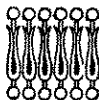


The 2300 Days

A Bible Truth Tract



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THE 2300 DAYS

This sanctuary spoken of here in Daniel 8:13, 14, and its cleansing has been the source of so much unscriptural speculation that I hesitate in this limited space and time to begin an examination and explanation. However, I feel that some of the main points of misunderstanding should be given consideration. This I shall do with due Christian love to those who may hold an opposing view, but I earnestly beg that a fair investigation be made in the light of God's Word.

First of all my dear friends, please read Daniel 8:1-14 carefully. Here Daniel saw in a vision a ram with two horns pushing westward and northward and southward; so that no beast could stand before him. Then another beast appeared on the scene. An he goat came from the west having a **notable horn** between his eyes. This goat completely overcame the ram and broke his two horns. In verses 20, 21, we are told that the ram was Media and Persia while the "rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Thus we have a prophetic picture of Grecia under Alexander the Great conquering the Median and Persian empire.

Now let us note, in verse 8, that when this goat (Grecia) became great or strong, the great horn (Alexander the Great) was **broken**; "And for it came up four notable ones toward the four winds of heaven." Alexander the Great died when he was a little past thirty years of age and his kingdom was divided into four kingdoms as verse 22 says it would. Thus we can understand the four horns of verses 8 as representing the four kingdoms that arose out of this Grecian kingdom, name-

ly: Macedonia, Thrace, Syria and Egypt. Most Bible students are agreed thus far in our study but when we come to Daniel 8:9 it is a different story.

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and did stamp upon them. . . . By him the daily sacrifice was taken away, and the place of his sanctuary cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground: and it practiced and prospered.” Daniel 8:9-12.

There are two different positions generally taken as to who this little horn was. One is that it was Rome and the other that it was Antiochus Epiphanes who was in the Syrian line of kings after Alexander's death. It should not be hard to find out which of these positions, if either, is correct. First, let us note closely from whence we were to look for that horn. Notice that he was to come, “out of one” of those four divisions or kingdoms of the Grecian Empire. Verse 23 says, “And in the latter time of their kingdom . . . a king of fierce countenance and understanding dark sentences shall stand up.” Rome never fulfilled even this first requirement. She never came up out of either of these four kingdoms that God so definitely says this little horn should do. Rome came up in a territory that Grecia never ruled over at all. It is argued that Antiochus could not be the little horn coming up out of one of those four horns for he would be a part of that horn, and thus could not be another horn. In reply let

me say that each of these four horns represented a separate kingdom, it is true, but the notable horn did not represent a kingdom separate from the goat of Grecia, but represented a king (Alexander, see Dan. 8:21) that came out of this same kingdom and ruled over it. In Daniel 7:23, 24, we have a picture of a kingdom with ten horns or kings, and another arose after them diverse from the others. Yet we do not believe this horn to be another kingdom or government coming up, but another horn or king to rule over the very same beast (kingdom). Why then should we conclude that a little horn here in Daniel 8:9 coming out of one of the four kingdoms should be a separate and distinct kingdom? The fact is that God Himself, giving the interpretation of the matter, says in verse 23 that, "A king," not kingdom shall stand up. This should settle the matter then that we must look for a king, and that he must come out of one of the four kingdoms named above. Rome came from a different territory and took possession of these four one by one as she was able. **When** was this little horn or king to stand up? Answer, "In the latter time of their kingdom." V. 23. Whose kingdom is spoken of here? We have but to read verse 22 to find out that he speaks of the four kingdoms that succeeded Alexander's Grecian Empire. Notice it did not say that another kingdom should take them captive and then stand up; but that this king must stand up in the latter days of their kingdom, not after they have ceased to be kingdoms. Again we must remember that he must come out of one of these kingdoms and thus he must be one of the kings that ruled during the life of the kingdom. Rome meets none of these specifications while Antiochus Epiphanes does, so far. He ruled in Syria from

175 to 164 B. C. which was in the latter time of those four kingdoms just as the "little horn" was to do.

Did he fulfil the other requirements? The reader must remember that God usually speaks of nations in prophecy as they come in contact with His own people. With that in mind let us consider some of the other requirements as to this "little horn." No comparison is made with any other horn as to greatness but he is spoken of as a "little horn." His greatness was only in certain directions. He waxed exceedingly great toward the south, and toward the east, and toward the pleasant land, or Judea. Antiochus fulfilled this definitely. He conquered Egypt (in the south). Then he went into Armenia and Persia (in the east). The operations of this fierce king can be easily looked into if you will but read the book of 1st Maccabees. Jerusalem was captured and partly burned; thousands of Jews were slain and others taken captive. "By him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Dan. 8:11-12. He did destroy the mighty and holy people" (Jews). He is called a "wicked root." 1 Mac. 1:10. His power was mighty, but not in his own power. Dan. 8:24. Wicked Jews made a covenant with him and turned to the heathen religion. 1 Mac. 1:11-18. These of course were used against the other Jews, and thus he waxed great toward the "pleasant land" (Holy Land).

He entered proudly into the sanctuary and took away the golden altar and some other vessels also. 1 Mac. 1:20-24. He forbade burnt offerings in the temple and also set up heathen altars there, and offered swine's flesh. Besides he commanded

the Jews to sacrifice to heathen gods. 1 Mac. 1:45-53—A Neglected Era, by Braley, p. 60-65.

Maccabees even tells us the time that this "abomination of desolation" was set up in the temple. 1 Mac. 1:54-59. He even laid a trap by a pretence of terms of peace and slew many Jews. He built a fortress there to keep the Jews from worshipping as God commanded. 1 Mac. 1:29-38.

From "History For Ready Reference" (by Larned) Vol. 3, art. "Jews," we find the following information about him: He planned the extermination of the Jewish religion, and the conversion of the Temple at Jerusalem into a temple of Jupiter Olympus. Twice he crushed rebellion with awful ferocity. The city (Jerusalem) was sacked and partly burned; the temple plundered and polluted. He determined to abolish entirely the Jewish religion and if possible exterminate the race. To this end he made a law for all to renounce their own religion and accept his. The Jews refused. He caused the temple to be dedicated to Jupiter Olmypyus and a statue of that god was placed on the altar. Death and torture were the penalties for those who refused to worship his gods, and also for those who worshiped the true God. He destroyed copies of the Scriptures. The Maccabees led a revolt (166 B. C.). He died (without hands) in 164 B. C.—A Neglected Area, by Braley, p. 74.

Now read 1 Mac. 4:38-51 where it tells of the cleansing of the sanctuary or temple, and the re-establishment of the Jewish worship of which the daily sacrifices were a part. Num. 28:1-10. Thus, my dear reader, by a little study of the above facts we can see that Antiochus Epiphanes fulfilled every detail of Dan. 8:9-12, 23-25. The host of heaven that were stamped upon (v. 10) were evidently

Jewish leaders. (See Gen. 36:6-10 and Rev. 12:4). Stars are here used in a symbolic sense.

He stood up against the Prince of princes by his effort to abolish God's religion, and to destroy the Scriptures along with God's people. He died by disease and not by man's hands. Dan. 8:25.

Now we have come down to the most misunderstood part of this prophecy in Dan. 8:13-14. Daniel hears one saint (angel) ask another, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the host (see vs. 10-11) and the sanctuary to be trodden under foot?" "And one said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." First notice closely verse 13. The question is asked, How long this vision concerning the daily sacrifice, etc., was to last, or in other words, How long was this little horn of verses 9-12 to tread under foot both the host (Jewish people) and the sanctuary (temple at Jerusalem)? The power that was to do the treading under foot was without question this little horn, for this question clearly refers back to the verses preceding, which tell of the daily sacrifice being taken away, the place of his sanctuary being cast down, and some of the host being stamped upon, etc. Furthermore in verse 12 we are told that an host was given this "little horn" against the daily sacrifice by reason of transgression, "And it (this same horn) cast down the truth to the ground. . ." This power could not refer to Rome in both Pagan and Papal forms as some try to explain, for Rome never came into contact with the Jews as a destroying power as here described until those four horns, or kingdoms of this prophecy, had ceased to be separate kingdoms; while this little horn was to do its work of destruction and

polluting the sanctuary "in the latter time of their kingdom." Antiochus Epiphanes as before described did these very things answering every detail of the above prophecy and thus the inquiry as to "how long" this little horn would be permitted to tread under foot both the host (Jews) and sanctuary referred to the time of his desecration of the temple by making it an idol temple and refusing to let the daily sacrifices of the Jews be offered there, trying thereby to destroy God's true form of worship as practiced then and at the same time trying by that means to get reasons to exterminate the Jewish race. No other horn or king is included in the prophecy at all.

In verse 14 the answer is given as to the period of this treading under foot: "Unto two thousand and three hundred days (evening morning morning, see margin) then shall the sanctuary be cleansed." The same thing that had been polluted by the above power must be cleansed from the pollution of that power. This could not refer to a sanctuary up in heaven as some claim. Those who hold that view tell us that the sanctuary here cleansed was up in heaven with God and Jesus both in it. They hold since Jesus was crucified the earthly sanctuary ceased to function with its two apartments, the holy and most holy places (Heb. 9:1-12), but there is now a sanctuary with two apartments in heaven—the holy and most holy. Jesus being our high priest it is reasoned that He went into the holy place at His ascension to begin His ministry, but was not permitted to enter the most holy place to make atonement for our sins and cleanse the sanctuary until 1844 A. D., which they believe is the end of the 2300 days of Dan. 8:13-14.

Much argument is put forth to prove this theory

and no doubt many are honest in it. It is because I feel that many are honest in this view that we wish to investigate the matter. Please lay aside any preconceived ideas and church creeds and let the Bible settle this all-important question. Whether there is a sanctuary up in heaven with two apartments will be discussed further on in this article but now we wish to consider the idea of the sanctuary up in heaven being trodden under foot for 2300 days or years, as our friends contend—each day for a year. Ezek. 4:6.

I hear some one say, "We don't believe that the sanctuary in heaven was trodden under foot for 2300 years, but was defiled by the sins of those who repented after Christ died, and transferred to that sacred place." Where does the Bible say so, my dear friend? God says that under the New Covenant our sins will be remembered no more. Heb. 8:8-12. And yet you would have me believe that Paul's sins were remembered again every year until 1844, when atonement was made for him and other converts at that time. Heb. 10:3. Paul himself says, "We have now received the atonement." Rom. 5:10-11. Paul believed he had received the atonement in his day, over 1700 years before it is said the atonement took place in 1844. Did he know what he was talking about? He most surely understood Dan. 8:9-14. He evidently knew nothing of this 1844 atonement and cleansing of the sanctuary as now being taught. Please read Dan. 8:13-14 again. The sanctuary to be cleansed was the one trodden under foot for 2300 days (or evening morning). If this means 2300 years and refers to a sanctuary up in heaven, then we are forced to conclude that the sacred vaults of heaven which belong to God (Ps. 115:16) were trodden under foot, with God and Jesus both in it for 2300

years, or at least 1800 years after Jesus went to heaven. The question asked in verse 13, I repeat, was, how long would both the host and sanctuary be trodden under foot? The answer was, 2300 days (v. 14). No form of reasoning that is sound, can get away from that fact. The treading down was done by this little horn. Did even Rome ever succeed in trampling under foot heaven itself? This sanctuary was not in heaven but right in Jerusalem (Dan. 9:16-17) that was trodden under foot. Heaven has never been trodden under foot by any earthly power, therefore could not be this sanctuary that was cleansed.

Again we are told that this treading under foot began about 457 B. C. with the command to restore and to build Jerusalem (Ezra 7) and ended in 1844. Rome had no part in that decree which was made during the Media-Persia rule, which fact is a direct contradiction to the theory that this little horn was Rome. Also the Jewish people were being favored, and their worship being restored by the decree in 457 B. C. This directly contradicts the very things that were to take place during that 2300 days, and besides, this is nearly 300 years before the date set by God Himself for that fierce king to arise (Dan. 8:23). There is absolutely nothing in favor of the theory that the sanctuary to be cleansed was up in heaven, neither for the idea of Rome being the horn spoken of to do the treading down of such a sanctuary.

Now a few words about the 2300 days before we discuss the idea of a sanctuary up in heaven with two apartments. Notice that this one horn was to take away the daily sacrifice and destroy the holy people. We believe this **treading down of the sanctuary and host had its fulfillment under his (Antiochus Epiphanes) rule**, as the little horn,

as no other horn or power is spoken of as having a part in it. Notice how it, he and him in Dan. 8:9-13 keep referring back to that one horn as doing all the treading down. That being true, the common rule for counting prophecy or prophetic time as a day for a year (Ezek.) 4:6) cannot be applied here for no man has lived that long. Neither did Rome have dominion over the land of Judea for anywhere near 2300 years. The margin for Dan. 8:14, speaking of the 2300 days is "evening morning" and it is called "the vision of the evening and morning." Dan. 8:26.

Since this little horn took away the daily sacrifice which had both evening and morning sacrifices daily, or continually (Num. 28:1-10), is it not reasonable to believe that such is referred to here literally? The taking away of these and the setting up of heathen rites in the holy temple surely would defile the temple. The Maccabees felt it did, for in cleansing it they even removed the stones of the altar that had been defiled. An idol is an abomination (1 Kings 11:5). An idol was placed in the temple. Swine's flesh was sacrificed there. What more was needed to defile the temple? It is possible that no greater desecration ever took place in the holy temple.

"All was repaired and cleansed, a new altar was built, gates, doors, courts, chambers were renewed, new vessels were finished, and on Dec. 25th, 165 B. C. the temple was once more dedicated to the service of the God of Israel. This memorable date became a national holiday ever after, known in Christ's time as the Feast of Dedication (John 10:22), but now called the Feast of lights or Hanukah." The Hebrew Commonwealth, p. 15.

"This wonderful cleansing and restoration was completed on a known date, Dec. 25th, 165 B. C.

But how long had the temple been in desolation and the people trodden down? It is an interesting fact of history that the date of the pollution of the temple and sacrifice to the heathen idol was Dec. 25th, 168 B. C. Thus the pollution of the temple lasted exactly three years. (A Neglected Era, p. 72.) But the question in Dan. 8:23 asked the time "to give both the sanctuary and the host to be trodden under foot." The oppression of the "host" or the people began before the temple desecration, and the record of history tells us that on the 25th of October, 168 B. C., Antiochus sent forth his decree by which the Hebrew religion was to be abolished. This date is given on page 60, of the book "A Neglected Era," by Braley. Now let us count and see how long it was from the giving of this decree until the temple was cleansed:

October 25 to 31	6 days
November 1 to 30	30 days
December 1 to 25	24 days
Plus exactly 3 years	1095 days
This makes a total of	1155 days

With two sacrifices a day, one in the evening and one in the morning, this would make a total of 2310 sacrifices. The length of time in Dan. 8:14, 26, is: "Unto two thousand and three hundred evenings and mornings, then shall the sanctuary be cleansed." Thus it is seen that the figures from the history of the event at the time of Antiochus give five days or ten sacrifices too much. But we remember that our beginning date was the date of the decree. The king appointed a commissioner to execute this decree and in those days it took more time than it does now for travel and communication. This would easily account for the five days during which time all the people heard the decree and the "host," the people who wor-

shipped the true God, or as v. 24 calls them "the people of the holy one" (margin, came to be "trodden under foot"). Thus every detail, including the nation from which the persecuting power would come, the nature of that evil person and his personal character and the description of the defilement and the time it was to last, are fulfilled in Antiochus Epiphanes.

Let us add a little more information about the decree of Antiochus given October 25, 168, B. C. It will help the reader to see how that the extra five days in the above count is taken up with the preparations needful to put the decree into force, and to begin the treading under foot of the host (Jews) and the sanctuary (temple). The king's commissioner appointed to execute the decree to abolish the worship of Jehovah and to force the Jews to worship the pagan Greek gods was assisted by minor officers. Heathen altars were erected in every city and town of Judea, upon which the Jews were compelled to offer sacrifices to heathen gods. This was needful before the Jews could be forced to observe the heathen sacrifices. See p. 60 in "A Neglected Era" by Braley. So by allowing the five days to build altars in every town and city, to send messengers, officers and all things needful to enforce and put into effect this decree to abolish the Jew's religion, we have exactly 1150 days or 2300 evening and morning (daily) sacrifices.

The Sanctuary ??

Is there a sanctuary up in heaven with two apartments, the holy and most holy places of which the tabernacle built by Moses was a pattern? No, there is no such thing now in God's plan as we shall proceed to show from the Scriptures. This law of Moses that instituted and regulated the various sacrifices and offerings was a shadow of

good things to come but the body is of Christ. Heb. 10:1-4; Col. 2:14-17. The ancient tabernacle and later the temple had two apartments, the holy and the most holy places, separated by a curtain or veil. The sacrifices, etc., during most (all) of the year except on the day of atonement were accomplished in the first apartment, but on the tenth day of the seventh month was the day of atonement. On that day the high priest went alone, not without blood which he offered for the sins of the people (himself included) into the most holy place, "within the veil." See Heb. 9:1-10. Paul here gives a brief but accurate account of this service with its meaning. After describing the two apartments of this worldly sanctuary he says, "Now when these things were thus ordained, the priests went always into the first tabernacle (holy place) accomplishing the services of God." "But into the second went the high priest alone, once every year, not without blood . . . offered for himself and for the errors of the people." Vs. 6-7. What did this signify or foreshadow, Paul? "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest (possible), while as the first tabernacle was yet standing." Vs. 8-12. That stood only in meats, drinks, sacrifices, etc., which could never make them perfect as pertaining to the conscience. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle (not the same old one, but a more perfect one) . . . by his own blood he entered (past tense) in once into the holy place having obtained eternal redemption for us."

I do not see how anyone who will fairly investigate the above statements, can fail to see that Paul is explaining what that worldly tabernacle service

typified, and not only the service but he plainly shows what the two apartments signified with the service in each. It signifies, as clearly shown in verse 8, that the way into the holiest of all was not yet manifest under that system for it wasn't possible for the blood of animals to take away sin. (Heb. 10:1-4.) Only the blood of Jesus could take away sin, and until He came and made that sacrifice they had no way of coming into the most holy place (or presence of God). They could only look forward to the time when the way would be manifested. Their high priest yearly typified the sacrifice of Christ which would remove that veil. The very fact that Paul states that the way into the holiest of all was **not yet** manifest while that first tabernacle was yet standing infers strongly that it would be manifest when that system ended. In verses 11 and 12 Christ our high Priest is said to have entered by His own blood into the holy place having obtained eternal redemption for us. Again Paul said in Romans 5:10, 11, that by Christ we have now received the atonement. The high priest always went into the most holy place within the veil to make the atonement, which fact proves conclusively that if they had received atonement in Paul's day by Jesus Christ that he had already "entered into that within the veil" which Paul himself states in Heb. 6:19, 20. When Jesus died the temple veil rent in twain from top to bottom. Mark 15:37, 38. Why did this happen if there was still to remain a veil between God and His people in a sanctuary up in heaven until 1844? Please let Paul explain what this veil typified and then this question should be clear. "Having therefore, brethren, **boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through**

the veil, that is to say his flesh." Heb. 10:19, 20. Here we are told that we can all boldly enter into the holiest by the blood of Christ and that the way is now manifest (Heb. 9:8) through the veil that is to say His flesh. No wonder that the veil rent in twain when Jesus died. It had served its purpose in the typical system. When Jesus died the penalty had been paid and now through Him we can all enter into the most holy place or presence of God, because through Him we can make peace with God. Romans 5:12. In Hebrews 9:23-25 Paul says Christ has entered into heaven itself as our high Priest to appear in the presence of God for us. Could anything be made plainer that in God's presence in heaven itself is the most holy place as prefigured by the most holy place in the tabernacle where God met the high priest over the mercy seat? Jesus our High Priest has passed into the heavens. Heb. 4:14-16; 7:21-28.

Priests are ordained to offer gifts and sacrifices. Heb. 8:3. Christ offered Himself once and now is in the presence of God for us (within the veil), Heb. 10:9-14; 9:24, 25. He tasted death for every man. Heb. 2:9. There is no need of more gifts and sacrifices to be made by our High Priest. He has offered Himself without spot to God and thereby purges our conscience from dead works, etc. Heb. 9:14. Where is the logic of His ministering in a separate apartment for 1800 years before He could present His blood to God for our sins? What would He be offering there in a sacrifice?

He purchased our redemption by His death; no more sacrifices were needed, no veil remained between God and man. Why continue to teach a doctrine that puts the atonement almost eighteen hundred years this side the time Paul says he had received it?

Hebrews 9:23, 24 Explained

"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. 9:23, 24. These verses are badly misunderstood and therefore we feel the need of some explanation in closing this work. In order to better understand these verses we must study the entire chapter with other kindred texts.

In verses 1 to 10 Paul explains briefly the work of the priests in the first tabernacle or first apartment, and then climaxes that description with the work on the day of atonement in which the High Priest went alone into the most holy place. Through this service day by day and year by year the Holy Spirit was signifying that the way into the holiest of all was not yet made manifest during the Levitical priesthood. Those sacrifices, etc., were only a shadow, or in fact the whole system, tabernacle and all, pointed them forward to the "greater and more perfect tabernacle, not made with hands." Verses 10, 11. The tabernacle of ancient Israel with all of its rules and ceremonies pointed forward to the great day of atonement when the "Lamb of God" would, through His blood atone for every man, thus removing forever the veil that stood between man and God. Heb. 10:19-23. The veil was a type of Christ's flesh.

Christ is now the minister of the true tabernacle which the Lord pitched and not man. Heb. 8:2. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, . . ." Please note that Christ Himself

was the "body" foreshadowed by this ancient tabernacle with its rites. He even referred to His own body as the temple in contrast with the one at Jerusalem. John 2:78-21; Mark 14:58. His body, in His death and resurrection for our sins, became the true tabernacle through which we now receive that atonement and come into God's presence, or most holy place. I repeat that the two apartments of the sanctuary signified that "the way into the holiest of all was not yet manifest, while as the first tabernacle was yet standing: which was a figure for the time then present . . ." Heb. 9:8, 9. Jesus Himself made the way into the holiest of all by His own blood, thus becoming anti-type, or true tabernacle of which the old foreshadowed. He is our High Priest, He bore our sins by His death, He is our Mediator and through Him we all have access to the Father, the very thing that the ancient tabernacle, with all its rites, did in type.

Now let us get back to Heb. 9:23 and note the meaning of that verse in the light of other Bible texts. "The pattern of things in the heavens should be purified with these (animal blood, etc.); but the heavenly things themselves with better sacrifices than these." Another text should be used here so that both may be used together in the explanation. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed thee in the mount." Heb. 8:4, 5; Ex. 25:40.

A study of the 16th chapter of Leviticus will give us a picture of the day of atonement which came once a year. That was the day that the high priest went into the most holy place with animal blood

which he offered for the sins of all Israel. The atonement included the atonement or cleansing of the sanctuary "because of the uncleanness of the children of Israel." Verse 16. While there were daily sacrifices made as well as other sacrifices for sin but only on the day of atonement were the sins of Israel carried away in type by the scapegoat into the wilderness. Lev. 16:20-22. Thus the sanctuary was cleansed of all the accumulated sins of the year on that day of atonement year by year. And yet Paul says that it is not possible for the blood of animals to take away sin. These "patterns of things in the heavens" served only as a shadow of the heavenly, and this pattern of the heavenly was cleansed with the blood of animals but the heavenly things themselves or the actual cleansing from sin is by better sacrifices. The heavenly things to be cleansed were none other than the children of God. "How much more shall the blood of Christ, . . . purge your conscience from dead works to serve the living God." Heb. 9:13, 14. We as children of God by faith in Christ Jesus are no longer of the world, even though in it, but we have come to the heavenly Jerusalem. Heb. 12:22-24.

Please note that Heb. 9:23 does not say that things in heaven have to be cleansed, but the heavenly things, which has already been explained in verses 13 and 14.

The sins of ancient Israel, being typically gathered at the tabernacle through the year and carried away by the scapegoat on the day of atonement, at which time the tabernacle was cleansed of those sins, typified the fact that the great day of atonement was yet future and that their system of sacrifices served only to roll their sins forward to that time. Heb. 10:1-4. Christ died for the

sins under the first testament. Heb. 9:15. Thus the great day of atonement arrived when Jesus died for their sins on the cross, the sins of Israel during the centuries of the Levitical priesthood were carried with Him to the grave. The sum total of all the sins that had been confessed and left figuratively in this ancient tabernacle were carried away by the death of Christ. There is nothing to indicate a cleansing of something up in heaven but the heavenly things themselves were cleansed by the blood of Christ. The ancient tabernacle was cleansed because of Israel's sins. Christ bore our sins on the cross nineteen hundred years ago, none of them were ever stacked up in heaven to be cleansed later. Heb. 2:9; 1 Cor. 15:1-4; Rom. 6:17, 18.

Just a word about Heb. 8:4, 5 and Ex. 25:40. Moses was commanded to make this ancient tabernacle after the pattern shewed him in the mount. This ancient tabernacle with its services was a pattern or shadow of heavenly things. Heb. 9:23 and Heb. 8:5, first part. Then if this tabernacle was a pattern of the heavenly things, it could not be that Moses was told to build a tabernacle like the one in heaven. Is it possible for the true tabernacle to have been the pattern for the pattern built by Moses on earth? Such does not make sense. The pattern showed Moses in the mount had nothing to do with a supposedly like tabernacle up in heaven. There is no such thing up in heaven. Moses had been given detailed instructions, the blue print of the tabernacle to be built and that was what is referred to in the above texts and nothing more.