

w^enišdaq in Dan 8:14, Part 2: The Context of Judgment

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Introduction

In an earlier paper I discussed *w^enišdaq* in Dan 8:14 from a lexical perspective.¹ Translating this word has always been a problem. The Greek Septuagint and Theodotian both have *kai katharisthēsetai ton hagion* "and [then] the sanctuary will be cleansed" for *w^enišdaq qôdeš*, and a number of other ancient versions, as well as some modern ones, have followed this lead.² But the root *šdq*, on which *w^enišdaq* is built, does not mean to "cleanse"; it means to "be in the right, have a just cause."³ A related noun is *šêdeq* "righteousness." Other more recent renderings fall into four main categories: "be justified," "be restored to a right state," "be victorious," and "be reconsecrated."⁴ The word *w^enišdaq* has been translated in a variety of different ways.

One reason for the above disagreement among translators is the fact that there are no other places in the Old Testament where the root *šdq* appears in the Niphal conjugation. And apart from a lack of structural parallels there is the fact that semantically the root and conjugation found in *w^enišdaq* are not highly compatible with each other. The meaning of *šdq* is intransitive ("be in the right"), while the Niphal is either reflexive or passive.⁵ If the verb is reflexive then the party that receives the action performs the action it receives. But, since we are here dealing--at least in part--with a building ("the sanctuary" *qôdeš*), the reflexive interpretation seems unlikely. A building would not be able to act on itself. On the other hand, if the verb is passive then the resulting meaning is causative ("be put in the right, be set right"). To say that the sanctuary will be "put right" or "brought to a right state" makes perfectly good sense, but causative meanings such as these are normally associated with the Hiphil conjugation and the passive of Hiphil is Hophal, not Niphal. So while both the root and the conjugation of *w^enišdaq* are clearly identifiable and there is no doubt as to the meaning of either element in isolation, it is not immediately clear what a form might mean that combines the two in just the way this one does. There appears to be no single cohesive meaning for the word, consistent with all the factors that contribute to it.

When the passage is better understood, however, the difficulty is seen to lie in an entirely different direction. The root *šdq* occurs only once in the Niphal conjugation, as stated, but the same root occurs twenty-two times in Qal,⁶ five times in Piel,⁷ and twelve times in Hiphil.⁸ The Niphal in Dan 8:14 is not functioning as the passive of simple Qal, as would normally be the case, but indeed as the passive of the causative Hiphil conjugation.⁹ So, while there are no direct structural parallels for a Niphal form built on the root *šdq* there are twelve passages that contain parallels in meaning and many more that supply important background information for understanding them. So the translator's real task in Dan 8:14 is to find an English word for *w^enišdaq* that will convey all the meaning that needs to be expressed. This is not a trivial task.

Two major areas of significance must be taken into account and made available to the exegete by one's translation of *w^enišdaq*. The word has associations in regard to legal rightness and also rightness in a cultic sense. One meaning of *šdq* in the Hiphil has to do with vindication--a topic that arises only when someone is publicly accused of an offense. The concepts of accusation and vindication are legal ones and for this reason *w^enišdaq* must be discussed from a legal point of view. But the vindication that Dan 8:14 describes takes place in a sanctuary and the kind of rightness associated with the sanctuary is cultic in nature. So *w^enišdaq* must be discussed from the cultic perspective of the sanctuary as well.

The two tasks of addressing the legal and cultic associations of the word *w^enišdaq* are addressed in separate papers. The contextual factors to be examined below are those of judgment. The context discussed in the third part of the present series, in the next issue of *Historicism*, will be that of atonement. A major source of information below is Rev 4-5 and the first part of 19.¹⁰ The corresponding source for the final paper in the series will be Lev 16. For purposes of discussion I would like to propose the following rather literal translation of Dan 8:13-14, where because of the special emphasis on judgment in the present paper *nišdaq* is rendered by the words "be vindicated":

(13) Then I heard a holy one speaking, and another holy one said to the first, who had been speaking, "Until when will be the vision, the daily [service], and the rebellion that causes desolation--making both the sanctuary and its host a trampling ground?" (14) He said to me, "Until 2300 evening-mornings; then the sanctuary will be vindicated."

Sessions of the Heavenly Court that Precede the Final Judgment

The place for legal proceedings is a court. The place from which God issues His various judgments and decisions is a sanctuary.¹¹ I submit that in this case the two are the same and identify the heavenly sanctuary where God dwells with the heavenly court where He sits in state.

The Old Testament's first description of God sitting in state, attended by a large number of created beings, is found in Job 1-2. A similar description is found in Dan 7. The location in both cases is heaven; the type of business being conducted and the number of those in attendance is comparable. The actual events described in Job and in Daniel, however, are not the same. Job lived at a time substantially earlier than Daniel,¹² while the judgment of Dan 7--parallel to the setting right of the sanctuary in Dan 8--was to take place at a time still in the distant future when Daniel lived.¹³ It is necessary then to distinguish between the events of Job 1-2 and those of Dan 7-8.

The place where such a distinction is not possible is between the events of Dan 7-8 and those of Rev 4-5 and the first part of 19. In these chapters Daniel and John were shown events that were future to both of them and those events are asserted to be the same in both cases. Dan 7-8 and Rev 4-5 and 19a provide a single, multifaceted description of the final session of the heavenly court before Christ returns. Dan 7-8 and Rev 19a indicate the results achieved at that last session and Dan 8 gives information as to when it would take place. It is reasonable and indeed necessary to consider all five chapters together, taking the material from Job 1-2 and other passages as a source of relevant background information. The fact that the heavenly

court meets in session at the last judgment is not what makes the event unique. It is unique, but not for this reason. The court has met many times before.

Judgment in Job 1-2

In both Job 1 and Job 2 a session of the heavenly court is described. Here we find a paradigm example of how that court has, from time to time, issued decisions which affect the course of human lives and illustrate the principles of God's government.

(6) One day the sons of God came to present themselves before the Lord, and Satan also came with them. (7) The Lord said to Satan, "Where have you come from?" Satan answered the Lord, "From roaming through the earth and going back and forth in it." (8) Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." (9) "Does Job fear God for nothing?" Satan replied. (10) "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. (11) But stretch out your hand and strike everything he has, and he will surely curse you to your face." (12) The Lord said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger."¹⁴

The scene now moves to earth and the first round of calamities that befall Job--those which affect only his possessions. In the next chapter, after it becomes clear that Satan's preliminary tests have been unable to shake Job's confidence in God, the scene shifts back to the heavenly court.

(1) On another day the sons of God came to present themselves before the Lord and Satan also came with them to present himself before him. (2) And the Lord said to Satan, "Where have you come from?" Satan answered the Lord, "From roaming through the earth and going back and forth in it." (3) Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason." (4) "Skin for skin!" Satan replied. "A man will give all he has for his own life. (5) But stretch out your hand and strike his flesh and bones, and he will surely curse you to your face." (6) The Lord said to Satan, "Very well, then, he is in your hands; but you must spare his life." (7) So Satan went out from the presence of the Lord and afflicted Job with painful sores from the soles of his feet to the top of his head.¹⁵

At this point the reader's attention is again directed to events that take place on earth, where it remains until chap. 35. At that time God speaks from heaven (35:1-42:6). The end result of what He says is that Job's three friends are reproved (42:7-9) while Job is rewarded with greater blessings than he had enjoyed before (42:10-16).

The form of the story in Job has a number of similarities to that in Revelation. The book of Revelation opens with a judgment scene in heaven (chaps. 4-5). After the setting has been established the bulk of the narrative which follows is a summary of the historical facts entered into evidence before that body (chaps. 6-18), and late in the book there is a return to the original judgment scene (chap. 19a). The end result of the court's deliberations is that those who rebel against God are punished (chaps. 19b-20), while those who remain loyal to God are given free entrance to the kingdom (chaps. 21-22). Both Job and Revelation have story lines that unfold within the context of a heavenly court session.

Judgments in the Psalms

William H. Shea documents a number of judgments that are issued from the heavenly temple in the book of Psalms.¹⁶ Of these we take two examples. The first is Ps 30:9.

The voice of the Lord twists the oaks
and strips the forests bare,
And in his temple all cry, "Glory!"

The punitive judgments in Ps 30 are directed at the Canaanite neighbors of Israel. Our second example, found in Ps 76:8-10, illustrates judgment in the sense of vindication.

- (8) From heaven you pronounced judgment,
And the land feared and was quiet--
(9) When you, O God, rose up to judge,
to save all the afflicted of the land.
(10) Surely your wrath against men brings you praise,
and the survivors of your wrath are restrained.

Notice that in Ps 76:8-10 judgment is pronounced, that God pronounces it, that His pronouncement comes from heaven, that what He determined has the effect of vindicating "the afflicted of the land," and that the result of God's taking the action that He does brings Him the praise of His loyal subjects.

Here we find a catalogue of parallels with both Dan 7-8 and Rev 4-5; 19a. First, in Dan 7 the primary decisions handed down are those against the beast with its little horn (vss. 11, 26) and in favor of the saints (vs. 27); in Rev 4 there is evidence for an extended series of smaller supporting decisions. In both passages judgment is pronounced. Next, it is God who issues the decisions of the court and the court from which He issues them is in heaven (cf. Ps 76:8, "From heaven you pronounced judgment"). In Dan 7:27 the saints, who were afflicted on earth by the little horn, receive "the sovereignty, power and greatness of the kingdoms under the whole heaven" and in this way the justice of their cause is vindicated. In Rev 4-5 and 19a the decisions of the court repeatedly call forth expressions of praise to God by those present.

The session of the heavenly court which produces the judgments referred to in Ps 76 is not described further and is presumed not to be the same as that of Job 1-2 or of Dan 7-8; Rev 4-5; 19a. But enough similarities have been pointed out that a pattern must be recognized.

The Final Session of the Heavenly Court

Judgment in Dan 7

In Dan 7, after a series of four wild beasts has been introduced (vss. 4-7) and a little horn power has had time to rise out of the fourth (vs. 8), there is a judgment scene.

- (9) "As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing

was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. (10) A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened."

When the court has finished hearing the evidence contained by the books that were opened in vs. 10, Daniel's attention again turns to the little horn in vs. 11. Once more he hears the horn speak "boastful words," but then the time comes for the decisions of the court to be carried out. The horn power which had oppressed the saints is destroyed (vs. 26) and the saints who had been oppressed by it are given "the sovereignty, power and greatness of the kingdoms under the whole heaven" (vs. 27). The saints had made common cause with the "one like a son of man" (vs. 13)¹⁷ and the justice of their cause in doing so is finally vindicated.

The main points to notice in the narrative summarized above are that there is a heavenly court, that this court sits in judgment, that it deals with matters involving actual human history, and that the net result of its deliberations is two-fold: (a) those who rebel against God are punished and (b) the loyalty of His saints is vindicated. In each of these respects the judgment scene in Dan 7, which I equate with the final judgment of Rev 4-5 and 19a, is similar to those sessions of the heavenly court which have taken place before.

Judgment in Dan 8

A direct comparison can be made between Dan 8:13-14 and Dan 7:9-10. The translation of Dan 8:13-14 suggested earlier is now repeated for the reader's convenience.

(13) Then I heard a holy one speaking, and another holy one said to the first, who had been speaking, "Until when will be the vision, the daily [service], and the rebellion that causes desolation--making both the sanctuary and its host a trampling ground?" (14) He said to me, "Until 2300 evening-mornings; then the sanctuary will be vindicated."

In chap. 7 the saints are given the kingdom by an action of the heavenly court. It would seem reasonable to expect the parallel to this in chap. 8 to be that after 2300 evening-mornings the saints are vindicated by an action which takes place in the heavenly sanctuary. The location in both cases is the same and only one set of events is described. Dan 8:14, however, does not say the saints would be vindicated after 2300 evening-mornings; it says the sanctuary itself is vindicated. Note what this fact does and does not imply. It does not imply that the saints go unvindicated. The saints do receive the kingdom and the justice of their cause is vindicated when this happens, as in Dan 7, but this is not the point being made in Dan 8. The way God deals with both the horn who is condemned and the saints who are vindicated has implications which serve to establish the justice and fairness of the court in issuing such decisions. Here is the special emphasis of Dan 8:14.

When we speak of the sanctuary being vindicated some clarifications must be made. The sanctuary in heaven is a building--a physical structure--but more is at issue than its form or location. Its function must also be considered. The heavenly sanctuary, or court, is the place from which God's judgments and decisions are routinely announced.¹⁸ But the building is not something one would vindicate because in and of itself it is not something that would be publicly accused. It is the decisions reached there and the bases for reaching them--i.e., the system of government administered from the sanctuary--that might possibly be accused. Indeed, in a rebellion such as the one introduced by Satan one would expect the government of God to be

accused.¹⁹ For this reason one could speak of it being vindicated, doing so by means of the language found in Dan 8:14. Dan 8 does not deny anything said about the saints in Dan 7, but makes an additional point about the way God deals with His loyal and disloyal creatures. Whenever God makes decisions that affect the lives of His enemies or friends He unavoidably illustrates something about Himself. Here, according to Dan 8:14, is the ultimate issue to be settled in the final judgment--the issue that underlies all others. Decisions are made there that affect people's individual lives, it is true, but the way in which those decisions are reached has the effect of vindicating the character and government of the One who makes them.

Judgment in Rev 4-5

Revelation 4. The scene described in Rev 4 gives us yet another view of events that take place in the heavenly court. To study Dan 8 without Dan 7, or to study Daniel without taking relevant passages from Revelation into account, would be to ignore data. The events of Rev 4 are all the more important because they are described in careful detail.

In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. (7) The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. (8) Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come."

One must ask what it means to say that the four living creatures "never stop" offering their praise to God. To draw an analogy, during his or her lifetime one's heart never stops beating and yet the muscles that go to make up the heart are not always contracted. They contract and then relax in a cycle that is repeated over and over. What never stops is the total cycle of movements. In a similar way the four living creatures do not speak out incessantly, creating disorder, but repeatedly. Verses 9-11 help to explain the actions described in vs. 8.

(9) Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, (10) the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: (11) "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

The cyclic nature of the above actions is striking. In vss. 9-11 each time the four living creatures offer praise to God their actions are accompanied by other similar actions on the part of the twenty-four elders. Thus, each time the living creatures praise God the twenty-four elders (a) move to a prostrate position before the throne, (b) place their crowns on the floor before the throne, and (c) say what is recorded in vs. 11.

A good deal of useful background information can be gathered from vss. 9-11. First, when the elders move to a prostrate position they move from a position that is not prostrate. Their motion represents a change. In addition to this simple deduction we have the evidence of vs. 4, which says: "Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders." For the most part the elders of Rev 4 are seated before the central throne, but whenever the four living creatures praise God they get up from their seated position and "fall down before him who sits on the throne" (vs. 9).

Second, when the twenty-four elders place their crowns on the floor before the throne the crowns are not already on the floor but are moved to that position from elsewhere. According to vs. 4, "They [the elders] were dressed in white and had crowns of gold on their heads." Thus, the normal position for these crowns of gold is on the heads of the elders to whom they have been given. Placing them on the floor represents a change which occurs only when the four living creatures give praise to God, as in vs. 8.

Third, there is the matter of what the elders do when they bow before the throne and take off their crowns. What they do is praise God. The reason why they praise Him is not stated, but praise is by its nature a response to something. We are not told what these individuals hear or see that causes them to respond as they do, but whatever it is must happen while they occupy their thrones and have their crowns on their heads. The fact that the response is repeated many times would imply that what causes it is repeated many times. In a courtroom setting the most reasonable explanation for this ongoing cycle of listening and praise would have to do with the court's case load. A long series of separate decisions is handed down and after each one the wisdom of the court in handling that case provides a basis for the praise of those in attendance.

Note clearly that what happens day and night without stopping is the entire cycle of sitting with crown in place while listening to the court's proceedings, assuming a prostrate position and laying one's crown on the floor before the throne while offering praise as each decision is announced, then resuming one's seat and repeating the process. Praise is the central feature in John's description of this ongoing series of events, but it is not the only element present. There is no implication that the actions of those seated around the throne are the only ones that take place. On the contrary, the reason they are seated around the throne--in a circular formation--is that the throne is the center of attention. The real focus is not on the many who are seated around the vast courtroom,²⁰ but the One at its center. This is a point that cannot be overemphasized.

Discussion. The matter of why the four living creatures and twenty-four elders offer praise so fervently and so often is one that deserves further comment. Below I offer an interpretive reconstruction.

In the final judgment, described in Rev 4 and elsewhere, the destiny of souls is decided. God, who knows all things, needs no such hearing to aid Him in reaching decisions or to refresh His memory on crucial bits of evidence. But the angels and other created beings--the "sons of God" in Job 1-2 and the "ten thousand times ten thousand" in Dan 7--do not necessarily share His insight or have His perfect knowledge of human affairs. A decision regarding the eternal destiny of any one of God's subjects has implications for them all. The last judgment provides an occasion for announcing the decisions that God has always known would be necessary and for providing needed clarifications.

There are questions to be answered on both sides of the relationship between God and man. The way human beings have related to God is not always obvious. Hypocrisy is one of many unpleasant facts of human life. Note that it only becomes appropriate to speak of hypocrisy in a religious context when a person makes claims about his or her relationship to God. Hypocrisy does not pertain to those who make no claims, so we are here dealing with the professed people of God. Granting that one who accepts Christ as Lord and Savior has passed from death to life, how can anyone know when a given person truly does accept Christ? In Rev 3:9 John writes, "I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars--I will make them come and fall down at your feet and

acknowledge that I have loved you." It is possible to deceive others and even ourselves concerning our relationship to God. There is a lot of sorting out to do in the judgment as regards who made accurate claims and who did not.

There is another area to clarify--not in the matter of how we have related to God, but how He has related to us. It is frequently the case that God's providences and leadings are mysterious and this is not a new thing in the twentieth century. God has often risked being misunderstood by the way He deals with His subjects. This is precisely why the following counsel from Heb 12 was given.

(7) Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? (8) If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. (9) Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! (10) Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. (11) No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

In Heb 11 the concept of faith is discussed by listing a number of specific individuals from past ages who received God's discipline--who were placed in positions where it was necessary for their faith to be strongly exercised, i.e., where the nature of God's dealings were not immediately clear--and whose lives produced a harvest of righteousness and peace as a result. But was God fair in all His dealings with these people? This is an issue that demands an answer.

(35) Women received back their dead, raised to life again. Others were tortured and refused to be released, so that they might gain a better resurrection. (36) Some faced jeers and flogging, while still others were chained and put in prison. (37) They were stoned; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated--(38) the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground.

Was this much discipline really justified? Did God deal equitably with His subjects in each case? Many others did not undergo such treatment. As I reconstruct the situation, these are among the questions that come up in the judgment. They are not the only ones. There is a third area to consider, having to do with the historical context in which God's dealings with us unfolded and in which we responded to them. What were the circumstances under which a given individual lived and made the claims he or she eventually made? What were the circumstances under which God's providences toward that individual took the form they eventually did? This third area takes us beyond Rev 4 to Rev 5.

Revelation 5. In chap. 5 a scroll is described which no one could open except the Lamb at the center of the throne. To discuss the contents of that scroll, as each of its seven seals are broken, would go beyond the scope of the present paper, but it is clear from Rev 6 and 8:1-5 that the scroll's contents deal with events on earth. A full range of historical events is surveyed; the heavenly court conducts no superficial inquiry. One could view such a chronical of events as historical material introduced into evidence. Subsequent chapters also deal with human affairs from one perspective or another. The backdrop against which each of the various accounts in the book of Revelation appears is that of the heavenly court, but the events described take

place for the most part on earth. In light of the parallels between Dan 7-8 and Rev 4-5 the judgment may be said to take place late in earth's history, while the events considered by it are--in part--ones that would transpire between John's day and the time of the court session at which they are reviewed.

The praise which characterizes Rev 4 is continued and augmented in Rev 5, which ends with a set of four hymns.²¹ The first is pronounced by the four living creatures and twenty-four elders together (vss. 9-10), the second by "many angels, numbering thousands upon thousands, and ten thousand times ten thousand" (vs. 12), the third by "every creature in heaven and on earth and under the earth and on the sea, and all that is in them" (vs. 13), and the fourth by the four living creatures who say simply, "Amen" (vs. 14). These expressions of praise are matched by four corresponding hymns at the beginning of Rev 19--the chapter to which we now turn.

An epilogue in Rev 19

The great final judgment began in the manner described in Dan 7, at the time described in Dan 8, with the ongoing process described in Rev 4, and with supporting evidence such as that introduced in Rev 5 and carefully reviewed in subsequent chapters. This same judgment comes to its end in the first part of Rev 19. There have been no recesses and its business is now complete. The outcome of this particular session of the heavenly court is said in Dan 7 to be both the condemnation of the little horn and the rewarding of the saints. Thus, in Rev 19b-20 Satan is destroyed on the one hand and on the other the saints are brought into the New Jerusalem in Rev 21-22. With the court's docket complete its final moments before adjournment are now described. Condemning God's enemies and rewarding His friends have not been the only matters taken up and decided.

The closing scenes of the judgment are described in Rev 19:1-8. These verses should be studied carefully. They contain the single most important scriptural key to a correct understanding of Dan 8:14 in general and of *w^enišdaq* in particular.

(1) After this I heard what sounded like the roar of a great multitude in heaven shouting: "Hallelujah! Salvation and glory and power belong to our God, (2) for true and just are his judgments. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of his servants." (3) And again they shouted: "Hallelujah! The smoke from her goes up for ever and ever."

The "great multitude" in Rev 19:1 are the same as the "[t]housands upon thousands" and "ten thousand times ten thousand" who stand before the throne in Dan 7:10. After their great shout of praise the focus of attention moves closer to the throne.

(4) The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. And they cried: "Amen, Hallelujah!"

The next verse is a fascinating one.

(5) Then a voice came from the throne, saying: "Praise our God, all you his servants, you who fear him, both small and great!"

This voice comes not from before the throne but from the throne itself and gives the command to praise "our God." There is only one Being in the universe who can simultaneously speak from the throne and call God "our God" and that Being is Christ.

Because all mankind have sinned and because sin against God is a capital offense²² there is no one whose case has come under review, whether saved or lost, who could ever successfully claim to have been treated with undue harshness by the court. Indeed "a great multitude that no one could count, from every nation, tribe, people and language" (Rev 7:9) have been freely pardoned. But Christ also became a human being--without sin. It is just as the penitent thief said on the cross, "We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." And yet Christ died as though He had sinned, and not merely in the sense that He stopped living but in the sense of bearing the wrath of God. All this happened even though Christ deserved none of it. It follows that there is one voice which could be raised in testimony against God during the judgment claiming with justification that someone--Himself--had been treated less well than He deserved. But it is Christ who speaks in Rev 19:5 and what He says has nothing to do with accusation.

Earlier, in vs. 1, John had heard "what sounded like the roar of a great multitude," but now John hears what sounds (a) "like a great multitude," (b) "like the roar of rushing water," and (c) "like loud peals of thunder." It is Christ who gives the command--one which only He could give at this point--and in response back comes a deafening paean of praise that John must surely never have forgotten, as everyone who had seen God's infinitely wise and gracious handling of the tribunal now at an end shouts with one voice:

"Hallelujah! For our Lord God Almighty reigns. (7) Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. (8) Fine linen, bright and clean, was given her to wear."

Conclusion

The remaining chapters of the book of Revelation describe how the decisions of the court are carried out. In Rev 19b-20 the beast is destroyed and in Rev 21-22 the saints are rewarded by receiving the kingdom. This is in agreement with Dan 7, but the events of Rev 19a find their parallel elsewhere. Together Dan 8:14 and Rev 19:1-8 show a perspective on the events of the judgment that goes beyond the immediate fate of this or that individual or human institution. There has been more to consider than the guilt of rebels and the innocence of those who prove loyal to the government of God. As in any other rebellion the legitimacy of a system of government has been called into question and that larger question is also one that must be settled in the judgment, along with the multiplied smaller questions of whether God has been fair to given individuals during the course of history and at last as regards membership in His kingdom.

Here is the broader judicial context in which the angel speaks to Daniel and--identifying the government of God with the place from which it is administered--reveals that: "'Until 2300 evening-mornings, then the sanctuary will be vindicated [*w^onişdaq qôdes*].'"

In the present paper emphasis has been placed on the legal implications of the word *w^onişdaq* and a broad biblical context for its use has been presented. The context of judgment for the word *w^onişdaq* includes passages from Job, Psalms, and Revelation, as well as other

passages from Daniel. Next time, in the third and final part of the series, the context of atonement for this word will take us to Leviticus.

¹Frank W. Hardy, " *w^enišdaq* in Dan 8:14, Part 1: How Should the Word be Translated?" *Historicism* No. 3/Jul 85, pp. 17-37. In the present paper all Scripture quotations are from *The Holy Bible: New International Version* (Grand Rapids: Zondervan, 1978), unless otherwise noted.

²Ancient versions that translate *w^enišdaq* to mean "cleanse" include: the Syriac Peshitta (*The Old Testament in Syriac*, part III, fasc. 4 [Leiden: E. J. Brill, 1980], "*wnz^k zdq*"), the Latin Vulgate (*Biblia Sacra iuxta vulgatam versionem*, vol. 2 [Stuttgart: Württembergische Bibelanstalt, 1969], "et mundabitur sanctuarium"), and--in manuscripts dating from the time of the Reformation--Ethiopic or Ge'ez (Oscar Löfgren, *Die Äthiopische Übersetzung des Propheten Daniel* [Paris: Librairie Orientaliste Paul Geuthner, 1927], "*wäy^enäs^eh mäqdäs*"). For other more recent versions see Hardy, "*w^enišdaq*, Part 1," p. 22.

³Ludwig Koehler and Walter Baumgartner, *Lexicon in Veteris Testamenti libros* (Leiden: E. J. Brill, 1958), p. 794.

⁴*Ibid.*, pp. 21-22.

⁵E. Kautzsch, *Gesenius' Hebrew Grammar*, 2nd ed., transl. A. Cowley (Oxford: Clarendon Press, 1980), §§51c-e, h, pp. 137-38.

⁶Gen 38:26; Job 4:17; 9:2, 20, 15; 10:15; 11:2; 13:18; 15:14; 22:3; 25:4; 33:12; 34:5; 35:7; 40:8; Ps 19:9(10); 51:4(6); 143:2; Isa 43:9, 26; 45:25; Ezek 16:52. For discussion see Hardy, "*w^enišdaq*, Part 1," pp. 24-27.

⁷Job 32:2; Job 33:32; Jer 3:11; Ezek 16:51, 52. *Ibid.*, pp. 27-29.

⁸Exod 23:7; Deut 25:1; 2 Sam 15:4; 1 Kgs 8:32; 2 Chron 6:23; Job 27:5; Ps 82:3; Prov 17:15; Isa 5:23; 50:8; 53:11; Dan 12:3. *Ibid.*, pp. 29-30.

⁹The grammatical authority cited (*ibid.*, p. 23) was Gesenius, §51f, p. 138: "In cases where Qal is intransitive in meaning, or is not used, Niph^cal appears also as the passive of Pi^cēl and Hiph^cal, e.g. *kābēd* to be in honour, Pi^cēl to honour, Niph. to be honoured (as well as Pu^cal *kubbād*); *kāḥad* Pi^cēl to conceal, Hiph. to destroy, Niph. passive of either."

¹⁰On the legitimacy of taking these two sections of Revelation together see William H. Shea, "Revelation 5 and 19 as Literary Reciprocals," *Andrews University Seminary Studies* 22 (1984):249-58.

¹¹Exod 33:7-11; Num 14:10-25; Ezek 43:1-9, and elsewhere.

¹²See Hardy, "Daniel in Ezek 14:14, 20 and 28:3" *Historicism* No. 2/Apr 85, pp. 28-32.

¹³In Dan 8:26 an angel tells Daniel, "The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future." The timeframe thus established for chap. 8 applies equally to chap. 7.

¹⁴Job 1:6-12, NIV margin.

¹⁵Job 2:1-7, NIV margin.

¹⁶Shea, *Selected Studies on Prophetic Interpretation*, Daniel & Revelation Committee Series, vol. 1 (Washington, D.C.: Review and Herald, 1982), pp. 5-8.

¹⁷The great controversy did not begin when Jesus was born in Bethlehem. In every age there have been people who espoused His cause, it may be without always knowing His name.

¹⁸The heavenly court should not be confused with the court of the heavenly sanctuary. The court of the heavenly sanctuary is a topic that deserves separate treatment.

¹⁹"And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down--that ancient serpent called the devil or Satan,

who leads the whole world astray. He was hurled to the earth, and his angels with him" (Rev 12:7-9).

²⁰According to Dan 7:10, "Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened." The judgment hall described in Dan 7 is extraordinarily large. The position of the twenty-four elders in Rev 4 is immediately adjacent to the throne at the center of the room and so these individuals are seated closer than anyone else to the central throne. But attention is not focused on them; it is focused on the throne of God which theirs surround.

²¹See Shea, "Literary Reciprocals," pp. 251-53.

²²Rom 6:23.