

Study 3 Outline

1. Themes:

Daniel 7: Who will you serve?

Daniel 8: Who will you worship?

2. The Law:

Features of ceremonial law: Deut 31:26,9,29; Heb. 10:1 (book, against, handwritten, shadow)

Ceremonial law is a shadow of the cross: Col. 2:14,17

Sanctuary and its services woven into prophecy of Daniel 8.

Reminder of the fate of wicked (Ps. 73:3,17)

Time prophecy of sanctuary tied to time prophecy of cross

3. Chapter 8 and 9 related:

-related themes

-”determined”

-Gabriel

-two words for “vision”: *mareh* and *chazown*

-Daniel’s thoughts (sanctuary, desolation, we have sinned)

-defer not

4. 70-week prophecy of Daniel 9:24-27

Opening:

length: 70 weeks

who: thy people

-finish transgression

-make end of sin

-reconciliation

-righteousness

-seal up prophecy

-anoint most holy

Mid-section:

-going forth of commandment ==> Messiah

490 years

-what happened in 457 BC? restore and rebuild

-what happened in 27 AD? anointed

Conclusion:

Compare verse 24-26 and 27

Anoint

Cut off

His death leads to destruction of Jerusalem

Make the covenant strong

Causes sacrifice/oblation to cease

Jerusalem destroyed

Why cannot be antichrist in verse 27

covenant always between God/people

sacrifice (*zebach*) and oblation (*minchah*) cease (Jn. 19:31; Mt. 27:51)

overspreading or *kanaph* (wings) (Is. 8:7,8; Na. 1:8)

destruction of Jerusalem

Abomination of desolation speaking of Roman standard surrounding

Jerusalem (Mt. 24:15,16; Lk. 21:20; GC26.1)

Sanctuary summary

Feasts:

Passover: **Jesus**' broken body (1 Cor. 5:7)

Unleavened bread: Efficacy of **Jesus**' death and rest (1 Cor. 5:8)

Firstfruits: **Jesus**' power to resurrect (1 Cor. 15:20,23)

Pentecost: Holy Spirit makes **Jesus**' sown word powerful (Mt. 13:3; Acts 2:41)

Trumpets: **Jesus** is about to do something-warning (Is. 18:3; 58:1)

Day of Atonement: **Jesus** is confessing names and blotting out sin (Rev. 3:5; Act. 3:19,20)

-Convocation (worship): (Heb. 10:25)

-Afflict souls (selfless service): (Is. 58:3,7,8)

-Offering (surrender): (Rom 12:1)

-No work (rest): (Heb. 4:6)

Tabernacles: **Jesus** is taking us home (Rev. 21:3; 20:9)

Furniture:

Altar of sacrifice: **Jesus** is lamb slain (Rev. 13:8; Jn. 1:29)

Water laver: **Jesus** offers us water (Rev. 22:17; Jn. 7:37)

Table of Shewbread: **Jesus** is bread (Jn. 6:48); we are bread (1 Cor. 10:17)

Candlesticks: **Jesus** is light (Jn. 9:5); we are the light (Mt. 5:14)

Altar of incense: **Jesus** offers up prayer (Jn. 16:26; Rev. 8:3,4); our duty (1 Sam 12:23)

Ark: Only the law: (1 Ki. 8:9); **Jesus** came to confirm it (Mt. 5:17,18; Is 42:21)

Time (DOA) & Place (Most holy place)

Answer to question, "How long?"

Little horn also looks for worship, but tramples law ==> who will you worship?

Jews missed Jesus (Rom 9:33; 1 Pet 2:8)

Jewish thinking: tradition and signs (Mt. 12:39; 15:9; Mk. 7:8)

Greek thinking: wisdom of man greater than Word of God (1 Cor 2:5-8)

We preach Christ: 1 Cor. 1:22,23

Study 3: Daniel Chapters 8 & 9

The Shadow and the Cross

I. Overview of Daniel 8

What did Daniel see? Verses 3-12

A. The Vision v. 3-12

- 1.. Ram (v. 3)
 - a. "Great" (v. 4)
 - b. 2 horns (v.3)
 - c. One higher (v.3)
 - d. Higher came up last (v. 4)
 - e. Pushed west, north, south (v. 4)
 - f. None could deliver
2. Goat battled Ram (v. 5)
 - a. From west (v. 5)
 - b. Whole earth (v. 5)
 - c. Touched not ground (v. 5)
 - d. Notable horn (v. 5)
 - e. Ran with fury (v.6)
 - i. Choler (v.7)
 - ii.. Smote ram (v. 7)
 - iii. Brake horns (v. 7)
 - (a). No power
 - iv. Cast to ground (v.7)
 - v. Stamped (v.7)
 - vi. None to deliver (v.7)
 - f. "Very great" (v.8)
 - g. Broken when strong
 - h. four notable ones
 - i. to four winds
3. Little horn (v. 9)
 - a. Out of one of them (v. 9)
 - b. "exceedingly great" (v. 9); waxed great (v. 10)
 - i. South (v. 9)
 - ii. East (v. 9)
 - iii. Pleasant land (v. 9)
 - iv. To host of heaven (v. 10)
 - c. Cast host/stars to ground (v. 10)
 - d. Magnified to prince of host (v. 11)
 - e. Daily taken away (v.11)
 - f. Place of sanctuary cast down (v. 11)

- g. Host given against daily (v. 12)
 - i. By transgression (v.12)
- h. Cast truth to ground (v. 12)
- i. Practised [sic]/prospered (v. 12)

The audition

- 4. One saint to another: how long will be vision?
 - a. Daily & transgression of desolation
 - b. Sanctuary and host be trodden under foot
 - c. 2300 days, sanctuary cleansed

What was the interpretation? Verses 15-25

B. Interpretation: (v. 15-25)

- 1. Gabriel came to make Daniel understand
- 2. Ram = **kings** of Media/Persia (v. 20)
- 3. Goat = **king** of Greece (v.21)
 - a. Great horn = first King (v. 21)
 - i. broken (v. 22)
 - b. Four stood up = four kingdoms (v.22)
 - c. Not in “his” power (v. 22)
- 4. **King** stands (v. 23)
 - a. Latter time of their kingdom (v. 23)
 - b. Transgressor come to the full (v. 23)
 - c. Fierce countenance (v. 23)
 - d. Understanding dark sentences (v. 23)
 - e. Mighty (v. 24)
 - f. Not his own (v. 24)
 - g. Destroy wonderfully (v. 24)
 - h. Prosper/practice (v. 24)
 - i. Destroy might/holy people (v. 24)
 - j. By policy craft prosper (v. 25)
 - k. Magnify self in heart (v. 25)
 - l. By peace destroy many (v. 25)
 - m. Stand up against the prince of princes (v. 25).
 - n. Broken without hand (v. 25)
- 5. vision is true, shut up vision

C. Question/Answer:

- 1. How do you know that this is talking about the same line of kingdoms as chapters 2 & 7?
 - a. Ram had two horns with one higher than the other. Bear (Chapter 7) raised on “one side”.

- b. Ram is Medo-Persia. (verse 20) We know the Medes and Persians overtook Babylon. (see Dan. 5:28)
 - c. Goat had four notable horns (verse 8). Leopard in chapter 7 had four heads. Greece overtakes Persia (verse 21)
 - c. Final kingdom in Chapter 2 destroyed by stone cut out of the mountain “without hands”(2:34,45). Little horn “broken without hand” (8:25). Meaning, done by God and not man (compare Heb. 9:11 and 8:2; see also (Job. 34:20-24)
2. What identical word is used to describe the Ram, Goat, and little horn?
“Great”, or *gadal*. It kind of breaks this prophecy down into the three “great” kingdoms in succession during the vision part of the chapter.
 3. Who is the angel that made Daniel understand? (Dan. 8:16; 9:22).
Gabriel
 4. What event marked the end of the little horn’s works in Daniel 7? (Dan. 7:9,10, 22, 26)
What about Daniel 8? (Dan 8:14)
Judgment (Ch. 7)
Sanctuary cleansed (Ch. 8)
 6. Contrast the animals?
Unclean animals in chapter 7
Clean, sanctuary animals in Chapter 8

II. Creating a Background for Chapters 8 & 9:

Colossians 2:14-17 Which law is referred to here? Why blotted out?

A. Features of Moral Law (10 commandments):

- Written on: stone (Deut 10:1; Ex. 31:18)
- Written by: God (Ex. 31:18)
- Placed: in ark (Deut 10:2)
- Purpose: give knowledge of sin (Rom. 3:20; 7:7)
- Other name for it: Law of liberty (Jas. 1:25; 2:8,11)

-10 commandments reflection of God’s character (see appendix #1 below)

B. Features of Ceremonial Law:

- Written on: book (Deut. 31:26)
- Written by: Moses’ handwriting (Deut. 31:9)

Placed: side of ark (Deut. 31:26)

Purpose: “witness against thee” (Deut. 31:26)

Other name: Shadow (Heb. 8:4,5; 10:1)

-Ceremonial law was nailed to the cross because it was a “shadow” of the cross:

-To study the cross is to study how God saves us (Rom. 1:16; 1 Cor. 1:18)

Sanctuary and services are shadow of cross

To study the sanctuary and its services is to study how God saves us.

This is why in Malachi 4:4, we are told that in the last days, we ought to “remember the law of Moses”.

To better understand the cross, we can learn much from the ceremonial law; in particular, the sanctuary message.

III. Why?

A. In consideration of this prophecy, Daniel views the succession of one pagan nation after another overturning the kingdom of Israel. The final one even opposing the Savior Himself and treading upon His people. This power practiced and prospered. As he heard the heavenly beings speaking, you might have wondered if Daniel must have asked within himself, “How long?” You don’t have to ask, for the angel (or saint) asks *for* him (see v.13). The answer comes in two forms, *time* and *location*. There is a specific measure of time noted in verse 14, but just as importantly a location. Why?

Why didn’t the angel just say, “After 2300 days it will end.” It’s the *location* that will give the reader the answers when they see the wicked prosper. In studying this prophecy, we read about a ram, goat, horns, two angels, etc. The thoughts are drawn to the sanctuary.

The psalmist Asaph once envied the foolish after seeing how prosperous they were (Ps. 73:3). As it may have been to Daniel during the vision, it was painful to him as well in his time. That is until his mind entered upon the sanctuary (verse 17). It all made sense. He exclaimed, “Thy way, O God, is in the sanctuary”. (Ps. 77:13)

The answer is in the Sanctuary.

-Beginning from the slain beast, to the transfer of sin to the sanctuary, then its cleansing, and eventually disposal, we see in a nutshell God’s handling and final victory over the effects and power of sin.

-This is a *process* that will be completed.

The point in the process brought to the student’s attention is the cleansing of the sanctuary. This is well *past* the altar outside, and this is *before* this controversy is ended. It draws our attention to a **point in this process** for a reason: Bible students, this is where **you** fit into this prophecy.

This generation that is living when this Controversy nears its final scenes, is the generation living when the sanctuary is cleansed. And what is the ultimate lesson of the sanctuary: God *with* us. He *continues with* us (see more on page 16).

What is the theological term of God *continuing* to work with us? Or God *continuing* to work on us? Sanctification. (1 Th. 5:23; 4:3,4).

And what is the sign/seal of this process? The Sabbath (Ez. 20:12).

Surely, the sanctuary teaches more than about the sanctified life. However, the student's attention is brought to this very important point in the service as the question is asked, "How long?"

The "How long" will be answered when a generation of people studying this prophecy *continues* with God by faith as He *continues* with them.

God has the power to defeat all of the aforementioned powers (Medo-Persia, Greece, Rome), but his defeat of these powers will not only be a "military" one, it will first be a character victory; His kingdom being established in the hearts of His people.

Medo- Persia defeated Babylon through craft and armies. Greece defeated the Persians with armies. Rome did the same to Greece. God and His people will prove victorious through faith in the blood of the Lamb (1 Jn 5:4).

Many figures in Daniel 8 direct our minds to the sanctuary service. Let us consider a few (see appendix 7 for more details):

Ram:

- Used as a burnt offering: a symbol of dedication (Ex. 29:1,16-18; Lev. 8:18-21)
- Used as a trespass offering for sin (Lev. 5:15; 6:6)
- Used as a peace offering (Lev. 9:18)
- Tent made of ram's skin (Ex. 26:14)

Goat

- Used as a burnt offering (Lev. 1:10)
- Used as a sin offering (Lev. 4:23,24)
- Used as a trespass offering (Lev. 5:6)
- Used as a peace offering (Lev. 3:1, 12)
- Curtains made for goat's hair (Ex. 26:7)

Four horns

- On brazen altar (Ex. 27:2)
- On altar of incense (Ex. 30:2)

Daily (*tamiyd*) service

Shewbread set before the Lord always (*tamiyd*) (Ex. 25:30; Num. 4:7; Lev. 24:8)

The lamp burned always (*tamiyd*) (Ex. 27:20; Lev. 24:2)

High priest bore Israel on forehead (*tamiyd*) and breast (*tamiyd*) (Ex. 28:38,29)

Burnt offerings were continually made (*tamiyd*) (Ex. 29:41,42; Num. 28:3; etc)

Fire on altar ever (*tamiyd*) burned (Lev. 6:13)

Meat offerings were perpetual (*tamiyd*) (Ex. 20:20)

Altar of incense burned perpetually (Ex. 30:7,8)

(for more on the “daily”, please see appendix in study 6)

Sin/transgression* (though not itself sinful, the sanctuary taught of the bearing of and disposal of sin)

Atonement made for uncleanness and transgressions (Lev. 16:16)

Record of sin in heaven (Jer. 2:22, see appendix on study 2 for more)

Each of these sanctuary references denote a pagan/antagonistic power:

Ram: Medo-Persia pushes (Dan. 8:4)

Goat: Greece smote, cast down, stamped (Dan. 8:7)

Four horns: Greece’s divisions came up towards four winds (Dan. 8:8)

Little horn:

Daily: pagan Rome desolates literal Jerusalem (Dan. 8:13; see 9:27)

Transgression: papal Rome desolates spiritual Jerusalem (Dan. 8:13; see 11:31; 12:11)

*In contrast to this desolating power exalting in its rebellious transgression, the sanctuary service teaches us that the only safety lies in confession and repentance (Ps. 32:1; Pr. 28:13; Ex. 34:7)

IV. The Cross and Prophecy:

A. Several prophecies point to the cross (e.g. Is. 53; Gen 3:15; Ps. 41:9; Zech. 11:12,13; Is. 50:6, etc)

Only one specifies the TIME of the crucifixion: Daniel 9

Just like the shadow (sanctuary message) helps to explain the cross, do you suppose that there is a *time prophecy* about the sanctuary that helps explain the *time prophecy* about the cross?

Where is that time prophecy about the sanctuary? Daniel 8

God placed these inseparable themes together in the prophecy to be studied together, just like the topic of the sanctuary and the cross should be studied together.

V. Connecting Daniel 8 and 9:

There is a time prophecy in Daniel 8. The focus of the prophecy in Daniel 8 spans at least 2300 years, and **the majority of it dwells upon the final power: the little horn.** This we recognize to be Rome in its two phases (Pagan/Papal). The major portion of its activity raises concern is its power exercised over spiritual Israel.

There is a time prophecy in Daniel 9. The focus of the prophecy in Daniel 9 concerns the **time allotted for literal Israel** to end its rebellion. Are these two prophecies (one about the **little horn**, the other about the **70 weeks**) related? Let's consider the evidence:

1. Similar central themes: trampling city/people and sanctuary (8:11-14,25; 9:3-19,25,26).
2. The Hebrew word for "determined" (verse 24) is *chathak* (khaw-thak') or literally "cut off". There are only two other time periods mentioned thus far (7:25 and 8:14) that this could be "cut off" from. The former has no relationship.
3. Gabriel commanded Daniel to "consider the vision".
 - This is the same angel in both chapters. (Dan. 8:16,17,26; 9:21-23)
 - Instruction to Gabriel was to help Daniel "understand" (bin) the vision (v. 16). Daniel did not understand it (v. 27). Gabriel came back to give "skill and understanding" (v. 22, see also v. 23). Subsequently, Daniel had understanding (10:1).
 - After the book of Daniel, when did the angel show up again? Shortly before the coming of Jesus (Lk. 1:19,26) when the fullness of time was come. This prophecy (70 week) was soon to be fulfilled.
4. Two words are translated to "vision" in Chapters 8 and 9: *mar-eh* and *cha-zown*.
 - When referring to the time portion of the prophecy *mar-eh* is used (8:26;9:23). (see appendix #2 below)
 - In this prophecy there is a vision (verses 1-12) and audition (verses 13,14)
 - The vision is explained in vv. 19-26
 - The audition (containing the time element) is left unexplained in chapter 8
 - It is the *mareh* (containing the time element) that is the focus in 9:23
 - Use of *mareh*: 8:16,17,26,27,9:23,10:1,7,8,16
 - Use of *chazon*: 8:1,2,13,15,26; 9:21,24;10:14;11:14
5. Daniel's prayer (Chapter 9) shows that he was thinking about what he just saw in Chapter 8.
 - He's thinking about the sanctuary (v.17, compare to 8:14)
 - Not only is he thinking of the sanctuary, but that it's desolate (vv.15-17, compare to 8:13).
 - After seeing a king of "fierce countenance" (8:23), one has got to believe that Daniel was familiar with the blessings and curses of Deuteronomy 28. Particularly, the curse of verses 49 and 50 as a part of breaking God's commandments. (Deut. 28:15) In it, is the curse of being destroyed by a kind of "fierce countenance". Early in Daniel's prayer, he proclaims, "We

have sinned.” He acknowledges that this power has come as a result of sin.

6. He was worried about a delay in the fulfillment of prophecy in saying “defer not” (v. 19).

-The year was around 538 BC. If the 70 year prophecy began some time in 606BC, why would he be worried unless he just saw something that would be putting it off a *long* time? (Dan. 8:1,14,20,21).

-In Daniel 9:19, he is asking God to “defer not” (v. 19) (see Ex. 22:29; Gen 24:56; Deut. 23:21; Jud 5:28; Hab. 2:3; Pr. 23:30). As he is studying the 70-year prophecy of Jeremiah (based on 9:2, and inferring that it is this prophecy that is drawing to a close), he hears about a 2,300 day prophecy. Would it be delayed?

VI. The Cross: The Seventy-week prophecy: Dan. 9:24-27 (Adapted from Stephen Bohr’s, *Specialized Studies In Daniel*)

Broken into: seven weeks (v. 25), sixty two weeks (v.25), one week (v. 27)

-Why “seven weeks, threescore and two weeks”, instead of just sixty nine?

1. Three sections: Dan. 9:24-27 Overview

Opening: Dan. 9:24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Mid section: Dan. 9:25-27 (middle of 27th verse). Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** shall be seven weeks, and **threescore and two weeks**: the street shall be built again, and the wall, even in troublous times.

And after **threescore and two weeks shall Messiah be cut off**, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And **he shall confirm the covenant with many for one week**: and in the midst of the week he shall cause the sacrifice and the oblation to cease...”

Re-organizing mid section in another way:

Concerning the City and People (underlined in above verses)

“Restore and build Jerusalem”

“seven weeks”

“the street shall be built again, and the wall, even in troublous times”

“the people of the Prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood”

Concerning the Messiah (in bold above verses)

“Messiah the prince”

“threescore and two weeks”

“after threescore and two weeks shall Messiah be cut off”

“He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease”

Conclusion: Dan. 9:27.”...And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

2. Three sections: Dan. 9:24-37 Details

Opening Section: Verse 24

a. Seventy Weeks: 70 weeks = 490 days, 490 days = 490 years (Eze. 4:5,6; Num 14:34). 7 years is a week of years. (see Gen. 29:27)

b. “Thy people”: during the time pertaining to the *literal Jewish nation*:

1. to finish the transgression, *pesha*: Israel’s “revolt” (same word as in Daniel 8:13)

-some suggest this to mean that the nation would eventually commit the worst transgression of taking the life of Christ.

2. to make and end of sins:

Referring to either Jesus making end of sins (Jn. 1:29; Heb. 1:3; 9:28,26; 10:12)

Possibly to the Jewish nation ending their sinful ways

Or, less likely, end of sacrificial system. *Chatta’ah* translated 116 times as offering(s)

though different word for sacrifice used in verse 27 (*zebach*).

3. to make reconciliation for iniquity: Jesus reconciled man to God (Is. 53; Rom 5:10; II Cor. 5:18-21)

4. to bring in everlasting righteousness: Jesus brought righteousness (Jer 23:6; Is 53:11)

5. to seal up the vision and prophecy:

seal up, *chatham*, “bring to and end”

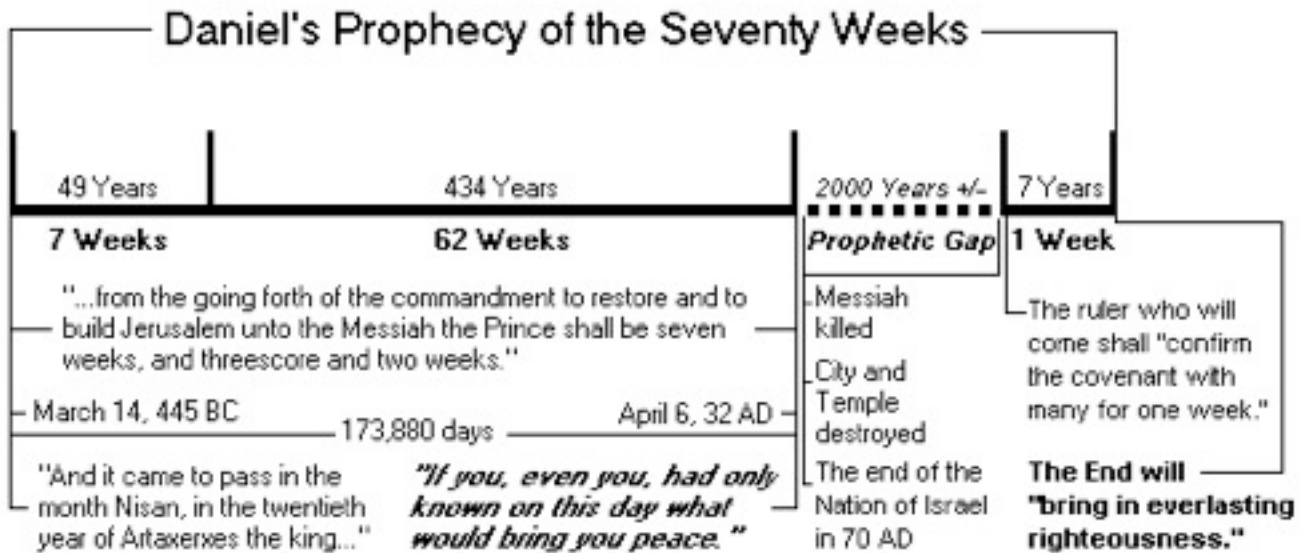
prophecy, *nabiy*, more frequently translated “prophet”

likely then referring to Stephen’s role as a prophetic messenger

he was last prophet for Jewish people

witnessed their close of probation (Act. 7:55,56)

6. to anoint the most Holy: Christ Himself is most holy (Heb. 7:26) as well as sanctuary (Ex. 30:25-35; Heb. 9:21-24). Both priest and



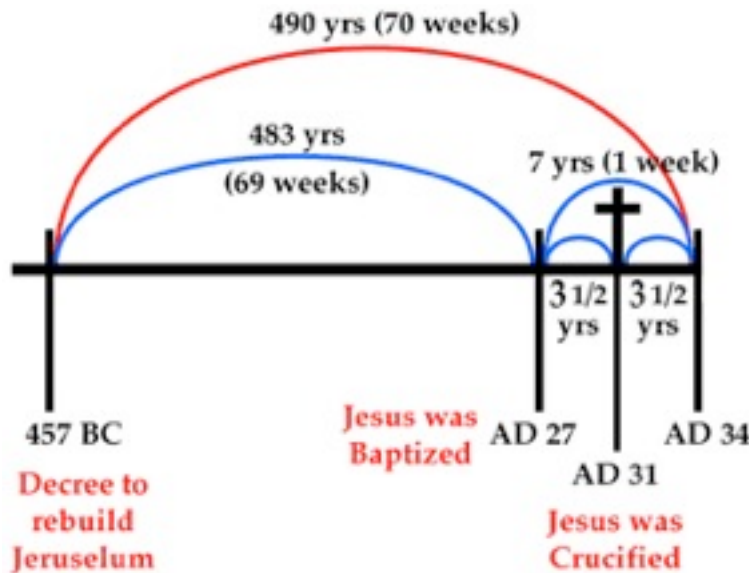
sanctuary anointed at inauguration of temple services (Lev 8:1-12).

See below on anointing (page 11)

summary, a duration specified.

(or mentioned, two) to was Jewish rebellion!

what the accomplish their



In people (Jews) and (490 years) were Of the six events conditions) only one (possibly specifically referred what expected of the nation: stop the The rest depended upon Messiah would and the outcome of rebellion.

Mid section: vv. 25-27: enlargement of opening
The Span, or duration, of the prophecy:

Going forth- this is the beginning

Of the “commandment”: *dabar*, or “decree” (Est. 1:19; Ezra 7:13)

A decree will begin it

Outlines beginning (restore and build) to end (Messiah)

7 weeks (49 days), threescore and two weeks (434 days) = 483 days = 483 years

“The Prince”, *nagiyd*, same as v. 26 (also 11:22)

To ensure that people don’t miss the point, the end point of this prophecy is specified: Messiah “the Prince” (see Dan. 8:11 and compare to Josh 5:13-15 captain/prince; Dan. 11:22; 12:1; Is. 9:6; Acts 3:15; 5:31). The Prince is Jesus. Though different Hebrew words are rendered, meaning is similar in passages.

Summary: from the time of a decree to Jesus is 483 years

Further details:

The decree: “to **restore and to build**” (see appendix #2 below)

Four commands/decrees:

1. Cyrus (536 BC; Ezra 1:2-4; 4:1-3; II Ch. 36:23): The work opposed by Samaritans

a. Not give authority to restore and rebuild Jerusalem; only temple

b. If literal days would take us to 535 or 534 BC.

c. If year/day, (69 weeks or 483 years) would take us to 53 BC

2. Darius (520 BC; Ezra 6:1-13): Time of Haggai, Zechariah, Joshua, Zerubbabel, etc.

a. Only foundations laid up until this point, so prior decree reaffirmed. Again, only temple. Finished in five years. (515 BC)

b. If starting point (using year/day), would take us to 37 BC

3. Artaxerxes I (457 BC; Ezra 7:12-26; 4:7-23)

a. Seventh year of Artaxerxes: 457 BC (Ezra 7:7,8)

b. Was there restoration and rebuilding? Yes (see Ezra 7:25; 9:9)

-restored magistrates and judges

c. Year/day would take us to 27 AD (baptism of Christ)

4, Artaxerxes I to Nehemiah to finish (445 BC; Neh 2:1-4, 17, 20; 6:1-15)

a. Building was suspended. This is re-instatement to build walls. Not really a *new* decree

b. If this were the decree it would take us to 39 AD (eight years *after* crucifixion).

City fully rebuilt in 408 BC.

1. Seven weeks = 49 days/ years
2. 457 BC to 408 BC
3. Civil and religious systems in full force.
4. Street and wall:

Either referring to physical street and wall (though word for wall differs here, *charuwts*, than the word for wall in Ezra 9:9 *gader* (other instances of the word in the book are in Aramaic).

OR possibly to the fact that they could meet and govern (Ezra 10:9,10; Neh. 8:1-3)

5. Troublous times: Ezra 4, Neh 4 and 6

*Momentary digression back to the opening:

Anointing of Messiah

Jn 1:19, 20 John confessed “I am not the Christ (messiah, anointed)”

Jn. 1:32,33 Holy Spirit descends on Jesus (Mk. 1:9-11)

Mk. 1:12 Went to wilderness by Spirit

Mk. 1:15 “**Time** is fulfilled...believe the **gospel**”

Lk. 4:18 “**Spirit**...has **anointed** me to preach the **gospel**” (see also Acts. 10:37,38)

Jn. 1:41 “We have found the Messiah”

What happened in 27 AD? Jesus was baptized (anointed)

Summary of the “gap theory” proposed by futurist evangelical scholars (multiple variations)

Historicist understanding of 70 weeks:

The cross of Jesus: the final, “one”, week (verse 26)

Therefore, approximate time will be *after* 27AD (*during* 70th week)

Cut off (different Hebrew word, but similar thought as in Is. 53:8)

People of the prince: same prince as verse 25, and the “he” in verse 27

Again, the Prince is Jesus

People: There have been occasions in which pagans have carried out God’s will.

-In first destruction of Babylon, Nebuchadnezzar is called “my servant”. (Jer. 27:6) Babylonian armies were “His”.

-Assyrians are called the “rod” of his “anger” (Is. 10:5)

-In this verse, the “people of the Prince” are the Roman armies. (see Mt. 22:7)

(Other opinions are “people” are Jews; their own sins bringing on the destruction of their city)

“Prince that shall come”: Ps. 118:26 Jesus is one who comes

His people are Roman armies (see Lk 19:37-44).

This, or He, is the stone “rejected” (Ps. 118:22; Mt. 21:42).

End shall be like a flood:

What “end”: of the city and sanctuary

Flood: military invasion (Is. 8:7,8; Jer 46:6,7; Rev. 12:15,16; Dan. 11:22,40; Rev. 16:12; Rev. 17:1-5,15).

Desolations: : house left desolate (Mt. 23:38); followed by description of destruction of Jerusalem and temple (Mt. 24:1-3)

Determined: fell in AD 70, but determined in AD 34.

Confirm the covenant: Who is this “He” in verse 27?

Covenant: **always** in Daniel referring to God and His people (9:4; 11:22; 11:30)

Which one? (see appendix 4 for a very brief study on the covenants)

It may apply to either the old covenant or new (everlasting). Old covenant was a “teaching covenant”, not the one God intended on entering into (see Ex. 2:24) with Israel, but did so eventually (Deut. 5:1-3) as a teaching tool (Gal. 3:24). During this “week” Israel could still be “taught”.

If new covenant, He did confirm it with His blood. (Heb. 10:19,20; 9:19-24)

Confirm: make strong, mighty

Old covenant could not save like the new: (Jn. 1:29; Heb. 7:22; 8:6;13; 9:12-27; 10:1-4)

With many: Christ’s sacrifice for many: Mt. 26:28 (see also Mk. 10:45; Heb. 9:28; Is. 53:11).

Jesus confirmed the (new) covenant with many worldwide. In this specific instance possibly referring to the last message of mercy for the Jewish nation before going to the world.

The pattern in vv 24-26 compared to v. 27

v. 24-26

anointing of Messiah begins 70th week

Messiah cut off

His death leads to destruction of Jerusalem

v. 27

Messiah makes the covenant strong for 70th week

Causes sacrifice to cease middle of 70th week

Jerusalem destroyed

This is a key point. Most consider vv. 24-26 to be discussing **Jesus**, and v. 27 referring to **Antichrist**. When you see them as parallel passages, you can understand both to refer to Jesus only. Let us look closer.

Sacrifice and oblation cease:

Sacrifice: *zebach*, animal sacrifice in sanctuary (Lev. 7:11-20, etc)

Oblation: *minchah*, drink and meal offerings that accompanied (Num 28:5,7,etc)

Cease: stop, discontinue

Jn. 19:30 Jesus declared, “It is finished”

Mt. 27:51 veil in temple “rent” (see also Lk. 23:45,46).

Review of timeline:

Jesus crucified: during Passover (I Cor 5:7,8)

Spring of AD 31

Baptized: Fall of AD 27

End of Jewish probation: Fall of AD 34

Conclusion v27:

Overspreading: In the Hebrew, *kanaph*, often translated “wings” (Is. 8:7,8; Nah 1:8)

Create a picture of a river overflowing.

e.g. Assyrians spread “wings” in overtaking Judah

Attacks on Jerusalem often spoken of as flood (Dan. 11:22,40)

Abominations: Mt. 24:15,16; Lk 21:20; Lk 19:43

Jesus admonition when Roman standards surrounded

Jerusalem, it was time to flee. (GC 26.1)

Another abomination spoken of in Daniel 11:31 and 12:11 has very similar characteristics. Once again we are told that an abomination (idolatrous invasion into a holy place, see Jer. 7:30) will be a sign of another desolating power at work (particularly the Papacy’s placement of a false sabbath in the place of the true). See “Appendix G” in Study 5 for more on the abomination of desolation.

Desolate: Mt. 23:38 pointing to eventual desolation

Rejection of Messiah is linked directly with destruction of Jerusalem (Lk 19:41-44)

Until the consummation: literally, “until the full end”

Poured out: see Rev. 16:1

When iniquities are full (Gen. 15:16), God’s wrath poured out. (see Mt. 23:32)

That determined:

Though executed in AD 70, determined in AD 34.

Examples of door of mercy closing *before* destruction: flood

At the end of world (Rev. 22:11,12)

Parable of Mt .22:1-10

fatted cattle killed (Jesus)

invite to wedding supper (v.4)

ignored (v. 6)

armies sent (v. 7)

gospel to highways and byways (v. 8-10);

Gentiles

Mercy extended to Israel beyond cross of Jesus

-Acts 5:31: Jesus ascended to give repentance to Israel

-Gospel preached to Gentiles after Acts 8

Jesus promised prophets to come, but scourged and killed (Mt. 23:32-38)

Peter and John scourged (Acts 5:40-41)

Stephen killed (Act. 26:10,11; 7:8)

Now that we've studied the time prophecy of the cross, let's make the connection to the time prophecy of the sanctuary.

For Review:

This 70-week prophecy is embedded within a larger one.

How do we know?

Verse 24: "Seventy weeks are determined..."

Determined: *chathak* (khaw-thak'), or cut off

Seventy weeks are "cut off" upon thy people

Cut off from what? Only two other time periods mentioned thus far in Daniel.

1260 years begin well after destruction of Jerusalem

2300 years of Daniel 8 encompass this time period

Before we explore some thoughts on Daniel 8, let's share a *very brief* introduction to the sanctuary:

VII. The sanctuary

A. *Why* the sanctuary?

A little history:

-Despite God's miraculous deliverance, why did the Jews fail?

They provoked God because they did not know His "ways" (Heb. 3:7-12; Ps. 95:7-11)

-Which "provocation" was being referred to?

At Meribah (Ps. 95:8; provocation, or *mriybah*)

-What was the true problem shown the the people's hearts demonstrated at Meribah?

"Is the Lord among us?" (Ex. 17:7)

They could grasp a God of signs and miracles, but not One who *continued* with them; Who *dwelt* amongst them. They preferred a God who would continue to supply miracles and instead of continuing to "supply" His presence.

-Sanctuary *proves* that God will **dwelt amongst man** forever. (Ex. 25:8)

-Sanctuary shows **God's ways** (Ps. 77:13)

Putting it together:

Sanctuary and its system was nailed to the cross because it was a shadow of Christ and the cross:

Cross of Jesus demonstrates:

God will **dwelt among man** forever. Mt. 1:23

God's way. Jn. 14:6

Let us not make the mistake of researching the prophecies about the cross and its shadow and overlook the fact that God dwells (has tabernacled) among men.

B. Overview of sanctuary and services:

Yearly feasts:

Passover: 1st month, 14th day (Lev. 23:5)

-Christ is our "passover" 1 Cor. 5:7 (Heb. 9:22)

-He actually died on passover (Jn. 18:28)

Jesus' broken body

Feast of unleavened bread: 1st month, 15th day - 7 days (Deut. 16:4)

-It was a "high day" because 7th-day sabbath fell on sabbath of unleavened bread (Jn. 19:31)

-Unleavened bread represents sincerity and truth. (I Cor. 5:8)

It actually causes a *real* and *substantial* change. Not just outward change. Just like the death of Christ changes the inner man.

Sabbath is a seal of God's law being truly written on heart

-"In the beginning, the Father and the Son had rested on the Sabbath after their work of Creation. (See Genesis 2:1). All heavenly beings rejoiced in looking at the glorious scene. Now Jesus rested from the work of redemption..."HH 354

Efficacy of Jesus' death and rest

First fruits: 1st month, 16th day (Lev. 23:11)

Wave first heads of harvest

First heads: pledge of bountiful harvest

Wave: thanksgiving/praise

Christ risen from dead: His is the firstfruit (1 Cor. 15:20,23)

(see also Eph. 4:8; Mt. 27:52,53; Lk. 24:21-23)

-He was literally resurrected on day of firstfruits

-Jesus' power to resurrect

Pentecost (aka Feast of harvest/weeks)

-50 days after waving of the first fruits (Lev. 23:16)

-Give according to how God blessed (Deut. 16:10; Ex. 23:16)

-Symbolic of:

1. Christ sowed seed (Mt. 13:37) => added 3,000 souls (Act. 2:41)
=> preached to every creature (Col 1:23) in approximately 34 years

2. Israel brought liberal offerings

Those at Pentecost sold goods and possessions (Act. 2:45).

-Joel 2:23,28 Early rain promised as Spirit was poured out (Act.2:17,18)

Holy Spirit makes Jesus' sown Word powerful

Feast of Trumpets: 7th month, 1st day

-A “memorial” (Lev. 23:24) as well as prophetic. (Like passover)

Trumpets: gathering attention as warning (Is. 18:3)

Since day of atonement to follow, this is warning of that day

-Antitype is warning of future judgment spoken of in Bible. (Eccl. 12:14, Act. 17:31; 24:25; Rom. 2:16; 1 Cor. 4:5)

There is a message about the *nearness* of the judgement (Rev. 14:7)

-Jesus is about to do something

Day of Atonement- (Yom Kippur) 7th month, 10th day

Summary:

Sins transferred all year to sanctuary (see Lev. 4)

Works written in a book (Rev. 20:12)

Sins eventually blotted out (Act. 3:19,20)

Every work brought into judgment (Eccl. 12:14)

Cleansing of the sanctuary depicted removal of recorded sins (Heb. 9:23)

Events:

1. Two goats chosen, one slain

Literal: Sins removed by the blood of the Lord's goat (Lev. 16:15-19)

Symbolic: Our sins blotted out (Acts 3:19,20)

2. God's presence moves to most holy place (Lev. 16:2; Dan. 7:9,10)

Dan. 7: 9, 10

Thrones “cast down” (i.e. “set up”)

Wheels as burning fire - movement

God's presences in most holy place (Lev. 16:2)

Literal: appeared in cloud (Lev. 16:2)

Symbolic of: God convening in Judgment in heaven (Rev. 3:5)

3. High priest went into second compartment (Lev. 16:4-6; Dan. 7:13,14)

Dan. 7:13,14

Jesus escorted by angels to Father

Literal: Make atonement for him and his house

Symbolic: Jesus entered to make atonement for us (Heb. 9:7,12)

4. Had fragrant incense: prayers of saints (Rev. 8:3)

5. Jesus is confessing our names (Rev. 3:5)

High priest bears name of children of Israel (Ex. 28:9-21)

6. Sprinkled blood upon mercy seat over 10 commandments (Lev. 16:15)
7. Went out and touched horns of altar (Lev. 16:18)
8. Made end of reconciling (Lev. 16:20; Rev. 22:11)
9. Transferred sins to goat- Azazel (no part of reconciling)
Lev. 16:22; Rev. 20:1-3; Ps. 7:16
10. Left off robe (Lev. 16:23; Rev. 19:11-16)
11. Animals' bodies disposed of (Lev. 16:27; Mt. 13:41-43; Mal 4:1-3)

Four things expected of people: (Lev. 23:27,28)

1. Holy convocation (Heb. 10:25): **worship**
2. Afflict souls: exhibited by **selfless service** (Is. 58:3,5-7)
(examples of afflicting souls: 1 Th. 5:17; Is. 22:12-14; 1 Cor. 9:27; Lk. 21:34; Pr. 23:20,21)
-Eating of honey as example of **temperance**-an extension of self-denial (Pr. 24:13; 25:16,27)
3. Offer an **offering** (1 Th. 5:23; Rom. 12:1)
4. Do **no work**
While the world continues to seek out primarily for its physical needs (often to excess), we know that God's word since creation is surety that He will continue to provide for all of our physical and spiritual needs. Thus we can seek *first* the kingdom of God. (Lk. 21:34; Mt. 6:32,33)

Jesus is confessing our names and blotting out our sins

Feast of tabernacles: 7th month, 15th day (5th day after day of atonement)

Camp for 7 days (Lev. 23:40-43; Neh. 8:15,16)

Memorial and prophetic:

Commemoration of deliverance and dwelling in booths

Children of Israel dwelt in booths, God also tabernacled with them

Eternal camp of saints (Rev. 21:3; 20:9)

Jesus is taking us home, His home

Sanctuary furniture

Outer court:

Altar: **Jesus is lamb slain** (Rev. 13:8; Jn. 1:29)

Water laver: Whosoever will (Rev. 22:17; Jn. 7:37)

Cleanseth us (1 Jn. 1:7; 1 Pet. 1:18)

Jesus offers us water (Jn. 4:14)

Holy Place (template of how we walk *with* Jesus)

Table of Shewbread **Jesus is bread of life** (Jn. 6:48)

We are bread 1 Cor. 10:17

Candlestick **Jesus is light of world** (Jn. 9:5)

We are light Mt. 5:14

Altar of incense: **Jesus offers prayers of the saints** (Jn. 16:26; Rev. 8:3,4)

Our duty is to pray (1 Sam. 12:23; 1 Th. 5:23)

Most Holy Place:

In Ark: Law (1 Ki. 8:9)

Jesus is the end/fulfillment of the law (Mt. 5:17; Rom.10:4; Is. 42:21)

Some suggest that He is the “end of the law” as in the *termination* of it.

With that line of reasoning, James would have written that we have witnessed God’s termination as well (Jas. 5:11); “and have seen the end of the Lord”. Obviously the phrase refers to His embodiment or fulfillment by the text that follows “that the Lord is very pitiful, and of tender mercy”.

Side of Ark: Manna (Ex. 16:33), Aaron’s rod (Num. 17:10)

Rev. 3:21 overcome => **sit with Me** (Jesus)

You are not alone:

1. 40 days (Act. 1:3,9) stayed on earth even though:

Angels awaiting Him (Ps. 68:17)

2. He will not drink (celebrate) until you are there: Lk. 22:18

Sanctuary is “God with us”

Climactic ending:

In Dan. 8:14 this prophecy brings us to one *place* (most holy place) and one *time* (day of atonement).

In the most holy place we see the law of God

On the day of atonement, the service depicts the final disposition of sin. Sins that were marked as a result of that broken law of God.

During this time, God’s people are:

worshipping
engaged in selfless service
surrendered
resting

Why is the question of “how long” answered in this *place* and *time*?

The final power (Papacy) is aptly symbolized by transgression. It defies the law of God and it’s followers do the same. How long will this power be allowed to hold dominion? Until the sanctuary is cleansed. It’s had over a millennium to demonstrate its lawlessness.

Time: In the day of atonement a **worshipping, selfless, surrendered, and resting** people will by faith have their *sins* blotted out by their high priest (Jesus). Sinners will have their *names* blotted out instead (Ex. 32:33).

Place: In this cooperative work, the law (in the most holy place) will not be abolished, but rather vindicated.

Daniel chapter 7 poses the question, “Who will you serve?”

Daniel chapter 8 poses the question, “Who will you worship?”

The rest of the book of Daniel and then to a greater extent the entire book of Revelation enlarges upon this very point.

The little horn also wants worship. He also claims the ability to blot out sins. But as the antichrist, this power tramples upon the law of God. In stark contrast to Jesus who magnifies the law.

Who will you worship? (Josh. 24:15)

In the time of Jesus, the Jewish nation was not prepared to accept the message of His kingdom and His cross. They thought like Jews, requiring signs and holding traditions (Mt. 12:39; 15:2,9; Mk. 7:8). They thought like Greeks, exalting the wisdom of man above the Word of God. (1 Cor. 2:5-8) We risk the same fate in not being prepared for the His kingdom of glory if left in the same type of thinking:

“For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” 1 Cor. 1:22,23 (see also Rom. 9:33; 1 Pet. 2:8)

VIII. Quick Chapter 8 Verse-by-verse

8:1 Third year of Belshazzar; around 550 BC

8:2 *chazown* used for first time

8:3 Two horns: Medes/Persians overtake Babylon in 539BC (see on verse 20)

8:4 Westward: Babylon (539 BC), northward: Lydia (546 BC), southward: Egypt (525BC)
Can follow succession of kingdoms: great (v. 4), very great (v.8), exceeding great (v. 9)

Though in the Hebrew it is unclear whether “exceeding” reflects stronger connotation than “very”, minimally the same adverb allows us to follow the sequence of MP, Greece, and Rome.

8:5 “touched not ground”: flying speed like the leopard with four wings (7:6)

8:6,7 Greece overtakes Medo/Persia, see verses 20,21

8:8,9 Notable horn: Alexander the Great reigned from 336-323 BC

“broken” Alexander died at age 33

began reign at 20, broke MP at Gaugamela/Arbela 331BC)

“Out of one of them...” what is “them”

v. 8 horn: always feminine

four: feminine
winds: feminine plural (occasionally in masculine)
v.9 one: *achath* feminine- would make it appear as though “horns” is antecedent
them: *hem* masculine plural-would make it appear as though “winds” is antecedent

Why the split gender in “one” (feminine) of “them” (masculine) in verse 9?
Actual Hebrew construction of phrase, “out of one of them” should be rendered “and from the one (feminine) from them (masculine)”. In other words, it’s two prepositions. It lines up better with verse 8.

“And from the one of them” (YLT) is a bit closer

Literally stated: First phrase in verse 9 is parallel in *syntax* to the last phrase in verse 8
“at the four winds” (feminine) “of the heavens” (masculine)
“from the one” (feminine) “from them” (masculine)

8:9 see appendix 5 for comparisons between two little horns
South: Egypt -31 BC
East: Syria- 65 BC
Pleasant land: Palestine -63 BC (Ez. 20:6; Dan. 11:16,41,45, see also Ps. 106:24)

8:10 host of heaven: God’s people (see v. 24 “mighty and holy people”)
this power is called a called “king” in verse 23. Interchangeable.
stars: possibly political leaders of Jewish nation (Gen. 37:9)

8:11 “sacrifice” is supplied
magnify himself (see Dan. 11:36)
prince = Jesus (10:13,21; 12:1-3; 8:11,25; 11:22; 9:25,26)
Josh 5:13-15 captain (prince) of the Lord’s host is Jesus.
place: *makon*, 17 times in OT, 16 refers to sanctuary
sanctuary: *miqdash*
can refer to God’s sanctuary (Ex. 25:8) or heathen sanctuary (Is. 16:12)

8:12 host given him: similar to arms in Dan. 11:31
military forces given to Papacy marked the transition from Pagan to Papal Rome
transgression: *pesha*, or rebellion (see 9:24)

8:13 how long? “until when shall be the vision...” A termination is in view.
It matches the answer in verse 14. “Unto two thousand...*then*”
chazown: entire vision covers MP, Greece, Rome
therefore it CANNOT be literal days
otherwise would have been 6 years and 140 days

affirms application of year/day principle

“daily” *tamid* in contrast to the *olat tamid* referring specifically to the daily sacrifice (Ex. 29:38-42)

this is not pointing only to the sacrificial system, but rather a continual (priestly) service going on. Again, sanctuary symbol representing pagan nation (just like goat, ram, and horns).

sanctuary: *godesh* only refers to God’s sanctuary

verse in summary: there will be desolation and there will be some treading down

Desolation powers:

Daily desolation

Transgression of desolation

Tread upon

Sanctuary

Host

How did little horn pollute/tread upon the sanctuary? Apostate power posing to serve God. (Zeph. 3:1-7)

8:14 Understanding the sanctuary helps to understand what will happen to the evil (Ps. 73:17) 2300 referring evening and morning sacrifices? or 1150 days?

Cannot be:

Sacrifices called “morning and evening” sacrifices (Ex. 29:39)

Evening and morning is a term referring to one day (Gen. 1:5)

sanctuary: *godesh*

“cleansed” is based on Septuagint: *katharizo*

tsadaq: to be justified, to be vindicated from wrongs, to be brought back to it rights (Deut. 25:1)

Some have used this to prove that this is not speaking of judgement and atonement, but justification (or vindication) of the sanctuary.

After all, cleanse in Leviticus 16 is *taher* (vv. 19,30) not *tsadaq*

Let the bible explain itself: (borrowed for Stephen Bohr’s *Specialized Studies on Daniel*

Job 4:17 just (*sadaq*) and pure (*taher*) paralleled since the thoughts are parallel

Job 15:14 clean (*zekah*) righteous (*tsadaq*)

Job 17:9 righteous (*tsadaq*) clean (*taher*)

Job 25:4 “justified (*tsadaq*) “clean” (*zakah*)

Ps. 19:9 clean (*taher*) righteous (*sadaq*)

Ps. 51:4 justified (*tsadaq*) blameless (*zakah*)

Pr. 20:7,9 just (*tsadaq*) clean (*zakah*)

Ecc 9:2 righteous (*tsadaq*) clean (*taher*)

Ps. 18:20 righteousness (*tsadaq*) blameless (*bor*)

The meaning of *tsadaq* runs hand in hand with the thought of cleansing

Why this word (*tsadaq*) instead of the actual word used in Leviticus 16 (*taher*)?

It is of a truth, they are not the same word because more is encompassed with *tsadaq*. It truly is not speaking about *only* a literal cleansing in the literal earthly temple, but a greater event involving a time of judgment and establishment of righteousness. *Taher* is a restricted word referring to cultic/ritual/ceremonial cleansing. *Tadaq* is broader: cleansed, just, righteous.

Clean *correlates with* righteousness (doing good I Jn 3:7)

Conversely, filthy *correlates with* unrighteousness (Ps. 14:3; Rom. 3:10,11; Ps. 53:3; Is. 64:6; Rev. 22:10,11)

This day (atonement) is so important, there is a feast (trumpets) just to tell that the day is coming

8:15,16 First appearance of Gabriel to help understand the vision (*mareh*)

Only other mention after Daniel 8 and 9 is Luke 1 to Mary and Elizabeth.

First seen to explain the prophecy on Jesus, and returning to announce his arrival.

8:17 vision reaches to the “time of the end”

If little horn were Antiochus Epiphanes or Nero, and if this was final power mentioned, this vision could not have reached the time of the end.

8:18,19 Calls the final scene, “the last end of the indignation” (see notes on 11:36)

Others suggest this to refer to the final indignation of the Jewish nation

8:20 Ram of verse 3 is positively identified as Medo-Persia

8:21 Goat of verse 5 is positively identified as Greece

Greeks were known as the “goat people”

8:23 King of fierce countenance (Deut 28:49,50)

Though speaking of a kingdom, little horn is called king (8:23) that stands up (rules) similarly, *King* of the North is a *kingdom*

8:24 destroy wonderfully; Israel’s captors were “skillful to destroy” (Ez 21:31)

8:25 magnify himself: (compare 11:36)

without hand (like Dan. 2:34)- God’s doing

8:26 “Vision (*mareh*) of the evening and the morning” (time portion)

“Wherefore shut thou up the vision (*chazown*)” (entire vision)

Appendix:

1.

The commandments

	God’s is	=	God’s Law
Good	Lk. 18:19		1 Tim 1:8
Holy	Is. 5:16		Rom 7:12
Perfect	Mt. 5:48		Ps. 19:7
Pure	1 Jn. 3:2,2		Ps. 19:8
Just	Deut 32:4		Rom 7:12
True	Jn 3:33		Ps. 19:9

Spiritual	1 Cor 10:4	Rom 7:14
Righteousness	Jer. 23:6	Ps. 119:172
Faithful	1 Cor 1:9	Ps. 119:86
Love	1 Jn. 4:8	Rom 13:10
Unchangeable	Jas 1:17	Mt. 5:18
Light	1 Jn 1:5	Pr. 2:23

2.

It's notable that God uses a decree to initiate the beginning of this great time prophecy. Not just any decree, but a decree from a Persian king. God used a decree from a king who's nation was known for making a decree that could not change (Dan. 6:8,12; Esth 1:19; compare Esth 3:12 and 8:8). The beginning of this prophecy could not change. It's climax (the cross) could not change. The end (cleansing of the sanctuary) could not change: by a vow even greater than that of the Persian kings. (Heb. 6:18)

Furthermore, it is fitting that this prophecy is set in motion per se by a decree that could not change. Even the king himself could not change the laws of the Persians. Its climax, the cross of Jesus, is the result of our Savior suffering the penalty for a law that even the Law Giver could not alter.

3.

mareh: 8:16,17,26,27,9:23,10:1,7,8,16

Linked with "evening and the morning" of the 2300 day prophecy

chazon: 8:;1,2,13,15,26(second instance of word); 9:21,24;10:14;11:14

All of the vision from Medo-Persia to cleansing of sanctuary

4.

You have to understand that it was never God's intention to enjoin an "old covenant" with Isreal. In fact, his intention was to bring the everlasting covenant to them. The same one agreed upon with Abraham (Ex. 2:24; Gen. 17:7). He expressly told Moses as much (Ex. 6:3-5). Consider what this covenant with Abraham entailed. For brevity's sake: the PARTICIPANTS were Abraham and God (Gen.17:2). The PROMISE was multiplied seed, father of many nation, Kings proceeding from him, and being a God to him and his seed. The DURATION was everlasting (v. 7). The CONDITION was being perfect. All of that sounds pretty good until the condition (Rom 3:23) part. But look at what the Bible says: he actually MET the condition in offering Isaac. How can a sinful man obey God? The answer is in Hebrews 11:8,9,11,12,17-19. Genesis says he obeyed. Hebrews says he obeyed by faith. And his faith was accepted as obedience (Rom. 4:3). Romans 4:18-22 tells us what kind of faith Abraham had: he didn't depend on circumstances (against hope believed in hope), didn't trust in self (v.19), didn't trust in others (v.19), but only on God's word to perform what it had said. That was the everlasting covenant in a nutshell (really short version of course).

What does this have to do with your question about the old covenant then? Everything. Again, his intent was to enter into this everlasting covenant with people like Abraham. Remember, God is looking to enter in with people of Abraham's faith, not his genes (Gal. 3:8; Jn 8:39,44). At least in regards to the everlasting covenant. He needs people who completely do not trust in themselves. He showed his intent in verse 5 and 6 of Exodus 19. The elders were called together and their answer was the now famous one: "all that the Lord has spoken we will do". WE (they) doing what GOD said wasn't possible. These Jews were no worse or better than any of us. They just hadn't learned complete distrust of self. They hadn't learned faith (Heb 4:2). They couldn't enter into the everlasting covenant.

God did indeed enter into a covenant with this group; the old covenant. (Deut. 5:1-3). And it was the 10 commandments (Deut 4:13) Even Moses entered into it, and we're told he made it to heaven (Jude 9). Was it through this old covenant that he was saved? Certainly not (Heb. 9:9,13,14; Gal. 3:21). What was the purpose of this covenant then? It was a teaching tool. A schoolmaster if you will (Gal. 3:24). He needed to teach a self-confident group that with men salvation is impossible, but only with God all things are possible. What sort of things was this schoolmaster to teach them? They were separated from God (Ex. 20:18-20). They needed an intercessor (v. 19). They needed to learn a "healthy" fear of God (v.20). And they needed to recall about a long-forgotten and neglected sacrificial system (v. 24). Yes, when this old covenant was taken away, the ten commandments and sanctuary services were taken away as a teaching tool to this stiff-necked people.

The Sanctuary was ADDED as well to this covenant. You may ask how could God add something to a ratified covenant? It was first ratified in Exodus 24. Then a second time in Exodus 34:27,28. Why? How? The people said "All that the Lord hath spoken..." after all, so license was given to "speak" as much as he pleased. And what was the difference between the first two ratifications? Chapters 25-31 deal almost entirely with the sanctuary. God again ADDED the sanctuary as a teaching tool. You do realize there is a sanctuary in heaven right? (Ex. 25:9; Heb. 8:2-5; 10:1). Did the end of the old covenant destroy the sanctuary in heaven as well? Of course not. There is a sanctuary in heaven (Rev. 11:19), where there is also still a law of God. The same law you and I will be judged by (James 2:11,12).

Another point. This covenant; if it were truly only a "let's see if they'll obey" experiment it was broken in Exodus 32. Not at the cross. Notice God told Moses, " THY people, which THOU broughtest out...". This doesn't sound like they met the requirements any longer. If this covenant was only a covenant about obedience, it ended that day. It didn't. It could still teach as a schoolmaster about the need for a coming Saviour.

Again, the old covenant was not the one God intended on enjoining to the Israelites. It was Abraham's everlasting covenant based on faithful living. He always wanted obedience from the heart. After the repeating of the law, God says, "O that there were such an heart in them." (Deut. 5:29) Even in the 10 commandments themselves we read a beautiful passage, "Shewing mercy unto thousands of them that love me, and keep my commandments". In the

midst of writing the law on stone, he still was reminding the people that he wanted to write it on their hearts (Jer. 31:31-33). He wanted to use this schoolmaster to bring them to Christ.

5.

Connection between little horns:

1. same symbol (7:8; 8:9)
2. little at outset (7:8; 8:9)
3. great later on (7:20; 8:9)
4. persecuting powers (7:21,25;8:10,24)
5. same target (7:21,25,27;8:24)
6. people of the saints/holy people (7:27: 8:24)
7. self-exalting/blasphemous (7:8,11,,20,25;8:10-12,25)
8. crafty intelligence (eyes like a man in 7:8; 8:23-25)
9. final and great anti-god climax of their visions (7:8-9,21,22,25,26; 8:12-14,25)
10. aspects of work delimited by prophetic time (7:25; 8:13,4)
11. activities extend to the time of the end (7:25,25 cf 12:7-9; 8:17,19)
12. supernaturally destroyed (7:11,26; 8:25)

6.

The Ram never quite destroyed

Paul was debtor to Greeks (Rom 1:14).

“Jews require a sign, Greeks seek after wisdom: but we preach Christ crucified.” (1 Cor 1:22)

Two mindsets at variance to cross of Christ.

Jewish: signs, not faith; traditions of man (Mt. 12:39; 15:9; Mk. 7:8)

Greeks: trust in wisdom of man.

Greek Thinking

Babylon enslaved the bodies of the God’s people, MP made laws to slay them, Greece captured their minds, and enslaved them to her ideas (Haskell, *Daniel the Prophet*, p. 207)

Greece:had Gods

sacrifice

prophets

priesthood

feasts

Greek influence:

Greek religion spread from Syria to Asia Minor

Greek Games in the eastern provinces

Universally used language

Alexander trained by Aristotole: Aristotle a pupil of Plato

he proclaimed himself son of Jupiter

Spirit which wishes to exalt self is imitating Greek philosophy. Continuation of philosophy used to deceive Adam and Eve.

Leopard cannot change his spots.

He that is accustomed to do evil cannot do good (Jer 13:23)

Philosophy considers the ideal, but offers **no converting power**

Greek Influence on Jews

Alexandria in Egypt was center of Greek learning

Movement of Jews into Egypt under Ptolemy Soter: Hellenization of culture. Immigrant Jews strongly influenced

Why the silence from Malachi to John the Baptist? Greek influence on schools of the prophets? Maybe.

Israel was given a system of education separate and distinct

Pharisees also showed same spirit of Greek philosophy; say and do not (Mt. 23:3)

When John the Baptist arrived he trained in desert (Lk. 1:80)

Jesus not lettered (Jn. 7:15,16)

Paul warned Timothy about “science falsely so called”. (1 Tim 6:20)

Timothy’s mother was Jew, father was Greek. Taught by mother and grandmother

“Accepting the writings of men, human speculations regarding the history of the world, its creation, its age, placing a human interpretation upon the works of nature, and seeking to find out by experiment and speculation what must be known by faith, this brings death; for it leads away from Christ, the center of the universe, the source of all wisdom, the great drawing power of creation.” SNH 225

On studying the “Classics”

“In the colleges and universities, thousands of youth devote a large part of the best years of life to the study of Greek and Latin. And while they are engaged in these studies, mind and character are molded by the evil sentiments of pagan literature, the reading of which is generally regarded as an essential part of the study of these languages.” – {CT 381.3}

“Those who are conversant with the classics declare that “the Greek tragedies are full of incest, murder, and human sacrifices to lustful and revengeful gods.” Far better would it be for the world were the education gained from such sources to be dispensed with. “Can one go upon hot coals, and his feet not be burned?” Proverbs 6:28. “Who can bring a clean thing out of an unclean? not one.” Job 14:4. Can we, then, expect the youth to develop Christian character while their education is molded by the teaching of those who set at defiance the principles of the law of God?” – {CT 381.4}

“In casting off restraint, and plunging into reckless amusement, dissipation, and vice, students are but imitating that which is kept before their minds by these studies. There are callings in which a knowledge of Greek and Latin is needed. Some must study these languages. But the knowledge of them essential for practical uses might be gained without a study of literature that is corrupt and corrupting.” – {CT 382.1}

“And a knowledge of Greek and Latin is not needed by many. The study of dead languages should be made secondary to a study of those subjects that teach the right use of all the powers of body and mind. It is folly for students to devote their time to the acquirement of dead languages, or of book knowledge in any line, to the neglect of a training for life’s practical duties.” – {CT 382.2}

“What do students carry with them when they leave school? Where are they going? What are they to do? Have they the knowledge that will enable them to teach others? Have they been educated to be true fathers and mothers? Can they stand at the head of a family as wise instructors? The only education worthy of the name is that which leads young men and women to be Christlike, which fits them to bear life’s responsibilities, fits them to stand at the head of their families. Such an education is not to be acquired by a study of heathen classics....” – {CT 382.3}

Admittedly, this quote is not entirely rebuking the study of Greek. It’s just a useful quote about study in general. We know that Paul spoke in Greek (3SP 360.4) Acts. 14:12

7.

How can we tell that Daniel 8 is talking about the sanctuary?

1. Sanctuary explicitly referred to three times (8:11,12,13)
2. Use of sacrificial animals (contrast to wild beasts in Daniel 7)
3. Four horns horns towards to four winds (Dan. 8:8)
 - Altar of sacrifice had four horns (Ex. 27:2)
 - Altar of incense had four horns (Ex. 30:2)
4. In verse 14, the “days” used in the phrase 2300 days is the Hebrew word “*ereb*”, typically days is taken from “*yowm*”.
 - This word (*ereb*) literally means “evening-morning”
 - sacrifices referred to *morning* and *evening* (eg. Ex. 29:31)
 - opposite order
 - uses of “evening-morning” in the Bible:
 1. creation
 2. trimming the lamps (Ex. 27:20,21; Lev. 24: 2,3)

ereb implies:

-Full days:evening/morning is an idiom for one day. It’s a stretch of logic (and faulty) to consider this 1150 evenings and 1150 mornings as some have suggested. That would be the equivalent of saying that creation consisted of 14 evenings and mornings. Technically it did in total (7 evenings and 7 mornings), but nobody speaks of it in those terms.

- Sanctuary related service
- 5. Saints speaking (Dan. 8:13) to each other
 - a. That word “saint” means: “Holy ones” (*qadowsh*- Strong’s 6918).
 - This is a unique way of referring to angels
 - It is a similar word to the one referring to the sanctuary in the same verse (*qodesh*- Strong’s 8644) sanctuary.
 - It’s as if to let the reader know that there were not only two angels, but *sanctuary* angels
 - There were two angels as part of the furniture in the sanctuary (Ex. 37:7-9).
- 6. “Daily” or *tamid*: refers to the daily sacrifice and services of the sanctuary (Ex. 29:38,42; 25:30; 27:20; 28:29,38; 30:8; 1 Ch. 16:6). Incidentally, “sacrifice” is supplied in this translation and not part of the original text. On a separate note, it is the author’s conclusion that just like the ram and he goat were sanctuary symbols representing pagan nations, the daily is also a sanctuary *symbol* typical of a pagan power. There is considerable controversy on this topic, and due to limitations on the focus of this study, it will not be dealt with here. (see appendix in study 6)

Audioverse sermons:

Daniel 8-The Cleansing of the Sanctuary (Norman McNulty)

<https://www.audioverse.org/english/sermons/recordings/3430/daniel-8the-cleansing-of-the-sanctuary.html>

Bible Study on the Judgment and the 2300 Days (Norman McNulty)

<https://www.audioverse.org/english/sermons/recordings/564/bible-study-on-the-judgment-and-the-2300-days.html>

Perils of the Emerging Church (Steve Wohlberg)

<https://www.audioverse.org/english/sermons/recordings/5240/perils-of-the-emerging-church.html>

Higher Ground (Mark Howard)

https://www.audioverse.org/english/download/dl/16662/2013/11/5308/20131101-1845-Mark_Howard-Higher_Ground-16k.mp3

Recommended Material:

The Sanctuary Service, ML Andreasen

The Cross and its Shadow, SN Haskell

70 Weeks, Leviticus, Nature of Prophecy, FB Holbrook

