

5. The ministry of the priests in that tabernacle, which was made after the pattern of the true, was the example and shadow of Christ's more excellent ministry in the true tabernacle itself.

6. The entire typical service was a shadow of good things to come.

7. In the greater and more perfect tabernacle, Christ is a minister of these good things thus shadowed forth. With these facts before us, we will consider that more excellent ministry in the temple of God in Heaven.

The Ministration And Cleansing Of The Heavenly Sanctuary.

At the close of the typical services, He of whom Moses in the law and the prophets did write, Jesus of Nazareth, came and laid down his life for us. The death of the Lord Jesus is the dividing point between the two dispensations, as it put an end to the typical services, and was the foundation of his work as priest in the heavenly tabernacle. On Jesus was laid the iniquity of us all, and he bore our sins in his own body on the tree. Isa.53:6; 1 Pet.2:24; Heb.9:28. He was raised from the dead for our justification, and ascended into Heaven to become a great high priest in the presence of God for us. Rom.4:25; Heb.9:11, 12, 24.

The ministration in the heavenly sanctuary is performed by the Melchisedec order of priesthood, in the person of our Lord. Ps.110; Heb.5-8.

We have already proved that the temple of God in Heaven consists of two holy places, as did the earthly tabernacle; and that the ministration in the two holy places of the worldly sanctuary was the example and shadow of Christ's ministry in the true tabernacle. But it is contended by some that Christ ministers only in the most holy place of the heavenly sanctuary. Let us examine this point:-

1. The anointing of the most holy place at the commencement of his ministration, may be urged as proof that he ministers only in the second apartment of the heavenly sanctuary. Dan.9:24. But this objection vanishes at once, if we consider that before the Levitical priesthood began to minister in the earthly sanctuary, that entire building, the holiest as well as the holy 106 place and all the sacred vessels, was anointed. Ex.40:9-11; 30:23-29; Lev.8:10; Num.7:1. And when this anointing was accomplished, that ministration began in the first apartment. Lev.8-10; Heb.9:6, 7. And this order, let it be remembered, was "the example and shadow of heavenly things."

2. It has been urged by some that the text, "This Man, after he had offered one sacrifice for sins, forever sat down on the right hand of God, " Heb.10:12, forbids the idea of his ministering in the two holy places. But we answer, so far as the idea of sitting down is concerned, it would be equally proper to represent him as

standing on the Father's right hand. Acts 7:56. And if the Saviour is at "the right hand of the power of God" when descending from Heaven, as he testifies respecting himself, Matt.26:64; Mark 14:62; Luke 22:69, then he certainly can be at the Father's right hand in both the holy places. But we have direct testimony here. Paul says that Christ is a "minister of the sanctuary." Heb.8:2.

That the word ***hagion***, here rendered sanctuary, is plural, no one can deny. It is literally rendered by the Douay Bible, "the holies." As translated by Macknight, Heb.8:1, 2, reads thus: "Now of the things spoken the chief is, we have such an High Priest as became us, who sat down at the right hand of the throne of the Majesty in the Heavens, a minister of the holy places, namely, of the true tabernacle, which the Lord pitched, and not man."

We draw two conclusions from the

(1) Our Lord can be minister of the two holy places, and yet be at the Father's right hand.

(2) He must minister in both the holy places, or Paul's language that he is a minister of the holies or holy places (plural), is not true. A high priest that should minister simply in the holiest of all, is not a minister of the holy places.

3. But another argument to prove that Christ ministers only in the most holy place has been urged by some, from the following texts:

"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." Heb.9:8.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Chapter 10:19.

But as has been before remarked, the word rendered "holiest of all, " is the same that is rendered "sanctuary" in chapter 8:2, and is not ***hagia hagion***, holy of holies, as in chapter 9:3, but is simply ***hagion***, holies, plural. The rendering of Macknight, which correctly translates the word in the plural, removes all difficulty. He translates these two texts, as follows: "The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth." "Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus."

These texts, therefore, do not favor the doctrine that Christ is a minister of only one of the holy places. With the literal rendering of the word, giving it in the plural in our language, just as it was written by Paul, the objection to Christ's ministration in the two holy places of the heavenly sanctuary is entirely removed. The way into the

holy places of the heavenly sanctuary was not laid open while the ministration in the earthly tabernacle continued; but when that ministration was abolished, the way of the heavenly holy places was laid open, and we have boldness to enter by faith, where our High Priest is ministering for us.

It may be proper to add, that the phrase rendered "into the holy place, " in Heb.9:12, 25, and "into the sanctuary, " in chapter 13:11, is the same that in chapter 9:24, is literally rendered in the plural, "into the holy places." Macknight renders them all in the plural. Then the heavenly tabernacle, where our Lord Jesus Christ ministers, has holy places, as really as its pattern or image, the earthly tabernacle; and our great High Priest is a minister of those holy places while at the Father's right hand.

Let us now examine those scriptures which present our Lord's position and ministry in the tabernacle in Heaven. In vision at Patmos, the beloved disciple had a view of the temple of God, the heavenly sanctuary. A door was opened in Heaven. This must be the door of the heavenly tabernacle, for it disclosed to John's view the throne of God, which was in that temple. Rev.4:1, 2; 16:17; Jer.17:12.

It must be the door of the first apartment, for that of the second apartment (which discloses the ark containing the ten commandments) is not opened until the sounding of the seventh angel. Rev.11:19.

And the view that John was looking into the first apartment of the heavenly sanctuary, when he saw the Lord Jesus take the book from the hand of Him that sat upon the throne, is strikingly confirmed by what he saw before the throne. He testifies that "there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev.4:5; Zech.4:2. He also saw the golden altar of incense before the throne, and witnessed the ministration at that altar with the golden censer. Rev.8:3.

In the earthly tabernacle, which was the pattern of things in the Heavens, the golden candlestick with its seven lamps, and the golden altar of incense, were both represented, and, by God's express direction, placed in the first apartment. Num.8:2-4; Heb.9:2; Lev.24:2-4; Ex.40:24-27. The scene of this vision is the first apartment of the heavenly sanctuary. Here it was that John saw the Lord Jesus. Rev.5:6-8.

Let us read Isaiah's description of this place: "In the year that King Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole

earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar." Isa.6:1-6.

That this was a view of the heavenly tabernacle, and not of the temple at Jerusalem, may be proved by comparing John 12:39-41, with Isa.6:8-10. Words written by Isaiah, while looking into the temple of God, are quoted by John, with the declaration that Isaiah spoke them while beholding Christ's glory.

That John and Isaiah both beheld the same place, is evident; both beheld the throne of God, and Him that sits upon it; Isa.6:1; Rev.4:2; both beheld the living beings with six wings; Isa.6:2; Rev.4:6-8; each heard from these beings a like song; Isa.6:3; Rev.4:8; and both beheld the golden altar before the throne. Isa.6:6; Rev.8:3; 9:13.

That John and Isaiah both saw our Lord Jesus Christ, we have already proved. And the scene of their visions was in the first apartment of the heavenly sanctuary, the place of the golden candlestick, with its seven lamps, and the golden altar of incense. And in this apartment our High Priest commenced his ministration, like the priests in the example and shadow of heavenly things.

In the shadow, each part of the work was many times repeated; but in the substance, each part is fulfilled once for all. Once for all our Sacrifice is slain, Rom.6:9, 10; Heb.9:25-28; and once for all our High Priest appears in each of the holy places. Heb.9:11, 12, 24, 25.

Hence, our Lord must continue his ministration in the first apartment until the period arrives for his ministration within the second vail, before the ark of God's testament. The sins of the world were laid upon the Lord Jesus, and he died for those sins according to the Scriptures. The blood of the Lamb of God, which was shed for our transgressions of God's law, is that by which our High Priest enters the heavenly sanctuary, Heb.9:12, and which, as our advocate, he offers for us in that sanctuary. Heb.12:24; 1 Peter 1:2; 1 John 2:1, 2

His great work, which began with the act of bearing the sins of the world at his death, he here carries forward by pleading the cause of penitent sinners, and presenting for them his blood which had been shed as the great sacrifice for the sins of the world. The work in the earthly sanctuary was essentially the same thing. The sins were there laid upon the victim, which was then slain.

The blood of that sacrifice, bearing that guilt, was sprinkled in the sanctuary, to make reconciliation for the sinner. And thus, in the shadow of heavenly things, we see the guilt of the people transferred to the sanctuary itself. This can be easily understood. And it is a plain fact that its great design was to give an example of heavenly things. As the sin of him who came to God through the offering of blood by the high priest, was, through that blood, transferred to the sanctuary itself, so it is in the substance. He who bore our sins at his death, offers for us his blood in the heavenly sanctuary. But when he comes again he is "without sin, " Heb.9:28; his great work for the removal of sin is fully completed before he comes.

We now inquire respecting the removal of the sins of the church, or host, from the sanctuary. We have seen that only 490 of the 2300 years belonged to the earthly sanctuary, and that the remaining 1810 years belonged to the true sanctuary, which Gabriel introduces to Daniel in his explanation in chapter 9; consequently, the sanctuary to be cleansed from the sins of the church, or host, at the end of the 2300 years, is the heavenly sanctuary.

We have also examined those portions of the Bible that explain how and why the earthly sanctuary was cleansed, and have seen that that cleansing was accomplished, not by fire, but by blood. We have seen that that work was ordained for the express purpose of shadowing forth the work in the heavenly sanctuary. And we have also seen that the sins of those who come to God through our great High Priest are communicated to the sanctuary, as was the case in the type. But we are not left without direct testimony on this important point. The apostle states the fact of the cleansing of the earthly and heavenly sanctuaries, and plainly affirms that the latter must be cleansed for the same reason which made it necessary to cleanse the former:

"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. For 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." Heb.9:22-24.

Two important facts are stated in this portion of Scripture:–

1. The earthly sanctuary was cleansed by blood.
2. The heavenly sanctuary must be cleansed by better sacrifices; that is, by the blood of Christ. It is plain, then, that the idea of cleansing the sanctuary by fire has no support in the Bible.

These words as rendered by Macknight, are very clear:

"And almost all things, according to the law, are cleansed with blood, and without the shedding of blood there is no remission. There was a necessity, therefore, that the representations indeed of the holy places in the Heavens, should be cleansed by these sacrifices; but the heavenly holy places themselves, by sacrifices better than these. Therefore, Christ hath not entered into the holy places made with hands; the images of the true holy places; but into Heaven itself, now to appear before the face of God on our account." Heb.9:22-24.

Then the fact of the cleansing of the heavenly sanctuary is plainly taught by Paul in his commentary on the typical system. And this great truth, plainly stated, is worthy of lasting remembrance.

By many, the idea of the cleansing of the heavenly sanctuary will be treated with scorn, "because, " say they, "there is nothing in Heaven to be cleansed." Such overlook the fact that the holy of holies, where God manifested his glory, and which no one but the high priest could enter, was, according to the law, to be cleansed because of the sins of the people, which were borne into it by the blood of sin-offering. Lev.16. And they overlook the fact that Paul plainly testifies that the heavenly sanctuary must be cleansed for the same reason. Heb.9:23, 24. See also Col.1:2.

It was unclean in this sense only: The sins of men had been borne into it through the blood of sin-offering, and they must be removed. This fact can be grasped by every mind.

The work of cleansing the sanctuary changes the ministration from the holy place to the holiest of all. Lev.16; Heb.9:6, 7; Rev.11:19. As the ministration in the holy place of the temple in Heaven began immediately after the end of the typical system, at the close of the sixty-nine and a half weeks, Dan.9:27, so the ministration in the holiest of all, in the heavenly sanctuary, begins with the termination of the 2300 days.

Then our High Priest enters the holiest to cleanse the sanctuary. The termination of this great period marks the commencement of the ministration of the Lord Jesus in the holiest of all. This work, as presented in the type, we have already seen was for the two-fold purpose of the forgiveness of iniquity and the cleansing of the sanctuary. And this great work our Lord accomplishes with his own blood; whether by the actual presentation of it, or by virtue of its merits, we need not stop to inquire.

No one can fail to see that the cleansing of the sanctuary is an event of infinite importance. This accomplishes the great work of the Messiah in the tabernacle in heaven, and renders it complete. The work of cleansing the sanctuary is

succeeded by the act of placing the sins, thus removed, upon the head of the scape-goat, to be borne away forever from the sanctuary.

The work of our High Priest for the sins of the world will then be completed, and he be ready to appear "without sin unto salvation." The act of placing the sins upon the head of the scape-goat, in the type, has already been noticed. Lev.16:5, 7-10, 20-22.

The next event of that day, after the sanctuary was cleansed, was the putting of all the iniquities and transgressions of the children of Israel upon the scape-goat, and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first advent.

From this opinion I must differ, because,

1. That goat was not sent away till after the high priest had made an end of cleansing the sanctuary. Lev.16:20, 21. Hence, that event cannot meet its antitype till after the end of the 2300 days.

2. It was sent away from Israel into the wilderness, a land not inhabited. If our blessed Saviour is its antitype, he also must be sent away from his people to a land not inhabited, but not to the grave, for the goat was sent away alive; nor into Heaven, for that is not an uninhabited land.

3. The goat received and retained all the iniquities of Israel; but when Christ appears the second time, he will be "without sin." Heb.9:28.

4. The goat received the iniquities from the hands of the priest, and he sent it away. As Christ is the priest, the goat must be something else besides himself, which he can send away.

5. This was not one of two goats chosen for that day, of which one was the Lord's and was offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest, after he had cleansed the sanctuary from them, and to bear them into a land not inhabited, leaving the sanctuary priest, and people, behind, and free from their iniquities. Lev.16:7-10, 22.

6. The Hebrew name of the scape-goat, as will be seen from the margin of Lev.16:8, is Azazel. On this verse, Wm.Jenks, in his Comp. Com., has the following remarks:– "Scape-goat. See different opinion in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and

so Rosenmuller, whom see. The Syriac has Azzail, the angel (strong one) who revolted."

7. At the appearing of Christ, as taught in Rev.20, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient high priest's sending the scape-goat into a separate and uninhabited wilderness.

8. Thus we have the Scripture, the definition of the name in two ancient languages spoken at the same time, and the oldest opinion of the Christians, in favor of regarding the scape-goat as the type of Satan.

Because it is said, "The goat shall bear upon him all their iniquities unto a land not inhabited, " Lev.16:22, and "Behold the Lamb of God, which taketh [margin beareth] away the sin of the world, " John 1:29, it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat.

1. They were imparted to the victim.
2. The priest bore them in its blood to the sanctuary.
3. After cleansing it from them, on the tenth day of the seventh month, he bore them to the scape-goat.
4. The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process in figure, and when fulfilled in fact, the author of sins will have received them back again (but the ungodly will bear their own sins), and his head will have been bruised by the seed of the woman; "the strong man armed" will have been bound by a stronger than he, and his house (the grave) spoiled of its goods, the saints. Matt.12:29; Luke 11:21, 22.

The great work of the atonement is now complete, and the work of our Lord, as priest, accomplished. The sins of those who have obtained pardon through the great sin-offering, are, at the close of our Lord's work in the holy places, blotted out, Acts 3:19, and being then transferred to the scape-goat, they are borne away from the sanctuary and host forever, and rest upon the head of their author, the devil. The Azazel, or antitypical scape-goat, will then have received the sins of those who have been pardoned in the sanctuary, and in the lake of fire he will suffer for the sins which he has instigated. God's people, the host, will then be free from their iniquity.

The cases of all men will then be forever fixed. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev.22:11, 12. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess.1:7, 8.

The Disappointment.

Why were those disappointed who looked for the second appearing of Christ in the year 1844? This important question we believe can be answered in the most satisfactory manner. Our disappointment did not arise from mistaking the manner and object of the second advent; for no truth is more distinctly stated in the sacred Scriptures than the personal and visible second appearing of Jesus Christ to raise the righteous dead, change to immortality the living righteous, and to destroy the unbelieving world.

Nor did our disappointment arise from misapplying the prophetic symbols of Daniel and John. A careful review of the subject confirms us that the application of these symbols made by the Adventists of 1840-44 was correct.

Nor did our disappointment arise from a misapplication of the prophetic periods. The year-day theory is well sustained. The argument by which the original date of the seventy weeks of the ninth chapter of Daniel is sustained, is invulnerable. And Adventists correctly held that the seventy weeks were a part of the 2300 days.

These two points relative to the seventy weeks being correct, we had sufficient reasons for believing that the 2300 days would terminate in the year 1844.

Neither did our disappointment arise from believing that at the end of the 2300 days the work of cleansing the sanctuary would take place. For it is plainly stated, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan.8:14. But when we said that this earth, or a part of this earth, was the sanctuary, and that Christ must descend from Heaven at the end of the 2300 days, to purify the earth by fire, we looked for that which the Bible did not warrant us to expect. Here is the cause of our disappointment. For we have seen that there is no scriptural authority to support the view that any part of the earth is the sanctuary, or that the burning of the earth, and the melting of the elements, 2 Pet.3, is the cleansing of the sanctuary.

By a multitude of witnesses, we have proved that the tabernacle of God in Heaven is the sanctuary to be cleansed, and that its cleansing is a work performed in that

sanctuary, with blood, and not with fire. Our disappointment, then, arose from a misunderstanding of the work to transpire at the end of the days.

William Miller and his associates were correct on three of the four fundamental points of the Advent faith. On one they were mistaken.

Their views were correct relative to the literal and personal second advent, the application of the prophetic symbols, and their exposition of the great periods of Daniel and John. But they did not understand the event to occur at the termination of the 2300 prophetic days.

And their mistake on this one point does not affect the great Second Advent question, as most men suppose that it does. This one point scripturally corrected, the Second Advent faith stands on as firm a basis, to say the least, as before the disappointment. We therefore see no reason for denouncing that truly great and good man, Wm. Miller, as a false prophet, and the Advent faith as a failure, simply because he was mistaken on one point in four, and when that one mistake was of such a nature as to be scripturally corrected without in the least changing or weakening any other point.

And here we would remark that other great men have made mistakes as well as Wm. Miller. The learned Prof. Bush, in a letter to Wm. Miller, said:—

"Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the chronology of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they should be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or, in fact, to be very wide of the truth. In taking a day as the prophetic term for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others who have long since come to substantially your conclusions on this head.

They all agree that the leading periods mentioned by Daniel and John, do actually expire about this age of the world, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend lies in another direction than your chronology."

Here Prof. Bush speaks frankly and truthfully, and his words of wisdom sustain the Adventists in the most objectionable feature of their faith. But what was the event for which he looked to mark the termination of the 2300 days?

Let the following extract from the same letter to Wm. Miller answer:-

" While I have no question that well-informed students of prophecy will admit that your calculation of times, with the above exception, is not materially erroneous, they will still, I believe, maintain that you have entirely mistaken the nature of the events which are to occur when those periods have expired.

This is the head and front of your expository offending. You have assumed that the close of the 2300 days of Daniel, for instance, is also the close of the period of human probation - that it is the epoch of the visible and personal second coming of Christ - of the resurrection of the righteous dead - and of the dissolution of the present mundane system. All this I affirm to be gratuitously and groundlessly asserted.

Admitting, as I readily do, that we have arrived at a momentous era of the world, and that the expiration of these periods is to introduce, by gradual steps, a new order of things, intellectual, political, and moral, I still peremptorily deny that the Scriptures, soundly interpreted, warrant the expectation of any such sudden and miraculous disruption of the existing order of things, as yourself and those usually termed Adventists are in the habit of teaching.

"The great event before the world is not its physical conflagration, but its moral regeneration; and, for one, I am happy to think that by your own limitation, the question is so soon to be put to the test of indisputable fact. The 23d of March - if that is the time - will soon be upon us, and the truth or falsehood of one part, at least, of your scheme will then be decided. But even if years or centuries were yet to intervene, I should still be strong in my grand position, that you had mistaken the nature of the events.

"Although there is doubtless a sense in which Christ may be said to come in connection with the passing away of the fourth empire and of the Ottoman power, and his kingdom to be illustriously established, yet that will be found to be a spiritual coming in the power of his gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence. This is the common and prevailing belief of Christendom, and I have no doubt the true one."

Evidently, Mr. Bush looked for the conversion of the world as the event to mark the termination of the 2300 days. Both Mr. Miller and Mr. Bush were right on the time question, and both were mistaken in the event to occur at the close of the great

periods. Mr. Miller held that the world would be regenerated by fire, and Mr. Bush, by the gospel, at the end of the 2300 days.

Mr. Bush would put Mr. Miller's views to the severe test of a few weeks only, while the conversion-of-the-world theory of Mr. Bush has had the terrible test of the last twenty-six years of apostasy, spiritual darkness and crime. This period has been noted by departures from the faith of the gospel, and apostasies from the Christian religion.

Infidelity in various forms, especially in the name of Spiritualism, has spread over the Christian world with fearful rapidity, while the dark record of crime has been blackening since Prof. Bush addressed his letter to Wm. Miller. If this be the commencement of the temporal millennium, may the Lord save us from the balance. Both these great men mistook the event to terminate the 2300 days. And why should Mr. Miller be condemned for his mistake, and Mr. Bush be excused for his unscriptural conclusion? Both rest in the grave, while we have opportunity to scripturally correct their errors by the light of the heavenly sanctuary. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

In the providence of God, in the seventh-month movement of 1844, the attention of the people was turned to the types of the law of Moses. The argument which had been given - that as the vernal types, namely, the passover, the wave sheaf, and the meat-offering, ere fulfilled in their order and time in the crucifixion, the resurrection of Christ, and the descent of the Holy Spirit on the day of pentecost, so would the autumnal types be fulfilled as to time, in the events connected with the second advent - seemed to be conclusive and satisfactory.

The position taken was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great High Priest, would, on that day, come out of Heaven to bless his waiting people.

But it should be borne in mind that at that time those types which point to the work in the heavenly sanctuary were not understood. In fact, no one had any definite idea of the tabernacle of God in Heaven. We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations - the daily and the yearly services - were, in the language of Paul to the Hebrews, "patterns of things in the Heavens, " "figures of the true." Chap.9. He also says of the work of the Jewish priests, in chapter 8, "Who serve unto the example and shadow of heavenly things." His words mean simply this: In Heaven there is a sanctuary where Christ ministers, and that sanctuary has two holies, and two distinct ministrations, as truly as the earthly sanctuary had. If his words do not mean this, they have no meaning at all.

How natural, then, the conclusion, that as the Jewish priests ministered daily in connection with the holy place of the sanctuary, and on the tenth day of the seventh month, at the close of their yearly round of service, the high priest entered the most holy place to make atonement for the cleansing of the sanctuary, so Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2300 days of Dan.8, in 1844,

when, on the tenth day of the seventh month of that year, he entered the most holy place of the heavenly tabernacle to make a special atonement for the blotting out of the sins of his people, or, which is the same thing, for the cleansing of the sanctuary. The typical sanctuary was cleansed from the sins of the people with the offering of blood. The nature of the cleansing of the heavenly sanctuary may be learned from the type. By virtue of his own blood, Christ entered the most holy to make a special atonement for the cleansing of the heavenly tabernacle.

With this view of the heavenly sanctuary before the reader, he can see the defect in the seventh-month theory. It now appears evident that the conclusion that Christ would come out of heaven on that day is not justified by the premises in the case. But if Christ's ministry in the heavenly sanctuary was to last but one year, on the last day of which he would make an atonement for the cleansing of the heavenly tabernacle, according to the type, then the conclusion that he would on that day come out and bless his waiting people, would be irresistible.

But let it be remembered that "the law having a shadow of good things to come" was "not the very image of the things." In the shadow, the round of service, first in the holy place for the entire year, save one day, and second, in the most holy place on the last day of that year, was repeated each successive year. But not so in the ministry of Christ. He entered the holy place of the heavenly sanctuary at his ascension, once for all. There he ministered till the time for the cleansing of the sanctuary at the close of the 2300 days in the autumn of 1844.

To accomplish this work, he then entered the most holy place once for all. Christ suffered upon the cross - not often - but once for all. He entered upon his work in the holy place once for all. And he cleanses the heavenly sanctuary from the sins of his people once for all. His ministry in the holy, from his ascension in the spring of A.D. 31 to the autumn of 1844, was eighteen hundred and thirteen years and six months.

The period of his ministry in the most holy can no more be defined before its close, than the time of his ministry in the holy could be defined before it terminated. Therefore, however much the tenth-day atonement for the cleansing of the typical sanctuary proved that our great High Priest would enter the most holy of the heavenly tabernacle on the tenth day of the seventh month, it proved nothing to the point that he would on that day come out of the most holy place.

Could we then have understood the subject of the heavenly sanctuary, our disappointment would have been avoided.

Our evidence did not prove that our High Priest would descend from the holy place of the heavenly sanctuary in flaming fire to burn the earth, at the end of the 2300 days; but, so far from this, it did prove that he must at that time enter within the second veil, to minister for us before the ark of God's testament, and to cleanse the sanctuary. Dan.8:14; Heb.9:23, 24. Such has been the position of our High Priest since the end of the days, and this is the reason that we did not behold our King in 1844.

He had then ministered in only one of the holy places, and the termination of the 2300 days marked the commencement of his ministration in the other.

When John, who saw the door of the first apartment of the heavenly tabernacle opened, Rev.4:1-5, at the commencement of Christ's ministry, was carried in vision down the stream of time to "the days of the voice of the seventh angel, " he saw the most holy place of God's temple opened. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev.11:19.

Here, by the ark of God's testament, is where our High Priest ministers since the close of the 2300 days. To this open door in the heavenly sanctuary, Rev.3:7, 8; Isa.22:22-25, we invite those to come for pardon and salvation, who have not sinned away the day of grace.

Our High Priest stands by the MERCY-SEAT (which is simply the top of the ark), and here he offers his blood, not merely for the cleansing of the sanctuary, but also for the pardon of iniquity and transgression. But while we call men to this open door, and point them to the blood of Christ, offered for us at the mercy-seat, we would remind them of the LAW OF GOD beneath the mercy-seat, which made the death of God's beloved Son necessary in order that guilty man might be pardoned. The ark contains God's commandments, and he who would receive the blessing of God, at the hand of our High Priest, must keep the commandments contained in the ark before which he ministers.