

# Then Shall the Sanctuary Be Cleansed, I

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: “Unto two thousand and 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. **GC 409.**

1. The message of the cleansing of the sanctuary at the end of the 2300 days prophecy was the “watchword of the faith” of the Millerites in 1844
2. The Millerites suffered a great disappointment in 1844, because of certain errors inherent in their interpretation of the prophecies of Daniel:
  - a. The error was not in the interpretation of the 2300-day time prophecy; they were correct in their 457 BC to 1844 reckoning;
  - b. The error was found in their understanding of the meaning of the sanctuary that was to be cleansed and the nature of the cleansing
    - i. They thought that the sanctuary to be cleansed was the earth and the work of cleansing meant that Jesus was coming in 1844 to cleanse the earth with fire
  - c. **Dan 7:13-14**—the “coming of the Son of Man” was interpreted to mean the coming of Jesus to earth in 1844
  - d. The idea that the earth was the sanctuary did not originate with the Millerites; it was a common understanding with the rest of the Christian world at that time

“And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.” Daniel 7:13, 14. The coming of Christ here described is **not His second coming to the earth**. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. **It is this coming, and not His second advent to the earth**, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits. **GC 479.**

3. Seventh-day Adventists now believe that instead of coming to earth in 1844 to cleanse it with fire, Jesus entered the second apartment of the heavenly sanctuary to enter upon His last act of High-priestly ministration in the second apartment of the heavenly sanctuary
4. Who do we thank for setting the record straight on the meaning of the cleansing of the sanctuary after the 2300 days prophecy expires?

- a. Hiram Edson had a vision as he was walking in a cornfield the following morning of **Oct 22, 1844** of the heavenly sanctuary and of Jesus moving to the second apartment, instead of coming down here on earth
  - b. Hiram Edson, O.R.L. Crosier and F. B. Hahn get together after the Disappointment of **1844** to further develop the basis for the biblical understanding of the dual ministration of Christ in the heavenly sanctuary based on their studies of the books of Hebrews and Leviticus
  - c. The fundamental beliefs of Seventh-day Adventists formulated during the **1848** conferences, which incorporated the truth of the dual ministration of Christ in the heavenly sanctuary
5. **IMPORTANT:** William Miller had no access to this vital information when he concluded in 1818 that Jesus was coming again in 1844 to cleanse it with fire; Miller had been studying the 2300-days prophecy of **Daniel 8** and arrived at this conclusion after 2 years of diligent study (**GC 329**)
6. **QUESTION:** How was Miller able to correctly understand the 2300-year prophecy, but not the cleansing of the sanctuary which is prophesied to take place at the expiration of that long time prophecy? In other words, how come Miller was able to correctly deduce that the 2300 prophetic time prophecy would terminate in 1844, but was unable to correctly interpret the meaning event to take place at the end of that period of time?
- a. Understand again that the prophecy of **Dan 8:14** has two parts:
    - i. the time element of the prophecy (2300 prophetic days), and
    - ii. the event component of the prophecy (cleansing of the sanctuary)
  - b. William Miller was only able to nail down half of **Dan 8:14**, namely the time element, but not the event associated with its passing

**ANSWER:** The answer to the above question lies in **Dan 8:26**;

## The “Mareh” and “Chazown” Visions of Daniel 8

7. **Dan 8:26**—Interestingly, there are two words in the Hebrew in this verse for “vision” (namely, “mareh and “chazown”)
- a. The vision (**mareh**) of the evening and morning is true—
    - i. a reference to the vision of the 2300 “evening and mornings” of **Dan 8:14** (**Dan 8:14** literally reads “*Unto 2300 evening mornings then shall the sanctuary be cleansed*” in the Hebrew);
  - b. the vision (**chazown**)- that was to be was for many days--
    - i. this vision would remain “shut up” or sealed for many days, that is, the events in the prophecy that were sealed up were not to happen for a very long time; these events belonged to the far distant future and therefore had no relevance to the Jews;

8. **IMPORTANT:** Notice it is the "**chazown**" vision that was to be "sealed up" and not the "**mareh**" vision; nothing is said about the **mareh** being sealed or "shut up"
  - a. **Dan 12:4, 9**--the **chazown** vision to be sealed up and closed until the time of the end
9. The question is, why did Daniel have to use two different words in the Hebrew for vision in **Daniel 8** ("**mareh**" and "**chazown**")? Was Daniel just being superfluous and extravagant with words? Daniel used two words for vision here to signify which vision is to be sealed and which one is not to be sealed;

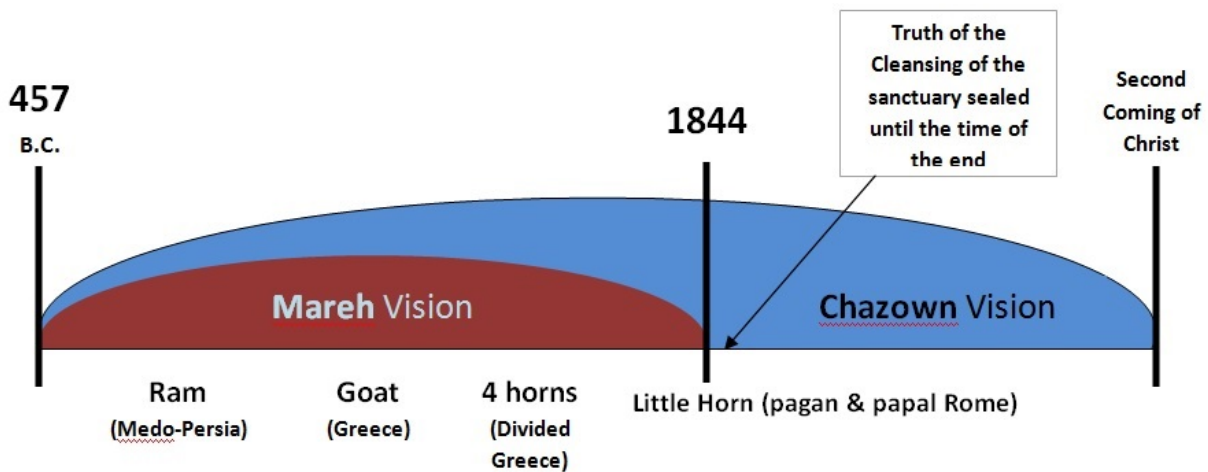
## The Chazown Vision Explained

10. The **mareh** vision of Daniel 8 has already been identified as the vision of the 2300 evening mornings of **Dan 8:14**, a vision relating to time; but what about the **chazown** vision? What vision is it referring to?
11. The **chazown** vision relates to the vision of the rise and fall of the kingdoms of Medo-Persia, Greece and Rome, all the way until the second coming of Jesus.
  - a. **Dan 8:1**—*in the third year of the reign of Belshazzar (about 551 BC), a vision (chazown) appeared unto me, even unto me Daniel. . .*
  - b. **Dan 8:2**—*And I saw in a vision (chazown), and it came to pass, when I saw, that I was in Shushan in the palace, which is in the prince of Elam; and I saw in vision (chazown), and I was at the river Ulai;*
  - c. What follows next is the delineation of the events included in the **chazown** vision
    - i. **Dan 8:3-4**—a **ram** with two horns which became great (Medo-Persia)
    - ii. **Dan 8:5-8**—a **goat** with a notable horn between his eyes which smote the ram and became very great (Greece under Alexander the Great)
    - iii. **Dan 8:8**—**4 notable horns** come up after the great horn is broken (Divided Greece under the 4 leading generals of Alexander)
    - iv. **Dan 8:9-12**—a **little horn** which waxed exceeding great (Rome in its two phases, pagan and papal)
  - d. **Dan 8:13**—in this verse, the question is asked, how long shall be the vision (**chazown**) concerning the daily (pagan Rome) and the transgression of desolation (papal Rome) to give both the sanctuary and the host to be trodden underfoot?
12. The **chazown** vision therefore, relates to the kingdoms of this world which are opposed to God and persecute God's people
13. **Dan 8:15**—Daniel seeks for the interpretation of the **chazown** vision he just saw in the previous verses; In this, Daniel serves as the model of all truth-seekers who earnestly seek for light in the last days; these are those who are described as being "wise" and "run to and fro" in their Bibles seeking for light; these are the "wise who understand" (**Dan 12:4, 10**)
  - a. *"And it came to pass, when I, even I Daniel, had seen the vision (chazown) and sought for the meaning, then behold there stood before me as the appearance of a man"*

14. **Dan 8:16**—Gabriel is told to make Daniel understand that he needs to be aware that there is a **mareh** vision as well
  - a. “And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the **vision (mareh)**.”
  
15. **Dan 8:17-25**—Gabriel begins to tell Daniel the interpretation of the **chazown** vision in response to his request for understanding; the **chazown** vision extends to the time of the end
  - a. **Verse 20**—the ram with two horns are the kings of Medo-Persia (Darius and Cryus)
  - b. **Verse 21**—the rough goat is the king of Grecia and the great horn that is between his eyes is the first king (technically, Philip of Macedonia, but Alexander the Great may be referred to in prophecy because of his prominence)
  - c. **Verse 22**—the Greek empire is divided into four parts after Alexander’s death, led by Alexander’s 4 leading generals, Cassander, Lysimachus, Seleucus and Ptolemy
  - d. **Verse 23-25**—the rise of the Roman power is delineated here, both pagan and papal; the events mentioned here parallel those in **Dan 7:16-25** which talk about the oppressive Roman power;

### The Time of the End Is a Time of Indignation

16. the Time of the end is characterized as a time of Satanic indignation; in other words Satan’s indignation or wrath will be manifested more fully during the time of the end;
  - a. **Dan 8:19**--the last end of the indignation
  - b. **Rev 12:12**--as his time gets shorter and shorter his wrath intensifies
  - c. **Rev 12:17**--His wrath reaches a boiling point at the time when Jesus makes His final atonement and God’s image is reflected in His commandment-keeping people (**Rev 12:17**);
  - d. **Dan 3:19; Dan 11:44**--Nebuchadnezzar's wrath is a type of the wrath that Satan will manifest against those who refuse to do his bidding in the final conflict to break the commandments of God



## The "Mareh" and "Chazown" Visions Compared

17. The **mareh** and the **chazown** visions virtually share the same starting point--the time of the kingdom of the Medes and Persians;
  - a. the **mareh** vision starts at 457 BC during the reign of the Persian king Artaxerxes
  - b. the **chazown** vision begins when the Medes and Persians come into power in 538 B.C.
18. **The mareh vision**--- stretches until 1844 only and does not reach until the time end of time, whereas the **chazown** vision extends well beyond 1844 and goes all the way until the destruction of the little horn power at the coming of Christ!
19. The **mareh** vision has to do events connected with the work in the sanctuary, i.e., the restoration of the sanctuary and its services (sacred events), whereas the **chazown** vision relates to the rise and fall of kingdoms opposed to God's people (secular events)
20. **Dan 8:26**--Shut thou up the vision (**chazown**)-- not all the events included in the **chazown** vision are sealed up, but only those events that relate to the time of the end;

...The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. **AA 585**.

- a. The 2300 evening morning **mareh** vision is not sealed up because it did not reach until the time of the end;
  - b. **IMPORTANT**: This explains why William Miller was able to correctly arrive at the correct interpretation of this time-based prophecy;
21. The truth of the cleansing of the sanctuary however, is sealed up because it is an event that takes place in the time of the end, i.e. when the 2300 evening mornings expire!
  - a. Jesus and the apostles never made reference to this event
  - b. **Heb 9:5**---Paul would not speak particularly about the ministration in the second apartment of the heavenly sanctuary at the time of the writing of the book of Hebrews in 64-66 A.D.
  - c. **Rev 10:4--Seven thunders sealed**; John was told NOT to write about the 7 thunders which was a delineation of events under the proclamation of the first and second angels' messages in the 1840's;
22. The **mareh** vision however, is not sealed, as seen in the fact that Jesus made reference to that vision in **Matt 24:15**
  - a. "Wherefore when you see the abomination of desolation spoken of by Daniel the prophet stand in the holy place. . ."—a reference to the 70 prophetic weeks (**Dan 9:26-27**) which was cut-off from the 2300 evening-morning prophecy

John heard the mysteries which the thunders uttered, but he was commanded not to write them. **The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested.** In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. **7BC 971.**

- b. **IMPORTANT:** This accounts for William Miller's total inability to obtain a correct understanding of the meaning of the cleansing of the sanctuary during the time he was studying **Daniel 8:14** (from 1816-1818);
23. **Dan 8:27**--The angel Gabriel had been commanded to make the vision (**mareh**) of the 2300 days clear to Daniel (**Dan 8:16**); but Daniel states at the end of **Daniel 8** that he had no understanding of the "**mareh**" vision because he fainted before Gabriel could explain to him its meaning;
24. **Dan 9:20-24**--the angel Gabriel returns to Daniel years later to give him understanding of the **mareh** vision;
- a. **verse 21**--even the man Gabriel whom I had seen in the **chazown** vision (of **Daniel 8**)
  - b. **verse 23**--understand the matter and consider the **mareh** vision
  - c. **verses 24-27**--Gabriel's explanation of the **mareh** vision begins with the cutting-off or setting aside 70 prophetic weeks (490 literal years) from the 2300 years, for the Jewish nation
25. **IMPORTANT:** The 70 prophetic weeks of **Daniel 9** and the 2300 evening mornings of **Daniel 8** are clearly seen to be linked because Daniel associates both time prophecies with the same Hebrew word **mareh**;
26. Also, if **Dan 9:24-27** is not an explanation of the 2300 evening morning prophecy of **Dan 8:14**, then Gabriel never obeyed the command of God in **Dan 8:16** to make Daniel understand the vision (**mareh**); this angel is then found to be disobedient;

<b>The mareh of the 2300 evening mornings</b>	<b>The chazown vision</b>
Prophetic delineation of the fortunes of God's covenant people, beginning with their return to Palestine, the restoration of the sanctuary and its services	Prophetic delineation of the rise and fall of the powers opposed to Israel (Medo-Persia, Greece, Rome) until their final destruction
Extends until 1844 only	Extends until the second coming of Jesus
Was not sealed	Prophetic delineations of events related to the time of the end sealed up
Explained to Daniel in <b>Daniel 9</b>	Explained to Daniel in <b>Daniel 8</b>

## The "Mareh" Vision Never Sealed

27. Since the **mareh** vision of the 2300 days was never sealed, it was the privilege and duty of the Jews to study and understand the prophecy that related to their time (DA 234);
  - a. The 70 prophetic weeks pointed to the coming of the Messiah, His death and His inauguration as Priest in the heavenly sanctuary (**Dan 9:24-27; DA 234**)
  - b. The Jews ended up rejecting the Messiah because they were ignorant of the prophecies in **Daniel 9** that spoke about His coming

## The "Chazown" Vision Now Fully Unsealed

28. With the total unsealing of the truth about the final ministration of Christ in the heavenly sanctuary, His work of final cleansing (Dan 8:14), Christians living in the time of the end now have the wonderful privilege of knowing and understanding the nature of the final ministration of Christ for the salvation of men;
  - a. This truth has been entrusted to the Seventh-day Adventist church
  - b. The message of the cleansing of the sanctuary of **Dan 8:14** has been unsealed by the mighty angel of **Revelation 10** who came down at the end of the 6th trumpet (1840) announcing that there shall be time no longer (in other words, the longest time-based prophecy, the 2300 years has expired)
  - c. Now, light is shining, revealing that Jesus has moved to the second apartment of the heavenly sanctuary to perform His last act of ministration, at the termination of the **mareh** vision in 1844 (**GC 520; GC 488; 5T 575; Ev 221**);
  - d. The call to eat the little open book in the hand of this mighty angel is a call to study and assimilate this message and to prophesy about it to the world
29. The Christian church in general today is repeating the sad history of the Jews because they will not purposefully study the sanctuary service message;
  - a. to refuse to follow Jesus in His work in the heavenly sanctuary is to fail to receive the benefit of this work of atonement there (**GC 630**)
30. The truth about the existence of the sanctuary in heaven which the Lord pitched and not man is not generally known and appreciated (**Heb 8:1-2; Rev 4:1-4; Rev 8:3; Rev 11:19**); the ministry of a compassionate and merciful High Priest who ever liveth to make intercession (**Heb 7:25**) and who is touched with the feelings of our infirmities (**Heb 2:17**) and who has an all-powerful and all-sufficient ministration because he is holy, harmless and undefiled (**Heb 7:26**)---is not appreciated; the truth about Christ's High Priestly ministration in the heavenly sanctuary is largely an unknown truth in the Christian world today, a truth hardly ever discussed and hardly ever believed!
31. Daniel explains that when the prophecy relating to the time of the end is unsealed, and the truth about the final ministration of Christ second apartment of the heavenly sanctuary unfolds, two classes of people are developed in relation to it; which class will we belong?

Many shall run to and fro and knowledge shall be increased ( <b>Dan 12:4</b> ) The wise shall understand ( <b>Dan 12:10</b> )	But none of the wicked shall not understand ( <b>Dan 12:10</b> )
Many will be purified, made white ( <b>Dan 12:10</b> )	The wicked shall do wickedly ( <b>Dan 12:10</b> )