

The Sanctuary and Its Cleansing

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Supplement to the *Adventist Review*

DANIEL 8, 9

The **SANCTUARY** *and Its Cleansing*



By Angel Manuel Rodríguez

Introduction

Of all the prophecies of the Bible, those centering on Daniel 8 and 9 are the most critical for Seventh-day Adventists. Here we find the 2300 days, the sanctuary, and its cleansing. These prophecies focused the message of William Miller and the pioneers of

our movement, and they are still vital for understanding our times. In this special supplement to the Adventist Review, Dr. Angel Rodriguez, an associate director of the Biblical Research Institute of the General Conference, examines these chapters in light of intensive Adventist study during the past 15 years.

A second supplement, authored by Review editor William G. Johnsson, will expound Revelation 12-14, and will be included in our November 1994 North American Division issue.

The political map of the ancient Near East was about to enter a process of significant change. The year was 550 B.C., and Astyages, king of Media, and Cyrus, from Persia, were involved in a war of survival. Sadly for Astyages, his army was defeated, and Cyrus assumed control over the Media kingdom. A new empire was being born. Cyrus spent three years establishing control over the lands he took from the Medes. Then, in 547 B.C., he pushed west to conquer Lydia.[1] The future empire was growing, extending its tentacles of power, engulfing other nations in its expansionistic wars.

In 547 B.C. Daniel had the vision recorded in chapter 8 of his book.[2] In the vision he was transported from Babylon to the Persian city of Susa. This visionary experience was already a sign of the radical change the land would experience through the collapse of the Babylonian Empire and the rise of the Medo-Persian one. The information recorded in the rest of the chapter was not the result of Daniel's creativity. The vision, he says, was shown to him (see verse 1). He was simply the receptor of a divine revelation that would cover a large span of time from the time of the prophet to "the distant future" (verse 26).

I. The Vision of Daniel 8

A. The Ram and the Goat

In the vision Daniel found himself by a waterway near Susa, where he saw a ram with two long horns, one higher than the other. The ram charged to the west, the north, and the south, and no one was able to stand before it. It did as it pleased and became great. The angel informed Daniel that the ram represented the Medo-Persian Empire (verse 20). When Daniel had the vision, the ram was already charging against Lydia in the west.

Next, the prophet saw a he-goat coming from the west at such speed that it gave the impression of flying (verse 5). It had a large horn between its eyes. This animal represented the kingdom of Greece; the horn was Alexander the Great (see verse 21). It took Alexander about four years (334-331 B.C.) to destroy the Medo-Persian empire. But Alexander died young, "at the height of his power" (verse 8, NIV), leaving the empire without a capable successor. As a result, the empire was weakened from within and finally divided itself into four sections—Macedonia, Asia Minor, Syria, and Egypt.

If we compare this section of the vision with Daniel 7, we notice that Daniel 8 has no symbol for Babylon. Why? Possibly because from God's perspective Babylon was already passing away and a new world empire was taking its place. A historian has stated that "strategically Cyrus' conquest of Babylon began with the campaign against Lydia [547 B.C.]."[3] Another reason, perhaps more important, concerns the prophetic time element mentioned in Daniel 8:14. We will

address this later.

Apart from the absence of Babylon, the parallelism between Daniel 7 and 8 is clear. The bear/ram represents Medo-Persia; the leopard/he-goat, Greece; the four heads on the leopard/four horns of the he-goat, the divisions of the Greek Empire.

B. The Little Horn

1. Origin of the Little Horn

Bible students have found it difficult to establish the origin of the little horn introduced in Daniel 8:9. The main problem has to do with the connection between the last part of verse 8 and the first part of verse 9. Describing the division of the Greek Empire, Daniel says, "And in its place four prominent horns grew up toward the four winds of heaven" (NIV). Then the little horn is introduced: "Out of one of them came another horn" (NIV). The question is To what is the phrase "out of one of them" referring? Is the antecedent the horns or the winds of heaven?

The Hebrew text itself provides the answer. In Hebrew, nouns and pronouns have gender; they are either masculine or feminine. If the gender of a noun is feminine, a pronoun referring to it must be feminine. This simple rule helps us to identify the place of origin of the little horn. The genders of nouns and pronouns in Daniel 8:8 and 9 are as follows: ". . . four [horns] [feminine]. . . four winds [feminine] of heaven [plural, masculine]." "Out of one [feminine] of them [masculine] . . ." "As we look carefully for gender agreement, we find only one option. The pronoun "them" cannot refer back to "horns," because "horns" is feminine and "them" is masculine. "Them" can refer only to "heaven," which is plural in Hebrew and masculine in gender. The numeral "one" must refer to "winds" because both are feminine. We can, then, paraphrase verse 9 as follows: Out of one [of the winds] of them [the heavens] came a horn.[4]

The little horn did not come out of any of the Greek horns, but from one of the cardinal points. Thus was indicated that the horn was a new power, not an outgrowth of one of the four horns previously mentioned.

2. Work of the Little Horn

The description of the work and activities of the little horn provided by Daniel help us define its nature. The Hebrew text calls this horn "a horn from smallness/littleness," suggesting that it "came forth from a *small beginning* and developed in various directions, gaining immense strength." [5]

a. Horizontal Expansion

Daniel uses several verbs to describe the activities of the little horn. Possibly the most important one is "to become great" (Hebrew *gadal*, "to grow up, be great"), and in verse 9 it describes the military and political conquests of the little horn. The horn grew through military expansion. The same verb is used to describe the military expansion of the ram (verse 4) and the he-goat (verse 8). This verb used by Daniel to describe the military power of world empires suggests that the little horn is another empire.

Like Medo-Persia and Greece the little horn grew or became great by conquering other nations. It extended itself to the south, the east, and the land of Israel, called by Daniel "the Beautiful Land" (NIV) or "the ornament" (cf. Dan. 11:16). This horizontal expansion marked the first stage of growth of the little horn and was fundamentally military and political in nature.[6]

b. Vertical Expansion

Verse 10 introduces the second stage of growth of the little horn and again we find the verb "to grow/become great." Now the horn extends itself upward, toward the heavenly host. A new development is taking place here. The little horn is doing something that none of the other empires mentioned in Daniel 8 had done. The military expansion of those other powers was limited exclusively to the horizontal plane.

The little horn has gone through a radical change in its search for power. Its nature has been transmuted from a military and political power to a religious one. It takes its struggle for power to a new level, namely, the heavenly. This power attempts to achieve what Lucifer had aspired to (Isa. 14:12-14). Like Lucifer, and in contrast to the two previous kingdoms, the little horn seems to feel that it has the right and freedom to extend its political and religious control to the very heavens, to the dwelling of God.

We should note that because of the dual expansion of the little horn, Daniel 8:9-14 blends two different types of images and language. We find military language and images combined with language and concepts used in the sanctuary services as the prophet tries to describe for us the work and true nature of this power. The little horn has become a political and religious power launching a military attack against the very center of the universe, the heavenly sanctuary.

We see the vertical expansion of the little horn in the following details:

(1) *The Little Horn and the Heavenly Host.* As soon as the little horn turned upward it had to confront the armies of the Lord, called by Daniel the heavenly host (verse 10). This phrase is used in the Old Testament in different ways. The noun "host" designates "troops, an army" (see Deut. 20:9; 1 Kings 2:5; Ps. 44:9; 60:10). In some cases it is employed in connection with the sanctuary and the work of the Levitical guard (Num. 4:3, 23, 30). When used in conjunction with God (armies of the Lord), it can designate the people of Israel as an army (Ex. 6:26; 7:4). In other passages "the host of heaven" are the angels of God (1 Kings 22:19, NIV; Ps. 103:19-21). The Leader of the host is the Prince of the heavenly hosts (Joshua 5:14), who are servants of the Lord (Ps. 103:21).

In Daniel the host and stars of heaven (Dan. 8:10) refer particularly to the holy ones as the object of attack of the little horn (verse 24). They are part of God's army. The little horn is able to throw down *some* of the host and stars, which suggests that its victory is not absolute. The verb "to throw/cast down" has here the connotation of military defeat of someone. The little horn even trampled on the host. The verb "to trample" emphasizes even more the ideas of defeat (cf. Isa. 41:25), humiliation, and powerlessness (cf. Isa. 28:3; 26:5, 6). The host is unable to overcome the little horn (cf. Dan. 8:7).

"Host" combines military and religious concepts because it designates the army of *the Lord*. The little horn is in war against God Himself, but its victory is a partial one.

(2) *The Little Horn and the Prince.* The little horn moves upward in two stages. In the first one it attacks the heavenly host, but in the second movement it becomes great against the Prince of the host (verse 11). This Prince is mentioned in Joshua 5:14. He is a heavenly being in charge of the heavenly armies. Joshua was also a commander in charge of God's heavenly army on earth. Both armies worked together to defeat Jericho. In Daniel the term *Prince* is used to refer to the Messiah, called Michael the prince in Dan. 10:13, 21; 12:1 (cf. 9:25). This Person has kingly and priestly functions.

(a) *Work of the Prince:* Daniel 8:11 shows that the Prince is in charge of "the continual," called in Hebrew the *tamid*. This term is used quite often in the sanctuary services of the Old

Testament. The priests were commanded by the Lord to perform certain activities in the sanctuary continually. For instance, they were to keep the lamps burning continually (Ex. 27:20), incense was to be burned continually (Ex. 30:8), the fire on the altar was to burn continually (Lev. 6:13), and a burnt offering was to be on the altar continually (Ex. 29:42). The term *tamid*, or "continual," summarizes in a precise way the daily work of the priests in the holy place throughout the year. This word is never associated with the work of the high priest in the Most Holy Place during the Day of Atonement.

In the vision Daniel saw the heavenly Prince in the heavenly sanctuary performing the daily services. It was a ministry of mediation and intercession on behalf of His people, typified by the work of the Levitical priests in the holy place of the earthly sanctuary. This Prince is, therefore, the high priest mentioned in Hebrews 8:1, 2 who is officiating "in the sanctuary, the true tabernacle set up by the Lord, not by man" (verse 2, NIV); and who "always lives to intercede" for us (Heb. 7:25, NIV; cf. Rom. 8:34; 1 Tim. 2:5). Through His incarnation, sacrificial death, resurrection, and ascension He was qualified to function as high priest in the heavenly temple (Heb. 4:14-5:10; 9:11, 12).

(b) Taking Away the Daily: We notice that the little horn is not able to defeat or kill the Prince. It only removed the continual/*tamid* from Him. It ascribed to itself that which was the exclusive work of the Prince in the heavenly sanctuary. This is the meaning of the phrase "and from him [the Prince] was taken the continual."

The Hebrew verb translated "to take" (*rûm*) has a variety of meanings ("be high, arise, exalt, be removed, lift up"). The verbal form used in Daniel 8:11 means "be removed, be exalted," and is used in the sanctuary services to designate the action of removing from the sacrificial victims the portion that went to the altar (for example, see Lev. 4:8, 10).

The meaning of the verb in Daniel can be further defined by the preposition used with it. The continual is removed "from." Whenever the verb *rûm* is accompanied by that preposition, it always expresses the idea of separation. Something is removed *from* someone or something (for example, see Ex. 29:27; Lev. 4:10; 1 Sam. 2:8; Ps. 113:7; Isa. 57:14). At times removing, or separating, someone from others results in exaltation (for example, see 1 Kings 14:7; Ps. 113:7, 8), but the fundamental idea of the verb continues to be that of "removing from." Only the context will indicate whether the idea of exaltation is also present.

The little horn removed the continual from the Prince by usurping His priestly work. By ascribing to itself the work of the Prince, the little horn makes the mediation of the Prince ineffective for those who support its political and religious aspirations.

(c) Casting Down the Place of the Sanctuary: Next, the little horn "casts down the place of his [the Prince's] sanctuary" (Dan. 8:11). The verb "cast down/throw down" (*shalak*) was used in verse 7 to describe the victory of the he-goat over the ram. A synonym was employed in verse 10 to indicate the defeat of the host by the little horn. When an enemy or an army is thrown down, it clearly means defeat. But here in Daniel 8:11, what is cast down is not a person but the place of the sanctuary. One could argue that in this case the verb means something like "to destroy, to ruin" (cf. 2 Kings 23:12; Eze. 5:4; Amos 8:3; Ex. 32:19). It would then mean that the little horn ruined the place of the sanctuary where the Prince was officiating. This may be the interpretation, but there seems to be a better one.

The Hebrew verb *shalak*, "to throw, to cast" is used in Hebrew in a similar manner to the English equivalent. In both languages the verb "to throw/cast" very often takes a preposition. Something is cast "to the ground" (Dan. 8:7, RSV), "behind your back" (1 Kings 14:9, RSV),

from somewhere (2 Kings 14:20), in some place (Amos 8:3), "on" someone (2 Sam. 11:21, NIV), "outside the gates" (Jer. 22:19, NIV), etc. The meaning of the verb is somewhat affected by the preposition it takes.

In Daniel 8:11 the verb *shalak*, "to throw, to cast," is not accompanied by a preposition or an adverb—it stands all by itself. The text simply reads: "the place of the sanctuary was cast/thrown." The English translation does not make sense unless an adverb is added to it. Various translations read "cast/thrown *down*." The adverb "down" is not in the original. Daniel 8:11 is not the only passage in the Old Testament where this verb stands by itself without a preposition or an adverb. In those other passages the verb "to throw/cast" is used to express the idea of rejection, abandonment. For instance, desperate soldiers trying to escape the enemy had "thrown" (abandoned) their equipment (2 Kings 7:15, RSV); an olive tree throws (discards, rejects) its blossoms (Job 15:33); the Israelites did not throw (forsake, reject) their idols (Eze. 20:8; cf. Isa. 2:20); the slain of the nations will be thrown (abandoned), that is, they will not be buried (Isa. 34:3; cf. Jer. 36:30); the psalmist prays, Do not cast me [reject, forsake] me . . . when I am old" (Ps. 71:9, NIV). These examples show that the verb "to cast" can be a synonym of such verbs as "to reject, forsake, abandon."

In Daniel 8:11, the little horn was to cast, or throw, in the sense of reject, abandon, or forsake, "the place" of the sanctuary (NIV). The Hebrew word translated "place" is used in the Old Testament to designate God's dwelling, that is to say, the heavenly sanctuary (1 Kings 8:39, 43) as well as the earthly sanctuary (verse 13). It can also refer to a literal (Ezra 2:68; 3:3) or metaphorical foundation (Ps. 89:14; 97:2). Daniel 8:11 is the only passage in the Old Testament where we find the phrase "place of his sanctuary" (NIV). "Place" may well mean here "foundation" in a metaphorical sense; that is to say, it could be referring to the very essence and purpose of the sanctuary. This usage would be similar to what we find in Psalm 89:14, where the "foundation of your [God's] throne" (NIV) is not literal but metaphorical, that is, "righteousness and justice" (NIV), designating the fundamental principles upon which God's throne is established.

A careful reading of Daniel 8:11 suggests that there is a close connection between the taking away of the continual and the act of throwing (away) the place of the sanctuary. The very purpose of the sanctuary is directly related to the work of the messianic Prince, that is to say, His work of mediation, intercession, and forgiveness of sins. By misappropriating the continual ministry of the Prince, the little horn in fact rejects the very foundation of the heavenly sanctuary as a center of mediation and forgiveness.

(d) A Host Over the Daily: Another activity of the little horn is described in verse 12: "And a host was given over the continual in transgression/rebellion." The Hebrew is somewhat difficult, but "the most plausible translation . . . is 'thus an army will be set over the daily . . . in an act of rebellion.'" [7] The verb "to give" (*nathan*) when used with the preposition "over" (*cal*) means very often "to appoint someone over, to set over" (cf. Dan. 11:21). [8] What the text seems to be saying is that once the little horn misappropriated the continual, it immediately appointed a host or army over it to control or to minister it.

The Hebrew phrase "in transgression/rebellion" is difficult to translate. The NIV renders it "because of rebellion," suggesting that what happened to the continual and to the sanctuary was the result of the rebellion of God's people—that God was punishing them. But this view does not seem to be right because the book of Daniel never considers the persecution and suffering of the holy ones to be a punishment for their own sins. [9] They, like Daniel and his companions, are

persecuted because of their unwavering loyalty to God. This transgression or rebellion "is certainly the offense of the little horn." [10] We can, then, translate the Hebrew phrase as "in the course of transgression" or "in an act of rebellion."

Daniel is informing us that the activity of the little horn against the continual and the heavenly sanctuary is in essence a manifestation of a spirit of rebellion against God. Its work can be defined through a single word—"rebellion" (Hebrew, *peshac*). *Peshac* is one of the strongest terms for sin in the Old Testament because it designates sin as an attack against God's sovereignty. The person "who commits a *peshac* does not simply rebel against Yahweh or raise himself up against Him, but he breaks with Him, takes that which is His away, robs, defrauds Him, lays his hands on that which belongs to Him." [11] This understanding of the term *peshac* describes in a precise way the activity of the little horn.

(e) **Cast the Truth to the Ground:** Finally, the little horn cast truth to the ground. The verb "to cast/throw" is used once more by the prophet, but this time it is followed by a phrase indicating the direction of the action ("thrown *to the ground*" [NIV]). "Truth" in this context seems to refer to the truth about the daily and the sanctuary. Hence, the statement "to cast the truth to the ground" is a summary of the work of the little horn. This truth is comprehensive enough to encompass the revelation of God's redemptive plan as well as the revelation of His will for our lives (cf. Mal. 2:5-8). Casting truth to the ground is to be understood metaphorically. It means despising, disregarding, rejecting truth. These ideas are already present in the context.

The description of the work of the little horn ends with the statement "and it acted and prospered" (Dan. 8:12). The little horn grew in power without any significant opposition, reaching even to the heavens. But this state of affairs was not going to be a permanent one.

C. The Question: "Until When. . . ?"

Toward the end of the vision Daniel heard a conversation between two celestial beings called holy ones. The phrase "holy ones" is a peculiar way of referring to angels. But in a passage like the one here, which is interested in the sanctuary services, such a usage would be appropriate. Those who officiate with the Prince in the heavenly *qodesh*, "sanctuary," are *qedoshim*, "holy ones."

1. Structure of the Question

One of the angels asked the other angel an important question: "For how long is the vision concerning the continual burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled under foot?" (verse 13, RSV). The interrogative particle "how long?" places the main emphasis of the question on the end of the time period and could be rendered in English "Until when?" [12] That such is the case is also indicated by the way the answer is phrased: "Until . . . ; then . . ." (verse 14). *Until (cad)* is used in a temporal sense to refer to "the time *before* an event takes place." [13] The event that puts an end to the time period is introduced by the particle "then."

In order to understand the answer given to the question, we should first understand the question itself. A literal translation is "Until when the vision [*chazon*], the daily [*tamid*], and the rebellion [*peshac*] that causes desolation to give both the sanctuary and the host a trampling?" The Hebrew text does not read "the vision *of/concerning* the continual *burnt offering*." Rather, what we find is an interrogative particle followed by several nouns referring back to what Daniel saw before:

Until when

the vision (<i>chazon</i>)	This refers back to Daniel 8:1: A vision [<i>chazon</i>] was shown to me."
the continual (<i>tamid</i>)	Refers to the work of the Prince of hosts (verse 11).
the rebellion (<i>peshac</i>)	Designates the attack of the little horn against the Prince and the sanctuary (verses 10-12).

2. The Vision

In Daniel 8 the term *chazon*, "vision," designates the totality of the vision recorded in the chapter, with the exception of the prophetic time period mentioned by one of the angels. For that last section of the vision the term *mar'eh*, "appearance, vision," is used (verse 26).[14] Therefore, the question is interested in the time when the vision, *chazon*, as a whole would be fulfilled.

3. The Daily

The continual (*tamid*) is used without any modifiers. The context indicates that it is something good and positive because the Prince is in charge of it in the heavenly sanctuary. In the question, "the continual" is referring to the exclusive work of mediation and intercession of the Prince in the holy place. Hence, the question is interested in revealing the time when the work of the Prince in the holy place would conclude.

4. The Rebellion

Finally, "the rebellion" points back to verse 12 and is used to describe the work of the little horn. This obviously means that the question is interested in knowing when the attack of the little horn against the sanctuary will come to an end. The answer to this question must address that concern.

The last part of Daniel 8:13 provides a summary of the activity of the little horn. We should examine it. The "rebellion that causes desolation" is followed by a verb that introduces the results of the rebellious actions of the horn: it makes "both the sanctuary and the host a trampling."

a. Brings Desolation

The verb "to desolate" is employed in the Old Testament in at least two different ways.[15] It describes the condition of a place after attack by enemies (for example, see Lev. 26:31; Joel 1:17), and also the psychological impact produced by the desolation on those who observed it (1 Kings 9:8; Ezra 9:3, 4). Both usages are found in Daniel (Dan. 9:18; 8:27).

The desolation mentioned in Daniel 8:13 is probably to be related to the little horn's attack against the sanctuary. In the Old Testament a desolated place is deserted, abandoned by those who used to live there or have access to it (for example, see Lev. 26:22, 34; Isa. 33:8; Jer. 33:10; Zeph. 3:6; Zech. 7:14). The little horn desolated the heavenly sanctuary by usurping the priestly work of the Prince, by rejecting ("throwing [away]") the place of the sanctuary, and by establishing its own priestly work. It made the true sanctuary inaccessible to those who submitted to its power. This type of rebellion would also cause an appalling horror in those who

would observe it.

b. Trampling the Host and the Sanctuary

The spirit of rebellion that characterizes the little horn leads it to trample the host and the sanctuary. We suggested already that the trampling of the host indicates not only defeat but also humiliation and powerlessness. That which is trampled on is considered to be ineffective and useless (for example, see Eze. 34:18, 19; Isa. 5:5). This is exactly how the little horn perceives the heavenly sanctuary.

A close parallel to the trampling of the sanctuary is found in Isaiah 1:12, where reference is made to the trampling of the courts of the Temple. God described the worship of His people as a trampling because they had separated ethics from worship by not following God's requirements (see verse 10). They attempted to worship God without submitting themselves to the covenant law that regulated the social and religious life of the people.

The description of the activity of the little horn recorded in Daniel 8:13 is a summary of what was stated before. The activity of this power is essentially an act of open rebellion against God that brings spiritual desolation and produces horror in those who see what is happening. The rebellion consists in the usurpation of the mediatorial work of the Prince and the trampling of the host and the sanctuary. The host is defeated and humiliated, and the sanctuary is rejected. A new system is set up, and consequently the heavenly sanctuary becomes desolate, rejected by those who follow or are under the control of the little horn.

This attack against the sanctuary is described by Daniel as a profanation (Dan. 11:31). The verb "to profane, to desecrate" (*chalal*) is used in the context of the sanctuary services to designate the violation of the sanctity of an object. It should not be confused with the verb "to contaminate." The opposite of the pure is the impure, and the opposite of the holy is the common (the profane). To profane the holy is to treat it as something common, ignoring or rejecting its connection with the Holy One. In the act of profanation, that which belonged exclusively to God is treated disrespectfully and brought down to the sphere of the common.

D. The Answer: "Until . . . ; then . . ."

1. Cleansing/Vindication of the Sanctuary

The final resolution of the conflict for power described in Daniel 8 is introduced in verse 14 (as an answer to the question we have just discussed): "Until 2300 evenings and mornings; then the sanctuary will be restored to its rightful state/cleansed." We will deal with the time period later; for now we will examine the verb translated "to restore to its rightful state" (*nitsdaq*).

There are a couple of problems that make it difficult to understand the meaning of the verb *nitsdaq*. The verbal root is *tsadaq* and usually means "be in the right, be vindicated, be righteous." The verbal form used by Daniel is not used anywhere else in the Old Testament. In other words, we do not have comparative material to assist us in understanding the specific meaning of the verb in this particular case. Second, the verb *tsadaq* never takes the sanctuary or any other building as its object. The verb is not used to designate the rebuilding or restoration of a physical structure. However, these problems are not insurmountable. A study of the usage of the verbal root and its derivatives solves the difficulties we are confronting.

a. The Root *Tsadaq* in Legal Contexts

Several studies have been made on the use of the verb *tsadaq*, the nouns *tsedeq/tsedaqah*, "righteousness," and the adjective-noun *tsaddiq*, "righteous." [16] Scholars generally accepted

that those terms are associated in the Old Testament with the law court, God's salvific actions, and the sanctuary services. These words emphasize the idea of restoring or preserving the order established by God.

The primary use of the root *tsadaq* is legal. It designates the restoration of the legal rights of a person falsely accused of a crime. The legal context presupposes a legal procedure. Thus, the psalmist prayed to God, "Judge me, O Lord, according to my righteousness and according to the integrity that is in me" (Ps. 7:8, RSV). This individual knows that he or she is innocent, and goes to the sanctuary seeking vindication. There God will vindicate the person, or declare him or her innocent (cf. Ps. 9:4; 1 Kings 8:31, 32; Isa. 50:8, 9). (If the person is guilty, God will not acquit him or her [Ex. 23:7; cf. Lev. 19:15; Deut. 16:18].) In such contexts the righteous are declared innocent and the accusers condemned (see 2 Chron. 6:23; Ps. 7:8, 9; Deut. 25:1).

Whenever the root *tsadaq* is used in its legal setting, it does not simply designate "an impartial decision between two parties, based on a legal norm, such as is known in Western law, but protecting, restoring, helping righteousness, which helps those who have had their right taken from them in the communal relationship to regain it." [17] Its restoration includes, at the same time, punishment for the evildoer. [18] Therefore, the destruction of the wicked always takes place as a manifestation of God's righteousness on behalf of those whom He vindicates. [19]

b. The Root *Tsadaq* in Salvation Contexts

The legal use of the verbal root under consideration extends itself to include the idea of salvation. God's righteousness is His saving action on behalf of His people. [20] Those who are vindicated by God are saved by Him from oppressive situations. This explains why "salvation" and "righteousness" are used as synonyms (for example, see Ps. 98:2-9; Isa. 1:27, 28; 46:13). Righteousness as salvation again includes the destruction of the oppressor, which results in the restoration of order and harmony in society and the world (cf. Ps. 143:11, 12; 71:2-4, 24; 33:5-11).

c. The Root *Tsadaq* and the Sanctuary Services

Righteousness was closely associated with the sanctuary services. [21] In Leviticus what was required in order to have access to the sanctuary was "purity," and it was obtained through atonement. In the book of Psalms what was required was "righteousness," and it was granted as a gift in the sanctuary (Ps. 24:3-5). The righteous were not only those who remained loyal to the Lord (Ps. 15:2-4), but also those whose sins had been forgiven (Ps. 32:1, 2, 11). The term "righteousness" describes the gates of the Temple (Ps. 118:19), the priestly dress (Ps. 132:9), and the sacrifices offered to the Lord (Ps. 4:5; 51:19; Deut. 33:19). Thus, the concept of righteousness was embedded in the sanctuary services.

Therefore, it should not be a surprise to find the root *tsadaq* used as a synonym for purity (cf. Job 4:17; 17:9; Ps. 18:20; 51:4). The root includes within its different shades of meanings the ideas of cleansing and purity. Isaiah 53:11 provides an illustration: "By his knowledge my righteous servant [the Messiah] will justify [declare righteous] many, and he will bear their iniquities" (NIV). Only the truly Righteous One could declare the many righteous. This was possible, not because they were righteous/clean, but because the Servant removed their sin, their uncleanness, from them by bearing it Himself. Thus, the passage indicates that to be declared righteous by God is also to be purified, cleansed from sin.

This brief word study provides an indispensable background for the proper understanding of Daniel 8:14. We notice that the term *tsadaq* is associated with such concepts as judgment, vindication, cleansing, and salvation. The term conveys the idea of the restoration of the order

established by God through a work of cleansing and judgment. Daniel 8:14 refers to an event that will lead to the carrying out of all of these concepts. More specifically, the context of Daniel makes clear that this event will take place after the vision of the whole chapter is fulfilled--this event follows the daily ministry (the *tamid*) of the Prince, it should vindicate the people of God who have been attacked and persecuted by the little horn, and it will put an end to the rebellious and desecrating work of the little horn. The basic question is To what specific event does Daniel refer? Can we find a biblical parallel for it?

d. The Day of Atonement and Daniel 8:14

Only one event mentioned in the Bible could function as a type for the eschatological event mentioned by Daniel, namely the Day of Atonement (Lev. 16). This event was part of the sanctuary services, had an impact on the people of God and the sanctuary, and addressed the problem of flagrant rebellion against God. In addition, this event was not part of the daily ministry of the priest, but took place at the beginning of the year. The Day of Atonement involved a new aspect of the ministry of the high priest, one distinct from the daily and performed in the Most Holy Place of the sanctuary. It closed, so to speak, the religious services of the sanctuary for the past year and introduced a new beginning.

One of the main purposes of the daily services in the Israelite sanctuary was to make divine forgiveness available to repentant sinners through sacrificial atonement. By means of the sacrificial system, sin and impurity were transferred to the sanctuary and the sinner was forgiven.[22] By the atonement God assumed responsibility for the sins of His people. But during the Day of Atonement God removed sin and impurity from the sanctuary, revealing Himself to be totally and absolutely unrelated to sin. That day the true originator of sin, Satan, was clearly identified and made responsible for the problem of sin. God's holiness was thus vindicated, and the cleansing of His people reached its consummation.

It is to this conglomerate of ideas that Daniel is referring. He points to a time when the heavenly sanctuary, the place where the Prince officiates on behalf of His people, will disassociate itself from the sin problem, bringing the salvation of His holy ones to its consummation. The author of Hebrews pointed also to that event, saying, "It was necessary, then, for the copies of the heavenly things to be purified with these [animal] sacrifices, but the heavenly things themselves with better sacrifices [Christ's] than these" (Heb. 9:23, NIV). Daniel's apocalyptic vision gives to the Day of Atonement a cosmic dimension that will result in the final resolution of the sin problem.

We also should notice that during the Day of Atonement God's court was in session. His people were evaluated, and those who had not remained in a faith relationship with Him were "cut off" from among His people (see Lev. 23:27-31). While the community of the righteous ones rested in the Lord during the Day of Atonement, the impenitent, rebellious sinners were removed from the camp. No sacrificial atonement was available to them. This is precisely what Daniel says about the ultimate fate of the little horn: "He will be destroyed, but not by human power" (Dan. 8:25, NW); that is to say, not through human intervention. The day of atonement is an event at the close of which God's people will experience final salvation and the wicked will be destroyed. Then order and harmony will be restored to the universe.

Thus, the desecration of the sanctuary perpetrated by the little horn is redressed through the horn's destruction. According to the Old Testament, the rebellious desecration of the sanctuary was redressed through the extermination of the sinner and not through a bloody sacrifice.[23] When the Babylonians attacked and destroyed the Temple, they desecrated it (Eze. 7:22; 25:3;

cf. 24:21). How was this profanation redressed? The Lord destroyed them (Jer. 51:11; cf. Ps. 74:3-14), and later a new Temple was built for Him.

The death penalty was pronounced against any Israelite who profaned the sanctuary (Eze. 23:39, 46-49; cf. Mal. 2:11, 12), the sacrificial offerings (Lev. 19:8; Num. 18:32), the Sabbath (Ex. 31:14), or the land (see Jer. 16:16-18). Atonement took place, so to speak, through the death of the culprit (for example, see Num. 35:33; cf. Deut. 32:43; 2 Sam. 21:1-9). The death penalty was also required in cases of highhanded sin that resulted in the illegal contamination of the sanctuary (Lev. 15:31; 20:2-5).

Daniel applies this same legal principle to the desecrating power of the little horn. The result of its evil actions would be rectified through a powerful manifestation of the holiness and righteousness of God at the close of the eschatological day of atonement, resulting in the little horn's extermination.

2. The Year-Day Principle

Daniel 8:14 not only contains a reference to the eschatological day of atonement but also includes a prophetic time period that informs us concerning the historical moment when that event begins. "Until 2300 evenings and mornings. . ."

a. Evenings and Mornings

The phrase "evenings and mornings" is seldom used in the Bible. The only other place where we find the expression is in Genesis 1:5, 8, 13, 19, 23, 31, where it is used to denote a full day. Based on that, some scholars have suggested that "the natural way to understand the phrase [in Daniel] is as denoting 2300 days." [24] We also know that in the sanctuary services certain activities were referred to as taking place evening and morning, that is, every day (for example, see Ex. 27:20, 21; Lev. 24:2, 3). [25] This again shows a connection between Daniel 8:9-14 and the sanctuary services.

Should we interpret the 2300 days in terms of the year-day principle? The text itself points in this direction. The question of verse 13 asks, "Until when the vision . . . ?" We saw already that "vision" in Daniel 8 designates the whole vision, beginning with the ram, Medo-Persia. The 2300 days were to start during the time of the Medo-Persian Empire and end at the time when the eschatological day of atonement would begin. The fact that the vision covers at least the history of two empires explicitly mentioned in it (verses 20, 21) makes clear that the 2300 days cannot be literal days but prophetic days--that is to say, years. [26]

b. The Year-Day Principle in the Old Testament

Other places in the Bible validate the year-day principle. In Scripture "day" can be used to designate a year. [27] For instance, a yearly sacrifice is called "a sacrifice of days" (1 Sam. 20:6); a period of "a year and four months" (NIV) is worded as "days and four months" (1 Sam. 27:7); an old person is one "advanced in days," which obviously means "advanced in years" (1 Kings 1:1, NIV). In the poetic books we find days and years used in synonymous parallelism (for example, see Job 10:5; 15:20; Ps. 90:9, 10).

An interesting case in which "day" stands for "year" is found in the sabbatical law. The seventh year is called "a sabbath of the Lord" (Lev. 25:2); the name of a day is used to refer to a year; the weekly Sabbath stands here for the sabbatical year. In the case of the jubilee, seven periods of sabbatical years were followed by a jubilee year. "You shall count seven sabbaths of years, seven years seven times, and to you *the days* of the seven sabbaths of years shall be forty-nine years" (verse 8). Here God is telling the Israelites to interpret the 49 days as 49 years.

We also find a day standing for a year in the context of prophecies of judgment. This

principle is established in Numbers 14:34 and Ezekiel 4:6. In Numbers, 40 days become 40 years, while in Ezekiel, 40 years are reduced to 40 days. However, in both cases we find the same wording concerning the principle involved: "Day for a year, day for a year I have given you." Another interesting example is registered in the first prophecy of judgment found in the Bible. God announced to the antediluvian world that its "days will be a hundred and twenty years" (Gen. 6:3, NIV). Here again we find a clear connection between "day" and "year," indicating that one stands for the other.

The evidence indicates that for the Hebrew mentality it was natural to use "day" and "year" inter-changeably. The Lord used the idea that a day could stand for a year in the apocalyptic visions of Daniel as a symbol to refer to long prophetic periods. It is interesting to observe that the year-day principle was also used by Jewish writers during the intertestamental period, by those who lived in the Qumran community, possibly by Josephus, and by some rabbinic writers.[28]

Based on the biblical background we have just surveyed and on the internal evidence of Daniel 8 itself, we may safely conclude that the 2300 days stand for 2,300 years. According to the prophecy, this long time period was to begin some time during the Medo-Persian Empire. This serves to explain the omission of Babylon from the vision. We find the specific date for the beginning in Daniel 9.

II. Daniel 8:14 and 9:23-27

A. Links Between Daniel 8 and 9:23-27

Bible students generally recognize that there is a connection between the content of Daniel 9 and Daniel 8. No vision is recorded in chapter 9. Rather what we find there is a discussion and interpretation of a 70-weeks prophetic time period. This is preceded by an intercessory prayer offered by Daniel on behalf of the city of Jerusalem and his people (Dan. 9:4-19). His concern is addressed in the interpretation of the 70 weeks (verse 24). This time prophecy is directly related to Daniel 8, particularly to the prophetic time period recorded there, the 2300 years. A series of links used by Daniel establishes a connection between the two prophetic periods.[29]

1. Terminological Links

Daniel uses several key terms used in both chapter 8 and 9:23-27. One of them is *mar eh*, "vision, appearance." Gabriel came to explain to Daniel the *mar eh* (Dan. 9:23). But in chapter 9 there is no vision. Therefore, the angel is referring to a vision the prophet had had before. *Mar eh* is the same term used in Daniel 8:26 to designate the "vision" dealing with the time period of the 2300 years. Interestingly, the part of the vision (*chazôn*) in Daniel 8 that the prophet did not understand was the one dealing with the 2300 years, which he calls the *mar eh* (verse 27). The verb he uses, *bin* ("to understand"), is used again in Daniel 9:23 when Gabriel says to Daniel, "Understand [*bin*] the vision [*mar eh*]." In other words, the angel came to assist Daniel in understanding what he had not understood before in chapter 8.

Another term common to both chapters is the name of the angel who interprets the meaning of the vision to Daniel, namely, Gabriel. His explanation of the vision recorded in Daniel 8 was not concluded at the end of the chapter. In response to the prophet's prayer, he returned to provide more information.

2. Sanctuary Perspective

We have noticed already that Daniel 8:9-14 uses sanctuary concepts to describe the work of the Prince and the nature of the attack of the little horn. We find a similar interest in the sanctuary in Daniel 9, with reference to expiation (verse 24), sacrificial offerings (verse 27), and the inauguration of the sanctuary (verse 25). Daniel 9 mentions initiation of the sanctuary services after the death of the Messiah. In Daniel 8 we find the Prince officiating in that sanctuary as priest, and also the little horn opposing His ministry, but we see the Prince initiating the final phase of His priestly mediation at the end of the 2300 years.

The use of sanctuary concepts in Daniel 9 serves in part to describe the Messiah as a sacrificial victim and points to the beginning of His priestly work. In chapter 8 the Messiah is described as the high priest in charge of the daily and officiating in the eschatological day of atonement. We should add that in chapter 7 the Messiah is described as king.[30] Daniel's apocalyptic visions are essentially about the work of Christ as sacrifice, priest, and king.

3. Time Element

The time element of Daniel 8 was left unexplained. Daniel 9 includes a time element that is a partial, but significant, explanation of the one found in Daniel 8. The main emphasis of the time period in chapter 8 is on the close or end of the prophecy. Daniel 9 stresses the beginning of the time period and the events that lead to the inauguration of the work of the Messiah in the heavenly sanctuary. Once that sanctuary was anointed (Dan. 9:24), the daily ministry of the Prince began.

Both prophetic periods begin during the time of the Medo-Persian Empire. Daniel 9 defines more precisely that historical moment by identifying it as the time when the decree to restore and rebuild Jerusalem is issued (verse 25).

4. The Initial Verb of Daniel 9:24

According to the angel interpreter, 70 weeks were "determined/cut off concerning your people and your holy city." The verb used by Daniel is *chathak*, and this is its only occurrence in the Hebrew Bible. Studies made of this root in Canaanite literature and in Jewish Hebrew writings indicate that it can mean both "determine" and "cut off." [31] The meaning of the verb developed from a concrete action ("cut, cut off") to a more abstract one ("determine, decide," etc.). The more common meaning in those sources seems to be "to cut, to cut off." The possibility that the meaning of the verb in Daniel is "cut off" is strengthened by the fact that, as we have seen, there are clear links connecting the time periods in Daniel 8 and 9. One could then suggest that the 70 weeks were cut off from the 2300 years mentioned in Daniel 8.

B. Content of the 70 Weeks[32]

Daniel 9:24-27 is essentially a Messianic prophecy that announces the coming of the Saviour and His saving work. Apart from the reference to the rebuilding of the city (verse 25), the rest of the prophecy describes the experience of the Messiah and provides a list of events that were to take place as a result of His experience.

Toward the end of the 70 weeks the Messiah was to be killed (verse 26). His death would finish transgression by bringing in everlasting righteousness; seal/put an end to sin through forgiveness; seal/confirm the veracity of the vision through its fulfillment; atone for sin through His sacrifice; anoint the heavenly sanctuary; make a strong, firm covenant with many (the new covenant); and cause the sacrificial system of the earthly sanctuary to cease (the type would meet the antitype). During the 70 weeks the destruction of the city and the Temple was to be decreed

(verses 26, 27).

This prophecy was wonderfully fulfilled in Christ Jesus, who through His sacrificial death brought eternal salvation and forgiveness of sin. He was resurrected, and ascended to heaven to minister on our behalf in the heavenly sanctuary. Thus the earthly sanctuary and its services came to an end, finding their fulfillment in Christ. Rejected by His own people, He announced the destruction of the city and the Temple (Matt. 24:1, 2).

C. The Time Period: 70 Weeks

In order to interpret the 70 weeks properly, the year-day principle is indispensable. The Hebrew word *shabucim*, "weeks," always designates in the Old Testament a seven-day period of time.[33] Here in Daniel the 70 weeks form a single unity of uninterrupted time totaling 490 days (7 x 70 = 490). The prophecy itself provides for us the starting and ending points. The prophetic period covers the time from the Medo-Persian Empire until the anointing and death of the Messiah, including the establishment of the new covenant, making salvation available to Jews and Gentiles together.[34]

1. The Decrees

More specifically the prophecy begins with "the going forth of the word to restore and rebuild Jerusalem" (Dan. 9:25). The phrase "the going forth of the word" designates a royal decree (cf. Esther 1:19; 7:8). The decree was to authorize the restoration of the city. The verb translated "to restore" does not refer to the physical reconstruction of the city but rather to returning the city to the Jews in order to administer it according to their own laws (cf. 1 Kings 20:34; 2 Kings 14:22).[35] The reconstruction of the city is indicated by the second verb "to rebuild."

The book of Ezra mentions several Persian decrees authorizing the rebuilding of the Temple at Jerusalem, but only one of them authorized the rebuilding of the city and the restoration of the Israelite legal system. We find there a decree from Cyrus in 537 B.C. (Ezra 1:1-4), one by Darius in 520 B.C. (which was a reaffirmation of the decree of Cyrus; Ezra 6:1-12), and the decree of Artaxerxes in 457 B.C. authorizing the full restoration of Jerusalem (Ezra 7:12-26). This decree was renewed in 444 B.C. when Nehemiah was returning to Jerusalem (Neh.1).

2. The Decree of Artaxerxes

Artaxerxes' decree in 457 B.C. included several important elements, most of which were not present in the previous decrees. It (1) granted permission to the exiles to return to Jerusalem; (2) funds were assigned for the support of the Temple; (3) Temple and Temple personnel were tax-exempted; (4) Ezra was to investigate the condition of the people of Judah, possibly in order to bring their lives into agreement with the Mosaic law; (5) and he was to establish a legal system based on the Torah for all the Jews in Judea and throughout the Trans-Euphrates province. This last point included setting up magistrates and judges to enforce the law.

The decree of 457 B.C. was comprehensive enough to include the rebuilding of the city. Ezra tells us that the exiles who had been authorized by Artaxerxes to return to Jerusalem began immediately to rebuild it (Ezra 4:7-23; cf. Ezra 9:9). Their enemies were able to stop the rebuilding process, not because the reconstruction of the city was considered to be illegal, but because they feared that the power granted by the king to the Jews would lead to insurrection. Several years later Artaxerxes renewed the original decree and authorized Nehemiah to go to Jerusalem to finish the project (Neh.1).

3. 457 B.C.: Seventh Year of Artaxerxes

The seventh year of the reign of Artaxerxes (457 B.C.) is a well-established date in ancient history. According to Greek sources, Xerxes, the father of Artaxerxes, died during the last part of 465 B.C. An Egyptian astronomical text suggests that he died between December and the Persian new year in the spring. Babylonian astronomical texts and papyrus documents found in the island of Elephantine, in Egypt, confirm the fact that Artaxerxes ascended to the throne in 465 B.C. That was his accession year; his first full year as king began in the spring of 464 B.C., when the new year started. Artaxerxes' seventh year would then be 457 B.C.

Some have suggested that during the postexilic period the Jews used a spring-to-spring calendar and that, consequently, the seventh year of the king would be 458 B.C. The biblical evidence points to the opposite conclusion. Studies made in the chronology of the kings of Judah indicate that the civil calendar used in Jerusalem ran from fall to fall. This was also the case during the exilic period (Eze. 1:2; 8:1; 40:1), and during the time of Ezra and Nehemiah (Neh. 1:1; 2:1). Ezra's calendar was a fall-to-fall one, making the seventh year of Artaxerxes 457 B.C.

4. *The Chronology*

Once we have fixed the date to start the prophecies of the 70 weeks and the 2300 days, their chronology is a simple matter. We can summarize it as follows:

457 B.C.	Decree to restore and rebuild Jerusalem
408 B.C.	7 weeks to rebuild the city (49 years)
A.D. 27	After 69 weeks the Prince was anointed (baptism of Jesus, Luke 3:1, 21) (483 years)
A.D. 30/31	The Messiah died during the last week (crucifixion of Christ)
A.D. 34	Stoning of Stephen (Acts 6:12-7:60) and the gospel reaches the Gentile world (Acts 9, 10). At some point during the rest of the 1810 years (2300-490 = 1810) the little horn interfered with the priestly work of the Prince in the holy place (see Dan. 7:25; and 12:11).
A.D. 1844	The whole vision of Daniel 8 is fulfilled. The daily work of the Prince gives place to the eschatological day of atonement. The usurpation of the daily by the little horn comes to an end.

This is certainly an impressive prophecy, unique in the Bible. Its exact fulfillment shows that God is indeed Lord of history and that He has not left us in ignorance concerning the development of the plan of salvation within that history. The prophecy is indeed interested in the work of our Lord and Saviour, Jesus Christ. Through careful study of the Scriptures, intense prayer, and the special guidance of the Holy Spirit, our pioneers found in this prophecy about Christ the reason for the existence of the remnant.

III. The Meaning of Daniel 8:14[36]

It was through the study of Daniel 8:14 as a point of departure that Adventism came into existence as a historical movement, developed its doctrinal identity, and identified its mission. We are confronted here with a foundational and vital aspect in Adventist thought. This type of development was possible because Daniel 8 includes a time prophecy that identifies 1844 as a significant date in God's calendar and also because Daniel 8 and 9:23-27 point to Christ's work of redemption. This saving task is connected in those passages not only to the cross but also to Christ's ongoing mediatorial work in the heavenly sanctuary. The exploration of the sanctuary services and their symbolic meaning resulted in the Adventist doctrine of the sanctuary.

1. Daniel 8:14 provides us as Adventists with a historical identity. The Adventist movement is not a historical accident, but the result of God's special intervention in human affairs. The fulfillment of Daniel 8:14 in 1844 validates, even legitimizes, its presence in the world and particularly among the Christian community.

When Christ initiated His high priestly work in heaven, the church was baptized by the Holy Spirit (Acts 2:33). The disciples knew that something of transcendental importance had taken place in heaven because the Spirit was poured on them. Likewise, when the 2300-years prophecy was fulfilled in 1844, something unprecedented took place in the heavenly sanctuary, namely, the antitypical day of atonement had begun. At that moment God raised on earth a movement of reform that would work with Him in preparing the world to meet Him as judge, in restoring God's truth that had been cast to the ground, and in unmasking Satan's last deception before the second coming of Christ (Rev. 10:11; 14:7-12).

2. The historical identity, the theology, and the mission of the Adventist movement cannot be separated from Christ's redemptive work. It was precisely the work of Christ that made necessary the creation of this movement. Therefore, it is Christ who provides identity to the movement. The doctrine of the sanctuary is an exposition of God's plan of salvation through Christ, and provides a foundational pillar to the Adventist faith.

The sanctuary doctrine is a unique perspective from which to study the plan of redemption. It illuminates the development of that plan within history, identifying its key components and, in conjunction with the prophecies of Daniel, even the historical movement when they were to take place and the historical opposition from God's enemies it confronted. This doctrine is centered in the work of Christ and provides an integrated view of it. One can easily see progression in Christ's work through the study of the theology of the sanctuary. He is seen as sacrificial victim, high priest, mediator, judge, advocate, and king.

3. The end of the 2300 years in 1844 reminds us that salvation history is still in progress, that God's plan is developing as He planned and anticipated. Salvation history did not come to an end in A.D. 31. Bible prophecies remind us that God was and still is active within world history, leading it to its particular goal, namely, the establishment of His kingdom on earth. The prophetic periods serve as landmarks within history, signaling the moment when God's plan of redemption is approaching its consummation.

4. Daniel 8:14 and the doctrine of the sanctuary inform us that Christ is performing right now the last aspect of His high priestly work in the heavenly sanctuary. We know where we are with respect to what is transcending in heaven. The antitypical day of atonement is in progress, and God is judging His people. We are reaching the very end of God's mercy, and we are about to face the final confrontation between the forces of God and Satan. The consummation of our salvation is about to take place.

5. Christ's work of mediation and judgment not only calls us to be aggressively involved in

the proclamation of God's eternal gospel in the setting of the three angels' messages, but it also challenges to evaluate our relationship with Christ. Our religious experience should be characterized by a humble dependence on the Saviour and by resting in faith in Him. While the heavenly sanctuary is being cleansed, our spiritual life should be also cleansed from sin. This personal cleansing takes place in repentance and forgiveness through Christ.

6. The investigative judgment going on in heaven right now is a testimony to the fact that God and the universe take every human being seriously. God, through Christ, deals with humans in the heavenly sanctuary as individuals. This reaffirms our dignity and value in Christ, who represents each one of us as our advocate. No human being is an unknown in the divine council. The redeemed ones will join the heavenly family not as strangers but as persons well known, as relatives who have the sympathy and respect of the rest of God's family.

7. The investigative judgment signifies that human decisions and actions have a cosmic impact. What we are, think, and do is preserved indelibly in the heavenly records. This, far from being a source of stress and fear, should be the very foundation of joy. What we do, what we become is not lost in the vastness of time and space but is preserved within God's sanctuary. Every good deed, every prayer, every word of encouragement, every expression of love, is preserved as a witness to the manifold wisdom of God, who is able to transform sinful human beings into new and holy creatures. Of course, sin is also recorded there. Human weaknesses, rebellions, errors, and failures are preserved there. But because Christ is the believer's advocate, forgiveness is available and is granted to those who approach God through Him. During the investigative judgment, sins will not be counted against those who remained in a covenant relationship with Christ, because they were charged to Him on the cross. Then those sins will be blotted out, to be remembered no more. The Christlike character of the believer will be fixed for eternity.

8. The cleansing of the heavenly sanctuary points in a special way to the moral nature of our God. He who rules the universe is a Person whose will is law, a law of love. He is the moral arbiter of the universe, which, therefore is accountable to Him. The remnant should find comfort in knowing that there is One in charge of the cosmos and that He is all-powerful and all-love. In order to restore and preserve order in the universe, judgment and accountability are indispensable. Since judgment is based on God's law, the remnant characterize themselves as those who keep the commandments of God as a loving response to His grace.

9. The cleansing of the sanctuary testifies to the fact that evil is not eternal. It will come to an end, accompanied by the shouts of joy of God's loyal creatures praising His justice and love. Only through justice and love can sin and evil be extinguished. At the end of His ministry in the Most Holy Place of the heavenly sanctuary, Christ will come to deliver His people from the power of death and from their enemies. At that time Azazel-Satan will be recognized throughout the universe as the source and origin of sin and evil and his extinction will be decreed. The victory of God and the Lamb over the powers of Satan will be final.

The saving significance of the cross is enriched through a study of Christ's priesthood. Little is known about the *full* impact and accomplishments of the cross. It is indeed the greatest revelation of God to the universe and the indispensable event in the resolution of the sin problem. But that revelation has not been totally fathomed, and there are dimensions of it that will require eternity to comprehend. Christ's priestly work in the heavenly sanctuary is constantly uncovering the richness of the cross. In fact, His work of mediation and judgment is simply and fundamentally an unfolding of the mystery of the cross.

Endnotes

- [1]. T. Cuyler Young, Jr., "The Early History of the Medes and the Persians and the Archaemenid Empire to the Death of Cambyses," in *The Cambridge Ancient History*, ed. John Boardman, N. G. L. Hammond, D. M. Lewis, and M. Ostwald (Cambridge: University Press, 1988), vol. 4, pp. 29-33.
- [2]. John E. Goldingay, in *Daniel* (Dallas: Word, 1989), p. 208, identifies the third year of Belshazzar as 548/547. He is following Gerhard F. Hasel, "The First and Third Years of Belshazzar (Dan. 7:1; 8:1)," *Andrews University Seminary Studies* 15 (1977): 153-168.
- [3]. Young, "Early History," p. 36.
- [4]. This solution to the problem in verse 9 was suggested by W. Shea, *Selected Studies on Prophetic Interpretation*, Daniel and Revelation Committee Series (Washington, D.C.: Review and Herald, 1982), vol. 1, pp. 41-43. He rightly points out that the Hebrew text reads in verse 9 "and from one from them," not "of one of them." This reinforces the idea that the little horn came from one of the winds of heaven.
- [5]. Gerhard F. Hasel, "The 'Little Horn,'" in *Symposium on Daniel*, Daniel and Revelation Committee Series, ed. Frank B. Holbrook (Washington, D.C.: Biblical Research Institute, 1986), vol. 2, p. 394.
- [6]. For a discussion on the stages of growth of the little horn, see Shea, "Spatial Dimensions in the Vision of Daniel 8," in *Symposium on Daniel*, pp.496-526; and Hasel, "Little Horn," pp. 380-383.
- [7]. Goldingay, p. 197.
- [8]. F. Brown, S. R. Driver, and Charles A. Briggs, *Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1951), p. 680.
- [9]. See John J. Collins, *Daniel: A Commentary on the Book of Daniel* (Minneapolis: Fortress, 1993), p. 335.
- [10]. *Ibid.*
- [11]. R. Knierim, "pesac Verbrechen," in *Theologisches Handwörterbuch zum Alten Testament*, ed. Ernst Jenni and Claus Westerman (Munich: Chr. Kaiser Verlag, 1971/106), vol. 2, col. 493
- [12]. See Hasel, "Little Horn," p. 429.
- [13]. Bruce C. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, md.: Eisenbrauns, 1990), p. 215.
- [14]. See Shea, *Studies*, pp. 80-82.
- [14]. See F. Stolz, "Smmöde liegen," in *Theologisches Handwörterbuch zum Alten Testament*, vol.2, cols. 971-974."
- [16]. See, for instance, E. R. Achtemeier, "Righteousness in the Old Testament," in *The Interpreter's Dictionary of the Bible*, ed. G. A. Buttrick (Nashville: Abingdon, 1962), vol. 4, pp. 80-85; K. Koch, "Sdq gemeinschaftstreu/heilvoll sein," *Theologisches Handwörterbuch zum Alten Testament*, vol.2, cols. 507-530; J. J. Scullion, "Righteousness: Old Testament," in *The Anchor Bible Dictionary*, ed. David N. Freedman (New York: Doubleday, 1992), vol. 5, pp. 724-736; J. P. Justesen, "On the Meaning of SADAQ," *Andrews University Seminary Studies* 2 (1964): 53-61; Hasel, "Little Horn," pp. 448-454.
- [17]. Achtemeier, p. 81.
- [18]. *Ibid.*, p. 83.
- [19]. Koch, col. 522.
- [20]. See Scullion, p. 731.
- [21]. See Justesen, pp. 58-61; Koch, cols. 519-525; Angel M. Rodriguez, "Significance of the Cultic Language in Daniel 8:9-14," in *Symposium on Daniel*, pp. 537-543; Gerhard F. Hasel, "Studies in Biblical Atonement I," in *The Sanctuary and the Atonement*, ed. A. V. Wallenkampf (Washington, D.C.: Review and Herald, 1981), pp. 87-114.
- [22]. See Angel M. Rodríguez, "Transfer of Sin in Leviticus," in *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, ed. Frank B. Holbrook (Washington, D.C.: Biblical Research Institute, 1986), pp. 169-197; A. Treiyer, *The Day of Atonement and the Heavenly Judgment* (Arkansas: Creation Enterprises International), pp. 167-196.
- [23]. On this, see the excellent material prepared by Alberto Treiyer, "The Day of Atonement as Related to the Contamination and Purification of the Sanctuary," *The Seventy Weeks*, pp. 198-247.
- [24]. Goldingay, p. 213; cf. M. Saebø, "Yôm," in *Theological Dictionary of the Old Testament*, ed. G. J. Botterweck and H. Ringgren (Grand Rapids: Eerdmans, 1990), vol. 6, p. 21; and Ernst Jenni, "Yôm Tag," *Theologisches Handwörterbuch zum Alten Testament*, vol. 1, col. 710. See especially S. J. Schwantes, "Ereb Boger of Daniel 8:14 Re-examined," *Symposium on Daniel*, pp. 472-474.
- [25]. See Shea, "Unity of Daniel," *Symposium on Daniel*, p. 197.
- [26]. See Shea, *Studies*, pp. 80-83. I am indebted to him in what follows.

- [27]. Jenni, col. 722, mentions the fact that "day" is used idiomatically for "year" in the Old Testament about 876 times. This is supported by Saebo, p. 21.
- [28]. See Shea, *Studies*, pp. 89-93; and Brempong Owusu-Antwi, "An Investigation of the Chronology of Daniel 9:24-27" (Ph.D. Diss., Andrews University, 1993), pp. 140-146.
- [29]. On the links between Daniel 8 and 9, see W. Shea, "The Relationship Between the Prophecies of Daniel 8 and Daniel 9," in *The Sanctuary and the Atonement*, pp.228-250; G. Hasel, "Little Horn," pp. 436-439; Jacques Doukhan, "The Seventy Weeks of Daniel 9: An Exegetical Study," in *Sanctuary and Atonement*, pp. 253-255.
- [30]. This was suggested by Shea, "Unity," *Sanctuary and Atonement*, pp. 238-240.
- [31]. See Shea, "Relationship," *Sanctuary and Atonement*, pp. 241-246.
- [32]. On the interpretation of the 70 weeks, see Doukhan, "Seventy Weeks," *Sanctuary and Atonement*, pp. 251-276; and C. Mervyn Maxwell, *God Cares: The Message of Daniel* (Pacific Press, 1981), vol. 1, pp. 189-223.
- [33]. For an analysis and discussion of the meaning and significance of the plural "weeks" in Daniel, see Shea, *Studies*, pp. 74-77; Gerhard F. Hasel, "The Hebrew Masculine Plural for 'Weeks' in the Expression 'Seventy Weeks' in Daniel 9:24," *Andrews University Seminary Studies* 31 (1993): 105-118.
- [34]. For a study of the chronology of this prophecy, see Shea, "The Prophecy of Daniel 9:24-27," in *Seventy Weeks*, pp. 75-118.
- [35]. On this, see Owusu-Antwi, *Investigation*, pp. 173-177. For recent studies by Adventist scholars on the commencement date for the 70 weeks, see Arthur Ferch, "Commencement Date for the Seventy Weeks Prophecy," in *Seventy Weeks*, pp. 65-74; W. Shea, "When Did the Seventy Weeks of Daniel 9:24 Begin?" in *Symposium on Revelation*, ed. Frank B. Holbrook (Sliver Spring, Md.: Biblical Research Institute, 1992), vol. 1, pp. 375-394; Owusu-Antwi, "Investigation," pp. 11-69; Angel M. Rodríguez, "The 70 Weeks and 457 B.C." (can be obtained through the Biblical Research Institute).
- [36]. On the meaning of the doctrine of the sanctuary and the investigative judgment, see William G. Johnsson, "What the Sanctuary Doctrine Means," *Adventist Review*, May 14, 1981, p. 13; May 28, 1981, pp. 13,14; June 11,1981, pp. 11, 12; June 25, 1981, p. 17; July 9, 1981, pp. 13, 14; July 23, 1981, pp. 14, 15; "Eschatology and the Church," *Adventist Review*, Nov. 26, 1981, p. 11; and W. Shea, "Theological Importance of the Preadvent Judgment," in *Seventy Weeks*, pp. 323-331.

Published by the General Conference of Seventh-day Adventists
in cooperation with the *Adventist Review*, September 1994.
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