

The Jewish Economy Revisited, Part I

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According to Webster's Unified Dictionary and Encyclopedia, 1960 edition, economy means:

"Management of the affairs of the household or community; thrifty management, frugality; and act of retrenchment. 2. Theological—*the plan behind Providence; a system of doctrine adapted to man's needs.*"

Economics: The science dealing with the production, distribution, exchange and consumption of wealth. The science was originally based on moral and political codes, among the Orientals, Greeks, and Romans. Adam Smith in his *An Inquiry into the Nature and Causes of the Wealth of Nations*, emphasizing consumption as the aim of economic endeavor, he was followed by Malthus and Ricardo, and French and German writers who attempted to change the economic and social order. John Stuart Mill's *Principle of Political Economy*, 1848, emphasized demand and supply and competition. *Das Kapital* by Karl Marx represented the Socialist viewpoint, advocating the socialization of poverty and the increase of the purchasing power of the masses. New economic theories have arisen with every important social [and moral] change, and the science has been radically altered by the rise of industrialism and the machine age. Government planning and regulation has been used to stimulate commerce, direct investment, control the standard of living, etc. since ancient times. Idea of controlling economy has gained favor in 20th century over 18th-19th century theories that it should be left to operate freely by spontaneous or natural law of economics [free market forces]."

These definitions have been dramatically and radically impacted since after 1960 with the dawn of the internet age, undoubtedly the last of this order, far surpassing the industrialism and machine ages combined. The final change of the economic and social order will be based on religion, not on the "spontaneous or natural law of economics" or the free market forces, or politics. Starting in America, this final economic order that becomes universal, though very, very briefly, is stated thus by the prophet: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand [symbol of labor, work], or in the forehead [seat of intelligence and choice]; and *that no man might buy or sell* save he that had the mark, or the name of the beast, or the number of his name." verses 16-18, K.J.V.

"Mark" here refers to the mark of authority of the beast, this being the claim to have transferred the sanctity of the seventh-day Sabbath to Sunday and call it "the Lord's Day." "Name" means title and character. "Number" refers to the identification of this beast power based on the ancient method known as the Ghemmatria of the Rabins by adding up the numerical values of the letters of the alphabet of the title of this power, whether in Greek, Latin, or Hebrew. When added up the sum is 666.

When better understood and correctly viewed the Jewish Economy is indeed "the plan behind Providence" and certainly "a system of doctrine adapted to man's needs," and we must add, well adapted and presented so as to be understood by every one, learned or

unlearned, young or old, the only condition being the heart's desire to know God's will and do it when he does discover it. God does not do anything unless it is for the salvation of fallen man and the restoration of the knowledge, law, and character—the glory of God--which Satan misrepresented and distorted from the beginning of the great controversy, started in heaven and brought down to earth. In brief, the whole issue is over the law of God, the fourth commandment being the focal point because it alone among the ten reveals who God is—the Creator of heaven and earth whose creative work was accomplished in six literal days and rested from this completed work on the seventh, declaring it the only Memorial of creation by blessing and setting it apart or hallowing it.

The following quotes from the inspired pen of Ellen G. White (with this writer's commentary following each) should inspire us to make a commitment to individually search out the vast store and wealth of knowledge apparently hidden in the Jewish economy. We have the assurance that any avid seeker of the truth of the plan of redemption and the mind of Christ, as revealed in the Jewish economy, will be blessed with advancing knowledge.

Instituted by Christ Himself

“The Jewish economy, bearing the signature of heaven, had been instituted by Christ himself. In types and symbols the greater truths of redemption were veiled. Yet when Christ came the Jews did not recognize Him to whom all these symbols pointed. They had the Word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretations of Scriptures, hid from the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of knowledge was open to them, but they knew it not.” – *Christ's Object Lessons*, p. 105.

The same curse of tradition and human interpretation are ten times worse today. Added to the traditions and culture that are so venerated today in the academe is the boasted increase of knowledge brought in by the electronic/digital age and sciences that discredit God and debunk the Bible and creation in the face of the unlimited access to the Bible and the Word, which was chained and withheld from the people during the Dark Ages

Christ was its foundation, its Architect

“Christ was the foundation of the Jewish Economy. He planned the arrangement of the first earthly tabernacle. He gave every specification in regard to the building of Solomon's temple. He who worked as a Carpenter in the village of Nazareth was the heavenly Architect who marked out the plan of the house where His name should be honored. The things of heaven and earth are more directly under Christ's supervision than many realize.”- MS 95, 1902/E. G. White Bible Commentary, vol. 3, p. 1129.

We need to develop greater faith and trust on God's Word and promises, pleading for the Holy Spirit for understanding and discernment for increasing revelation of light that we may impart it to others who are languishing and perishing in darkness. Before communicating to others we must first commune with Christ through prayer, meditation, and study of His Word. Then we will realize even more that things of heaven and earth are more directly under Christ's supervision—not by the whim and ambition of the great men of the earth.

The system of sacrifices and its services

“[Haggai 2: 1-9, 11, 12 quoted]. This is a parable. The sacrifice, spoken of as holy flesh, was a representation of Christ, who was the foundation of the Jewish economy; and who is ever to be regarded as the One who makes possible the purification of man from sin.”- MS 95, 1902/E. G. White Bible Commentary, vol. 4, p. 1176.

Can man with his sinful nature be completely purified from sin in this life? Absolutely! This is the promise and power of the gospel---the good news of salvation---the divine plan of redemption as revealed and taught in the sanctuary message in the perfect sacrifice, merciful intercession, and righteous judgment of Christ.

The Priesthood

“Christ was the foundation of the whole Jewish Economy. In the service of the Jewish priesthood we are continually *reminded* of the sacrifice and intercession of Christ. All who are to come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent of their sins and receive pardon, mercy, and grace. Our need of Christ’s intercession is constant.”- MS 14, 1901/E. G. White Bible Commentary, vol. 6, p. 1078.

Christ’s merit, not our good works, is the incense that mingles with our prayers when we repent of our sins—and then receive pardon, mercy, and grace: this is justification by faith in operation. When we pray like the Pharisees who saw nothing to repent of because they thought themselves righteous through their own works, we received no pardon, mercy, and grace. We must be constantly reminded that we are totally dependent every moment of the day on the all-powerful intercession of Christ. The time is hastening upon us when Christ’s last work as Intercessor and Judge will end the pre-advent judgment.

A Compacted Prophecy of the Gospel

“We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel.” –Manuscript 130, Nov. 22, 1897; Manuscript Releases 313, p. 1

Compact here means “closely united or packed; closely knit; solid; dense; also lying in a narrow compass or arranged so as to economize space; close. It is synonymous with “compressed; succinct; brief; pithy; concise.” This should disabuse the minds of those who teach that gospel belongs alone to the New Testament time or age; the gospel was preached to Adam and Eve. We agree with the general and popular definition that the gospel is “the good news of salvation.” But the question that must be pressed much further is: Salvation from what? How and by what means? We also have a succinct definition of the gospel that fits squarely into the context of what the Jewish Economy was designed to accomplish, as follows:

“The gospel is a system of practical truths destined to work great changes in human character. If it does not work the transformation in life, in habits, and practice, it is no truth to those who claim to believe it. Man must be sanctified through the truth. And said Jesus, ‘Thy word is truth’ (John 17:17). Unless the truth of God shall lift up man out of his [natural] depravity, his intemperate and profligate habits, and make him reflect the image [character] of God, he is lost.” – Letter 14, March 13, 1885/*This Day with God*, p. 81.

The Seventh-day Adventist Dictionary, Commentary Reference Series, Volume 8 says in pp. 410, 411 that: “The gospel is the message of Christianity, the message of salvation through Jesus Christ. This good news was revealed in *embryo* from the beginning (Gen. 3:15; 12:3), but was disclosed more fully by later Bible especially Isaiah, who is sometimes called the gospel prophet [see Isa: 49: 60-62; SDA Commentary 4: 25-46, 278-9].

The Gospel in Figure; Depths of the Law of God not Comprehended

“The system of the Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen men. To this day, there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God that is not comprehended. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world, has set aside the law as did the Jews, to exalt the traditions and commandments of men.”- Fundamentals of Christian Education, p. 238.

By the time when Jesus came, the spiritual truths regarding the Jewish economy had already been obscured. It became even worse during the Dark Ages when the papacy replaced Christ’s sacrifice with the blasphemous Mass and His intercessory work with the Confessional. The spiritual truths of the Jewish economy and the sanctuary message began to be revealed to the world, and restored to its rightful place in the plan of redemption by God’s chosen messengers starting in 1844 and onward. It was the truths taught in the sanctuary message that explained the great disappointment in 1844.

The Gospel is the Key that unlocks its Mysteries

“The significance of the Jewish Economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the Word of God and praying for greater lengths and breadths and heights of the knowledge which He alone can give.” – *Christ’s Object Lessons*, p. 133.

What was the theme and significance of the Jewish economy that is not yet fully understood?

“Christ ever seeks to open the mind to essential truth. . . To this day, there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt traditions and commandments of men.”- Fundamentals of Christian Education, p. 238.

It is therefore the theme and significance of the *law of God*, the Decalogue, that is not yet fully comprehended, that is dimly seen, and whose connections and far-reaching depths that are not fully understood—so late in the earth’s history! Why did many of us miss out on this core truth all these years? Because, like the Jews, we allowed certain spiritual

guardians with their “higher learning” which Paul calls “Jewish fables” (Titus 1: 14, 13; 2 Tim. 4: 3, 4; 1 Tim. 4:7) to divert our minds from understanding and seeking to fully obey the law of God. There are two laws that are actually one since there is “only One Lawgiver” () that if followed, comprehends what is meant as the “perfect law of liberty” in James 1: 27 and Psalm 19. They are:

1. The moral law of Ten Commandments. The true law-keeper is one who seeks to keep his mind and body in perfect conformity to God’s revealed will, particularly when no one is watching. This is the law that is restored in him as the basis of the work of character perfection by the power of God’s grace imparted through the Holy Spirit. By increasing faith and knowledge he follows his Master who “was made perfect through sufferings.” Heb. 5: 8, 9; 8: 10-13; 10: 16, 17; Eze. 11:19; Jer. 31: 33; 32:40. Paul calls them ‘living epistles seen and read by all men.’ 2 Cor. 3:3.

2. The health laws. Because God is faithful to keep His covenant with them that love Him and keep His commandments, He promises them that He “will take away from thee all sickness, and will put none of the diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.” Deut. 7: 9-15.

“God is truly the Author of physical laws as He is the Author of moral law. His law is written with His own finger upon every nerve, every muscle, and every faculty, which has been entrusted to man.” – Counsels of Diet and Foods, p. 17.

The Veiled Mystery of Godliness

“The teachers of the Jewish nation. . . said of themselves, ‘The temple of the Lord, the temple of the Lord are we’ [Jer. 7:4], yet they crucified the Originator of all the Jewish Economy, Him to whom all the *ordinances* pointed. They failed to discern the veiled mystery of godliness. Christ Jesus remained veiled to them. The truth, the life, the heart of all the services, was discarded. They held, and still hold, the mere husks, the shadows, the figures symbolizing the true. A figure for the time appointed, that they might discern the true, became so perverted by their inventions, that their eyes were blinded. They did not realize that type met antitype in the death of Jesus Christ. the greater their perversion of figures and symbols, the more confused their minds became, so that they could not see the perfect fulfillment of the Jewish economy, instituted and established by Christ, and pointing to Him as the substance. Meats and drinks and diverse ordinances were multiplied until ceremonial religion constituted their only worship.”- Fundamentals of Christian Education, p. 399

If the Jewish economy was the veiled mystery of godliness, then Satan must have a counterfeit that likewise veils the mystery of iniquity. A close study of the system of worship, sacrifices, feasts, and priesthood of the papacy easily reveals that it is the one.

“Our Savior, in His life and death, fulfilled the prophecies pointing to Himself, and was the substance of all the types and shadows signified. He kept the moral law and exalted it by answering its claims as man’s Representative. Those of Israel [and the Jews] who turned to the Lord, and accepted Christ as the reality shadowed forth by the typical sacrifices, discerned the end of that which was to be abolished. The obscurity covering the Jewish system as a veil, was to them a veil which covered the glory upon the face of Moses. The glory upon the face of Moses was the reflection of the light which Christ came unto the world to bring to the benefit of man.” – Selected Messages, vol. 1, p. 231.

The inquiry may be made without being facetious or presumptuous: How come we do not see this “glory” today, or are we missing it somehow because our eyes are similarly blinded as the Jews were?

The Problem of the Christian World in these Last Days

“The Christian church [in contrast to all other religions], on the other hand, who profess the utmost faith in Christ, in despising the Jewish system, virtually deny Christ, who was the Originator of the entire Jewish economy.”- FCE, p. 232.

There is an additional major problem here. The rapidly-developing politically-active mainstream Christianity, particularly the ultra conservative Right who has kept the pressure on the national psyche and the government of its “Judeo-Christian roots,” thus heavenly influencing U.S. foreign policy towards the Middle East and the Jewish State founded in 1948. The teaching of Futurism is at the bottom of this. Over ____ years after the Jews as a nation were permanently “cut off” as God’s chosen people in 34 A.D., at the end of the 70-week prophecy of Daniel 9: 24-27 with the stoning to death of Stephen by the Sanhedrin, their whole Middle East policy is premised on the gross misconception that the literal Jews are still the chosen people, instead of the New Testament Christian church—the ones looked down upon by the Jews as “the Gentiles”—that has gone through six stages and is now on its seventh, in the prophecy of the seven churches, Revelation chapters 2, 3.

How Paul Approached the Jews

Before his dramatic conversion on the road to Damascus, Paul was Saul, the feared efficient Pharisee-persecutor of the followers of Jesus. But when God prepared and anointed him to be the “apostle to the Gentiles” he first proclaimed the gospel of a risen Savior to his fellow Jews. How did he approach these rabidly Jesus-haters, who had Him crucified? All must likewise learn Paul’s successful method though he was not successful in convincing all of them.

“Paul did not approach the Jews in such a way as to arouse their prejudices. He did not first tell them that they must believe in Jesus of Nazareth; but dwelt upon the prophecies that spoke of Christ, His mission and His work. Step by step he led his hearers on, showing the importance of honoring the law of God. He gave due honor to the ceremonial law, showing that it was Christ who instituted the Jewish Economy and the sacrificial service. Then he brought them down to the first advent of the Redeemer, and showed that in the life and death of Christ every specification was of the sacrificial service had been fulfilled.”- *Gospel Workers*, p. 118.

Step by step---begin where even the most rabid Bible truth-hater acknowledges as “truth,” whatever topic. It also helps to keep abreast and remain informed as possible of what is currently on the public mind. Agree as much as possible with an enemy; find common ground and go forward from there. Win them by being winsome. This is one of the secrets of successful public evangelism and personal witnessing or giving Bible studies. It may be also called the inductive method: from the known to the unknown; thus, from the accepted to the unaccepted; from the understood to the not understood or misunderstood. Coupled with a living witness, i.e., a life-witness such as the dramatic turn-around of Saul to Paul---the change of name says it all,—name meaning, character.

“The Savior foretold in the Old Testament scriptures that He was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. In Him the sacrificial types were to meet their antitype. And His death on the cross was to lend significance to the entire Jewish Economy.”- Acts of the Apostles, pp. 227-8.

If more knowledge were individually acquired through focused and diligent study regarding these awesome truths, and more attention were given in the manner Paul did to the Jews in approaching and explaining these to Roman Catholics (and other religions whose doctrines and beliefs specify individual works to earn merits for forgiveness and salvation), many more would see the true significance of the *cross*; they would see on their own the gross errors they had embraced as gospel truth for so long such as: the mass, praying the rosary and to dead saints, and a host of other Roman church-invented doctrines and Christianized pagan beliefs and practices.

Christ’s Death and Resurrection Fulfilled the Jewish Economy

Christ’s death and resurrection completed the covenant. Before this time it was revealed through types and shadows, which pointed to the great offering to be made by the world’s Redeemer, offered in promise for the sins of the world. . . . Christ’s sacrifice is the glorious fulfillment of the Jewish Economy.” – E. G. White Bible Commentary, vol. 7, p. 932.

This helps our sin-darkened minds to better appreciate the immeasurable, (*unspeakable*, KJV) gift of God:--that the whole Jewish economy, from the time it was instituted in wilderness through Moses up to the time of Christ, pointed to the sacrifice that Jesus would make at Calvary. These all ended at Calvary, “nailed to the cross.” Any modern Jew or Christian who continues to celebrate the feasts of the Jewish economy such as the Old Testament Passover, etc., as promoted by Feast-keepers, reject Christ and Calvary. They cease to be Christians in this sense unless they repent and forsake this deception which is an open rejection of Christ’s ultimate sacrifice.

The Sanctuary: the Heart of the Jewish Economy

Note: Suggested further readings on this topic: “The Cross and Its Shadow” by Stephen Haskell; The Sanctuary Service by M.L. Andreasen; The Book of Hebrews by M.L. Andreasen; Questions on Doctrine, Review & Herald; The Tabernacle and its Services, Patriarch & Prophets, pp. 343-358; What is the Sanctuary? Great Controversy, pp. 409-422 (1911); In the Holy of Holies, Great Controversy, pp. 422-432; The Investigative Judgment, Vol. 4 Spirit of Prophecy, 1884: pp. 307-315.

The whole Jewish Economy with all its ceremonial laws, including its civil and religious calendars were built around and only had life and meaning because of the sanctuary service. In turn, the sanctuary service was focused on the sanctuary for it was the heart of the typical or shadowy system. There, the Lord placed His name, manifested His shekinah glory, and communicated to the high priest regarding His will and the welfare of ancient Israel. This is referred to in Scriptures as the sanctuary of the first or old covenant.

It was God himself who instructed and ordered Moses regarding the tabernacle: “And let them make Me a sanctuary that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments therefore,

even so shall ye make it.” Exo. 25: 8, 9. More specifically, God instructed Moses: “And thou shalt put a mercy seat above the ark [of the covenant], and in the ark thou shalt put the testimony [Ten commandments] that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Verses 21, 22.

What were the main features of the Sanctuary of the First Covenant?

1. It was “a figure for the time present, in which were offered gifts and sacrifices.” Heb. 9:9.
2. It was a “shadow of heavenly things.” Heb. 8:5.
3. It was “lesser” and “less perfect”. “But Christ being come a high priest of good things to come by a greater and more perfect tabernacle, not made with hands.” Heb. 9:11.
4. It was on earth. The Aaronic or Levitical priesthood entered the “figures” or “patterns” of the true—the true being the “heavenly places themselves,” into which Christ “entered himself.” Heb. 9: 23, 24.
5. It was “pitched by man, not God. Heb. 8:2; Exo. 25: 8, 9, 40.
6. The first tabernacle with its furniture is called the “pattern of the things in heavens,” and, its two apartments, or “holy places”—the holy and most holy—are called “figures of the true” in the “true tabernacle” “which the Lord pitched, and not man.” Heb. 9:23, 24; 8:2.

What does Paul say God pitched, in contrast to that which was a “pattern of the true”?

1. A “city which hath foundations whose builder and maker is God.” Heb. 11:10
2. “A building of God, and house not made with hands eternal in the heavens.” 2 Cor. 5:1
3. “In My Father’s house are many mansions.” John 14:2

There were only four temple-sanctuaries on the earth as follows:

1. ***The temple on the wilderness.*** See Exodus chapters 25, 26; 37; 36: 20-34; 38:9-20. God told Moses: “There will I meet with thee, and I will commune with thee above the mercy seat.” Exo. 25:22.
2. ***Solomon’s temple.*** See 1 Kings 6:7, 15, 18, 21, 22, 29. This temple was destroyed by Nebuchadnezzar in the sixth century (586 B.C.). Israel’s apostasy was punished. See 2 Chron. 36:1-21. The temple was looted and all its riches taken as booty. See Ezra 1: 9-11. Israel was taken into captivity for 70 years. Cyrus, king of Persia, was moved by God to have Jerusalem rebuilt, followed by Darius, and completed by Artaxerxes in 457 B.C. Ezra 7: 11-28.
3. ***Zerubbabel’s temple.*** See Ezra chapter 3. The ark of the covenant was no longer there having disappeared around 600 B.C.
4. ***Herod’s temple.*** This was built beginning 20 B.C. The temple proper was done in about one and a half years. It took 8 years to complete the courts. John 2: 20 states that the temple at that time “had been building for forty-six years.” This temple only exceeded the glory of the Solomon’s temple in that it was no less than God Himself in the flesh, that for a time, walked through its halls and corridors. Soon after Jesus completely separated from the whole Jewish institution and turned to another class who were willing to listen to Him.

“After the destruction of the temple by Nebuchadnezzar, it was rebuilt about five hundred years before the birth of Christ, by a people who from a life-long captivity had returned to a wasted and almost deserted country. There were then among them aged men who had seen the glory of Solomon’s temple, and who wept at the foundation of the new building, that it must be so inferior to the former. . . .the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple....The second temple was not honored with the cloud of Jehovah’s glory, but with the living presence of One in whom dwelt all the fullness of the Godhead bodily—who was God Himself manifest in the flesh.” – *Spirit of Prophecy*, Vol. 4, pp. 23, 24.

The Sanctuary Message Explained the Great Disappointment of 1844: See *Great Controversy*, 1911 ed. chapter “What is the Sanctuary?”

“The scripture which above all others had been both the foundation and central pillar of the advent faith was the declaration: ‘Unto two thousand three hundred days: then shall the sanctuary be cleansed.’ Daniel 8:14. These had been familiar words to all believers in the Lord’s soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. *In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary.* They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.

But the appointed time had passed, and the Lord had not appeared. *The believers knew that God’s word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake?* Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this except that Christ had not come at the time they had expected Him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the *sanctuary* by the purification of the earth by fire; and that since He had not come, the days could not have ended.

To accept the conclusion was to renounce the former reckoning of the prophetic periods. The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point there was perfect harmony in the application of all the events foretold in the explanation in Daniel 9: 25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ’s baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the 70th week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The 70 weeks, or 490 years, were to pertain especially to the Jews [“thy people,” said the angel to Daniel]. At the expiration of this period *the [Jewish] nation sealed its rejection of Christ by the persecution of His disciples*, and the apostles turned to the Gentiles in A.D. 34. The first 490 years of the 2300 having been ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. ‘Then,’ said the angel, ‘shall the sanctuary be cleansed.’ All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.

With this reckoning, all was clear and harmonious, except that it was not seen that any event answering to the cleansing of the sanctuary had taken place in 1844. To deny that the days ended at the time was to involve the whole question in confusion, and to

renounce positions which had been established by unmistakable fulfillments of prophecy. . . .

With earnest prayer they reviewed their position and studied the Scriptures to discover their mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. . . .

The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God as the earthly dwelling place of the Most High. Exo. 25:8. . . .

After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which, though a permanent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed---except while it lay in ruins in Daniel's time---until its destruction by the Romans in A.D. 70.

This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary?

Turning again to the book of Hebrews the seekers for truth found that the existence of a second, or new-covenant sanctuary was implied in the words of Paul already quoted. (See Hebrews 8: 1, 2). Here is revealed the sanctuary of the new covenant. The sanctuary of the new covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven. . . .

The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. . . .

The question, What is the sanctuary? is clearly answered in the Scriptures. . . . And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300-days, in 1844, there had been no sanctuary on earth for many centuries. Thus, the prophecy, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' points to the sanctuary in heaven.

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In **Hebrews 9** the cleansing of both the earthly and heavenly sanctuary is plainly taught. [Heb. 9:22, 23 quoted].

The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as a reason why this cleansing must be performed with blood, that without the shedding of blood there is no *remission*. Remission, or putting away of sin, is the work to be accomplished.

But how could there be sin connected with the sanctuary, either in heaven or upon earth? This may be learned by reference to the symbolic service." p. 418.

To be continued next month.

