

w^enišdaq in Dan 8:14, Part 3: The Context of Atonement

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Introduction

First paper

In the first paper of the present series I discussed the five most common ways in which the word *w^enišdaq* has been translated in Dan 8:14 and the reasons why there is so much disagreement among translators with regard to this particular Hebrew word.¹ Ten English and thirty-four non-English translations were consulted. In each case the rendering fell within one of the following five categories: "be cleansed," "be justified," "be restored to a right state," "be victorious," and "be reconsecrated." None of these was considered fully adequate--each for a different reason.

The Hebrew word *w^enišdaq* was said to be difficult to translate in part because the verb root **šdq* has stative meaning ("be in the right, have a just cause") while the Niphal conjugation with which it appears in Dan 8:14 has passive meaning. These two semantic facts are not easily compatible with each other.² And besides there are no other occurrences of **šdq* in the Niphal with which this one can be compared.

My approach in the first paper was to examine uses of the root **šdq* in conjugations other than Niphal for clues to its meaning in Dan 8:14. In the simple Qal conjugation **šdq* occurs twenty-two times and generally has a stative meaning such as "be in the right," "be righteous," or "be innocent."³ In the intensive Piel the same root occurs five times and has the sense of asserting one's innocence (with or without success).⁴ In the causative Hiphil **šdq* occurs twelve times and is translated with the sense of: "acquit," "see that one gets justice," "establish someone else's innocence," "maintain the rights of someone," "vindicate," and so on.⁵ The meaning of **šdq* in the Hiphil provides our closest parallel to what the meaning of **šdq* must be in the Niphal.⁶ That is, a causative element should be recognized in both cases.

Second paper

An insight gained by comparing the one example of **šdq* in Niphal with the twelve examples in Hiphil is that the idea of vindicating is prominent when this particular root is given causative meaning.⁷ To vindicate an individual means to take up his or her cause and successfully defend it against an accusation of some sort.⁸ Notice three things. First, one does not speak of vindicating a person who has not been publicly accused. Vindicating is the opposite counterpart of accusing; it removes suspicion of guilt rather than creating it. Second, vindication is never a private matter. It always involves an appeal to public opinion. And third, the process of accusing and vindicating is one that would naturally be expected to take place in a court of law. For this last reason it is necessary to discuss the meaning of *w^enišdaq* in a legal context. This was done in the second part of the series.⁹ In doing so it was pointed out that the

item of special interest in Dan 8:14--the object being vindicated--is the court itself, over and above any actions taken in regard to the defendants brought before it.

Third paper

In part 2 I identified the heavenly court with the heavenly sanctuary, but the word used in the text of Dan 8:14 is "sanctuary": ". . . then shall the sanctuary be cleansed." The associations of the sanctuary are cultic in nature, i.e., they have to do with worship. So no discussion of the verse is complete until the setting right referred to by *w^enišdaq* is also discussed in a cultic context. This is done below, in part 3 of the series.

For purposes of discussion I here suggest the following literal translation of Dan 8:13-14, where the traditional rendering "be cleansed" is used for *w^enišdaq*.¹⁰

(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 cleansed."

The most accurate way to translate *w^enišdaq* is simply "[it] will be set right."¹¹ So general a rendering leaves the balance of responsibility between translator and exegete heavily weighted toward the exegete. I use the interpretive rendering "be cleansed" here not because **šdq* means "cleanse" (it does not), but because Dan 8:14 deals with the annual ceremony of setting the sanctuary right, which was indeed a work of cleansing.¹² Just as there was special emphasis in part 2 on the heavenly court and only one facet of meaning was singled out for special attention ("be vindicated"), so now there is a point to make in regard to the sanctuary and that point is best made by using the rendering "be cleansed." The emphasis in both papers is selective. Neither "cleanse" nor "vindicate" is an ultimately satisfactory translation of *w^enišdaq*.

The Literary Context of *w^enišdaq* in Dan 8-9

Below, the cultic meaning of *w^enišdaq* is first discussed from the perspective of the word's immediate literary context in Dan 8-9 and then in terms of its broader thematic associations in Leviticus.

In Dan 8:14 the cleansing referred to by *w^enišdaq* is introduced as part of an answer to a question raised in Dan 8:13. To understand the answer one must first understand the question. It will not be possible to discuss all aspects of this question in the present paper,¹³ but it is necessary at least to understand that the question has to do with something that in vss. 11, 12, and 13 is called "the daily" (*hattāmîd*, lit. "the continual").¹⁴ It is important to notice, however, that when the question of vs. 13 is answered in the next verse there is no mention of the daily. The word *hattāmîd* does not occur in vs. 14. Instead the angel speaks of evening-mornings (*éreb bôqer*) and states that a specified number of them would elapse.

There are at least two reasons for taking the daily of vss. 11, 12, and 13 together with the evening-mornings of vs. 14. First, a similar time unit is involved. The connection between a

series of actions that happen "continually," i.e., every day, and the more specific term "evening-mornings" is too close to miss. And second, there is an unavoidable relationship between the angel's question in vs. 13 and the prediction given in order to answer it in vs. 14. Thus, the daily and the evening-mornings are clearly related, and yet two different terms are used. Both facts are instructive.

The 2300 evening-mornings and the daily

The evening-mornings. The evening-mornings of Dan 8:14 are neither divided time units nor literal time units.¹⁵ Attempts to interpret them literally have generally involved separating the evenings from the mornings such that 1150 evenings and 1150 mornings together make a total of 2300 time units but only 1150 actual days. There are two main problems with the 1150/1150 hypothesis. The first is that the number 1150 fits neither the text of other passages in Daniel nor the history of the period to which its proponents apply it.¹⁶ The second is that the syntax is wrong.¹⁷ And apart from any such questions of factual detail, the most obvious sense of saying 2300 evening-mornings is not 2300 half days, but, precisely, 2300 full days--each made up of an evening and a morning.

Each of the 2300 evening-mornings is a complete day. This is one point. But the complete days referred to are not twenty-four hour periods. They are symbolic days in a very obviously symbolic passage. This is a second point. Days are not called *‘ereb bôqer* "evening-mornings" anywhere else in the Old Testament, which, together with the nature of the animals' actions in Dan 8 and the angel's later explanation that the ram and the goat represent nations (Persia [vs. 20], Greece [vs. 21]), gives forceful evidence that the 2300 evening-mornings also have symbolic intent. Dan 8:14 introduces a period of 2300 full days which make symbolic reference to time. The nature of the symbolism is explained in the closely parallel vision of Dan 9:24-27. In both Dan 8 and Dan 9 a day stands for a year.¹⁸ See fig. 1.

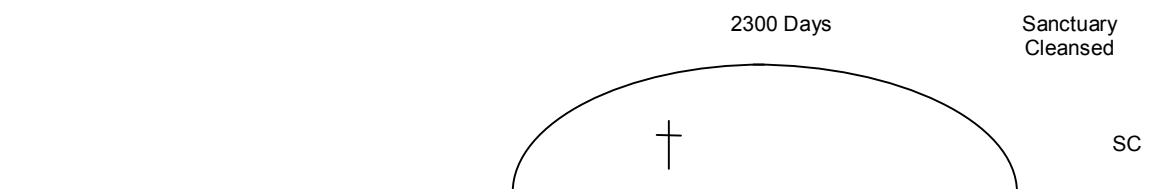


Fig. 1. The 2300 evening-mornings as a period of time representing 2300 literal years in history. Let "SC" be read "second coming."

The Daily. In the expression "daily sacrifice" (Dan 8:11-13, NIV) the word "sacrifice" is supplied.¹⁹ The Hebrew has simply *hattāmîd* "the continual" or "the daily." Because *hattāmîd* is an adjective in this passage it must be seen as modifying a noun. Because the noun it modifies does not appear one must be supplied. A better word to supply than "sacrifice" would be "service," because in vs. 14 there is a yearly service of cleansing that contrasts with the daily service in vs. 13. The whole round of continual day-by-day sanctuary activity is in view.

The 2300 day prophecy of Dan 8:13-14 must be compared with the seventy week prophecy of Dan 9:24-27 as well as with Dan 8:9-12 or the force of the terms used in it will not be fully appreciated. On the one hand the 2300 days represent 2300 years and the seventy "weeks" represent 490 years. But the 2300 evening-mornings, or days, and seventy weeks are not merely similar in the terms used to talk about them. The two periods also have a common starting point in history.²⁰ See fig. 2.

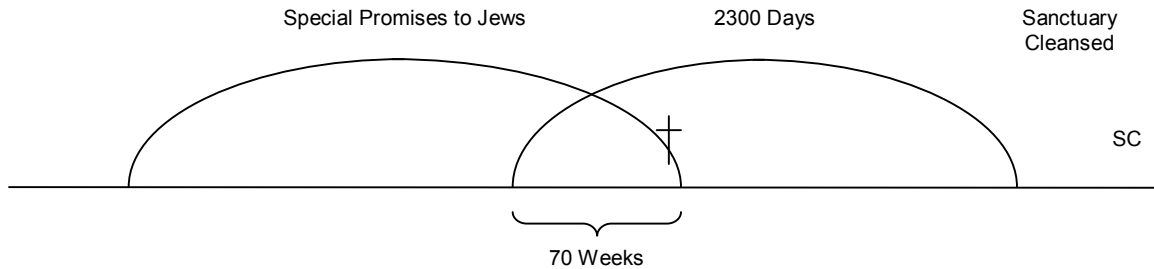


Fig. 2. The distinction between the previous history of the Jews ever since Abraham and the last 490 years before the gospel would be taken to the Gentiles.

The seventy weeks prophecy is intimately related to the chronological facts of the life and death of Christ, but the time period itself is one which was "cut off for your people," i.e., Daniel's people, the Jews. The two sets of time relationships are similar but not identical. Christ was crucified in the middle of the seventieth week, so the period as a whole does not end with Christ's death. When the seventy weeks that pertained especially to Jews came to an end it would be reasonable to expect that the era following them would pertain especially to people who were not Jews--or to Jews and non-Jews equally. The close connection of Dan 9 with Dan 8 shows that the element of special interest for the Jewish nation, and later for others beyond it, was the sanctuary. The priestly ministry of Christ in heaven had already begun by the time the gospel began to be taken to the Gentiles on a large scale.

It might seem that the distinction between the time before and after the end of the seventy weeks prophecy is not made with sufficient clarity. There is an important point to be drawn from this fact--one which Uriah Smith, for example, did not fully appreciate.²¹ The "daily" must be understood on more than one level. On the one hand there was the ministry of human priests, the sacrifice of bulls and goats, and a tent in the desert (or temple in Jerusalem) where the blood of animal sacrifices was continually ministered. The ministry of human priests was limited by death (Heb 7:23) and the sacrifices they offered had to be repeated endlessly--day after day (Heb 7:27) as well as year and year (Heb 10:1). A better ministry had to be introduced. The High Priest of that better ministry "is able to save completely [*eis to panteles*, to the furthest extent of time] those who come to God through him, because he always lives to intercede for them" (Heb 7:25). When this Priest "had offered for all time one sacrifice for sins, he sat down at the right hand of God" (Heb 10:12). There He "serves in the sanctuary, the true tabernacle set up by the Lord, not by man" (Heb 8:2).

The ministry of sacrifices which had to be constantly repeated, by human priests who served limited terms in office, was a continual or "daily" ministry because of the element of

repetition involved in it. But there is more than one way in which extension in time can be achieved. Heb 10:12 does not stop with stating that Christ offered "one sacrifice for sins," it says that Christ offered "for all time one sacrifice for sins." His ministry is endless ("he always lives to intercede") and that is the reason why He is able to save "completely" (*eis to panteles*), i.e., to the furthest extent of time (Heb 7:25). The issue in this verse is not how fully Christ is able to save, but how long He is able to save. Christ is able to offer a full and complete salvation, but the point in Heb 7:25 is that He is able to continue doing so for an indefinitely long period of time. This gives new meaning to the word "daily" or "continual." The sacrifice He made on the cross was so complete as to be beyond the need for repetition and His life is unending, which enables Him to continue ministering its benefits without that ministry being interrupted by the limiting factor of death. Here is the "daily" in its fullest sense. This fact should neither prevent us from calling the ancient services the "daily," nor force us to distinguish the two levels of ministry so sharply as to divorce them from each other. When the antitype began, the type ended. The one system displaced the other. There is continuity as well as contrast between them. See fig. 3.

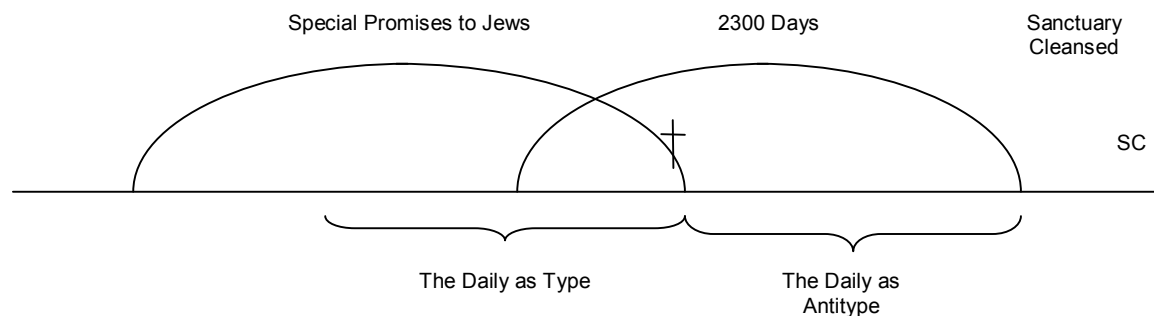


Fig. 3. The distinction between the "daily" as a ministry of human priests on earth before the cross and as the ministry of Christ in heaven after the cross. Let "SC" be read "second coming."

The 2300 evening-mornings and the priestly ministry of Christ

Notice that the 2300 evening-mornings represent a time period that would come to an end at some point in history. But if, during the largest part of that period (2300 - 490 = 1810 years), "the daily" refers to the personal priestly ministry of Christ in heaven, the end of the daily would seem to imply the end of His ministry. This interpretation is at variance with such other Scriptures as Heb 7:25, quoted earlier, which says:

Wherefore he is able also to save them to the uttermost [*eis to panteles*] that come unto God by him, seeing he ever liveth to make intercession for them. (KJV)

There is no contradiction here and Christ's ministry does not in fact end when the 2300 evening-mornings do. The prophecy uses imagery that derives from the ancient sanctuary. A sacrifice was kept smoldering on the altar in front of the sanctuary at all times. It was replenished every day--evening and morning --throughout the year, including on the day of atonement.²² What this daily (i.e., every-day) service represented with its evening and morning

sacrifices was the constantly available ministry of Christ in heaven which would become directly available to mankind after His life on earth. There would be no blood shed in heaven. What Christ ministered there would be the benefits to us from His all-sufficient sacrifice on the cross. But Christ would not continue His work of personally atoning for sin in an endless cycle forever. He would come again. For this reason the process of atoning for sin would have to be brought to an end at some point. And yet the end of the daily service was not to be the end of Christ's priestly ministry. The yearly service also must have its counterpart in heaven.

Notice that the ministry eventually overshadowed by the horn power of Dan 8:11 was the daily and not the yearly.²³ The yearly would come later--at the end of the 2300 evening-mornings. Up to this point we have spoken for the most part about the daily service in Dan 8:13, but the purpose for doing so is to draw an appropriate contrast with the yearly service in vs. 14. The one service lasts for an extended period of time; the other follows it and lasts a comparatively short time before Christ's second coming. The end of the 2300 evening-mornings is not the end of Christ's work for us in heaven, but the beginning of a further work symbolized by the day of atonement services in the ancient sanctuary on the last day of the ceremonial year. In the antitype, as in the type which prefigured it, two different services had to take place. The symbol corresponds in this regard to the thing symbolized. See fig. 4.

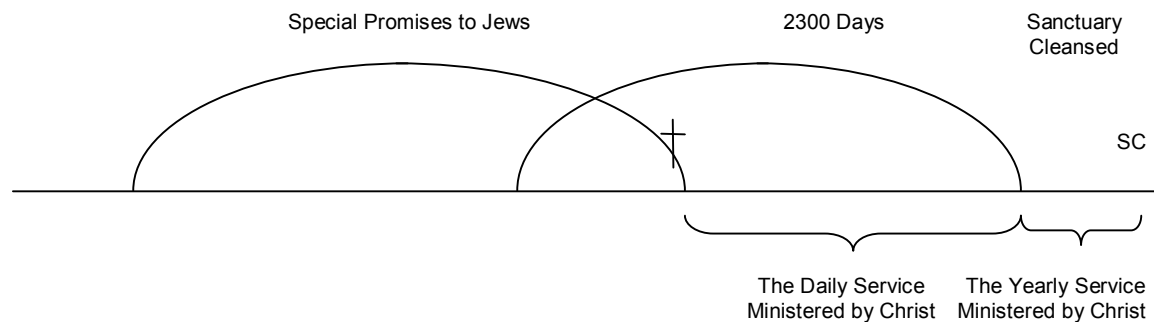


Fig. 4. The contrast between those phases of Christ's priestly ministry in heaven that compare respectively with the daily and yearly services of the ancient sanctuary. Let "SC" be read "second coming."

Thematic Associations with Leviticus

No attempt is made here to discuss all of the many ceremonies which took place during the sanctuary's daily and yearly services,²⁴ but a point is made in Dan 8:13-14 in regard to the contrast between the daily and yearly and that point must be understood if the verses under discussion are to be correctly interpreted. To gain insight into what the ceremonies were that Dan 8:13-14 refer to we now turn to Leviticus. The two sanctuary services discussed there have functions that are similar to each other in some ways but widely different in others. As regards the type and antitype emphasis is here placed on what is similar between them. As regards the daily and yearly services present in both cases the emphasis is on mutual contrasts.

The daily service

The sacrifices used in the daily service of the wilderness tabernacle are discussed in Lev 1-7. For the most part the offerings brought to God were animals.²⁵ These animals were sacrificed in the sanctuary's outer court and their blood was sprinkled around the altar as part of the process of making an atonement for the persons who brought them. The essential element in the ceremony was blood.

Some of the sacrifices were brought by individuals, while others were offered on behalf of the entire congregation.²⁶ Three types of sacrifice (burnt offerings, sin offerings, guilt offerings) expressed repentance for sin, while one (fellowship offerings) expressed gratitude for blessings received.²⁷ In the case of burnt offerings, sin offerings, and fellowship offerings the person bringing the sacrifice laid his hands on the head of the animal before killing it (Lev 1:4; 3:2, 8, 13; 4:4, 15, 24, 29, 33).²⁸ This intriguing practice is not explained in Lev 1-7. It is explained, however, in Lev 16. There we read, "He [the high priest] is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites--all their sins--and put them on the goat's head" (vs. 21). This is clear enough. Laying one's hands on the head of an animal sacrifice before killing it was an act of transference. Guilt for sin was symbolically transferred from the person who had sinned to an animal substitute, which was then killed in the sinner's stead to atone for that person's guilt.

Whenever an animal was killed as a sacrifice some of its blood was sprinkled around the base of the altar on all four sides.²⁹ This act had ceremonial significance just as laying one's hands on the head of the animal did. The stain of blood that remained on the altar after sprinkling served as a record of the transaction which had taken place each time a person applied for forgiveness by bringing the required sacrifice to the Lord. The sinner might eventually forget about a given sacrifice he had made, but the stain of blood remained.³⁰ The bringing in of blood symbolized the bringing in of guilt. Without guilt there would be no reason for blood; without blood there could be no transference of guilt. The two factors are inseparably related.

The essential element in the continual, or daily, round of service in the ancient sanctuary, then, had to do with the transference of guilt--away from the sinner, onto a substitute, into the sanctuary. Sin was always atoned for by means of a substitute. It is against this backdrop that we must see Christ's sacrifice on the cross. He atones for human sin by taking human guilt on Himself. In 2 Cor 5:21 Paul writes, with striking clarity, that "God made him who had no sin to be sin³¹ for us, so that in him we might become the righteousness of God."

The blood of the animal used had a cleansing function for the sinner, but the way it cleansed the sinner was by taking defilement on itself. The same thing happens when we wipe up grease or some other substance with a rag. The rag cleans by taking the unwanted substance onto itself. The surface is made clean, but the rag--precisely because of its cleansing function--is made dirty. In the same way there was always a reciprocal relationship in the sanctuary between the agent of cleansing and the object cleansed by it. To transfer guilt away from a sinner meant transferring it onto a substitute. The blood of the substitute was then sprinkled "against the altar on all sides,"³² transferring the sinner's guilt to the sanctuary in turn. Thus, atoning for sin always had the result of defiling the sanctuary. Until this concept is grasped the purpose for the day of atonement at the end of the ceremonial year will not be correctly understood.

The stain of blood at the base of the altar in the sanctuary's court had a counterpart elsewhere in the sanctuary; it did not represent an isolated fact. The stain of blood was a record of sin. Inside the inner compartment was a record of the law, transgression of which had made a sacrifice for sin necessary. The law demanded the death of the guilty party and--by the ceremonial transfer of guilt from sinner, to substitute, to sanctuary--the demand of the law was satisfied without the death of the one who had broken it. Blood was the means of transferring guilt away from the sinner, the means of transferring it into the sanctuary, and the means of recording the transaction that had occurred. By means of the daily service the people's sins were continually being transferred away from them, which is to say that the sanctuary used as a means of accomplishing this purpose was continually being defiled.

The yearly service

Final atonement. On the last day of the sanctuary's ceremonial calendar--the tenth day of the seventh month or day of atonement--the daily service continued to be performed, but an entirely different ceremony took place as well. The ceremony of year-end atonement is described in Lev 16. On this one day out of the year the high priest performed a series of carefully prescribed acts designed to finalize the year's ministry of atonement, cleanse the sanctuary, and provide a basis for starting the following year with a fresh record. The main purpose of this special ceremony was to reverse the process that had taken place all during the year. In the daily service guilt had been ceremonially transferred into the sanctuary by means of blood. In the yearly service the accumulated record of guilt was to be transferred back out again. Neither the daily service nor the yearly service was complete in itself. Each was dependent on the other as the two halves of a larger whole. Both had to take place for either to be meaningful.

The yearly day of atonement service in Lev 16 should be studied with great care. Each part of it was designed to give insight into how God would eventually handle the problem of sin and human guilt through Christ, i.e., in a way that went beyond the use of symbols. To miss this point is to preclude any hope of understanding the ceremonies themselves. Always God is the Teacher. Always He is reaching out to us where we are in hope that we will understand and respond to Him intelligently. In the sanctuary we see this principle at work more forcefully than anywhere else in Scripture. The services of the ancient sanctuary were preeminently a teaching device, or a device to bring us to the Source of instruction. According to Paul, "the law was put in charge to lead us to Christ that we might be justified by faith" (Gal 3:23, NIV); it is our "schoolmaster to bring us to Christ" (KJV). If we refuse to be brought we refuse to let the law perform its legitimate teaching function.

It may be that in dealing with the sanctuary we have made simple things hard. The instruction made available there was not given to confuse us, but to make things plain. God wants His worshipers to understand how He deals with sin, and how He deals those who have been overtaken by sin. What God wants to do with sin is get rid of it; what He wants to do with sinners is save them. The only way both goals can be accomplished simultaneously is to separate the two and handle each without the other. This is why sin was transferred to an animal substitute throughout the ceremonial year. In this way the problem of sin could be directly addressed rather than merely set aside and yet the sinner could live. If there was ever a truly elegant solution to a seemingly impossible problem, this is it.

Cleansing of the sanctuary. In all of this the importance of transferring guilt cannot be overestimated. But there is a real potential for misunderstanding it. After the other ceremonies

connected with the day of atonement had been completed, all the sins that had been brought into the sanctuary during the year by the blood of animal sacrifices were transferred out again. This last transferal of guilt was to the scapegoat. But here there was no atoning merit.³³ The atonement had to be complete before the year's leftover guilt could be disposed of. If in fact it were disposed of before it could be dealt with and the atonement completed, the whole purpose of having a daily service would be lost.³⁴ This point is made in Lev 16:20-22, now quoted.

(20) "When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat. (21) He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites--all their sins--and put them on the goat's head. He shall send the goat away into the desert in the care of a man appointed for the task. (22) The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert. (Lev 16:20-22)

The live goat was not a symbol for Christ. All the animals which supplied blood for the ceremonies in the sanctuary during the course of the ceremonial year, and on the day of atonement, were symbols that looked forward to Christ. But this goat's death followed naturally as a result of being excluded from the protection of the camp. Because the blood of this goat was not shed and ministered in the sanctuary it cannot be said either to make an atonement for the people or to stand as an appropriate symbol for Christ. This goat was not killed. It was simply led away into the desert.

The scapegoat had no direct role in making an atonement for the people.³⁵ Verse 20 of the passage just cited says, "When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring the live goat." Only when the atonement was already complete could the live goat be brought forward. The significance of this fact must be appreciated. A different symbolism is involved in the case of the live goat--the goat for Azazel. This animal was a symbol not for Christ but for Satan. There is no atoning merit in Satan's death; it does nothing more than complete the cycle of justice. By dying he simply gets what he deserves. This is not a point to make apologetically. If Satan did not die the cycle of justice would not be complete and neither would the plan of salvation from his influence. God does His work thoroughly. The end of sin, and with it the end of Satan, is one part of that work.

Discussion. If there is any similarity between cleansing the sanctuary anciently and cleansing an individual sinner it consists in the fact that the sanctuary was cleansed by having guilt transferred away from it. To cleanse is to transfer guilt away, therefore to cleanse the sanctuary is to transfer guilt away from the sanctuary.³⁶

By contrast, in the daily service sin was brought into the sanctuary, and although the ceremony of the Lord's goat brought nothing new it bound off and finalized the process by which sin had been transferred in during the course of the year. We could say that, because atonement and cleansing both had the effect of separating sin from the people who had committed it, both processes are somehow the same. But having taken such a position one should realize that the word "separating" is being used in two different senses. Similarly, if we speak of both types of ceremony--for the people bringing sin in and for the building taking sin out--as an "atonement" then that word is used in two senses as well. There is more than one way to say a thing, but the implications that follow from the present topic are far-reaching and we should bear in mind what our words imply.

Atoning for sin in the sense of removing its guilt from the sinner initially always defiles the sanctuary.³⁷ Cleansing the sanctuary and defiling it further are not the same. In some way

we must indicate this distinction. This does not mean that when the sanctuary was cleansed no atonement took place. In the type there were two goats, one of which (the Lord's goat) was indeed used to complete the year's atonement for sinners. But any such act of atonement had to be completed before the high priest could perform what we might call, in a spiritual sense, the janitorial task of cleansing the sanctuary by means of the scapegoat.³⁸

Notice that however one eventually decides to translate *w^onişdaq* --"then shall the sanctuary be cleansed" (KJV), "then the sanctuary shall be restored to its rightful state (RSV), or whatever--it is the sanctuary that receives the action of the verb. We need to understand more fully how God's people are affected by what happens in the sanctuary. But after we finish studying that topic the fact will remain that the sanctuary itself is the primary point of focus in Dan 8:14. The broader implications of cleansing can be profound. I believe they are. But what is cleansed--with such profound implications for the people--is the sanctuary.

The Heavenly Court Reconsidered

There are a number of parallels between the final judgment in the heavenly court, as discussed in an earlier paper,³⁹ and the final atonement and cleansing of the heavenly sanctuary, discussed here. In fact I would argue that the "court" in heaven and the "sanctuary" in heaven are two names for one place. The activity that occurs there is described from two different perspectives, in for example Rev 19 and Lev 16, but the work itself is the same. If the heavenly court is the heavenly sanctuary⁴⁰ it follows that the same events which make it possible for the court to be vindicated are also the ones that make it possible for the sanctuary to be cleansed.

The following specific parallels should be pointed out. In the heavenly court we have books, in the ancient sanctuary the stain of blood on the altar. No blood is shed in heaven. None needs to be. The only blood necessary to make a full and complete atonement for every person who has ever lived on earth was shed when Christ died in our place on the cross. But Christ's human form and the scars on His hands and side are a constant reminder of His sacrifice and so the sprinkled blood in the type has a counterpart in the antitype, even if the blood shed anti-typically is not shed in heaven. Both the blood and the books have a point to make, e.g., that God keeps accurate records of His dealings with mankind and that He deals with mankind on the basis of what Christ has done for them.

There is more in the antitype than God and mankind. In Lev 16 the scapegoat is forced away from the camp. "The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert" (Lev 16:22). In Rev 20 Satan is left for a thousand years on the earth he has finally succeeded in destroying. The nations of those who are saved are with Christ in heaven and those who are not saved are killed by the brightness of His coming. There is no one left for Satan to tempt and nothing for him to do but think.

(1) And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. (2) He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. (3) He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations any more until the thousand years were ended. After that, he must be set free for a short time. (Rev 20:1-3)

The "solitary place" to which the antitypical scapegoat is led, pending his ultimate destruction in the lake of fire, is the desolated earth.

Thus, the condemnation of the little horn in Dan 7 is a description of the same event as the transfer of guilt to the scapegoat in Lev 16 and leading the scapegoat away from the camp is a description of the same event as chaining Satan in the Abyss for a thousand years while the saints are in heaven and the wicked are dead. To say that the accumulated guilt of the sanctuary is transferred to the scapegoat is neither more nor less than equivalent to saying that Satan is condemned in the final judgment. It is entirely reasonable that he would be and that the event should be symbolized in the many ways it has been in Scripture.

Translation of *w^eniṣdaq* Reconsidered

With the above discussion in place we return now to our starting point. The word *w^eniṣdaq*, and Dan 8:13-14 which forms its immediate context, has more than one shade of meaning and a number of thematic associations with other parts of Scripture that must be taken into account exegetically. In part 2 of the present series I pointed out that for the heavenly court, or sanctuary, to be vindicated is for the system of government administered from that center to be proved right. Now in part 3 we have the opposite counterpart of that earlier claim. Once the atonement is complete--and only when it is complete--all the accumulated guilt which was not kept out of the antitypical sanctuary by unrepentant sinners can be disposed of by transferring it back to its ultimate point of origin.

The legal associations of *w^eniṣdaq* have to do with vindication. Here God is proven right. But the cultic associations of the same word have to do at least in part with cleansing. Here Satan is proven wrong and condemned. As regards the fate of individuals in the judgment, we are destined to share the reward of our respective champions. This is why the saints, who identified themselves with Christ while the great controversy was in progress, are given the kingdom now that it is over.

The best compromise solution to the problem of how to translate the word *w^eniṣdaq* in its context is that of RSV and a number of other recent translations, i.e., "then the sanctuary shall be restored to its rightful state" (RSV), or an equivalent. But such a solution does remain a compromise. No one word can support the full weight of this clause. The best translation of Dan 8:14 is one which gives the exegete most freedom to explore all of those areas of significance that the context of the passage demands.

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.

¹Frank W. Hardy, "*w^eniṣdaq* in Dan 8:14, Part 1: How Should the Word be Translated?" *Historicism* No. 3/Jul 85, pp. 17-36.

²To illustrate the difficulty consider what sort of meaning might be assigned in English to a passive construction based on the stative ideas "be good" and "be bad." We can't say "be gooded" or "be badded." One possibility is "be made better" or "be made worse." But the latter two examples add a causative sense which was absent before. This is the situation with *weniṣdaq* as interpreted here. The best way to interpret this otherwise stative word is to add causative meaning to it, as in the twelve examples where the same root occurs with Hiphil.

³Hardy, "*w^enišdaq*, Part 1", pp. 24-27.

⁴Ibid., pp. 27-29. In addition there is one example in the reflexive intensive Hithpael (Gen 44:16): "How can we prove [*ništaddaq*] our innocence?" (NIV). Note that here also, as in Piel, it is not implied that the attempt to assert innocence would prove successful.

⁵Ibid., pp. 29-30.

⁶It would not be possible to make a claim of this sort on the basis of exegetical considerations alone. There must be grammatical justification for it, and there is. Consider the following from E. Kautzsch, *Gesenius' Hebrew Grammar*, 2nd ed., transl. A. Cowley (Oxford: Clarendon Press, 1980), §51f, p. 138: "In cases where Qal is intransitive in meaning, or is not used, *Niph^{al}* appears also as the passive of *Pi^{el}* and *Hiph^{al}*, e.g. כָּבֵד *to be in honour*, *Pi^{el} to honour*, *Niph. to be honoured* (as well as *Pu^{al} כָּבַד*); כָּחַד *Pi^{el} to conceal*, *Hiph. to destroy*, *Niph. passive of either*."

⁷Because Niphal is passive the comparison would be with Hophal, the passive of Hiphil. No examples of **šdq* in Hophal are attested. Once it is determined from the Hiphil examples what form causative meaning takes with this particular root, however, it is a simple matter to make those meanings passive.

⁸Hiphil is used when the agent's vindicating activity is presumed to be successful. When success is not assumed the conjugation used is Piel. The best comparison in Dan 8:14 is with the Hiphil conjugation (passive Hophal), not the Piel (passive Pual).

⁹Hardy, "*w^enišdaq* in Dan 8:14, Part 2: The Context of Judgment," *Historicism* No. 4/Oct 85, pp. 2-15.

¹⁰For the merits of this rendering as compared with others commonly used see Hardy, "*w^enišdaq*, Part 1," pp. 31-32.

¹¹With prefixed *w^e* "and" the form is a converted perfect, translated with future tense in English; *nišdaq* by itself would be "[it] was set right."

¹²The Greek Septuagint and Theodotian both translate *kai katharisthēsetai ton hagion* for this reason. Respect for context as over against literal word meaning--which may have been puzzling to the translators in any event--lies at the heart of these early Greek renderings of Dan 8:14. The textual tradition begun in this way was followed by practically all subsequent versions for a number of centuries. See *ibid.*, p. 22. It might be argued that *katharisai* and *katharisthēsethe* in Lev 16:30 provide the basis for a verbal link between Dan 8 and Lev 16. This link, of course, is available only in Greek translation. In the Hebrew the roots used are **šdq* "be in the right" (*w^enišdaq* [Dan 8:14]) and **ṭhr* "be ceremonially clean" (*l^etahhēr, tiṭ^ehārū* [Lev 16:30]). The thematic connection between Lev 16 and Dan 8 is much less fragile than the lexical one provided by the Greek Septuagint.

¹³A forthcoming paper deals with the angel's three-part question more fully.

¹⁴The word "sacrifice," generally supplied by translators of this verse, is not the best choice of words. Grammatically *hattāmîd* can be either an adverb (e.g., Jer 52:33) or an adjective (e.g., Jer 52:34). It is never a noun and in Dan 8:13 is not an adverb, so as an adjective some word must be added to complete the sense. Uriah Smith, in his book, *The Prophecies of Daniel and the Revelation*, rev. ed. (Nashville: Southern Publishing Association, 1944; originally published, 1873), correctly understood that "sacrifice" was not part of the Hebrew text and also that "daily" was an extended meaning of *tāmîd*: "We have proof in verse 13 that 'sacrifice' is the wrong word to be supplied in connection the word 'daily'. . . . Continuance of time is the central idea" (p. 164). Smith's statement of the problem is correct, but few people would now agree with his solution to it. For him the "daily" meant "paganism, through all its history" (p. 165). Because it is generally agreed that Smith was wrong on this point it might seem discourteous to spend time demonstrating the fact. It is important, however, to understand

why Smith was wrong. There are some grammatical reasons. He states: "Literally, the text may be rendered, 'How long shall be the vision [concerning] the continuance and the transgression of desolation?'--the word 'desolation' being related to both 'continuance' and 'transgression,' as though it were expressed in full thus: 'The continuance of desolation and the transgression of desolation'" (p. 165). Notice first that Smith takes *hattāmîd* to be a noun in his literal gloss of the passage--"the continuance." The word is never a noun; it is always either an adverb or an adjective. Next, although he correctly separates the words "continuance" and "desolation" when translating (accepting these renderings now for the sake of discussion), Smith does not follow through and separate the senses of these terms when paraphrasing. One cannot translate "continuance and desolation" and then interpret "continuance of desolation." The grammatical relationships are quite different. The latter would imply a construct chain in Hebrew and this is impossible for two reasons: (1) the first word ("continuance") has a definite article in the original and (2) the second word ("desolation") has the particle "and." These are not just quibbles. The point being addressed in the present note--the relationship between the daily and the desolating rebellion--is central to Smith's interpretation. It was Smith who appealed to grammar to support his position. The topic is not being thrust upon him here. I merely point out that Smith's own appeal must be considered unsuccessful and that the exegetical implications of that fact must be fully taken into account by anyone wishing to defend Smith's interpretation of the "daily." For further comment on the Hebrew syntax of Dan 8:13 see Hardy, "Daniel 8:9-12," *Historicism*, Supplement/Jul 85, n. 37, pp. 34-35. See also n. 21, below.

¹⁵The Hebrew in vs. 14 says *ʿereb bôqer*, literally "evening morning." The word is morphologically singular in Hebrew, but since there are 2300 of these units we cannot translate with a singular word in English. Thus, James A. Montgomery, *International Critical Commentary, Daniel* (Edinburgh: T. & T. Clark, 1927), suggests "evenings mornings" (p. 343) as a literal gloss. H. C. Leupold, *Exposition of Daniel* (Grand Rapids: Baker, 1949), has "evenings-mornings" (p. 354, 357). My own usage follows Keil. In C. F. Keil and F. Delitzsch, *Commentary on the Old Testament, vol. 9, Ezekiel, Daniel* (Grand Rapids: Eerdmans, reprint edition [n.d.]), one *ʿereb bôqer* is an "evening-morning" (p. 302) and when more than one are referred to they are called "evening-mornings" (pp. 302-3, 260). Even in light of a conceptual parallel with the days of creation in Gen 1 the "evening-morning," as a unit of time, is highly unusual in Hebrew. There can be no doubt, however, as to what comparison the author is making. An evening-morning is not a month or a week; it is a day (see Leupold, p. 354). The question of what these days represent is a separate question.

¹⁶Montgomery, *Daniel*, notes the difficulty but passes over it: "The one philological problem lies in the asyndeton, 'evenings mornings' (⊗ ⊖ ⊗ have 'and'), but what is meant is patent from the fuller statement in v.²⁶, 'the vision of the evening and the morning.' . . . Behr. notes a parallel from the Hildebrandslied, 'sixty summers and winters' = 30 years. . . . A period of 1,150 days approximates the 3 1/2 years (1,260-1,278 days) found in our interpretation of 'the time, times and half a time' of 7²⁵; s. Comm. there. The calculations based on the opinion for 2,300 days, *i.e.*, about 6 1/3 years, begin quite too early, *e.g.*, with Menelaus' usurpation, 171 B.C., or terminate too late, *e.g.*, with Nicanor's defeat, 162 B.C.; s. Pole, who presents a wide range of theories, Pusey, Behr., Dr." (p. 343). Leupold, *Exposition*, is less willing than Montgomery to deal in round numbers: "One recent critic comes to within about 45 days of the 1,150 and claims that this verse was written before the dedication of the new altar of the Lord, the date of which dedication he used in his computations. . . . The fact that it is an erroneous prediction by about 45 days does not trouble him" (p. 358).

¹⁷Keil, *Daniel*, offers the following comments: "This separation of the expression into evening and morning, so that to number them separately and add them together would make 2300 evening-mornings = 1150 days, is shown to be inadmissible, both by the asyndeton evening-morning and the usages of the Hebrew language. That in ver. 26 וְהָעֶרֶב וְהַבֹּקֶר (*the*

evening and the morning) stands for it, does not prove that the evening and morning are reckoned separately, but only that evening-morning is a period of time consisting of evening and morning. When the Hebrews wish to express separately day and night, the component parts of a day of a week, then the number of both is expressed. They say, e.g., forty days and forty nights (Gen. vii.4, 12; Ex. xxiv. 18; 1 Kings xix. 8), and three days and three nights (Jonah ii.1; Matt. xii.40), but not eighty or six days-and-nights, when they wish to speak of forty or three full days. A Hebrew reader could not possibly understand the period of time 2300 evening-mornings of 2300 half days or 1150 whole days, because evening and morning at the creation constituted not the half but the whole day. Still less, in the designation of time, 'till 2300 evening-mornings,' could 'evening-mornings' be understood of the evening and morning sacrifices, and the words be regarded as meaning, that till 1150 evening sacrifices and 1150 morning sacrifices are discontinued. We must therefore take the words as they are, i.e. understand them of 2300 whole days" (pp. 303-4).

¹⁸For discussion see Hardy, "The Day-Year Principle in Dan 9:24-27," *Historicism* No. 3/Jul 85, pp. 37-50.

¹⁹The word "sacrifice," or some equivalent, following the word "daily," is universally supplied by translators at Dan 8:11-13. NIV is not unique in this regard. The supplied word or phrase is "burnt offering" in the Revised Standard Version, American Standard Version, and Jewish Publication Society version (the last two have a hyphen, "burnt-offering"). It is "sacrifice" in King James, Douay, Moffat, the Jerusalem Bible, Modern Language, New King James, and Today's English Version (the last two make the word plural, "sacrifices"). The New English Bible suggests "offering." In all versions that I know of something is inserted after "daily," and they are correct in realizing that it is necessary to do so. In my opinion, however, none of the insertions documented above offer the best choice. A better word than "burnt offering," "sacrifice," or "offering" would be "service," as noted elsewhere in the present paper.

²⁰See C. Mervyn Maxwell, *God Cares*, vol. 1 (Mountain View: Pacific Press, 1981), pp. 189-91. See also *ibid.*, 183-81, 189-91, 198-202, 215-19, 230-33, 243-46. The seventy weeks begin with the decree of Artaxerxes I in the fall of 457 B.C. to restore and rebuild Jerusalem (Dan 9:25; Ezra 7:8-28). Thus, they end in the fall of A.D. 34. A point one half "week" before the fall of A.D. 34 would fall three and a half years earlier in the spring of A.D. 31. Christ was crucified in the spring at Passover time. I assume here, on the basis of the prophecy in Daniel, that the year of the crucifixion was A.D. 31, although this point is debated by scholars. For comment on 457 B.C. as the starting point for the seventy "weeks" see Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7* (Washington, D.C.: Review and Herald, 1970), pp. 126-27. For comment on the chronology of Christ's life see John Thorley, "When Was Jesus Born?" *Greece & Rome*, 2nd series, 28 (1981):81-89.

²¹For Smith there was no commonality between the type and antitype as regards the "daily": "Continuance of time is the central idea. The whole time of the vision is filled by what is here called the 'daily' and the 'transgression of desolation.' Hence the daily cannot be the daily sacrifice for the Jews, for when the time came for it to be taken away, that action occupied but an instant of time, when the veil of the temple was rent in twain at the crucifixion of Christ. It must denote something which extends over a period of years" (*Daniel and Revelation*, p. 164). It does denote something which extends over a period of years. Where Christ's ministry of His own sacrifice begins, the ministry of animal sacrifices ends. The latter had no saving merit in itself, "because it is impossible for the blood of bulls and goats to take away sins" (Heb 10:4). It was merely a system of symbols intended to direct the worshiper's mind to the promised Redeemer. In this way people living in Old Testament times were justified by faith (Rom 4:1-25) just like people in New Testament times were, and just like we are today. Throughout history everyone has had to look either forward in time or backward in time to the death of Christ. It takes faith to see the significance of His life and death no matter which perspective a person has. It took faith to realize the significance of Christ's life for those who witnessed it personally

(John 6:42; Matt 16:17). The faith required is all the same, and the justification that results from it is all the same. There is an element of continuity as well as contrast between the ministry of the sanctuary on earth and that of the sanctuary in heaven that must be appreciated before the nature of the "daily" in Dan 8:13 can be correctly understood.

²²Lev 16:3, 24-25.

²³For discussion see Hardy, "Daniel 8:9-12," pp. 25-26.

²⁴For an excellent introduction to a full range of Seventh-day Adventist thought on the sanctuary see Roy Adams' book entitled *The Sanctuary Doctrine: Three Approaches in the Seventh-day Adventist Church*, Andrews University Seminary Doctoral Dissertation Series, vol. 1 (Berrien Springs: Andrews University Press, 1981).

²⁵An exception is the grain offering described in Lev 2.

²⁶Lev 6:1-6(8:13) deals with the evening and morning sacrifice for the whole nation. Otherwise chaps. 1-7 deal with offerings brought by different individuals to address various specific needs.

²⁷The law concerning burnt offerings is found in Lev 1:1-17, fellowship offerings in Lev 3:1-17; 7:11-21, sin offerings in Lev 4:1-35; 5:1-13; 6:24-30, and guilt offerings in Lev 5:14-19; 6:1-7; 7:1-10.

²⁸I have no explanation for the fact that the worshiper did not lay his hands on the head of the guilt offering before killing it but did lay his hands on the head of the fellowship offering.

²⁹Two words (*zāraq*, *nāzâ*) are commonly translated "sprinkle" in Leviticus. When *zāraq* is used the substance sprinkled is always blood and the object sprinkled is always the altar in the court of the sanctuary (Lev 1:5, 11; 3:2, 8, 13; 7:2, 14 [object not specified]; 8:19, 24; 9:12, 18; 17:6). (In Num 19:13 a man is sprinkled with water containing the ashes of a red heifer and the word used is *zāraq*.) When *nāzâ* is used in Leviticus the substance sprinkled can be blood, oil, or water and the object sprinkled can vary. Thus, in Lev 5:9 blood is sprinkled on the side (*qîr*, lit. "wall") of the altar, as is the case when *zāraq* is used. When a sin offering was brought by an anointed priest the blood of the sin offering had to be sprinkled "before the Lord, in front of the curtain of the sanctuary" (*lipnê YHWH ʔet pʕnê pârôket haqqôdeš*) (4:6) and also "on the horns of the altar of fragrant incense" (4:7). During the dedication ceremony for Aaron and his sons some of the sacred anointing oil had to be sprinkled "on the altar" (8:11) and both oil and blood had to be sprinkled "on Aaron and his garments and on his sons and their garments" (8:30). Whenever a person was declared officially free from an infectious disease "the one to be cleansed" had water containing the ashes of a red heifer sprinkled on him (14:7). A week later this same individual had to shave his head and the priest sprinkled oil "before the Lord" on his behalf (14:16, 27). If the object being declared clean was a person's residence then "the house" had to be sprinkled with blood (14:51). The other four uses of the verb *nāzâ* in Leviticus occur in chap. 16. The blood of a bull had to be sprinkled "on the front of the atonement cover" of the ark (vs. 14) and "before the atonement cover" (vs. 14). The blood of the Lord's goat also had to be sprinkled "on the atonement cover and in front of it" (vs. 15), as well as on the altar in the court (vs. 19). The word *zāraq* does not occur in chap. 16.

³⁰It may be that a priest occasionally came and washed the altar. My point remains valid whether this happened or not. Indeed, some of the blood sprinkled before the altar would naturally fall on the dust of the court and be lost with people walking there. But a record was initially made. The significance of the fact that blood was sprinkled does not hinge on the fate of individual blood drops, but in the teaching value of the ceremony for those involved with it.

³¹This verse contains an example of word play. The Greek word *hamartia* "sin" corresponds to Hebrew *ḥāṭāʔt*, which can mean either "sin" or "sin offering." For example see Lev 4:14, which NIV translates as follows: ""When they become aware of the sin [*ḥāḥḥāṭṭāʔt*]

they committed, the assembly must bring a young bull as a sin offering [*l'haṭṭāṭ*] and present it before the Tent of Meeting. The word is the same in both cases.

³²Lev 1:5. For other similar references see n. 29, above.

³³When Lev 16:10 says, "But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the desert as a scapegoat," the reference to "atonement" must be taken in a general sense to mean that the presentation of the live goat was part of a larger round of ceremonies which, taken as a whole, made an atonement. Otherwise vs. 10 contradicts vs. 20. See below.

³⁴On the day of atonement there were two goats whose function in the one case was and in the other was not paralleled by anything that took place during the rest of the ceremonial year. The one was the Lord's goat, the other was for Azazel. This curious name has been explained in a variety of ways, but the essential meaning must be seen as some form of opposite to the Lord. On the one hand there is the Lord and His goat ("the goat for the sin offering for the people," Lev 16:15), on the other there is the goat for Azazel. To devote this second goat to Azazel it was led into the desert, i.e., away from the sanctuary and the camp.

³⁵For Lev 16:10 see n. 33, above. The scapegoat was necessary to complete a cycle of justice of which making atonement for the people is one part, but its contribution to the total process was not in itself one of atoning for sin.

³⁶For M. L. Andreasen the sanctuary's dealings with the personal component in human guilt ended with the ceremony of the Lord's goat. Thus, the first goat was not used to make a final reckoning of the sins to be placed on the scapegoat and taken away. The sins addressed by the use of the two goats were not the same. In *The Sanctuary Service*, rev. ed. (Washington, D.C.: Review and Herald, 1947), pp. 205-6, Andreasen writes: "The confessed sins have already been disposed of. Aaron has already 'made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar.' Verse 20. He has made 'an atonement in the holy place' (most holy), 'an atonement for himself, and for his household, and for all the congregation of Israel.' Verse 17. Then and not until then is the goat produced. The sins that are put on the head of the scapegoat are not the atoned-for sins, the white, canceled sins, the nonexistent sins: they are Satan's share in all these same sins, the share for which no atonement was made and which were not provided for in the Lord's goat. Satan bears his own personal sins, and also a share in all the sins for which he is responsible. These include 'all the iniquities of the children of Israel, and all their transgression in all their sins.' Verse 21." In my view such a position weakens the necessity of a close relationship between the daily and yearly services and suggests a fundamental misunderstanding, not only of the scapegoat, but of the concept of transferal involved at all levels in the sanctuary's use of animal sacrifices.

³⁷It may be that other factors defiled the sanctuary as well, but the important point is that there was no atonement by default. It had to be actively requested by the sinner before it could be received.

³⁸Maxwell, *God Cares*, p. 176, states that, "Because this unique cleansing was not an ordinary housekeeping routine but was a cleansing from sin--that is, from unrighteousness--the cleansing was in fact a restoration to righteousness." It is true, this housekeeping routine was not ordinary. But I would argue that any restoration to righteousness took place in connection with the ceremony of the Lord's goat.

³⁹Hardy, "*wenişdaq*," Part 2," pp. 2-15.

⁴⁰The court that I have in mind is not the court of the heavenly sanctuary, which is another topic altogether, but the heavenly court as described in Dan 7.