

THE SANCTUARY, THE 2300 DAYS AND THE SHUT DOOR.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii, 13, 14.

I. THE SANCTUARY.

The definition of the word Sanctuary is "a sacred place," "a dwelling place of the Most High." It cannot be applied to the earth, or any part of it, for it cannot be shown that the earth, or any part of the earth, is "a sacred place," therefore the Sanctuary is not the earth, neither is it the land of Canaan. The word Sanctuary occurs more than one hundred times in the Bible, and in most cases it applies to the tabernacle and temple of the Jews, or first covenant, sometimes to a part, and sometimes to the whole. It is mentioned four times in the New Testament, all in the epistle to the Hebrews. In chapters ix, 1, 2; xiii, 11, it refers to the Sanctuary of the first covenant, and in chapter viii, 2, it applies to the Sanctuary of the second covenant, which the "Lord pitched" in heaven. In two texts [Ex. xv, 17, Ps. lxxviii, 54] it is supposed by some that the word Sanctuary applies to the land of

Canaan; but by a close examination of these texts we may see that they alone, condemn such a supposition.

“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established.” Ex. xv, 17. This is a part of the prophetic song of Moses, sung upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfilment is declared in Ps. lxxviii, 54. “And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.” Cruden says—“By Sanctuary here [Ex. xv, 17,] may be understood the temple on Mount Moriah, which God would certainly cause to be built and established.” This view is shown to be correct from the context of Ps. lxxviii, 54. After declaring in verse 54 that God brought his people to the border of his Sanctuary, the Psalmist in verses 68, 69, tells us what his Sanctuary was which his hands established. “But chose the tribe of Judah, the mount Zion which he loved. And he **BUILT HIS SANCTUARY LIKE HIGH PLACES.**” The “border” or “place” of the Sanctuary where God planted his people was one thing, and the Sanctuary itself was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among his people. Then as these two texts do not prove that the earth, or the land of Canaan is the Sanctuary, but to the contrary, certainly such a view is unscriptural, and should be abandoned at once.

“The Lord spake unto Moses, saying, Speak unto the children of Israel.” “Let them make me a sanctuary ; that I may dwell among them.” That Sanctuary was “a sacred place.” There the Lord placed his name, and manifested his glory during the typical dispensation of the law of Moses. But when Christ came and was crucified, that dispensation closed, and all the services of the worldly sanctuary were nailed to the cross, and that Sanctuary was no longer “a sacred place.” Since that time the Sanctuary has been in heaven.

“Now of the things which we have spoken this is the sum ; we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens ; A minister of the SANCTUARY, and of the TRUE TABERNACLE, which the Lord pitched, and not man.” Heb. viii, 1, 2.

This one text is sufficient to show, that when Christ ascended to heaven he entered the “true Tabernacle” or “Sanctuary ;” and this Sanctuary which the “Lord pitched” in heaven is the Sanctuary that was to be cleansed at the end of the 2300 days.

The Divine comment upon the law of Moses, contained in the epistle to the Hebrews clearly shows that the worldly Sanctuary, its furniture and services, were a “shadow,” “patterns,” “figures” of the Heavenly Sanctuary, &c. &c.

“Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

“For there was a tabernacle made ; the first wherein *was* the candlestick, and the table, and the shew-bread : which is called the sanctuary.

“And after the second vail, the tabernacle which is called the holiest of all ;

“Which had the golden censer, and the ark of the cov-

enant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

"And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God :

"But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. ix, 1-7.

"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. ix, 23, 24.

A shadow must resemble its body, and a figure or pattern must be in fashion at least, like the thing itself, therefore the Heavenly Sanctuary must be a literal Temple containing two Holies, the Holy Place, represented by the tabernacle of the congregation, and the Most Holy Place, represented by the "tabernacle of the testimony." Macknight's translation makes this point still clearer.

"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. ix, 23, 24.

"The Holy Ghost signifying this, that the way of the HOLY PLACES was not yet laid open, while the first tabernacle still standeth." Verse 8.

"Hath entered once into the HOLY PLACES, not

indeed by the blood of goats and of calves, but **BY HIS OWN BLOOD.**" Verse 12.

No point of Bible truth is more clearly revealed than that there is a literal Temple in heaven, containing two Holies, as distinct as the two Holies of the worldly Sanctuary.

In the worldly Sanctuary the priests ministered 364 days of the year in the Holy Place, and then that door was shut, [see Lev. xvi, 17,] and the high priest alone, on the tenth day of the seventh month, entered the Most Holy Place, and on that day cleansed the Sanctuary. This was "a shadow," "patterns," "figures" of the heavenly, therefore Christ ministered in the Holy Place of the Heavenly Sanctuary until the end of the 2300 days, then he rose up and shut that door, and entered the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary. I will here notice a few objections to this view.

1. The question is sometimes sneeringly asked—"Can there be anything in heaven unclean, and that needs cleansing"? We will let the Divine testimony settle this question. "It was therefore necessary that the patterns of **THINGS IN HEAVEN** should be purified [cleansed, Macknight] with these; [blood of beasts;] but the **HEAVENLY THINGS THEMSELVES**, [Heavenly Sanctuary] with better sacrifices [blood of Christ] than these." Heb. ix, 23. No one will contend that the worldly Sanctuary was of itself impure, yet it was cleansed once a year, "because of the uncleanness of the children of Israel." On the day of atonement the sins of Israel were borne away from the Sanctuary on the head of the scape-goat, then it was cleansed.

This will give us the correct view of the cleansing of the Heavenly Sanctuary, at the end of the 2300 days.

While conversing with an advent preacher on this subject not long since, he stated that the Sanctuary to be cleansed at the end of the 2300 days could not be in heaven, for this reason, that there was nothing in heaven that was unclean. I then read to him Heb. ix, 23, 24, and he replied—"I admit that there are things in heaven to be cleansed ; but it is not the Sanctuary"!! A very poor get off indeed, for a professed teacher in Israel.

2. It is thought by some that there is no literal Temple or Sanctuary in heaven, because St. John says—"And I saw no temple therein, &c." Rev. xxi, 22. Read the whole chapter and you will see that John saw the New Jerusalem, not as it is now, but as it will be when it comes down from God out of heaven, at the close of the 1000 years. Then there will be no Temple in the Holy City. The Sanctuary of Old Jerusalem was made purposely for the old covenant worship, and when that typical system of religion closed, God had no more use for that Temple. The New Jerusalem Temple, "the Lord pitched" in heaven, purposely for the new covenant worship, and when the ministry of Christ is finished, and the saints are all redeemed, there will be no more use for the Heavenly Sanctuary than there was for the earthly after the crucifixion.

"And the temple of God was opened in heaven and there was seen in his temple the ark of his testament." Rev. xi, 19. See also Rev. xv, 5, 6. Here is a positive declaration from the beloved

John that he saw a Temple in heaven, and that the ark of the ten commandments was seen in it. This testimony should for ever settle it, that there is a literal Temple containing two Holies in the City of the living God,

Now let me ask the candid reader—Does the testimony of John in chap. xxi, 22, contradict his testimony in chaps. xi, 19; xv, 6, 7? This you will not contend. Then the only way you can harmonize these texts is to credit the testimony of Paul and John where they testify that the “Sanctuary,” “the true Tabernacle, which the Lord pitched and not man,” [Heb. viii, 1, 2,] the “Temple of God,” [Rev. xi, 19,] the “greater and more perfect Tabernacle,” [Heb. ix, 11,] is in the Holy City. But when the whole Israel of God are redeemed by the blood of Christ, the Sanctuary will be removed from the City, and it will be as John saw it coming down from heaven. “And I saw no temple therein.” Why did John say that he saw no Temple in the City then if there never had been a Temple there? This is certainly strong evidence that he had previously seen the Temple in the Holy City.

3. Some take the ground that Jesus entered the Most Holy Place when he ascended to heaven, because he is represented to be at God’s right hand. Now I think that no one will contend that Jesus has been perfectly stationary, at the Father’s right hand literally, for more than 1800 years. In fact many who urge this objection, do not themselves believe that the Father has hands; but deny his personality.

In the typical Sanctuary, God manifested his glory in the Holy, as well as in the Most Holy.


So in the Heavenly Sanctuary, Jesus can "appear in the presence of God for us" in the Holy Place, as well as in the Most Holy. God's throne is above the cherubims, and his glory can be seen from either side of the second vail.


The candid Bible reader will see that such expressions of Scripture, as "right hand of the throne," "right hand of God," "right hand of power," mean that Christ, who was humbled to the cross, rose from the dead in triumph, and ascended in glory, is the next in power to the Eternal God.

II. THE 2300 DAYS.

"Unto two thousand and three hundred days; [years] then shall the sanctuary be cleansed." Not a word is said about the "host" [God's true worshippers] being delivered at the end of the 2300 days; only that the Sanctuary should then be cleansed. To Daniel is given two measuring rods, one 2300 years long, the other, a short rod, which is the time of cleansing the Sanctuary. The short rod is the waiting time, since the termination of the 2300 days, in which time the saints must patiently wait the return of their "Lord from the wedding." Paul calls this short rod "a little while," during which we "have need of patience."

Advent believers agree that the seventy weeks [490 years] were cut off from the 2300, therefore, if we can find out where the seventy weeks begin, we can show where the 2300 days terminate. Here I will give a very important extract from a "Lecture on Chronology," "Advent Herald" for March 2, 1850.

 "The Bible gives the data for a complete system of chronology, extending from the creation to the birth of CYRUS, a clearly ascertained date. From this period downwards we have the undisputed Canon of PTOLEMY and the undoubted era of NABONASSAR, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of PTOLEMY that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of ARTAXERXES in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of ARTAXERXES. Four hundred and ninety years, beginning with the 7th, must commence in B. C. 457, and end in A. D. 34. Commencing in the 20th, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of ARTAXERXES. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of PTOLEMY'S Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work.—As the seventy weeks must terminate in A. D. 34, unless the 7th of ARTAXERXES is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The

time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated." 

I am glad that the "Herald" has given this testimony on time. A school boy, that can add and subtract, can see that if the seventy weeks commenced B. C. 457, as shown by the "Herald," the 2300 days certainly terminated in 1844. It was oft repeated in 1843, "FIGURES WON'T LIE." This is as true in 1850, as it was in 1843.

Jesus caused the "sacrifice and oblation to cease" in the "midst" [middle] of the seventieth week by "nailing it to his cross" in the spring of A. D. 31. To this add three years and a half, the last half of the seventieth week, and it brings us to the autumn of A. D. 34 for the termination of the seventy weeks, [490 years.] Then add 1810 years, the last part of the 2300, which reach to the cleansing of the Sanctuary, and it brings us to the Autumn of 1844. Amen.

At that point of time the Midnight Cry was given, the work for the world was closed up, and Jesus passed into the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary.

With these facts before us, it seems strange that any one should contend that the 2300 days are not ended. A singular period indeed that has extended already five and a half years beyond its real length, and has not ended yet!

The "Watchman," (a paper which advocated the termination of the 2300 days in the Spring of 1850,) says—"There is manifestly a great lack of *faith in time*." It seems perfectly un-

reasonable to expect much faith on any time that might be set for the ending of the 2300 days, as we are more than five years this side of where the true calculation that aroused the world, run out. Since 1844, so many times have been published, with little or no evidence to sustain them, and have had so little effect upon the people, and have passed by, that we may naturally expect the people to be disgusted with any set time for the 2300 days to end in the future, and we may *reasonably* expect that those who have published these false times will be ashamed of their past course in removing the "landmarks."

III. THE SHUT DOOR.

That there is to be a shut door prior to the second advent, many will admit; yet but few seem willing to have it where it actually took place. Let us take a brief view of our past history, as marked out by the parable of the ten virgins, [Matt. xxv, 1-11,] and I think we shall clearly see that there can be no other place for the shut door but at the Autumn of 1844.

Here Jesus gives us the history of an eastern marriage, and declares that the kingdom of heaven [the history of the living subjects of the looked-for kingdom, for nothing else could go forth to meet the bridegroom, &c. &c.] should be likened [compared] unto it. Now in order to compare advent history with that of an eastern marriage, every event in our history, corresponding with each point in the history of an eastern marriage, must be complete, and we must stand down this side of the shut door, then we can look back and compare both histories. This we will now do,

ADVENT HISTORY.

The doctrine of the second advent of Christ called out a devoted people who took their Bibles [lamps] for their light, and who confidently expected to meet Christ [the Bridegroom] in 1843.

We were disappointed, and the best light we could see, for a few months after that disappointment, was that we were in the *tarrying time*. In that tarrying time we "all slumbered and slept" on time.

But soon we saw that the 2300 days extended to 1844. We saw that it would take all of 457, and all of 1843, to make 2300; therefore it would take as much of 1844, to complete 2300 full years, as had passed from the 457, when the decree went forth. From the best light we could then obtain from the autumnal types we were very confident that the days would end at the seventh month, and the cry—"Behold the Bridegroom cometh" was actually raised, and swelled louder and louder throughout the land, until the advent people were fully awake, anxiously expecting to see Jesus on the tenth day of the seventh month.

MARRIAGE.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." &c.

"While the bridegroom tarried they all slumbered and slept."

"And at 'midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him."

"Then all those virgins arose and trimmed their lamps."

When we came up to that point of time, all our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was, that our work for the world was finished for ever.

“As he [Christ] is, so are we in this world.” 1 John iv, 17. The living branches on earth, will sympathize with, and move in concert with the “true vine” in heaven. The reason why the living branches felt that their work was done for the world, was, because the 2300 days were ended, and the time had come for Jesus to shut the door of the Holy, and pass into the Most Holy, to receive the kingdom, and cleanse the Sanctuary. This change, so wonderfully described in Dan. vii, 13, 14, answers to the coming of the bridegroom and shut door, in the parable,

“And the foolish said unto the wise, Give us of your oil for our lamps are gone out.

“But the wise answered, saying, Not so: lest there be not enough for us and you: but rather go to them that sell and buy for yourselves.

“And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage and the door was shut.”

“Then shall the kingdom of heaven be likened [compared] unto ten virgins,” &c. When? At this very time, when the faithful servant is giving meat to the “HOUSEHOLD,” (not to the unbelieving world,) and is opposed by the evil servant, and when the advent history, marked out by the parable, is fulfilled, and the shut door in the past. Now we may see that the only place for the shut door was in 1844. Amen.

But says the objector—"The door of mercy will not be closed until Jesus comes." We do not read of such a door as "the door of mercy" in the Bible; neither do we teach that such a door was shut in 1844. God's "mercy endureth for ever." See Ps. cxxxvi: cvi, 1; cxviii, 1. He is still merciful to his saints, and ever will be; and Jesus is still their advocate and priest. But the sinner, to whom Jesus had stretched out his arms all the day long, and who had rejected the offers of salvation, was left without an advocate, when Jesus passed from the Holy Place, and shut that door in 1844. The professed church, who rejected the truth, was also rejected, and smitten with blindness, and now, "with their flocks and with their herds" they go "to seek the Lord" as still an advocate for sinners; but, says the prophet, [Hosea v, 6, 7,] "they shall not find him; he hath **WITHDRAWN HIMSELF** from them. They have dealt treacherously against the Lord; for they have begotten strange children."

The reason why they do not find the Lord is simply this, they seek him where he is not; "he hath withdrawn himself" to the Most Holy Place. The prophet of God calls their man-made converts, "**STRANGE CHILDREN**;" "now shall a month devour them, and their portions."

Says the objector—"I believe that Jesus is still on the mercy-seat." In answer to this oft repeated assertion, let me say; Jesus never was on the mercy-seat, and never will be. The mercy-seat is in the Most Holy Place, where Jesus entered at the end of the 2300 days. Its position is upon the ark of the ten commandments; and over it are the cherubims of glory.

Before the mercy-seat stands our Great High Priest pleading his blood for Israel.

If the door (represented by the door in the parable) is not to be shut until Jesus descends from heaven in flames of fire, then where will be the knocking, and saying "Lord, Lord, open unto us"? It is evident that the door is shut prior to the second advent, and that unbelievers are ignorant of the fact of its being shut; therefore they knock at the shut door, and say, "Lord, Lord, open unto us." When the great day of God's wrath is come, and unbelievers are apprised of their lost situation, they will not knock, with a hope of being admitted, no, no; but they will flee to rocks and mountains for shelter. See Isa. ii, 19-21; Rev. vi, 15-17. Now their prayer is, "Lord, Lord, OPEN UNTO US;" but then their prayer will be to "rocks and mountains," "FALL ON US, and HIDE us FROM the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is impossible to harmonize such portions of the Word as Isa. ii, 19-21; Rev. vi, 15-17, with the idea of the shut door, and knocking being at, and after the advent. The 2300 days and cleansing the Sanctuary of Dan. viii, 13, 14, the parable of the ten virgins, and other parallel portions of Scripture clearly fix the shut door in 1844. This view establishes our holy advent experience in the past, gives certainty to the "blessed hope" of very soon seeing Jesus, and causes our path to shine "more and more unto the perfect day." Amen.

JAMES WHITE.

Oswego, May, 1850.