

DANIEL 8:14 AND THE LATTER DAYS

A Thesis

**Presented to the Faculty of the
Seventh-day Adventist Theological Seminary
Potomac University, Washington, D. C.**

**In Partial Fulfillment
of the Requirements for the Degree
Master of Arts**

Department of Systematic Theology

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September 1959

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CHAPTER I

INTRODUCTION

Seventh-day Adventists claim to occupy a unique position in the world. It is their conviction that they alone of the multitude of religious movements in existence have the "present-truth" message of God. Such a belief rests almost entirely upon the interpretation that the 2300-day prophecy of Daniel 8:14 finds its terminus in 1844.

I. THE PROBLEM AND ITS HISTORY

Does Daniel 8:14 have an eschatological application? This is the problem considered in this thesis. A survey of scholarly works of exegesis in the field of Daniel 8 makes it quite evident that the majority of commentators through the centuries have limited the application of the prophecy to Maccabean times. In the nineteenth century a host of interpreters came to the conclusion that Daniel 8 was of special significance for their own age, and these writers stressed the belief of many post-Reformation scholars that Rome rather than Antiochus fulfilled the specifications of the little horn, and that the 2300 days were so many years. Seventh-day Adventists grew out of this new emphasis in interpretation, and they have laid claim to a unique origin foretold by the latter-day prophecy of Daniel. It is a fact, however, that some prominent Seventh-day Adventists have left the church through

the years, claiming that further study had convinced them that their former application of Daniel 8:14 was untenable.

II. VALIDATION OF THE PRESENT STUDY

Generally the Seventh-day Adventist Church's response to its critics with reference to Daniel 8:14 has been rather stereotyped. Little has been added to its apologetics in this regard for over a century. Recent close scrutiny of Seventh-day Adventist positions by such men as W. R. Martin and D. G. Barnhouse indicates that the time has come for a closer examination by the church itself of every tenet of doctrine, and particularly its interpretation of Daniel 8:14. Inasmuch as such an examination is now being made by non-adventists of Seventh-day Adventist positions to a degree hitherto unknown, such an attitude on the part of the church itself is warranted. While it is true that Seventh-day Adventists, as exponents of the year-day principle, can truthfully claim to be the inheritors of beliefs common to many historic interpreters in recent centuries, this fact alone is far from adequate to prove the correctness of the position taken. The question is: "Can it be Scripturally demonstrated that the prophecy of Daniel 8:14 has particular application to the latter days rather than to merely local events in the times of Antiochus Epiphanes?"

III. DEFINITION OF THE TERM "LATTER DAYS"

By "latter days" in this thesis is meant that period of time preceding the second advent wherein the faithful are themselves aware of the imminent end of all things. The expression almost coincides in significance with the Bible term "time of the end" which, according to Daniel 12:4, applies to an age wherein the prophetic word regarding final events will be studied and understood as never before by a church on the brink of eternity. The term "eschatological" in this thesis is similarly applied to the times climaxing the Christian era.

IV. METHOD OF PROCEDURE

The usual approach to this problem during the history of the Seventh-day Adventist Church has been to point out the inadequacies of the Antiochus Epiphanes interpretation, and to muster the arguments for the year-day principle. This has been linked with a discussion of the Day of Atonement in type and antitype. The present thesis does not put emphasis upon these areas, but endeavors to answer the above problem by a particular examination of the significance of Daniel 8:13,14 in the light of its historical context and the theme of the book; the use made of the vision regarding the sanctuary in the later chapters of the prophecy; and also the chief allusions to Daniel 8 found in the New Testament. Thus, it is stressed, the aim is to inquire into the validity of

claiming a latter-day application of the prophecy rather than to clearly delineate all that is meant by "then shall the sanctuary be cleansed." The second chapter outlines the mode of interpretation that has been adopted throughout the thesis.

Because any consideration of Daniel 8 must take into account the fact that innumerable commentators have seen in this chapter a portrayal of the activities of Antiochus Epiphanes, a chapter has been written entitled, "Daniel 8 and Antiochus Epiphanes." This chapter does not pretend to deal exhaustively with its subject, but aims rather at suggesting an interpretation of the little horn passage that will harmonize with all the known facts, including those adduced by interpreters favoring the application to Antiochus. Furthermore, inasmuch as most of those who deny the Seventh-day Adventist interpretation regarding the cleansing of the sanctuary believe that the antitypical Day of Atonement covers the whole priestly ministry of Christ, a chapter in the appendix deals with the problem as to whether the Day of Atonement has special significance for the latter days. It is felt that this second problem for Seventh-day Adventists is one that automatically links with the one outlined above. However, its discussion, being subsidiary for this thesis, is reserved for the appendix.

V. ORGANIZATION OF THE REST OF THE THESIS

The major part of this study following the chapter "Daniel 8 and Antiochus Epiphanes" is divided into three parts. In

Chapter IV it is suggested that the historical background of the book of Daniel, the crisis in the kingdom of Judah, offers the key to the meaning of the vision of the eighth chapter, and indeed the whole book. Here an examination is made of the texts which indicate that the establishment of the kingdom of God, despite apparently victorious opposition, is the theme of the book. It is pointed out in this section that, to the Jewish believer, the sanctuary was the earthly symbol of God's kingdom and that its history mirrored the great controversy between good and evil. Therefore the promise of the cleansing or justifying of the sanctuary applies to events connected with the setting up of God's kingdom in the latter days.

Next the New Testament allusions to the vision of Daniel 8 as found in Matthew 24:15, 2 Thessalonians 2:3, and Revelation 11:2 are investigated. The implications of such usage are considered with emphasis on the kingdom setting of each reference.

The following section considers the vision of Daniel 8 in connection with the rest of the book. It is inquired whether or not Daniel 8-12 is a unit, with Daniel 8 presenting the symbols of the prophecy, and chapters 9-12 the literal interpretation. It is suggested that chapter 9 is the literal interpretation of the first section of the 2300 days, and that chapters 10-12 present the meaning of the remainder of the great prophetic period. The year-day principle as such is not here stressed, but emphasis is given to the terminal points of "the days" as indicating the

latter-day significance of Daniel 8:14.

The conclusions drawn are to the effect that the evidence presented in these three areas points definitely to the latter-day application of the 2300-day prophecy. Involved in this conclusion is another, namely that God's final earthly work would begin at the terminal point of this prophecy and that the climax of this work will be the ushering in of the visible kingdom of God. It is hoped that other writers will consider more closely the connection between the "cleansing of the sanctuary" and Christ's priestly work, a subject outside the scope of this thesis.

VI. SOURCES

The attitude of the writer is that of an evangelical who holds the plenary inspiration of the Scriptures. Therefore the basic source is the Bible, with reference to the original languages in which it was written. While as a background to this study the four volumes of L. E. Froom's Prophetic Faith of Our Fathers have been read in their entirety, and also scores of volumes of commentators studied, including the Ellen G. White works, these are nowhere quoted in this thesis as direct evidence of the truthfulness of any major position taken. Much of this thesis is not heavily laden with quotations because the objective throughout is to permit the Scripture alone to interpret Scripture. This, and this only, constitutes the final authority for doctrine. Special endeavor has been made to present an approach from the Bible that

has not been previously made by denominational literature and yet which will bring conviction to the non-Seventh-day Adventist student, of the basic soundness of the eschatological interpretation of Daniel 8:14.

CHAPTER II

MODE OF INTERPRETATION ADOPTED THROUGHOUT THIS THESIS

The following Scriptures suggest, support, and exemplify the mode of interpretation employed in this thesis:

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled . . . until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. . . . Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days [italics not in the original].¹

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things [italics not in the original]. . . .²

For had ye believed Moses, ye would have believed me: for he wrote of me.³

These things said Esaias, when he saw his glory, and spake of him.⁴

Search the scriptures; . . . they are they which testify of me.⁵

. . . The testimony of Jesus is the spirit of prophecy.⁶

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.⁷

¹Acts 3:18,21,26. ²1 Peter 1:10,11. ³John 5:46.

⁴John 12:41. ⁵John 5:39. ⁶Revelation 19:10.

⁷2 Timothy 3:15.

. . . . There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things,⁸

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure [italics not in the original]. . . .⁹

These are only a small number of the New Testament texts which, if their plain meaning is to be accepted, teach that the Old Testament prophets gave inspired messages which not only had significance at the time of their delivery, but which were intended by God to reach to the Christian age and there find their most important fulfillment.

The fact that Jesus Christ accepted the predictive nature of prophecy is demonstrated by His frequent rebukes to the Pharisees for not recognizing in Him the One of whom the prophets wrote. In Matthew 24:15 He expressly declares that the power which will desolate Jerusalem is the power "spoken of by Daniel the prophet." If, therefore, the Son of God sealed the predictive and Messianic functions of prophecy, it remains for every believer to follow this example and see the ultimate fulfillment of Old Testament prophecy in events associated with the two advents of the Messiah.

Undoubtedly there are two possible extremes in interpreting prophecy. One is that we should project all the prophetic

⁸ Hebrews 8:4,5.

⁹ Hebrews 9:7,8.

words into the Christian age and ignore both their setting and their meaning to the people who first heard them. The other extreme would be to restrict the inspired utterances to finding their complete fulfillment in the Old Testament age in local settings. It is obvious that at least much of prophecy had a primary application at the time when it was written, and to the Jewish race in particular. Moses' prophecy concerning the prophet God would raise up¹⁰ applied first to Joshua, but the New Testament applies its ultimate fulfillment to Christ. Many of the Messianic Psalms grew out of the experiences of David and Solomon and others, but under inspiration the language presented pictures which transcended these experiences and could find their ultimate application only in the Messiah. These facts are a commonplace among students of prophecy, as the following quotations show:

If it is needful for the interpretation of any prophecy to recover its historical setting, it is no less needful to recognize that its meaning is not thus exhausted. It has been pointed out that the most characteristic element of Old Testament prophecy is the Messianic hope. This is true, indeed, of law and history as well as of prophetic writings. It all looks forward. Such partial fulfillments as may be traced in Jewish history leave unexplained and unexhausted types and predictions on which the prophet lavishes all the wealth of an inspired imagination. Much that stands written was dark until Christ came; much still waits its interpretation in the future glories of His kingdom. It is this excess of prophecy over historical fulfillment, both in regard

¹⁰Deuteronomy 18:15.

to fact and to language, that constitutes its double sense or its twofold application.¹¹

The Old Testament is one vast prophecy. . . . The application of prophetic words in each case has regard to the ideal indicated by them, and is not limited by the historical fact with which they are connected. But the history is not set aside. The history forces the reader to look beyond. . . . The passages are not merely isolated phrases. They represent ruling ideas. They answer to broad conceptions of the methods of the divine discipline for the nation, the King, the prophet, man. . . . The words had a perfect meaning when they were first used. This meaning is at once the germ and the vehicle of the later and fuller meaning. As we determine the relations, intellectual, social, spiritual, between the time of the prophecy and our own time, we have the key to its present interpretation. In Christ we have the ideal fulfilment.¹²

The bearing of this general principle on the interpretation of prophecy is twofold. (1) Its direct and primary reference finds expression in language suitable to its wider application. On the other hand, (2) its ultimate meaning is conveyed under the limitations of language adapted to its primary reference.¹³

And now we see why the language of the prophets, as applied to those nearer events which occupy, so to speak, the foreground in their vision, must be hyperbolic. Beginning with those near events, beginning amidst all familiar objects and images, Israel, Jerusalem, the Law, the Temple, Babylon, Egypt, Edom, or Tyre, defeat and victory, captivity and deliverance, famine and plenty, desolation and prosperity, other and higher hopes possess their minds almost immediately, distinct in their greatness, undiscerned in their particular forms. Thus into the human framework there is infused a Divine spirit, far too vast for that which contains it. The names are the same, but the meaning is different; and thus there arises a necessary inequality between the prophecy and its historical fulfilment, which, if we do not understand how it has arisen, must be a source of extreme perplexity; . . .

¹¹ Joseph Angus, The Bible Handbook, p. 237.

¹² Brooke Foss Westcott, The Epistle to the Hebrews, p. 69.

¹³ Angus, op. cit., pp. 237-238.

But the greatness of the prophecy never really belonged to the historical forms with which it was connected, and can find its answer only in that which indeed was the original subject which called it forth, the triumph of perfect good, or, in other words the glory of Christ and of His kingdom.¹⁴

Among those who have sounded forth a warning against limiting prophecy to purely Old Testament fulfillment is G. Campbell Morgan. He wrote concerning the "Servant" passages of Isaiah:

That the reference was to Cyrus is so palpably absurd a suggestion, we need not stay to argue it. That it referred to Israel as she then was, is equally impossible to believe. That it referred to a spiritual element within Israel then existing, is a suggestion that breaks down in that such an elect remnant, which undoubtedly did exist, did not accomplish what is attributed to this Servant of Jehovah. To say that it is ideal Israel, is to say that no part of the forthtellings has yet been fulfilled, for the simple reason that such an ideal Israel is still non-existent. There can be only one interpretation which satisfies the reason, to say nothing of the heart; and that is that Matthew was right when he deliberately declared that this foretelling found its fulfillment in Jesus (see Mt. 12:15-21). As against that, it has been argued, "the Servant is invariably spoken of as having a present existence." And why not? It is certain that our Lord and Master, the Son of God, who became His servant for redemptive purposes, had then a present existence. To suggest that this prophet had no appreciation of the fact is to lower the conception of the divine nature of the prophetic word. When Jehovah calls men to keep silence before Him, it is always that He may say unto them "Behold My Servant"; and there is only One who can be so described.¹⁵

It is possible that this writer in his endeavor to emphasize the fact that Isaiah 53 particularly applies to Christ has,

¹⁴Dr. Arnold of Rugby, Sermons on the Interpretation of Prophecy, 1844 (Note 6), cited by Joseph Angus, The Bible Handbook, pp. 238-239.

¹⁵Quoted without reference by F. Davidson, A. M. Stibbs, and E. F. Kevan, The New Bible Commentary, p. 591.

in the course of doing so, been somewhat sweeping in his statements. The latter are quoted, not in order to approve the whole, but to indicate the danger of limiting Old Testament prophecies to Old Testament times.

Oswald T. Allis is another who has sounded a similar warning. He says concerning Daniel 9:24-27:

E. B. Elliott points out that Augustine regarded Dan. 9:24-27 as fulfilled in the first advent, and declares that this seems to have been the view of Athanasius as of "the majority of his predecessors in the Ante-Constantinian age" (Horae, iv., pp. 326, 313). The "principal alternative interpretation" is, according to S. R. Driver, that one which dates the beginning of the 70 weeks in 587-6 B.C. and their termination in the Maccabean age, the 69th week ending with the murder of Onias III and the 70th week extending from 171 to 164 B.C. (The Book of Daniel 1901 p. 146; cf. also J. A. Montgomery, The Book of Daniel 1926.) This interpretation is faced with the difficulty that the period from 587 to 171 B.C. is not 483 years but 416 years, about 67 years too few. When the Book of Daniel is assigned to the Maccabean period, the predictive element is largely or wholly eliminated and the prophecy of the 70 weeks becomes a vaticinium post eventum. To attain this result is the major objective of the rationalistic critic.¹⁶

It may even be that Allis has a case to urge here, but the significant point is that despite whatever primary application of a prophecy some may wish to make, there are details and vistas which are not applicable in the primary situation and these project into the times of the Messiah.

For example, undoubtedly Psalm 72 had its genesis in the time of the glorious reign of Solomon. However, here are inspired

¹⁶Oswald T. Allis, Prophecy and the Church, pp. 306-307.

statements which cannot be limited to Solomon's day even if we plead Oriental hyperbole. Consider the following:

They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him: all nations shall serve him.¹⁷

The view of the writer of this thesis is that passages like the foregoing, while originating in a local situation with a message for that time, have a more important application for the Christian age and the church of spiritual Israel. As T. D. Bernard wrote:

The other principle which is contended for and secured is that the Gospel is the heir of the Law; that it inherits what the Law had prepared. The Law, on its national and ceremonial side, had created a vast and closely woven system of ideas. These were wrought out and exhibited by it in forms according to the flesh--an elect nation, a miraculous history, a special covenant, a worldly sanctuary, a perpetual service, an anointed priesthood, a ceremonial sanctity, a scheme of sacrifice and atonement, a purchased possession, a holy city, a throne of David, a destiny of dominion. Were these ideas to be lost, and the language which expressed them to be dropped when the Gospel came? No! It was the heir of the Law. The Law had prepared these riches, and now bequeathed them to a successor able to unlock and to diffuse them. The Gospel claimed them all, and developed in them a value unknown before. It asserted itself as the proper and predestined continuation of the covenant made of God with the fathers, the real and only fulfilment of all which was typified and prophesied [italics not in the original], presenting the same ideas which had been before embodied in the narrow but distinct limits of carnal forms, in their spiritual, universal, and eternal character.

¹⁷Psalm 72:5-8, 11.

The complete exposition of the Gospel was the result of a combination of the facts and the words of the old dispensation with the facts and the words of the new, a combination effected in the minds of the Apostles under the teaching of the Holy Ghost, who thus brought to light the meaning and the scope of His own earlier inspirations [italics not in the original], preserved in the Law and the Prophets.¹⁸

Dean Alford evidently has a similar view. Commenting on the phrase "all the holy prophets" in Acts 3:18, he says:

. . . There is no hyperbole (Kuinoel) nor adaptation (Meyer) to Jewish exegetical views. "Omnes prophetae in universum non prophetarunt nisi de diebus Messiae" (Sanhedr. 99.1) was not merely a Jewish view, but the real truth. The prophets are here regarded as one body, actuated by one Spirit; and the sum of God's purpose, shewn by their testimony, is, that HIS CHRIST should suffer.¹⁹

His remarks on verse 21 are also illuminating as an evidence of the fact that he believed the words of the prophets particularly focused on the end of the Christian age as well as its beginning.

Next, what is ἀποκατάστασις? We must be guided by the usage of the kindred verb ἀποκαθίστημι (οράνω). Certainly, to restore is its usual import, and most strikingly so, accompanied however with the notion of a glorious and complete restoration, in ch. 1:6. To render our word fulfilment, and apply it to ΠΑΝΤΩΝ ὧν ἐλάλει. k.t.l. is against all precedent.

And, in the sense of restoration, I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This

¹⁸T. D. Bernard, The Progress of Doctrine in the New Testament, pp. 142, 261.

¹⁹Henry Alford, The Greek Testament--A Critical and Exegetical Commentary, II, 36-37.

would be contrary to all Scripture analogy. I understand it then of, the glorious restoration of all things, the παλιγγενεσία, which as Peter here says, is the theme of all the prophets from the beginning.²⁰

This statement is important as indicating Alford's belief that the end of the Christian age and the setting up of God's kingdom is the essential theme of the prophets. This thesis is fully in accord with such a position.

Furthermore, inasmuch as it is declared in the prophecy of Daniel that certain portions were "sealed" until "the time of the end" (in contrast to Revelation, which was left unsealed and whose chapters had present import for those to whom they were written as well as for later readers), this thesis affirms that the vital application of these once-sealed prophecies belongs not to the Maccabean age, but the last days of this era.

The Seventh-day Adventist Bible Commentary, discussing principles of interpretation, affirms the necessity of remembering that prophetic passages "were originally given with respect to the historical circumstances that called them forth." Then, however, the following point is made:

This rule does not apply to those portions of the book of Daniel that the prophet was bidden to "shut up" and "seal," or to other passages whose application Inspiration may have limited exclusively to our own time.²¹

²⁰Ibid., pp. 38-39.

²¹Francis D. Nichol, (ed.), The Seventh-day Adventist Bible Commentary, IV, 38.

This suggestion is worth considering, and the present thesis, while pointing out the primary application of a portion of Daniel 8 to the times of Antiochus Epiphanes, affirms that the chief significance of this chapter for Christians of this time is to be found in the latter-day application of these verses. In many cases only the "Christian" application of Old Testament passages cited is discussed, this being considered as the vital issue in our day.

CHAPTER III

DANIEL 8 AND ANTIOCHUS EPIPHANES

The interpretation of the 2300-day prophecy rests on a prior exegesis concerning the power described as defiling the sanctuary, namely, the little horn. If this latter symbol represented merely a local and temporary phenomenon, then Daniel 8:14 must also have had only a local and temporary application. On the other hand, if the little horn represented a power that began with the downfall of Greece and still exists today, there are some grounds for anticipating a latter-day fulfillment of the 2300-day prophecy. The purpose of this chapter is to indicate the main views concerning the little horn and to suggest which view has the most to offer evangelicals.

During the last 2000 years, interpreters of Daniel 8 have fallen mainly into four groups, according to their application of the little horn. The largest group numerically has held that the prophecy concerning the little horn was solely fulfilled in Antiochus Epiphanes. This view is not only the oldest, but it remains as the most prominent among modern commentators. Long before Christ, pious Jews so applied the prophecy,¹ and today the great bulk of twentieth century works on the subject reaffirm this position. A typical exegesis is that given in The Interpreter's Bible:

¹1 Maccabees 1:20-64; 1 Maccabees 4:36-60.

The vision now narrows down to an account of Antiochus Epiphanes. He is a little horn as in 7:8, but once on the throne he quickly waxed exceeding great, manifesting his military power particularly in campaigns against Egypt in the south and against Persia in the east, and becoming involved, to the sorrow of the Jews, in Palestinian affairs. He is out of one of them because he was of Seleucid stock. . . .²

A second group of interpreters have declared that only Mohammedanism fulfills the prophetic picture.³ Very few interpreters take this position today.

The third group, ably represented by Bishop Thomas Newton and most of the nineteenth century expositors, pointed the finger at Rome, stating that the prophecy is too comprehensive to find fulfillment in the local history of the second century B.C. Newton declared:

Antiochus Epiphanes at first sight doth indeed in some features very much resemble the little horn; but upon a nearer view and examination it will evidently appear, that in other parts there is no manner of similitude or correspondence between them.⁴

He continues:

Antiochus Epiphanes was indeed the son of Antiochus the Great, king of Syria: and he is said to be the

²Gerald Kennedy, "Exposition of Daniel," The Interpreter's Bible, VI, 473.

³Thomas Scott, The Holy Bible, containing the Old and New Testaments, according to the Authorized Version, with Explanatory Notes, Practical Observations, and Copious Marginal References, comment on Daniel 8:23-25; George Stanley Faber, The Sacred Calendar of Prophecy, I, pp. 134-135.

⁴Thomas Newton, Dissertation on the Prophecies, p. 247.

little horn, because he rose from small beginnings to the kingdom, having been many years an hostage at Rome. But then his kingdom was nothing more than a continuation of one of the four kingdoms; it cannot possibly be reckoned as a fifth kingdom springing up among the four; and the little horn is plainly some power different and distinct from the four former horns. Is not this, therefore, more applicable to the Romans, who were a new and different power, who rose from small beginnings to an exceeding great empire, who first subdued Macedon and Greece, the capital kingdom of the goat, and from thence spread and enlarged their conquests over the rest?⁵

The last group of interpreters, and they are considerable in number, have affirmed that Daniel 8 is a prophecy of double application, pointing to Antiochus only as the type of the anti-christ. Concerning the view of this group, Bishop Newton wrote:

This little horn [italics in the original] is by the generality of interpreters, both Jewish and Christian, ancient and modern, supposed to mean Antiochus Epiphanes, king of Syria, who was a great enemy and cruel persecutor of the Jews. . . . With Jerome agree most of the ancient fathers, and modern divines and commentators; but then they all allow that Antiochus Epiphanes was a type of antichrist [italics not in the original].⁶

These interpreters hold to the double application of certain types of prophecies or as some have expressed it, "the germinant fulfilment of prophecy." The Seventh-day Adventist Bible Commentary refers to this method of interpretation in the following quotation:

Though the prophet looked at events about him, he also could see far beyond his own day. In a mysterious way known only to God the prophet's words were sometimes

⁵Ibid., p. 249.

⁶Ibid., p. 247.

intended to meet their fulfillment in the then far-distant future. At times they had an import, not only for the age in which the prophet lived, but also for a day far future; in other words, they had a dual application. . . .

The student of the Bible who hopes to secure from it the greatest help will first proceed to reconstruct the historical context of each passage. He will listen to the prophet speaking to Israel of old and endeavor to understand what his words meant to the people who originally heard them. But he will listen also for the further import the prophet's words may have for later times, particularly, our time. Indeed, this secondary application is for us today the more significant. But it is only against the background of the original historical context of the message that its meaning and value for us can be established with certainty.⁷

Reviewing these four positions from the standpoint of the twentieth century, certain facts stand out:

1. The Mohammedan view has gone largely into eclipse.
2. It must be acknowledged that apart from Seventh-day Adventists there are not a large number who hold to the third view.
3. For an unbiased reader to study the historical references to Antiochus Epiphanes in 1 Maccabees and Josephus and then read the prophecy of Daniel 8, the usual result would be that he would correlate the prophecy with the history. Consider the passages referred to in the footnote below,⁸ as well as the following quotations:

⁷Francis D. Nichol (ed.), The Seventh-day Adventist Bible Commentary, IV, 37-38.

⁸See Josephus Antiquities x 226-281, Loeb (11.7, Whiston); xii, 248-256, Loeb (5.4, Whiston); xii. 316-326, Loeb (7.6,7, Whiston).

And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, And the table of the shewbread. . . . And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. . . . Thus they shed innocent blood on every side of the sanctuary, and defiled it: . . . Her sanctuary was laid waste like a wilderness. . . . In the hundred forty and fifth year, they set up the abomination of desolation upon the altar. . . .⁹

Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together, and went up into Mount Sion. . . . Then Judas appointed certain men to fight against those that were there in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. . . . Thus was there very great gladness among the people, for that the reproach of the heathen was put away. . . . At that time they builded up the Mount Sion with high walls and strong towers round about, lest the Gentiles¹⁰ should come and tread it down, as they had done before.

4. Unless bound by rigidly preconceived ideas, the average evangelical today with a sound knowledge of history and of prophetic exegesis would find it intellectually easier to accept view number four than any of the others. The following reasons are offered in support of this affirmation: (a) As an evangelical he accepts the words of Christ in Matthew 24:15 regarding Daniel's prophecy and therefore must believe that the significance of the book was not exhausted by Old Testament times. (See Chapter V of

⁹1 Maccabees 1:20-64.

¹⁰1 Maccabees 4:36-60.

this thesis.) (b) View three probably will be rejected because it would imply that the believers from Daniel's day to the first advent had no sure word of prophecy to light the dark places of their experiences and that therefore the events in connection with Antiochus Epiphanes only by pure coincidence coincided with the prophecy. Amos 3:7 is to the point on this matter.

Patrick Fairbairn has expressed well the argument that Daniel's prophecies had a particular application for the believers living in the period from the return from Babylon till the first advent.

For, during the whole of the post-Babylonian period, the theocratic constitution existed in a kind of anemalous and shattered condition. The original ark of the covenant, the centre of the whole polity, was gone, and the Shekinah, and the answering by Urim and Thummim, and even the kingly rule and government, though it had been secured by covenant in perpetuity to the house of David. It was to contend, at fearful odds, with the difficulties of their position, as compared with former times, when the members of the ancient covenant had to pass through deep waters shorn of these distinctive badges of a proper covenant relationship. Yet this was not all; for during that period all sensible tokens of God's immediate presence were wanting. There was no longer any vision; the spirit of prophecy was silent; and with a closed record, and destitute of any miraculous agency, the people were left to hold on their course, as they best could, with no more than the settled and ordinary means of grace placed at their command.

Taking, then, into account the entire circumstances of the period between the return from Babylon and the coming of Christ, is it to be wondered at? (i.e. the necessity for some special support and consolation. p. 106.) Might it not rather be expected, from the whole character of God's dealings with His people, that His foreseeing and watchful guardianship should make some suitable provision for such a time of need? It would have been precisely such a provision, if, along with the prophecies pointing the eye of hope to Messiah's appearance and kingdom, there

were also furnished to the hand of faith a more than usually explicit pre-intimation of the changes and vicissitudes that should arise during the intervening period; in particular, during that portion of it when the conflict with sin and error was to be the hottest. For this would, in great measure, compensate for the failure of the prophetic office, through which, in earlier times, direction was given in emergencies, and a sensible connection maintained between the providence of God and the events which befel His people. . . . And, finally, if such a provision, by means of prophetic delineations, was to be made, Daniel, of all the prophets during the captivity, or immediately subsequent to it (as Hengstenberg has already noted), was precisely the one fitted for the purpose.¹¹

(c) The view that accepts Daniel 8 as having an initial application to Antiochus and a further application to Rome is harmonious with the usual treatment by evangelicals of certain other double-fulfillment passages of Scripture. Among these could be mentioned most of the Old Testament references to the Day of the Lord, Isaiah 7:14 and specifically the descriptions in Isaiah and Ezekiel of the king of Babylon and the prince of Tyre. Isaiah 14:11-20 and Ezekiel 28:12-19 have long been recognized as Scriptures with a double application, having their origin with reference to earthly rulers who were types of the Prince of darkness.

Seventh-day Adventists, as evangelicals, would do well to consider the reasoning of the large group of conservative scholars¹²

¹¹Patrick Fairbairn, Prophecy Viewed in Respect to Its Distinctive Nature, Its Special Function and Proper Interpretation, pp. 107-108.

¹²See Christopher Wordsworth, Commentary on the Holy Bible, comment on Daniel 8:11; Edward J. Young, on Daniel 11:36-45, in The New Bible Commentary, edited by F. Davidson, A. M. Stibbs, and E. F. Kevan.

who have seen in Daniel 8 definite allusions to the work of Antiochus, but who have also recognized that the former was only a type of the antichrist, and that the latter alone fulfills all the specifications of these verses. Such a view explains the "coincidence" of the events of Maccabean times harmonizing with the prophecy, and also explains the failure of interpreters clinging solely to Antiochus to adequately account for certain features of the vision--such as the 2300 days, which never has been satisfactorily juggled to fit the times of the restoration of the Jewish sanctuary by the Maccabean heroes.¹³ To take this stand would avoid the "either/or" reasoning of those scholars who have contended for Antiochus rather than Rome and vice versa. It is certainly to the glory of God to affirm that God's foreknowledge embraced the crisis that came to believers before the first advent as well as the longer and more significant oppression during the Christian era. This view would see in Antiochus the main application for the Jewish church between Daniel's time and Christ; but for the Christian church, Daniel 8, in its most exhaustive application, finds its significance in its portrayal of Rome--pagan and papal.

The following chapters present positive evidence that the significance of Daniel 8 cannot possibly be restricted to Old Testament times alone, and that verse 14 in particular points to an eschatological fulfillment.

¹³See Questions on Doctrine, pp. 327-333.

CHAPTER IV

DANIEL 8--ITS RELATIONSHIP TO THE KINGDOM OF GOD

It is the suggestion of this chapter that a primary key to the interpretation of Daniel 8 has been neglected and now requires recovery and application.

This key consists of the dominant theme of the whole book as suggested, not only by its contents, but by its historical context.

Daniel 8:14 has too often been considered virtually on its own, and its setting in the whole book and as regards the times of the book, has been almost universally overlooked. The taking away of the daily ministration and the treading down of the sanctuary as well as its promised vindication is not just the theme of this eighth chapter--but rather it is the theme of the entire book. This prophetic volume was written at a time when it seemed God's kingdom on earth had crumbled. The sanctuary at Jerusalem, the earthly center of the theocratic kingdom, had been trodden underfoot by the Babylonians. The daily sacrifice had been suspended and the host of the worshipers carried away into bondage. At this time the heathen were in evident supremacy while the people who were the possessors of God's truth seemed but the offscouring of the earth. From all earthly appearances, prospects of restoration for God's kingdom in Israel, as symbolized by the sanctuary services, seemed slight indeed. At such a time, God inspired the

captive Daniel (whose name means "God is the Judge") to foretell His final judgments and the restoration of His kingdom to the saints. The word "kingdom" is a key word of the book, occurring fifty-five times; and yet it occurs only seventeen times in all the other books of the prophets combined. To the sorrowing prophet, who had ever before him the vision of the desecrated sanctuary site at Jerusalem, God gave other visions promising the vindication of all that was symbolized by the sacred temple. Thus the history of Israel's earthly sanctuary is used as a microcosm in which the agelong controversy between good and evil is illustrated. It represents God's kingdom on earth, apparently overshadowed by evil, but finally to be vindicated.

It is not by chance that the book of Daniel begins and ends with reference to the attacks of wicked powers upon the church and sanctuary of God (Daniel 1:1,2; 11:31,45). These references to the apparent success of wicked powers in the great conflict between good and evil give point to the dominant motif of the whole book, which is the eventual vindication of God's truth and people, as manifested in the setting up of the eternal kingdom of heaven and the preceding destruction of its opposers. No prophecy of Daniel can be fully interpreted without recognizing this emphasis on the establishment of the kingdom of God. Any interpretation which would limit the fulfillment of any of these visions to merely Maccabean times rather than to the "time of the end" in the Christian age is entirely out of harmony with the context and theme of

the prophecy. Each and every vision given to the exiled prophet climaxed in a view of God's kingdom or the events that would usher it in. Even the historical chapters, by their stress on the overruling providences of the Invisible King, point to the same great consummation. Therefore, let us consider some key verses of Daniel which make it very plain that Daniel 8:14 is but one facet of a theme traceable through the whole book.

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God."¹

Here is Daniel's introductory picture of history relating to the suspension of the sanctuary services due to the invasion of Babylon. Daniel mentions only the first capture of Jerusalem by Babylon, but this event was the beginning of the end. At this time the smaller golden vessels of the sanctuary were removed to Nebuchadnezzar's temple as trophies of his victory. Probably these included the golden candlesticks and the ark, and thus the sanctuary of Jerusalem remained but a shell until the final dissolution of its services eighteen years later when the glorious temple of Solomon was burned to the ground. It is hardly possible to conceive of the stunning nature of this blow to Israel. To the devout Israelite the triumph of evil seemed complete. The sanctuary of God, the dwelling place of the Shekinah had been desecrated

¹Daniel 1:1, 2.

and the daily sacrifices pointing to the coming Messiah had been taken away. In addition to this, the guardians of the oracles of God were in chains. Truth, therefore, had been cast down to the ground, and the host was being trodden underfoot.

Thus in the opening verses of Daniel we have the historical embryo of the prophecy concerning the work of the little horn described in Daniel 8:9-14. It cannot be affirmed too strongly that we also have here the key to the whole book. Many Bible students have remarked on the frequency with which the introductions to various Bible books provide the clue for the interpretation of the subsequent matter.² It is certainly so in this case. In view of the apparent crumbling of God's visible kingdom on earth, epitomized by the mysteries of the sanctuary, the captive prophet is now given visions which foretell the vindication of truth and its believers, and the final establishment of God's eternal kingdom. An integral part of this theme is the destruction of wicked powers and thus their prominence in each vision which is climaxed by the victory of the kingdom of truth and righteousness.

Consider now the various chapters of Daniel in the light of this theme, paying special attention to the verses relative to the vindication of God's people, judgments upon the wicked, and the setting up of God's kingdom.

²Arthur T. Pierson, Knowing the Scriptures, pp. 259-261.

Chapter 2 climaxes in verses 44 and 45: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

In Daniel 3 the same theme is discernible, although it is not quite so obvious. Here is a vignette of Israel's experience --oppression of the saints by a heathen power, apparent supremacy of false worship, impending destruction of the true worshipers of Jehovah, but finally their vindication and deliverance accompanied by judgment of the wicked (verses 25-30).

In chapter 4 "a watcher and an holy one . . . from heaven" (verse 13) is described as decreeing judgment upon "those that walk in pride" (verse 37). The purpose of these events is described in verse 17, "to the intent that the living may know that the most High ruleth."

Chapter 5 is similar with its description of heaven's decree of judgment upon the heathen who polluted the sacred vessels of the temple. Note the emphasis given to the sanctuary in verse 3: "Then they brought the golden vessels that were taken out of the temple of the house of God." Immediately this is stated, the next verse declares, "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace." Some commentators such as Barnes believe the candlestick here mentioned to be the

one taken from the sanctuary and that the reference to the writing being inscribed nearby was to denote that the coming judgment was because of the sacrilege connected with the profaning of the sacred temple vessels.³

In the sixth chapter we have a repetition of the theme of chapter 3. Here again we have war upon the saints, false worship exalted, and then God's intervention to save His own, accompanied by the destruction of the wicked. The God of Daniel is acknowledged by the heathen king as "the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end" (verse 26).

In Daniel 7 we have projected into the future a large scale enactment of the persecutions Daniel has witnessed in the history of Babylon's opposition to Israel and Israel's God. The climax is reached in verses 25-28, where the 1260 years of papal supremacy is brought to view:⁴ "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and

³Albert Barnes, Notes, Critical, Illustrative, and Practical on the Book of Daniel, I, 295.

⁴See L. E. Froom, Prophetic Faith of Our Fathers, Vols. I-IV; and Uriah Smith, The Prophecies of Daniel and the Revelation, revised edition, p. 118 ff.

the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Once more the stress is upon the vindication of the saints, the destruction of the wicked, and the setting up of God's kingdom.

Leaving chapter 8 till last, let us consider chapter 9. Apparently the prophet felt that the previous vision intimated a prolonging of Jerusalem's desolation, and the prospect of delay in restoring the sanctuary and its services moves him to earnest intercessory prayer. Note especially verses 17-19: "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. . . . Behold our desolations, and the city which is called by thy name: . . . O Lord, hear; O Lord, forgive; O Lord hearken and do; defer not, for thine own sake, O my God." Daniel is pleading not for material blessings upon his people, but for the progress of the kingdom of God. Thus his words "defer not, for thine own sake." Undeniably to Daniel, the sanctuary stands for the kingdom of God on the earth.

In the prophecy of the seventy weeks we read of that which must have pierced the heart of the aged seer: "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" (verse 26). The same prophecy

that foretells the restoration of the city and the sanctuary also foretells their destruction because of the unfaithfulness of the people of the covenant. There is yet another reference to the sanctuary in this chapter--"to anoint the most Holy." Most scholars are aware that this expression is almost always applied to things rather than to persons.⁵ In this setting the statement has particular application to the inauguration of services in the heavenly sanctuary.⁶ We would not pretend that Daniel understood the full significance of this revelation. Undoubtedly the words of Peter apply specifically to this captive prophet when he wrote, "Of which salvation the prophets have inquired and searched diligently. . . . Searching what, or what manner of time the Spirit of Christ which was in them did signify."⁷ The point to be stressed with reference to this chapter is that once more the sanctuary is prominent as the center of the great controversy between good and evil, and that the progress of the kingdom of God is vitally associated with the history of the sanctuary.

Chapters 10 to 12 are the record of Daniel's final vision and should always be studied as a unit. According to Daniel 10:14, the focal point of the vision is "the latter days." As the actions of the opposer of God's church is described, the sanctuary is

⁵Dean Farrar, The Book of Daniel, p. 278, cited in Questions on Doctrine, p. 286.

⁶See Exodus 30:25-29.

⁷1 Peter 1:10, 11.

brought to view once more: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (11:31). In the last verse of Daniel 11 is described the assault of an invading power upon the "glorious holy mountain." However we may interpret this verse, undoubtedly to the prophet it enshrined allusions to the assaults of Babylon on the mountain city of Jerusalem called "glorious" and "holy" because of its possession of the sanctuary and the Shekinah. Some Seventh-day Adventist scholars believe that this portrays the final assault on the church of God by the antichrist and that the following verse (chapter 12:1) describes Christ's intervention and deliverance.⁸ One thing is quite clear--that in this climactic prophecy of the book, again the sanctuary is in focus in connection with the latter days and the setting up of the kingdom of God as described in Daniel 12:1-3.

What then shall we say regarding the prophecy of chapter 8? As chapter 7 amplified chapter 2, we find this chapter amplifies chapter 7. Daniel 7:25 describes the oppression of the saints, and warfare upon the sacred things of God including His times and laws. In Daniel 8:9-13 a similar work is discussed. Again is pictured the wearing out of the saints (the host), and again it is described how the truth of the Most High would be handled

⁸George McCready Price, The Greatest of the Prophets, pp. 317-328.

insolently. Under the symbolism of the desolating of the sanctuary is pictured how false worship would apparently displace the true "for many days" even unto "the time of the end." "The place of his [the prince of the worshiping host] sanctuary was cast down."

When viewed in its relationship to the whole book and to the historical context of Daniel, it is evident that Daniel 8:11-14 is not discussing just an isolated incident of persecution in the days of the Maccabees. Rather, it is portraying in the symbolism characteristic of the whole book, the issues of the great controversy between good and evil; the issue of false worship as opposed to true worship, the issue of the apparent success of wicked powers, etc. The prophecy can be rightly interpreted only when placed alongside the other visions of Daniel which culminate in the ultimate resurgence of right and truth. As the prophetic chains of chapters 2, 7, and 10-12 describe the prelude to the establishment of the kingdom of God upon the earth, so it is with the vision of chapter 8.

Daniel 8:14 declares, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" ("vindicated" or "justified"). This is a promise that the hour will dawn in "the time of the end" when the worshiping saints, who have been made as the refuse of the earth, will be vindicated before men and angels. The truth that has been cast down to the ground will be uplifted. The dominion of wicked powers over the hearts and minds of men will be taken away and the kingdom of darkness gradually displaced by the

kingdom of light. Revelation 18:1 reveals that the earth is to be lighted by the spiritual glory of the final message to the world before the return of Christ in literal glory; and Daniel 8:14 promises that, prior to the restoration of God's visible kingdom, there shall be a restoration of truth among men. The 2300 days began with literal Israel coming out of literal Babylon to rebuild and restore literal Jerusalem, and they will end with spiritual Israel coming out of spiritual Babylon to be "the repairer of the breach, the restorer of paths to dwell in." Two of the historical books of the Old Testament--Ezra and Nehemiah--describe the exodus out of Babylon and the restoration of Jerusalem and the sanctuary. Isaiah 58:12,13 and Revelation 18:1-4 and other passages apply this movement as prefiguring the final work of God in the earth. The people who turn away their foot from the Sabbath have it said of them: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations."⁹

Ellen G. White makes the following pertinent statements:

The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history. . . .¹⁰

God's church on earth was as verily in captivity during this long period [of papal supremacy] of relentless

⁹Isaiah 58:12.

¹⁰Ellen G. White, Prophets and Kings, p. 677.

persecution, as were the children of Israel held captive in Babylon during the period of the exile.

But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon . . . and to spiritual Israel is given the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." As the captive exiles heeded the message, "Flee out of the midst of Babylon," and were restored to the land of promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon. . . .¹¹

In God's final work upon the earth, the closing chapters of Isaiah will be fulfilled. The glory of the Lord will rise upon His church and the Gentiles will be the light and brightness of its rising. The sons of the strangers will build up the walls and the church will be "the city of the Lord, the Zion of the Holy One of Israel." Before His appearing, the restored church is to become "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."¹²

The prophecy of the cleansing of the sanctuary thus parallels the prophecies of the restoration from Babylon given in the Old Testament. Both point to the ushering in of Christ's kingdom as the beauty of holiness and truth become enshrined in the latter-day church. As the prophecies of the restoration culminate in the description of the earth made new,¹³ so the sanctuary

¹¹ Ibid., pp. 714-715.

¹² Isaiah 60:1, 3, 10, 14; 62:3.

¹³ Isaiah 65:17-25.

prophecy points to the kingdom of God to be set up in "the time of the end."¹⁴

Such an interpretation of the prophecy of Daniel 8 is in harmony with the theme of the whole book--the vindication of God's truth and His worshipers, and the victory of His kingdom over opposition and counterfeits of wicked powers. Such an interpretation is in agreement with the last book of the New Testament which by its repeated references to Babylon and the prophecies of Daniel teaches that the events of that day were typical of latter-day events in connection with spiritual Israel.

The references in Daniel to the sanctuary¹⁵ are thus seen to form a complete pattern portraying the agelong controversy between good and evil in the microcosm of Israel's sanctuary. To restrict the meaning of Daniel 8:9-14 to Maccabean times only is to ignore the over-all theme of this part of the sacred canon.

It was not by chance that almost in the same breath that Christ spoke of the gospel of the kingdom going to all the world, He commanded His church to understand Daniel the prophet. There is a vital relationship between the two.

¹⁴Daniel 8:17.

¹⁵Daniel 1:1, 2; 5:2-5; 8:11-14; 9:17, 24, 26; 11:31, 45.

CHAPTER V

DANIEL 8 AND THE NEW TESTAMENT

The purpose of the present chapter is to indicate the use which the New Testament makes of the symbolic language which climaxes the vision of Daniel 8.

If it can be demonstrated that inspired writers of the first century interpreted the terminology of the ancient prophet as applying to events future in their day, it is evident that the significance of Daniel 8 was not exhausted by events of the pre-Christian age. Furthermore, if it is discovered that these New Testament references to Daniel are placed in the setting of the establishment of the kingdom of God, we have a further indication of the eschatological application of the 2300-day prophecy.

In Matthew 24:15 Christ's words are: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)."

There can be no mistaking this reference. Christ places His finger upon a power specified as being first described by "Daniel the prophet." Most commentators have declared that Christ is referring to either Daniel 9:27 or 12:11. Neither the King James Version nor the original Hebrew makes the parallel entirely apparent, but the Septuagint uses in these texts the same phrase as Christ, with the exception that in Daniel 9:27 it is plural-- "abomination of desolations."

The use made by Christ of this phrase should not be restricted to an interpretation of either of the above passages, for these are but two of four passages that refer to the identical power, and the basic passage of the four is that of Daniel 8:13. The following are the references in Daniel:

Daniel 8:13: "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 [italics not in the original]?"

Daniel 9:27: "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, and for the overspreading of abominations he shall make it desolate [italics not in the original], even until the consummation, and that determined shall be poured upon the desolate."

Daniel 11:31: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate [italics not in the original]."

Daniel 12:11: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

Almost all commentators have recognized that in Daniel 8 the primary description of "the abomination of desolation" is to

be found. It is here that the initial picture is presented of the ravages of the wicked power referred to over and over later in the book. Bishop Christopher Wordsworth, commenting on Daniel 9:27 says, "See also the parallel in viii.13 where the same word is used as here, 'the transgression of desolation,' literally (as in the margin) the transgression that maketh [italics not in the original] desolate."¹

The Hebrew word for desolation is shemamah, which, according to Wordsworth, signifies "a devastation that causes astonishment and awe."² How appropriate this definition is to the onslaught pictured in chapter 8 of Daniel! Says the prophet:

. . . it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. . . . And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. . . .³

Certainly this is a description of a devastation that caused astonishment and awe, and it is not strange that we should further read concerning the prophet's reaction, "And I Daniel fainted, and was sick certain days . . . and I was astonished at

¹Christopher Wordsworth, Commentary on the Holy Bible, VI, 46.

²Ibid.

³Daniel 8:10-12, 24.

the vision" (verse 27). God did not leave the prophet in ignorance concerning the import of this astonishing vision, but sent the angel Gabriel on two occasions to give him understanding concerning the work and fate of this wicked power called "the abomination of desolation."⁴

Considering the foregoing, it is evident that Christ's words as recorded by Matthew are a summary in one reference to the substance of all Daniel's references to the abominable power. It is significant, however, that the statement from the mount of Olives coincides more closely with Daniel 8:13 than any other of the references from the prophet. Consider the parallel as suggested below:

<u>The Power</u>	<u>The Place</u>	<u>The Desecration</u>
<u>Daniel 8:13</u>		
The transgression of desolation.	Sanctuary.	Trodden underfoot.
<u>Matthew 24:15</u>		
The abomination of desolation.	The holy place.	Standing.

Wordsworth, on Matthew 24:15, adds:

But the reference to Daniel made by our Lord in this His prophecy concerning Judea and the World, show that Daniel's prediction was not yet exhausted, but was to have a fuller accomplishment IN JERUSALEM, and also in the CHURCH AT LARGE. . . .

⁴See Daniel 9:22; 10:1, 14.

In the Christian Church the prophecy of our Lord concerning the setting up of an Abomination of Desolation in the Holy Place appears to have been in part fulfilled by the setting up of the Bishop of Rome upon the Altar of God in St. Peters.⁵

Ellen G. White has given an additional interpretation of this passage from Christ's second advent sermon. She apparently sees in the enforcement of the pagan Sunday by Rome an analogy to the time when pagan Rome with her idolatrous ensigns besieged Zion of old:

By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.

As the approach of the Roman armies was a sign to disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return.⁶

In the same volume we also read:

As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us.⁷

⁵Wordsworth, op. cit., VII, 86-87.

⁶Ellen G. White, Testimonies for the Church, V, 451.

⁷Ibid., p. 464.

Such an interpretation as this does no violence to the text inasmuch as Matthew 24 is twofold in application, pointing both to the destruction of Jerusalem and the end of the world. Another statement by the same writer is in complete harmony with the views of many commentators regarding the second advent sermon:

Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. . . . In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity. . . . This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of earth's history [italics not in the original].⁸

In considering this reference by Christ to the vision of Daniel 8, it is important that we remember His words are part of His answer to the question, "What shall be the sign of thy coming, and of the end of the world?" The question in the minds of the disciples was relative to the setting up of the kingdom for which they had long prayed. This entire discourse of Christ's is to present the signs of the approaching kingdom of God. Thus His words immediately prior to the reference to the abomination of desolation are, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This fourteenth verse of Matthew 24 is vitally

⁸Ellen G. White, The Desire of Ages, p. 628.

linked with the fifteenth, for He adds, "When ye therefore shall see the abomination of desolation [*italics not in the original*] . . ."

In summary it can be stated that in the New Testament's first book we have a specific reference to Daniel 8:13, 14, and the application made is not only made to the future, but it is specifically connected with the end of the world and the setting up of the kingdom of Christ. This is evidence of the strongest possible kind that Daniel 8:13, 14 is eschatological in meaning and not merely a local reference to Maccabean times. We would do well to heed Christ's only specific admonition to understand an Old Testament prophecy. "Whoso readeth," He said, "let him understand." In the words of The Pulpit Commentary on this clause:

It seems more natural to take the clause as uttered by Christ himself with a silent reference to the words of the angel to Daniel, "Know therefore and understand" (Dan. 9:25; comp. 12:10). The Lord would point emphatically to the prophecy of Daniel, and his own interpretation thereof (2 Tim. 2:7). He seems also to imply that the application is not at once obvious, and needs spiritual insight to discern it.⁹

The second reference in the New Testament to Daniel 8:13, 14 is 2 Thessalonians 2:3, 4: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God,

⁹A. L. Williams, Exposition of St. Matthew (Vol. XXXIV of The Pulpit Commentary edited by H.D.M. Spence and Joseph S. Exell), p. 435.

or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

It is important to notice that Paul is not introducing a hitherto unheard of power. He speaks of "that man of sin . . . the son of perdition"--one many times before described. He adds, "Remember ye not, that, when I was yet with you, I told you these things?"¹⁰ In Acts 17:1-3 is the record concerning Paul at Thessalonica. There we read that "Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures." In this reasoning he must have told them concerning the apostasy foretold in the writings of the prophets which would result in the revealing of the man of sin, the mystery of iniquity, the son of perdition, who would oppose himself to God and exalt himself above all that is worshipped. Where in the Scriptures did Paul find such a revelation as this? In the eighth chapter of Daniel we find the very expressions used in 2 Thessalonians. Compare the words of Thessalonians--"who opposeth and exalteth himself above all that is called God"--with Daniel 8:10-13--"And it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host. . . ."

Most Bible margins refer the reader of 2 Thessalonians 2: 3, 4 to Daniel 7:25; 8:25 and 11:36. Both the American Revised

¹⁰ 2 Thessalonians 2:5.

Version and the Revised Standard Version include Daniel 8:25 as a parallel passage to this one in Thessalonians. Daniel 8:25, of course, is only an interpretation of the symbol pictured in verses 10-13.

One of the most illuminating remarks from commentators on the origin of Paul's reference is found in Hendriksen's New Testament Commentary where he quotes Vos and adds some comments of his own:

"No clearly traceable and safe road leads back into the past to discover the man-of-sin concept except that via the prophecy of Daniel." Having reviewed the various misconceptions regarding the nature of "the man of sin" and the origin of the idea, it can now be positively stated that the apostle's use of the concept is capable of being traced to a canonical book. It is, indeed, true, as conservatives have always maintained, that many of the features in Paul's description of the great and final prince of wickedness are derived from the book of Daniel:

- (1) "The man of lawlessness" cf. Dan. 7:25; 8:25.
- (2) "The son of perdition," cf. Dan. 8:26.
- (3) "The one who opposes," cf. Dan. 7:25.
- (4) "And exalts himself against everything (that is called God or worshiped," cf. Dan. 7:8,20,25; 8:4,10,11.
- (5) "So that he seats himself in the temple of God, proclaiming himself to be God," cf. Dan. 8:9-14.¹¹

It is especially interesting to notice that in the above quotation Hendriksen takes the position that the reference to the temple of God in Thessalonians has its origin in the statement regarding the sanctuary in Daniel 8:9-14.

¹¹William Hendriksen, New Testament Commentary, Exposition of 1 and 2 Thessalonians, p. 176.

Outstanding features of comparison are listed as with Matthew 24:15.

<u>The Power</u>	<u>The Place</u>	<u>The Desecration</u>
<u>Daniel 8:13</u>		
The transgression of desolation.	Sanctuary.	Trodden underfoot.
<u>2 Thessalonians 2:3,4</u>		
Man of sin.	The temple of God.	Sitting.

Considering the setting of this passage in Thessalonians, it is found to be similar to that in Matthew 24. The textual framework is eschatological. The believers at Thessalonica expected the kingdom of God to be set up at any moment. In his letter Paul tells them that that day cannot come until the apostasy takes place. Furthermore, he links the apostate power to the time of the unveiling of Christ when it will meet its destruction.¹²

In summary, this passage from Paul adds strength to the conclusions based on Matthew 24:15. The inspired apostle projects the real fulfillment of Daniel 8:9-14 into the future, and links with his description the promise of the ultimate vindicating kingdom of Christ.

The third obvious reference to Daniel 8 is Revelation 11:2: "But the court which is without the temple leave out, and measure

¹² 2 Thessalonians 2:8, 9.

it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

It is a commonplace among Bible students to declare that the book of Revelation is a complete mosaic of Old Testament references.¹³ The great majority of its phrases and allusions are Old Testament in origin. Most Bible margins, with reference to the above verse, place Luke 21:24, Daniel 8:10, and Daniel 12:7 as parallel passages. It should be remembered that Luke 21:24 is a reference to Daniel 9:27 and akin in significance to Matthew 24:15, which has already been shown to stem from Daniel 8:9-14. Similarly, Daniel 12:7 describing a power referred to in the context as "the abomination that maketh desolate" (or "abomination of desolation"--Septuagint) has for its basis the fundamental passage of Daniel 8:9-14.

The parallel with Daniel 8:13 is as follows:

<u>The Power</u>	<u>The Place</u>	<u>The Desecration</u>
<u>Daniel 8:13</u>		
The transgression of desolation.	Sanctuary.	Trodden underfoot.
<u>Revelation 11:2</u>		
The Gentiles.	The holy city.	Tread under foot.

It should be observed that not only is the thought similar, but some of the identical words are used; for example, the phrase,

¹³William Milligan, The Revelation of St. John, p. 72.

"tread under foot."

The preceding verses in this context have much to say about time, and in that connection quote from the book of Daniel. Note Revelation 10:5-7 and the marginal reference to Daniel 12:7. Daniel 12:6, 7 is, of course, a repetition to some extent of Daniel 8:13, 14, where the same characters, the same place, and the same question, "How long?" are found. This similarity is evidence that the "time, times and a half" are a portion of the 2300 days, and therefore the mention of "forty and two months" by referring back to Daniel 12:7 also indirectly alludes to Daniel 8:14. Thus in Revelation 11:2 we have unmistakable allusions to the sanctuary vision of the Old Testament seer.

Does this apocalyptic description have particular reference to the ushering in of the kingdom of God? Verses 3-14 of this chapter constitute a parenthesis, and verse 15 actually is the successor to verses 1 and 2 of this chapter. This is also indicated by the juxtaposition of verse 7 of the preceding chapter regarding the seventh trumpet with the reference to time in verses 5 and 6. Here in Revelation 11, again the seventh trumpet is described immediately after the parenthetical section following verse 2: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

In verse 19 the temple mentioned in verse 2 is once more referred to in association with imagery connected with the second advent of Christ: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

As with Matthew 24:15 and 2 Thessalonians 2:3, 4, the passage in Revelation which alludes to Daniel 8 also occurs in a kingdom setting. Thus we have further corroboration of the fact that the prophecy of Daniel 8 points forward to the latter days, even to the very days preceding the setting up of Christ's kingdom. Christ, Paul, and the Revelator have singled out the prophecy of the 2300 days and viewed it as a delineation of events connected with the end of the great controversy between Christ and Satan. Like the concentric ever-widening circles on the surface of a river or lake after the casting of a stone, so these New Testament texts elaborate the significance of the Old Testament prophecy. Seventh-day Adventists have a divine right to stand in the highways of this generation, with the book of Daniel uplifted and the inspired message:

"UNDERSTAND THE MATTER AND CONSIDER THE VISION."

To them the promise is given that at the time of the end "the wise shall understand."

CHAPTER VI

DANIEL 8 TO 12 AND THE TIME OF THE END

It is a well-known saying among Bible students that "a text without a context is a pretext." This is true, not only of individual texts, but of entire passages of Scripture. It is the suggestion of this chapter that Daniel 8 has too often been isolated from the rest of the book during exegesis, when actually it is the heart of Daniel's message and organically united to the preceding and succeeding chapters.

An over-all view of the book of Daniel has led conservatives to certain conclusions:

1. It is characteristic of these chain prophecies to climax in a presentation of the latter days and the establishment of the kingdom of God. See Daniel 2:28, 44-45; 7:25-27; 8:25; 12:1-4.

2. These prophecies are given according to the principle of repetition and enlargement. Daniel 7 deals with the same four powers as Daniel 2, but enlarges the outline. Daniel 8 also deals with these empires, those still future from the standpoint of the vision. There are evident parallels between the enlarged description of the persecuting little horn in Daniel 8 and the briefer picture in Daniel 7. For example, in the latter chapter we learn that the little horn will speak boastfully and persecute the saints until the kingdom of God is set up. The next chapter also

brings to view a power that would "magnify himself in his heart" and "destroy wonderfully" until its destruction, which is described as being accomplished "without hand," an evident allusion to Daniel 2:44, 45. The following chain prophecy in chapters 10-12 begins where Daniel 8 began--with a prophecy concerning Medo-Persia. It enlarges the description given in chapter 8 and then dilates on the future history of Greece, once more with greater detail than found in any of the preceding chapters. Here again, when it concentrates upon the power entitled "the abomination of desolation" (verse 31), we find obvious parallels to the anti-God power of chapters 7 and 8. Note the similarities between the following from the three successive prophecies:

Daniel 7:25: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws."

Daniel 8:23: ". . . A king of fierce countenance, and understanding dark sentences shall stand up. And his power shall be mighty, . . .: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people . . . and he shall magnify himself in his heart."

Daniel 11:36: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished. . . ."

While Daniel 7 gives five verses to the description of the antichrist, Daniel 8 gives eight verses and Daniel 11 over twenty verses. This is a demonstration of the principle of repetition and enlargement.

3. The preceding point gives emphasis to this one, namely that the chain prophecies of Daniel give far more specific and exhaustive treatment to the Christian era than the Old Testament age. Even in Daniel 2 this is the case. Even more is it true in Daniel 7 where the prophet quickly passes over the powers symbolized by the lion, the bear, and the leopard, and then dwells upon Rome pagan and papal which would span the Christian era. Daniel 11 introduces the Christian era by its mention of the breaking of the prince of the covenant in verse 22; and from this verse forward till the end of chapter 12, the events of the Christian age are dwelled upon.

Surely these principles so evidently demonstrated throughout the prophecy of Daniel provide safe guides for interpreting Daniel 8:13, 14. If the book is consistent with itself, Daniel 8 could not possibly climax in events that belonged only to the Old Testament age.

Another significant fact stands out as we study this eighth chapter in the context of the whole book. Daniel 8 presents mainly symbolism while the following chain prophecy of chapters 10-12 uses no symbols but gives literal explanation instead. The earlier prophecies of chapters 2 and 7 contain first a symbolic

presentation and then an interpretative explanation. For this reason many scholars have asked, Is the prophecy of chapters 10-12 the complete literal explanation of the symbolism of chapter 8? Daniel 2 ends its symbolic presentation by the view of the stone cut out without hands smiting the image and then filling the whole earth. This is interpreted as representing the coming of the kingdom of God. Daniel 7 ends its sequence of imagery by the vision of the Son of man coming to the Ancient of days to receive an everlasting dominion and kingdom. In Daniel 8 the symbolism closes with verse 14--"Unto 2300 days then shall the sanctuary be cleansed." Does this follow the pattern of the preceding chapters and signify events connected with the setting up of Christ's kingdom at the end of the age? Consistency would argue that it is probably even so.

As with Daniel 2 and 7, we would expect this chapter also to present in literal terms an explanation of the preceding symbols. Four major symbols had been presented--the ram, the he goat, the little horn, and the cryptic expression regarding the sanctuary and the 2300 days. The angel explains the first three, and comments upon the fourth as being true, but does not interpret it. In the next chapter we find Daniel praying in terms of the unexplained symbolism: "Cause thy face to shine upon thy sanctuary that is desolate . . . behold our desolations, and the city which is called by thy name. . . . O Lord, hearken and do [probably a reference to the promise of cleansing]: defer not . . . for thy

city and thy people are called by thy name."¹ Earlier he had confessed that none understood the significance of the 2300 days (Daniel 8:26), and he had set himself to the diligent study of time prophecy (9:1). Now the same angel, Gabriel, at an hour sacred because of its connection with the sanctuary ritual, appears once more to Daniel and declares, "I am now come forth to give thee skill and understanding." This is a reference to his commission from God in the preceding chapter, "Gabriel make this man to understand. . . ." The commission had not then been fulfilled (8:26), but now he declares that such a fulfillment is his present objective. Therefore, Daniel is exhorted to "consider the vision," that is, the vision previously referred to in chapter 8, the vision concerning "many days" (8:26). Gabriel takes up the threads where we would expect him to do so, by reference to time. If the point of time mentioned in verse 25 is not the starting point of the hitherto unexplained 2300-day period, then the latter period is left dangling in the air, for there is no hint elsewhere in Daniel or the rest of Scripture as to when this period could have its commencement. The reader is referred to the standard explanations of these verses as given by Seventh-day Adventist denominational literature and the works of non-Adventist scholars referred to by L. E. Froom in his Prophetic Faith of Our Fathers.²

¹Daniel 9:16-19, italics not in the original.

²L. E. Froom, Prophetic Faith of Our Fathers, Vols. III and IV.

The angel's explanation certainly makes reference to the sanctuary mentioned in Daniel 8:14. He speaks of "the anointing of the most Holy," an expression used elsewhere in the Old Testament for the sanctuary, but nowhere used of persons. Verse 26 speaks of the destruction of the sanctuary at Jerusalem. No doubt Daniel endeavored to use these clues as the means of understanding the words recorded in Daniel 8:14. Still, however, the angel's commission has not been completely fulfilled. In the next chapter Gabriel now on his third visit declares again that he has come to give the prophet further understanding. "Fear not, Daniel," he says, "for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." In other words, the prophet's prayer for understanding is now to find its complete answer. Notice also the fourteenth verse: "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days [italics not in the original]."

As W. J. Fitzgerald has written:

If chapter 10 were introducing a new vision there is one word in v. 14 that could not be there. It is the word "yet." That word "yet" signifies that the vision of days under consideration had already been partially explained; that some of the days of the vision had already been dealt with and that the vision of days, some of whose days had already been explained, still extended into the future many days. . . . It would not have been proper for Gabriel to have stated it thus to Daniel if a new vision were being introduced, but having already explained a portion--490 years of the vision of

days in question, it was proper for him to say, "Yet the vision is for many days."³

Many scholars have recognized that Daniel 10-12 is an elaboration of chapter 8. Introducing his remarks on this prophecy, Bishop Newton wrote:

It is the usual method of the Holy Spirit to make the latter prophecies explanatory of the former; and revelation is (Prov. iv.18), "as the shining light that shineth more and more unto the perfect day." The four great empires of the world, which were shown to Nebuchadnezzar in the form of a great image, were again more particularly represented to Daniel in the shape of four great wild beasts. In like manner, the memorable events which were revealed to Daniel in the vision of the ram and he-goat, are here again more clearly and explicitly revealed in his last vision by an angel; so that this latter prophecy may not improperly be said to be a comment and explanation of the former.⁴

In Adam Clarke's commentary the above is quoted with approval, and in the well-known work edited by Lange we read a similar comment concerning the final vision of Daniel:

It is not only the most comprehensive but, because of its form and contents, also the most remarkable and difficult among the prophetic portions of the book. Having been composed later than the three preceding visions, namely subsequent to the captivity and when the return of the exiles had already begun, . . . it supplements their contents, and develops them still farther--especially those of the second vision (chapter viii) and of the third (chapter ix). The development of the fourth and last world power to the stage of anti-Christianity, which was described with special interest

³W. J. Fitzgerald, "The Time of the End" (unpublished report of a Bible study given at Watford Seventh-day Adventist Church, Watford, England, 1915).

⁴Thomas Newton, Dissertations on the Prophecies, p. 262.

in those two chapters, is now illustrated more fully than in any former instance, and at the same time, the ultimate triumph of the kingdom of God over that and all other opposing powers is brought into a clearer light and portrayed in more glowing colours than heretofore. The relation of the section to chap. vii as serving to complement and still farther develop its subject, becomes especially prominent in this bright closing scene; while the prophecy is in so far complementary to chapters viii and ix as it describes the development of the anti-Christian world-power in predictions distinguished by a greater fulness of detail --to say nothing of the similarity between its preparatory scenery and that of chap. viii and also of ix.²⁰⁻²³. The section serves to complete the visions of chap. viii. . . .⁵

It is also noteworthy that in the first verse of this final section of Daniel there are connecting parallels with the prophecy of the eighth chapter. Compare the following:

Daniel 10:1: "The thing was true but the time appointed was long."

Daniel 8:26: "And the vision . . . is true: . . . it shall be for many days."

Daniel 10:1: ". . . and he understood the thing, and had understanding of the vision [italics not in the original]."

Daniel 8:16: ". . . make this man to understand the vision [italics not in the original]."

Daniel 8:17: ". . . Understand . . . for at the time of the end shall be the vision [italics not in the original]."

⁵ John Peter Lange, A Commentary on the Holy Scriptures, trans. Philip Schaff, Vol. XIII of the Old Testament, p. 223.

Daniel 9:22: ". . . I am now come forth to give thee . . . understanding.

Daniel 9:23: ". . . Understand the matter, and consider the vision [*italics not in the original*]."

While the term "the vision" is used in Daniel 10:7 for the appearance of Gabriel, it is doubtful that the expression is so applied in verse 1. Verse 14 obviously does not refer to the same as verse 7, as it could hardly be said that the appearance of the heavenly messenger would endure for many days. It is more likely that verse 1 and verse 14 both refer to the vision of Daniel 8. In chapters 8 and 9 there are seven references to the prophecy of Daniel 8 as "the vision," and probably chapter 11:14 is another such reference.

Similarly the words "understood" and "understanding" in Daniel 10:1 refer back to Daniel 8:16, 17, 19, 27; 9:22, 23 where these words or their equivalents appear.

Several translations suggest an interesting variant for a portion of Daniel 10:1 which also would evidently connect this prophecy with the preceding.

Revised Standard Version: "And the word was true, and it was a great conflict."

Moffatt: ". . . the true revelation of a great conflict . . ."

Knox: "Here is truth indubitable, and a great host . . ."

Concerning this alternative rendering, in Cook's commentary we read as follows:

An excessively difficult clause, owing to the abruptness of the present Hebrew text. . . . Literally and in their order the words of the sentence are "and truth (is) the word and a great host." Comparing this with viii:12 the sense would seem to be:--the word of God now revealed to Daniel was about the subjects alluded to in the previous vision, ch. viii, "the truth" cast down and the "host" given to the little horn. The clause may therefore be taken as a kind of title or designation of the section. . . . Chapter x:1 &c is the amplification of this revelation.

Considering these points, it seems evident that Daniel 10:1, 14 indicate that the purpose of this final prophecy is to delineate the events of the 2300 days not explained previously. Thus it would apply to the remaining 1810 years of this great time period. The first 490 years had to do with literal Israel, but the larger portion concerns spiritual Israel. Further evidence of this is found by comparing the terminal points of the prophecies in chapters 8 and 10-12:

Daniel 8:17: ". . . At the time of the end shall be the vision [italics not in the original]."

Daniel 11:35, 40; 12:4, 9, 13: "And some of them of understanding shall fall . . . even to the time of the end. . . . And at the time of the end shall the king of the south push at him. . . . But thou, O Daniel, shut up the words, and seal the book, even to the time of the end. . . . The words are closed up and

⁶F. C. Cook (ed.), The Holy Bible with an Explanatory and Critical Commentary, VI, 366.

sealed till the time of the end. . . . But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days [italics not in the original]."

These verses demonstrate that the 2300 days reach to the same point described at the close of the prophecy of chapters 10-12. Be it noted that according to Daniel 12:1-3 this time of the end ushers in the kingdom of Christ and the resurrection of the dead.

There are other parallels between the final remarks of each of these visions. Compare also Daniel 8:19 and 11:36, 45; 12:6, 7:

Daniel 8:19: ". . . . Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be [italics not in the original]."

Daniel 11:36, 45; 12:6, 7: "And the king . . . shall prosper till the indignation be accomplished: for that that is determined shall be done. . . . He shall come to his end, and none shall help him. . . . How long shall it be to the end of these wonders? . . . It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The thought of termination, of destruction of the wicked is prominent in each prophecy and identical terms are employed.

It is clearly stated that during that period of time before the setting up of the kingdom, the period called "the time of the end," the book of Daniel would be unsealed and knowledge concerning

its prophecies would be greatly increased. This must mean particularly the time prophecy of chapter 8, as most of the other predictions were never sealed. The preview of the work of Medo-Persia, Greece, and pagan Rome has never had a seal attached to it. But the prophetic period of 2300 years was not to be understood until the dawning of its fulfillment.

A still further demonstration of the affinity between these prophecies is found by comparing Daniel 8:12-14 with Daniel 12:7, where the same personalities, place, and question are described. Thus it is apparent that the "time, times, and an half" of Daniel 12:7 (and 7:25) fall within the greater period of 2300 days. Inasmuch as the former belongs to a power which was to succeed the tenfold division of the Roman empire, it is obvious that the 2300 days must extend well down towards the end of the Christian dispensation. New Testament confirmation of this fact is found in Revelation 10:6, 7; 11:2 where Daniel 12:7 is quoted and it is declared that "there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." In this setting we find a little book open, and a time proclamation concerning the finishing, or the end of the work of God in the earth. Vitally associated with this picture is the command to measure the sanctuary after it had been trodden down for forty and two months, that is, the time, times, and a half of Daniel 12:7.

Chapter 12 of Daniel, by more than seven allusions to the language of Daniel 8, demonstrates its kinship of meaning with the earlier prophecy. Review the references to the shutting up or sealing of the prophecy, the time of the end, the increase of knowledge or understanding, the figures of Gabriel and Christ by the river, the question "How long?" the scattering of the holy people, the daily sacrifice being taken away, the end of the days, etc. These terms are common to both chapters 8 and 12, and cannot be without significance. One more example should suffice:

Daniel 8:19: ". . . At the time appointed the end shall be."

Daniel 12:13: "But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days [italics not in the original]."

The cumulative evidence is conclusive that the 2300 days extend to the final work of the church, a work which will run parallel with the taking away of the dominion of the little-horn power as many begin to walk in the light of Daniel's unsealed prophecies. At the same time, the persecuted and despised saints of God, among them Daniel the prophet, shall stand in their lot, to be vindicated before heaven and earth and to "shine as the brightness of the firmament . . . for ever and ever." After the 2300 days comes the time of the end, the finishing of the mystery of God, and then the awakening of multitudes from the dust of the earth.

Such an interpretation is worthy of the character of the Author of the prophecy, and consistent with the grandeur of the other chain prophecies which point to the close of the great controversy.

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APPENDIX

APPENDIX

THE APOCALYPSE, THE DAY OF ATONEMENT, AND THE LATTER DAYS

Almost all non-Seventh-day Adventist scholars have applied the Day of Atonement as a type of the priestly work of Christ throughout the entire Christian age. This is done primarily on the basis of Hebrews 9:8, 12, 25; 10:19, 20; 6:19, 20. Almost all the commentaries listed in the Bibliography make this application. Some scholars through the centuries, however, have believed that the Day of Atonement also has a special application to events immediately preceding the return of Christ. This position is mainly based on the fact that the book of Revelation in many places alludes to the imagery of this solemn Jewish fast. To show that this second position is sound is the aim of this present chapter. Several non-Adventist writers will be cited in order to demonstrate that the conclusions are not framed on the necessities of special pleading.

More than two centuries ago, Sir Isaac Newton penned the following significant statement:

The Temple is the scene of the visions, and the visions in the Temple relate to the feast of the seventh month, for the feasts of the JEWS were typical of things to come. The Passover related to the first coming of CHRIST, and the feasts of the seventh month to his second coming: his first coming being therefore over before this Prophecy was given, the feasts of the seventh month are here only alluded unto.¹

¹William Whitla, Sir Isaac Newton's Daniel and the Apocalypse, pp. 308-309.

The New Testament obviously endorses the idea that the Jewish festival year prefigured the entire Christian age. The typical genius of the Old Testament economy as everywhere recognized in the New Testament provides the foundation for such a supposition. Furthermore, the inspired apostles specifically apply the Jewish festivals in this way.

For example, in 1 Corinthians 5:7 Paul alludes to the Passover as the type of the crucifixion of Christ. The gospel writers are also careful to point out that the climax to Christ's ministry occurred in connection with the Passover. In Revelation 7:9 the redeemed are pictured as standing before the throne "clothed with white robes, and palms in their hands." According to the translators of the King James Version, as shown by their marginal notations, this is a reference to the Feast of Tabernacles. In Leviticus 23:40 we read: "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." In harmony with this is Christ's frequent allusion to the harvest in connection with the end of the world. The Feast of Tabernacles was also called the Feast of Harvest, occurring as it did after the completion of the gathering in of the year's produce. The references in the New Testament to Christ as the first-fruits and the time record of the occurrence of Pentecost help to fill out this picture of the typical significance of the Jewish ceremonial year. A simple graph illustrates

the point made by Sir Isaac Newton and other scholars on this matter.

SPRING FESTIVALS TYPIFYING SIGNIFICANT EVENTS OF FIRST ADVENT

Passover	Crucifixion
First Fruits	Resurrection
Pentecost	Pentecost

AUTUMN FESTIVALS TYPIFYING SIGNIFICANT EVENTS OF SECOND ADVENT

Trumpets	Rev. 8 and 9
Day of Atonement	Rev. 8:1-6; 11:19, etc.
Feast of Tabernacles	Rev. 7:9; 14:14-19

The Spring festivals have always come in for much attention and have been applied to the first advent with universal consent by evangelical interpreters. Unfortunately, the festivals of Autumn have not met with the same study emphasis. In a standard work on Leviticus in The Expositor's Bible we have the following illuminating statement by Dr. S. H. Kellogg as he of necessity turned his attention to the feasts of the seventh month:

We have already seen that the earlier feasts of the year were also prophetic; that Passover and Unleavened Bread pointed forward to Christ, our Passover, slain for us; Pentecost, to the spiritual ingathering of the firstfruits of the world's harvest, fifty days after the presentation of our Lord in resurrection, as the wave-sheaf of the firstfruits. We may therefore safely infer that these remaining feasts of the seventh month must be typical also. But, if so, typical of what? Two things may be safely said in this matter. The significance of the three festivals of this seventh month must be interpreted in harmony with what has already passed into fulfillment; and, in the second place, inasmuch as the feast

of trumpets, the day of atonement, and the feast of tabernacles all belong to the seventh and last month of the ecclesiastical year, they must find their fulfilment in connection with what Scripture calls "the last times."

Keeping the first point in view, we may then safely say that if Pentecost typified the first fruits of the world's harvest in the ingathering of an election from all nations, the feast of tabernacles must then typify the completion of that harvest in a spiritual ingathering, final and universal. Not only so, but, inasmuch as in the antitypical fulfilment of the wave-sheaf in the resurrection of our Lord, we were reminded that the consummation of the new creation is in resurrection from the dead, and that in regeneration is therefore involved resurrection, hence the feast of tabernacles, as celebrating the absolute completion of the year's harvest, must typify also the resurrection season, when all that are Christ's shall arise from the dead at His coming. And, finally, whereas this means for the now burdened earth permanent deliverance from the curse, and the beginning of a new age thus signalled by glorious life in resurrection, in which are enjoyed the blessed fruits of life's labours and pains for Christ, this was shadowed forth by the ordinance that immediately upon the seven days of tabernacles should follow a feast of the eighth day, the first day of a new week, in celebration of the beginning season of rest from all the labours of the field.

Most beautifully, thus regarded, does all else connected with the feast of tabernacles correspond, as type to antitype, to the revelation of the last things, and therein reveal its truest and deepest spiritual significance: the joy, the reunion, the rejoicing with son and with daughter, the fulness of gladness also for the widow and the fatherless; and this, not only for those in Israel, but also for the stranger, not of Israel,--for Gentile as well as Israelite was to have part in the festivity of that day; and, again, the full attainment of the most complete consecration, signified in the tenfold burnt-offering;--all finds its place here. And so now we can see why it was that our Saviour declared (Matt. xiii.39) that the end of this present age should be the time of harvest; and how Paul, looking at the future spiritual ingathering, places the ingathering of the Gentiles (Rom. xi.25) as one of the last things. In full accord with this interpretation of the typical significance of this feast it is that in Zech. xiv we find it written that in the

predicted day of the Lord, when (v. 5) the Lord "shall come, and all the holy ones" with Him, and (v. 9) "the Lord shall be King over all the earth; . . . the Lord . . . one, and His name one," then (v. 16) everyone that is left of all the nations . . . shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles"; and, moreover, that so completely shall consecration be realised in that day that (v. 20) even upon the bells of the horses shall the words be inscribed, "HOLY UNTO THE LORD!"²

This long quotation has been given in full because Dr. Kellogg adequately presents the reasoning of those who apply the feasts of Autumn to antitypical events associated with the second advent of Christ. It might well be asked at this stage, How then do such writers interpret the latter-day significance of the Day of Atonement? Dr. Kellogg asks:

Now, if the feast of tabernacles has been correctly interpreted, as presignifying in symbol the completion of the great world harvest in the end of the age, does the prophetic word reveal anything in connection with the last things as preceding that great harvest, and, in some sense, preparing for and ushering in that day, which should be the antitype of the great day of atonement?³

He then proceeds to suggest that the antitype would be the repentance of literal Israel and her cleansing from sin. This view of the reclaiming of Israel as the event signified in this connection is not peculiar to Dr. Kellogg, but has been echoed by several. These same scholars generally apply the Feast of Trumpets

²S. H. Kellogg, "The Book of Leviticus," The Expositor's Bible, pp. 468-470.

³Ibid., p. 470.

to the warning message of the approaching advent of Christ, and Matthew 24:14 is often quoted in this regard.

The above constitutes evidence that it is not a peculiarly Seventh-day Adventist view which represents the Day of Atonement as having special application prior to the second coming of Christ. The next step is to inquire, What are some of the references in Revelation that employ Day of Atonement imagery, and who are some of the non-Adventist scholars that have drawn attention to such?

Frederick Nolan, noted linguist and theologian of the nineteenth century asserted in The Time of the Millennium that on many occasions the attention of antiquaries and scholars had been drawn to the references to the Day of Atonement in the book of Revelation. After declaring his belief that the imagery of the seventh seal was derived from the great Day of Atonement and the Jubilee, he stated: "The analogy between this description, and the service of the Temple, upon one of the most solemn festivals of the Mosaic ceremonial, is so obvious that it has often excited the attention of the antiquary and scholar."⁴ He further asserts that the frequent allusions in Revelation 8 and 15 to the ark of the tabernacle, the altar and the incense, refer not to the "daily service," but to the "peculiar solemnity" of the services on the "great day of Atonement," performed "by the high priest, in the holiest place of the Temple," and celebrated in the seventh

⁴Cited by L. E. Froom, Prophetic Faith of Our Fathers, III, 608-610.

month. Nolan notes that the Jubilee always commenced on the Day of Atonement and was ushered in with the sound of trumpets. Thus to him the opening of the seventh seal with its allusions to the feasts of Trumpets and Atonement point to the opening of the millennium and the true Jubilee. Joshua Spalding, a contemporary of Nolan, was also a writer on the prophecies of the book of Revelation. Like Nolan, he held that the feasts of the seventh month were symbolic of the final restitution of all things. L. E. Froom gives in some detail the views of this writer in his third volume of Prophetic Faith of Our Fathers.⁵

Another writer referred to by L. E. Froom is John Tudor, one-time editor of the Church of England Quarterly Review. Commenting on the pouring out of the last vial, Tudor wrote:

The temple of God is then opened, and the ark of his testament seen, xi.19; and the voice issues from the throne, xvi.17; both expressions equally denoting the holy of holies, which was only entered once a year, on the day of atonement, and requires our particular notice, to know what events we may expect, answering to the type.⁶

Elsewhere in speaking of Revelation 8:1-5 and 11:19, he affirms that "all the imagery in this poem was taken from the day of Atonement"--the golden censer, the incense, the deep affliction, the temple opened, and the ark seen "indicating the opening of the veil on the day of atonement."⁷

⁵L. E. Froom, Prophetic Faith of Our Fathers, III, 230-235.

⁶Ibid., p. 507.

⁷Ibid., p. 504.

Sir Isaac Newton, perhaps more than any other scholar, has stressed the point made in the first quotation of this chapter, namely that the visions of the book of Revelation abound with the imagery of the feasts of the seventh month.

Commenting on Revelation 5, Newton declares:

It was the custom for the High-Priest, seven days before the fast of the seventh month, to continue constantly in the Temple, and study the book of the Law, that he might be perfect in it against the day of expiation; wherein the service, which was various and intricate, was wholly to be performed by himself; part of which service was reading the Law to the people: and to promote his studying it, there were certain Priests appointed by the Sanhedrim to be with him those seven days in one of his chambers in the Temple, and there to discourse with him about the Law, and read it to him and put him in mind of reading and studying it himself. This his opening and reading the Law those seven days, is alluded unto in the Lamb's opening the seals. . . .⁸

And on Revelation 8:1-5, Newton further says:

The seventh seal was therefore opened on the day of expiation, and then there was silence in heaven for half an hour. And an angel, the High-Priest, stood at the altar having a golden censer; and there was given him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne. The custom was on other days, for one of the Priests to take fire from the great Altar in a silver Censer; but on this day, for the High-Priest to take fire from the great Altar in a golden Censer; and when he was come down from the great Altar, he took incense from one of the Priests who brought it to him, and went with it to the golden Altar: and while he offered the incense, the people prayed without in silence, which is the silence in heaven for half an hour. When the High-Priest had laid the incense on the Altar, he carried a Censer of it burning in his hand, into the most holy place before the

⁸William Whitla, Sir Isaac Newton's Daniel and the Apocalypse, pp. 313-314.

Ark. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand. On other days there was a certain measure of incense for the golden Altar: on this day there was a greater quantity for both the Altar and the most holy Place, and therefore it is called much incense. . . .

The solemnity of the day of expiation being finished, the seven Angels sound their trumpets at the great sacrifices of the seven days of the feast of Tabernacles; and at the same sacrifices, the seven thunders utter their voices which are the musick of the Temple, and singing of the Levites, intermixed with the sounding of the trumpets: and the seven Angels pour out their vials of wrath, which are the drink-offerings of those sacrifices.⁹

Some will not agree with all the details of interpretation offered by Newton or all the references which he declares to point to the Day of Atonement ceremonial. However, certain features of analogy between the visions of Revelation and the solemn fast day of Yom Kippur are undeniable. All authorities are agreed, for example, that a golden censer such as referred to in Revelation 8:3 was used only by the Jewish High Priest on the Day of Atonement.¹⁰ Revelation 11:19 is a clearer reference still to another feature of the Day of Atonement, namely the entrance into the most holy place and the viewing of the Ark for the only time in the year. The fact that many non-Adventist scholars have made such quotations as the preceding is conclusive that the Bible's latest book with its prophecies which specially relate to the last times, harnesses

⁹ Ibid., pp. 314-315.

¹⁰ Herbert Danby (trans.), The Mishnah, Yoma iv.4, p. 167.

the imagery of this special Day to express vital truths. It is also significant that this imagery is associated with references to the other feasts of the seventh month, Trumpets and Tabernacles giving a combined witness to the latter-day application of these typical occasions.

For Seventh-day Adventists, Newton's remarks on the sealing work are especially interesting. He quotes Revelation 7:1-3, and says:

This sealing alludes to a tradition of the Jews, that upon the day of expiation all the people of Israel are sealed up in the books of life and death (Buxtorf, in Synagoga Judaica, c. 18,21). For the Jews in their Talmud tell us, that in the beginning of every new year, or first day of the month, Tishri, the seventh month of the sacred year, three books are opened in judgment; the book of life, in which the names of those are written who are perfectly just; the book of death, in which the names of those are written who are Atheists or very wicked; and a third book, of those whose judgment is suspended till the day of expiation, and whose names are not written in the book of life or death before that day. The first ten days of this month they call the penitential days; and all these days they fast and pray very much, and are very devout, that on the tenth day their sins may be remitted, and their names may be written in the book of life; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the Synagogues, they say to one another, God the Creator seal you to a good year. For they conceive that the books are now sealed up, and that the sentence of God remains unchanged henceforward to the end of the year. The same thing is signified by the two Goats, upon whose foreheads the High-Priest yearly, on the day of expiation, lays the two lots inscribed, for God and for Azazel; God's lot signifying the people who are sealed with the name of God in their foreheads; and the lot Azazel, which was sent into the wilderness, representing those who receive the mark and name of the Beast, and go into the wilderness with the great Whore.¹¹

¹¹Whitla, op. cit., pp. 315-316.

By this statement Sir Isaac Newton declares his belief that the crisis of Revelation 13 over the mark of the beast and also the sealing work described earlier both apply to the antitypical Day of Atonement. He places these events in the setting of Judgment as typified by Israel's ancient fast day.

Examining, then, the position of scholars outside the Seventh-day Adventist movement, we find evidence that a goodly number of repute believed the feasts of the seventh month to be typical of events associated with the second advent of Christ. These men did not believe that the significance of the Day of Atonement was exhausted by the use made of it by Paul in Hebrews 9. That is to say, the scholars referred to believed that the Day of Atonement has a special significance for those living in the last days of earth's history. Commentaries on the book of Revelation which have discerned the allusions of the visions to Old Testament ceremonial expressly affirm the foregoing view. In the realm of Adventist apologetics, these facts are of tremendous importance at this time. We cannot but be reminded of such statements as the following, which were addressed to Seventh-day Adventists over fifty years ago:

Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. "Blessed is he that readeth, and they that hear the words of this prophecy," God declares, "and keep those things which are written therein: for the time is at hand." When we as a people understand what this book means to us, there will be seen

among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.¹²

Study Revelation in connection with Daniel, for history will be repeated. . . . We, with all our religious advantages, ought to know far more today than we do know.¹³

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.¹⁴

¹²Ellen G. White, Testimonies to Ministers, p. 113.

¹³Ibid., p. 116.

¹⁴Ellen G. White, Counsels to Writers and Editors, p. 35.