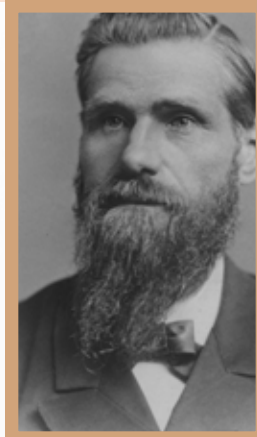




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Seventh-day Adventists have always had a keen interest in *Yom Kippur* or the Day of Atonement. It has an important end-time meaning through its link to Daniel 8:14, “For twenty-three hundred evenings and mornings; then the sanctuary shall be cleansed.” Adventists linked this text to October 22, 1844, and the fulfillment of prophecy. This date was the Day of Atonement in 1844 according to the Karaite calendar.

William Miller, founder of the American prophetic movement from which the Seventh-day Adventist Church later emerged, wrote on the cleansing of the sanctuary in 1842. He identified seven different sanctuaries described in the Bible: the Messiah Yeshua, heaven, Judah, the Jerusalem temple, the Holy of Holies in the Jerusalem temple, the earth, and the saints or God’s people. Miller concluded that Daniel 8:14 referred to the last two sanctuaries—the earth and the saints. For him this verse pointed to the coming of the Messiah—the second coming of Jesus when the earth would be finally cleansed with fire and God’s people glorified. He did not understand the significance of the Day of Atonement in connection with the sanctuary.

Day of

in Seventh-day Adventist History

October 22, 1844

After 1844, those who became Seventh-day Adventists came to believe in a heavenly sanctuary of which the earthly tabernacle or temple was a model or pattern (see Hebrews 8:5; Exodus 25:40; Numbers 8:4). They concluded that Yeshua had begun the great anti-typical Day of Atonement work of cleansing the sanctuary in heaven. They understood that the earthly service was a type of this great heavenly event.

Beginning in the 1890s, Adventists began to look more closely at *Yom Kippur* and examine the details of the service. They then applied its various aspects to the sanctuary ministry of Yeshua in the heavenly Most Holy Place. Ellen White wrote a chapter on the Day of Atonement in her book *Patriarchs and Prophets* that set the tone for future discussions. In 1902 and 1914, a Jewish Seventh-day Adventist minister, F. C. Gilbert, published a large volume entitled *Practical Lessons*. He carefully explained the Jewish method of observing *Yom Kippur* and showed how it was a day of repentance, judgment, and sealing. He also emphasized the spiritual lessons from the service. He published an even more detailed explanation in his 1937 *Messiah in His Sanctuary*.

In 1914, S. N. Haskell, a ministerial colleague of Gilbert, wrote *The Cross and Its Shadow*. This volume, as the title indicates, showed how the earthly sanctuary service pointed to Yeshua. He devoted three chapters in the book to a detailed explanation of the antitypical meaning of *Yom Kippur*. These publications were an important reference point for later Adventist understanding of *Yom Kippur*.

During the next decades of the twentieth century, several other authors wrote on the Day of Atonement, including C. H. Watson, M. L. Andreasen, J. L. Shuler, and Edward Heppenstall. These later publications followed the lead of Ellen White, F. C. Gilbert, and S. N. Haskell while providing further application and explanation.

While Gilbert as a Jewish Adventist continued to observe aspects of his Israelite heritage, he and other Adventist writers did not require the observance of the Jewish festivals. They did however seek to present the profound and significant spiritual and antitypical meaning of the festivals and particularly the Day of Atonement.

Atonement