



THE CHURCH OF GOD  
BOX 328 SALEM, WEST VIRGINIA.

---

---

SANC... THE  
DIBLE...

Do the 2300 Days...

**THE**

The Adventists were much ado over the fact that 2300 years, beginning with 437 B.C., ends in 1844 A.D. They claim that this prophecy is...

**TWENTY-THREE**

Now, as we study the prophecies, let us be bound in our hearts and take the Word of God as our...

**HUNDRED**

2300 days... Now the Adventists teach that the 2300 days ended in 1844...

**DAYS**

---

---

THE 2300 DAYS, OR THE ADVENTIST  
SANCTUARY THEORY UNDER THE  
BIBLE SEARCHLIGHT

Do the 2300 Days Prove the Messiahship of  
OUR LORD?

The Adventists make much ado over the fact that 2300 years, beginning with 457 B. C., ends in 1844 A. D. They claim that this prophecy is years, and not days. To get their starting point, they borrow their date from the 70 weeks prophecy of the ninth chapter of Daniel.

Now, as we study this prophecy, let us be logical in our conclusions, and take the Word of God as our final authority.

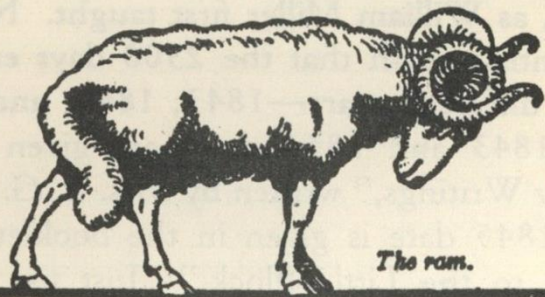
First, let us clear up a point of time. If the 2300 days are years, then they would end in 1843, as William Miller first taught. Now the Adventists teach that the 2300 days ended in three different years—1843, 1844, and 1845. The 1843 and 1844 dates are given in the "Early Writings," written by Mrs. E. G. White. The 1845 date is given in the booklet, "The Word to the Little Flock." Just use a little



arithmetic. Subtract 457 from 2300 and you have 1843. Now we are told that we should subtract 456 from 2300 because it was in the fall of the year, therefore they say that brings us to the fall of 1844. That is true if you start from the fall of 456, but our calculations do not start from 456 but from 457, because the Adventists say so. Therefore by no stretch of the imagination can you get 1844, much less 1845.

The difficulty we are in, is because we are taking these 2300 days to mean years, when they actually mean days of evening and morning. Also the Adventists are trying to make this mean the heavenly sanctuary, when it was referring to the earthly sanctuary.

Suppose we turn now to the Word of God and see exactly what it says, and then see what



*The ram.*

prominent Adventists say, also historians, and see what we get.

We begin reading with the 5th verse of Daniel 8, and continue to the 26th verse. Let us read: "And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the he goat had a notable horn between his eyes."

As all Bible students know, the goat represented Grecia.

Now the 6th verse: "And he came to the ram that had two horns, which I had seen standing before the river, and ran into him in the fury of his power." We all know the ram represented Medo-Persia.

The 7th verse reads: "And I saw him come



*The rough goat.*



close unto the ram, and he was moved with choler against him, and smote the ram and brake his two horns: And there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him: and there was none who could deliver the ram out of his hand." This showed the complete overthrow of Medo-Persia by Grecia.

The 8th verse reads: "Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." This represented how Alexander the Great would die and his four generals would divide the kingdom amongst them.

Verse 9: "And out of one of them come forth a little horn (or king) which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land (Judea)." Take notice that this little horn comes out of one of the four horns, or divisions, of the Grecian empire, which was the third kingdom, and not the fourth. The fourth kingdom, or Roman empire, is not mentioned anywhere in the 8th

chapter of Daniel. This little horn comes out of one of the four divisions of the Grecian empire, not Rome.

Verse 10: "And it waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the gound, and stamped upon them."

Verse 11: "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."

Now the 12th: "And an host was given him against the daily sacrifice by reason of transgression (The wicked host were the Samaritans.) and it cast down the truth to the ground; and it practised and prospered.

Now let us examine these three texts together. The Adventists claim the sanctuary to be cleansed was the heeavenly sanctuary. May I ask them when did God let anyone up in heaven to do what this says was done?

Uriah Smith goes to some length in his "Daniel and Revelation" to disprove that this was the Syrian king, "Antiochus Epiphanes. He



realizes Antiochus' rule over the Sanctuary was 2300 evenings and mornings, so he does not try to dispute that fact, but he wants us to believe that this little horn is Rome in its pagan and papal form. On page 175 of his book, he says, "It has been an easy matter to show that the little horn does not denote Antiochus. It will be just as easy to show that it does denote Rome."

I am going to show you how easy it is to show that it does not denote Rome, but it does denote Antiochus Epiphanes. Verses 13 and 14 of the chapter under consideration tell us how long this desolating power is to continue: "Then I heard one saint speaking, and another saint said unto that certain saint which spoke, 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 underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." If you will look in the margin of your Bible, it says evenings and mornings for days. That is the correct

interpretation of the Hebrew. Unto two thousand and three hundred evenings and mornings, then shall the sanctuary be cleansed.

Now I ask a question. If this prophecy means years, where is the man or woman that will stand up and say that Rome lasted for 2300 years? Now, as has already been stated, our Adventist friends start their calculations with 457 B. C. But, as every student of history knows, Rome never rose as a nation till 160 B. C., or 397 years too late. Now they close their calculations with 1844 A. D. Again, as every student of history knows, Rome as an empire went down in 538 A. D., and as papal in 1798 A. D. Now if we take the empire, she went down 1306 years too soon, and if we take papal Rome, she went down 46 years too soon. No, friend, I am afraid your calculations are all wrong. But our friend Uriah Smith does not want us to stop counting at 1844. For in his summary of Daniel 8:25 where it says this desolating power shall be broken without hand, he informs us that that takes us to the second coming of Christ



when the image of Daniel 2 is smitten on the feet.

Now just what am I supposed to believe the Adventist position is? First, it is 2300 years, ending in 1844, and then it stretches over to the second coming of Christ, which event has not yet transpired. But listen to him again in his explanation of verse 26. "The vision of the evening and morning is the 2300 days." Thank you, Elder, that is what we have been saying all the time.

Daniel 8:9 says that this desolating power was a little horn. This shows it would not last very long. Antiochus Epiphanes used an iron hand in Jerusalem for about 3½ years, or 2300 evenings and mornings. But look at Rome. She lasted in her pagan and papal form for 1958 years. Quite a long time, don't you think? Nothing little about that. Rome lasted in its pagan and papal form 604,880 evenings and mornings, or days.

I will now quote from the historian as to Antiochus Epiphanes' exploits, comparing them with the Word of God. This is taken from re-

liable Jewish history of the four hundred years between Malachi and Christ.

"Judea being situated between Syria and Egypt, suffered a great deal during this whole period from the frequent wars in which these countries were engaged, and was the arena of many bloody and destructive battles. In addition to this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high priest, which afforded the kings of Syria frequent pretext for interfering with the internal affairs of the nation.

"All these events were aggravated by the misconduct and corruption of the chief men, and the increasing wickedness of the people, who began to neglect the worship and law of God far more than they had ever done since their return from captivity. God saw fit to punish the Jews for their wickedness by the hand of Antiochus, who taketh the city of Jerusalem and sacketh it, pillageth the temple, destroys 40,000 inhabitants, and selleth as many more, and was very cruel in his treatment, and for three years and a half they were deprived of their religious liber-



ties. The daily sacrifice was suspended, the temple itself was dedicated by Antiochus, to Jupiter Olympus, whose statue was erected on the altars of burnt offerings. The worship of God, and the observance of His law were prohibited under the severest penalties; every copy of the sacred writings that could be seized was burned, and the people were required under penalty of death to offer sacrifices to idols. Never before had the Jews been exposed to so furious a persecution.

"In 164 B. C. Antiochus is taken with a violent pain in his bowels, and such a rottonness seizeth his flesh that worms breed in it. He confesseth he is plagued for the wrong done Jerusalem, and dieth in the 149th year of the kingdom of the Grecians."

Now I am going to quote from First Maccabees some of the leading statements concerning Antiochus Epiphanes. Watch the wording of it, and see how closely it harmonizes with the eighth chapter of Daniel. The first few verses tell how Alexander the Great conquered the whole earth. It then says his servants succeeded

him, each in his own domain. After his death, they all put on crowns, as did their sons after them, for many years, and they did much evil on the earth. There sprang from them a sinful shoot named Antiochus Epiphanes, the son of King Antiochus; He had been an hostage in Rome, and he became king in the one hundred and thirty seventh year of the Greek kingdom." Compare this with verses 23 and 9 of Daniel 8.

Going on, the first chapter of Maccabees says concerning Antiochus: "After subduing Egypt, in the one hundred and forty third year, Antiochus turned back and came up against Israel and entered Jerusalem with a strong force. And in his arrogance he went into the sanctuary and took the gold altar and lampstead for the light, and all its furniture and the table for the presentation bread and the cups and the bowls and the golden censor, and the crowns and the curtain and the gold ornamentation on the front of the temple, for he stripped it all off. And he took the silver and the gold, and the choice dishes, and he took the sacred treasures which he found; He took them all and went back to his own country. He massacred people, and



spoke with arrogance." Compare verses 24, 25, 10-12, of Daniel 8.

Listen to some more of the dastardly work of Antiochus: "After two years the king sent an officer to collect tribute, to the towns of Judah, and he entered Jerusalem with a strong force. And he spoke to them craftily in peaceful terms and they trusted him. Then he suddenly fell upon the city and struck it a great blow, and destroyed many of the people in Israel. He plundered the city and burned it down, and tore down the houses in it, and the walls around it. And they took the women and children captives and possessed themselves of the cattle. Then they fortified the city of David with a great strong wall, with strong towers, and it became their citadel. And they put sinful heathen there, who did not obey the law, and they entrenched themselves there. And they stored up weapons and provisions, and they collected the spoils of Jerusalem and laid them up there. And they became a great threat, and it proved a place of ambush against the sanctuary and a wicked adversary to Israel constantly. And they shed

innocent blood all around the sanctuary, and polluted the sanctuary itself. The inhabitants of Jerusalem fled away because of them, and she became a place where strangers lived, and she became strange to her own offspring, and her children forsook her.

Her sanctuary became like a wilderness, her feasts were turned into grief, her sabbaths became a reproach, and her honor became contempt. Her dishonor was as great as her glory had been, and her exaltation was turned into grief.

Then the king wrote to his whole kingdom that they should become one people, and everyone should give up their particular practises. And all the heathen consented to the command of the king. And many from Israel agreed to his kind of worship and offered sacrifice to idols and broke the Sabbath. And the king sent word by messengers to Jerusalem, and the towns of Judah to follow practises foreign to the country and put a stop to whole burnt offerings and sacrifices and drink offerings at the sanctuary, and to break the sabbaths, and profane the



feasts and pollute sanctuary and sanctified; to build altars and sacred precincts and idol temples, and sacrifice hogs and unclean cattle; and to leave their sons uncircumcised and defile themselves with every profane and unclean practise, so that they might forget the law and change all their religious ordinances, and anyone who did not obey the command of the king should die. He wrote to his whole kingdom to this effect, and he appointed inspectors over all the people, and he ordered the towns of Judah every one of them to offer sacrifice. And many of the people and everyone who was ready to forsake the law joined with them and they did wrong in the land, and forced Israel to hide in every hiding place they had.

"On the fifteenth day of Chislev, in the one hundred and forty fifth year, he erected a dreadful desecration upon the altar, and in the towns of Judah round about they built altars, and at the doors of their houses and in the squares they burned incense, and wherever they found the books of the law, they tore them up and burned them, and if any one was found to pos-

sess a book of the agreement or respected the law, the king's decree condemned him to death. The Israelites who appeared in the towns from month to month they treated with force. On the twenty-fifth of the month they offered sacrifice upon the altar which was set up upon the altar of burnt offering. The women who had circumcised their children they put to death under the decree, hanging the babies around their necks, and destroying their families and the men who had circumcised them. Yet many in Israel stood firm and resolved in their hearts not to eat what was unclean; they preferred death to being polluted with food, or profaning the sacred agreement, and so they died. And Israel suffered intensely." Compare Daniel 8: 23-25. Hitler had nothing on Antiochus.

Listen now to the words of Mattathias, a pious Jew living in those days: "Alas! Why was I born to witness the ruin of my people and the ruin of the holy city, and to sit by while it is being given up to its enemies, and the sanctuary to aliens? Her temple has come to be like a man disgraced, her glorious furniture has been cap-



tured and carried off, her infant children have been killed in her streets, her young men with the enemies' sword. What nation has not appropriated, what kingdom has not seized her spoils? Her adornment has all been taken away. Instead of a free woman she has become a slave. Behold, our sanctuary and our beauty, and our glory have been laid waste, and the heathen have profaned them! Why should we live any longer?" This should prove to the most skeptical that Antiochus Epiphanes fulfilled the eighth chapter of Daniel.

Now we come to the last part of verse 25: "But he shall be broken without hand." Every student of history knows that Rome went down by the sword. But what was the end of Antiochus? We quoted from history before that worms bred in his stomach and he died. I quote now from Second Maccabees 9, beginning with the last part of the fourth verse, speaking of Antiochus, as it reads: "For in his arrogance he said, I will make Jerusalem the common graveyard of the Jews when I get there. But the all seeing Lord, the God of Israel, struck him down

with an incurable but unseen blow, for he had hardly uttered the words when he was seized with an incurable pain in his bowels and sharp internal pains—very justly, for he had tormented the bowels of others with many unusual miseries. He did not desist at all from his insolence, but was more and more filled with arrogance, breathing fire in his fury against the Jews, and giving orders to hasten the journey. But it happened that he fell out of his chariot as it was rushing along, and was racked in every part of his body from the fall. The man who just now presumed to command the waves of the sea, in his superhuman boastfulness, and thought he could weigh the mountain heights in his scales, was flat on the ground and had to be carried in a litter—making the power of God manifest to all men; so that worms swarmed over the impious creature's body, and while he was still alive in anguish and pain, his flesh fell off, and because of the stench, the whole army turned from his corruption in disgust. The man who shortly before thought he could touch the stars of heaven, no one could now bear to carry, be-



cause of his intolerable stench. So it was then that, broken in spirit, he began for the most part to give up his arrogance, and under the scourge of God to attain some knowledge, for he was tortured with pain every instant. And when he could not even endure his own stench, he said this: It is right to submit to God and, since man is mortal, not to think he is God's equal." Compare Daniel 8:9-12 and 23:25. What Adventist preacher dare, in the face of all this evidence, say Rome fulfilled the 2300 days of Daniel 8.

Now they tell us that the 2300-day prophecy is the only prophecy in the Bible that shows that Jesus was the Messiah. Well, friend, you can read the eighth chapter of Daniel in vain for one single hint of the Messiah. Well, you say, how do they get it? That's easy. They just take the 70 weeks prophecy of Daniel 9 and place it in the front of the 2300 day prophecy, and make two prophecies one prophecy. Nice work if you can do it, and they do it. For without the seventy weeks prophecy, their 2300 days prophecy has no starting point.

They tell us that Daniel was worrying over the 2300 days prophecy, so God sent an angel with the seventy weeks prophecy so that Daniel would have a starting point for the 2300 days. Suppose we ask Daniel about this. If you will start reading from the first verse of the ninth chapter of Daniel, you will find the vision he was studying was not the 2300 days vision, but rather the seventy years vision of Jeremiah. Daniel prayed to God and asked Him not to pour out the entire 70 years of wrath upon Israel, but God sent an angel to show him that there were 70 weeks more punishment to come upon Israel before He would scatter them into all the world, or, as the last part of verse 26 says, "And the prince of the people that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined." This was speaking of the destruction of Jerusalem in the year 70 A. D. by the Romans. Christ, in speaking of this verse in Luke 21:20-24, said, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are



in Judea flee to the mountains: and let them which are in the midst of it depart out; and let them that are in the countries enter not there-into. For these be the days of vengeance, that all things that are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This also has reference to Daniel 9: 27, the last part.

No, my friends, chapter 9 is not referring to any part of the 2300 days prophecy, for that prophecy was shut up in the 26th verse of chapter 8. Let us read it: "And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision, for it shall be for many days." Here God tells Daniel to shut up the vision. Now which one of you intelligent readers believes the vision was opened up in the very next chapter? As has already



*"Close up the words of your writing, and seal the book"*



been proven, the 2300 days were literal days fulfilled under the Greek king, Antiochus Epiphanes.

You might ask that if the 2300 days was not the sign that Christ was the Messiah, what was? We will now answer that. The answer is found in Matt. 12:38-40. "Then certain of the scribes and of the Pharisees answered, saying, Master we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." For a detailed account and explanation of the three days and nights, send to **The Advocate of Truth**, Box 328, Salem, W. Va., requesting the booklet entitled, "He Is Risen."

### **The Investigative Judgment**

What do prominent Adventists say happened at the close of their 2300 days (years) theory? We will quote from two: Uriah Smith, and their prophetess, Mrs. Ellen G. White.

On page 235 of his book, **Daniel and the Revelation**, Uriah Smith says, "In 1844 the days ended. And since that time the final work for man's salvation has been going forward. This work involves an examination of every man's character; for it consists in the remission of the sins of those who shall be found worthy to have them remitted, and determines who among the dead shall be raised, and who among the living shall be changed, at the coming of the Lord, and who of both dead and living, shall be left to have their part in the fearful scenes of the second death."

Now let us glance a little further down the page and we will find conclusively that this is a mere theory or supposition. Listen: "It would be most natural to SUPPOSE that the work would commence with the first members of the human race; that their cases would be first examined and decision rendered, and so on with all the dead, generation by generation, in chronological succession along the stream of time, till we reach the last generation, the generation of the living, with whose cases the work would close."



There is absolutely no need for the blood of Jesus Christ, if what Uriah Smith says is true. No sins are forgiven, he says, till 1844. Will someone tell me why Christ died? Did He die to wait 1800 years to go over a set of books to find out who would be saved or lost? What was He doing from the time of His ascension till 1844? Uriah Smith tells us that too. Page 237 of **Daniel and Revelation**, quoting from the Advent Shield No. 1, page 7', says: "And the last event of the seventy weeks, as enumerated in verse 24, was the anointing of the most holy, or the holies of the holies, or the sanctum sanctorum; not that which was on earth made with hands, but the true tabernacle, into which Christ, our high priest is for us entered. Christ was to do in the true tabernacle in heaven what Moses and Aaron did in its pattern.'

If this is not the height of absurdity, and a pure out and out denunciation of the atoning blood of Christ, then I never saw one. Think of it, friend, this makes Christ an high priest after the order of Aaron. And Moses and Aaron slew lambs, goats, and bullocks on the altar. Am

I to believe there is a sanctuary in heaven like the one Moses made, and that Christ was up there till 1844 doing in that sanctuary what Moses and Aaron did in type on earth? Friend, if I believed the Adventist position, I would have to believe that from His ascension to 1844, Christ was offering sacrifices in the heavenly sanctuary above. God forbid that we should believe any such doctrine as this.

Before I call on the Apostle Paul to refute this testimony, I want to quote from the Adventist prophetess, Mrs. Ellen G. White, and show that she agreed with Uriah Smith on this 2300 days (years) and Investigative Judgment theory.

Under the title "The End of the 2300 Days," Mrs. White says, "I saw a throne and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for, said He, 'If you should once behold the glory of His



person, you would cease to exist.' Before the throne I saw the Advent people, the church, and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look up to His Father, and appear to be pleading with Him. A light would come from the Father to the Son, and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the throne it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light, and rejoiced in it, and their countenance shone with its glory.

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies

within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself.' Then a cloudy chariot with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to where the Father sat. There I beheld Jesus, a great high priest, standing before the Father. On the hem of His garment was a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.



"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light, and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children." Pages 52-54 of *Early Writings*.

Now I have copied this in its fulness so that you can see exactly the foolishness that you will find throughout this entire volume. Let us analyze what she has said here.

First, she has God the Father and Christ the Son sitting in the holy place. It takes chariots to take them into the most holy. Remember the Adventist view is that Moses made the sanctuary on earth, exactly like the one in heaven. Now, if this is so, it would not take chariots to carry them from the first to the second apartments, because the priests walked into the Most

Holy Place on the day of atonement. Now, if this was to be the true antitype of the type, why was God the Father in the holy place? God the Father was always in the Most Holy, never in the Holy. She tells us that Christ was going into the Father to receive the kingdom. But does He receive the kingdom? No. Instead, He is made a great high priest. He also told the saints that He was going in to the wedding, and after the wedding He would return for them. My Bible and yours says that Christ and the saints go in to the wedding together. The saints, or Church, is the Bride. Why should the Bride be left outside while the wedding is going on?

Then she says that after Christ and the Father went into the Most Holy place, Satan took over the throne in the holy place and tried to carry on the work of God. Now, if the sanctuary in heaven is exactly like the one which was on earth, pray tell why didn't Moses put a throne in the holy place? Anyway, how could Satan get into heaven to take over the vacant throne? How many of my intelligent readers believe these fantastic theories?



The Adventists contend that Jesus was a high priest till 1844, and then He became a great high priest. Paul says in Heb. 4:14: "Seeing then that we have a GREAT HIGH PRIEST, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. When did Paul say they had a great high priest? Did He say they would have to wait till 1844? No. He said Christ was a GREAT HIGH PRIEST right then.

The Adventists claim that Christ waited until 1844 to go into the Most Holy, or Holiest place, and that our prayers went into the holy place until 1844. Paul says in Heb. 10:19, 20: "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 vail that is to say his flesh." So Paul said they could enter into the Holiest in his day through Christ. So who will contend that Christ waited till 1844 to go into the Holiest? Read Heb. 1:3; 8:1. Let us read carefully Heb. 9:8: "The Holy Ghost thus signifying that the way into the holiest of all was not yet made

manifest, while as the first tabernacle was yet standing." Therefore, as long as the worldly sanctuary was here, or until the antitype was slain, the way into the Most Holy place was not made manifest. But when Christ ascended into heaven, the way into the Most Holy place was opened. So the prayers of all the saints have been going into the Most Holy place, or heaven, ever since the ascension of Christ. And as all Bible students know that God's throne was placed in the Most Holy place in the earthly sanctuary, then when Christ ascended into heaven and sat down at the right hand of the Father, He, according to Paul, went into the holiest. I hope every reader of this booklet sees this point clearly. We will now answer another question.

#### DID MOSES MAKE A TABERNACLE LIKE THE ONE IN HEAVEN?

As we go into this subject, let us consider Elder Uriah Smith's statement that at His ascension, Christ did the same work in the heavenly sanctuary that Moses and Aaron did in the type. As I have said before, if this is so, then Christ would be a priest after the order of Aaron



and would have to offer sacrifices in the heavenly sanctuary. However, Paul says (Heb. 10: 12): "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Paul also tells us of what priesthood order Christ is in heaven. We read in Heb. 7:21: "For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec." This should put an end to the idea that Christ did in the heavenly sanctuary what Aaron did in the pattern.

Now what was the difference between the Melchisedec, and the Aaronic priesthoods? Under the Melchisedec order, the people offered sacrifices for themselves, the priests were only instructors of the law. However, under the Aaronic priesthood the priests offered sacrifices for the people. Read Exodus 29. When Christ died, He offered one sacrifice forever which put away sacrifices by the priests. This ended the Aaronic priesthood. We are now under the Melchisedec order, so the Priest, which is

Christ, does not have to offer sacrifices for the people. The ministers, or priests, now instruct out of the Word of God, and the people must confess their sins to Christ individually, as Abraham, and all those under the Melchisedec priesthood offered individualistic sacrifices. So we offer our prayers to Christ, confess our sins, and the blood which He shed ending the Aaronic priesthood, which put away sacrificing forever, covers our sins, and we are forgiven. No, my friend, Christ is not a priest after the order of Moses and Aaron, but after the order of Melchisedec, and under the order of Melchisedec there was no sanctuary, so Christ's death put an end to the sanctuary services.

Now I am going to make a statement and then set out to prove it. The true Tabernacle which God pitched, and not man, is the heavens and the earth. There never was a sanctuary in heaven like unto the one Moses made. Now do you believe that I can prove it? Also one more statement, Christ is the veil of the true tabernacle.



For our first text, let us read Gen. 1:1: "In the beginning God created the heaven and the earth." Here we have from God's own Word the things which He pitched, and not man, the heavens and the earth. Our second text is Heb. 6:18-20: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." This is another text which shows that Jesus went into the veil, or into the Most Holy place, at His ascension. Now, if we can find out what this place is called within the veil, and find out what the veil is, then it will not be hard to locate the first apartment of the holy place. The place that He entered is recorded in Heb. 9:24: "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." In Isaiah 66:1, it says:

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest?" Here God calls the heavens and earth His house or throne and footstool, and then asks where the house is that man would build Him. Then in Acts 7:49,50, it says, "Heaven is my throne, and the earth is my footstool; what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?" Here God claims to be the one which pitched or made the heavens and the earth for His house, dwelling place, or tabernacle.

Now what is the veil of this true house, or tabernacle, of God? Paul answers this question in Heb. 10:19, 20. "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." Here Paul says the flesh of Jesus is the veil of this true tabernacle. The question is, Where was Jesus crucified, and His body or flesh torn? The answer is on the cross



between heaven and the earth. Christ said that if He would be lifted up He would draw all men unto Him. So the true tabernacle or house of God, is the heaven and the earth, with Christ the veil, and after He was crucified as a torn veil, He entered into heaven itself, or the Most Holy place, there to appear in the presence of God for us. I hope you see this point very clearly. However, there are a few texts to be explained which some people have twisted to mean something they do not say.

The first is found in Heb. 8:5. "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 to thee in the mount." Now, my brother or sister, this does not say that the pattern shown to Moses was the sanctuary in heaven. How could God show Moses something that did not exist? Then what is the meaning of this text? It means exactly what it says. God had made a pattern of a sanctuary that He wanted Moses to make. He, God, brought this

pattern with Him when He called Moses up to Him in the mount, and He showed him the pattern there. Moses never saw any sanctuary in heaven.

The next verse is Heb. 9:23: "It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." The puzzling thing about this text is the reference to the earthly sanctuary being a pattern of things in the heavens. Let us examine this text very closely. The word pattern in this text is taken from the Greek word meaning "representation." The sanctuary on earth was only a representation of things in the heaven. Will any clear thinking reader tell me that the death of Jesus Christ, and His ministry upon earth was not represented by the earthly sanctuary? You will all answer, "Yes, they were." You see, my good friend, Jesus is a heavenly being, and when Moses made the sanctuary, He was still in heaven. Therefore, the earthly sanctuary which prefigured the work of Christ on earth and His crucifixion for lost man-



kind was a shadow of things to come, but when Christ came and was crucified, and then ascended into heaven, the Most Holy place, the earthly sanctuary came to an end. Friend, represen-

tation of a thing does not mean the real, any more than the purple heart given to a serviceman for bravery can be the deed which it represents. But remember that Christ's death was for the people of this earth and this earth alone. He came to cleanse the holy place which had been defiled by the sins of the people. And, my friend, it is only as you accept that sacrifice for you that you can be saved. Why not accept His

blood today. Just one more thing in closing. Every time the Bible speaks of the tabernacle in heaven, it is speaking of heaven itself. The first apartment was known as the sanctuary, and the second apartment as the tabernacle. So earth is the sanctuary that needed to be cleansed, and then Christ ascended into the tabernacle, or into heaven. I hope, my friend, that you see these things which I have brought forward in this booklet, and that you will inquire further

into the SEVENTH DAY CHURCH OF  
GOD.