

Then Shall the Sanctuary Be Cleansed, II

How Long Shall Be the Chazown. . . ?

1. The proclamation about the cleansing of the sanctuary after the mareh vision of **Dan 8:14** expires has typically been understood and explained by itself, detached to the rest of the **Daniel 8**;
 - a. However, to correctly understand that proclamation, it needs to be studied in the context of the **chazown** vision which ends with that mournful question found in **Dan 8:13**:

" . . . how long shall be the vision ("chazown") concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" (Dan 8:13)

2. Remember that the **chazown** vision which deals with the prophetic history of the powers of earth that will rise from the time of Daniel until the close of time (the Ram, the goat, the little horn power), climaxes with a distressing question found in **Dan 8:13**—"how long. . ." will this indignation against the sanctuary and its worshippers be allowed to continue?
3. The **chazown** and the **mareh** visions of Daniel 8 revisited:

The mareh vision	The chazown vision
Is the vision of the 2300 evening-mornings of Dan 8:14	Refers to the vision of the ram, goat with the great horn between its eyes, the 4 notable horns, and the little horn powers of Dan 8:1-13
Extends from 457 BC to 1844 only; does not reach until the last days (Dan 8:14)	Begins from the time of the Medes and the Persians until the destruction of the little horn power at the second coming of Jesus (Dan 8:25)
Was not sealed up (Dan 8:26)	The part of the chazown vision relating to the last days sealed up until the time of the end (Dan 8:26)
Deals with the fortunes of God's people, the Jews their restoration from captivity, the restoration of their city, the sanctuary and its worship (Dan 9:24-27)	Deals with the secular powers of this world which are opposed to God's work and persecute God's people (Dan 8:1-13)
Anticipates the final cleansing of God's true, faithful people after its allotted time expires (Dan 8:14)	Climaxes with the total annihilation of these powers at the second coming of Jesus (Dan 8:25)

4. The angel's straightforward answer to the question "how long. . ." is, ---the cleansing of the heavenly sanctuary in **Dan 8:14**! Frankly, this is the only possible answer. . .

5. The question naturally comes, "How does the cleansing of the heavenly sanctuary bring an end to all the suffering and misery God's people go through in the hands of her enemies for many generations? What is the significance of the cleansing of the heavenly sanctuary?"
6. **ANSWER:** The cleansing of the sanctuary brings the entire sanctuary service in heaven to a close and the termination of the sanctuary service results in the termination of all the benefits which even the enemies of God's people enjoy, even though they know it not!
 - a. It is commonly understood that only the righteous derive benefit from the work of Christ in the heavenly sanctuary (**Acts 5:31; Rom 8:34; Heb 7:25**)
 - b. But what is not commonly understood is the fact that the intercession of Christ in the heavenly sanctuary benefits even the unrighteous!

Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.

As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. **While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. EW 280.**

7. And so, terminating the service in the heavenly sanctuary is tantamount to cutting off the lifeline of the wicked; it is like pulling the carpet from underneath their feet; it leaves them with no protection, no cover from the accumulated wrath of an angry God;
 - a. The persecuting powers of the earth have been able to exist and do their baleful work over time only because the service of Jesus in the heavenly sanctuary, mercifully allows these kingdoms to continue existing and proliferating!

The Sanctuary Symbolism of Daniel 8

8. **QUESTION:** In **Daniel 8**, why does Daniel use things belonging to the sanctuary to represent the kingdoms which are opposed to God's people on earth?
 - a. The symbolism used in **Daniel 8** show compelling evidence that the kingdoms arrayed against God's people derive benefit from the work of atonement going on in the sanctuary, until of course, that service is terminated when the sanctuary is cleansed

9. In **Daniel 8**, Daniel goes over the same sequence of kingdoms portrayed in **Daniel 2** and **Daniel 7** but unlike **Daniel 2** and **7**,
- He does not include Babylon (as Babylon was on its way out when the prophecy of **Daniel 8** was given)
 - He does not use (gold silver, bronze, iron and miry clay) as in **Daniel 2**
 - He does not employ unclean animals (lion, bear, leopard and an indescribable beast) as in **Daniel 7** to represent or symbolize these kingdoms;
10. Instead, in **Daniel 8**, Daniel takes everything connected with the work of making atonement the sanctuary (i.e., sacrifices, altars, services and even the sins that need to be atoned for), and associates them with the same oppressive kingdoms he enumerated in **Daniel 2** and **Daniel 7**---(i.e. Medo-Persia, Greece and pagan Rome and papal Rome).

Sanctuary Objects	Used in Daniel 8 to represent the enemies of God's people
Offerings of atonement	Ram —trespass offering of atonement; used to represent Medo-Persia Goat —sin offering of atonement; used to represent Greece under Alexander
Altars of atonement	The 8 horns on the altars in the sanctuary where blood was sprinkled to make atonement (altar of burnt offering and the altar of incense), are re used in Daniel 8 to represent oppressive kingdoms: 2 horns on the ram —to represent the Medes and the Persians 1 notable horn between the eyes of the he-goat —represents Greece 4 horns that came up —to represent Divided Greece after the death of Alexander 1 little horn —to represent Rome
The continual morning and evening sacrifice (Exo 29:38-42)	"Daily" (continual) morning and evening sacrifice—to represent pagan Rome
The sins and transgressions	Transgression of desolation —represents papal Rome; "the man of sin" (1 Thess 2:3)

11. This is to clearly show that these oppressive kingdoms also derive benefit from the work of atonement going on in the heavenly sanctuary, based on the work of Jesus as the continual morning and evening sacrifice!

The Interpretation of the "Daily" (tamid)

12. The Millerites and also the early Seventh-day Adventists (William Miller, Josiah Litch, James White, S. N. Haskell, W. W. Prescott, Uriah Smith, A.T. Jones, etc.) taught that the **"daily"** of **Dan 8:11-13** referred to pagan Rome and that the **"transgression of desolation"** referred to papal Rome (See **Appendix**).

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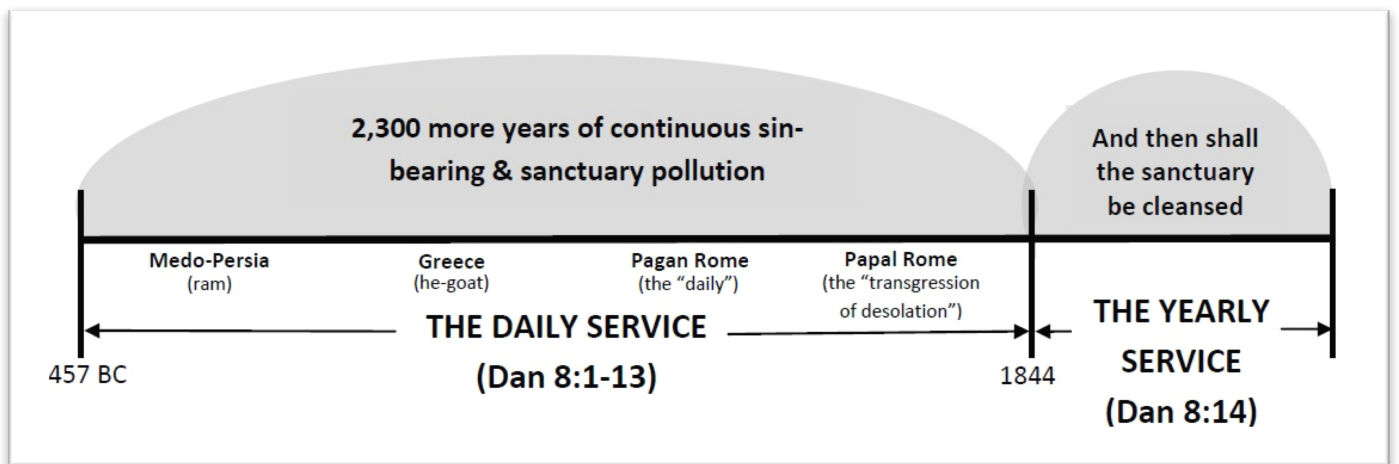
- a. This interpretation was expressed in the 1843 chart created by the Millerite preacher Josiah Litch
- b. **Dan 8:11**--The "daily" (pagan Rome) was taken away and the place of his sanctuary (pagan temples) was cast down, replaced with temples with Christianized pagan idols)
- c. **Dan 8:12**—a host (supporters) was given papal Rome against the "daily" (pagan Rome) by reason of transgression (apostasy from the truth; fornicating with the kings of the earth)
- d. **Dan 11:31**—arms (host or supporters) shall stand on his side and they shall pollute the sanctuary of strength (pagan temples with pagan idols) and they shall take away the "daily" (pagan Rome) and they shall place the abomination that maketh desolate (transgression of desolation, or papal Rome)
- e. **2 Thess 2:7-8**—only he who now letteth (pagan Rome) will let, until he (pagan Rome) is taken out of the way, And then shall that Wicked be revealed (papal Rome) whom the Lord shall consume with the spirit of his mouth. . .

13. That this was the movement's original position is shown by Ellen White below:

"Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **EW 74-75**

Continuous Sin-Bearing in the Heavenly Sanctuary

- 14. The **mareh** vision of the 2,300 evening mornings of **Dan 8:14**, therefore is nothing but the long period of continual sin-bearing and atoning work in the heavenly sanctuary, which permits the desolating powers of Medo-Persia, Greece and Rome to continue existing and causing much suffering and misery to God's people;
- 15. This work of unconditional sin-bearing comes to an end with the announcement that the sanctuary will be cleansed in **Dan 8:14**; the cleansing of the sanctuary after thousands of years of grace exposes the impenitent enemies of God's people to God's unmingled wrath



16. **QUESTION:** Why does not Jesus our High Priest, cleanse the heavenly sanctuary now and bring an end to all the pain and misery in this world resulting from the wicked works of the unconverted?

What happens when the heavenly sanctuary is cleansed?

- a. Once the sanctuary is cleansed, there will no more be any mechanism, and no more intercession and sin-bearing; there will no more be a High Priest to forgive sins and intercede for sinners; sins confessed and repented of are blotted out and sins unconfessed return upon the heads of the guilty impenitent who have no more cover to shield them from God's wrath;
- b. God's people are not prepared for this event; their sins have not yet been blotted out and they are not yet sealed on the forehead; this is why God waits a little longer

I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, "My blood, Father, My blood, My blood, My blood!" Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, "Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads."

I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads. **EW 38.**

Global Impasse

17. In the meantime, as long as the sanctuary is not cleansed, the desolating powers of the earth will continue receiving cover and will continue intimidating and harassing God's people;

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18. Also, God's sanctuary must remain defiled until there is a people who through faith and repentance receive the benefit of Christ's final atonement in the Most Holy Place;
19. As long as God's people are saying we "are increased with Good and have need of nothing," as long as they continue being blind to their poverty, their misery, their wretchedness, as long as they continue refusing to heed the call to "be zealous therefore and repent," this world will continue as it is today, a dog-eat-dog world—a world where there is no rest from social injustice and social inequality, religious intolerance and persecution. . .
20. In a way, God has given it the saints to hasten or delay the cleansing of the heavenly sanctuary and the ending of the great controversy. . .

APPENDIX

Early Pioneer View of the Meaning of the "Daily" in the Book of Daniel

Paganism-the "daily" of Dan. 8:12-was taken away, it is true. Rome became nominally a Christian empire. Her emperor professed the name of Christ, and carried before his army the banner of the cross. Decrees were issued causing men to worship according to the dictates of Rome. Then it was that man-the emperor-and the empire attempted to exalt themselves above the God of heaven. **S.N. Haskell, "The Story of Daniel the Prophet," p. 112.**

It fully justifies every title bestowed upon it in the Scriptures; and by the view here given, is especially illustrated and justified the comparison given in Daniel 11:31 and 12:11, between Pagan and Papal Rome, where Pagan Rome is designated as the "daily desolation," while the Papacy is the "ABOMINATION OF DESOLATION." **A.T. Jones, ST July 14, 1887.**

"By him the daily sacrifice was taken away, and the place of his sanctuary was cast down." "By him the daily;" the word sacrifice not being in the original. This term is of frequent occurrence in the book of Daniel, and it will be necessary to ascertain its true meaning. What then did the anti-christian or Papal abomination remove to make way for itself? What was it that let or hindered until he was taken out of the way? I answer, Paganism. **Josiah Litch, "An Address to the Public," p. 81.**

The daily sacrifice and the transgression of desolation represent Rome in its pagan and papal forms. Leaving out the supplied words, the text would read, "The daily, and the transgression of desolation." These are two desolating powers; first, Paganism, then, Papacy. Of these, Paul, in 2 Thess.2:3-8, says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." That which withheld the manifestation of the Papacy in Paul's day was Paganism. These are the two powers which have desolated the people of God, of which the angel speaks in the vision of Dan.8 –**James White, Of Faith and Hope, 1870, p. 116-117.**