

**GODS
NEW
KINGDOM
UNDER
JESUS
CHRIST**

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Certification _____

These are the topics you will understand better.

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AND ITS CLEANSING

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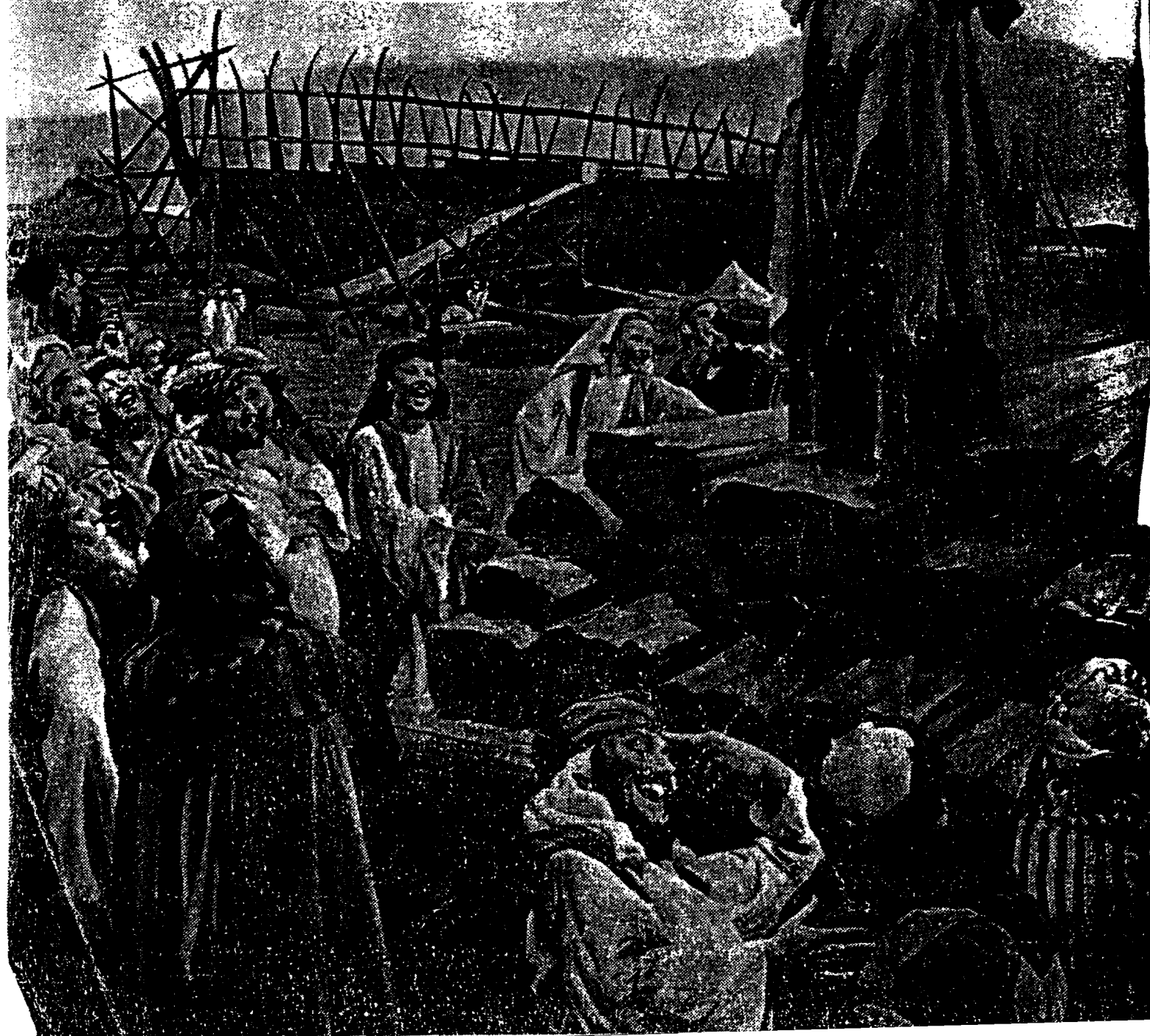
13. THE FALL OF BABYLON

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Before the flood God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction. As the time of Christ's second appearing draws near, the Lord sends His servants with a warning to the world to prepare for that great event. Multitudes have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ are offered pardon. But many feel that it requires too great a sacrifice to put away sin. Because their life does not harmonize with the pure principles of God's moral government, they reject His warnings and deny the authority of His law.

Had the men of that generation obeyed the divine law, they would have recognized the voice of God in the warning of His servant; but their minds had become so blinded by rejection of light that they really believed Noah's message to be a delusion.

It was not multitudes or majorities that were on the side of right. The world was arrayed against God's justice and His laws, and Noah was regarded as a fanatic. Satan, when tempting Eve to disobey God, said to her, "Ye shall not surely die." Genesis 3:4.



For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom 15:4. Remember the former things of old: for I am God, and there is none else. I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. Isa. 46:9,10 Knowing all things, the future is present with God. More perhaps than any other one thing, the prophecies of the Bible and their fulfillment bear witness to its Divine Inspiration. The prophecies of Daniel were not to be shut up till the end, for then there would be no time either to develop knowledge, or to use the knowledge acquired, but until, "the time of the end," which refers to a short period just preceding the second coming of Christ. During this time there was to be an increase of knowledge. Especially were the prophecies of the book of Daniel to be unsealed, studied, and understood at this time. The great time prophecy of Daniel 8,9. Unto two thousand and three hundred days, then shall the sanctuary be cleansed. Daniel 8:14. A most important part of the vision given to Daniel. The longest prophetic period in the Bible. What is the 2300 days, the sanctuary, and the cleansing of the sanctuary?

Let us first begin with the time 2300 days, part of the prophecy. The 2300 days are literal years in prophetic time; the Bible rule for computing prophetic time is a day for a year. Num. 14:34; Eze. 4:6. In the text of Daniel 9:21-23 that the angel Gabriel is come to Daniel to give him skill and understanding, to understand the matter, and consider the vision. But what matter and vision was Daniel to understand? It was the vision of Daniel 8, and the matter of the 2300 days, then shall the sanctuary be cleansed. For Daniel already had the understanding of the first parts of the vision. The angel Gabriel in his first meeting with Daniel had already given him the interpretation of the first parts of this vision. Dan 8: 20-26. Daniel didn't get the last part of the vision, the 2300 days part of the vision, because he fainted and was sick certain days, and he was astonished and none understood the vision. Gabriel was not able to finish the interpretation of the 2300 days part of the vision to Daniel, Verse 27. So in the text before us, Dan 9:21, the man Gabriel returns to finish his mission, to give understanding and skill to Daniel 9:22. Gabriel begins with the part of the vision that has to do with time, or the 2300 days part of the vision. For he says, Seventy weeks are determined upon thy people, and upon thy holy city. Verse 24. We must keep in mind that the 2300 days are literal years, so seventy weeks in prophetic time would be 7 days to a week, times 70 weeks, that is 490 years of the 2300 years, that were allotted to Jerusalem and the Jews. The events in verse 24 which were to be consummated within that period are briefly stated. The transgression was to be finished, that is, the Jewish people were to fill up the cup of their iniquity, which they did in the rejection and crucifixion of Christ. An end of sins or of sin offerings was to be made. This to be when the great offering was made on Calvary. Reconciliation of iniquity was to be provided. This was accomplished by the sacrifice of the Son of God. Everlasting righteousness was to be made

in, the righteousness, which our Lord manifested in His sinless life. The vision and the prophecy were to be sealed, or made sure. To anoint the most holy, the last event of the seventy weeks here brought to view is the anointing of the heavenly sanctuary, for the opening of the ministration there.

In Verses 25-27, Gabriel now relates to Daniel the "event" which is to mark the beginning of the seventy weeks, the 490 years, which is a division of the 2300 years. They would begin at the same time. In other words the beginning of the seventy weeks is the beginning of the 2300 years. They were to date from the going forth of the commandment to restore and build Jerusalem. Not only is the event given which determines the time of the commencement of this period but also those events, which take place at its close. A double test is provided by which to try the application of this prophecy. But more than this, the period of seventy weeks is divided into three grand divisions. One of these is again divided, and the intermediate events are given, which were to mark the termination of each one of these divisions. At the beginning of the period a commandment going forth to restore and build Jerusalem. To this work of restoration seven weeks or 49 years are allotted. As we reach the end of this first division, seven weeks from the beginning, we are to find Jerusalem restored in its material aspect, the work of building the street and the wall fully accomplished. From this point sixty-two weeks or 434 years are measured off. As we reach the termination of this division, sixty-nine weeks or 483 years, from the beginning, we are to see the manifestation of Messiah the Prince before the world. One week more, or 7 years is given us, completing the seventy weeks or 490 years. In the midst of this week the Messiah is to be cut off, and to cause the sacrifice and oblation to cease. At the expiration of the seventy weeks, 490 years, which was allotted to the Jews as the time during which they were to be the special people of God, we naturally look for the going forth of the blessing and work of God to other people. It should be noted, at the time these words were spoken to Daniel, Jerusalem lay in utter desolation, and had been lying for many years. The restoration pointed to in the future must be its restoration from this desolation. In Dan. 9:2 we see seventy years are to be accomplished in the desolations of Jerusalem and captivity of the Jewish people, Jer. 25:11, 12; 29:10. This seventy years began in the first year of Nebuchadrezzar, king of Babylon in 606 B.C. Jer. 25:1; 8-11, Dan. 1:1 the overthrow of Jerusalem. The vision of 2300 days recorded in Dan. 8 was given in the third year of Belshazzar, in 538 B.C., the events in Dan. 9 occurred in the first year of Darius. Since Belshazzar was the last ruler of Babylon Dan 5:30, 31; Jer. 25:12, and Darius the first ruler of Medo-Persia, Dan 9:1, probably less than one year elapsed between the events of Dan. 8 and Dan. 9. The seventy years would be 606 B.C. to 536 B.C. Daniel understood that the seventy years were now drawing to their close, and that God had even begun the fulfillment of the prophecy by overthrowing the kingdom of Babylon in 538 B.C. by Medo-Persia.

We now inquire for the initial date, if we can find a "date" which will "harmonize" with all these "events," we have beyond a doubt the true application, for none but that which is "correct" could meet and

fulfill so many conditions. The command respecting Jerusalem was to include more than mere building. There was to be restoration. By this we must understand all the forms and regulations of civil, political, and judicial society.

When and how was Jerusalem restored after the seventy years of captivity? There are four events that can be taken as answering to the commandment to restore and build Jerusalem. The first, the decree of Cyrus for the rebuilding of the house of God, 536 B.C. Ezra 1:1-4. The second, the decree of Darius for the prosecution of that work which had been hindered, 519 B.C. Ezra 6:1-12. The third, the decree of Artaxerxes to Ezra, 457 B.C. Ezra 7. The fourth, the commission to Nehemiah from the same king in his twentieth year, 444 B.C. Nehemiah 2. Dating from the first two of these decrees, the seventy prophetic weeks, or 490 literal years, would fall many years short of reaching even to the Christian Era. Besides this, these decrees had reference principally to the restoration of the temple and the temple worship of the Jews, not to the restoration of their civil state and polity, all of which must be included in the expression, "To restore and to build Jerusalem." These two decrees made a beginning of the work; they were preliminary to what was afterward accomplished. But of themselves they were altogether insufficient to meet the requirements of the prophecy, both in their dates and in their nature, they cannot be brought into the discussion as marking the point from which the seventy weeks are to begin. The only question now lies between the decrees, which were granted to Ezra and to Nehemiah. The facts between which we are to decide here are briefly these. In the seventh year of Artaxerxes King of Persia, in 457 B.C. a decree was granted to Ezra, to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, to procure offerings for its service, and to do whatever else might seem good to him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the Law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree, and a full and accurate copy of it is given in Ezra 7. We see therefore by this decree, by virtue of which Ezra was authorized to restore and build Jerusalem in 457 B.C.

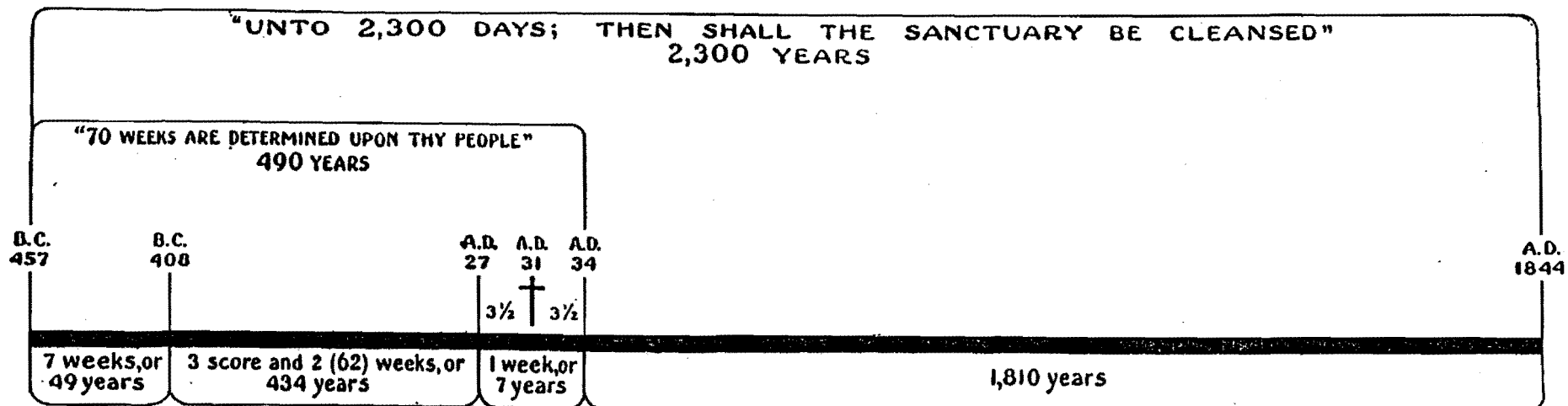
Thirteen years after this, in the twentieth year of the same king, 444 B.C., Nehemiah sought and obtained permission to go up to Jerusalem, Neh. 2. Permission was granted him, but we have no evidence that it was anything more than oral; it pertained to him individually since nothing was said about others going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river to help him on his way to Judea, and an order to the keepers of the king's forest for timber. When he arrived at Jerusalem, he found rulers and priests, nobles and people, already engaged in the work of building Jerusalem. Neh. 2:16. They were, of course, acting under the decree given to Ezra thirteen years before. Finally after arriving at Jerusalem, Nehemiah finished in fifty-two days the work he came to accomplish. Neh 6:15. Now which of these commissions, Ezra's or

Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? The commission to Nehemiah, 444 B.C., from that point the troublesome times which were to attend the building of the street and wall, did not last seven weeks, or forty-nine years. If we reckon from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince would bring us to A.D. 40; but Jesus was baptized of John in Jordan, and the voice of the Father was heard from heaven declaring Him His Son, A.D. 27, thirteen years before. According to this calculation, the midst of the last or seventieth week, which is marked by the crucifixion, is placed in A.D. 44, but the crucifixion took place in A.D. 31, thirteen years previous. Lastly, the seventy weeks, or 490 years, dating from the twentieth year of Artaxerxes, would extend to A.D. 47, with absolutely nothing to mark their termination. The dates throughout are entirely disarranged; it only proves that theory to be a failure.

It is evident that the decree granted to Ezra in the seventh year of Artaxerxes, 457 B.C. is the point from which to date the seventy weeks. The two previous decrees were preparatory and preliminary to this, they are regarded by Ezra as parts of it, the three being taken as one great whole. In Ezra 6:14 we read: "They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." It will be noticed that the decrees of these three kings are spoken of as one, "the commandment (margin, "decree," singular number) of Cyrus, and Darius, and Artaxerxes," showing that they are all reckoned as a unit, the different decrees being but the successive steps by which the work was accomplished. This decree could not be said to have "gone forth" as intended by the prophecy, until the last permission which the prophecy required was embodied in the decree, and clothed with the authority of the empire. This point was reached in the grant given to Ezra, but not before. Here the decree assumed the proportions and covered the ground demanded by the prophecy and from this point its "going forth" must be dated. To answer the question, When and how was Jerusalem restored after the seventy years' captivity? This first division of the seventy weeks, our starting point then is 457 B.C., seven weeks, or 49 years were allotted to the building of the city and the wall. In the fifteenth year of Darius Nothus II, ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in 408 B.C., in the last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, just forty-nine years after it had been first begun by Ezra in the seventh year of Artaxerxes 457 B.C. we find harmony.

This second division sixty-nine weeks, or 483 years, were to extend to Messiah the Prince. Dating from 457 B.C. they end in A.D. 27. What event then occurred? Luke informs us that in the fifteenth year of the reign of Tiberius Caesar, John the Baptist began his ministry. Lk. 3:1-3. The reign of Tiberius is to be from his elevation to the throne to reign jointly with Augustus, his stepfather, in A.D. 12, two years before his stepfather's death. Tiberius' fifteenth year would

therefore be A.D. 27. "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My Beloved Son; in Thee I am well pleased." Lk. 3:21, 22. After this, Jesus came "preaching the gospel of the kingdom of God, and saying, "The 'time' is fulfilled." Mk. 1:14, 15. The time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found terminating then except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come, and with His own lips He announced the termination of that period, which was to be marked by His manifestation. It should be noticed, the sixty-nine weeks (7 weeks and 62 weeks), reckoning 483 full years from the first day of 457 B.C. would bring us to the last day of 26 A.D. This is demonstrated from the fact that it requires all of the twenty-six years A.D. and all of the 457 years B.C. to make 483 years, and the fact that the decree for the complete restoration of Jerusalem did not go into effect until past the middle of the year 457 B.C., for Ezra did not arrive in Jerusalem until the fifth month of that year. Ezra 7:8, then all the time of the first part of that year not so employed, must be added to the last day of 26 A.D., which would bring us to the latter part of 27 A.D., the time of Christ's baptism. The Messiah was to confirm the covenant with many for one week; this would be the third division, or last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, He should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could cease only at the cross. There they did virtually come to an end when the veil of the temple was rent at the crucifixion of Christ. MK 15:38, though the outward observance was kept up until the destruction of Jerusalem A.D. 70. According to the record, after threescore and two weeks, the Messiah was to be cut off. The same as if it had read: After threescore and two weeks, in the midst of the seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. The word "midst" here means middle, the crucifixion is definitely located in the middle of the seventieth week. It now becomes an important point to determine in what year the crucifixion took place. It is not to be questioned that our Saviour attended every Passover that occurred during His public ministry, and we have mention of only four such occasions previous to His crucifixion. These are found in the following passages: John, 2:13; 5:1; 6:4; 13:1. The last-mentioned Passover He was crucified. From facts already established, He began His ministry in the autumn of A.D. 27. His first Passover would occur the following spring A.D. 28; His second, A.D. 29; His third, A.D. 30; and His fourth and last, A.D. 31. This gives us three years and a half for His public ministry, and corresponds exactly to the prophecy that He would be cut off in the midst, or middle of the seventieth week. MT. 26:54-56; MK. 14:49. The crucifixion of Christ in the spring of A.D. 31, as a fixed date being in the middle of the last week, going back three and a half years from the crucifixion in the spring of A.D. 31, we come to the autumn of A.D. 27, when, as we have seen, the sixty-nine weeks entered



THE 2300 DAYS

The heavy line represents the full 2300 year-day period, the longest prophetic period in the Bible. Beginning in B. C. 457 when the decree was given to restore and build Jerusalem (Ezra 7: 11-26; Dan. 9: 25), seven weeks (49 years) are measured off to indicate the time occupied in this work of restoration. These, however, are a part of the sixty-nine weeks (483 years) that were to reach to Messiah, the Anointed One. Christ was anointed in 27 A. D., at His baptism. Matt. 3: 13-17; Acts 10: 38. In the midst of the seventieth week (31 A. D.), Christ was crucified, or "cut off," which marked the time when the sacrifices and oblations of the earthly sanctuary were to cease. Dan. 9: 26, 27. The remaining three and one-half years of this week reach to 34 A. D., or to the stoning of Stephen, and the great persecution of the church at Jerusalem which followed. Acts 7: 59; 8: 1. This marked the close of the seventy weeks, or 490 years, allotted to the Jewish people.

But the seventy weeks are a part of the 2300 days; and as they (the seventy weeks) reach to 34 A. D., the remaining 1810 years of the 2300-day period must reach to 1844, when the work of judgment, or cleansing of the heavenly sanctuary, was to begin. Rev. 14: 6, 7. Then special light began to shine upon the whole sanctuary subject, and Christ's mediatorial or priestly work in it.

Four great events, therefore, are located by this great prophetic period,—the first advent, the crucifixion, the rejection of the Jewish people as a nation, and the beginning of the work of final judgment.

and Christ began His public ministry. Going forward from the crucifixion three and a half years, we are brought to the autumn of A.D. 34, as the grand terminating point of the whole period of the seventy weeks. The date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrin in the persecution of His disciples, and the turning of the apostles to the Gentiles. Act. 6:12; 7:59; 8:1-4. These are the events, which one would expect to take place when that specified period cut off for the Jews and allotted to them as a peculiar people, should fully expire. From the facts set forth, the seventy weeks from the decree given to Ezra in the seventh year of Artaxerxes, 457 B.C., there is perfect harmony throughout. The important and definite events of the manifestation of the Messiah at His baptism, the commencement of His public ministry, the crucifixion, and the rejection of the Jews and the preaching of the gospel to the Gentiles, with the proclamation of the new covenant - all come in their exact place. This "seals up," or makes sure, the prophecy, in indisputable harmony.

The seventy weeks are through, but there remains a longer period and other important events are to be considered. The seventy weeks are the first 490 years of the 2300-year period. Take 490 from 2300, and there remains 1810. The 490, ended in the autumn of A.D. 34, if we add the remaining 1810 years, we shall have the termination of the whole 2300 period. So to A.D. 34 autumn, add 1810, we have the autumn of A.D. 1844. Speedily and surely do we find the termination of the 2300 days, once the seventy weeks have been located. The doubt may here arise how the days can be extended to the autumn of 1844, if they began in 457 B.C., as it requires only 1843 years, in addition to the 457, to make the whole number 2300. Attention to one fact will clear this point of all difficulty. It takes 457 "full" years before Christ, and 1843 full years after, to make 2300; so that if the period began with the very "first" day of 457, it would not terminate till the very "last" day of 1843. Now it will be evident to all that if any part of the year 457 had passed away before the 2300 days began, just so much of the year 1844 must pass away before they would end. From what point in the year 457 are we to begin? From the fact that the first forty-nine years were allotted to the "building" of the street and wall, we learn that the period is to be dated, not from the starting of Ezra from Babylon, but from the actual beginning of the work at Jerusalem. This beginning could hardly be earlier than the seventh month autumn of 457, as he did not arrive at Jerusalem until the fifth month of that year. Ezra 7:9. The whole 2300 years period would extend to the autumn of 1844.

The momentous declaration made by the angel to Daniel, "Unto two thousand and three hundred days: then shall the sanctuary be cleansed," the 2300 days is now explained. We now come to the part of the question, what is the sanctuary and its cleansing?

Let us put ourselves in the place of Daniel, and view the subject from his standpoint. What would he understand by the term "sanctuary"? At the mention of that word, his mind would inevitably turn to the sanctuary of his people, and he 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. Isa. 64:11. As was his custom, Daniel prayed God to cause His face to shine upon His sanctuary, which was at that time desolate. By the word sanctuary he evidently understood the temple at Jerusalem. On this point, the Scripture bears testimony, which is most explicit: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary". Heb. 9:1. What was the sanctuary of the first covenant? The answer follows: "For there was a tabernacle made; the first (or first apartment), wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary (holy place). And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly." Heb. 9:2-5. There is no mistaking what is described here. 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 articles of service. A full description of this building, as well as the sacred articles of furniture and their uses, will be found in Exodus 25 and onward. We have before us a distinct and plainly defined object, described in detail by Moses, and declared in Hebrews to be the sanctuary during the time of the first covenant, which reached to the days of Christ. The language in Exodus and Hebrews has greater significance, it annihilates the claims that the earth, the land of Canaan, or the church, is the sanctuary. For the writers of the books of Exodus and Hebrews tell us in detail that not the earth, not Canaan, not the church, but the "tabernacle" build by Moses, replaced by the temple later, constituted the sanctuary of Old Testament times. This building answers in every respect to the definition of the term, and the use for which the sanctuary was designed. 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. It was a holy, or sacred place, "the holy sanctuary". Lev. 16:33. The word "sanctuary" occurs in the Old and New Testaments one hundred forty-four times, it is used to signify a holy or sacred place, a dwelling place for the Most High.

The tabernacle was at first constructed in such a manner as to be adopted to the conditions under which the children of Israel lived at the time. They were 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 the tabernacle had to be moved from place to place. This was made possible because the sides were composed of upright boards, and the covering consisted of curtains of linen and dyed skins. Therefore, it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After Israel entered the Promised Land, this temporary structure gave place in time to the magnificent temple of Solomon, 1 Kings 6. In this more permanent form the sanctuary

existed, except during the time it lay in ruins in Daniel's day, until its final destruction by the Romans, 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 one was the sanctuary of the first covenant, and 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 would be lacking between these covenants. The writer of Hebrews 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 Hebrews 9:1, he says that the first covenant "had also ordinances of divine service, and a worldly sanctuary". This is the same as saying that the new covenant has likewise its services and its sanctuary. Furthermore, verse 8 of this chapter 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 as 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 is no evading this conclusion.

Where shall we look for the sanctuary of the new covenant? The use of the word "also" in Hebrews 9:1 implies that this sanctuary had been spoken of before, we turn back to the beginning of the previous chapter, Heb. 8:1, and find a summing up of the 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 reference is here made to the sanctuary of the first covenant, that was pitched by man, erected by Moses; but this was pitched by the Lord, not by man. That was the place where the earthly priests performed their ministry; but 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 called 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, and what Moses constructed was but a type, or model. Note 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. "Look that thou make them after their pattern which was showed thee in the mount." Verse 40. For further clarification of this point, see Ex. 26:30; 27:8; Acts 7:44. Now of what was the earthly sanctuary a type, or figure? 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 is that of type to antitype. Its sacrifices were types of the greater sacrifice of the new covenant. Its priests were types of our Lord in His more perfect priesthood. Their ministry was performed unto the example and shadow of the ministry of our High Priest above. The sanctuary where they ministered was a type of

figure, of the true sanctuary in heaven, where our Lord performs His ministry. In Heb. 8:4,5, all these facts are plainly stated, this testimony shows that the ministry of the earthly priests was a shadow of Christ's priesthood. The evidence 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 with the sanctuary, or true tabernacle, in heaven, where our Lord ministers, as mentioned in Heb. 8:2. Further testimony from Scripture says, "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a 'figure' for the time then present." Heb 9:8,9. 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", that is, the heavenly sanctuary. The first tabernacle was a figure for the time then present. If any further testimony is needed, Heb 9:23, 24 speaks, as "patterns," of things in the heavens, and 'figures' of the true, that is, of the tabernacle in heaven.

This view is still further confirmed by the testimony of John. Among the things which he was permitted to behold in heaven were the seven lamps of fire burning before the throne Rev. 4:5, an altar of incense, and a golden censer Rev.8:3, and the ark of God's testament Rev. 11:19. All of this was seen in connection with the "temple" in heaven Rev. 11:19; 15:8. These objects are at once recognized as the furniture of the sanctuary. They owed their existence to the sanctuary, and were confined to it, to be employed in the ministration connected with it. Even as they would not have existed without the sanctuary, so wherever we find them we may know that there is the sanctuary. The fact that John saw these things in heaven after the ascension of Christ is proof that there is a sanctuary in heaven and 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. The Bible 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. The book of Hebrews 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. Finally, to confirm the statement of the Scriptures that this sanctuary is in heaven, John bears testimony as an eyewitness that he beheld it there. What further testimony could be required? As far as the question of what constitutes the sanctuary is concerned, we now have the sanctuary before us in one harmonious whole. The sanctuary of the Bible consists, first, of the typical tabernacle established by the Hebrews in the Exodus from Egypt, which was the sanctuary of the first

covenant. Secondly, it consists 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 related 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 see how a sanctuary service has been provided from the Exodus to the end of probation. We have said that Daniel would at once understand by the word "sanctuary" the sanctuary of his people at Jerusalem; so would anyone at the time of its existence. But does Daniel 8:14 have reference to that sanctuary? That depends upon the time to which it applies. All the declarations respecting the sanctuary, which apply during the time of ancient Israel, have respect of course to the sanctuary of that time. If the 2300 days, at the termination of which the sanctuary is to be cleansed, ended before Christ, the sanctuary to be cleansed was the sanctuary of that time. If they reach over into the Christian Era, the sanctuary to which reference is made is the sanctuary of this Era, the new covenant sanctuary in heaven. Here we pause a brief moment to reflect upon the solemn position into which we are brought. We have learned that the long prophetic period the 2300 days, which terminated in 1844, was to mark the beginning of the cleansing of the sanctuary. Also we have learned that the sanctuary that is to be cleansed is the sanctuary of the Christian Era, or the tabernacle of God in heaven, the house not made with hands, where our Lord ministers in behalf of penitent sinners, the place where between the great God and His Son Jesus Christ the "counsel of peace" prevails in the work of salvation for perishing men. But since the year 1844 the solemn work has been going forward, the event is even now in process of accomplishment and it must soon be forever finished.

What we have 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." It was necessary first to determine what constituted the sanctuary, before we could understand the question of its cleansing and how it is accomplished. 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 such a service connected with 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 needs to be cleansed? The book of Hebrews plainly affirms the cleansing of both the earthly and the heavenly sanctuary "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 (cleansed) with these; but the "heavenly things themselves" (cleansed) with better sacrifices than these." Heb. 9:22, 23. In the light of the foregoing Scriptures, this may be paraphrased thus: "It was therefore necessary that the tabernacle erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in heaven, should be cleansed with the blood of calves and goats; but the heavenly things themselves, the sanctuary of the Christian Era, the true tabernacle, which the Lord