

## Lesson #8

## CHRIST, OUR HIGH PRIEST

Hebrews 3:1 Consider the . . . High Priest of our profession, Christ Jesus.

Note - Other translations of the Bible use for "consider," the phrase, "Fix your thoughts on." When we fix our thoughts on the work of Christ as our High Priest, we enter into some of the deep things of God.

Hebrews 8:1-2 This is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister... of the true tabernacle, which the Lord pitched.

Note - Jesus Christ as our High Priest is ministering in the sanctuary of heaven, the true tabernacle. To understand this phase of the ministry of Christ, we need to study carefully certain aspects of the earthly tabernacle pitched by Moses.

Hebrews 8:4-5 On earth... there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things.

Note - The work of the priests in the earthly tabernacle was both a shadow and an example. The Greek word for shadow - *skia* - means "a faint outline." We are told that the sacrifices offered were "a shadow of good things to come." (Heb. 10:1) Only faintly could the blood of lambs, bulls, and goats represent the blood of Jesus Christ. But an example is a different thing. While not identical to the real problem it does indicate the exact procedure in solving the problem. So the earthly sanctuary while not identical - only a model in miniature - serves to help us understand the nature and procedure of the work of Christ, our High Priest.

## Section #2

## THE EARTHLY MODEL

Exodus 25:8 Let them make Me a sanctuary that I may dwell among them.

Note - In the diagram following the lesson, you will observe that the sanctuary was divided into two apartments, or rooms. These are designated in different ways in different parts of the Bible. For example in the book of Hebrews, each apartment is called a "tabernacle." See Hebrews 9:2-3. In Leviticus 16, the second apartment, or Most Holy Place, is simply referred to as "the holy." The first apartment is called, "the tabernacle," while the court is covered by the phrase, "the altar that is before the Lord." (Lev. 16:2, 20) In each of the rooms of the sanctuary were articles of furniture, which were symbolic representations of originals in the heavenly counterpart. [On the diagram, they are lettered with the same letter as in the lesson description of each article of furniture.]

A. The Ark of the Covenant

Exodus 25:10,11 And they shall make an ark... of wood... and shall overlay it with pure gold, within and without.

Exodus 25:17,21 And thou shalt make a mercy seat of pure gold... and thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

- Exodus 25, 18, 20 Thou shalt make two cherubims of gold... in the two ends of the mercy seat... and their faces shall look one to another.
- Exodus 25:22 I will commune with thee from above the mercy seat, from between the two cherubims.

#### B. The Altar of Incense

- Exodus 30:1 Thou shalt make an altar to burn incense upon.
- Exodus 30:6-8 And thou shalt put it before the vail that is by the ark of the testimony... and Aaron shall burn thereon sweet incense every morning...[and]... at even, he shall burn incense upon it.
- Revelation 8:3-4 And another angel came and stood at the altar... and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar.
- Ephesians 5:2 Christ... hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour.

#### C. The Table of Shewbread

- Exodus 25:23, 30 Thou shalt make a table of shittim wood... and thou shalt set upon the table shewbread before me always.
- John 6:51 I am the living bread which came down from heaven... and the bread that I will give is my flesh, which I give for the life of the world.

Note - In the New Testament references to the Heavenly Sanctuary, there is no specific counterpart for the Table of Shewbread. However, since the Table was set on the north side of the first apartment, it could well serve as the representation of the Throne of God. This for two reasons: The description of the Throne of God in Ezekiel 1, and Revelation 4 have many similarities. In Ezekiel, the vision is introduced by "a whirlwind which came out of the north." (1:4) In Revelation, the seven lampstands are portrayed as "before the throne" which would be the position of the golden candlesticks before the table of shewbread in the earthly typical representation. (4:5)

#### D. The Candlestick

- Exodus 25:31-32 And thou shalt make a candlestick of pure gold... and six branches shall come out of the sides of it.
- Exodus 27:20 And thou shalt command the children of Israel, that they bring thee pure olive oil... to cause the lamps to burn always.
- John 8:12 I am the light of the world.
- Matthew 5:14,16 Ye are the light of the world... let your light so shine before men.

#### Hebrews 9:6-9a

Now when these things were thus ordained, the priests went always [daily] in the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year... the Holy Spirit this signifying ... a figure for the time then present.

Note - The earthly sanctuary was divided into two apartments. The book of Hebrews refers to these apartments as "tabernacles." The common priests went daily into the first apartment, but into the second apartment, called the Most Holy, the high priest went alone, and then only once a year. This being an example, it indicates the dual work of the ministry of Jesus Christ, our High Priest, in the Heavenly Sanctuary.

Hebrews 9:11-12, 24 Christ being come an high priest... by His own blood He entered in once into the holy place, [thus securing an eternal redemption - RSV] for us... for Christ is not entered into holy places made with hands... but into heaven itself, now to appear in the presence of God for us.

Note - Jesus Christ is both Victim and Priest. Having provided for us by His blood, the means of redemption, He entered into the Sanctuary of heaven to obtain through His mediation the fullness of that redemption. Since Christ is called to be the High Priest, His work will assume major proportions in the work of the second apartment of the Heavenly Sanctuary inasmuch as the earthly type emphasized the work of the high priest in that apartment.

#### Section #3

#### DIFFERENT RESULT OF DAILY AND YEARLY SERVICE IN TYPE

Leviticus 4:13-14, 20b, 26b, 31c; Leviticus 5:10b, 13a, 18b If the whole congregation of Israel sin through ignorance ... then the congregation shall offer a young bullock for the sin... and the priest shall make an atonement for them, and it shall be forgiven them.

Note - Whether for the whole congregation, or the ruler (Lev. 4:22), or the common person (Lev. 4:27) the atonement always resulted in forgiveness. This was the daily service.

Leviticus 16:29-33 In the seventh month, on the tenth day of the month,... the priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. ... The priest... shall make an atonement for the holy sanctuary... the tabernacle... the altar... the priests, and for all the people of the congregation.

Note - The tenth day of the seventh month marked the time of the yearly service when the high priest went into the most holy place. The results of the mediation on that day were in distinct contrast to the results of the daily service. In both an atonement was obtained, but the results of the yearly service were of a higher nature - "that ye may be clean from all your sins before the Lord." The atonement also involved the sanctuary; it, too, had to be cleansed.

#### Section #4

#### JESUS IN HEAVEN

Revelation 4:2, 5 A throne was set in heaven... and there were seven lamps of fire burning before the throne.

Note - In the last book of the Bible, activities in heaven were opened before John, and he beheld the Throne of God in relationship to the golden lampstands. From the type, we know that this was the first apartment of the heavenly sanctuary. Now the question - Who is before the throne?

Revelation 5:6 And I beheld, and, lo, in the midst of the throne... stood a Lamb as it had been slain.

Note - The first portrayal of Jesus in the book of Revelation is in His calling as Priest (Rev. 1: 12-16) In Rev. 5:6, John sees Him before the Throne in the first apartment ministering as a Lamb as it had been slain. The blood of Calvary is not forgotten, nor the marks of the crucifixion erased. The great High Priest bears them forever in His body, and presents before His Father the nail - scarred hands calling into remembrance the blood of His all-sufficient sacrifice. But the book of Revelation presents a continuing work of Christ.

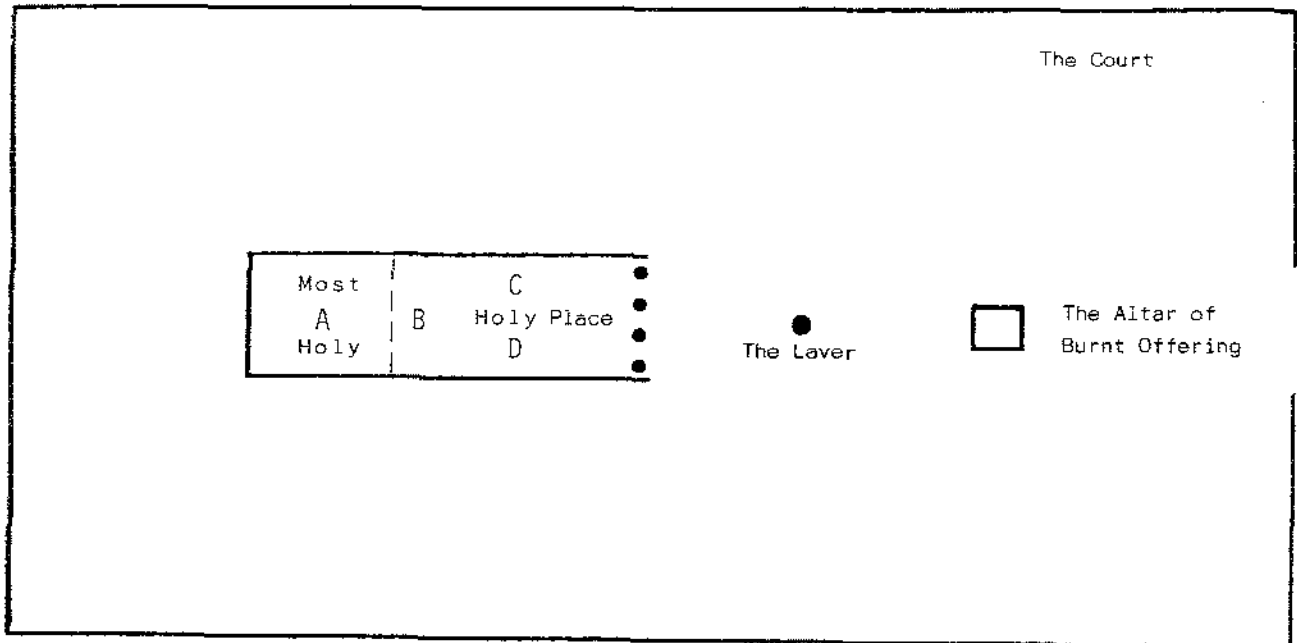
Revelation 11:15 The seventh angel sounded; and there were great voices... saying, The kingdoms of this world are become the kingdoms of our Lord, and His Christ, and He shall reign forever and ever.

Note - When the seventh angel sounds, there is a change in the ministry of our Lord. From the work of a priest, He becomes a King. The priestly ministry is ended. But where did that work end?

Revelation 11:19 And the temple of God was opened in heaven, and there was seen in His temple, the ark of His covenant.

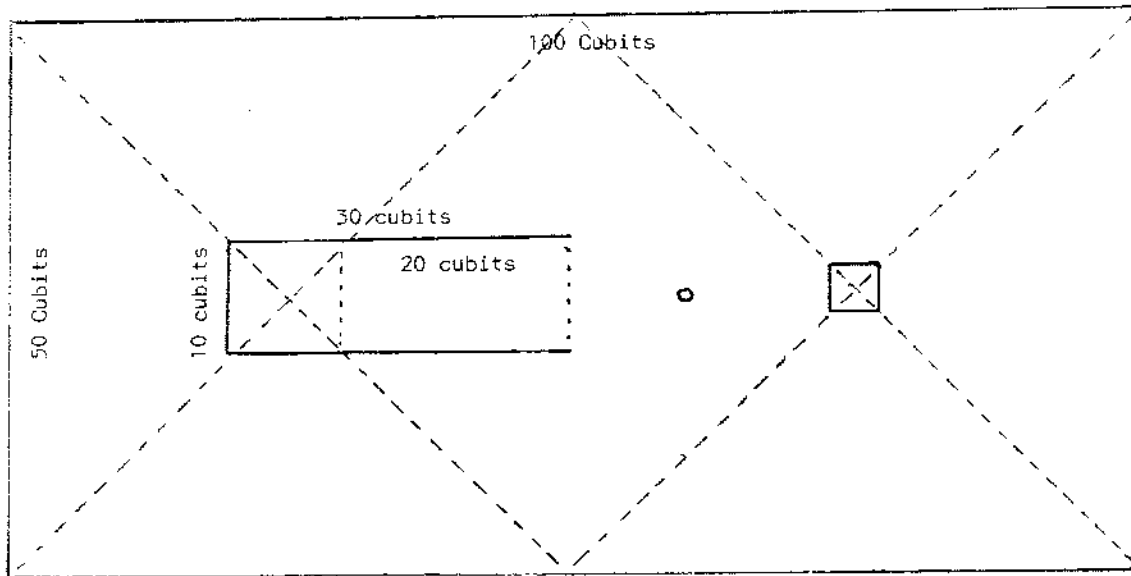
Note - The ark of the testament was in the Most Holy place of the earthly type. Thus it is indicated that Christ's last work before taking His kingdom is to be done in the Most Holy place of the Heavenly Temple, where in the earthly type, the high priest ministered once a year. The question then remains - when did Jesus change from the first apartment to the second in the heavenly Temple? This answer is to be found in the book of Daniel. This will be studied in the next lesson.

THE SANCTUARY IN DIAGRAM



## CONCEPTS FOR FURTHER STUDY

### I. Possible Physical Layout of the Sanctuary - Its Message



Two foci come to view - the Altar of Burnt Offering representing the Cross, Christ the Sacrifice; and the Most Holy Place where Christ ministers as the great High Priest after the Order of Melchisedec.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the Forerunner is for us entered." There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. (Great Controversy, p. 489)

### II. The Sanctuary in the Book of Hebrews

1. The book of Hebrews clearly teaches a direct vertical link between the heavenly sanctuary and its earthly counterpart:

Heb. 8:5 (example); 9:23 (patterns) - ὑποδειγμα (hupodeigma) = imitation, copy, or pattern.

Heb. 8:5 (pattern) - τυπος (typos) = type

Heb. 9:6-9 (figure) - παραβολη (parabolē) = figure, or symbol.

2. Ta Hagia - Hagia is a neuter plural, and occurs in this form nine times in the book - Chapters 8-13. (8:2; 9:2-3, 8, 12, 24, 25; 10:19; 13:11) In Heb. 9:1 it occurs as to hagian, a neuter singular. In Heb. 9:3 it is combined with the neuter plural genitive - hagia hagiōn - and clearly refers to the second apartment, or Most Holy Place. Literally, it means "holy places," or "holy things."

3. How is Ta Hagia used in Hebrews? This is a key question, and the answer has a bearing on our understanding of the sanctuary doctrine. Certain unique features mark the book of Hebrews. These need to be noted.
- When a text is quoted in the book of Hebrews from the Old Testament, it is always from the LXX (the Septuagint Version), and some of these differ from what has now become the accepted Hebrew text - the Masoretic. (Example - Hebrews 1:6 - "Let all the angels of God worship Him." This is quoted from Deut. 32:43 LXX, but is not found in the Hebrew text. See KJV on Deut. 32:43.)
  - The term, ta hagia, functions in Hebrews as a noun, and is derived from the adjective, hagios (masculine), hagion (neuter). This word as used in the LXX in reference to the sanctuary, and its two apartments, varies. The singular form is used to denote the holy place (Ex. 26:33), and the Most Holy Place (Lev. 16:2), as well as the sanctuary as a whole (Lev. 4:17 LXX). But the plural form is also used to designate the sanctuary as a whole (Lev. 10:4). When the two are separately distinguished in relationship to each other, the singular (ton hagion) is used for the first apartment, and the singular plus the genitive plural (ton hagion ton hagiōn) is used for the second apartment (Ex. 26:33).
  - In the construction of the sanctuary as outlined in the Old Testament, the two apartments were spoken of as a unit, and called the tabernacle or tent. (Ex. 26:15-18) But in the book of Hebrews, each apartment is noted as a separate tabernacle. (Heb. 9:2-3)
  - At the beginning of the 9th Chapter of Hebrews, specific definitions for the use of ta hagia are given. By itself it is used for the first apartment, tabernacle (Heb. 9:2). With the addition of the plural genitive - hagiōn - the phrase is used to denote the Most Holy Place, or the second tabernacle. Honest and accurate interpretation would demand that these designations apply to all uses of these terms following Hebrews 9:2-3 inasmuch as the LXX varies in the use of the words. Another factor is important. After the definitive verses, the term applied to the Most Holy Place never occurs again in the book, which leaves only one conclusion that all uses of ta hagia in Hebrews following Heb. 9:2-3 refer to the first apartment of the sanctuary whether the earthly or the heavenly.
  - What about the one use prior to Heb. 9:2-3, and the use of the singular form in Heb. 9:1? In Heb. 9:1, the use of the singular can be understood as used in the LXX to refer to the sanctuary as a whole. Prior to this point, there had been no separation of the sanctuary into two tabernacles. In Heb. 8:2, the literal meaning of the plural form - "holy things" - fits the context. Christ became "minister of holy things and of the true tabernacle, which the Lord pitched, and not man."

#### 4. The Function of the High Priest in the Sanctuary Ritual

It is suggested that the imagery of the book of Hebrews refers to the ministry of the High Priest on the Day of Atonement. Thus the expression - ta hagia - must refer in some of the verses to the second apartment, or Holy of Holies. See Hebrews 9:12-14; 13:11. What was the role of the High Priest in the earthly sanctuary?

- The High Priest officiated in the offering of the sin offerings wherein corporate guilt was involved. (Lev. 4:3-6, 13-17.) The blood was brought into the tabernacle, and the carcass of the animal was burned without the camp. (Lev. 4:11-12; 21; cmp with Heb. 13:11) The offering in each incident was a bull.
- At the close of each one of the monthly and/or annual feast days and/or weeks, a kid of the goats was offered as a sin offering. Note the following summary

and references:

1. The Feast of the New Moon - Numbers 28:11-15
2. Feast of Unleavened Bread - Numbers 28:16-22
3. Day of the First Fruits (Pentecost) - Numbers 28:26-30  
See also Leviticus 23:19.
4. Blowing of the Trumpets - Numbers 29:1-5
5. Feast of Tabernacles - Numbers 29:12-16
6. Octave of the Feast of Tabernacles - Numbers 29:35-38
7. Day of Atonement - Numbers 29:7-11

This kid of the goat was a sin offering for the congregation (Lev. 9:3, 5; cmp with Numbers 28:1-2). Since the High Priest alone officiated at sin offerings for the whole congregation, the High Priest was the active and final officiant at all the annual and monthly feasts.

c. "Once every year" (Heb. 9:7); "Every year" (Heb. 9:25); "Year by year," "Every year" (Heb. 10:1,3). Are these expressions identical and do they refer to the ministry of the High Priest on the Day of Atonement? It is obvious from the context that Hebrews 9:7 is talking about that Day only. The language used in the Greek is hapax tou eniautou - once of the year. In the other references, the phraseology is different - kat' eniauton - during the year. This word for year (ενιαυτος) is not the word used in Hebrews to denote the chronological year. Rather ετος is used. (Heb. 1:12, 3:9, 17) The word - eniautos - refers to the cycle of feasts during the year. Once in that cycle, the High Priest went into the Most Holy Place. (Heb. 9:7) During the cycle the High Priest went frequently into the Holy Place, or first apartment with the blood of bulls and goats.

## Lesson #9

## THE TIME OF THE CLEANSING OF THE HEAVENLY SANCTUARY

Introduction - In the previous study, we observed that the work of Jesus in the heavens changed from the first apartment of the sanctuary to the second. Does the Bible give any evidence as to when this change in His ministry occurred? We noted also, that the work of the priest in the second apartment pertained to a work of cleansing of the individual and the sanctuary itself. In the prophecy of Daniel, we find a statement concerning time linked with the cleansing of the sanctuary which will cast light upon our question.

Daniel 8:14 Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Note - This period of time could not refer to the earthly sanctuary. Gabriel, commissioned to make Daniel understand the vision (8:16), declared that "at the time of the end shall be the vision." (8:17) The temple at Jerusalem, which was the successor to the wilderness tabernacle, was destroyed in 70 A.D. The only sanctuary beyond that date, referred to in the Bible, is the heavenly Tabernacle where Christ is ministering as our High Priest. This then is a prophecy which relates to the last part of the ministry of Christ in heaven. How shall we understand these 2300 days?

Ezekiel 4:6 I have appointed thee each day for a year.

Note - Here God is defining the key for the understanding of prophetic time. A day in prophecy equals one literal year. Thus the 2300 days of Daniel would actually be 2300 years. Our problem, therefore, is to determine when to commence the 2300 day prophecy, so as to find the time when the cleansing of the heavenly sanctuary began, and the date when the ministry of Christ changed from the first to the second apartment of the heavenly sanctuary.

Daniel 8:26-27 The vision... which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted and was sick certain days.

Note - In the eighth chapter of Daniel no explanation of the 2300 days is made; but it does give the reason why the interpretation was delayed. In the ninth chapter, Daniel seeks to understand certain messages in the prophecy of Jeremiah and prays concerning their import. (9:2-4) At the conclusion of the recorded prayer, Gabriel returns. (9:19-21) His return is for a distinct purpose - "I am now come to give thee skill and understanding... therefore understand the matter and consider the vision." (9:22-23) Gabriel then begins to explain that which was left unanswered in his previous contact with Daniel - the 2300 days.

Daniel 9:24-27 Seventy weeks are determined upon thy people... Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto the Messiah... shall be seven weeks and three score and two weeks... And after three score and two weeks shall Messiah be cut off... and He shall confirm the covenant with many for one week.

Note - Here in these verses we find the breakdown for the first division of the 2300 days. Let us note carefully these sections of the prophecy:



"Seventy weeks" =  $70 \times 7 = 490$  days/years

"Seven weeks and three score and two weeks" =  $7 + (20 \times 3) + 2 = 69$  weeks  
 $69 \times 7 = 483$  days/years

"One week" =  $1 \times 7 = 7$  days/years

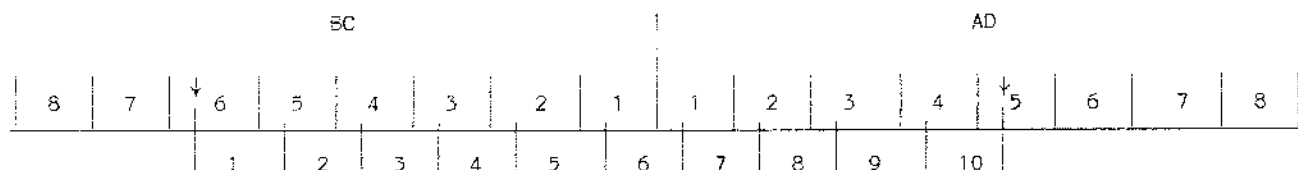
The total number of weeks given in the break down -  $7 + 60 + 2 + 1$  - equals 70 weeks, the time in the first section of the 2300 day prophecy. The starting point of this prophecy is indicated as "the going forth of the commandment to restore and build Jerusalem."

Ezra 7:7c-8, 11 In the seventh year of Artaxerxes the king. And he [Ezra] came to Jerusalem in the fifth month, which was the seventh year of the king... Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest.

Note - The entire copy of this decree which restored the right of government and the temple services is found in the remaining verses of Ezra 7. The seventh year of King Artaxerxes of Persia was 457 B.C. (The margins of many Bibles carry this date.) This then is the starting date for the 2300 days of Daniel 8:14, and the seventy weeks of Daniel 9:24.

Daniel 9:25 From the commandment to restore... unto the Messiah... shall be seven weeks and three score and two weeks.

Note - The time of 69 weeks or 483 literal years must be added to the date of 457 B.C. Naturally, we will obtain an A.D. date since there are more years required than we have remaining before Christ. How do we go from a B.C. point in time to a date in A.D.? The following diagram will illustrate, so that the procedure can be applied to the prophecy we are studying.



In the diagram a date was chosen - 6 B.C. - and to that date we added 10 years. This brought us to 5 A.D. To obtain this date mathematically, we would subtract the B.C. date from the total number of years desired and add one ( $10 - 6 + 1 = 5$ ). Applying this same formula to the prophecy, we would have this equation -  $483 - 457 + 1 = 27$  A.D. This was the time for the appearing of the Messiah, and thus the terminal date for "the seven weeks and three score and two weeks."

John 1:41 We have found the Messiah, which is, being interpreted, the Christ. (Margin - The Anointed)

Note - Jesus Christ is the Messiah. The word - Messiah - in the Hebrew means "anointed". In Acts 10:38, we find that Jesus was anointed with the Holy Spirit. This took place at His baptism according to Luke 3:21-22. The baptism occurred in the "fifteenth year of the reign of Tiberius Caesar." (Luke 3:1) The year was 27 A.D., the exact year specified by prophetic calculation.

Mark 1:14-15 Jesus came... preaching the gospel... saying, The time is fulfilled,... repent ye and believe the gospel.

Note - What time was fulfilled? There is only one time prophecy concerning the beginning date for the ministry of the Messiah, and that prophecy is Daniel 9:25. Thus Jesus proclaimed His Gospel as a valid message announcing the kingdom of God because the time was fulfilled.

Daniel 9:27a In the midst of the week, He shall cause the sacrifice and oblation to cease.

Note - In the study of this prophecy, we have now come to the final week of the 70 Weeks. In the midst (middle), Christ was to cause the sacrifice to cease. He was to be "cut off" (9:26). One half of the seven prophetic days would be  $3\frac{1}{2}$  years. Adding this to 27 A.D., we have 30 $\frac{1}{2}$  or 31 A.D. By noting the Passovers which Jesus attended after His baptism, we can determine the year that He was to be "cut off" on the cross.

1. John 1:32-33 - Baptism noted - 27 A.D.
2. John 2:13 - First Passover - 28 A.D.
3. John 5:1 - Second Passover - 29 A.D.
4. John 6:4 - Third Passover - 30 A.D.
5. John 13:1 - Final Passover - 31 A.D.

Of this final passover, it states - "Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father." Again the time element in the life of Jesus is noted. Jesus knew about the schedule of His life. He was on time! Again prophecy is fulfilled. As the Lamb, He offered Himself on time: and as the great High Priest, He will do that work on time.

Daniel 9:24 Seventy weeks are determined upon thy people.

Note - At the close of the 69 weeks, there was only one week left, broken by the death of Christ. By adding 7 years to 27 A.D., the date that marked the end of the 69 weeks, we come to 34 A.D., which would mark the end of the full 70 weeks. This was the time allotted to the Jewish people as the chosen nation under God. The nation sealed its probation in the stoning of Stephen and the persecution of the Church. This violence sent the Church "every where preaching the word," (Acts 8:1-4) This was in A.D. 34. It was at this point that Paul, who was to be the Apostle to the Gentiles, was converted.

Daniel 8:14 Unto two thousand and three hundred days, then shall the sanctuary be cleansed.

Note - The 70 weeks consumed 490 years of the total of 2300. This leaves us only 1810 years to account for. (2300 - 490 = 1810) By adding 1810 years to 34 A.D., we arrive at the date - 1844 A.D. This then was the time foretold for the cleansing of the sanctuary to begin. It was the time that Jesus, our great High Priest, began His final work in the second apartment of the sanctuary above.

Hebrews 9:26-28 Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself... after this the judgment: ... unto them that look for Him shall He appear the second time without sin unto salvation.

Note - The text reads literally - "Now once in the end of the ages" Christ came to put away sin. When He comes the second time, it will be without sin. The first Advent was the coming to be the Sacrifice. His second coming will be the full salvation for those who accepted Him as their Sacrifice. Prior, in the judgment as the High Priest, He completes the cleansing from sin. Full of meaning was the admonition - "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1)

Daniel 7:9-10 The judgment was set, and the books were opened.



## Lessons #8 &amp; #9

## QUIZ

(Fill in the blanks)

1. We are asked to \_\_\_\_\_ Jesus Christ, the High Priest of our profession, and in so doing we find that He is serving in a \_\_\_\_\_ in heaven, which the Lord \_\_\_\_\_ and not \_\_\_\_\_.
2. The earthly priests of the Old Testament served unto an \_\_\_\_\_ and \_\_\_\_\_ of the heavenly reality. In the earthly service only the \_\_\_\_\_ priest could go into the second apartment, and then only \_\_\_\_\_ a year. Since Jesus is our \_\_\_\_\_ priest, His major work will be performed in the \_\_\_\_\_ apartment of the heavenly \_\_\_\_\_.
3. The atonement prefigured in the daily ministrations of the earthly sanctuary always resulted in \_\_\_\_\_, while the yearly atonement prefigured a \_\_\_\_\_.
4. In Bible prophecy a day equals \_\_\_\_\_ . Text: \_\_\_\_\_:\_\_\_\_\_.
5. The first important point Gabriel told Daniel regarding the 2300 days was that the vision would extend to the \_\_\_\_\_ of the \_\_\_\_\_. Before the explanation was completed, Daniel fainted. Give the text which explains the vision after Gabriel returned: Daniel \_\_\_\_\_:\_\_\_\_\_.
6. The vision of the 2300 Days began with the commandment to restore and build Jerusalem in \_\_\_\_\_ B.C. The first combined period of 69 weeks or \_\_\_\_\_ literal years, extended to the Messiah, or the \_\_\_\_\_ One. Jesus became the Messiah officially at His baptism in \_\_\_\_\_ A.D. In the \_\_\_\_\_ of the \_\_\_\_\_, or 3½ years after His baptism, He was to be cut off. This was a prophecy of His crucifixion which occurred in \_\_\_\_\_ A.D. The 70 Weeks ended in \_\_\_\_\_ A.D. By adding the remaining 1810 years of the 2300 prophetic days to this date, we come to \_\_\_\_\_ A.D. In this year, our High Priest entered into the \_\_\_\_\_ apartment of the heavenly sanctuary to begin the final work of \_\_\_\_\_.
7. When Jesus returns the second time, it will be without \_\_\_\_\_ unto \_\_\_\_\_.

## CONCEPTS FOR FURTHER STUDY

The understanding and interpretation of Daniel 8:14 as given in this Lesson is unique, and is solely a teaching of Seventh-day Adventism. In fact, this prophecy and doctrine of the sanctuary as studied in Lesson #8 gives distinctiveness to Seventh-day Adventism even more than the Sabbath. Because of this, those who oppose this teaching offer certain objections, and present what they consider problems to its acceptance. These need to be carefully considered:

1. Is the word, "cleansed" as used in the KJV in Daniel 8:14 a correct translation, or should the word be, "justified"?
2. What is the relationship between Daniel 8 & 9 linguistically?
3. Can the 2300 days be considered as literal time?

4. In the context of Daniel 8:9-14, how is "daily" (tamid) related to the "days" of Daniel 8:14 ("evenings and mornings.")

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"Cleansed" or "Justified"? Which?

In the margin of the KJV (Oxford Press edition) for Daniel 8:14, the word translated "cleansed" is noted in the Hebrew to be "justified." This is true. The Hebrew Bible (Massoretic Text) has the word - tzah-dak - a correct rendering of which for this verse would be "justified." However, in the Septuagint (LXX), the word is katharisthēsetai, a future passive of katharizō. Likewise in the Vulgate (Latin version), the word is mundabitur, a future passive meaning, "shall be cleansed." Of these three versions, the LXX is the most ancient (200-100 BC) and thus closest to the actual writing of Daniel. The Vulgate was the Old Testament translation into Latin by Jerome in the 4th Century A.D. The Massoretic Text was produced by Jewish scholars at Tiberias in Palestine about 900 A.D. It, however, was based upon an accepted text developed by the Hebrew sage, Hillel, and the school he founded. This text became fixed early in the 1st Century A.D. (See Bible Review, Vol. 1, #2, pp. 12-25)

Modern Hebrew scholars believe that all of Daniel was originally written in the Aramaic, and the Aramaic word for Daniel 8:14 can only be translated, "cleansed," as was done in the LXX and Vulgate. (See Studies in Daniel, by H. Louis Ginsberg, pp. 41-42, 79) Thus in three languages, the Greek, Latin, and the language in which the book was originally written, the KJV version is sustained.

The connection between Daniel 8:14, and Leviticus 16 is easily traceable through the LXX, the most ancient of all translations of the Hebrew Bible. There, Leviticus 16:30 reads in the KJV - "For on that day shall the [high] priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord." In the LXX the same verse reads - "For on this day he shall make an atonement for you, to cleanse you from all your sins before the Lord, and ye shall be purged." The single Greek word for "ye shall be purged" is the same Greek word in Daniel 8:14 for "shall be cleansed," differing only in person & number. (Dan. 8:14 - 3rd person, singular while Leviticus 16:30 - 2nd person plural)

The Words for "Vision" in Daniel 8 & 9

Two different words are translated "vision" in these two chapters. One is ghah-zohn and covers the whole of a vision. For examples see - "The vision of Isaiah" (1:1) and "The vision of Obadiah" (1:1). The other is mar'eh, and when translated "vision" refers to an aspect, or part of the whole vision. For example, in Daniel 8:15, the word, ghah-zohn is used for the word, "vision," and mar'eh is translated - "appearance."

Here are the listings for the word - vision - in Daniel 8 & 9:

Daniel 8:1, 2 (2x), 13, 15, 17, 26 (2nd use); 9:21, 24 - ghah-zohn.

Daniel 8:15 (appearance), 16, 26 (first use), 27; 9:23 - mar'eh.

Significant conclusions can be drawn. The 2300 days (evenings and mornings) are referred to as a mar'eh (Daniel 8:26). Gabriel had specific instructions to make Daniel understand the mar'eh (Daniel 8:16). It was that part of the vision (mar'eh) which was left unexplained as the eighth chapter closes (Daniel 8:27). When Gabriel returned to Daniel, he specifically stated - "Understand the matter, and consider the mar'eh" (Daniel 9:23) Furthermore, Daniel specifically states that when Gabriel returned, he was the one "whom I had seen in

the vision (ghah-zohn) at the beginning." (Daniel 9:21) Thus the part in Daniel 9:24-27 is linked linguistically to the whole of Daniel 8.

### Literal Time vs Prophetic Time

Between Daniel 8 - "the third year of Belshazzar" - and Daniel 9 - "the first year of Darius" - there is approximately 11 years. There are those who suggest that the 2300 evenings and mornings are half days, thus making 1150 full days, or about 3 years and 2 plus months. Those who grant the 2300 days as full days have approximately 6 years and 5 months. If Daniel entertained any idea that the prophecy was in literal time - keep in mind that in the 3rd year of Belshazzar he was not told when the vision of the 2300 days was to begin - it was dispelled after 11 years had passed. When he saw that the 70 years of Jeremiah were about to expire and nothing had happened to bring about the "cleansing of the sanctuary," - also keep in mind that the vision of Daniel 8 began with a representation of Medo-Persia - Daniel entered into "prayer, and supplications, with fasting, and sackcloth, and ashes." (Daniel 9:3) It was then that Gabriel returned and gave the only explanation acceptable for the prophecy of Daniel 8:14 - it was to be considered in accordance with prophetic time - a day for a year. (Ezekiel 4:6 margin) There is no way that Daniel 9:24-27 can be properly understood except this principle be applied. Would God, who prior to the beginning of the fulfillment of the vision of the 2300 days indicated prophetic time only, now that the 2300 days are completed indicate a reapplication in literal time as is now being advocated by some?

### "Tamid" and the 2300 Days

In Daniel 8:9-14, which is the full context for the setting of the 14th verse, the word tamid is translated "daily" three times. In the KJV, the word "sacrifice" is added to complete its meaning. While tamid is used as a substantive in Daniel, it is used elsewhere either as an adverb or an adjective. The substantive use in Daniel would indicate an adjectival force, thus requiring for proper translation of thought a noun, such as "sacrifice."

It is of interest that Elder A. T. Jones in discussing this prophecy of Daniel, while recognizing that the word, "sacrifice" had been supplied, well knew that the "daily" could not be a symbolism of paganism. He suggested Numbers 28 & 29 as a source for the word to be used with tamid to give its meaning. He wrote:

In Numbers 28 and 29 alone, the word is used seventeen times, referring to the continual service of the sanctuary.

And it is this continual service of Christ, the true High Priest, "who continueth ever," and who is consecrated forevermore" in an "unchangeable priesthood" - it is this continual service of our great High Priest, which the man of sin, the Papacy, has taken away. It is the sanctuary and the true tabernacle in which this true High Priest exercises His continual ministry that has been cast down by "the transgression of desolation." (The Consecrated Way, pp. 99-100; Emphasis his.)

However, as incisive as Jones' conclusions may be, the use of "continual" (tamid) in Numbers 28 and 29, is always without exception, connected with the words, "burnt offering," not "ministry." And it is in this sense that the first use of the word, tamid, as an adjective is found in the Bible. In Exodus 29:42, it reads, referring to the morning and evening sacrifices:

This shall be a continual (tamid) burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will

meet you, to speak there unto thee."

It is in connection with the morning and evening sacrifices that we can see the relationship between tamid and the 2300 days of Daniel 8:14.

The Hebrew word for day is yom. This word is not used in Daniel 8:14 for the 2300 "days" (KJV), but rather the phrase, "evenings and mornings." This very phraseology connects it with the word, tamid, thus specifically associating the prophecy with the Hebrew sanctuary service. However, there is a reversal of terms. The daily sacrifice was in its inauguration spoken of as a morning and evening burnt offering. (Exodus 30:38-39) In Daniel 8:14, the days are noted as "evenings and mornings." This harks back to creation when the original days were made - "There was evening, there was morning, day one." (Gen. 1:5 Heb) Thus while connecting Daniel 8:14 with the sanctuary service of the Old Testament through the symbolism derived from tamid, it was also telling the reader that full days - not half days - were to be understood for prophetic interpretation. "There were 2300 evenings; there were 2300 mornings, days 2300."

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For further discussion - See Appendix D

Note - For the most part all words transliterated from the Hebrew into English follow the English-man's Hebrew and Chaldee Concordance.

ANTIOCHUS EPIPHANES and the LITTLE HORN of DANIEL 8

The reason for discussing Antiochus Epiphanes in relationship to "the little horn" of Daniel 8 is that most modern prophetic commentators consider this Seleucid king as the fulfillment of the prophecy of "the abomination of desolation." [Transgression of desolation" (8:13); "the abomination that maketh desolate" (11:31; 12:11)]

Antiochus Epiphanes was the eighth ruler in the Seleucid dynasty which arose out of the divisions of Alexander the Great's Empire. This dynasty was more or less continuous from 312-65 B.C. Son of Antiochus the Great, Antiochus Epiphanes reigned from 175-164 B.C. He designated himself as Theos Epiphanes - "God Manifest." A devotee of Zeus, probably perceiving himself as an incarnation of this chief deity, he sought the advancement of Greek culture and religion throughout the regions he controlled. This brought him into direct conflict with the Jews. He wrought the most damage upon the city of Jerusalem since the siege and destruction by Nebuchadnezzar. His most provocative act toward the Jews was the desecration of the Temple by offering a pig on the sacred altar, and forcing the people to eat of the sacrificed swine. In I Maccabees 1:54, it is stated - "They builded an abomination of desolation upon the altar." Three years later to the day a new altar was "dedicated afresh." (4:53-54) These historical facts form the basis for the identification of Antiochus Epiphanes as "the little horn" of Daniel 8. A review of the specifications of the prophecy and the statement of Jesus Himself negate such an interpretation.

Daniel 8 begins with a vision of a ram, designated as "the kings of Media and Persia." (8:3,20) This is followed by a he-goat declared to be "the king of Grecia" with the single notable horn "as the first king." (8:5,21) The "great horn" is broken, and in its place comes "up four notable ones toward the four winds of heaven." (8:8) This is interpreted by Gabriel to mean that "four kingdoms shall stand up out of the nation, but not in his power." (8:22) The Seleucid dynasty was one of these kingdoms of which Antiochus Epiphanes was but one of the line - not even the greatest!

The prophecy continues - "And out of one of them came forth a little horn." (8:9) Whether the "one" refers back to "winds" of heaven, or to the "horns" involves the linguistics of verses 8 & 9. If "winds," indicating location, a significant case can be made as to where "the little horn" was to arise; for the direction of conquest, and thus origin, form a vital part of this prophecy. The "little horn" was to move "toward the south, toward the east, and toward the pleasant land. Directions were also given for the movements of the ram and the he-goat. (8:4-5) For example, the ram moved westward, northward, and southward. This means that he came from the east. See map on next page.

Applying this same reasoning to "the little horn" who moved south, east and toward the pleasant land, or Palestine, he would have to originate in the north and west. This leads to the designation of Rome as "the little horn." The conquests of Rome followed the directional sequence of the prophecy. First Rome challenged and conquered Carthage to the south; then Greece to the east, followed by the conquest of the Eastern Mediteranian area.

There are other prophetic criteria identifying "the little horn." The ram "became great;" the he-goat "waxed very great;" but the little horn "became exceeding great." (8:4,8,9) The interpretation given by Gabriel indicated further, that the little horn would appear at "the latter end of their [horn's] kingdom." (8:23) Antiochus Epiphanes meets none of these specifications.

In The Historians' History of the World, Vol. V, p. 1, is an observation which fits perfectly this prophecy if the "one of them" refers to the "horns." It



reads:

As a matter of fact, the West [or Greek part of Italy] was left by the mother country to its own devices. But it presently became evident that the development that took place was fraught with consequences of the utmost moment to the Hellenistic political system. By abstaining from pre-emptory interference, while such interference was yet possible, the Macedonian kingdoms permitted a power to arise in Italy so strong that in a very short time it proceeded to aim a fatal blow at their own existence.

Jesus Christ Himself gives the final word to the question as to whether "the little horn" of Daniel 8 is Antiochus Epiphanes. He told His disciples that "the abomination of desolation, spoken of by Daniel the prophet" was yet future in their day. (Matthew 24:15.)

DIRECTION OF CONQUEST IN PROPHECY OF DANIEL 8

