

# Then Shall the Sanctuary Be Cleansed, IV

---

## The Climax of the Great Plan of Redemption

1. The cleansing of the sanctuary of **Dan 8:14** is the culmination and climax of the great plan of redemption; it is the final service for sinful man;
2. All throughout redemptive history, God has allowed His dwelling place in heaven to be defiled by the sins of His people which have been confessed and pardoned
  - a. at last, the announcement that the sanctuary shall be cleansed warns that human probation is about to end and that God will no longer be in the business of dealing with sin

In the typical system,—which was a shadow of the sacrifice and priesthood of Christ,—**the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement**,—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in Heaven, in the removal or blotting out of the sins of his people, which are registered in the heavenly records. **GC 352.**

3. It must be clearly understood that after the sanctuary is cleansed, God will no longer be dealing with sin and sinners; this the cleansing of the sanctuary is the signal of the end of human probation, when forgiveness of sin is no longer possible!
4. The cleansing of the sanctuary is the final display of God's redeeming love and Christ's ultimate display of His power to save; it demonstrates that Christ is a complete Saviour, One who can amply, fully and entirely save His people from sin and sinfulness of characters; One who can save His people to the uttermost seeing He ever liveth to make intercession for them (**Heb 7:25**)
  - a. the final atonement Jesus makes brings about not only the cleansing of the sanctuary but also the worshippers
  - b. the announcement "here are they that keep the commandments of God. . ." is the result of the cleansing of the sanctuary and its worshippers
  - c. the 144,000 who stand without fault before God and no guile upon their lips are the end-product of the cleansing of the sanctuary service
5. The cleansing of the sanctuary also results in the final cleansing of God's faithful worshippers; the reason why this is not immediately seen is because the cleansing of the sanctuary is typically taken to mean that all it is, is the purification of altars and fixtures of the sanctuary at the end of the religious year (10th day of the seventh month)

- a. **Lev 16:30-32**--the text makes it clear that the congregation were cleansed, apart from sanctuary fixtures and altars
6. The proclamation of the cleansing of the sanctuary which results in the finishing of transgression, making an end of sin, making reconciliation for iniquity and bringing in everlasting righteousness means that end of the reign of sin in the life, constitutes a glorious message to proclaim to a sin-sick world,
  7. When this message is brought to the churches however, one would think it would be appreciated and embraced with great excitement for the astounding offer it brings. . .and yet the message is treated with scorn and disbelief; the message is opposed with such tenacity as is not seen with other messages . Why?

## Objections to the Cleansing of the Sanctuary Teaching

8. The correctness of the Adventist teaching of the change of ministration of Jesus in the heavenly sanctuary in 1844 to cleanse it, is being seriously challenged on the following grounds:
  - a. The Hebrew word "**nitzdaq**" in **Dan 8:14** does not mean "cleansed" but rather "vindicate" or "justify"
    - He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated." **Dan 8:14, NIV**
    - And he said to him,<sup>[a]</sup> "For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state." **Dan 8:14, RSV**
    - He said to me, "For 2,300 evenings *and* mornings; then the holy place will be <sup>[a]</sup>properly restored." **Dan 8:14, NASB**
    - "The other answered, 'Over the course of 2,300 sacrifices, evening and morning. Then the Sanctuary will be set right again.' **Dan 8:14, The Message Bible**
    - And he saith unto me, Till evening -- morning two thousand and three hundred, then is the holy place declared right. **Dan 8:14, YLT**
  - b. There is no connection between the 2300 years prophecy of Daniel 8 and the 70-weeks of years prophecy in Daniel 9
  - c. The 2,300 evening mornings of Dan 8:14 are 1150 literal days; the year day principle does not apply;
9. If there is no connection between the cleansing of the sanctuary of Dan 8:14 and the 70-week time prophecy of Dan 9, then --
  - a. The timing of the starting of the cleansing of the sanctuary cannot be ascertained
  - b. The angel Gabriel never did obey to command in **Dan 8:16** to make Daniel understand the 2,300 days prophecy

10. If the Hebrew word "**nitsdaq**" (passive form of the Hebrew verb "**tsadaq**" which means to make right or righteous) has nothing to do with a work of cleansing, then the whole foundation of the Seventh-day Adventist church crumbles to the ground and the denomination no longer holds a legitimate reason for being
  
11. There is textual evidence proving that the 70 weeks of years prophecy of Daniel 9 is connected to the 2,300 evening and morning prophecy of Daniel 8:
  - a. **Dan 8:14**--the vision of the 2,300 evening mornings is the mareh as opposed to the vision of the ram, the goat and the little horn which is called "chazown"
  - b. **Dan 8:16**--Gabriel, make this man to understand the vision (mareh)
  - c. **Dan 8:27**--Daniel confesses that he did not understand the mareh of the 2,300 years prophecy
  - d. **Dan 9:23**--consider the vision (mareh)
  - e. **Dan 10:1**--Daniel acknowledges that he now understood the mareh of the 2,300 days
  
12. If there is no connection between the 70-weeks prophecy of Dan 9 and the 2,300 years prophecy of Daniel 8, then Gabriel never did obey the divine command in Dan 8:16 to make this man to understand the "mareh"
  
13. Applying the year-day principle in the 2,300 days time-based prophecy of **Dan 8:14** leads to 1844 as the terminating point; the 2,300 literal days makes no sense; 2,300 literal days (roughly 6 years) is not even long enough to cover the duration of any of the kingdoms listed in Daniel 8;
  
14. The "2300 evenings-mornings" cannot be interpreted as 1150 separate literal evenings and mornings, adding up to 2,300 literal days (e.g., TEV), because this is contrary to Hebrew usage.
  - a. In Hebrew, to express separately day and night, the component parts of a day of a week, then the number of both is expressed.
    - i. "40 days and 40 nights" (**Gen. 7:4, 12; Ex. 24:18; 1 Kings 19:8**), not 80 days and night or 80 evenings and mornings, when speaking of 40 full days
    - ii. "3 days and 3 nights" (**Jonah 2:1; Matt. 12:40**), not 6 days-and-nights, when they wish to speak of 3 full days.

## Nitsdaq vs. Taher

15. The Hebrew word for "cleanse" is "taher"; this is the word used in Lev 16:30, when speaking of the cleansing of the sanctuary and the worshippers; so why did Daniel not use "taher" in Dan 8:14 for "cleanse"? This would have settled all difficulty and laid the objection to rest!
  - a. Cleansing and righteousness are coupled together many times in the Old Testament because they are conceptually related; one cannot have one without the other
    - i. Job 15:14
    - ii. Job 17:9

- iii. Ps 19:9
- iv. Ps 51:10

16. Other Bible versions that translate **Dan 8:14** like the KJV:

- And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed. **Dan 8:14, ASV**
- And he said to him, Till to the eventide and morrowtide, two thousand days and three hundred; and the saintuary shall be cleansed. (And he said to him, Until the evening and the morning, two thousand and three hundred days; and then the sanctuary shall be cleansed.) **Dan 8:14, Wycliffe Bible**
- He said to me, To two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed. **Dan 8:14, World English Bible**

17. The translations of the KJV and NKJV render the Hebrew term *nitsdaq*, "shall be cleansed." The New American Bible translates it as "shall be purified." The term "cleansed" is also found in the earliest English translations such as the **Bishop's Bible** (A.D. 1566), the **Geneva Bible** (A.D. 1560), **Taverner Bible** (A.D. 1551), **Great Bible** (A.D. 1539), **The Matthew Bible** (A.D. 1537), **Coverdale** (A.D. 1537), and **Wycliffe** (A.D. 1382). This translation comes from the **Latin Vulgate**, which reads *mundabitur*, "cleansed," and is rooted in the earliest Greek versions of the Old Testament—the **Septuagint** and **Theodotion**, which read *Katharisthesetai*, "shall be cleansed."

## Willful Rejection of Light

18. There is an explosion of light on the sanctuary message and many refuse to come to the light

19. **Matt 12:40-41**--Just as the men of Nineveh will condemn the Jews in the Judgment because of rejecting light, William Miller will condemn many Seventh-day Adventists in the judgment because had he received and understood the light Adventists now have (and take for granted), he would have divested himself from the many errors of his day and would saved from himself from great disappointment, embarrassment and trouble; this also causes one to reject the three angels messages

20. We cannot treat the message of the cleansing of the sanctuary as of no consequence without reaping the consequences of our neglect and indifference

21. Light on the sanctuary was what led the pioneers of the Advent movement to discover the fourth-commandment Sabbath; rejecting the sanctuary message will ultimately lead to the rejection of the Sabbath truth as well; this is why it is so dangerous to disregard the light on the sanctuary truth

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in **false theories, such as the doctrine that there is no sanctuary**. This is one of the

points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years? **Ev 224**

Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work. **Ev 225**

22. The proclamation of the cleansing of the sanctuary has a practical present-day application for God's people

God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,--where He is interceding for His people. **EV 223.**

While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. **EV 223**

23. The proclamation of the cleansing of the sanctuary has future ramifications for God's people who will be alive when Jesus makes His final atonement; this should fill their hearts with hope and confidence to go through the final events of earth's history

- a. "take away their filthy garments and give them a change of raiment. . ." **PK 591**