

this portion of Israel's history, and thus furnishes an inspired commentary on this song of Moses. Ps. 78 : 54: "And he brought them to the *border* of his sanctuary, even to this *mountain*, which his right hand had purchased." And then referring to the temple, he says in verse 69, "And he *built* his sanctuary like high palaces, like the earth which he hath established forever."

Returning to the record in Exodus, there is found in chapter 25 and onward, more definite information concerning this sanctuary and how it was to be constructed. God communed with Moses in regard to the offerings the people were to bring, out of which to construct his dwelling-place, and then said, "And let them make me a sanctuary; that I may dwell among them." Verse 8. The definition of the word "sanctuary" is, a "holy or sacred place;" and to this must now be added, according to this revealed purpose of God, "the dwelling-place of the Most High." So far as its use in the Scriptures, therefore, is concerned, it is to be looked upon, while it was located here upon the earth, as the visible habitation of God among men. How this fact tends to enhance the interest with which it should be regarded by every inquiring mind!

In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. Moses was then summoned up into the mount, to an audience with his Maker. Forty days and nights were consumed in that memorable interview. During this time Moses was shown the pattern of the sanctuary, and all the sacred vessels, and received full instructions in relation to its construction and arrangement. The reader will do well to study the particular description of the tabernacle erected by Moses, as minutely set forth in

Exodus, chapters 25-31. Suffice it here to say that it was a structure of extraordinary magnificence. Being at first adapted to the situation of Israel before their entrance into Canaan, it was made a movable structure, which could easily be taken down, transported from place to place, and erected again in the various stages of their journey. To this end, the walls of the building were formed of detachable boards, set upright, and joined together with bars; and all, both boards and bars, were overlaid with gold. The building was thirty cubits in length, ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, overlaid with gold, having hooks of gold and sockets of brass. Over the tabernacle, thus erected, were thrown four different coverings. The first and inner covering was composed of fine linen, embroidered with figures of cherubim in blue, purple, and scarlet. By this would be formed a ceiling of surpassing beauty and magnificence. The second covering was made of goats' hair; the third of rams' skins dyed red, and the fourth and last, of badgers' skins. A richly embroidered curtain suspended from the five pillars overlaid with gold, that stood at the entrance upon the east, formed the door of the tabernacle.

The sacred tent was divided into two apartments by means of a vail suspended from four pillars of shittim wood, overlaid with gold, set in sockets of silver. In what proportion the sanctuary was thus divided we are not informed; but it was undoubtedly the same that was afterward observed in the temple (1 Kings 6) in which two thirds of the space was allotted to the first apartment, and the remaining one third to the second. In this case the holy place, or first apartment, would be twenty cubits

long by ten wide and ten high; while the second apartment, or most holy place, would be ten cubits in all its dimensions, constituting a perfect cube.

In the first apartment, or holy place, were three pieces of furniture worthy of notice: the golden candlestick, the table of showbread, and the altar of incense. The candlestick was of solid gold, the table of showbread and the altar of incense, of shittim wood, but overlaid throughout with pure gold. The candlestick had three branches projecting from each side, which with the central shaft furnished seven lamps.¹ These were kept continually burning, and were the only means of lighting the sanctuary. The table of showbread contained twelve loaves to represent the twelve tribes of Israel. These were changed every Sabbath, fresh bread being put in place of the old. The altar of incense was used for the purpose of offering up sweet incense with the sacrifices. In the second apartment, or most holy place, were also three objects to claim attention: the ark, the mercy-seat, and the cherubim. The ark was a chest of shittim wood, two cubits and a half in length, a cubit and a half in breadth, and the same in height. It was overlaid within and without with pure gold. In this ark were deposited the two tables of stone, containing the ten commandments, written by the finger of God. It was made expressly for this purpose. The mercy-seat was the cover of the ark, of solid gold, and the cherubim were likewise of pure gold, on either end of the mercy-seat. It was called the mercy-seat, not because the high priest ever sat there in the sanctuary service, but because mercy there had its seat. For on the day of atonement, as we shall see, blood was

¹ This is the form shown on the arch of Titus in Rome, representing the candlestick brought from Jerusalem, and is doubtless the same as it had always borne in the Jewish service.

sprinkled on the cover of the ark to satisfy the claims of the law reposing beneath; and through this service mercy was extended to repentant sinners.

It was above the ark, over the mercy-seat, in the most holy place of the sanctuary, that the holy shekinah of God's presence was manifested; and from that awe-hallowed spot, God usually communicated with his people. And so David prays: "Thou that dwellest between the cherubims, shine forth." Ps. 80: 1.

For the construction of all this wonderful work God called certain ones, and qualified them by putting his Spirit upon them. The sanctuary was not therefore merely the work of men; it was the inspiration of the Holy Spirit, manifested in a most wonderful work of art. How impressive must have been the scene presented by the interior of this building. There were its walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlestick; there were the table of showbread and the altar of incense, glittering in the light of the candlestick like burnished gold; and there was the curtain that formed the gorgeous ceiling, with its mystic figures of cherubim in blue, and purple, and scarlet, adding its beauty to the brilliant scene. While in beyond the second veil, was the glorious shekinah, or visible manifestation of God's glory, into the awful presence of which, except the high priest's entrance once every year, no man could venture and live. Heb. 9: 7.

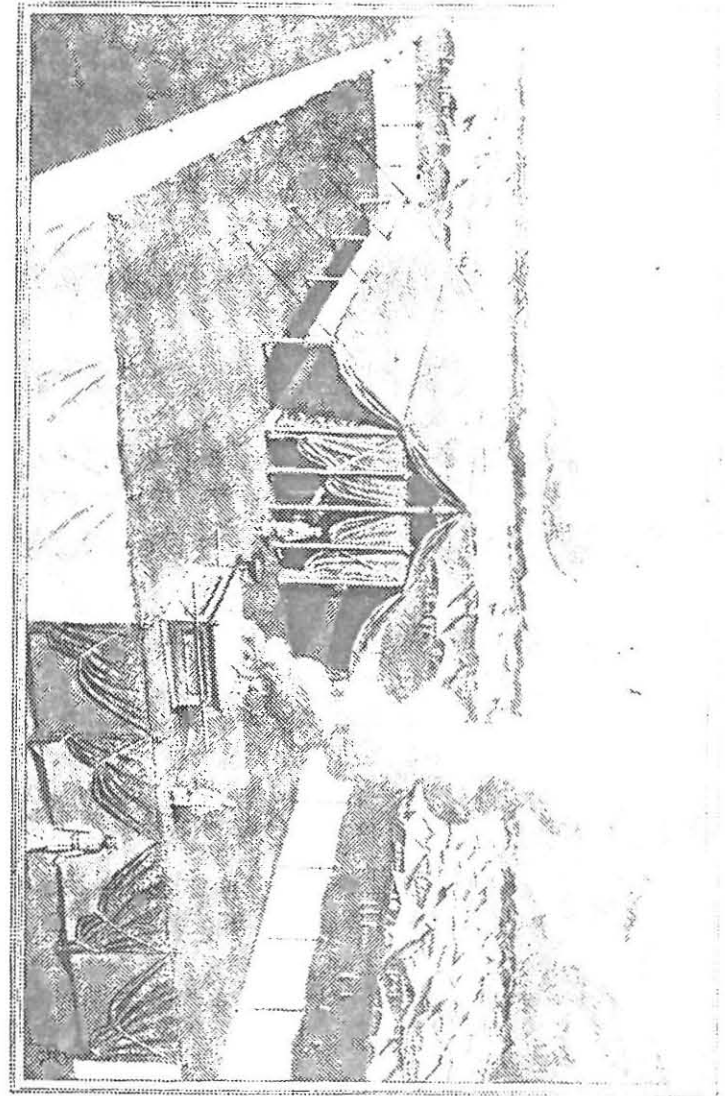
In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of the ten commandments) into the ark, and the mercy-seat upon it, and brought it into the tabernacle,

and hung the vail; he placed the table of showbread and the golden candlestick in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the vail, and burnt sweet incense thereon; and on the altar, before the door of the tabernacle, he offered the burnt offering and the meat-offering as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Exodus 40. The dwelling-place which God had directed the people to prepare for his habitation, was now completed; and in a cloud of glory, into the presence of which even Moses was not able to enter, God accepted their work, and took possession of his dwelling. All the particulars herein alluded to, will be found set forth in that portion of the book of Exodus to which the reader's attention has been cited. God had now taken possession of his dwelling-place, in the midst of his people.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai one thousand four hundred and ninety years before Christ. With its ark of the covenant, its mercy-seat, and its glorious shekinah, it constituted the heart and center of Israel's religious worship under that typical system. Being, as already noticed, at this time in the period of their wanderings, the sanctuary as first given to the Israelites was adapted to their condition. It was so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the divine presence, which accompanied them in a cloud by day and a pillar of fire by night, should direct them to pitch their camp. Num. 9:15-23.

The Levites were set apart to the service of the sanctuary, and were commanded to bear it, and all its sacred vessels, when the camp set forward. Thus it was

"The Sanctuary as Moses erected it in the wilderness of Sinai."
The Tabernacle and Court



question therefore arises, What was the condition of the world during that time? With no service of any virtue here upon the earth, and the work in the heavenly sanctuary not yet commenced, was there not a perplexing interim of at least forty-three days during which the sinner was left without a mediator?

In answering this, reference might be made to the time before the earthly tabernacle was erected, and before a regular order of priesthood was instituted, even to those offerings in reference to which Adam and Eve were instructed, when sin had forced them to turn their backs on holy Eden in the world's earliest infancy. No priests were then ordained; the sinner presented his offering in his own behalf. There were no holy places laid open, and no priestly work was established in heaven. Yet the offerings there made, if offered in a proper manner, were as efficacious as any offered at any time previous to Christ. The great offering was not made, but these all looked forward in faith to it; and faith in the Redeemer to come gave them all their virtue.

It may be said that during these antecedent ages, though there was no ministry in heaven, men had effectual sacrifices which they could offer, which they could not do after the vail of the temple was rent, and its services ceased. Very true; but that very moment they had a sacrifice provided for them, the merits of which they could present to God in their behalf. There was really no break in the work. The two systems, typical and antitypical, touched each other upon the cross. There the shadow, all the way from Eden down, met the substance, and there was no blank between the two. As men by their sacrifices could manifest their faith in a Redeemer to come, though there was no ministrations going on in heaven, and as those offerings were effica-

cious up to the cross, so from that very moment men could manifest their faith by the provisions of the gospel, in a sacrifice which had been offered, though the actual commencement of Christ's work as priest might still for some time be delayed.

The way thus being all cleared up to this important division of the subject, a matter for most profitable consideration now is the nature of that priesthood upon which Christ entered. The work in the earthly tabernacle was performed by mortal men, subject to disease and death, and was hence cumbered with such imperfections as were inseparable from the defective instruments by which it was performed. The priesthood of Christ is a superior priesthood, in which the imperfections of the earthly system find no analogy. This may be stated in a few particulars:—

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. 5 : 6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should arise after the order of Melchisedec, and not after the order of Aaron? Heb. 7 : 11.

3. Those priests were many because they were not suffered to continue by reason of death; but this man continueth ever, and hath an unchangeable priesthood. Verses 23, 24.

4. It was necessary for the priests of the house of Levi to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Heb. 9 : 25, 26, 28; 10 : 10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. 9 : 11, 12, 24, 25; 10 : 3, 12.

6. All the blood which was offered in the former dispensation, was offered for past transgressions only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but was available for the future also. Heb. 9:14, 15.

7. As the blood of Christ is the only blood ministered in connection with the heavenly sanctuary (whether by actual presentation or by virtue of its merits, is immaterial), the same blood must be the basis of ministration in both apartments.

8. As long as Christ fills the office of priest, so long he is mediator between God and man.

The chief difference, then, between the priestly work of Christ and that of the Levitical order, results from these facts: that Christ has but one offering to make for his entire ministry; that he ever lives, and hence need not repeat his work, but performs it once for all; that his offering pertains to the future as well as to the past; and that it does make perfect, or really and absolutely take away the sins of those who avail themselves of its merits. There is nothing in the fact that Christ is a priest after the order of Melchisedec and not after the order of Aaron, to show that he does not perform a work exactly like that performed by Aaron, as nearly as the perfect things of heaven may be represented by the imperfect things of earth. And Paul assures us that he does perform just such a work; for he says that the Aaronic priests in their work were simply acting unto the "shadow and example" of the work performed by Christ in heaven.

The conclusion becomes evident, therefore, that as the sins of the people were borne into the earthly sanctuary in type through the blood of beasts, they are now borne into the heavenly sanctuary in reality through the blood

of Christ. A comparison of Leviticus and Hebrews will make this plain.

The blood of all the offerings, it appears, was not borne into the sanctuary by the priest, and sprinkled before the vail. It was the blood of some of the offerings called sin-offerings which was thus treated. Of these offerings, Wm. Smith, in his Dictionary of the Bible, says:—

"The sin-offering represented that covenant as broken by man, and as knit together again by God's appointment, through the 'shedding of blood.' Its characteristic ceremony was the sprinkling of the blood before the vail of the sanctuary, the putting of some of it on the horns of the altar of incense, and the pouring out of all the rest at the foot of the altar of burnt offering. The flesh was in no case touched by the offerer; either it was consumed by fire without the camp, or it was eaten by the priest alone in the holy place, and everything that touched it was holy. This latter point marked the distinction from the peace-offering, and showed that the sacrificer had been rendered unworthy of communion with God. The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but the death of the victim was accepted for his death by the ordinance of God's mercy. . . . Accordingly we find (see quotation from the Mishna in *Outr. De Sacr.* i. c. xv., § 10) that, in all cases, it was the custom for the offerer to lay his hand on the head of the sin-offering, to confess generally or specially his sins, and to say, 'Let *this* be my expiation.' Beyond all doubt, the sin-offering distinctly witnessed that sin existed in man, that 'the wages of that sin was death,' and that God had provided an atonement by the vicarious suffering of an appointed victim."

Provision was made for all to present this kind of offering, the blood of which was, in specified cases, borne into the sanctuary, and sprinkled before the vail. First, for the priest (Lev. 4:3-12); secondly, for the whole congregation, collectively (verses 13-21); thirdly, for the ruler (verses 22-26); and fourthly, for any of the common people. Verses 27-31.

In Lev. 6:30, we read: "And no sin-offering, whereof any of the blood is brought into the tabernacle

1. Does the word "days," which in the margin is rendered "evening morning," mean days as commonly understood by that term?

2. Have we the correct reading, 2300?

3. Are the days literal or symbolic? and can we tell how long a period they denote?

On the first of these inquiries, we present the following testimony from Dr. Hales:—

"The earliest measure of time on record is the *Day*. In that most ancient and venerable account of the creation, by Moses, the process is marked by the operations of each day. The *evening* and the *morning* were the first *day*, etc. Gen. 1:5, etc. Here the word 'day' denotes the civil or calendar day of twenty-four hours, including 'the evening,' or natural night, and 'the morning,' or natural day; while the sun is either below or above the horizon of any place, in the course of the earth's diurnal rotation between two successive appulses of the same meridian to the sun: corresponding, therefore, to a *solar day* in astronomy. It is remarkable that the 'evening,' or natural *night* precedes the 'morning,' or natural *day*, in the Mosaic account. Hence the Hebrew compound [*erboker*] עֶרֶב-בֹּקֶר, 'evening-morning,' is used by the prophet Daniel to denote a civil day, in his famous chronological prophecy of the 2300 days. Dan. 8:14."¹

Again he says, when speaking on this text, in vol. ii, p. 512, note, "The evening-morning was a civil or calendar day."

The first question, then, is sufficiently answered: the word "days" (evening-morning), in Dan. 8:14, is such as is used to designate days as commonly understood, and hence is correctly translated.

On the second inquiry, Is 2300 the correct reading? we quote again from the same author:—

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kennicott* and *De Rossi's* collations, and in all the *ancient versions*, except the Vatican copy of the Septuagint, which reads 2400, followed by *Symmachus*; and

¹"Sacred Chronology," vol. i, p. 10.

some copies noticed by Jerome, 2200; both evidently literal errors, in excess and defect, which compensate each other and confirm the mean, 2300."¹

These points being thus established, that the expression is the proper one to denote a civil day, and that the reading, 2300, is correct, we next inquire, Are these days *literal*, or *symbolic*? If they are literal, they give us (dividing by 365) six and one-third years, as the extent of the whole period. If they are symbolic, each day signifying a year (Eze. 4:6; Num. 14:34), they bring to view a period 2300 years in length. Which of these two views is the more consistent with the rest of the prophecy?

The question was, "How long the vision?" The question certainly covers almost the whole, if not the whole, duration of the vision; and that, as we have seen, extends over a period of over twenty-four hundred years. Now if, in reply, the angel singled out a period only six and one third years in length, there is no correspondence either between this answer and the vision in connection with which it was given, or between the answer and the question which directly called it forth. These days, if taken literally, would be far from covering the duration of any one of the kingdoms of the prophecy taken singly, how much less of them all taken together!

This is symbolic prophecy; it would be natural therefore to conclude that the time introduced would be of a like nature. Twenty-three hundred days would not be out of proportion to the lives of the beasts shown in the vision, if all should be taken literally; but as these short-lived beasts are symbols, representing long-lived kingdoms, so the days are symbols representing the years of their continuance.

The Bible observes this rule of chronological proportion in a general way. In Ezekiel 16, the Jewish nation

¹*Id.*, vol. ii, p. 512.

is symbolized under the figure of a youthful woman, the youthful age of the woman, and the comparatively short period of growth to womanhood, representing the youthful period of the nation, and the years during which it was coming to maturity. (See Elliott's "Horæ Apocalypticæ," vol. iii, p. 241.)

But more than this, the Bible gives the exact proportion between literal and symbolic time. Ezekiel, during the selfsame Babylonish captivity in which Daniel's prophecies were delivered, symbolizes *years* by *days*. He was commanded to make known to his fellow exiles by the river Chebar, near the Euphrates, the fate of Jerusalem, with her last king, Zedekiah, and also God's reason for it. For this purpose he was to lie prostrate with his face toward the city, on his left side three hundred and ninety days for Israel, and on his right side forty days for Judah, restricted all the while to a famine diet, like the Jews he represented, shut up in the siege. And God said, "I have appointed thee *each day for a year*." Eze. 4:6.

In this representation Ezekiel himself became a symbol. He was acting a symbolic part, an individual representing a nation, the *days* in which he was acting his part symbolizing the actual *years* of the punishment of those whom he represented.

Another instance, not so evidently symbolic in its nature, but equally definite in showing how God uses short periods of time to represent longer ones, and the proportion to be observed between them, is found in Num. 14:34, "Forty days, each *day* for a *year*."

It is objected against this principle of interpretation, that it is novel, not having been known in the church from the days of Daniel to those of Wycliffe, and, secondly, that those who adopt the year-day principle are in

confusion among themselves respecting their interpretations of prophecy.

The first of these objections is shown by Mr. Elliott not to be well founded; as this principle of interpretation, though not the exact application of this prophecy, was adopted by Augustine, Tichonius, Primasius, Andreas, the Venerable Bede, Ambrosius, Ansbertus, Berengaud, Bruno Astensis, etc.

As to the second objection, there certainly is no more confusion among year-day interpreters than among those who take the day-day view; and it is not strange that there should have been discordant views in days past, since the prophecy was closed up and sealed till the time of the end (Dan. 12:4); but the intimation is given that then the seal would be broken, the wise understand, and knowledge be increased on these things. Verses 9, 10. And right here the year-day principle has been brought out and especially defended as a key to the interpretation of the prophecies.

But that which demonstrates beyond question the correctness of the year-day principle, is the fact that we, living down in the last years of prophetic fulfilment, are now able to trace out in history the accomplishment of these predictions; and we find that the seventy weeks of Daniel 9; the 1260, 1290, and 1335 days, of Daniel 7 and 12, and the 1260 days and forty-two months of Revelation 12 and 13; and the five months of Rev. 9:5; and the hour, day, month, and year of Rev. 9:15, have all been exactly fulfilled, a day for a year.

The 2300 days of Dan. 8:14, are therefore 2300 literal years. Thus the field of inquiry is fast narrowing down; for the only question now left on time, is, Where do these days begin? and where do they end?

CHAPTER XX.

Daniel 8 Explained by Daniel 9.

HAVING now seen that the 2300 days of Daniel 8 are symbolic, and denote 2300 literal years, the inquiry is resumed, When do they commence, and when terminate? The symbols of the ram, goat, and little horn, were clearly explained in chapter 8. Gabriel was commanded to make Daniel understand the entire vision. But at the conclusion of the chapter, Daniel says, "I was astonished at the vision, but none understood it."

So far, therefore, as the record of the eighth chapter is concerned, Gabriel had not then fulfilled his mission. The point left unexplained was the 2300 days. Why did not Gabriel continue his instructions till this point also was made clear?—Because Daniel had heard all he could endure, and "fainted and was sick certain days." But Gabriel must somewhere explain this matter of the time, or prove disobedient to his instructions. We need not be assured that there was no failure on his part; for more than five hundred years after this, we find him still in divine employ, sent on a sacred mission to Zacharias and to Mary. Luke 1:19, 26. Gabriel has therefore somewhere given Daniel further instruction on that part of the vision which remained unexplained; namely, the 2300 days. We are to look for this, of course, in the subsequent records of Daniel's prophecy.

Less than a year elapses, and the record of chapter 9 opens. For the vision of chapter 8 was in the third year

of Belshazzar, which was the last of the Babylonian kingdom. The same year Cyrus took Babylon, and Darius ascended the throne, which would be his first year, in which the vision of chapter 9 was given. We have now reached the year 538 B. C. A mighty revolution has just taken place. The empire of the world has changed hands. Babylon lies prostrate in the dust. The proud oppressor of God's people is brought low. Medo-Persia now wields the scepter. Daniel beholds in all this the hand of God, and the fulfilment of prophecy. He understood by the writings of Jeremiah that Jerusalem should lie desolate for seventy years, and that the termination of that period would be marked by the punishment of the king of Babylon. Jer. 25:12. He has seen the punishment of Babylon, and concludes that the day of deliverance for his people is at hand. The seventy years did actually terminate two years later, in the first year of Cyrus, B. C. 536, and their expiration was marked by the decree of Cyrus for the return of the Jews to their own land, and the rebuilding of the temple.

Daniel therefore sets his heart to seek the Lord, and to pray to him for the fulfilment of his word. Then follows the wonderful prayer of Daniel, as recorded in chapter 9:4-19. In the course of his prayer he said, "O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate."

We remember, as Daniel doubtless did, that the 2300 days ended with a promise respecting the sanctuary. And it is evident from this expression that Daniel had in some way connected the end of the 2300 days with the end of the seventy years of Jewish captivity. In this it was necessary that he now be set right; and for this purpose the angel again visits Daniel.

Again the prophet is rapt in vision; and a heavenly messenger appears upon the scene. We ask the reader to consider carefully who this is. We last beheld Daniel in converse with Gabriel. Chapter 8: 16, and onward. The angel was explaining to him the things he had seen, in compliance with the mandate of One qualified to command even so high an angel as Gabriel, "Make this man to understand the vision." He had explained all but the time, when Daniel's powers giving way, he fainted, and the angel was obliged to desist. Thus the eighth chapter leaves us, Gabriel departing heavenward, his work unfinished, and Daniel, though sufficiently recovered to attend to the king's business, wondering at the vision, but not understanding it. This vision of the ninth chapter is the very next vision, so far as we have any account, which the prophet had. Again he is honored with the presence of a heavenly guest. And who is it?—"Gabriel," exclaims the prophet; and that there may be no doubt as to his identity, Daniel adds, "whom I had seen in the vision at the beginning." Thus our minds are carried directly back to the vision of chapter 8, and the prophet declares that the very same angel he had seen at that time was with him again.

The vision of chapter 9, therefore, opens as the vision of chapter 8 closed, Daniel and Gabriel in communication with each other. And there is no intervening vision to cut off the connection between these two scenes. And here we behold two of the manifold links that bind these chapters together: the same vision called up, and the same angel introduced whom we there beheld.

Gabriel speaks; and his first words confirm this view: "O Daniel, I am now come forth to give thee skill and understanding." As if he had said, O Daniel, when last I was with you, explaining the vision you had seen, I was

obliged to leave my explanation midway, because you could endure no more; hence you did not understand it; but I was commissioned to make you understand it; and therefore I am now come forth to give you the understanding which I could not then impart.

Gabriel continues; and every word he utters strengthens this conclusion: "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and *consider the vision.*"

It would be useless for any one to deny that a previous vision is here referred to; and it would be equally useless for him to deny that that is the vision of chapter 8.

Now we will introduce a test to settle beyond a peradventure the truthfulness or falsity of the position here taken. *If* chapter 9 is connected with chapter 8; *if* the vision of chapter 9 is the sequel of that of chapter 8; *if* the expression used by Gabriel in chapter 9, "consider the vision," refers to the vision of chapter 8; and *if* he has now come to complete the instruction which he there omitted,—it is certain that he will commence with the very subject which he was obliged to leave unexplained in that vision; namely, the subject of the time. If he does this, the connection between these two chapters, for which we here contend, is established. If he does not, it is perhaps still an open question.

And what does he say?—"Seventy weeks are determined upon thy people and upon thy holy city." He does, therefore, commence with the subject of time. But how do we know that this time has any connection with the time of chapter 8?—Because he says of it that it is "determined;" and the word determined here signifies "cut off." But there is no period of time from which they could be said to be "cut off," except the 2300 days

of chapter 8. . . Thus are the expressions relating to the time connected together; and Gabriel undertakes an explanation of the 2300 days by dividing it into two periods, the first of seventy weeks, or 490 days, and the remainder of 1810 days, and then explaining the shorter period, which is a key to the whole.

Proof that the word "determined" signifies "cut off," and testimony from eminent writers who have acknowledged the connection between Daniel 8 and 9, are of sufficient importance to be set apart in a chapter by themselves.



CHAPTER XXI.

"Determined" Means "Cut Off."

FIRST WITNESS.—"Seventy weeks are *determined*," literally, 'cut off.' Hebraists all admit that the word determined, in our English version, does signify 'cut off.' *Not one* has disputed it."¹

Second Witness.—"Seventy weeks have been cut off upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin-offerings, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy." Dan. 9:24.²

Third Witness.—Gesenius, the standard Hebrew lexicographer, thus defines this word in his Hebrew lexicon: "*Nechtak*: Properly, to cut off; tropically, to divide; and so to determine, to decree."

Fourth Witness.—The Chaldeo-Rabbinic Dictionary of Stockius, defines the word *nechtak* as follows: "*Scidit, absceidit, conscidit, incidit, excidit*—to cut, to cut away, to cut in pieces, to cut or engrave, to cut off."

Fifth Witness.—Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, *chatikah shel basar*, "a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. 9:24, by "*præcisa est*," was cut off.

¹Josiah Litch. *Midnight Cry*, vol. iv, No. 25, on Dan. 9:24.

²Whiting's Translation.

when we look at the sanctuary work itself, we find it to be just such a work as meets the case.

The subject of the sanctuary, correctly understood, removes all these difficulties. The cleansing of the sanctuary provides the very place for this preliminary work of judgment, and brings to view a work of just exactly this nature.

The cleansing of the sanctuary is a work of judgment. A few considerations will make this proposition plain. The priesthood of Christ continues up to the time when he takes his own throne as king. He passes directly from the position of priest to that of king; and when he takes his position as king, his work as priest is done. Now, his work as priest being designed to gather out from the human family a people for his name and kingdom (Acts 15:14), his priestly office cannot close till this result is declared. When his work is finished, it will have been decided who have availed themselves of his mediation, and have thus become his people. It is the putting away of sin that determines this; but this is the very work that Christ performs in the most holy place in the conclusion of his ministry. He here puts away the sins of his people; and this is the cleansing of the sanctuary.

This involves an examination of the books; for the rule that God has laid down in this matter is that all judgment shall be rendered according to each man's works as they stand upon the record. "And the dead," says John, "were judged out of those things which were written in the books, according to their works." Rev. 20:12. From the reference in this and numerous other passages, to the books, the book of life, the names or the things written therein, and a work called "blotting out," to take place in connection with them, but one conclusion



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| <p>5. Pentecost. Loaves waved 50 days after waving of sheaves.</p> <p>7. Atonement. Sprinkling mercy seat 10th of 7th month.</p> | <p>6. Pentecostal shower occurred 50 days after resurrection.</p> <p>8. Atonement in heaven commenced 10th day of 7th month.</p> |
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can be drawn; and that is, that a faithful record is kept of each one's actions, the thoughts, words, and deeds, that make up the texture of his character, and the course of his life. If the person repents and maintains a Christian life to the end, all these recorded sins are to be blotted out of this book. So Peter declared, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Of the same class Christ speaks in Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will *not* blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Again he says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32, 33; Luke 12:8, 9. And this is when Christ is about to be sent the second time to earth (Acts 3:20), and when he is about to come as a thief on all them that do not watch. Rev. 3:3. Ask the average Christian when the foregoing definite statements of Scripture apply; and would he be able to tell? But the sanctuary subject places them all in a clear light. Is not a subject glorious which thus makes God's word clear and intelligible?

The two divisions of this great proposition are thus established: If we secure the pardon of our sins, the time comes, just before the end, when these sins are blotted out of the books, and our names are retained in the Lamb's book of life, and the Saviour confesses our names to the Father as those who have accepted of salvation through him. Our cases are then decided, and we are sealed for everlasting life. If, on the other hand, we do

not repent, our sins are not blotted out of the record where they stand, but our names are blotted out of the book of life, and Christ denies our names before his Father, as those who have slighted his mercy, and are not entitled to everlasting life through him.

Thus the cleansing of the sanctuary involves the examination of the records of all the deeds of our lives. It is an "investigative" judgment. Every individual of every generation from the beginning of the world, who has ever become interested in the work of Christ, thus passes in review before the great tribunal above. So Daniel, describing the opening of the scene, calls it a work of judgment, and expressly notices the fact that the books are opened. Dan. 7:9, 10:

This work has been going forward in the sanctuary above, since the end of the prophetic period in 1844. Beginning, according to the natural order, with the earliest generation, the work of examination passes on down through all the records of time, and closes with the living. Then the sealing message (Revelation 7) will have performed its work, and all antecedent questions being determined, all cases decided, everything will be ready for the coming of the Lord.

Reader, think how many years already this solemn work has been in progress! How much longer can it continue? More than half a century of this decisive work of investigative judgment already past, and yet how few of all the masses of the earth dream of their position! O church of Christ; lift up thy voice like a trumpet, sound an alarm which shall cause all the inhabitants of the land to hear and tremble; for the great day of the Lord is near, it is near, and hasteth greatly.

It may occur to some as an objection to the view here offered, that no such work of judgment appeared in the

type, and hence nothing of this kind could occur in the antitype. Of course there is an almost infinite difference between earthly things and heavenly. The law, said Paul, had not the *very image* of the things to come, but only a *shadow* of them. Heb. 10:1. Men, back there, could not read hearts, and so could not judge individual cases. The work in the type could, therefore, only be general in its character, an offering for the whole congregation. But the people had individually to afflict their souls while the high priest was officiating for them, or lose the benefit of his work. It was, therefore, a work of the same nature, as far as it could be performed by mortal men; and it was certainly sufficient to prefigure the greater and more solemn work of judgment, which must take place, yea, must be even now taking place, in heaven.



THE BOOKS WERE OPENED.

In the type, before the atonement was reached, and its benefits secured, several steps were necessary: (1) It was necessary for the penitent to make confession of sin upon the head of his offering; (2) the blood of the offering which was brought had then to be shed; (3) the priest then took that blood and performed a ministry with it, at the altar or in the sanctuary. And this work was performed three hundred and sixty-four days in the year before the day of atonement came. The work of atonement was the *last ceremony* of the year, and *completed* the round of sanctuary service. The offering and the service of the priest preceded the atonement. The offering was not the atonement; the service of the priest was not the atonement, so long as he ministered in the holy place; no complete atonement was made until the day of atonement arrived, and the yearly service appointed for the most holy place of the sanctuary was accomplished in that apartment.

The parallel between the earthly and the heavenly sanctuary has been sufficiently drawn to make at once the application. The antitypical atonement, which is the real removal of sin, was not made when the offering for this dispensation was provided, nor by the service of the priest in the first apartment of the sanctuary; but is accomplished only by the service of the priest in the most holy place, which is the closing work of our Lord's ministration, the cleansing of the sanctuary, a branch of the work which did not commence, as we have seen, till 1844.

In this case, as in the type, the offering and the usual priestly work precede the atonement. But when Christ suffered for us, in what capacity was he acting?—Not as our priest, but only as the offering; for he was put to death by wicked hands, even as the victims of old were slain by the sinner. It was as the *sacrifice* and *offering* that he bore our sins in his *body* on the *tree*. Here the

blood was provided with which he was to minister. This was an act *preparatory* to the priestly work he was to perform in the true sanctuary above; the atonement is the *last* service he renders as priest. Those who make the offering to be the same as the atonement, confound together events that are more than eighteen hundred years apart. The offering was *general*. Christ *died for all the world*. The sacrifice was offered to all who would accept of it. But the atonement at the close is *specific*; it is made *only* for those who seek the benefits of his redeeming work, by "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20 : 21.

In reference to such texts as Heb. 1 : 3; 7 : 27; and 9 : 12, 14, 26, it is only necessary to say that when Christ shed his blood on the cross, he "purged" the sins of men, and "perfected" and "sanctified" them, in the sense that he there and then made *universal provision* whereby all this might be done for all those who might wish to have it done for them, and would manifest that wish by coming to him. He "offered himself" in the sense of voluntarily yielding himself up to die for the world. And it is also to be remembered that Christ after his crucifixion was raised from the dead, and made a priest. He is, therefore, both offering and priest; and as a priest he presents his own blood, and pleads his own sacrifice, before the Father. Could any arrangement be more striking and beautiful, and tend more powerfully to show how efficient his priesthood must be in behalf of men? But on the cross (allow it to be repeated), bearing the sin of the world, and pouring out his blood for sinful men, he was not acting as priest. His priesthood had not then begun; and besides, it was no part of the priest's work to present the offering; the sinner did that. So wicked men crucified the Lord of glory. And though they did it not

with penitence and faith, but with Satanic malignity and cruelty, this is one of the instances in which God overrules the wrath of man to praise him. Satan and evil men thought that they were destroying and putting out of the way one whom they hated. And when their act was done, lo! it was found that the great offering had been made for the world, to whom, and through whom, millions upon millions would come in penitence and faith, and find glad forgiveness of all their sins.

It is not the place here to introduce a dissertation on the subject of the atonement, to show the philosophy, the reasonableness, and justice of that glorious plan. The subject is mentioned in this connection simply to show that the great sanctuary question locates the atonement, and guards us against the error of confounding the offering with the atonement, and placing the atonement at the commencement of Christ's ministry, instead of at its close. And thus we are shielded against the errors of Universalism and Calvinism, as noticed above.

But does not Peter say, Repent and be baptized for the remission of sins (Acts 2:39)? and if sins are remitted in the act of baptism, how can we look forward to a future time for the atonement and remission? So some investigative minds may query. But the text does not say that sins are remitted in baptism. It is only for, or "in order to," remission that this rite is performed; for it is only through the shedding of blood that remission is actually obtained. Baptism, therefore, only looks forward to a future time, when all the requirements of God having been complied with in faith, sins will be blotted out by the blood of Christ, and the times of refreshing come from the presence of the Lord. Acts 3:19.

It may be asked again if Rom. 5:11 does not say that we have already received the atonement. The word

καταλλαγή (*katallagē*), there rendered "atonement," should be rendered "reconciliation," as in the margin. Reconciliation is effected between ourselves and God, through our repentance and the intercession of our great High Priest above; but the atonement, or the removing of sins so that they can be remembered no more against us, is the last act of priestly service performed by the Lord for us.

But are not our sins forgiven now? and, if forgiven, are they not put away? The answer is found in the distinction already noticed. "Forgiving sin" and "blotting out sin" are not the same. Forgiveness is conditional; the condition being that we comply with certain requirements upon which it is suspended, till the end of our probation. If we fail, we stand at the last unforgiven, and no atonement can be made for us. The same may be said of every case where the word "atonement" is used as applying in the present tense (as frequently in Leviticus) before the great day of atonement; they were all conditional; everything depended on being accepted when the general atonement was made at the close of the yearly service. The prophet Ezekiel clearly states the Bible doctrine on this point, and our Saviour gives a parable, enforcing it by a most impressive illustration.

The Doctrine.—Eze. 18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die." In chapter 33:13, it is added, "All his righteousness shall not be remembered." That is, he shall be treated as though he had never been righteous. But the righteousness of the righteous is by faith; therefore, if he turn, and commit iniquity, he shall be treated as if he never had had faith; the forgiveness, conditionally extended, is withdrawn.

Christ's Illustration.—Matt. 18 : 21-35. We will not take space to quote the whole parable, but simply epitomize the facts: A king had a servant who owed him an enormous sum of money; but, having nothing wherewith to pay, his lord forgave him the debt; but this same servant had a fellow servant who owed him a small sum, and, having nothing with which to pay, asked to be forgiven the debt. But his fellow servant would not, but cast him into prison till he should pay all. His lord, hearing of it, immediately withdrew his own offer, and delivered the unmerciful debtor over to the officers till he should pay all that was due. Christ puts the fearful point to this illustration by adding, "*So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*" This plainly illustrates the conditional nature of forgiveness, and shows how past forgiveness may be nullified by present or future sin.

How, then, if the atonement is yet future, do we receive of its benefits? How are we justified? In reply, let another question be asked: How, if the atonement was made on the cross, did those who lived before that time secure its benefits? And just as the people of God who lived and died before Christ could receive the benefits of the atonement if it was made on the cross, just so both they and we can receive its benefits, if it is deferred to be the closing work of this dispensation. *It is by faith.* The patriarchs were justified by faith, and so died. So with the righteous ever since that day. All their life-work, their acts of faith, stand faithfully written out in the heavenly books of record. The time comes for the investigative judgment, for the last division of Christ's work as priest, for the sanctuary to be cleansed, for sins to be blotted out, for the atonement to be made. The

books are opened. Every case is examined. Then the sins of those whose record shows in their lives acts of repentance, faith, and obedience, and who close up their account in this condition, are atoned for, or blotted out.

And this work of examination began at the end of the 2300 days, in 1844. It opened with the scene described in Dan. 7 : 9, 10. In this scene the Ancient of Days sits as Judge. Christ is the great High Priest. "Ten thousand times ten thousand" (a hundred million) of heavenly assistants engage in this work. "The judgment was set and the books were opened." Such is the scene of overwhelming glory and solemnity that has been going on in the heavenly world in reference to the human family since the ending of the days.

