</b> ,	The Day	This is the first of six occurrences of "year" (ετος), all in consecutive verses here, all dealing with the "thousand years," which is a summary of "the Day." Compare 2 Peter 3:8 in the notes under the previous Summary Diagram.
20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand <b>years</b> should be fulfilled: and after that he must be loosed a little season.	The Day	Second of six occurrences of "year" (ετος).
20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and <i>I saw</i> the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received <i>his</i> mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand <b>years</b> .	The Day	Third of six occurrences of "year" (ετος).
20:5 But the rest of the dead lived not again until the thousand <b>years</b> were finished.	The Day	Fourth of six occurrences of "year" (ετος).

This <i>is</i> the first resurrection.		
20:6 Blessed and holy <i>is</i> he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand <b>years</b> .	The Day	Fifth of six occurrences of "year" (ετος).
20:7 And when the thousand <b>years</b> are expired, Satan shall be loosed out of his prison,	The Day	Sixth of six occurrences of "year" (ετος).
20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet <i>are</i> , and shall be tormented <b>day</b> and night for ever and ever.	The Day	See the parallel grammar in 14:11. Also see 4:8.
21:25 And the gates of it shall not be shut at all by <b>day</b> : for there shall be no night there.	The Daily	This is judgment in favor of the Heavenly daily. It is the continuation of what we saw first in 4:8. Since the Heavenly daily is eternal, this result of "the Day" can rightfully be seen as continual, unlike 14:11 and 20:10. Out of "the Day" springs an uncontested, unthreatened continual--the Heavenly daily then will be the sole principle of the universe. Since there is "no night there" in the city, it is always, continually day, and the gates there are open wide continually, in that eternal security and safety of the Heavenly daily, which the Lamb (21:23, 27) secures to the throne of God forever (22:1, 3, 5).

*The Great Day (Revelation 6:17; 16:14)*

Only other two uses in KJV of "great day" outside of Revelation are found in Zephaniah and Jude.

Zephaniah 1:14 **The great day of the LORD** *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto **the judgment of the great day**.

The Day is often connected with "visitation." There are both Hebrew and Greek terms for this, used with time nouns.

--Old Testament on "visitation" (Hebrew, *pequddah*, פקדה, Strong's #06486), connected with "day," "days," "year," or "time"; for example:

Isaiah 10:3 And what will ye do in **the day of visitation**, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory? (See also Jeremiah 8:12; 10:15; 11:23; 23:12; 46:21; 48:44; 50:27; 51:18; Hosea 9:7; Micah 7:4.)

--New Testament on "visitation" (Greek *episkope*, επισκοπη, Strong's #1984), connected with "time," and "day"; only two occurrences:

Luke 19:44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not **the time of thy visitation**.

1 Peter 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in **the day of visitation**.

The "visitation" alludes to the process of the Day being more than executive judgment. It also includes an (1) initial investigation, as both the Hebrew and Greek words mean an "oversight"--to look over something, indicating an inspection occurs before the (2) final verdict is decided, sentence passed, and then finally (3) executed. These three phases of judgment are based on the Genesis 3 and Daniel 5 pattern. Daniel and Revelation picture phase 1 repeatedly as a scene when "the books were opened" (Daniel 7:10; Revelation 5:2-5, 9; 21:12).

While the first three series of sevens in Revelation occur in the setting of the Holy Place (daily ministry of Christ), they still contain pictures of visitation, moving toward "the Day." Consider in the table below the elements of judgment on the sanctuary layout of Revelation, in light of what is depicted in those sections of Revelation. Note *all* the uses of "repent" in Revelation!

*Process of Visitation in Revelation*

<b>"The Day"</b>	<b>The Daily</b>
<p style="text-align: center;"><b>Seven Plagues</b></p> <p>-executive judgment begins -4<sup>th</sup> &amp; 5<sup>th</sup>: no repentance (16:9, 11)</p> <p>- (later) final opening of books (20:12)</p>	<p style="text-align: center;"><b>Seven Seals</b></p> <p>-opening of the book, covers history (5:2-5, 9)</p> <p style="text-align: center;"><b>Seven Trumpets</b></p> <p>-limited judgment on 4<sup>th</sup> kingdom -6<sup>th</sup>: no repentance (9:20, 21)</p> <p style="text-align: center;"><b>Seven Churches</b></p> <p>--Inspection of the churches -6 verses on "repent" (2:5, 16, 21, 22; 3:3, 19)</p>

Looking back at Daniel, we find that the cues that the transition to "the Day" has begun are the following:

1. The Hebrew word "ad" (עד, Strong's #05704; used as both a preposition and conjunction; "till" or "until") introduces the transition in each of Daniel's overviews. The fourth kingdom would continue "till".... It is used in Daniel 2:34; 7:9, 11, 22, 25; 8:13, 14, 26; 11: 35, 36, 45, 12:4, 6, 9.

2. The time prophecies all lead to the *beginning* of the transition: Daniel 7:25; 8:14; 12:6, 11, 12.

Revelation uses two words, "*heos*" (ἕως, Strong's #2193, a conjunction) and "*achri*" (αχρι, Strong's #891, used both as a preposition and a conjunction) to convey the same meaning as in Daniel. The first one is the same word as occurs in the LXX of Daniel to translate the Hebrew "*ad*." In Revelation the times to which these words point are more varied than in Daniel, where "*ad*" consistently introduces the *beginning* of the judgment process. However, in Revelation these equivalent words all point to some *aspect* of the judgment process.

*The "Till" Words in Revelation*

The table below indicates where the uses of "till" ("until" and "unto") occur in the sanctuary pattern. Again we see time references to judgment even in the daily series. *But all refer to "the Day" that occurs under the Most Holy Place activities.*

<b>"The Day"</b>	<b>The Daily</b>
<p>--"unto death" 12:11</p> <p style="text-align: center;"><b>Seven Plagues</b></p> <p>--"till seven plagues" 15:8</p> <p>--"until the words of God" 17:17</p> <p>--"till the thousand years" 20:3</p> <p>--"till the thousand years" 20:5</p>	<p style="text-align: center;"><b>Seven Seals</b></p> <p>--5<sup>th</sup>: "how long" = "till when" 6:10</p> <p>--5<sup>th</sup>: "until ... killed" 6:11</p> <p>--"till ... sealed" 7:3</p> <p style="text-align: center;"><b>Seven Trumpets</b></p> <p style="text-align: center;"><b>Seven Churches</b></p> <p>--2<sup>nd</sup>: "unto death" 2:10</p> <p>--4<sup>th</sup>: "till I come" 2:25</p> <p>--4<sup>th</sup>: "unto the end" 2:26</p>

The process of judgment and its phases are detailed throughout Revelation. This process is the transition from the conflict between the two principles, seen in the earthly kingdoms with Daniel's fourth being the last (all of Revelation covers that fourth kingdom, focused on John's day forward), to the eternal reign of the Heavenly daily alone, seen in God's everlasting kingdom. The specific place of the various time locations referred to by these "till" words in Revelation are shown in the following table, which attempts to specify the point to which the "till" reaches in "the Day." Again, "the Day" is the judgment process from its beginning to the end of the millennium. (The process is now left to right).



on the activities of that time, more than a physical gathering at a central location, which at times was not possible. The gathering may be a simple one in one's dwelling. We find this activity commanded also in Hebrews 10:25, in light of "the Day approaching."

- (c) On the Day of Atonement, God's people were to "offer an offering made by fire" (Leviticus 23: 27). This type of offering was made in the "daily" or continual services, morning and evening, and was doubled on the Sabbath day (Leviticus 28:1-10) in addition to the daily. The fulfillment of this offering in Messiah is also connected with the verb "afflict" (Isaiah 53:4, 7).
- (d) On the Day of Atonement, God's people were to "do no work" (Leviticus 23: 28). This abstaining from work on the yearly Sabbath was first stated in the same chapter to be observed on "the seventh day" of the week (Leviticus 23:3).
- (e) The Day of Atonement was one of the yearly Sabbaths (Leviticus 23:32), a word first spoken of regarding the weekly Sabbath, the seventh day of the week (Exodus 16:23).
- (f) The 7<sup>th</sup> portion of time, which the 7<sup>th</sup> day of creation is the first mentioned example, can be paralleled with the 7<sup>th</sup> millennium, which the 1000 years in Revelation, the bulk of "the day of the Lord," has been called. It is during this span of time that the final "rest" begins for the earth and God's people, worn down by the Temporary daily over the previous six millennia.

<b>Ellen White</b>
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*Use of "Daily" and "Yearly"*

The following were searched within the same paragraph:

I. "daily" + "yearly"; results: x13

II. "daily" + "once a year"; results: x4

They are arranged in the table below in chronological order, by the original publications, not later compilations. (Keys to reference abbreviations are at the end of this section.)

I. "daily" + "yearly"

1878 RH	This one speaks of current human practices that follow a daily and yearly pattern: 1. "daily" things we enjoy, considered the necessities of life 2. "yearly" spending, especially on annual holidays.	
1884 4SP	(also in next search); "daily" tied to "the holy place"; also "yearly round" speaks of continual	
1890 PP x2	each republished x1	"daily" and "yearly" used for "two divisions" of "service," one in "the court" and "the holy place," and the other in "the most holy"
1900 Ms50	republished x4	"daily and yearly" describe the "typical atonement"--two adjectives for a singular noun (note also "continually," "momentarily," "constant")
1903 YI	republished x1	[appears to be edited from 1900 reference] "daily and yearly" describe the "typical atonement"--two adjectives for a singular noun (note also "continually," "continual")

II. "daily" + "once a year"

1858 EW	"daily" tied to "the first apartment" contrasted with "once a year" to "the most holy"	
1884 4SP	"daily" tied to "the holy place" (note "throughout the year" and "continual"); contrasted with "once a year" to "the most holy"	
1888 GC	republished x1	"daily" tied to "the holy place" (note "day by day, throughout the year" and "yearly round" in adjacent paragraphs); contrasted with "once a year" to "the most holy" (this even repeated in adjacent paragraph)

(The 8 original occurrences are given below in full, combined in chronological order. The 9 later republishing locations are noted in brackets. All emphases supplied.)

1858

I was also shown a sanctuary upon the earth containing two apartments. It resembled the one in heaven, and I was told that it was a figure of the heavenly. The furniture of the first apartment of the earthly sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the holy of holies and saw that the furniture was the same as in the most holy place of the heavenly sanctuary. The priest ministered in both apartments of the earthly. **He went daily into the first apartment, but entered the most holy only once a year, to cleanse it from the**

**sins which had been conveyed there.** I saw that Jesus ministered in both apartments of the heavenly sanctuary. The priests entered into the earthly with the blood of an animal as an offering for sin. Christ entered into the heavenly sanctuary by the offering of His own blood. The earthly priests were removed by death; therefore they could not continue long; but Jesus was a priest forever. Through the sacrifices and offerings brought to the earthly sanctuary, the children of Israel were to lay hold of the merits of a Saviour to come. And in the wisdom of God the particulars of this work were given us that we might, by looking to them, understand the work of Jesus in the heavenly sanctuary. {EW 252.2}

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1878

Let all who profess to believe the present truth calculate how much they **spend yearly, and especially upon the recurrence of the annual holidays**, for the gratification of selfish and unholy desires, how much in the indulgence of appetite, and how much to compete with others in unchristian display. Sum up the means thus spent all needlessly, and then estimate how much might be saved as consecrated gifts to God's cause without injury to soul or body. Mites and more liberal gifts may be brought in, according to the ability of the giver, to aid in lifting debts from churches which have been dedicated to God. Then there are missionaries to be sent into new fields, and others to be supported in their respective fields of labor. These missionaries have to practice the strictest economy, **even denying themselves the very things you enjoy daily**, and which you consider the necessaries of life. They enjoy few luxuries. {RH, November 21, 1878 par. 4}

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1884

**The ministration of the earthly sanctuary consisted of two divisions: the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day** the repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them to the innocent sacrifice. The animal was then slain, and the blood or the flesh was carried by the priest into the holy place. Thus the sin was, in figure, transferred to the sanctuary. Such was the work that went forward **throughout the year**. The **continual** transfer of sins to the sanctuary, rendered a further work of ministration necessary in order for their removal. On the tenth day of the seventh month the high priest entered the inner apartment, or most holy place, which he was forbidden, on pain of death, to enter at any other time. **The cleansing of the sanctuary then performed completed the yearly round of service.** {4SP 263.1}

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1888

**The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day** the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. "Without shedding of blood," says the apostle, there is no remission

of sin. "The life of the flesh is in the blood." [Leviticus 17:11.] The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." [Leviticus 10:17.] Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary. {GC88 418.1}

Such was the work that went on, **day by day, throughout the year**. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. "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, 19.] An atonement was also to be made for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." [Leviticus 16:16, 19.] {GC88 418.2}

**Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.** On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scape-goat." [Leviticus 16:8, 21, 22.] The goat upon which fell the lot for the Lord was to be slain as a sin-offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy-seat, and before the mercy-seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil. {GC88 419.1}  
[same repeated in GC 418.1&2, 419.2]

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1890

Not only the sanctuary itself, but the ministration of the priests, was to "serve unto the example and shadow of heavenly things." Hebrews 8:5. Thus it was of great importance; and the Lord, through Moses, gave the most definite and explicit instruction concerning every point of this typical service. **The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle and in the holy place; while the yearly service was in the most holy.** {PP 351.4} [same bolded sentences repeated in FLB 196.2]

After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, "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." Hebrews 9:24. **As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.** {PP 357.3} [same repeated in CCh 347.6]

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1900

As you near the cross of Calvary there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon, for Christ Jesus is represented as **continually** standing at the altar, **momentarily** offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. **A daily and yearly typical atonement is no longer to be made**, but the atoning sacrifice through a mediator is essential because of the **constant** commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner. {1SM 343.4} [Manuscript 50, 1900] [portion repeated AG 154.3, 6BC 1077.12, TMK 75.2, BLJ 333.2]

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1903

As you draw near the cross of Calvary, you see love that is without a parallel. As by faith you grasp the meaning of the sacrifice made on that cross, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon; for Jesus stands before the Father, **continually** offering a sacrifice for the sins of the world. He is the minister of the true tabernacle, which the Lord pitched, and not man. The typical offerings of the Jewish tabernacle no longer possess any virtue. **A daily and yearly atonement is no longer necessary**. But because of the **continual** commission of sin, the atoning sacrifice of a heavenly Mediator is essential. Jesus, our great high priest, officiates for us in the presence of God, offering in our behalf his shed blood. {YI, April 16, 1903 par. 10} [portion repeated in 7ABC 479.1]

### *The Continuity in Manuscript 50, 1900*

It appears that Manuscript 50, 1900, "Christ Our High Priest" (1SM340-344) is a rich source of the concepts traced above, with uses of words such as "immortalized," "continually," "momentarily," "constant," "constantly," and "daily and yearly," along with descriptions of continual sin, continual worship, and continual intercession.

The first portion of the manuscript describes the atonement and its implications for the sinner and for the great controversy. Here are those eleven paragraphs.

Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only-begotten Son, met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon. {1SM 340.1}

Man through sin has been severed from the life of God. His soul is palsied through the machinations of Satan, the author of sin. Of himself he is incapable of sensing sin, incapable of appreciating and appropriating the divine nature. Were it brought within his reach there is nothing in it that his natural heart would desire it. The bewitching power of Satan is upon him. All the ingenious subterfuges the devil can suggest are presented to

his mind to prevent every good impulse. Every faculty and power given him of God has been used as a weapon against the divine Benefactor. So, although He loves him, God cannot safely impart to him the gifts and blessings He desires to bestow. {1SM 340.2}

But God will not be defeated by Satan. He sent His Son into the world, that through His taking the human form and nature, humanity and divinity combined in Him would elevate man in the scale of moral value with God. {1SM 340.3}

There is no other way for man's salvation. "Without me," says Christ, "ye can do nothing" (John 15:5). Through Christ, and Christ alone, the springs of life can vitalize man's nature, transform his tastes, and set his affections flowing toward heaven. Through the union of the divine with the human nature Christ could enlighten the understanding and infuse His life-giving properties through the soul dead in trespasses and sins. {1SM 341.1}

When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die? In consequence of sin. What is sin? The transgression of the law. Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor. It is our schoolmaster, condemning to punishment. Where is the remedy? The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus present men to His Father in His righteous character. {1SM 341.2}

Christ on the cross not only draws men to repentance toward God for the transgression of His law--for whom God pardons He first makes penitent--but Christ has satisfied Justice; He has proffered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf which sin has made. He suffered in the flesh, that with His bruised and broken body He might cover the defenseless sinner. The victory gained at His death on Calvary broke forever the accusing power of Satan over the universe and silenced his charges that self-denial was impossible with God and therefore not essential in the human family. {1SM 341.3}

Satan's position in heaven had been next to the Son of God. He was first among the angels. His power had been debasing, but God could not reveal it in its true light and carry all heaven in harmony with Him in removing him with his evil influences. His power was increasing, but the evil was yet unrecognized. It was a deadly power to the universe, but for the security of the worlds and the government of heaven, it was necessary that it should develop and be revealed in its true light. {1SM 341.4}

In carrying out his enmity to Christ until He hung upon the cross of Calvary, with wounded, bruised body and broken heart, Satan completely uprooted himself from the affections of the universe. It was then seen that God had in His Son denied Himself, giving Himself for the sins of the world, because He loved mankind. The Creator was revealed in the Son of the infinite God. Here the question, "Can there be self-denial with God?" was forever answered. Christ was God, and condescending to be made flesh, He assumed humanity and became obedient unto death, that He might undergo infinite sacrifice. {1SM 342.1}

Whatever sacrifice a human being could undergo Christ endured, notwithstanding Satan put forth every effort to seduce Him with temptations; but the greater the temptation, the more perfect was the sacrifice. All that was possible for man to endure in the conflict with Satan, Christ endured in His human and divine nature combined. Obedient, sinless to the last, He died for man, his substitute and surety, enduring all that

men ever endure from the deceiving tempter, that man may overcome by being a partaker of the divine nature. {1SM 342.2}

Pure truth was found to be a match for falsehood, honesty and integrity for subtlety and intrigue, in everyone who is, like Christ, willing to sacrifice all, even life itself, for the truth's sake. To resist Satan's desires is no easy task. It demands a firm hold of the divine nature from beginning to end, or it cannot be done. Christ, in the victories achieved in His death on Calvary's cross, plainly lays open the way for man, and thus makes it possible for him to keep the law of God through the Way, the Truth, and the Life. There is no other way. {1SM 342.3}

The righteousness of Christ is presented as a free gift to the sinner if he will accept it. He has nothing of his own but what is tainted and corrupted, polluted with sin, utterly repulsive to a pure and holy God. Only through the righteous character of Jesus Christ can man come nigh to God. {1SM 342.4}

The idea of continuity is introduced clearly in the next paragraph. The following reproduces the rest of the manuscript. There is a three-element structure that is used again and again, which can be connected to the three-part structure of Hebrews 10:12, which will be noted in three-row tables. The three elements are:

Calvary: the first row focused on Calvary (and the righteousness manifested there)
<b>Continuity: the second row described the elements of the Continuity</b>
High Priest: the third row contains aspects of the High Priest (His punctiliar installation, and then His functions continually applying the accomplishments of Calvary to meet the needs of sinful mankind)

This pattern will be made evident by repeated tables of three rows, where the content followed the Hebrews 10:12 pattern. Each table will have the source page and paragraph above it, as well as at the end of the paragraph text. This verse, which appears to be the source of this structure, is made part of the first table. These tables have various numbers of columns. *Remember to follow the numbers in the EGW columns, to see how the original text of the manuscript flows.*

Again, the "continuity" concept is highlighted in the **Bold Row**, the second row in the tables.

343.1

<i>Bible Outline (Hebrews 10:12)</i>	<i>EGW (please read by number)</i>	
Calvary: KJV: But this man, after he had offered one sacrifice for sins ED: He but one on behalf of sins having offered a sacrifice, [punctiliar participle]	3: Calvary [punctiliar]	4: that though He liveth unto God, [raised from the dead]
<b>Continuity:</b> <b>KJV: for ever,</b> <b>ED: for the continuance</b>	<b>2: so immortalized</b>	<b>5: He dies continually to sin,</b>
High Priest: KJV: sat down on the right hand of God; ED: sat down at right of the God, [punctiliar action verb]	1: Christ as high priest [punctiliar exaltation] within the veil	6: and thus if any man sin, he has an advocate with the Father. [ongoing intercession] {1SM 343.1}

He arose from the tomb enshrouded with a cloud of angels in wondrous power and glory--the Deity and humanity combined. He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, He restored the whole race of men to favor with God. . . . {1SM 343.2} [universal, corporate; appears to collapse the resurrection and ascension as one event]

[A search for the continuation of the above after the ellipses discovered these sentences:]  
The songs of triumph echoed and re-echoed through the worlds. Angel and archangel, cherubim and seraphim, sang the triumphant song at the amazing achievement.--Manuscript 50, 1900. {7ABC 485.1} [rejoicing in the punctiliar achievement of His life and death, confirmed by the resurrection]

343.3

Calvary	3: No sin can be committed by man for which satisfaction has not been met on Calvary.	4: Thus the cross, in earnest appeals,
<b>Continuity</b>	<b>2: All that man can possibly do toward his own salvation is to accept the invitation, "Whosoever will, let him take the water of life freely" (Revelation 22:17). [tenses and moods of verbs show continuity flowing from "ever liveth"]</b>	<b>5: continually proffers to the sinner</b>
High Priest	1: Christ is able to save to the uttermost because He ever liveth to make intercession for us.	6: a thorough expiation. {1SM 343.3} ["thorough" not only because He excluded "no sin" on Calvary, but also "thorough" because "He ever liveth to make intercession"]

[In this table the same row labels above are assumed, for which there is not room here. They will reappear in the next table. Continue following the numbers.]

343.4

1: As you near the cross of Calvary there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon,	6: the sacrifice for the sins of the world.	9: typical atonement is no longer to be made,	10: but the atoning sacrifice	14: His shed blood, as it had been a lamb slain.	
<b>2: for Christ Jesus is represented as continually</b>	<b>4: momentarily</b>	<b>8: A daily and yearly</b>	<b>12: the constant commission of sin.</b>		<b>16: every offense and every shortcoming of the sinner.</b> {1SM 343.4}
3: standing at the altar,	5: offering up	7: He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue.	11: through a mediator is essential because of	13: Jesus is officiating in the presence of God, offering up	15: Jesus presents the oblation offered for

344.1

Calvary	3: but the Spirit pleads not for us as does Christ, who presents His blood,				
<b>Continuity</b>	<b>2: constantly interceding in man's behalf,</b>	<b>4: shed from the foundation of the world;</b>	<b>6: drawing out prayers and penitence, praise and thanksgiving.</b>	<b>7: The gratitude which flows from our lips is the result</b>	<b>9: awakening the music of the heart. {1SM 344.1}</b>
High Priest	1: Christ, our Mediator, and the Holy Spirit are		5: the Spirit works upon our hearts,	8: of the Spirit's striking the cords of the soul in holy memories,	

[The next paragraph is covered in two tables.]

344.2a

Calvary			4: that unless purified by blood, they can never be of value with God.	7: by His righteousness, it is not acceptable to God.
<b>Continuity</b>	<b>1: The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers</b>	<b>3: but passing through the corrupt channels of humanity, they are so defiled</b>	<b>5: They ascend not in spotless purity, and unless</b>	
High Priest	2: as incense to the heavenly sanctuary,		6: the Intercessor, who is at God's right hand, presents and purifies all	

344.2b

Calvary	2: with the cleansing drops of the blood of Christ.	4: His own merits, in which there is no taint of earthly corruption.		8: His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation,
<b>Continuity</b>	<b>1: All incense from earthly tabernacles must be moist</b>		<b>6: the prayers, the praise, and the confessions of His people,</b>	<b>9: the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.</b> {1SM 344.2}
High Priest	3: He holds before the Father the censer of	5: He gathers into this censer	7: and with these He puts	

344.3

Calvary	3: the righteousness of Christ.	4: The fragrance of this righteousness
<b>Continuity</b>	<b>1: Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed</b>	<b>5: ascends</b>
High Priest	2: upon the glowing fire of	6: like a cloud around the mercy seat. {1SM 344.3} [this is the location for the yearly!]

*Movement in Relation to the Most Holy Place*

—*Into the Most Holy Place:* The movement *into* the Most Holy Place began the Day, introducing the final phases of the yearly.

Those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the **closing work** of atonement, preparatory to His coming. . . . {FLB 284.6}

The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the **door of the most holy place**, which He **opened in 1844**, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah. {EW 43.1}

—*Out of the Most Holy Place*: The continual mediation described above will not continue forever. Consider the following as evidence of the discontinuity of the final Day of Atonement bringing an end to mediation, indicated by movement *out of* the Most Holy Place. The Day is not over, but probation is.

As Jesus moved out of the **most holy place**, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no **mediator** between guilty man and an offended God. While Jesus had been **standing between God and guilty man**, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His **work there is finished**, and His **intercession closes**, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the **close of Jesus' mediation**, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment. {EW 280.2}

#### *Ellen White Reference Abbreviations*

1SM: *Selected Messages*, Volume 1 (book)  
4SP: *Spirit of Prophecy*, Volume 4 (book)  
6BC: *Seventh-day Adventist Bible Commentary*, Volume 6 (book)  
7ABC: *Seventh-day Adventist Bible Commentary*, Volume 7A (book)  
7BC: *Seventh-day Adventist Bible Commentary*, Volume 7 (book)  
AG: *Amazing Grace* (book)  
BLJ: *To Be Like Jesus* (book)  
CCh: *Counsels for the Church* (book)  
FLB: *The Faith I Live By* (book)  
EW: *Early Writings* (book)  
GC: *Great Controversy*, 1911 edition (book)  
GC88: *Great Controversy*, 1888 edition (book)  
Ms50: Manuscript 50, 1900 (published in 1SM)  
PP: *Patriarchs and Prophets* (book)  
RH: *Advent Review and Sabbath Herald* (periodical)  
TMK: *That I May Know Him* (book)  
YI: *Youth's Instructor* (periodical)

### Daily

**TAMID** (Hebrew תָּמִיד), the ninth or tenth tractate of the order *Kodashim* in the Mishnah and the Babylonian Talmud. *Tamid* is an abbreviated form for *olat tamid* ("daily burnt-offering") and refers to the daily (morning and evening) sacrifices as set out in Exodus 29:38–42 and Numbers 28:1–8 (cf. II Kings 16:15; Ezekiel 46:13–15; Nehemiah 10:34, and II Chronicles 13:11). This tractate is not actually concerned with these sacrifices; it gives a description of the morning work in the Temple, from the moment the priests set about their work early in the morning until after the *tamid* sacrifice was organized later in the morning. Little controversy is recorded here in the Mishnah, a sign of an early redaction, probably from just before or soon after the destruction of the Temple. In current editions of the Mishnah and Talmud, *Tamid* has seven chapters, but originally it seems to have had only six, the present seventh being included in the sixth, and this explains its position after *Keritot* and *Me'ilah*, which also have six chapters each.  
([http://www.jewishvirtuallibrary.org/jsourc/judaica/ejud\\_0002\\_0019\\_0\\_19559.html](http://www.jewishvirtuallibrary.org/jsourc/judaica/ejud_0002_0019_0_19559.html); accessed 11/29/12)

### Day

**Yoma** (Hebrew: יוֹמָא, lit. "Day") is the fifth tractate of *Seder Moed* ("Order of Festivals") of the *Mishnah* and of the *Talmud*. It is concerned mainly with the laws of the Jewish holiday Yom Kippur, on which Jews atone for their sins from the previous year. It consists of eight chapters and has a Gemara ("Completion") from both the Jerusalem Talmud and the Babylonian Talmud.  
(<http://en.wikipedia.org/wiki/Yoma>; accessed 11/29/12)

In view of the prospect of the Advent judgment, the author of Hebrews admonishes believers to "hold fast the confession of our hope without wavering, . . . encouraging one another, all the more as you see the Day drawing near" (Hebrews 10:23, 25). "The Day" that is drawing near could well refer to the antitypical Day of Atonement, because this was its common designation among the Jews, a designation which must have been familiar to the "Hebrew-minded" recipient of the book. **Both in the Mishnah and Talmud, the treatise devoted to the Day of Atonement is simply called Yoma, which means "The Day."**

*God's Festivals in Scripture and History, Volume II: The Fall Festivals*

Chapter 5

"The Day of Atonement in the New Testament"

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