

“God’s Watchman” and The HOPE of ISRAEL

*“I have set
Thee A Watchman
unto the house of
Israel.” Ezekiel 33:7*

Frank M. Walker — [Bible Teacher and Radio Minister]

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“THEN SHALL THE SANCTUARY BE CLEANSED”

THE 2300 DAYS OF DANIEL 8:13, 14 FULFILLED

THE MISTAKE OF 1844 A.D. — PAST AND PRESENT

Understanding God’s Prophetic Time

All of God’s prophetic time periods are important and must be fulfilled in the **times** designated in each prophecy. “Known unto God are all His works from the **beginning** of the world” (Acts 15:18). God not only foreknew the history of the world, but in His prophetic word, He has declared, “the **end** from the **beginning**, and from ancient times the things that **are not yet done**, saying, my counsel shall stand, and I will do all my pleasure: . . . I have spoken it, I will also **bring it to pass**; I have purposed it, I will **also do it**” (Isaiah 46:9-11).

God has a **time schedule** for this world, or age, and everything is working out **on schedule** as He foreknew and foretold them. There was a **time** for His Son, the Lord Jesus, to **be born** into this world as our Messiah and Savior. “Who verily was **foreordained** before the **foundation** of the world, but was **manifest** in these last times for you” (1 Peter 1:18-20). He was promised

in Genesis 3:15; and in Daniel 9:24-26 God revealed, or foretold, the **time** for the Messiah to come and start His ministry, etc. Jesus came at God’s time, set time, in the prophetic word. “But when the **fullness of time** was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Galatians 4:4, 5). Jesus started His ministry with the words, “**the time is fulfilled**, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:14, 15).

Yes, the text above, “. . . **unto two thousand and three hundred days: then shall the sanctuary be cleansed**” (Daniel 8:13, 14), is an **important time period** in Bible prophecy, and we will be studying Daniel 8 shortly; but, first a short lesson on the **understanding of and correctly placing** these **time periods** that God gives us in His prophetic word.

For an example, let us go back to Daniel

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OUR OBJECTIVES are:

1. To present timely prophetic messages of **warning** and of **hope from the Bible**, which is God's inspired Word to mankind.

2. Since there is much apostasy, old and new, from Bible truths, especially from God's Law, and the Gospel of Christ Jesus: our central burden will be to present, with the prophetic messages, Bible Lessons exposing errors and **giving Bible Truth** on these and related topics.

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9:1, 2. Daniel understood, "By books the **number of years**, whereof the word of the Lord came to Jeremiah the prophet, that **he would accomplish seventy years** in the **desolations** of Jerusalem." (See also 2 Chronicles 36:21-23.) God had given Jeremiah a time period of **seventy years** of desolation and then a **temporary restoration** under the Medes and Persians. Daniel **knew** about this, and he also knew that it was **very near** for the **time** for that **rebuilding** of Jerusalem and the Temple of worship under the Medes and Persians. He began a time of "prayer, and supplications, with fasting"—confessing to God, confessing the sins of his people and asking God to restore favor and let Jerusalem be rebuilt (verses 3-21). This was **fifteen years after** the vision in Daniel 8, and Daniel was thinking of and praying about this promised restoration under the then present kingdom of the Medes and Persians.

An Angel appeared to Daniel, the angel Gabriel, and gave to him another time period of "seventy weeks are determined upon **thy people** and upon thy holy city, to

finish transgression, and to make an end of sins and to make reconciliation for iniquity . . ." (verse 24). This would involve the coming of Messiah and His sacrifice for sins (verse 26). The 70 weeks are 490 days, and according to Bible definition in such prophecies a day represents a year (Ezekiel 4:4-6). This is a 490 year prophetic period.

Then in verse 25 a **starting point** is given, "from the **going forth** of the **commandment** to **restore** and to **build Jerusalem unto** Messiah the Prince shall be **seven weeks**, and **three score and two weeks**: . . ." Verses 26 and 27 show desolations and trouble for the city and sanctuary **after** the Messiah comes. It was to be **69 weeks**, or **483 years**, to the Messiah the Prince, or Jesus' ministry starting. This date is generally figured **from the command** given by Cyrus and confirmed by two other kings in Ezra 6:14—457 B.C.

The point that we wish to emphasize is that **this starting point** from which to figure, or count, those seventy, or **sixty-nine weeks** of years was from **the commandment to restore and to build Jerusalem.**" This time period starts out with a period of rebuilding, restoration and favor for Jerusalem and the Jewish peoples under the Medes and Persians. Any period of **desolations** would have to **start after** that period of restoration and favor. This time period **started** in the days of the Medes and Persians.

What? When? Where?

In all of God's prophetic time periods we must find out from the Word of God **what** is to **happen during** this given time period; **when** will this time period **begin**—is it **past**, or is it **future**, what waymarks did God give us? Then **where** was this particular prophecy to meet it's fulfillment, and **who** is involved. **No prophecy** of the Scriptures is of **private interpretation** (2 Peter 1:19-21). We must **rightly divide** the Word of truth (2 Timothy 2:15). The **time element** in a prophecy is of **first importance**, and who is

the prophecy about, and where is it to have its fulfillment. All the prophecies that dealt with Jesus' **first coming** had to be **fulfilled at that time** (Luke 24:44). It was God's time for Jesus to come and to fulfill all those prophecies related to that time. The same is true about the 2300 days of Daniel 8:13, 14 and **all** other God-given time periods in our Bibles. So it is **important** that we get the **time element right** where God placed it in all Bible prophecy.

“Then Shall the Sanctuary Be Cleansed” Daniel 8:14.

Now we come to the prophecy of Daniel 8:13, 14. This was given to Daniel in 553 B.C., and the prophecy of Daniel 9 was given in 538 B.C. “Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long** shall be the vision concerning the **daily** sacrifice, and the **transgression of desolation**, to give both the host and the sanctuary to be trodden under foot”? (verse 13). Daniel was in vision (verse 2), and had been shown a great persecution of the Jewish peoples, even to taking away the daily sacrifices, etc. Still in vision, in verse 13, the question is asked, “**How long** shall be the vision concerning the daily sacrifice and transgression of desolation (Margin—**making desolate**), to give both “the sanctuary and the host to be trodden under foot?” This is speaking of a time when **both** the **sanctuary** and **Jewish** peoples would be trodden under foot—a desolation and a persecution—**not** a period of restoration but a period of being trodden under foot by the oppressor. The answer—“And he said unto me, **unto two thousand and three hundred days** (Margin “evening morning”), **then shall the sanctuary be cleansed**” (verse 14). The sanctuary to be cleansed here would be **the same sanctuary** that was trodden under foot by this oppressor in the vision given at that time. The 2300 days is God's time for this oppressor to work, climaxing in “then shall

the sanctuary be cleansed.”

Now we come to some questions. **When** was this to become a fact of history, and **who** was to be the **oppressor** that would do the treading down of the sanctuary and the host, and **by whom** and **how** was this **cleansing** done? To get the answers we must study the vision as given and explained in this chapter.

A Preview of History Given Daniel 8:1-8.

In the third year of King Belshazzar “a vision appeared” to Daniel (verses 1, 2). In this vision he was “by the river of Ulai.” “Then I lifted up mine eyes, and saw, and behold, there stood before the river a **ram** which had **two horns**: and the **two horns** were **high**, but one was **higher** than the **other**, and the **higher came up last**” (verse 3). In verse 20 the Angel explains. “The **ram** which thou sawest having the two horns are the **kings** of Media and Persia.” This vision was given while Babylon was the major kingdom. But in this vision God starts out with a **preview** of the history of the kings of Media and Persia. This ram represented the Media-Persian Empire. The **two horns** represented the **two** peoples of Media and Persia united into **one** kingdom. Notice the horns were **both high**, but **one was higher** than the other horn, “and the **higher came up last**.” This pictures a fact in history. The Medes were the **first** rulers with a strong empire, but later the Persians became the rulers and their empire became much stronger than the Medes had. It will also be noted that it is **this ram**, Media-Persia, that gave the command to **restore** and to **build** Jerusalem (Daniel 9:25; 2 Chronicles 36:22, 23; Ezra 1:1-11). Ezra and Nehemiah both lived under that ram's rule and had part in that temporary rebuilding of Jerusalem and restoration of worship at the Temple. This was a little **reviving** to the Jews (Ezra 9:8). It is **not** under this Ram's rule that we find that **treading down** spoken of in Daniel 8:13.

Great conquests were foretold of the

Media-Persian Empire. "I saw the ram pushing **westward**, and **northward**, and **southward**; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and **became great**" (verse 4). This pictures the **main** directions of conquests in spreading out this great dominion. The Medes at first, but many of the conquests were by the Persians, who established the largest Empire that the World had ever known. It reached **west** to the Mediterranean Sea, including Egypt and Libya, from the Indus on the east; **south** to the Arabian Sea; and **north** and east beyond the Caspian Sea. None could stand before these Persian conquests as was foretold. This ram became a great empire. History **agrees** fully with prophecy.

Another View—An He Goat From the West

In the vision of this preview of history, Daniel was given more: "And as I was considering, behold, an **he goat** came from the **west** on the face of the whole earth, and **he touched not** the ground: and the goat had a **notable horn between his eyes**" (verse 5). Verse 21 gives the interpretation. "The rough goat is the **king** (kingdom) of **Grecia**: and the **great horn** that is between his eyes is the **first king**." Nations rise and fall according to the **will** and **decree** of God, and in this prophecy given in 553 B.C. Daniel is given a preview of the rise and conquests of the Grecian Empire under the leadership of Alexander the Great. This he goat symbolized the Grecian Empire, and that notable horn was Alexander the Great. Note the description—"An he goat came **from the west**." This is **exactly** correct. Grecia was **west** of that great Persian Empire, and her conquests would come from the west. "On the **face of the whole earth**, and **he touched not the ground**." This vividly pictures the **speedy** and **complete** conquests of Alexander's army as they advanced from the west taking all as they went.

More details are given in verses 6, 7. "And he came close to the **ram** that had the two horns, which I had seen standing before the river, and ran unto him in the fury of his power." A furious and determined attack on the ram is foretold here. "And I saw him come 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 that could deliver the ram out of his hand." History tells us that King Darius of the Persians offered generous terms of peace to Alexander the Great in dividing the Kingdom, but Alexander refused by stating that there can **not be two suns** in the heaven. Darius with an army of 1,000,000 men met Alexander's army of 47,000 men in battle. The he goat completely **defeated** this great army. "There was **no power** in the ram to stand before him." God's prophetic word was true in every detail. At the age of 24 years, in B.C. 331, Alexander was King of the greatest Empire on earth at that time. He did a great work in blending East and West in his Kingdom, but his **excesses** led to an early death.

"The Great Horn was Broken" Verse 8

God foretold the death of Alexander and the division of his Kingdom. "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" (verse 8). In the height of his power, Alexander died at the age of 32 years—B.C. 323. Verses 21, 22 explain this verse. "And the rough goat is the King of Grecia: and the great horn that is between his eyes is the first king. Now that being **broken**, whereas **four** stood up for it, **four kingdoms** shall stand up out of the nation, but **not in his power**." Note that last phrase, "But **not in his power**." From Myer's **Ancient History**, 1904 Edition, pages 286 to

291, we get the following facts: On his death bed, Alexander was asked "To **whom** the **kingdom** should **belong**" and he replied, "To **the strongest**," and handed his **signet ring** to his General Perdiccas." But the general was not strong enough to master the situation. The empire fell apart. "Besides minor states, **four monarchies rose out** of the ruins. Their rulers were Cassander, Lysimachus, Seleucus Nicator, and Ptolemy, who each assumed the title of King. The great horn was broken, and **instead** of it came up **four notable ones** toward the four winds of heaven." Myers here refers to Daniel 8 in his comments. Four kingdoms did "stand up out of" this great Grecian Empire as God foretold. These four horns, or kingdoms, represent the same as the **leopard** in Daniel 7:6. This third beast represented the Grecian Empire. It was like a leopard . . . "the **beast** had also **four heads**; and dominion was given to it." Let me emphasize that in Bible prophecy and in history, these four kingdoms are counted as **part** of, or a **continuation** of, the Grecian Kingdom and history. The four heads of Daniel 7:6 were part of that beast, and the four horns of Daniel 8:8, 22 were, "four kingdoms" that were to stand up "out of the nation" of Grecia. They came up out of that "he goat's" head to replace the rule of that great horn, Alexander. The prophetic picture definitely makes them part of the Grecian History. Keep this in mind as we continue.

The Four Divisions, or Kingdoms— From Myers ANCIENT HISTORY

1. Cassander governed Macedonia—
323 - 146 B.C.
2. Lysimachus — Thrace and Western
part of Asia Minor
3. Seleucus Nicator — Syria and coun-
tries **eastward** to the Indus —
312 - 65 B.C.
4. Ptolemy — Egypt — 323 - 30 B.C.

Another Little Horn — Out of One of the Four, Daniel 8:9-12

"And out of **one of them** (the **four horns, or kingdoms**) came forth a **little horn**, which waxed exceeding great, **toward the south**, and toward the **east**, and toward the **pleasant land**" (verse 9). This is still dealing with these **four kingdoms**. This little horn that came **out of one** of those horns was **not** a **third kingdom** as some teach. Verse 23 explains. "And **in the latter time** of **their kingdom**, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." Here is a **time element**. "In the **latter time** of **their kingdom** . . . a king of fierce countenance . . . shall stand up." This king, or ruler, was to **stand up** "in the latter time" of these four kingdoms, **before Rome had conquered them**. Verse 23-25 shows that this horn is a **wicked ruler**, not another kingdom coming into power. "A king of fierce countenance" would not be another kingdom but a fierce, wicked ruler **in that particular kingdom**, illustrated by one of the four horns and explained in verse 22. Rome has **no place** in this prophecy.

What was this "little horn," this "king of fierce countenance" to do? God gives the answer in verses 10-12. "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground and **stamped** upon them." (Note verse 13.) This stamping upon the host and stars is included in the question, "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 under foot**?" Remember that it is this "little horn" that does this treading under foot the host and sanctuary. (Note verses 11, 12.) "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**. And an host was given him against the daily sacrifice by reason of transgression, and it

cast down the truth to the ground; and it practiced and prospered.”

Now let us sum up what this wicked king was to do. He was to wax great in **three** directions—South, toward Egypt; East toward Assyria and the Indus; and toward the **pleasant land**, or Palestine, where a remnant of the Jews lived. This was to be a persecuting ruler, so it would be in Israel’s land that he would do his **fierce** work of persecution. This is where he was to **cast down** some of the host, or Jewish people, and some of the stars of heaven, or leaders of the Jews, to the ground and **stamp upon them** (verse 10). He would also take away the “daily sacrifices” and tread down the sanctuary, or temple, which was God’s sanctuary in Old Testament times. For a time, “He shall destroy wonderfully, and shall practice, and shall destroy the mighty and the **holy people**” (verse 24). This no doubt refers to the Jewish people living in and near Jerusalem; for if he takes away the daily sacrifices and stops the temple worship, it would be the Jewish people that he would be destroying and persecuting. But he goes **too far** in “magnifying himself” against the “Prince of princes” and pays with his life, “**but he shall be broken without hands.**”

How Long Sanctuary and Host Trodden Under Foot? Daniel 8:13

With all the details of that “King of fierce countenance, and understanding dark sentences” given in this prophecy, it should not be hard to find him in the pages of history, especially in the history of the Jews. Remember, this king must come up as a ruler in **one** of those **four divisions** of Alexander’s Great Kingdom. Now we come to verse 13 and the big question: “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation.” Let us analyze this portion a little and answer some questions. “**How long** shall be the vision?” This directly points

back to the **little horn** and his work of persecution in verses 9-12. How long is that King going to continue his fierce rule of persecution? We **cannot separate** this question from the **vision** of this little horn. It is the “vision concerning the **daily sacrifice**, and the **transgression of desolation**” (Margin— “**making desolate**”). But this raises a question and objection about the meaning of “**daily sacrifice**” in verse 13. Let us answer briefly.

“Daily Sacrifice” in Temple Service or not?

In **Daniel and Revelation**, Uriah Smith spends much time to prove that “daily sacrifice” in this text has no connection with sacrifices in the Temple services. It is reasoned that the word “sacrifice” is a supplied word and should **not** be in the text at all. It is also claimed that the word “daily” is translated from a Hebrew word in this text that is in the “great majority of instances, rendered **continual or continually.**” “The **idea of sacrifice does not attach to the word at all.**” Let me answer kindly. This is a serious **mistake**. An honest mistake perhaps, but it leads to a **serious error** that needs correcting. I have before me Young’s Analytical Concordance of the Bible. The Hebrew word “Tamid” meaning “continual” is the **original word** translated “daily” in Daniel 8:11, 12, 13 three times, also in Daniel 11:31, and Daniel 12:11. In every place these texts speak of the **daily sacrifice** being **taken away**. True, the word “sacrifice” is a supplied word by the translators, but were they **wrong** in this? Is it **true** that this Hebrew word, “tamid” meaning “continual” is **never used** to designate the **daily sacrifices**? No, this is a mistake. In Numbers 4:16 the **same original** word is used thus, “The **daily meat offering . . .**” Numbers 29:6- “The **daily burnt offering** and . . .” Israel was **commanded** to offer certain sacrifices daily, and these are **often** referred to as “**continual**” offerings and the word “continual” is translated from that

same Hebrew word, "tamid." For example, read Exodus 29:42- "A continual **burnt** offering . . ." (Numbers 4:7; Numbers 28:3, 6, 10, 15, 23, 24; Numbers 29:11, 16, 19, 22, 25, 28, 31, 34, 38; Ezra 3:5; Nehemiah 10:33.) Whether they used "continual" sacrifice or "daily" sacrifice, the **same** Hebrew word was used in **all** these texts. This is **positive proof** that "daily sacrifices" in Daniel 8:11, 12, 13 is the **correct translation**. That desolating king did take away the **daily** sacrifice and **stopped** the worship of Jehovah in the Temple as commanded.

Now we are read for the **full** question in Daniel 8:13. "**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 under foot?"

Sanctuary and Host Trodden Under Foot?

The **host** being trodden down here is the Jewish people as we have already explained, and most Bible students agree that it is people and their leaders being trodden down in verses 10, 13. But what about the "sanctuary"? The original word "migdash," translated "sanctuary" in Daniel 8:11, Daniel 9:17 and Daniel 11:31, means "place set apart." The sanctuary in Daniel 8:11, 13 that was "cast down" and trodden "under foot" was a **place set apart**. The tabernacle and later the temple at Jerusalem was God's sanctuary as the Scriptures clearly teach. "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 . . . shall ye make it" (Exodus 25:8, 9. Read also Exodus 15:17; Leviticus 21:12). In Daniel's prayer for the restoration of true worship in a promised restoration, or rebuilding of Jerusalem, we find these words, "And cause **thy face** to shine **upon thy sanctuary** that is **desolate**, for the Lord's sake" (Daniel 9:17). To Daniel the "sanctuary"

meant the temple in Jerusalem in his prayer and in the vision of Daniel 8:11-14, he would understand that the sanctuary trodden under foot and to be cleansed, was that **same temple** and its services. To this Uriah Smith agrees on page 188 of **Daniel and Revelation**. I quote, "By the word **sanctuary** Daniel evidently **understood** their temple at Jerusalem." Why **not stay** with Daniel's understanding of the meaning of "sanctuary" in these verses? Daniel 9:26 confirms this as correct. After the coming of the Messiah God foretold that the Romans would "**destroy the city and the sanctuary**; . . ." Jesus also foretold this and refers to Daniel's prophecy (Luke 21:20-24; Matthew 24:1-3, 15-20). Jerusalem was destroyed and the **sanctuary**, or temple, was laid even with the ground as foretold.

Since Daniel 8:11, 12 directly connects the taking away the daily sacrifices with the sanctuary being cast down, this would in itself point to the temple in Jerusalem. Quote, "And by him the daily sacrifice was taken away, and the **place of his sanctuary** was **cast down**." All of these facts point us to the temple **in Jerusalem** as the "sanctuary" that was trodden down by this little horn, and the **one to be cleansed** in verse 14. It most **certainly** was **not** the sanctuary in heaven with God and Jesus in it.

2300 Evenings and Mornings Daniel 8:14, 26

The answer to that question, "How long shall be the vision concerning the daily sacrifice, and transgression of desolation (Margin- "making desolate"), to give both the sanctuary and the host to be trodden under foot?" is given: "And he said unto me, unto **two thousand and three hundred days** (Margin- "Evening, Morning"); **then shall the sanctuary be cleansed**" (Daniel 8:13, 14). Here we have the **time** given for "little horn" to persecute the Jewish people, take away the daily sacrifices and prohibit their worship in the temple, etc. It

was to be 2300 days, or as the margin explains, 2300 "evening morning"; and in verse 26 we read, "And the vision of the **evening and morning** which was told is true: . . ." The word day is not used here. The original Hebrew shows that it was **not** 2300 literal days, but 2300 evenings and mornings as verse 26 says. Let us prove that and find the reason.

The original word for "day" is "yom" in Daniel 6:10, 13; 9:7, 15; Exodus 20:10, 11; Genesis 1:5, 8, 13 and hundreds of other places in the Old Scriptures. This is **not** the Hebrew word used in Daniel 8:14 translated "days." The margin is correct. The original Hebrew for "days" in this verse is "ereb" - "boger", which means "**evening - morning**." The vision of the "**evening and morning**" means exactly that—2300 evening and mornings. But, **why** this statement? It is found in the **daily sacrifices** that were **taken away**. In Numbers 28:3-8 that "day by day" or daily sacrifice is defined. "This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering." "The one lamb shalt thou offer **in the morning**, and the other lamb shalt thou **offer at even**"—two sacrifices, morning and evening each day. A total of 2300 evening and morning sacrifices would **not** be 2300 days, but half that number, or 1150 days. This could **not** be a 2300 day for a year prophecy since it deals with **one** king, or dynasty, in **one** of those **four** kingdoms out of Alexander's Kingdom; and **all four** were **non-existent** before Jesus was born in Judea. It could **not** apply to Rome as the "little horn," as some teach, for Rome did not rule for 2300 years either.

History Tells Us Who The "Little Horn" was

Antiochus IV of the Syrian Kingdom (or **horn**), fulfilled this prophecy in detail in 168 B.C. to 165 B.C. In the Apocrypha the first five chapters of 1 Maccabees describes work

of this ruthless King in Jerusalem and Judea. This record of history also describes the **cleansing** of the temple and **rededication** of it as foretold. From **Ancient World** by West I quote, "Antiochus IV of Syria sought ardently to Hellenize **completely** all parts of his dominions. In Judea he felt himself thwarted by the **strong national** feeling of the people and especially by the **Jewish religion**. So, in 168 B.C., he ordered the Jews to **renounce their worship** for that of the Greeks, and he even **dedicated** to Zeus the **holy temple** which Solomon had built to Jehovah. This sacrilege drove the gallant little people into revolt" (page 309, 1913 edition).

Swines flesh was sacrificed upon their heathen altar in the Temple. The Jews were forbidden to circumcise their children under a death penalty.

They were also forced under penalty of death to offer swines flesh in sacrifice to the heathen Greek gods. Some obeyed out of fear, while many refused and were murdered. He surely did **tread down the host**, or Jewish people, in his attempt to destroy the worship of Jehovah and make the Jews worship Zeus and other Greek gods. This led to a revolt under the Maccabees and after much suffering Antiochus' Army was defeated and the sanctuary, or temple, **cleansed**. True worship was restored in the Temple.

The noted Jewish Historian, Josephus, in Book XII and Chapters V, VI, and VII gives a detailed account of Antiochus' persecutions and the revolt of the Jews, with the cleansing of the temple. Although this desecration of the Temple by swines flesh in heathen worship and the attempt to force **all** to worship heathen gods lasted only a little over three years, it was most **severe** while it lasted. Under God's blessing the Maccabees, with other devout Jews, won the revolt, defeated Antiochus' Army and restored the true worship.

Note the following facts of history: "All was repaired and **cleansed**, a new altar was

built, gates, doors, courts, chambers were renewed, and new vessels were finished, and on December 25, 165 B.C. the temple was once more dedicated to the service of the God of Israel. This memorable date became a national holiday ever after, known in Christ's time as the Feast of Dedication (John 10:22) but now called the feast of light, or Hanukah" (**Hebrew Commonwealth**, page 15).

"This wonderful cleansing and **restoration** was completed on a known date, December 25, 165 B.C. But how **long** had the Temple been in desolation and the people trodden down? It is an interesting fact of history that the date of the pollution of the Temple and the sacrifice to the heathen idol was December 25, 168 B.C. Thus the pollution of the Temple was exactly **three** years.

But the question asked was the **time** to **give both** the **sanctuary** and the **host** to be trodden under foot (Daniel 8:13). The oppression of the host, or people, began **before** the Temple was desecrated, and the record of history tells us that on the 25th of October, 168 B.C., Antiochus sent forth his decree by which the Hebrew Religion was to be abolished. This date is given on page 60 of the book, **A Neglected Era**, by Braley.

Let us **count from this decree to the cleansing**—

October 25 - 31 — 6 days

November 1 - 30 — 30 days

December 1 - 25 — 24 days

Plus three years — 1095 days

This makes a **total of — 1155 days**

With **two** sacrifices a day, one in the **evening** and one in the **morning**, this would be 2310 sacrifices. Daniel 8:14 says 2300 evening and mornings, "Then shall the **sanctuary be cleansed.**" From the **time** of the decree, we have **ten** sacrifices too many, for we have **five** days too many, to make the 2300. However, history says that the King **appointed a commission** to execute the decree, and in those days it took more time for travel and communication. This could

easily account for this **extra five** days, during which time all the people heard the decree and the persecution began with the enforcement.

Thus we see that Antiochus Epiphanes **fulfilled** in every **detail** that prophecy of the **little horn**, or King of fierce countenance of Daniel 8:9-14, 23-26. "He shall be broken without hands" (verse 25). This was fulfilled, too. God smote him and he died of disease after the defeat of his army in Judea.

Wm. Miller's 1844 Mistake The Wrong Starting Point Wrong Conclusion

Wm. Miller first began to preach the nearness of Jesus' second coming in 1831, and soon many pulpits were open to him. In his study of the cleansing of the Sanctuary and 2300 days, he believed, with others, that the sanctuary to be cleansed was the earth, and that Jesus would come to do the cleansing at the **end** of the 2300 days, which he believed represented 2300 **years**. His study led him to believe and teach that Jesus would come in the fall of 1844, in October. This was his second date after a mistake in the first. Jesus **did not** come in October of 1844, and many sincere people were disappointed. Miller and many others continued to believe and teach that Jesus' coming was near. Miller was honest and admitted his mistake. "We expected the second coming of Christ at that time, and now to contend that we were not mistaken is dishonest."

Miller's Mistake

Wm. Miller was honest but mistaken in his calculation of the 2300 days of Daniel 8:13, 14. What were his mistakes in this 1844 A.D. calculation of the end of the 2300 days, or years as he believed? One mistake was that the earth was **not** the sanctuary of this text to be cleansed as already proven.

The second, and serious mistake, was that **he started his count from the wrong date** or point. If we start at the wrong date, we come **out wrong**. Even if these 2300 days represented 2300 years they **could not end** in 1844 A.D. We must start at the **right time as designated** in Daniel 8. But Wm. Miller, like Uriah Smith, found **“no data** in this chapter from which to determine their commencement and close, or tell what portion of the world’s history they cover” (**Daniel and Revelation**, page 181). Miller went to Daniel 9:25 to **start** his count, “from the command to restore and to build Jerusalem . . .” Comparing the two chapters this **is wrong on every count**. Now let us **prove** that by the two chapters in comparison and contrast.

First, God **did** give the data in Daniel 8 by which we **can** determine the commencement and the close of those 2300 days of verses 13, 14. Second, he also gave us the **time and place** in world history to expect its fulfillment. Now let us prove that point. Remember that there were **fifteen years** between the vision of Daniel 8 and the one in the 9th chapter. Next, let us get the **place and time element** for the 2300 days, or evenings and mornings, of Daniel 8:13, 14, 26. This **time period was the answer** to the question, **“How long shall be the vision concerning the daily sacrifice . . . to give both the sanctuary and the host to be trodden under foot.”** **“Unto two thousand and three hundred days, then shall the sanctuary be cleansed.”** There was **no** rebuilding and period of respite during this 2300 days. This was a period of treading down of both the sanctuary and the host, or peoples. Who was to **take away** the daily sacrifice and tread down the sanctuary and people? Verses 9-12 give us the answer, plain and simple. The “little horn” of verse 9, who was defined to be a “king of fierce countenance” in verse 23. He was to “stand up” out of **one** of the **four kingdoms** of the Grecian Empire, as we have already found out in this study. These four horns, or

kingdoms, arose **after** Alexander’s death in 323 B.C. Then in verse 23 we are given another **time element**. **“And in the latter time of their kingdom . . . a king of fierce countenance and understanding dark sentences shall stand up.”** This is speaking of that **little horn** of verses 9-12 that would tread down the sanctuary and the host. He was to “stand up” **“in the latter time of their kingdom,”** and **“Their kingdom”** here refers to those four kingdoms of verse 22, that arose out of the Grecian Empire after 323 B.C. The Macedonian Kingdom ended in 146 B.C. and the Syrian Kingdom ended in 65 B.C., etc. Antiochus IV of Syria ruled in 168 to 165 B.C. etc. This was in the **latter time**, or part of the rule of these four kingdoms.

This definitely gives us **the time and place** to look for that “little horn” who would take away the daily sacrifice (verses 10, 11) and tread down the sanctuary and host.

The time to **start** those 2300 **days** could **not start before** that “little horn”, or King, came into power because **he** was the one who would do the treading down for the 2300 days in verses 13, 14. This forever **cancel out any date set before** the breakup of Alexander’s Kingdom into four main Kingdoms, and it must **be in the latter part** of those kingdoms.

Daniel 9 Not Related to 2300 Days

The vision of Daniel 8 came during the rule of Belshazzar, King of Babylon, and the vision of Daniel 9 came 15 years later during the rule of the Medes (Daniel 9:1). We have shown that in chapter 8 God **did** give the **time and place** for the 2300 days and cleansing of the sanctuary, and now in chapter 9:1-4, Daniel is **not thinking** of that 2300 days of desolations and persecutions, but of the 70 years prophecy given by Jeremiah. Read these verses again please. Daniel knew “by books” that according to this prophecy that the 70 years were ending soon, and under the Medes and Persians

there would be a decree (by Cyrus, Isaiah 44:28; 45:1-4; Ezra 1:1-11) to fulfill the promise of a command to restore and build Jerusalem and the temple.

With this in mind, Daniel had a burden of prayer, and set his heart to seek God "by prayer and supplications, and with fasting, and sackcloth, and ashes" (verse 3). Then in verses 4-19 he prays earnestly to God about this promised restoration, confessing the sins of his people, etc. (Read.) There is **nothing** to indicate that he was asking for an understanding of the **time** period in Daniel 8—not a word. Then the Angel of God came and gave Daniel the vision recorded in verses 23-27—about the **seventy weeks of years**—the 69 weeks to **Messiah**; and in verse 25, the Angel gives the **starting date** for those seventy weeks—"from the **commandment** to restore and to build Jerusalem . . ." This 70 weeks starts with a **restoration**—a **rebuilding** of Jerusalem—**not a desolation** as Daniel 8:9-14 pictures.

This seventy weeks, 490 days, can be **no part** of that 2300 days for **two reasons**; first, **there is no rebuilding and restoration** in those 2300 days; second, this rebuilding decree and restoration is under the rule of the **ram** (Daniel 8:1-5, 20), or Medes and Persians; and we have found that the 2300 days under the rule of the little horn of verses 9-14 **could not start until centuries later** under a king in one of the four divisions of the Grecian Empire **after Alexander's death**.

457 B.C. is the **correct** date to start the seventy weeks of Daniel 9:25-27, but it is **not** the correct date to start the 2300 days of Daniel 8:13, 14. This being **true, 1844 A.D. is not the closing date of the 2300 days**, and of cleansing the sanctuary; **therefore 1844 A.D. is not a prophetic date**.

This desolating King of Daniel 8:9-14 was to come out of one of the four kingdoms of the Grecian Empire, after Alexander's death in 323 B.C. How, then, can we start the 2300 days in 457 B.C. during the rule of the Medes and Persians? This is serious

because many brethren still teach that 457 B.C. is the starting date for the 2300 days of Daniel 8:13, 14, and that 1844 A.D. is the date for the cleansing of the sanctuary—that Jesus entered the most holy place up in **heaven to start this cleansing work**, in 1844 A.D.—of the **sanctuary in heaven, not on earth—not the one trodden under foot by the little horn** of Daniel 8:9-13. How can there be **any connection**? That sanctuary of Daniel 8:11-14 was to be cleansed from the desecrations and heathen worship by a heathen king. But they teach that since 1844 A.D. Jesus has **been cleansing the most holy part of the heavenly sanctuary** from the defilement of the confessed sins of the righteous people that are still on the books in heaven, etc.

Questions Answered

1. With others, we ask, **what** has defiled the **heavenly sanctuary**, that it **should need** Jesus to **cleanse it** in 1844 A.D. or at any other time after He went to heaven?

Answer: Uriah Smith explains: "The **continual** transfer of **sins** to the heavenly sanctuary . . . we say . . . **makes its cleansing necessary** on the ground that a **like work was required** in the earthly sanctuary" (**Daniel and Revelation**, pages 198, 199). The "like work" in the Old Testament Sanctuary is explained on pages 196, 197. The individual, "by his **confession**, by the slaying of the victim (lamb or goat), and by the ministry of the priest, **transferred** (his sins) **from himself to the sanctuary**." Day by day this continued by the whole congregation of Israel until the Day of Atonement, once every year, when those accumulated sins of all Israel were removed and the sanctuary cleansed. It is also claimed that Jesus did a **like** ministry up in heaven for 1800 years, until 1844 A.D., when **He entered the most Holy place** to "finish the atonement" by **removing all the recorded sins** from the Book of Record, etc.

2. According to the Bible, have any sins been transferred to the sanctuary up in heaven since Jesus died for our sins at Calvary?

Answer: No, the Bible does **not teach** such a transfer of our sins when we repent and confess them. The truth is that **all our sins** were "laid on him" at the **cross** (Isaiah 53:5, 6). "The Lord **hath laid on him** the iniquity of us all." That Old Testament Day of Atonement was **typical of the true atonement**, when God laid on Jesus "the iniquity of us all." "That He by the grace of God should taste death for every man" (Hebrews 2:9). "Who **His own self** bare our sins in His own body on the tree . . ." (1 Peter 2:24). It is **by His blood**, the blood of the Lamb of God, that our sins are **taken away** (1 Peter 1:18, 19; John 1:29). The sins of those under the Old Testament were laid on Him, too. He died for the "**redemption of the transgression** that were under the **first covenant . . .**" (Hebrews 9:15). **All the sins of the world stopped** at Calvary—the **atonement was completed** there. **No sins were ever transferred** to the heavenly sanctuary. There was **no** need of it. "We were **reconciled** to God by the **death** of His Son . . ." (Romans 5:10). In Paul's time he

said plainly that by Jesus, "we have **now received the atonement**" (verse 11).

3. As our High Priest, what is and was Christ's ministry in the heavenly sanctuary? **When** did He go into the Most Holy Place up there? Did He start an "Investigative Judgment" to determine "the subjects of His Kingdom?"

Answer: These questions will be answered in our **next** Home Bible Study, which will be part 2 of this one, as it is a continuation of this study. **Write today** for your **free copy** of Home Bible Study Series A - Number 21, Part 2.

SPECIAL NOTICE: These Bible Studies are **free**, and **all your questions are welcome**. If you have questions on this topic, **please write today**. God has the answers in His Holy Word, and we would like to include your questions in our next or future studies. Also ask for **free subscription** to "**God's Watchman**." These lessons are presented in love to all concerned.

F.M.W.

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