

# “Sanctuary Cleansed” – A Deeper Look

(*qodesh nisdaq*)

When the Bible uses a Hebrew word only once, it creates challenges when studying its meaning. There aren't other authors or texts to compare its setting. This is especially true for the passive verb *nisdaq* in Daniel 8:14, which is interpreted in the KJV as “cleansed.” There are four key ways one might ascertain clues as to its meaning.

1. See how ancient Biblical manuscripts translated it.
2. Study extra-Biblical literature where the word is used.
3. Study the root words and how they are used elsewhere.
4. Evaluate in depth the context of its use.

The Greek LXX Septuagint (250 B.C.) and the Theodotion (167 A.D.) translate *nisdaq* as *katharisthesetai* or “shall be cleansed.” Concern over these translations relates to the Maccabean influence on the rededication or cleansing of the temple previously desecrated by Antiochus Epiphanes IV. This was extensively portrayed in First Maccabees (174-134 B.C.). It appears that Jewish thinking was deeply influenced by the tragedy of Antiochus, suggesting to many scholars that he was the Daniel 8 fulfillment of the little horn. Thus, reconsecration of the temple would be that the “sanctuary be cleansed.”

Various Bible translators have tried to bring a corrected viewpoint. Thus, we see many variations of thought:[\[1\]](#)

- “be restored” (TEV)
- “be properly restored” (NASB)
- “have its rights restored” (SB)
- “emerging victorious” (NEB)
- “be reconsecrated” (NIV)
- “be cleansed” (KJV)

Between 500-1000 A.D. a group of Hebrew scholars called Massoretes operated schools and worked to safeguard the original consonantal text. Vowel markings were added underneath the consonants, which were called “matres lectionis.”[\[2\]](#) The first complete handwritten work was finished between 600-700 A.D. (some historical records suggest perhaps as late as 900 A.D.).

Daniel 8:14 is not translated as “be cleansed” in the Massoretic text (as is the LXX and the later Vulgate). It is *justified* or *vindicated* from direct transliteration. The weight of evidence suggests that the LXX and later the Vulgate were influenced by ritual cleansing of the earthly sanctuary of Leviticus 16 and the description from Antiochus. But in Leviticus the word for cleansing is *taher*, referring to *ritual cleansing*, not *moral cleansing*. The latter is **the** issue that distinctly unfolds in the prophetic continuation in Daniel 9 of the *mareh* portion of his prophetic vision.

There are no known extrabiblical literary records that have been presented that use the verb *nisdaq*. Thus, it stands alone Opinion flourishes and reflects the interpretive bias the expositor thinks it should have. Let's begin *de novo*. Analysis must come from the root words and special context it is in.

## The Root Words

The root word for *nisdaq* is the verb *sadeq* or *tsadeq*. This word basically notes "conformity to an ethical or moral standard." Quoting N. Snaith in *Distinctive Ideas of the Old Testament*, Schocken, 1964, p. 64, Harris states that Snaith observed "the original significance of the root *sdq* [without vowels] is to have been 'to be straight'." [3] *Sedeq*, the parent noun, refers then to "an ethical, moral standard" and the verb the achievement of that standard.

All instances of the Biblical use of the noun (except Genesis 15:6, 18:19, 30:33) refer to decisions made without prejudice and in accordance with truth (i.e., Leviticus 19:15). It describes *standards* within a "perfect" setting in three areas: ethical, forensic and theocratic. Let's look at each of these:

1. Ethical: Standards in relationships in dealing with man or God. These have their basis in God's Word. The righteous man is one who serves God (Malachi 3:18). That service is described in numerous areas in the Old Testament as *saddig*, suggesting behavior that is righteous and lawful. The imagery is broad and even encompasses Hebrews 2:4: "the just shall live by faith." Abraham believed Isaac as his promised heir because his trust in God's promises was accounted as righteousness (Romans 4:3). This portrays being legally right with God.
2. The forensic issues of *sedeq* (which predominates) – are reflected when a judge considers a man's innocence, he did so with regard to his righteousness relative to God's law. Today a man might be guilty of breaking a secular law but innocent before God. In Old Testament law, innocence and righteous were the same. A just or true claim is righteousness (Psalm 17:1, 18:20). To be free from guilt in any possible infraction of the law means righteous (Genesis 30:33).
3. *Sedeq* is applied to God Himself, reflecting His character.
  - As judge (II Chronicles 12:6, Psalm 11:7, Jeremiah 12:1, Lamentations 1:18)
  - Judge of all the earth (Deuteronomy 32:4, Psalm 119:137, Isaiah 5:16)
  - His judgments and standards are righteous (Psalm 119:144, 160, 172).
  - God hating sin and loving righteousness (Psalm 45:7) expresses His justice and mercy.
  - Therefore, righteousness and judgment are the habitation (foundation) of His throne (Psalm 97:2). That characterizes His very nature.

Salvation or deliverance of His people vindicate this righteousness (Isaiah 1:27, 46:13; cf. Isaiah 51:1, Psalm 85:9-11, 97:2). Cyrus is summoned to deliver God's people and is called righteous (Isaiah 42:6, 45:13). God is righteous when, under the covenant, He delivers His people (Psalm 31:1 5:8, 37:6). In Israel's victory over her foes, the Lord is both righteous and

the Savior (Isaiah 54:14-17, 45:21). All these nouns portray: righteousness, innocence, perfection, fairness, excellence, justice and goodness.

These words elevate the essence right. They are linked to the covenant promises. Since there are legal implications tied to this word, the verb would mean a legal process or conclusion occurs, which results in goodness being established. When there is covenant obedience, deliverance from enemies and restoration of peace is assured. *Sedeq*, the noun, defines at its highest meaning God's character as a pattern for what man will become when delivered.

In this context, God's covenant promise can only be fulfilled when there is final victory over sin. That is depicted as occurring in Isaiah 54:14-17:

"In righteousness [*sedeq*] shalt thou be established." Victory assured (vss 14-17) over all foes.

"Righteousness (*sedeq*) is of me, saith the Lord" (vs 17; cf. Psalm 31:1, 5:8, Proverbs 37:6, Jeremiah 11:20, Isaiah 46:13).

In the legal or forensic context of salvation, it is given in the imagery of triumph, exoneration, victory, acquittal or vindication. This is seen repeatedly in the Old Testament as a byproduct of God's goodness, rightness, justice and judgments, acting on behalf of His people.[\[4\]](#)

The meaning of 8:14, "sanctuary cleansed," is helped by viewing carefully the previous verses (9-13).

- The little horn is harming God's people (heavenly host) and their leaders (stars). The imagery is one of persecution and even martyrdom (vs 10).
- The little horn next moves against the Prince of the host – the Messiah – and lifts away His Sabbath and casts down the place where God dwells (false system of worship).
- Finally, the little horn's vile act is getting his followers to fight against the true Sabbath (daily) and set up a false Sabbath (vss 11-12).

Thus, two types of beings are harmed: God's people **and** Christ. In addition, something this Prince had was removed. It is in **that** context that Gabriel asks his timing questions of verse 13. "Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Daniel 8:13).

The question relates to "when" – this is important – **all three** of those things would happen. The issue is "heavenly host" persecution, removal of the Sabbath and blasphemy against the sovereign Lord – Prince of the host. Contextually, the sanctuary is **not** the immediate issue. It is "when" will this epitome of rebellion against God, His people and truth reach its pinnacle as prophetically described.

Christ's answer is only partial in verse 14. That is **vital** to understand:

1. Something will occur on or after 2300 atonement years (the specifics of that timing feast is another discussion).

2. The **specific** timing when the little horn challenge occurs is outlined later, again, by Christ in Daniel 12.

Instead of now describing the details He will later unfold in Daniel 12 about that apostate power, Christ clearly wanted to reveal a more important covenant issue. Righteousness was on His mind – and “when” that would come. Gabriel began to answer his own question in 8:17 and 19.

The nature of Christ’s response elevates the issues into a deeply spiritual aura. The word/noun *sedeq* is expressed by Christ in the passive verb tense (*niphil*) (*nisdaq*). Something **causes** this to occur. On or sometime after 2300 years, *nisdaq* will occur. What is this legal process of righteousness? Acquittal, adjudication or exoneration. This occurs by a process noted in Daniel 9:24. When God’s people address transgression, sin and iniquity, everlasting righteousness (*sedeq*) comes in automatically. How? It is built into the covenant promise. There, the *mareh* vision continues.

Does the verb *nisdaq* then mean the process of bringing in righteousness? Absolutely. But to express it in those terms could be confusing and not linguistically proper. A legal setting is present. Something forensically good, righteous or just occurs as the result of obedience by God’s people. A case against sin, rebellion, iniquity (as noted by Gabriel) by obedience of God’s people ends. A summary word for all of the issues of *sadaq* is legal *closure* – adjudication. *Sedeq* comes in when God’s people obey by resolving the sin issue, then *nisdaq* occurs. It embodies vindication, justification, acquittal or exculpation. Even more, it is a declaration that the case is closed – settled.

Obedience as a requirement of covenant fulfillment has been a repetitive theme throughout the Old Testament (Psalm 1:1-6, Deut. 6:25). Righteousness is established when God delivers His people from trouble (Psalm 31:1), their enemies (Psalm 5:8) and the wicked (Psalm 34:6). The righteous remember the covenant conditions and God’s promise of restoration (Isaiah 51:1-8). Thus, Israel is in exile because of disobedience over a Sabbath issue (II Chronicles 36:21). In the *mareh* vision He is reminding them of their obligations and graphically of His glorious fulfillment of the covenant promise. The *mareh* vision ends with an amazing picture of Christ as Priest, king and judge (Daniel 10). It is a graphical illustration of sovereignty. It leaves no doubt about His power to fulfill, to deliver and save! But there is more!

### **What is the subject to the verb *nisdaq*?**

The word that the KJV interprets as “sanctuary” is the noun *qodesh*. It stands alone *without an article*. This is the subject to the passive verb *nisdaq*.

*Qodesh* reflects the concept of holiness in the sphere of the sacred. In Leviticus 10:10 and Ezekiel 22:26 *qodesh* is noted as the opposite of *hol*, the profane or common. It describes God’s character, totally good and without evil. He is moral perfection. This is the sphere He wants mankind to be elevated to – “Be ye holy for I am holy” (I Peter 1:16; Leviticus 19:1, 20:7).[\[5\]](#)

Man was made in God’s image and capable of reflecting Divine likeness. In the deliverance or

restoration of man, the recreation of a new heart brings that back once more (Romans 8:18-23, Leviticus 19:2, I Peter 1:15). Only those who are holy will dwell in God's *holy hill* (Psalm 15:1).

Though most translations translate *qodesh* as sanctuary, without the article it reflects the ethical sacredness of complete restoration. It depicts the moment in time during the ancient Day of Atonement when everything has been atoned for and the sins removed from the camp by the burdened scapegoat. That moment was also when, in the seventh Shemita or Sabbatical year (the 49<sup>th</sup> year), the shofar could be blown announcing the Jubilee. That year was the ultimate symbol of total deliverance (from slavery) and restoration (of the land), representing when everything is adjudicated – all cases are closed.

Thus, on or after 2300 evenings and mornings (annual symbol of the Day of Atonement, which became the “ninth day of the month at even” (Leviticus 23:32), *holiness* would be adjudicated. God's character would then be vindicated. All issues of sin judged, executed and closed. It would be a time to blow the shofar. **Symbolically**, the sanctuary and the people would have been atoned for by the cleansing of blood.

The “cleansing of the sanctuary” is simply not in the Hebrew text. Christ draws our thoughts to a higher understanding than the blood of animals and the geography of a sanctuary. That is why in verse 11 it is **not** the sanctuary that is cast down but the place (*mekoen*) of the sanctuary. The status of holiness is marred by apostasy and sin. Truth is cast down through rebellion against the Sabbath (transgression – *pasha*). Daniel 8:14 elevates our thoughts in a great contrast with the immediate story of terror against God and His people to that moment when holiness has returned.

Couched within the immediate context of this ultimate restoration is the story of preparation, judgment and vindication. But, we must be careful not to read into the text what is simply not expressed or recorded. Some of the most awesome warning to man to uphold his covenantal part in the whole Bible comes in this *mareh* vision and in context of Daniel 8–12.

### **Adventists and “sanctuary cleansed”**

After the great disappointment, the “sanctuary message” came to light, and a new understanding of Christ's ministry began to unfold. Yet, there has been serious misunderstandings of this. Confusion has come relative to the geography of the sanctuary and when His role commenced before the throne. The earthly sanctuary was a “type,” a great metaphor related to the “functional activity” of heaven.

Our pioneers and E. G. White used the inaccurate translation of the KJV to convey a unique truth relative to sin. They used and appealed to the “cleansing of the sanctuary” as a heavenly process. This was described as this: “I was shown the grievous disappointment of the people of God that they did not see Jesus at the expected time. They knew not why their Saviour did not come; for they could see no evidence that prophetic time had not ended. Said the angel, ‘Has God's word failed? Has God failed to fulfill His promises? No; He has fulfilled all that He promised. Jesus has risen up and shut the door of the holy place of the heavenly sanctuary and has opened a door into the most holy place and entered in to cleanse the sanctuary. All who wait patiently shall understand the mystery. Man has erred; but there has been no failure on the part of God. All was accomplished that God promised; but man erroneously believed

the earth to be the sanctuary to be cleansed at the end of the prophetic periods. It is man's expectation, not the promise of God, that has failed."<sup>[6]</sup>

This was justified by Pal's note regarding the heavenly needing to be purified: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Hebrews 9:22-23).

Perhaps the first question to be addressed is simply, "What is the heavenly sanctuary?" "Where is the 'Most Holy'?"

When Jesus appeared to John, He noted that the overcomers will be granted a place on the Father's throne (revelation 3:21). Hebrews notes that Christ entered upon that privilege "after he had offered one sacrifice for sins" (Hebrews 10:12). Later in Revelation, that throne is called jointly "the throne of God and of the Lamb" (Revelation 22:3). Jesus is also typified as our High Priest (Hebrews 3:1). On the throne He is king. Before the throne He is our advocate.

This second view of heaven/throne/Christ and the Father is noted in these verses: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.... For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:11-12, 24).

This makes it clear that the "holy places" of the earthly tabernacle is antitypically "heaven itself." In mediation, legal language before the throne symbolizes before the Shekina above the ark of the covenant. Both pleaded blood. He "ever liveth to make intercession" for us (Hebrews 7:25).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

"And from Jesus Christ, [who is] the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5).

If heaven represents the heavenly tabernacle or sanctuary, what would/could be "cleansed?" In John 2:19, Jesus referred to Himself as "this temple" (cf. Matthew 27:63). On the Day of Atonement the High Priest "confessed all the iniquities of the children of Israel" while both hands were on the head of the "live goat ... and all their transgressions and all their sins" (Leviticus 16:21). Then it states that they were put upon the head of the goat. The priest could only do this if there was a way for him to receive all those sins. Notice carefully the following thoughts.

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided

a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed 'into the example and shadow of heavenly things.' Hebrews 8:5." [7]

"Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat." [8]

"When the times of refreshing shall come from the presence of the Lord, then the sins of the repentant soul who received the grace of Christ and has overcome through the blood of the Lamb, will be removed from the records of heaven, and will be placed upon Satan, the scapegoat, the originator of sin, and be remembered no more against him forever. The sins of the overcomers will be blotted out of the books of record, but their names will be retained on the book of life. The True Witness says, 'He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.'" [9]

The removal of sins represented:

1. The High Priest (Jesus) taking the sins, transgressions and iniquities upon Himself, then putting them on the scapegoat (Satan) (type and antitype).
2. Purification to the universe from sin comes when sin is removed from "the heavenly sanctuary" and they are placed on Satan.
3. Cleansing comes when the sins are "removed from the records of heaven."

Christ bore our sins. He has the wrongs of every sinner who confesses and submits to Him. That is why He can transfer them to Satan. The Bible notes that "If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness" (1 John 1:9). The covenant promise of cleansing comes ultimately to man. When those sins are taken by Jesus, we become righteous. But – man has a part.

"Christ as the head of humanity was to take the same steps that we are required to take. Although sinless, He was our example in fulfilling all the requirements for the redemption of the sinful race. He bore the sins of the whole world. His baptism was to embrace the whole sinful world who by repentance and faith would be pardoned. 'After that the kindness and love of

God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.’ Titus 3:4-8. Man was brought again into favor with God by the washing of regeneration. The washing was the burial with Christ in the water in the likeness of His death, representing that all who repent of the transgression of the law of God receive purification, cleansing, through the work of the Holy Spirit. Baptism represents true conversion by the renewing of the Holy Spirit.”[\[10\]](#)

Once again, man has a part. It is crucial to note that in Daniel 9:24 Gabriel tells Daniel for God’s people to see everlasting righteousness and the “anointing of the Most Holy” they must reject transgression, put away sin and make right for all their iniquity – the very same Hebrew words used by Leviticus 16 for what is transferred to the scapegoat.

What is unfolding is stunning:

Daniel has a sanctuary cleansing message, but it is found through the collective union of the *mareh* vision messages:

- |        |   |
|--------|---|
| First  | Christ proves He is pure – now our High Priest.                                 |
| Second | Man is forgiven, then cleansed, made pure.                                      |
| Third  | Christ takes those sins (from man, from the record, from Himself, from heaven). |
| Fourth | Places the sins on Satan.   |

The temple of man is cleansed (I Corinthians 6:19).

The sanctuary of heaven is cleansed (records, Christ, heaven itself).

This imagery and message is eloquent, elevated and goes far beyond the geography, the battle of the text and what E. G. White “said.” We see high and lifted up man’s place on the very throne of God next to Christ – because sin has been removed. Then the declaration can be made that in heaven “no temple therein” exists (Revelation 21:22). The great restoration theme is “Christ in you, the hope of glory” (Colossians 1:27).

The saints will be cleansed by washing their robes in the blood of the Lamb (revelation 7:14). This is the gentle unfolding of the mystery.

If the *early understanding* of 8:14 was the *cleansing of the sanctuary* and our deeper direct understanding the restoration of holiness, how can the difference be reconciled? Does it call for a revision of the past? Or – does it call for a deeper and more elevated understanding of what was said in the past. I would argue strongly for the latter.

“Let us apply the figure, ‘Ye are God’s building’—a temple prepared to be a home where God shall preside, a home where God’s attributes shall be constantly shining forth in our characters, showing that we are living with God’s presence. The inner sanctuary of the soul is consecrated



to God and we are to keep the soul dedicated, cleansed, purified for the sacred repository of truth.”[\[11\]](#)

One of the keys to cleansing of the heart in the new covenant experience is the promise that our sins will be remembered no more (Hebrews 8:12). This is the ultimate legal end of sin. It is the declaration of a state of purity and holiness. It specifically reflects *qodesh nisdaq* – the new covenant, the everlasting covenant is established. Everything is adjudicated.

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, **and I will remember their sin no more**” (Jeremiah 31:31-34). The case is closed (Daniel 8:14).

What about the judgment? I would suggest that this issue is marginally understood. It is **not** an issue in 8:14. Yet, the result of holiness being adjudicated means that something was studied and judged. In Matthew 25:32 the sheep and goats are separated. Is that the message of Daniel 7:9 – a task at the second coming? Then why were so many of the wicked killed by the first four Trumpets and Plagues? They would have been judged – or of Revelation 20 during the millennial reign of Christ and the saints?

A new and distinct approach needs to be made as to what the judgment means. I would suggest that we begin with the elevated theme of Daniel 8:14 – holiness is adjudicated. Then work backwards – and that is entirely possible in Daniel – to discover how that point was attained. It will be then that we can see the precise higher meaning of Daniel 8–12 and the general brush strokes of sanctuary teaching of E. G. White to be in harmony. It is time to be very careful in protecting past understanding but not to the exclusion of a higher and richer view of holiness, deliverance, moral perfection with total restoration. Both appear compatible, both elevating.

“But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the laborer’s privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure house of God, not the same thing over and over, but new beauty and new truth.”[\[12\]](#)

“We must not for a moment think that there is no more light, no more truth to be given us. We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, ‘I am rich and increased with goods, and have need of nothing.’” [Rev. 3:17.][\[13\]](#)

“There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain

doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible.”[\[14\]](#)

“New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.”[\[15\]](#)

All evidence suggests that Jesus begins the prophetic discourse of the *mareh* vision with its conclusion: “This is what will happen after the 2300 years ends.” What a promise! Daniel had just been given a gruesome prophecy of hatred, persecution and rebellion by the antichrist – the little horn – and against Jesus and His people. Gabriel questions the “when” it would all happen. Jesus first gave Daniel, and all for the rest of time, the assurance that right, holiness and sacred honor would triumph. The case against sin would be closed. All issues against God’s character would be adjudicated. That is why sin and sinners will never rise the second time. God permitted Himself to go on trial that the universe would see arguments on all sides.

Then, in a glorious preface to the book of Revelation, God outlines in the rest of Daniel’s manuscript how the final struggle between good and evil will occur. Precise understanding of those verses and chapters equip the student to understand the end-time message unfolded in the end-time book of Revelation. It is **not** a divided book – historical and future. It is all apocalyptic, end-time. Understanding Daniel 8–12 helps to grasp that stunning truth.

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