

Cleansing of the Sanctuary

"Evening-Morning" a full Day.—In the primary, literal sense, "evening-morning" obviously designated a 24-hour day, for according to Bible reckoning, each 24-hour day begins at sunset and ends at the following sunset (Genesis 1). Thus the dark part of the day, designated "evening," always precedes the light part of the day, called "morning." And the very fact that in Daniel 8:14 the word for "evening" precedes "morning" inherently implies the same sequence of night and day, and therefore a full 24-hour day, not a half day, as some reckon (and thus make the 2300 days equal 1150 days). If, then, 2300 evenings-mornings meant 2300 days, the period would, if reckoned as symbolic time in this symbolic prophecy, stand for 2300 literal years.

Year-Day Principle Applicable.—On the consistency and propriety of applying the year-day principle to the 2300 days of verse 14, we would say: In all symbolic outline prophecies it would appear entirely proper to consider the accompanying time periods as also symbolic. And a symbol invariably stands for something other than itself. In the chapter under scrutiny, the prophetic symbols of nations—portrayed in Daniel 8 by a "ram" and a "goat"—do not stand for a literal ram and goat, but for the Medo-Persian Empire and the Grecian kingdom respectively, as declared to Daniel by the angel in his interpretation. To apply these two obvious symbols to literal animals would be a palpable denial and repudiation of their symbolic character, and of the interpretation given by the angel.

Similarly, we believe that in the symbolic time period given in connection therewith, the 2300 "days" cannot mean 2300 literal days. They must represent some other time unit in fulfillment. To apply them to that same number of days—or half days, as some seek to do—would likewise be to violate and negate their fundamentally symbolic character. Nor are we left in uncertainty as to the intent of this time feature. The principle to be followed in interpreting symbolic time is: "I [the Lord] have given thee a day for a year" (compare Num. 14:34 and Eze. 4:6). We therefore believe, in harmony with many eminent scholars through the years,* that the 2300 prophetic "days" indicate 2300 literal years in fulfillment, and that anything else, and anything less, would be contrary to the basic principle of time symbolism.

As far back as 1205, an anonymous Joachimite work interpreted the number 2300 as 23 centuries from Daniel's time. Later Villanova recognized the 2300 days as years by the year-day principle. Then in 1440, Roman Catholic theologian Nicholas Krebs of Cusa (Conjectures of Cardinal Nicholas von Cusa Concerning the Last Days), recognized the 2300 prophetic "days" as years, which he even then dated from Persia. This is one of his remarkable declarations:

In the same way it was opened up to Daniel in what way the last curse would be after the sanctuary shall be cleansed and the vision fulfilled; and this after 2300 days from the hour of the going forth of the word . . . according to the predicted number by resolving a day into a year, according to the unfolding made to Ezekiel [4:5, 6].—Translated from Coniectura in Opera, p. 934

It should be added that the chronological or time placement of the 2300 year-days is not given in chapter 8. We are simply told that it was yet "for many days" (verse 26), and that

the events at its close would occur far beyond Daniel's time—actually, in the "time of the end" (verse 17). (The dating of the period will be discussed in Questions 25 and 27.

"Daily"—Continual Service of Sanctuary.—Daniel 8:11-14 is concerned with the sanctuary—its daily services, desolation, and restoration. The collective word customarily used for the various parts of the daily services—the offerings, incense, lights, et cetera—is *tamid*, meaning "continual" or "regular" (see Ex. 29:42; 30:7, 8; Lev. 24:2). And *tamid* is the term rendered "daily" in Daniel 8:11, 12, 13; 11:31; and 12:11. In each instance the word "sacrifice" is supplied by the translators. At first thought, this might not appear to be justified. But when it is remembered that the evening and morning sacrifices marked the evening and morning hours of prayer, incense, and sacrifice, it becomes apparent that the word "sacrifice," while supplied by the translators, was not altogether inappropriate. Scholars maintain that in rabbinical literature* both evening and morning sacrifices are similarly designated by the term *tamid*, standing alone as in the Hebrew text of Daniel. In view of these facts, the word "evening" may appropriately be understood to mean "evening [sacrifice]," and "morning" to mean "morning [sacrifice]," which together constituted one complete cycle of the daily, "regular," or "continual" sanctuary ritual. They are obviously used to indicate that this is the vision concerning the sanctuary. Thus when the angel spoke of 2300 "evenings-mornings," Daniel would naturally understand 2300 *tamid* units, each made up of an "evening [sacrifice]" and a "morning [sacrifice]." He would not think of half of them as "evening" and half as "morning," making but 1150 complete units, or days. Accordingly, the translation "two thousand and three hundred days" very properly reflects the sense of the Hebrew construction, and of the context.*

In addition to the foregoing reasons, which are primary, we recognize as supporting evidence the fact that the Septuagint—the oldest translation of Daniel—and the Theodotion translation, four centuries later, both place the word "days" immediately following the 2300 "evenings-mornings" to indicate the intent. "Days" is likewise used in the Vulgate and the Syriac. So also in Luther's German version. It is likewise the consistent rendering of Jewish expositors in the Christian Era, as well as of hundreds of early and later Christian exegetes. The Authorized, or K.J.V., similarly gives "days" in the text, putting "evenings-mornings" in the margin, but retaining the "vision of the evening and the morning" in verse 26. Albert Barnes represents many of the popular commentators when he remarks, "There can be no doubt, however, that a day is intended by this [an evening-morning]."—Notes on Daniel, on Dan. 8:14.

Vindication at the Heavenly Assize.—In the light of the foregoing, we believe that the "sanctuary" presented in Daniel 8:11-14 could not refer alone to the Temple at Jerusalem. The sanctuary to be cleansed at the end of the 2300 days is, we understand, the sanctuary in heaven, "which the Lord pitched, and not man" (Heb. 8:2), and of which our triumphant, risen, and ascended Lord Jesus Christ is the great High Priest (Heb. 8:1). It is that "temple of God" which the prophet saw in heaven (Rev. 11:19; 15:5). This, we believe, is the temple that not only is to be "cleansed" (Dan. 8:14), but is also to be "justified" (margin), "put right," "vindicated," as will be noted shortly.

The typical services of the earthly sanctuary served as the "example and shadow of heavenly things" (Heb. 8:5). Now in the wilderness tabernacle and in the Temple later there were daily and yearly services. And we understand that the work of Christ, upon His ascension and inauguration as our heavenly high priest, was foreshadowed by the daily

service in the earthly type. This was the first phase of His heavenly ministry, mediating and applying the atoning sacrifice He had completed on the cross.

This daily service of the earthly sanctuary, involving the morning and the evening sacrifice—the tamid (Hebrew), or "continual"—fitly foreshadowed the continual efficacy of the sacrifice of Christ our Lord, accomplished on Calvary's cross. The risen Christ, our ministering high priest, "ever liveth to make intercession" (Heb. 7:25) for us. Hence we understand His heavenly ministry to be the mediation of His complete and ever-efficacious atonement, which He made and completed on the cross for man, applying that atonement to the individual sinner as he accepts Christ as his personal Saviour.

But the annual Day of Atonement service (described in Leviticus 16) typified the second and final phase of Christ's high priestly ministry, a work involving judgment. And we believe that we are now living in that time of judgment. It should be added that, in harmony with the Arminian concept of personal responsibility to God, our understanding of the Scriptures leads us to believe that the life record of every individual will be examined, and sentence of judgment pronounced on every case under review.

Not only does this final judgment involve the verdict of all cases before the bar of God, but it results in the justification of God's character before all intelligences of the universe. It demonstrates for all eternity the groundlessness and falsity of Satan's charges against the character and government and law of God, and the justice and equity of God in deciding that those who have accepted the provisions of redemption shall constitute the citizens of His eternal kingdom and that all impenitent sinners shall be barred. The purpose of the judgment, of course, is not to enlighten God, but to satisfy forever the minds of all created intelligences, angels and mankind.

The universal verdict will be: "Just and true are thy ways, thou King of saints" (Rev. 15:3); "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus" (Rev. 16:5); and "Even so, Lord God Almighty, true and righteous are thy judgments" (Rev. 16:7). Thus by the verdicts of the judgment of the heavenly sanctuary will the character of God be forever vindicated, as the climax of the "hour of his judgment" (Rev. 14:7).

Intent of Term "Cleansed"—The significance of the various terms used by translators to indicate the full intent of the "cleansing" (Hebrew, tsadaq) of the heavenly sanctuary (Dan. 8:14) should not be lost. Eleven different renderings appear in standard translations. These are: (a) "Cleansed" (Septuagint, Rheims-Douay, Moulton, Boothroyd, Spurrell, Martin, Vulgate, Harkavy, Ray, Knox, Noyes, French-Osterwald, Segond, and Lausanne—the K.J.V. and A.R.V.); (b) "be justified" (Leeser; Sawyer; A.R.V., margin; K.J.V., margin); (c) "be victorious" (Margolis); (d) "be righted" (Smith-Goodspeed); (e) "[be] declared right" (Young); (f) "be restored to its rightful state" (R.S.V.); (g) "be made righteous" (Van Ess); (h) "be restored" (Moffatt); (i) "be sanctified" (Fenton); (j) "be vindicated" (Rotheram); and (k) "be consecrated" (Luther). See *Problems in Bible Translation* (Review and Herald), pp. 174, 175.

Standard lexicographers agree in rendering tsadaq as "to be just," "to be righteous." Gesenius' *Lexicon* (Brown, Driver, and Briggs edition) adds, "be put right," or "be put in rightful condition." And the R.S.V. renders the clause, "Then the sanctuary shall be restored to its rightful state." The translation "to cleanse" is evidently borrowed from the

Septuagint (katharisthesetai), followed by the Vulgate (mundabitur). We recognize that the justifying, vindicating, and making righteous of the Levitical sanctuary was accomplished by the services on the Day of Atonement, when the sanctuary was cleansed from all defilement (Lev. 16:16).

This cleansing, however, was definitely included, for in Leviticus 16:16 an "atonement" was made, in this sense, for the children of Israel because of their "uncleanness." On that day the "iniquities of the children of Israel" were removed (verse 21). The antitype of that service, we believe, will be found in connection with Christ's ministry in the heavenly sanctuary, and this is apparent from Hebrews 9:23*

It was therefore necessary that the patterns of things in the heavens should be purified [katharizo] with these; but the heavenly things themselves [shall be purified] with better sacrifices than these [that of the Lamb of God].

Such is our understanding of the larger and wider concept of God's great plan of saving men, as revealed in Daniel 8, for since our Lord's death, resurrection, and ascension, the heavenly sanctuary is now the center of Christ's wondrous priestly work of intercession. The sanctuary on earth with its types and shadows has passed. But in heaven Christ carries out His work of mediation that culminates in the work of judgment. We therefore conclude that His mediation embraces both the ministering of Calvary's atoning sacrifice to every soul who accepts the provisions of His grace, and the ultimate elimination of sin from the universe of God. Thus this ministry will, we believe, eventuate in the purgation or destruction of everything connected with evil—Satan, its author, and his cohorts (Matt. 25:41; Heb. 2:14), death (1 Cor. 15:26), and the works of the devil (1 John 3:8; compare Rev. 20:10, 14).