

THE  
2300 DAYS  
of Daniel 8

Based on passages in:  
The King James Bible  
E.G. White, Great Controversy  
Uriah Smith, Daniel & Revelation

In Light of Prophecy Fulfilled  
P.O. Box 2248  
Willits, California 95490  
[www.inlightofprophecyfulfilled.org](http://www.inlightofprophecyfulfilled.org)

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## Introduction

This is a companion booklet to “the Seventy Weeks of Daniel 9” booklet which we assume has already been read. There it is shown the starting date, B.C. 457, and ending date, A.D.1844, of the 2300 day prophecy. The details of which will not be repeated here.

There can be no commentary on Daniel 8:14 without mentioning William Miller, 1782-1849, who is largely credited with beginning the mid-19th-century North American religious movement. This religious awakening was happening in other parts of the world at the same time. Those involved were Joseph Wolff, 1795-1862, Mourant Brock, 1802-1883, Robert Winter, 1790-1855 (conj.), Francois Gaussen, 1790-1863, Manuel Lacunza 1731-1801, (who went by the pen name of Rabbi Ben-Israel), Johann Bengel, 1687-1752, and others. The last two were included in this list because, while they did not live in the early 19<sup>th</sup> century, their written word had suddenly become popular then and greatly influenced the movement.

These were all preaching the soon return of Christ. They were basing it on prophecy, especially Daniel 8:14. This adds further

evidence that the time is right but Christ didn't come. In order to find out why Christ did not come then is the subject of this booklet. The time is right we now need to review the event, the cleansing of the sanctuary.

## Outline

The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” [Daniel 8:14.] These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.

Though many abandoned their former reckoning of the prophetic periods, and denied the correctness of the movement based thereon, others were unwilling to renounce points of

faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. With earnest prayer they reviewed their position, and studied the Scriptures to discover their mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers. The apostle Paul, in the Epistle to the Hebrews, says: "*Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the*

*cherubim of glory shadowing the mercy-seat.*" [Hebrews 9:1-5.]

The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God, as the earthly dwelling-place of the Most High. "*Let them make me a sanctuary, that I may dwell among them,*" [Exodus 25:8.] was the direction given to Moses while in the mount with God. The Israelites were journeying through the wilderness, and the tabernacle was so constructed that it could be removed from place to place; yet it was a structure of great magnificence. Besides the outer court, which contained the altar of burnt-offering, the tabernacle itself consisted of two apartments called the holy and the most holy place, separated by a rich and beautiful curtain, or veil; a similar veil closed the entrance to the first apartment.

In the holy place was the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of show-bread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God.

In the most holy place stood

the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of ten commandments. Above the ark, and forming the cover to the sacred chest, was the mercy-seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the cherubim.

After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which, though a permanent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed—except while it lay in ruins in Daniel’s time—until its destruction by the Romans, A. D. 70.

This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary?

Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary was implied in the

words of Paul already quoted: *“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.”*

And the use of the word also intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter they read: *“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”* [Hebrews 8:1, 2.]

Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great high priest, ministers at God’s right hand. One sanctuary was on earth, the other is in Heaven.

And Paul says, that the first tabernacle *“was a figure for the time then present, in which were offered both gifts and sacrifices;”* that its holy places were *“patterns of things in the heavens;”* that the priests who offered gifts according to the law,

served, “*unto the example and shadow of heavenly things,*” and that “*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 9:9, 23; 8:5; 9:24.]

The sanctuary in Heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man’s redemption, were taught by the earthly sanctuary and its services. The holy places of the sanctuary in Heaven are represented by the two apartments in the sanctuary on earth.

Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in Heaven. The ark that enshrines the tables of the law is covered with the mercy-seat, before which Christ pleads his blood in the sinner’s behalf. Thus is represented the union of justice and mercy in the plan of human redemption.

The question, What is the sanctuary? is clearly answered in the Scriptures. The term sanctuary, as used in the Bible, refers, first, to the tabernacle built

by Moses, as a pattern of heavenly things; and, secondly, to the “*true tabernacle*” in Heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The “*true tabernacle*” in Heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, “*Unto two thousand three hundred days; then shall the sanctuary be cleansed,*” unquestionably points to the sanctuary in Heaven.

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old-Testament Scriptures. But can there be anything in Heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. “*Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of*

*things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these,*” [Hebrews 9:22, 23.] even the precious blood of Christ.

The cleansing, both in the typical and in the real service, must be accomplished with blood; in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no remission. Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary, either in Heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served *“unto the example and shadow of heavenly things.”* [Hebrews 8:5.]

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.

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.]

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.

*“And Aaron shall lay both his*

*hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited.”* [Leviticus 16:8, 21, 22.] The scape-goat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp.

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner’s stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the



mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

Such was the service performed *“unto the example and shadow of heavenly things.”* And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary. After his ascension, our Saviour began 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.]

The ministration of the priest throughout the year in the first apartment of the sanctuary, “within the veil” which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at his ascension. It was

the work of the priest in the daily ministration to present before God the blood of the sin-offering, also the incense which ascended with the prayers of Israel. So did Christ plead his blood before the Father in behalf of sinners, and present before him also, with the precious fragrance of his own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in Heaven.

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ’s work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work,—to cleanse the sanctuary.

As anciently the sins of the

people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But, before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigation, —a work of judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works. [Revelation 22:12.]

Thus 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.

It was seen, also, that while the sin-offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scape-goat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scape-goat. When Christ, by virtue of his own blood, removes the sins of his people from the heavenly sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scape-goat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners.

### **Daniel 8:13, 14**

*Daniel 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of*

*desolation, to give both the sanctuary and the host to be trodden under foot?*

Daniel 8:14. *And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

### **The Time.**

These two verses close the vision proper of chapter 8; and they introduce the one remaining point which of all others would naturally be of the most absorbing interest to the prophet and to all the church; namely, the time the desolating powers previously brought to view were to continue. How long shall they continue their course of oppression against God's people, and of blasphemy against high Heaven? Daniel, if time had been given, might perhaps have asked this question himself, but God is ever ready to anticipate our wants and sometimes to answer even before we ask. Hence two celestial beings appear upon the scene, holding a conversation, in the hearing of the prophet, upon this question which it is so important that the church should understand. Daniel heard one saint speaking. What this saint spoke at this time we are not informed; but there must have been something either in the matter or the manner of this

speaking which made a deep impression upon the mind of Daniel, inasmuch as he uses it in the very next sentence as a designating title, calling the angel "*that certain saint which spake.*" He may have spoken something of the same nature as that which the seven thunders of the Apocalypse uttered (Rev.10:3), and which, for some good reason, John was restrained from writing. But another saint asked this one that spake an important question: How long the vision? and both the question and the answer are placed upon record, which is prima-facie evidence that this is a matter which it was designed that the church should understand. And this view is further confirmed by the fact that the angel did not ask this question for his own information, inasmuch as the answer was addressed to Daniel, as the one whom it chiefly concerned, and for whose information it was given.

*"And he said unto me,"* said Daniel, recording the answer to the angel's question, "*Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*"

### **The Sanctuary.**

Connected with the 2300 days

is a subject of major importance, which now presents itself for consideration; namely, the sanctuary; and with this is also connected the subject of its cleansing. An examination of these subjects will reveal the importance of having an understanding of the commencement and termination of the 2300 days, that we may know when the great event called “the cleansing of the sanctuary” is to transpire; for all the inhabitants of the earth, as will in due time appear, have a personal interest in that solemn work.

Several objects have been claimed by different ones as the sanctuary here mentioned:

1. The earth;
2. The land of Canaan;
3. The church;
4. The sanctuary, the “true tabernacle, which the Lord pitched, and not man,” which is “in the heavens,” and of which the Jewish tabernacle was a type, pattern, or figure.

Heb.8:1,2; 9:23,24.

These conflicting claims must be decided by the Scriptures; and fortunately the testimony is neither meager nor ambiguous.

### **1. Is the earth the sanctuary?**

The word sanctuary occurs in the

Old and New Testaments one hundred and forty-four times, and from the definitions of lexicographers, and its use in the Bible, we learn that it is used to signify a holy or sacred place, a dwelling-place for the Most High. If, therefore, the earth is the sanctuary, it must answer to this definition; but what single characteristic pertaining to this earth is found which will satisfy the definition? It is neither a holy nor a sacred place, nor is it a dwelling-place for the Most High. It has no mark of distinction, except as being a revolted planet, marred by sin, scarred and withered by the curse. Moreover, it is nowhere in all the Scriptures called the sanctuary. Only one text can be produced in favor of this view, and that only by an uncritical application. Isa. 60:13 says: “*The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.*” This language undoubtedly refers to the new earth; but even that is not called the sanctuary, but only the “*place*” of the sanctuary, just as it is called “*the place*” of the Lord’s feet; an expression which probably denotes the continual presence of God with his people,

as it was revealed to John when it was said, *“Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”* Rev.21:3. All that can be said of the earth, therefore, is, that when renewed, it will be the place where the sanctuary of God will be located. It can present not a shadow of a claim to being the sanctuary at the present time, or the sanctuary of the prophecy.

**2. Is the land of Canaan the sanctuary?** So far as we may be governed by the definition of the word, it can present no better claim than the earth to that distinction. If we inquire where in the Bible it is called the sanctuary, a few texts are brought forward which seem to be supposed by some to furnish the requisite testimony. The first of these is Ex.15:17. Moses, in his song of triumph and praise to God after the passage of the Red Sea, exclaimed: *“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou has made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.”* A writer who urges this text, says, “I ask the reader to pause, and examine and settle the question most

distinctly, before he goes further. What is the sanctuary here spoken of? But it would be far safer for the reader not to attempt to settle the question definitely from this one isolated text before comparing it with other scriptures. Moses here speaks in anticipation. His language is a prediction of what God would do for his people. Let us see how it was accomplished. If we find, in the fulfilment, that the land in which they were planted is called the sanctuary, it will greatly strengthen the claim that is based upon this text. If, on the other hand, we find a plain distinction drawn between the land and the sanctuary, then Ex.15:17 must be interpreted accordingly.

We turn to David, who records as a matter of history what Moses uttered as a matter of prophecy. Ps.78:53,54. The subject of the psalmist here, is the deliverance of Israel from Egyptian servitude, and their establishment in the promised land; and he says: *“And he [God] led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.”* The “mountain” here mentioned by David is the same as the *“mountain of thine*

*inheritance*” spoken of by Moses, in which the people were to be planted; and this mountain David calls, not the sanctuary, but only the border of the sanctuary. What, then, was the sanctuary? Verse 69 of the same psalm informs us: “*And he built his sanctuary like high palaces, like the earth which he hath established forever.*” The same distinction between the sanctuary and the land is pointed out in the prayer of good king Jehoshaphat. 2 Chron. 20:7,8: “*Art not thou our god, who didst drive out the inhabitants of the land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name.*” Taken alone, some try to draw an inference from Ex.15:17 that the mountain was the sanctuary; but when we take in connection with it the language of David, which is a record of the fulfilment of Moses’s prediction, and an inspired commentary upon his language, such an idea cannot be entertained; for David plainly says that the mountain was simply the “*border*” of the sanctuary; and that in that border, or land, the sanctuary was “*built*” like high palaces, reference being made to the beautiful temple of the Jews, the center and symbol of all their

worship. But whoever will read carefully Ex.15:17 will see that not even an inference is necessary that Moses by the word sanctuary means the mountain of inheritance, much less the whole land of Palestine. In the freedom of poetic license, he employs elliptical expressions, and passes rapidly from one idea or object to another. First, the inheritance engages his attention, and he speaks of it; then the fact that the Lord was to dwell there; then the place he was to provide for his dwelling there; namely, the sanctuary which he would cause to be built. David thus associated Mount Zion and Judah together in Ps.78:68, because Zion was located in Judah.

The three texts, Ex.15:17; Ps.78:54,69, are the ones chiefly relied on to prove that the land of Canaan is the sanctuary; but, singularly enough, the two latter, in plain language, clear away the ambiguity of the first, and thereby disprove the claim that is based thereon.

Having disposed of the main proof on this point, it would hardly seem worth while to spend time with those texts from which only inferences can be drawn. As there is, however, only one even of this class, we will refer to it, that no point may be left

unnoticed. Isa.63:18: *“The people of thy holiness have possessed it but a little while: our adversaries have trodden down the sanctuary.”* This language is as applicable to the temple as to the land! for when the land was overrun with the enemies of Israel, their temple was laid in ruins. This is plainly stated in verse 11 of the next chapter: *“Our holy and our beautiful house, where our fathers praised thee, is burned up with fire.”* The text therefore proves nothing for this view.

Respecting the earth or the land of Canaan as the sanctuary, we offer one thought more. If either constitutes the sanctuary, it should not only be somewhere described as such, but the same idea should be carried through to the end, and the purification of the earth or of Palestine should be called the cleansing of the sanctuary. The earth is indeed defiled, and it is to be purified by fire; but fire, as we shall see, is not the agent which is used in the cleansing of the sanctuary; and this purification of the earth, or any part of it, is nowhere in the Bible called the cleansing of the sanctuary.

**3. Is the church the sanctuary?** The evident mistrust with which this idea is suggested,

is a virtual surrender of the argument before it is presented. The one solitary text adduced in its support is Ps.114:1,2: *“When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion.”* Should we take this text in its most literal sense, what would it prove respecting the sanctuary? It would prove that the sanctuary was confined to one of the twelve tribes: and hence that a portion of the church only, not the whole of it, constitutes the sanctuary. But this, proving too little for the theory under consideration, proves nothing. Why Judah is called the sanctuary in the text quoted, need not be a matter of perplexity, when we remember that God chose Jerusalem, which was in Judah, as the place of his sanctuary. *“But chose,”* says David, *“the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever.”* This clearly shows the connection which existed between Judah and the sanctuary. That tribe itself was not the sanctuary; but it is once spoken of as such when Israel came forth from Egypt, because God purposed that in the midst of the territory of that

tribe his sanctuary should be located. But even if it could be shown that the church is anywhere called the sanctuary, it would be of no consequence to our present purpose, which is to determine what constitutes the sanctuary of Dan.8:13,14; for the church is there spoken of as another object: "*To give both the sanctuary and the host to be trodden under foot.*" That by the term host the church is here meant, none will dispute; the sanctuary is therefore another and a different object.

**4. Is the temple in heaven the sanctuary?** There now remains but this one claim to be examined; namely, that the sanctuary mentioned in the text is what Paul calls in Hebrews the "*true tabernacle, which the Lord pitched, and not man,*" to which he expressly gives the name of "*the sanctuary,*" and which he locates in "the heavens;" of which sanctuary, there existed, under the former dispensation, first in the tabernacle built by Moses, and afterward in the temple at Jerusalem, a pattern, type, or figure. And let it be particularly noticed, that on the view here suggested rests our only hope of ever understanding this question; for we have seen that all other positions are untenable. No other

object which has ever been supposed by any one to be the sanctuary—the earth, the land of Canaan, or the church—can for a moment support such a claim. If, therefore, we do not find it in the object before us, we may abandon the search in utter despair; we may discard so much of revelation as still unrevealed, and may cut out from the sacred page, as so much useless reading, the numerous passages which speak on this subject. All those, therefore, who, rather than that so important a subject should go by default, are willing to lay aside all preconceived opinions and cherished views, will approach the position before us with intense anxiety and unbounded interest. They will lay hold of any evidence that may here be given us as a man bewildered in a labyrinth of darkness would lay hold of the thread which was his only guide to lead him forth again to light.

It will be safe for us to put ourselves in imagination in the place of Daniel, and view the subject from his standpoint. What would he understand by the term sanctuary as addressed to him? If we can ascertain this, it will not be difficult to arrive at correct conclusions on this subject. His mind would inevitably turn, on



the mention of that word, to the sanctuary of that dispensation; and certainly he well knew where that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their “*beautiful house,*” which, as Isaiah laments, was burned with fire. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause his face to shine upon his sanctuary, which was desolate. By the word sanctuary Daniel evidently understood their temple at Jerusalem.

But Paul bears testimony which is most explicit on this point. Heb.9:1: “*Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.*” This is the very point which at present we are concerned to determine: What was the sanctuary of the first covenant? Paul proceeds to tell us. Hear him. Verses 2-5: “*For there was a tabernacle made; the first [or first apartment], wherein was the candlestick, and the table, and the showbread; which is called the sanctuary [margin, the holy]. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid*

*round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.*”

There is no mistaking the object to which Paul here has reference. It is the tabernacle erected by Moses according to the direction of the Lord (which was afterward merged into the temple at Jerusalem), with a holy and a most holy place, and various vessels of service, as here set forth. A full description of this building, with its various vessels and their uses, will be found in Exodus, chapter 25 and onward. If the reader is not familiar with this subject, he is requested to turn and closely examine the description of this building. This, Paul plainly says, was the sanctuary of the first covenant. And we wish the reader carefully to mark the logical value of this declaration. By telling us what did positively for a time constitute the sanctuary, Paul sets us on the right track of inquiry. He gives us a basis on which to work. For a time, the field is cleared of all doubt and all obstacles. During the time covered by the first covenant, which reached from

Sinai to Christ, we have before us a distinct and plainly defined object, minutely described by Moses, and declared by Paul to be the sanctuary during that time.

But Paul's language has greater significance even than this. It forever annihilates the claims which are put forth in behalf of the earth, the land of Canaan, or the church, as the sanctuary; for the arguments which would prove them to be the sanctuary at any time, would prove them to be such under the old dispensation. If Canaan was at any time the sanctuary, it was such when Israel was planted in it. If the church was ever the sanctuary, it was such when Israel was led forth from Egypt. If the earth was ever the sanctuary, it was such during the period of which we speak. To this period the arguments urged in their favor apply as fully as to any other period; and if they were not the sanctuary during this time, then all the arguments are destroyed which would show that they ever were, or ever could be, the sanctuary. But were they the sanctuary during that time? This is a final question for these theories; and Paul decided it in the negative, by describing to us the tabernacle of Moses, and telling us that that—not the earth,

nor Canaan, nor the church—was the sanctuary of that dispensation.

And this building answers in every respect to the definition of the term, and the use for which the sanctuary was designed.

1. It was the earthly dwelling-place of God. "*Let them make me a sanctuary,*" said he to Moses, "*that I may dwell among them.*" Ex.25:8. In this tabernacle, which they erected according to his instructions, he manifested his presence.

2. It was a holy, or sacred place—"the holy sanctuary." Lev. 16:33. 3. In the word of God it is over and over again called the sanctuary. Of the one hundred and forty instances in which the word is used in the Old Testament, it refers in almost every case to this building.

The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years' wandering in the wilderness, when this building was set up in their midst as the habitation of God and the center of their religious worship. Journeying was a necessity, and removals were frequent. It would be necessary that the tabernacle should often be moved from place to place. It was therefore so

fashioned of movable parts, the sides being composed of upright boards, and the covering consisting of curtains of linen and dyed skins, that it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After entering the promised land, this temporary structure in time gave place to the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel's day, till its final destruction by the Romans in A.D.70.

This is the only sanctuary connected with the earth concerning which the Bible gives us any instruction or history any record. But is there nowhere any other? This was the sanctuary of the first covenant; with that covenant it came to an end; is there no sanctuary which pertains to the second, or new covenant? There must be; otherwise the analogy is lacking between these covenants; and in this case the first covenant had a system of worship, which, though minutely described, is unintelligible, and the second covenant has a system of worship which is indefinite and obscure. And Paul virtually asserts that the new covenant, in force since the death of Christ, the

testator, has a sanctuary; for when, in contrasting the two covenants, as he does in the book of Hebrews, he says in chapter 9:1 that the first covenant "*had also ordinances of divine service, and a worldly sanctuary,*" it is the same as saying that the new covenant has likewise its services and its sanctuary.

Furthermore, in verse 8 of this chapter he speaks of the worldly sanctuary as the first tabernacle. If that was the first, there must be a second; and as the first tabernacle existed so long as the first covenant was in force, when that covenant came to an end, the second tabernacle must have taken the place of the first, and must be the sanctuary of the new covenant. There can be no evading this conclusion.

Where, then, shall we look for the sanctuary of the new covenant? Paul, by the use of the word also in Heb.9:1, intimates that he had before spoken of this sanctuary. We turn back to the beginning of the previous chapter, and find him summing up his foregoing arguments as follows: "*Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of*

*the true tabernacle, which the Lord pitched, and not man.*” Can there be any doubt that we have in this text the sanctuary of the new covenant? A plain allusion is here made to the sanctuary of the first covenant. That was pitched by man, erected by Moses; this was pitched by the Lord, not by man. That was the place where the earthly priests performed their ministry; this is the place where Christ, the High Priest of the new covenant, performs his ministry. That was on earth; this is in heaven. That was therefore very properly called by Paul a “*worldly sanctuary*;” this is a “*heavenly one*.”

This view is further sustained by the fact that the sanctuary built by Moses was not an original structure, but was built after a pattern. The great original existed somewhere else; what Moses constructed was but a type, or model. Listen to the directions the Lord gave him on this point: “*According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*” Ex.25:9. “*And look that thou make them after their pattern, which was showed thee in the mount.*” Verse 40. (To the same end see Ex.26:30; 27:8; Acts.7:44.)

Now of what was the earthly sanctuary a type, of figure? Answer: Of the sanctuary of the new covenant, the “*true tabernacle, which the Lord pitched and not man.*” The relation which the first covenant sustains to the second throughout, is that of type to antitype. Its sacrifices were types of the greater sacrifice of this dispensation; its priests were types of our Lord, in his more perfect priesthood; their ministry was performed unto the shadow and example of the ministry of our High Priest above; and the sanctuary where they ministered, was a type, or figure, of the true sanctuary in heaven, where our Lord performs his ministry.

All these facts are plainly stated by Paul in a few verses to the Hebrews. Chapter 8:4,5: “*For if he [Christ] were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.*” This testimony shows that the ministry of the earthly priests was a shadow of Christ’s priesthood;

and the evidence Paul brings forward to prove it, is the direction which God gave to Moses to make the tabernacle according to the pattern showed him in the mount. This clearly identifies the pattern showed to Moses in the mount with the sanctuary, or true tabernacle, in heaven, where our Lord ministers, mentioned three verses before.

In chapter 9:8,9, Paul further says: "*The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present,*" etc. While the first tabernacle stood, and the first covenant was in force, the ministration of the more perfect tabernacle was not, of course, carried forward. But when Christ came, a high priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ, raised to the throne of the Majesty in the heavens, as a minister of the true sanctuary entered by his own blood (verse 12) "*into the holy place [where also the Greek has the plural, the holy places], having obtained eternal redemption for us.*" Of these heavenly holy places,

therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 23, of the earthly tabernacle, with its apartments and instruments, as patterns of things in the heavens; and in verse 24, he calls the holy places made with hands, that is, the tabernacle in heaven.

This view is still further corroborated by the testimony of John. Among the things which he was permitted to behold in heaven, he saw seven lamps of fire burning before the throne (Rev.4:5); he saw an altar of incense, and a golden censer (chapter 8:3); he saw the ark of God's testament (chapter 11:19); and all this in connection with a "*temple*" in heaven. Rev.11:19; 15:8. These objects every Bible reader must at once recognize as implements of the sanctuary. They owed their existence to the sanctuary, and were confined to it, to be employed in the ministration connected therewith. As without the sanctuary they had not existed, so wherever we find these, we may know that there is the sanctuary; and hence the fact that John saw these things in heaven in this dispensation, is proof that there is a sanctuary there, and that he was permitted to behold it.

However reluctant a person may have been to acknowledge that there is a sanctuary in heaven, the testimony that has been presented is certainly sufficient to prove this fact. Paul says that the tabernacle of Moses was the sanctuary of the first covenant. Moses says that God showed him in the mount a pattern, according to which he was to make this tabernacle. Paul testifies again that Moses did make it according to the pattern, and that the pattern was the true tabernacle in heaven, which the Lord pitched, and not man; and that of this heavenly sanctuary the tabernacle erected with hands was a true figure, or representation. And finally, John, to corroborate the statement of Paul that this sanctuary is in heaven, bears testimony, as an eye-witness, that he beheld it there. What further testimony could be required? Nay, more, what further is conceivable?

So far as the question as to what constitutes the sanctuary is concerned, we now have the subject before us in one harmonious whole. The sanctuary of the Bible—mark it all, dispute it who can—consists, first, of the typical tabernacle established with the Hebrews at the exode from Egypt, which was the sanctuary of the first covenant; and, secondly,

of the true tabernacle in heaven, of which the former was a type, or figure, which is the sanctuary of the new covenant. These are inseparably connected together as type and antitype. From the antitype we go back to the type, and from the type we are carried forward naturally and inevitably to the antitype.

We have said that Daniel would at once understand by the word sanctuary the sanctuary of his people at Jerusalem; so would any one under that dispensation. But does the declaration of Dan.8:14 have reference to that sanctuary? That depends upon the time to which it applies. All the declarations respecting the sanctuary which apply under the old dispensation, have respect, of course, to the sanctuary of that dispensation; and all those declarations which apply in this dispensation, must have reference to the sanctuary in this dispensation. If the 2300 days, at the termination of which the sanctuary is to be cleansed, ended in the former dispensation, the sanctuary to be cleansed was the sanctuary of that time. If they reach over into this dispensation, the sanctuary to which reference is made is the sanctuary of this dispensation—the new-covenant sanctuary in heaven. This brings

us to a subject of time. The first covenant precedes the new covenant. The old covenant ended at the cross. The earthly sanctuary was destroyed shortly thereafter, A.D. 70. The sanctuary to be cleansed has to be the heavenly. being years later, A.D. 1844.

## **Cleansing of the Sanctuary**

What we have thus far said respecting the sanctuary has been only incidental to the main question in the prophecy. That question has respect to its cleansing. *“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”* But it was necessary first to determine what constituted the sanctuary, before we could understandingly examine the question of its cleansing. For this we are now prepared.

Having learned what constitutes the sanctuary, the question of its cleansing and how it is accomplished, is soon decided. It has been noticed that whatever constitutes the sanctuary of the Bible, must have some service connected with it which is called its cleansing. There is no account in the Bible of any work so named as pertaining to this earth, the land of Canaan, or the church; which is good evidence that none of these objects

constitutes the sanctuary; there is such a service connected with the object which we have shown to be the sanctuary, and which, in reference to both the earthly building and the heavenly temple, is called its cleansing.

Does the reader object to the idea of there being anything in heaven which is to be cleansed? Is this a barrier in the way of his receiving the view here presented? Then his controversy is not with this work, but with God’s Word, which positively affirms this fact. But before he decided against this view, we ask the objector to examine carefully in reference to the nature of this cleansing, as he is here undoubtedly laboring under an utter misapprehension. The following are the plain terms in which Paul affirms the cleansing of both the earthly and the heavenly sanctuary: *“And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.”* Heb.9:22,23. In the light of foregoing arguments, this may be paraphrased thus: “It was therefore necessary that the

tabernacle as erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in heaven, should be purified, or cleansed, with the blood of calves and goats; but the heavenly things themselves, the sanctuary of this dispensation, the true tabernacle, which the Lord pitched, and not man, must be cleansed with better sacrifices, even with the blood of Christ.”

We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by means of blood. The cleansing is not, therefore a cleansing from physical uncleanness or impurity; for blood is not the agent used in such a work. And this consideration should satisfy the objector’s mind in regard to the cleansing of the heavenly things. The fact that Paul speaks of heavenly things to be cleansed, does not prove that there is any physical impurity in heaven; for that is not the kind of cleansing to which he refers. The reason Paul assigns why this cleansing is performed with blood, is because without the shedding of blood there is no remission.

Remission, then; that is, the putting away of sin, is the work to be done. The cleansing, therefore,

is not physical cleansing, but a cleansing from sin. But how came sins connected with the sanctuary, either the earthly or the heavenly, that it should need to be cleansed from them? This question is answered by the ministration connected with the type, to which we now turn.

The closing chapters of Exodus give us an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith. Leviticus opens with an account of the ministration which was there to be performed. All that it is our purpose to notice here, is one particular branch of the service, which was performed as follows: The person who had committed sin brought his victim to the door of the tabernacle. Upon the head of this victim he placed his hand for a moment, and, as we may reasonably infer, confessed over him his sin. By this expressive act he signified that he had sinned, and was worthy of death, but that in his stead he consecrated his victim, and transferred his guilt to it. With his own hand (and what must have been his emotions!) he then took the life of his victim on account of that guilt. The law demanded the life of the transgressor for his disobedience;



the life is in the blood (Lev.17:11,14); hence without the shedding of blood, there is no remission; with the shedding of blood, remission is possible; for the demand of life by the law is thus satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt, was then taken by the priest and ministered before the Lord.

The sin of the individual was thus, by his confession, by the slaying of the victim, and by the ministry of the priest, transferred from himself to the sanctuary. Victim after victim was thus offered by the people. Day by day the work went forward; and thus the sanctuary continually became the receptacle of the sins of the congregation. But this was not the final disposition of these sins. The accumulated guilt was removed by a special service, which was called the cleansing of the sanctuary. This service, in the type, occupied one day in the year; and the tenth day of the seventh month, on which it was performed, was called the day of atonement. On this day, while all Israel refrained from work and afflicted their souls, the priest brought two goats, and presented them before the Lord at the door of the tabernacle of the

congregation. On these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. The one upon which the Lord's lot fell, was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, and sprinkled upon the mercy-seat. And this was the only day on which he was permitted to enter into that apartment. Coming forth, he was then to lay both his hands upon the head of the scape-goat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and, thus putting them upon his head (Lev.16:21), he was to send him away by the hand of a fit man into a land not inhabited, a land of separation, or forgetfulness, the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing the people from their sins, and cleansing the sanctuary and its sacred vessels. Lev.16:30,33. By this process, sin was removed, - but only in figure; for all that work was typical.

The reader to whom these views are new will be ready here to inquire, perhaps with some astonishment, what this strange work could possibly be designed to typify; what there is in this

dispensation which it was designed to prefigure. We answer, A similar work in the ministration of Christ, as Paul clearly teaches. After stating, in Hebrews 8, that Christ is the minister of the true tabernacle, the sanctuary in heaven, he states that the priests on earth served unto the example and shadow of heavenly things. In other words, the work of the earthly priests was a shadow, an example, a correct representation, so far as it could be carried out by mortals, of the ministration of Christ above. These priests ministered in both apartments of the earthly tabernacle, Christ therefore ministers in both apartments of the heavenly temple; for that temple has two apartments, or it was not correctly represented by the earthly; and our Lord officiates in both, or the service of the priest on earth was not a correct shadow of his work. But Paul directly states that he ministers in both apartments; for he says that he has entered into the holy place (Greek, , the holy places) by his own blood. Heb.9:12. There is therefore a work performed by Christ in his ministry in the heavenly temple corresponding to that performed by the priests in both apartments of the earthly building. But the work in the second apartment, or

most holy place, was a special work to close the yearly round of service and cleanse the sanctuary. Hence Christ's ministration in the second apartment of the heavenly sanctuary must be a work of like nature, and constitute the close of his work as our great High Priest, and the cleansing of that sanctuary.

As through the sacrifices of a former dispensation the sins of the people were transferred in figure by the priests to the earthly sanctuary, where those priests ministered, so ever since Christ ascended to be our intercessor in the presence of his Father, the sins of all those who sincerely seek pardon through him are transferred in fact to the heavenly sanctuary where he ministers. Whether Christ ministers for us in the heavenly holy places with his own blood literally, or only by virtue of its merits, we need not stop to inquire. Suffice it to say, that his blood has been shed, and through that blood remission of sins is secured in fact, which was obtained only in figure through the blood of the calves and goats of the former dispensation. But those sacrifices had real virtue in this respect: they signified faith in a real sacrifice to come; and thus those who employed them have an equal interest in the work of

Christ with those who in this dispensation come to him by faith, through the ordinances of the gospel.

The continual transfer of sins to the heavenly sanctuary (and if they are not thus transferred, will any one, in the light of the types, and in view of the language of Paul, explain the nature of the work of Christ in our behalf?) - this continual transfer, we say, of sins to the heavenly sanctuary, makes its cleansing necessary on the same ground that a like work was required in the earthly sanctuary.

An important distinction between the two ministrations must here be noticed. In the earthly tabernacle, a complete round of service was accomplished every year. For three hundred and fifty-nine days, in their ordinary year, the ministration went forward in the first apartment. One day's work in the most holy completed the yearly round. The work then commenced again in the holy place, and went forward till another day of atonement completed the year's work. And so on, year by year. This continual repetition of the work was necessary on account of the short lives of mortal priests. But no such necessity exists in the case

of our divine Lord, who ever liveth to make intercession for us. (See Heb.7:23-25.) Hence the work of the heavenly sanctuary, instead of being a yearly work, is performed once for all. Instead of being repeated year by year, one grand cycle is allotted to it, in which it is carried forward and finished, never to be repeated.

One year's round of service in the earthly sanctuary represented the entire work of the sanctuary above. In the type, the cleansing of the sanctuary was the brief closing work of the year's service. In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the tabernacle on high. In the type, to cleanse the sanctuary, the high priest entered into the most holy place to minister in the presence of God before the ark of his testament. In the antitype, when the time comes for the cleansing of the sanctuary, our High Priest, in like manner, enters into the most holy place to make a final end of his intercessory work in behalf of mankind. We confidently affirm that no other conclusion can be arrived at on this subject without doing despite to the unequivocal testimony of God's word.

Reader, do you now see the importance of this subject? Do

you begin to perceive what an object of interest for all the world is the sanctuary of God? Do you see that the whole work of salvation centers there, and that when the work is done, probation is ended, and the cases of the saved and lost are eternally decided? Do you see that the cleansing of the sanctuary is a brief and special work, by which the great scheme is forever finished? Do you see that if it can be made known when this work of cleansing commences, it is a solemn announcement to the world that salvation's last hour is reached, and is fast hastening to its close? And this is what the prophecy is designed to show. It is to make known the commencement of this momentous work. *"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."*

In advance of any argument on the nature and application of these days, the position may be safely taken that they reach to the cleansing of the heavenly sanctuary, for the earthly was to be cleansed each year; and we make the prophet utter nonsense, if we understand him as saying that at the end of 2300 days, a period of time over six years in length, even if we take the days literally, an event should take place which was to occur regularly every year. The heavenly sanctuary is the one in which the decision of all cases is to be rendered. The progress of the work there is what it especially concerns mankind to know. If people understood the bearing of these subjects on their eternal interest, with what earnestness and anxiety would they give them their most careful and prayerful study.