

The Three-Part Question of Daniel 8:13

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Introduction

For Seventh-day Adventists the focal point of Dan 8 is vs. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (KJV).¹ When the angel tells Daniel in vs. 14 that the sanctuary would be cleansed after a period of 2300 "days" (ʿereb beqer, lit. "evening morning," more freely "evening-mornings") he is answering a question posed in vs. 13. In earlier papers I have discussed both the vision which raises the question (vss. 1-12) and the answer given in response to it (vs. 14).² Here we focus on the question. This alone can bind the passage together and show how what Daniel sees in his vision relates to and supports the idea of a later cleansing of the sanctuary.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (Dan 8:13, KJV)

Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?" (Dan 8:13, NIV)

Below I argue that three distinct but overlapping periods of time are introduced in vs. 13. They begin at widely different points but end in a tight group more or less together. Throughout vss. 10-12 and 13 the angel's emphasis is on the "daily"—the middle term. This is what stops at the end of the 2300 days in vs. 14. The cleansing of the sanctuary begins when the "daily" ends.³

The Text

Dan 8:13 has not fared well at the hands of its translators. For this reason it is imperative that we go directly to the text itself. We must know what Daniel wrote if we wish to know what he meant by writing it. Verse 13 begins with two introductory clauses, quoted below.

Clause 1

Hebrew: wāʾešm^{ec}â ʾehād qādôš m^edabbēr

Literal gloss: and I heard one holy [being] speaking

Clause 2

Hebrew: wayyóʾmer ʾehād qādôš lappalmônî ham[m]^edabbēr

Literal gloss: and one holy [being] said to the other, the one [who had been] speaking

No verbal predicate occurs within the ensuing question (clauses 3 and 4). A verb of being is implied. Instead the main syntactic features are three nouns in clause 3 and two nouns in clause 4. The emphasis in the present paper is on clause 3.

Clause 3

Hebrew: ϵ ad-māṭay heḥḥāzôn hattāmīd w ϵ happēša ϵ šōmēm

Literal gloss: until when [will be] the vision, the "daily," and the desolating transgression

Clause 4

Hebrew: tēt w ϵ qōdeš w ϵ šābā ϵ mirmās

Literal gloss: giving both the sanctuary and the host [over to be] a trampling ground

In clause 3 the reference to time (ϵ ad-māṭay "until when") emphasizes the end of a period. Some consider it a problem that this emphasis doesn't always come through clearly in English translation. And yet there can be no end where there is no process. Something must lead up to the end, or there is no end to come to. Hebrew (ϵ ad-māṭay) cannot and does not refer only to a moment of time. It refers to a process and an ending point, with primary focus on the ending point. Thus in exegesis we can point out that "Until when?" would be a good literal gloss, but it is not wrong to translate "How long?" The clear contrast that we see in English isn't there in Hebrew, because there's no other contrasting expression to use. It would be difficult to say "How long?" in any way other than ϵ ad-māṭay. So the first problem involving Dan 8:13 is a valid point, but less of an issue than many suppose.

The meaning of ϵ ad-māṭay is really quite straightforward. It means "How long?" or, more literally, "Until when?" There are a number of ways to convey such meaning in Hebrew. One way is ϵ ad- γ ānā,¹ another is *kammā*,² another is ϵ ad-mā,³ and yet another is γ ah ϵ rê mātay ϵ ōd.⁴ The one we are concerned with here is, as stated, ϵ ad-māṭay.⁵ What is missing in the Hebrew is any way to draw a contrast between "How long?" and "Until when?" As exegetes, therefore, we should not insist too strongly on maintaining such a contrast in translation. It is present in the text etymologically, but not contextually. Given this limitation, it would be wise to note the potential difference and go on.⁶

The second problem in Dan 8:13 is more serious. In Hebrew two nouns are frequently brought together to express a construct relationship (we could call this an "of" relationship), such as "the host of the heavens" (vs. 10), "the Prince of the host" (vs. 11), or "the place of his sanctuary" (vs. 11), in the immediately preceding verses. In Hebrew these phrases contain pairs of nouns brought together in a unique syntactic construction called a construct chain. Not just

¹ See Exod 16:28; Num 14:11; Josh 18:3; Job 8:2 (ϵ ad- γ ān); Ps 4:2; 13:1, 2; 62:3; Jer 47:6; Hab 1:2.

² See Ps 35:17; 119:84; Zech 2:2.

³ See Ps 74:9; 89:46.

⁴ See Jer 13:27.

⁵ See Exod 10:3, 7; Num 14:27; 1 Sam 1:14; 16:1; 2 Sam 2:26; 1 Kgs 18:21; Neh 2:6; Ps 6:4; 74:10; 80:5; 82:2; 90:13; 94:3; Prov 1:22; 6:9; Isa 6:11; Jer 4:14, 21; 12:4; 13:27; 23:26; 31:22; 47:5; Dan 8:13; 12:6; Hos 8:5; Hab 2:6; Zech 1:12.

⁶ See <http://www.historicism.org/Daniel1206-07.html>, Hardy, "Thoughts on Dan 12:6-7," p. 2. The above paragraph is quoted from a paper written in 2009. As a result, this group of six footnotes are separate from and independent of the end notes appearing elsewhere in the present paper.

any two adjacent nouns qualify as a construct chain.⁴ One form that a construct chain cannot take, for example, is where the first of the two nouns in question has the definite article.⁵ This rule appears to be violated in each of the examples cited above. "The host," "the Prince," and "the place" all begin with the definite article in English. But in Hebrew the article *ha(C)-* ("the") is not present, so the three phrases just quoted are all good construct chains.

With this much as background, consider the third clause of vs. 13 once more. Of special interest is the word *heḥhāzôn* ("the vision"). The question is whether *heḥhāzôn* has any special syntactic relationship to *hattāmîd* ("the daily"). It does not. One reason why we can be sure of this is that *heḥhāzôn* has the definite article. (Without it the word would be just *hāzôn*.) Thus, *heḥhāzôn* cannot be in construct with *hattāmîd* and it is grammatically incorrect to translate *heḥhāzôn hattāmîd* as "the vision (of) the daily," or "the vision concerning the daily sacrifice" (KJV, NIV), or any other way which implies there is a construct relationship between these two nouns.⁶

In any event we are dealing with three nouns, each of which has the definite article. Syntactically they are just a list. See table 1.

Table 1
The Three Main Nouns In Clause 3

Surface Form	Underlying Form	Gloss
hehhāzôn	ha(C) "the" + hāzôn "vision"	"the vision"
hattāmîd	ha(C) "the" + tāmîd "daily"	"the daily"
happéša ^c	ha(C) "the" + péša ^c "transgression"	"the transgression"

The fact that respected translations take liberties in rendering this passage does nothing to change the basic rules of Hebrew syntax. RSV has "the vision concerning the continual burnt offering" instead of "the vision concerning the daily sacrifice," but since the supplied word "concerning" was the problem initially, the problem remains.⁷

The translation which does the best job with Dan 8:13 is NEB: "For how long will the period of this vision last? How long will the regular offering be suppressed, how long will impiety cause desolation, . . . ?" By breaking out the three parts of the question separately NEB conveys the sense of the Hebrew. Correctly translated, what the angel says leaves a strong implication that the three parts of his question could receive different answers. And yet in vs. 14 there is only one answer. So what do these things mean?

There are three distinct periods of time in vs. 13. The "vision" occupies one, the "daily" another, and the "desolating transgression" a third. The angel's words *ʿad-mātay* ("Until when?") emphasize an ending point, but as regards beginnings, the "vision" begins first and includes all that follows. The "daily" begins later and the "desolating transgression" begins later still—at a time, also included within the "vision," when the "daily" has already started being ministered. Otherwise what does the "desolating transgression" desolate or transgress against?

The Context

The first twelve verses of Dan 8 divide cleanly into three blocs of four verses each. The first bloc introduces the vision (vss. 1-2) and talks about the Persian ram (vss. 3-4). The second bloc deals with the Greek goat (vss. 5-8). The third bloc deals with the little horn (vss. 9-12).⁸ Then we have a three-part question, ten words long (vs. 13), and its one-part answer (vs. 14). Of the ten words used in the question six are borrowed from vss. 1-12. The roots from which we get *heḥḥāzôn* ("the vision"), *hattāmîd* ("the daily"), *wēhappēšaʿ* ("and the desolating transgression") (clause 3), *wēqōdeš* ("and a sanctuary"), *wēšābāʾ* ("and a host"), and *mirmās* ("trampling ground") (clause 4) have all been used before by the time they appear in the angel's question.

Mapping the six borrowed words
onto blocs of text

Notice where the above words first occur. Their distribution as well as their identity is significant. From vss. 1-2 we have *ḥāzôn* ("vision") once (vs. 1) and *beḥḥāzôn* ("in [the] vision") twice (vs. 2). (Literal glosses are used throughout this paragraph.) No parallel terms are referenced in vss. 3-4 and from vss. 5-8 we have only *wayyirmēšēhû* ("and he trampled him") (vs. 7). Then, from vss. 9-12, we have *ʿad-šābāʾ haššāmāyim* ("to [the] host of the heavens") and *wattirmēšēm* ("and he trampled them") (vs. 10); *hattāmîd* ("the daily"), *mekôn miqdāšô* ("[the] place of his sanctuary"), and *šar-haššābāʾ* ("Prince of the host") (vs. 11), and *ʿal-hattāmîd* ("concerning [lit. 'on,' fig. 'against'] the daily") and *bepāšaʿ* ("in transgression") (vs. 12). See table 2.

Table 2
Verbal Links Between Vs. 13 and
Vss. 1-12

Verse 13	Verses 1-12
heḥḥāzôn	ḥāzôn (vs. 1), beḥḥāzôn (vs. 2, 2)
hattāmîd	hattāmîd (vs. 11), ʿal-hattāmîd (vs. 12)
w ^e happēšaʿ	b ^e pāšaʿ (vs. 12)
w ^e qōdeš	m ^e kôn miqdāšô (vs. 11)
w ^e šābāʾ	ʿad-šābāʾ haššāmāyim (vs. 10), min-haššābāʾ (vs. 10), šar-haššābāʾ (vs. 11)
mirmās	wayyirmēšēhû (vs. 7)

Can the three parts of the question in vs. 13 (clause 3) be mapped directly onto the three blocs of verses leading up to them in vss. 1-12 using the above correspondences? Well, no. The relationship is not one-to-one. But there is a relationship nonetheless. The first step in understanding it is to map these terms onto blocs of text where they are used before. See table 3 (below).

Table 3
Verbal Links Mapped Onto
Blocs of Text

Verses 1-4	Verses 5-8	Verses 9-12
ḥāzôn 1 beḥḥāzôn 2, 2	wayyirm ^e sēhû 7	‘ad-ṣābā’ haššāmáyim 10 wattirm ^e sēm 10 hattāmíd 11 śar-ḥaṣṣābā’ 11 m ^e kôn miqdāšô 11 ‘al-hattāmíd 12 b ^e pāša ^c 12

Mapping the first three words onto blocs of time

The next step is to map the three words of clause 3 onto a broadly defined matrix of time, realizing that the two organizing principles being illustrated here are not the same.

Let us begin at the beginning in vs. 3. When the Persian ram goes on its orgy of conquest in vss. 3-4, it attacks something. From this most fundamental of facts about the ram I draw that what he attacks had a prior existence, an earlier existence. It must have or he could not have attacked it. And we know from history that one of the powers which fell to Persia was Babylon, whose last king Belshazzar is mentioned at the beginning of the chapter. But even if he had not been mentioned, it would be quite reasonable to infer the existence and relevance of such an earlier period from vss. 3-4 alone.

There is a sequel to this in the next bloc of verses. When the little horn becomes active at a later time in history, it also attacks something. And whatever that was must also have had an earlier existence, i.e., earlier than the attack upon it. I submit that the object of the little horn's attack was the "daily"--as ministered by the Prince and cherished by the host. At this point we could reason in one of two ways. By knowing when the "daily" was initiated we could infer that the little horn's attack came later. Or alternatively, by knowing when the little horn's attack came, we could infer that the "daily" was initiated earlier. Let us take the former approach. First, the "Prince of the host" is Christ. Next, from history we know that Christ was crucified under Pontius Pilate--a Roman. When our Lord ascended to heaven He became a great High Priest before God on our behalf. In fact, in the New Testament, this is the main thrust of what the author of Hebrews is trying to convey.⁹

The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man (Heb 8:1-2).

But it is not enough to say that Christ was crucified by Rome, serving afterward as High Priest. Rome had two careers in history--the first as a powerful state and the second as a powerful church/state. Christ was crucified during the first period of Roman history, corresponding to iron in the metal image of Dan 2. The attack on His ministry by the little horn must therefore come later, during the second period of Roman history, corresponding to iron mixed with clay in Dan 2.¹⁰ See table 4 (next page).

The "vision" is seen during the Babylonian period (vss. 1-2) but it begins with events in the Persian period (vss. 3-4): "I looked up, and there before me was a ram with two horns, . . . The two-horned ram that you saw represents the kings of Media and Persia" (vss. 3, 20). Similarly, the "daily" and the "desolating transgression" are both discussed in connection with the little horn (vss. 9-12), but whereas the "desolating transgression" is initiated by the little horn, the "daily" is not. Calling this a "daily transgression" (or understanding it in that sense) is no more accurate than calling it a "daily sacrifice." Just as the "daily" and the "vision" are distinct, the "daily" and the "transgression" against it are also distinct. And what I am saying here is that their distinctness extends to the matter of when they came into being initially.

Thus, in terms of beginning points we must shift the "vision" forward from a Babylonian bloc of verses to a Persian bloc of time and we must shift the "daily" backward from a bloc of verses in the second Roman period to a bloc of time in the first Roman period. The "vision" begins half a millenium before Christ (Persia) and the "desolating transgression" begins half a millenium after Christ (Rome 2). Midway between these points comes the crucifixion and the beginning of the "daily" (Rome 1). See fig. 1 (below).

Table 4
Verbal Links Mapped Onto Time

Babylon	Persia	Greece	Rome 1	Rome 2
Verses 1-12				
...	ḥāzôn 1 beḥḥāzôn 2, 2	wayyirm ^e séhû 7	hattāmîd 11 ‘al-hattāmîd 12	‘ad-ṣābā’ haššāmāyim 10 wattirm ^e sēm 10 śar-haṣṣābā’ 11 m ^e kôn miqdāšô 11 b ^e pāša ^c 12
Verse 13				
	heḥḥāzôn		hattāmîd	w ^e happēša ^c šömēm

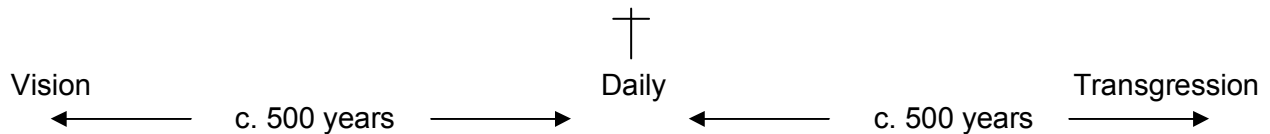


Fig. 1. "Vision," "daily," and "transgression" shown in chronological relationship to the cross.

Taking 539 B.C. as a beginning point for the "vision" (500 years before Christ's birth), A.D. 31 for the "daily," and A.D. 538 for the "desolating transgression" (500 years after Christ's death), the three key terms from Dan 8:13 have a symmetrical distribution, approximately equidistant from each other, and in this way they frame the "daily" between them and form an inclusio around the cross.

A Timeframe for the 2300 Days

The term "daily" is reminiscent of the cycle of ceremonies performed in the ancient sanctuary. Two services were performed there—one by common priests in the court and outer room of the sanctuary continually, i.e., every morning and every evening.¹¹ That was one form of ministry in the sanctuary. "But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance" (Heb 9:7). Thus, in addition to the sacrifices offered every day, there was a culminating ministry of atonement once a year in which the sanctuary was cleansed. The cleansing of the sanctuary referred to in Dan 8:14 is the antitypical yearly service corresponding to the earlier antitypical "daily" or continual service. Both must occur. And they must occur in their proper order. Otherwise, there would be no reason to say that the sanctuary was defiled and it would make no sense to go through the motions of cleansing it (see Lev 16).¹²

We still do not know when the 2300 days begin and in the absence of such information we cannot know when they end. For the beginning of the 2300 days we must go to chap. 9 and in fact the need to supply such information is one reason why there is a chap. 9. The one vision is a continuation of the other. By showing what would happen during the first seventy weeks (490 years) of the longer time period, the angel makes clear when the 2300 days would start.¹³ From there a straightforward line of reasoning brings us the information we need about the sanctuary. In the words of William Miller,¹⁴

Take 490 from 2300, and add the life of Christ, 33, and you will find the true sanctuary cleansed, of which the temple at Jerusalem was only a shadow.¹⁵

Miller's calculation has an error that throws the result off by one year but he brings us very close to a correct solution. In the following paragraph Ellen G. White expounds the same topic more fully.

The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed." All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.¹⁶

A Timeframe for the "Desolating Transgression"

The "desolating transgression" does not extend all the way to 1844, but instead, if it corresponds to the 1260 days of another prophecy, ends in 1798. This latter period appears seven times in Scripture and is spelled three different ways--as "a time, times and half a time" (Dan 7:25; 12:7; Rev 12:14), as "42 months" (Rev 11:2) / "forty-two months" (Rev 13:5), and as "1,260 days" (Rev 11:3; 12:6). Thus, it is presented in terms of years, and months, and days. This level of detail gives us a very solid foundation on which to proceed.

The relationship of the 1260 days to the 2300 days is one of part to whole and its relative location within that longer period is established by two other seemingly extraneous time periods of "1,290 days" (Dan 12:11) and "1,335 days" (vs. 12) respectively. It turns out that these "other" time periods are not extraneous at all. Their function is to bind together information drawn from other passages. See fig. 2.

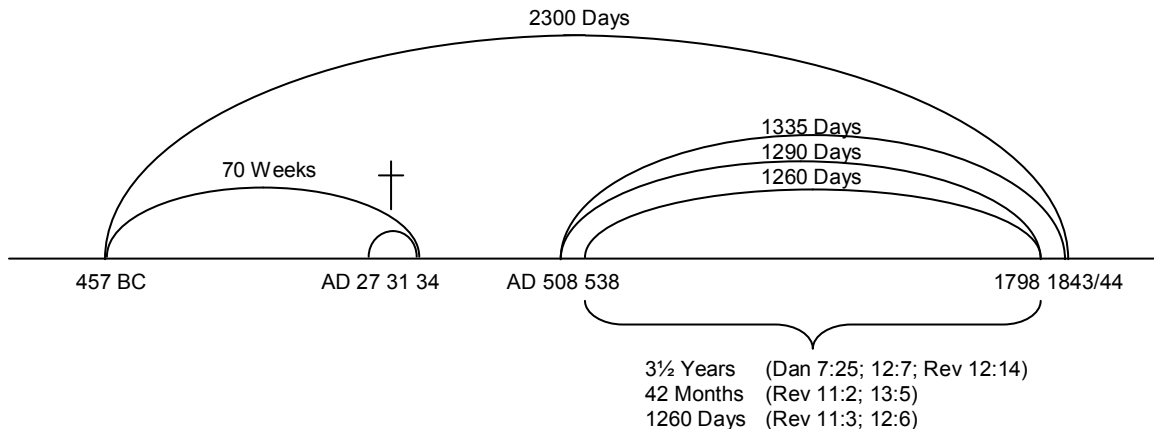


Fig. 2. Overview of prophetic time periods showing the relationship of the seventy weeks (Dan 9) and the 1260 days (Dan 7, 12; Rev 11, 12, 13) to the 2300 days.

With one exception the entire schema of prophetic time periods summarized in fig. 2 can be drawn without lifting one's pencil. The 1335 days extends to 1843, the 2300 days to 1844. Both are prophetically significant years, leading respectively to the first disappointment and the second or "great" disappointment. A blessing is pronounced on those who wait and come to the end of the 1335 days. The blessing in this is not disappointment, but Christ. Those who went through these two disappointments were either shaken out altogether or drawn closer to Jesus than they could have been in any other way.

Starting with the cross, the first arc is over Daniel's seventieth week. The next arc goes back to the beginning of the seventy weeks, which is also where the 2300 days begin. Next draw an arc forward across the entire expanse of the 2300 days (to 1844), then back (from 1843) 1335 days to the beginning of both that period and the 1290 days,¹⁷ then forward to the end of the 1290 days, which is also the end of the 1260 days, then back to the beginning of the 1260 days. If this model for relating the various prophetic time periods to each is misconceived, it is the most exquisitely harmonious misconception I have ever encountered, providing as it

does an elegant framework for integrating five major prophetic time periods, from nine passages of Scripture, representing both the Old and the New Testaments.¹⁸

To complete the present discussion I now map the three terms of Dan 8:13 (clause 3) onto the above summary of prophetic time periods. The "vision" begins before and extends beyond the 2300 days. The "daily" begins in the middle of the seventieth week. And the period of the "desolating transgression" is here identified with that of the 1260 days, which begins in A.D. 538. See fig. 3.

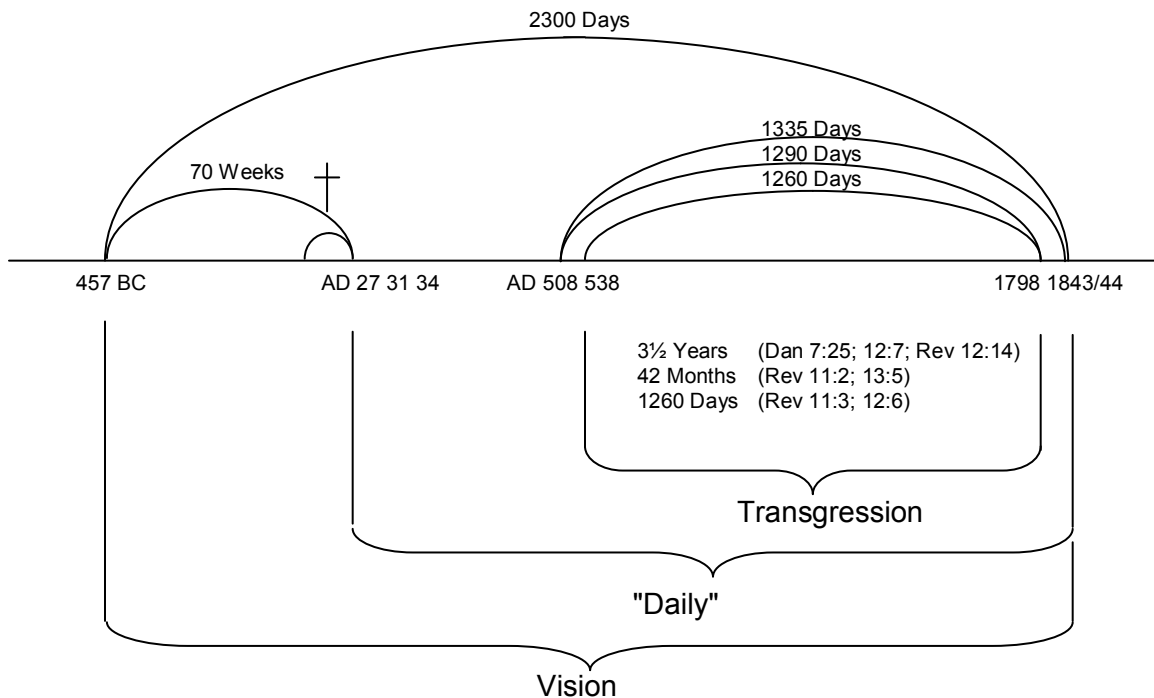


Fig. 3. Relationship of time period summary to the three main terms in Dan 8:13.

Discussion

The "desolating transgression" gives both the sanctuary and the host over to be a trampling ground (*mirmās*).¹⁹ If one were to drop something of value in an open pasture, the sheep or cattle grazing there would gradually trample it into the ground without having any concept of its worth. That is a close analogy of what happened with respect to Christ's ministry in the heavenly sanctuary in vss. 9-12 during the Middle Ages. Notice the reference to trampling in the following passage: "It had large iron teeth; it crushed and devoured its victims and trampled [*rāp'sā*] underfoot whatever was left" (Dan 7:7).²⁰ It was a special characteristic of the fourth or Roman beast of Dan 7 to trample and this was the beast that, with or without being mentioned in both chapters, gives rise to the little horn in Dan 8.²¹

The little horn does not reach up into heaven and throw Christ or His sanctuary physically down to the earth, nor does it stop Him from performing His heavenly ministry in any way. Doing so would have been impossible, it is not necessary for something like this to happen

in order to fulfill the passage, and it was never the little horn's intent anyway. To think that it was shows a fundamental misunderstanding of that power. The problem was not that the medieval church attacked Christ but that it imitated Him, eventually taking on His role and prerogatives. The focus of the people's attention could be in heaven or on earth but not both places simultaneously. Their faith followed the course of least resistance. Instead of approaching Christ directly, human priests listened to their confessions and forgave their sins. The little horn "prospered in everything it did, and truth was thrown to the ground [𐤒𐤁𐤓𐤀]" (Dan 8:2), i.e., the truth about the sanctuary in heaven and the forgiveness of sins was thrown to the ground. The focus of faith was transferred from heaven to earth.

Conclusion

When we understand the question in Dan 8:13, the answer to it in Dan 8:14 makes perfectly good sense. By this I mean that it makes sense in terms of the rest of the passage--applied, as Seventh-day Adventists have done for more than a century, to a spiritual ministry performed for us by Christ in heaven, one phase of which reached its culmination in 1844.

The two outer terms of the question in vs. 13 (the "vision" and the "desolating transgression") begin equidistant from the cross at intervals of about 500 years. On the cross Christ offered sacrifice. Having ascended to heaven He continually ministers the benefits of that sacrifice. His "permanent priesthood" (Heb 7:24) is what made a "daily" or continual ministry possible. The cleansing of the sanctuary in the next verse is His corresponding yearly ministry.

It is important to distinguish correctly between the two. Before Christ's "daily" ministry began in heaven there was an entirely legitimate ministry of human priests on earth. Afterward, however, another form of human priesthood eventually developed in such a way as to compete with Christ by duplicating on earth His ministry in heaven. This much is history.

The problem is that history has a way of repeating itself. And herein lies a lesson for Seventh-day Adventists. Before Christ's yearly ministry began what He was doing was bringing sins into the sanctuary--a process which would have been impossible without a sacrifice able "to take away sins" and "cleanse our consciences from acts that lead to death" (Heb 10:4; 9:14). It is the nature of the "daily" service to bring sins into the sanctuary. The opposite counterpart of this is the yearly service, by which those same sins are taken back out of the sanctuary, thus cleansing it. Now once more, while these things are taking place, some would bring forward an earlier ministry to compete with what Christ is doing now.

Extending Christ's work in the second apartment back in time to His ascension does not make the judgment begin any earlier but merely transforms it into a continual service. It makes the yearly into a "daily" and moves the end of the "daily" indefinitely far forward in time. It makes Christ minister not only for all time but for all eternity. This cannot be. There is no room for the second coming in such a model because the second coming makes an end of all ministry in both apartments.

Christ has certain things to do and He does them, or has them done, at different times in history. We will do well to advance with Him as He advances. Otherwise we will find ourselves doing the work of the little horn, which was and is to distract attention from what Christ is doing now, whatever that might be at any given time. See fig. 4 below.

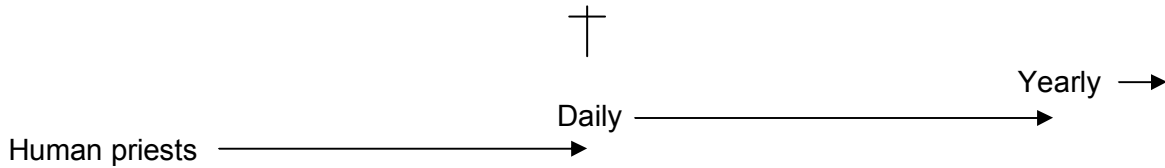


Fig. 4. The work of human priests, valid at one time (3a), was eventually allowed to compete with the "daily" (3b), which superceded it (2b). In the same way, the "daily," which deserved special emphasis at one time (2b), has been allowed to compete with the yearly (2c), which supercedes it (1c).

The harmful influence of the little horn does not provide the main context for Dan 8:13 or 14. It should not be allowed to dominate our understanding of the 2300 days or the cleansing of the sanctuary. The context for what happens in the sanctuary in heaven during the great antitypical yearly service is what happens in that same sanctuary during the great antitypical "daily" service. Neither function can have any meaning apart from the other. Each requires its counterpart. It is imperative that these two ministries be studied together (without confusing or separating them) and this is never more true than in Dan 8.

Note: All Scripture quotations in this paper, except when noted otherwise, are from the Holy Bible, New International Version. Copyright (c) 1973, 1978, 1984 International Bible Society.

¹The story is told that during the Second World War a German soldier encountered a Russian soldier alone in a house-to-house sweep through a certain village behind the lines. Noticing that the Russian had a Bible the German indicated that he also was carrying one. They were both Christians. The tension of the moment was forgotten as they communicated briefly by turning to favorite passage and pointing to the references. Finally one man turned to Dan 8:14. A surprised look came over the other's face. They were both Seventh-day Adventist Christians. The two men embraced with tears and prayed together before going their separate ways, neither understanding a word of the other's language. This story was told by Hans Erbes in one of his classes at Andrews University when I was studying there in 1980-81.

²As regards the vision, special emphasis was placed on vss. 9-12. See Hardy, "Daniel 8:9-12," *Historicism* Supplement/ Jul 85. As regards the answer, see idem, "*w^onişdaq* in Dan 8:14, Part 1: How Should the Word Be Translated?" *Historicism* No. 3/Jul 85, pp. 17-36; "*w^onişdaq* in Dan 8:14, Part 2: The Context of Judgment," No. 4/Oct 85, pp. 2-15; "*w^onişdaq* in Dan 8:14, Part 3: The Context of Atonement," No. 5/Jan 86, pp. 26-45. Rather than repeat the argument from "Dan 8:14, part 1," I accept the KJV rendering here as a basis for discussion, with the understanding that more could be said about how to translate this important verse.

³This does not mean that the "daily" is ministered throughout the prophetic period of 2300 days (2300 literal years). The angel's emphasis is on the end of the period. From Dan 8 we learn when the "daily" would end. From Dan 9 we learn when it would begin—in the middle of the seventieth week when Christ, by His death, deprived all other later sacrifices of their meaning and filled all other earlier sacrifices with profound significance (see Dan 9:27). When Christ ascended to heaven after offering Himself "once for all" (Heb 9:26), that is when the "daily" began. Just as an event toward the end of the seventy weeks tells us when the "daily" would begin, an event at the beginning of the seventy weeks tells us when the 2300 days would begin. Dan 8 and Dan 9 must be studied together. See Hardy, "The Relationship Between Dan

8 and 9," to appear in *Historicism* No. 23/Jul 90, and, "The End of the Seventy Weeks," to appear in *Historicism* No. 27/Jul 91.

⁴There is a difference, for example, between construct state (e.g., *ʾēlōhē haššāmāyim* "the God of heaven") and apposition (e.g., *ʾiššâ ʾalmonâ* "a woman [who was] a widow"), and between both of the above and a simple enumerative list. Both construct state and apposition allow a noun to take over some functions of an adjective. In the case of enumeration there is no special syntactic relationship between or among any of the nouns listed. The three nouns of Dan 8:13 clause 3 fall within this last category. See A. E. Cowley, trans., *Gesenius' Hebrew Grammar as Edited and Enlarged by the Late E. Kautzsch*, 2nd. English ed. (Oxford: Clarendon Press, 1910), sects. 128 (construct state) and 131 (apposition).

⁵"Only the last noun in a construct chain may have the definite article. The definiteness of the entire expression depends on the second noun: if it is made definite with the article or is a proper name, the first noun is also definite" (Thomas O. Lambdin, *Introduction to Biblical Hebrew* [New York: Scribners, 1971], p. 68).

⁶Another rendering is, "How long is this vision to be--of perpetual sacrifice, disastrous iniquity, of sanctuary and army trampled underfoot?" (Dan 8:13, JB). This one, however, is worse than the others because it implies that the nonexistent construct chain involves more than two nouns and crosses a phrase boundary.

⁷Actually the words "sacrifice" (KJV, NIV) and "burnt offering" (RSV) are problematic as well. The Hebrew says simply *hattāmîd* "daily" (KJV, NIV) or "continual" (RSV), not "daily sacrifice" or "continual burnt offering." Some word must be understood or supplied after "daily" in English because *hattāmîd* is an adjective. But a better choice would be "service(s)." It is not one individual sacrifice or a series of paired morning and evening sacrifices over however long a time that the angel has in view but the entire round of sanctuary activity over the course of a year. What the angel is talking about is the daily service as opposed to the yearly service, or cleansing of the sanctuary, as we see in vs. 14.

⁸The little horn does not grow out of thin air, nor does it grow up (*ʿālâ*) from the head of the Greek goat. Instead it goes forth (*yāšāʾ*) from one of the directions of the compass firmly attached to the nondescript beast seen earlier in Dan 7. If we insist on deriving the horn from the Greek goat, the Hebrew word *yāšāʾ* demands that it grow horizontally rather than vertically, as we would otherwise expect. The only basis we have for saying that it grows anywhere is the text. But the type of motion described in the text makes a Greek origin for the little horn impossible. So if we are going to use the text at all, let us accept what it says. The fact that the horn's motion is horizontal shows that we are dealing not with the horn's point of origin but with its mature activity. The origin of the horn is not discussed in chap. 8; for that we must turn to chap. 7.

⁹Nothing has changed in the intervening centuries. Writing from the Pontifical Biblical Institute in a recent paper, James Swetnam argues that the primary message of the book of Hebrews has a sacramental explanation. He concludes by stating that "the eucharist emerges from the present study as a central point of the epistle. . . . Apparently the addressees are tempted by disbelief in the presence of God among them in the form of the eucharist, and the author attempts to meet their doubts by showing that the eucharist is really the heir of ancient cultic practices involving God's presence and brought to their divinely-willed fulfillment in Christ" ("Christology and the Eucharist in the Epistle to the Hebrews," *Biblica* 70 [1989]: 94). This is exactly the point the author of Hebrews is not making. He points his readers to a work being done for them in heaven (see Heb 8:1-2), which stands in diametric contrast with any work that could possibly be accomplished on earth.

¹⁰All of this has implications for our understanding of other chapters. See Hardy, "Daniel 8:9-12," Supplement/Jul 85, pp. 4-11.

¹¹In Dan 8:14 the Hebrew says *‘ereb bôqer* "evening morning" (literal gloss). It does not say "morning evening." The significance of this fact is that when the Bible refers to days it places "evening" first ("And there was **evening**, and there was **morning**--the first day" [Gen 1:5]), but when it refers to sacrifices it places "morning" first ("Now I am about to build a temple for the Name of the Lord my God and to dedicate it to him for burning fragrant incense before him, for setting out the consecrated bread regularly, and for making burnt offerings every **morning and evening** and on Sabbaths and New Moons and at the appointed feasts of the Lord our God" [2 Chr 2:4]; "Despite their fear of the peoples around them, they built the altar on its foundation and sacrificed burnt offerings on it to the Lord, both the **morning and evening** sacrifices" [Ezra 3:3]). Thus, in Dan 8:14, "2300 evening morning" must be translated "2300 days" and not "1150 sacrifices." For further references and discussion see Colin D. Standish and Russell R. Standish, "The New Theology and the Heavenly Sanctuary," *Our Firm Foundation*, March 1989, pp. 30-31).

¹²Chanukah, established during the intertestamental period, was not the first Day of Atonement. The cycle of defilement and cleansing had been repeated annually for more than a thousand years before the time of Antiochus. Antiochus defiled the sanctuary in one sense. It is the other sense that I have in mind here.

¹³Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven "weeks," and sixty-two "weeks" (Dan 9:25, margin). So far sixty-nine "weeks" are accounted for. The Messiah was to die after this period (vs. 26), i.e., during the seventieth week. More specifically, His death would occur three and a half years into that period: "in the middle of that "week" he will put an end to sacrifice and offering" (vs. 27, margin).

But what would happen during the remainder of the seventieth week? Why does the Bible not tell us? But the Bible does tell us--in great detail. First, Jesus would be taken up into heaven (Acts 1:1-11). Then Matthias would be chosen to replace Judas (vss. 12-26). The Holy Spirit would be poured out at Pentecost (Acts 2:1-13) and Peter would address those who heard the disciples speaking in tongues (vss. 14-41), with the result that "about three thousand" "God-fearing Jews from every nation under heaven" became convicted and were added to the number of disciples that day (vss. 47, 5). Peter would heal a crippled beggar (Acts 3:1-10) and Peter and John would be summoned to appear before the Sanhedrin (Acts 4:1-21). Then seven deacons would be set apart (Acts 6:1-7), with Stephen among them. Later Stephen would be arrested and give a mighty defense of his ministry (Acts 7:1-53). Then Stephen would be stoned to death (vss. 54-59), as the first Christian martyr, with Saul of Tarsus as a witness consenting to his death (vs. 60). Finally, "On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. . . . Those who had been scattered preached the word wherever they went" (Acts 8:1, 4).

Why is the seventieth week such a mystery? Christ preached during the first half of it and His disciples preached during the second half--primarily to Jews. Later, after persecution broke out and the church was scattered everywhere, the gospel was preached to both Jews and Gentiles. The end of the seventy weeks marks the end of the church's outreach primarily to Jews. Here is the meaning of the words, "Seventy "weeks" are decreed [lit. "cut off"] for your people and your holy city . . ." (Dan 9:24). The rest of the 2300 days would not be specially set aside for the Jews.

¹⁴It is not uncommon to hear historical references to Miller. He was, after all, the leading spirit behind the great Second Advent Movement of the nineteenth century. But I for one had not previously read Miller himself. It was an experience. The man had a lucid mind, a wonderful gift for putting his point across clearly, and he was led by the Spirit of God--as it is the privilege of all his readers to be led.

¹⁵William Miller, *Miller's Reply to Stuart's "Hints on the Interpretation of Prophecy," in Three Letters, Addressed to Joshua V. Himes* (Boston: Joshua V. Himes, 1842; reprint ed., Payson, AZ: Leaves-Of-Autumn Books, 1985), p. 31. The positions adopted by Moses Stuart, which Miller had to combat, are still very much with us today, only now they are within the church instead of outside it. Get this book. Read these letters.

¹⁶White, *The Great Controversy* (Mountain View: Pacific Press, 1950), p. 410.

¹⁷Those who expected Christ's return under William Miller's preaching in the early nineteenth century originally looked for that event to occur in 1843. In 1844 we have the transition from first to second apartment and the beginning of the judgment in heaven. Both years are significant but for different reasons. The above disappointments were foreseen in Rev 10:8-11.

¹⁸In the preterist model the 1290 days and 1335 days have no compelling interpretation, apart from "Baumgartner's explanation that the discrepancies between the different predictions of the length of time before the end are hints of unfulfilled expectations which necessitated reinterpretation of the vision. Baumgartner asserted that after three or four reinterpretations the community gave up the exact predictive enterprise and settled down once more for a longer wait" (Roger Alan Hall, "Post-Exilic Theological Streams and the Book of Daniel" [Ph.D. dissertation, Yale University, 1974], 227).

¹⁹Another passage that uses the word *mirmās* reads as follows: "Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath! I send him against a godless nation, I dispatch him against a people who anger me, to seize loot and snatch plunder, and to trample them down [*l'šîmô mirmās*] like mud in the streets" (Isa 10:5-6). See also Isa 5:5; 28:18; Ezek 34:19; Mic 7:10.

²⁰The passage is written in Aramaic rather than Hebrew. It is possible that Aramaic **rps* "stamp, tread, foul by stamping, treading" is cognate with Hebrew **rms* "trample." Whether or not they have the same origin, however, they have the same meaning.

²¹See Hardy, "Daniel 8:9-12," pp. 4-11.