



# THE BIBLE STANDS

*The Bible stands though the hills may tumble,  
It will firmly stand when the earth shall crumble;  
I will plant my feet on its firm foundation,  
For the Bible stands.*

## The Sanctuary of Prophecy

Daniel 8:14 is one of the most amazing prophecies in the Bible. It is a sweeping time prophecy from before Christ's day down to our own. The length of the time prophecy and what occurs at its end is given in Daniel 8:14. The event that marks its beginning, and some other events during it, are given in the explanation of this prophecy in Daniel 9:25-27. In symbolic Bible prophecy a day equals a year (Numbers 14:34, Ezekiel 4:6).

The 2300 days (2300 years) of Daniel 8:14 are found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of B.C. 457. Taking this as the starting-point, there is found to be perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 days, were to reach to the Messiah, the Anointed One, and Christ's baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of AD. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, AD. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed." But what was the event that occurred in 1844 that answers to the cleansing of the sanctuary? To deny that the time prophecy ended then would renounce earlier events, such as the baptism and death of Christ, which had been established by unmistakable fulfillments of prophecy.

### The Sanctuary on Earth

We need to understand in what way the cleansing of the sanctuary began in 1844, and what is the cleansing of the sanctuary. But now, looking further, we find in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services. The testimony of the sacred writers is so clear and ample as to place the matter beyond all question. The apostle Paul, in the Epistle to the Hebrews, says: "Then verily the first covenant had also ordinances of divine service and a worldly [earthly] sanctuary. For there was a tabernacle made; the first [apartment, or room], wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, [the second apartment, or] 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 9:1-9; 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. Its walls consisted of upright boards

heavily plated with gold, and set in sockets of silver, while the roof was formed of a series of curtains, or coverings, the outer of skins, the innermost of fine linen beautifully wrought with figures of cherubim. 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, or first apartment, was the candlestick or lampstand 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 shew-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, or second apartment, 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 in 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?

### **The Sanctuary in Heaven**

Turning again to the book of Hebrews, those who are seeking for truth will find 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, we read: "Now of the things which we have spoken this is the sum: We have such a 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 one is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this one, Christ, our great high priest, ministers at God's right hand. One sanctuary was on earth. The other is in Heaven.

### **Made after the Pattern**

Further, the tabernacle built by Moses was made after a pattern. The Lord directed him, "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." And again the charge was given, "Look that thou make them after their pattern, which was showed thee in the mount." Exodus 25:9, 40. 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 Great Original**

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. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of shew-bread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy Shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live. The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding-place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him Daniel 7:10, that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. 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. As in vision the apostle John was granted a view of the temple of God in Heaven, he beheld there "seven lamps of fire burning before the throne." Revelation 4:5. He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. Revelation 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in Heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" Revelation 11:19, and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

Thus those who are studying the subject find indisputable proof of the existence of a sanctuary in Heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul declares that pattern was the true sanctuary which is in Heaven. And John testifies that he saw it in Heaven.

### **The Union of Justice and Mercy**

In the temple of Heaven, the dwelling-place of God, His throne is established in righteousness and judgement. In the most holy place is His Law, the great rule of right by which all mankind are tested. 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. This union infinite wisdom alone could devise, and infinite power accomplish; it is a union that fills all Heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy-seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look,—that God can be just while He justifies the repenting sinner, and renews His communion with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin, and clothe them with the spotless garments of His own righteousness, to unite with angels who have never fallen, and to dwell forever in the presence of God.

### **The Sanctuary to be Cleansed**

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, or symbolic, 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.

### **What is this cleansing?**

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 [cleansed] 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.

### **Cleansing with Blood**

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 the 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." Hebrew 8:5.

### **The Daily and the Yearly**

The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, or first apartment, while once a year the high priest performed a special work of atonement in the most holy, or second apartment, for the cleansing of the sanctuary.

### **Daily Transfer**

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." 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.

### **Yearly Cleansing**

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 scapegoat." Leviticus 16:8. 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.

### **A Time to Get Ready**

The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of sin, and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel was to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

### **Transferred, not Canceled**

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.

### **Not Example, but Reality**

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.

### **The Work in the First Apartment**

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 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. 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 those 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.

Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and

which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever."

### **The Work in the Second Apartment**

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.

### **First Investigation--then Cleansing**

As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred in figure, or symbol, 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 sin's 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 follow in the light of the prophetic word see, 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.