

**A STUDY OF ATONEMENT
IN
SEVENTH-DAY ADVENTISM**

by

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SUMMARY

The tension between the all-sufficient atonement of the cross and a so-called "final" atonement during the pre-Advent judgment, prophecied in Daniel and Revelation, are resolved when the nature of these two moments of atonement are seen in their biblical settings.

The death of Messiah is clearly portrayed as the primary fulfillment of the Day of Atonement typology in not only the gospels and in Hebrews, but also in Daniel and Revelation. However, this once-for-all atonement is an infinite act of God that eclipses all time and space. As such it asserts itself dynamically in all the spheres of human experience and history.

The pre-Advent judgment is therefore not another, complementary act of atonement, but the cosmic manifestation of the atonement of the cross that finally demonstrates and irrevocably confirms the Lordship of Christ over all who retained the faith by which they were justified.

ABBREVIATIONS

(For Scholarly, Denominational Sources Often Cited)

THEOLOGICAL JOURNALS

AUSS Andrews University Seminary Studies

JATS Journal for the Adventist Theological Society

THEOLOGICAL RESEARCH PROJECTS

(Daniel and Revelation Committee)

1DRC Selected Studies on Prophetic Interpretation (Shea)

2DRC Symposium on Daniel (ed. Holbrook)

3DRC 70 Weeks, Leviticus, Nature of Prophecy (ed. Holbrook)

4DRC Issues in the Book of Hebrew (ed. Holbrook)

5DRC Doctrine of the Sanctuary (ed. Holbrook)

6DRC Symposium on Revelation - Book I (ed. Holbrook)

7DRC Symposium on Revelation - Book II (ed. Holbrook)

S/A Sanctuary and Atonement (eds. Wallenkampf and Leshner)

(See bibliography for details)

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GENERAL INTRODUCTION

1. MOTIVATION FOR THIS THESIS

For Seventh-day Adventists, "the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster".(1) But if this is indeed the case, why is it that most evangelical Christians challenges the Adventist understanding of the atonement? Norman F. Douty, in his reply and refutation of Walter R. Martin's rather favourable position on Seventh-day Adventism, quotes from Acts of the Apostles by Ellen White, page 29: "Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled". Then Douty comments: "Thus Mrs. White taught that Christ's death was an atonement and also the condition of the atonement. As these two ideas are mutually exclusive, the only way by which she can be cleared of the charge of doctrinal inconsistency is by admitting the charge of verbal inconsistency; sometimes she used 'atonement' in one sense, and sometimes in another. Any criticism which she has incurred from such a practice is manifestly merited."(2). According to Arnold V. Wallenkampf, who gives a brief review and evaluation of Douty's criticism, "it is Douty's conviction that the S.D.A. and Ellen White definition of atonement connected with the sanctuary and the investigative Judgment is blurred, incomplete and at best negative and inconsistent.(3).

It is clear from Douty's criticism, that the problem centres in the way Adventists use the word "atonement". And there seems indeed to be a complexity in the way that Adventists employ the term. Even more explicit than the above quote in Gospel Workers,

Ellen White, who is regarded as an authoritative voice in the church, emphatically and repeatedly teaches in publications between 1890 and 1901 the completeness of Christ's atonement on the cross, with such statements as: "The Atonement is complete (at the cross)"; "When He (Jesus) offered Himself on the cross, a perfect atonement was made for the sins of the people"; "Then (at the cross) a perfect atonement was made for the sins of the people"; "(God) saw (at the cross) the completion of the atonement".(4) But the same author would also refer to the so-called investigative or pre-Advent Judgment as constituting a "final atonement", during which time the "sins of the truly penitent are to be blotted (or "cleansed") from the records of heaven, no more to be remembered or come into mind...".(5)

This latter use of atonement can be traced back to the use made of this word by William Miller, as clearly stated in "Article IX" of his September 5, 1822 "Memoirs".(6) For him and his followers "atonement" could only be made when Christ became a heavenly priest after His ascension.(7) Consequently the atoning act of Christ is His intercession in heaven, partly objective but also partly subjective through personal forgiveness.(8)

According to Frank Holbrook, in his editorial note on Baldwin's article, "time and continued clarification of the subject have enabled many Seventh-day Adventists to perceive the wider, Biblical scope of the 'atonement' concept."(9) This wider scope involves three areas, according to Holbrook, namely:

(a) The death of Christ (the objective atonement). "His

death reconciles the world to God in the sense that it made expiation for sin (Rom. 5:10-11; 2 Cor. 5:18)".

(b) Christ's priestly mediation of His merits. "His intercession reconciles repentant sinners to God as taught by the type (Lev. 4:30-31)".

(c) The investigative (or pre-Advent) Judgment, "the antitypical day of atonement that commenced in 1844. In this Second Apartment phase of Christ's priestly ministry He makes final atonement for His people by reaffirming all genuine believers - blotting out the records of their sins - and bringing the sin problem to an end. This atonement by judgment (typified by the ritual of the Day of Atonement) reconciles or restores harmony once more to the universe (Lev. 16; Eph. 1:10)".

The atonement of the death of Christ as understood by the leadership and biblical scholars within the Seventh-day Adventist Church is in full harmony with the reformed view of sacrificial substitution.(10) Jack Provonsa, who advocates a variation of the moral influence theory of the atonement, represents a very small minority view.(11)

Depicting the heavenly, intercessory work of Christ as also constituting atonement, admittedly introduces a controversial use of the word into the theological debate of what constitutes atonement. Most evangelical scholars would prefer to use the word reconciliation in connection with the intercession of Christ. While pointing out that reconciliation is firstly an objective work of God outside of man, for man, and is therefore finished

even before the gospel is preached, it only becomes efficacious when man receives it by faith.(12) What Adventist scholars are saying, is that the term atonement and the term reconciliation are different words describing one and the same work of Christ. P. Gerard Damsteegt, addresses this problem when he says that "many Christians limit the term atonement exclusively to the redeeming effects of Christ's incarnation, suffering and death. In the sanctuary services, however, atonement not only involved the killing of the sacrificial lamb but also included the priestly ministry of its shed blood in the sanctuary itself ... According to this Biblical usage, then, atonement can refer to both Christ's death and His intercessory ministry in the heavenly sanctuary. There as High Priest, He applies the benefits of His complete and perfect atoning sacrifice to achieve reconciliation of humans to God."(13) Damsteegt quotes Vincent Taylor who maintains that the doctrine of the atonement has two aspects: "(a) the saving deed of Christ, (b) the appropriation of His work by faith, both individual and communal. These two together constitute the atonement".(14) Therefore, according to Taylor, "atonement is both accomplished for us and wrought in us".(15)

On the basis of this usage, Damsteegt suggests that atonement is associated with the process of reconciliation.(16) Fritz Guy, discussing the implications of Christ's intercession in the heavenly sanctuary, also conceives of atonement as a process: "'Atonement' is first of all God's giving of Himself for us in His Son. This is the great event of reconciliation (2 Cor. 5:18-19). But the activity of atonement does not stop there; it is a pre-

sent process as well as a past event".(17) This in no way detracts, according to Guy, from the completeness and sufficiency of the cross: "On the contrary, the fact that we can speak of atonement as a continuing process is a result of the perfect adequacy of the atonement as a saving event".(18) And the reason for this lies in the utter uniqueness of the death of Christ, "in that its experiential impact continues; it is a past event that is fully and powerfully present, so that its importance, to God and to humanity, is as great now as it has even been".(19)

The second usage of atonement by Holbrook, while it would continue to generate a lot of theological debate, would still be acceptable to many evangelical scholars, providing they understand that Adventists mean by that usage the personal appropriation by faith, through grace, of the once-for-all, complete and unrepeatable act of atonement of the cross. But when Adventists extend the use of this term to also apply to the so-called "investigative (or pre-Advent) Judgment, they are alone. The controversial issue is therefore whether this third use of the term does indeed reflect "the wider, biblical scope" of the atonement concept.

The purpose of this paper would be to review and critically evaluate a representative body of literature published on this topic since the Seventh-day Adventist position was challenged by Desmond Ford in the late seventies.(20)

2. REVIEW OF THE RELEVANT LITERATURE ON THE ISSUE

The October, 1980 issue of Ministry, the official mouthpiece of the Seventh-day Adventist Ministerial Association, was devoted in

its entirety to a report of the conference between Dr. Desmond Ford and scholars and administrators of the church at Glacier View Camp, Colorado in August of 1980.

The main focus of both the conference and this issue of Ministry, was the question of the pre-Advent Judgment as atonement, or, to use Adventist theological parlance, the "cleansing" of the sanctuary in both Old and New Testament. While the conference did not resolve the differences between Dr. Ford and the church, it generated a burst of scholarly activity on the critical issues at stake for more than a decade. Papers on the topic presented to the Biblical Research Committee of the General Conference of Seventh-day Adventists, were soon afterwards published as a scholarly book of no less than thirty essays, "Sanctuary and Atonement, Biblical, Historical and Theological Studies, under the editorship of A. V. Wallenkampf and W.R. Leshar. Apart from this book, the Daniel and Revelation Committee of the Biblical Research Institute subsequently published seven volumes on the question of the sanctuary and the atonement between 1982 and 1992 - a total of over 3000 pages of scholarly research by the church's most reputable scholars. This does not include the scores of articles published in Andrews University Seminary Studies, Ministry Magazine, Adventist Perspectives and the Journal of Adventist Theological Society, to mention some of the more important organs of Adventist theological thought. It also does not include a number of Andrews University doctrinal dissertations on different aspects of the sanctuary and the atonement, some of them just prior to, and others subsequent to the doctrinal crisis of 1980.

3. DELIMITATION OF THE SCOPE OF INVESTIGATION

Any attempt to write a critical analyses of all the relevant material, would be a task of gigantic proportions. In order to keep the research area manageable, it would be advisable to concentrate on the central issue of designating the last judgment, or any part of it, as atonement. Also, because of the constraints of this paper, it would be more workable to limit oneself to the main portions of Scripture that Adventists have appealed to as the biblical basis for this doctrine. These would be the books of Daniel, Revelation and Hebrews, and interwoven within the study of the theme of atonement in these sources, the prefigurations and fulfilments of OT sanctuary typology. Since the discussion of each individual chapter will have preliminary conclusions, the general conclusion will briefly evaluate the validity of the multidimensional nature of the atonement against the broad biblical background of both the OT and the NT.

4. THE MAIN THESIS OF THE PAPER

The main thesis that will be considered and tested in this present study, is that atonement is essentially an eschatological act of divine judgment in Scripture, and as such cannot be conceived of apart from the Last Judgment. But while the Last Judgment is a future reality from the perspective of the New Testament, the definitive and decisive act of God in this Final Judgment, is not located within that Judgment at the end of time, but in the midst of time, namely the Cross of Christ. The reason for this, in the words of Ladd, is that "the eschatological judgment (has) in principle taken place in the death of

Christ".(21) Consequently, if the atonement of the death of Christ is essentially God's judgment on sin in the person of Christ on the cross, and if this judgment is in principle the same as the eschatological judgment, then the concept of atonement cannot conceivably be divorced from the Last Judgment. But while there is an essential continuity between God's judgment on sin at the cross and God's judgment on sin at the Final Judgment, there must by the very nature of their temporal distinction, also be a theological distinction. The essence of this difference resides in the fact that interposed between these two judgments of God lies the subjective response of man to God's objective atonement. And while some would prefer to talk of personal appropriation of this atonement in terms of justification or reconciliation, a strong case can be made that personal acceptance of God's objective atonement, is atonement in its own right, in the sense of genuine at-one-ment with God. Therefore, the full spectrum of meaning in the concept of atonement, points to it having a multi-dimensional nature, the objective aspects focussed in both the Cross and the Final Judgment, and the subjective aspect focussed in justification and reconciliation by faith.

5. BASIC BIBLICAL PRINCIPLES UNDERLYING THE THESIS

5.1 The Duality of the Old Testament Typology of Atonement.

In the levitical system atonement could be obtained on a personal basis during the so-called "daily" (tamid) throughout the cultic year. But at Yom Kippur final atonement was made for the sanctuary, the altar, the priests and the people (of Lev. 4:31; 16:33).

5.2 Analogy of the "Mystery" of the Kingdom of God

In his discussion of the parables of Mark 4 and Matthew 13, Ladd explains that "the mystery of the Kingdom is the coming of the Kingdom into history in advance of its apocalyptic manifestation".(22) It is "a new disclosure of God's purpose for the establishment of his Kingdom. The new truth, now given to men by revelation in the person and mission of Jesus, is that the Kingdom that is to come finally in apocalyptic power, as foreseen in Daniel, has in fact entered into the world in advance in a hidden form to work secretly within and among men".(23) Thus, Jesus brought the presence of the future. Because of this, Paul experienced a radical departure from the Jewish concept of salvation history: "Within history and the world as it exists in the old age, redemptive events have taken place whose essential character is eschatological in the sense that in all previous thought they belonged to the Age to come".(24) Justification, resurrection, the Holy Spirit and the Messianic Kingdom of God are already part of the "new age in Christ".(25) In the same way, this paper will argue, while atonement is and remains an eschatological reality, it has already taken place in principle and all its fulness in the death of Christ. In a paradoxical sense the Cross is both the consummation and the commencement of atonement - not in the sense of a complementary fulfilment, but forcefully manifesting its fulness existentially and cosmically.

5.3 The Infinite Nature of Christ's Death

Paul emphatically proclaims in Romans 1:16 that the gospel is the power of God. Far from being a mere historical event, as Guy has

pointed out (cf. endnote 18, 19), the uniqueness of the death of Christ can be seen in the present continuation of its experiential impact - it is a past event that is fully and powerfully present. Through the proclamation of the cross, the past lives on in the present.(26) Thus the full reality of the atonement of the cross lives on in the present and the future as an infinite power of God that eclipses all time and space (cf. I Cor 1:18, 24; 2:2).

5.4 Man's Accountability to the Cross

Apart from the gospel, man is a slave to sin (Rom. 6:17, 18). But through the truth of the gospel, man can once again become a free, moral agent (John 8:32; Rom 8:1,2), accountable to God for his or her actions. The New Testament clearly teaches that men will appear before the judgment seat of God to give an account of what he or she has done (2 Cor. 5:10; Mt. 16:27). And the criterion in the judgment will be man's relationship to the gospel of Christ (Romans 2:16; John 3:18,19). Victory over sin will be through the blood of the Lamb of Calvary (Rev. 12:11). But rejection of the atonement of the Cross, incurs the wrath of the Lamb of Calvary (Rev. 6:16). It is the atonement of the Cross of Christ that becomes the pivotal point of the Last Judgment. It is man's relationship to the Cross that determines whether he is ultimately saved or lost. His works only testifies outwardly of an inward relationship to the Cross. Therefore it is the atonement of the Cross that either affirms or denies the salvation of men in the Last Judgment.

5.5 The Salvation-Historical Character of the Atonement

In a paper read before Sedata (The Seventh-day Adventist theologi-

cal Association of Southern Africa) on November 17, 1985, the present author suggested that "the atonement prefigured in the Old Testament has christological, ecclesiological and apocalyptic spheres of fulfilment, each one complete and final within that given sphere".(27) The reason for that, according to Rice, is that the work of reconciliation "has many facets. For one thing it is cosmic in scope; it includes every thing on earth and in heaven".(28) As High-Priest, Christ had to deal with the universal guilt of sin at the cross, with the power of sin in the lives of sinners, and with the scandalizing stigma or reputation of sin in the Last Judgment.(29). It is exactly because of this ongoing redemptive historical work of God, that most metaphors or models of salvation have a past, a present and future tense. Even the word sanctification, normally associated with Christian growth, can in certain contexts designate, together with justification, reconciliation, forgiveness and adoption, the new status in Christ.(30) Justification, likewise, can designate God's redemptive work in the past on the Cross, justification by faith in any person's present experience and justification by works in the Judgment, in the sense of vindication.(31) In a similar sense the complexity and greatness of salvation suggest that there is a past, present and future tense in atonement. Like the apocalyptic beast of the Apocalypse, sin is a many-headed dragon that needs to be slain with the double-edged sword of the objective and subjective atonement of Christ. "But unlike a category such as the commonly held aspect of sanctification where man co-operates with God in a gradual improvement of nature and a life-long character

development, atonement is the sovereign... and once-for-all work of God on not only the corporate, but also the individual and cosmic levels".(32)

ENDNOTES FOR THE GENERAL INTRODUCTION

1. E. G. White, Gospel Workers (Washington, D.C.: Review & Herald Pub. Assn., 1948), 315.
2. Norman F. Douty, Another Look at Seventh-day Adventism (Grand Rapids, M.I., 1962), 110-111. Cf. E. G. White, Acts of the Apostles (Mountain View), Ca.: Pacific Press Pub. Assn., 1911), 29.
3. Arnold V. Wallenkampf, "A brief Review of the Internal and External Challengers to the Seventh-day Adventist Teachings on the Sanctuary and the Atonement," in The Sanctuary and the Atonement, ed. by A. V. Wallenkampf and W. R. Leshar (Washington, D.C.: Review & Herald Pub. Assn., 1981), 594-595 (hereafter cited as S/A).
4. W. E. Read, R. A Anderson and other contributors. Questions on Doctrine (Washington D. C.: Review & Herald Pub. Assn., 1957), 663-664.
5. E. G. White, Patriarchs and Prophets (Mountain View, Ca.: Pacific Press Pub. Assn., 1958), 357-358. Also see by the same author, Great Controversy (Mountain View, Ca.: Pacific Press Pub. Assn, 1950), 480; Early Writings (Washington, D.C.: Review & Herald Pub. Assn.), 353.
6. Dalton D. Baldwin, "William Miller's use of the word 'Atonement'", in Doctrine of the Sanctuary - a Historical Survey, ed. by Frank B. Holbrook (Hagerstown, Maryland: Review & Herald Pub. Assn., 1989), 160.
7. Ibid, 170.
8. Ibid., 163.
9. Ibid., 170.
10. See, for example, the following studies on this topic : Hans K. LaRondelle Christ our Salvation (Mountain View, Ca.: Pacific Press Pub. Assn., 1980); Raoul Dederen, "Atoning Aspects in Christ's Death," in Sanctuary and the Atonement, ed. by A. V. Wallenkampf and W. R. Leshar (Washington, D. C.: Review & Herald Pub. Assn., 1981); Norman R. Gulley, Christ Our Substitute (Washington, D.C.: Review & Herald Pub. Assn., 1982.) Compare the previous three presentations with the following three to ascertain the basic continuity on this topic: Leon Morris, The Atonement. Its Meaning and Significance (Leicester: I V P, 1983); John R. W. Stott, The Cross of Christ (Leicester: I V P, 1986); H. A. Mc Donald, The Atonement of the Death of Christ. In Faith, Revelation, and History (Grand Rapids, M.I.: Baker Book House, 1985).
11. Jack Provonsha, You Can Go Home Again (Washington, D.C.: Review & Herald Pub. Assn., 1982), pp. 94, 95. For him Calvary was "a demonstration, not a payment". In its essence this

view proposes that all that was required to set up the conditions for the return of the prodigal was the disclosure of the truth about the nature of things - mainly the truth about sin and about God. But it also involved revealing this to all concerned in such a way that it might be perceived with the heart and not merely as objective data. The cross satisfied all these requirements." Thus, according to Jurg Egger, for Provonsha the death of Christ "is to be seen only as disclosure of God's suffering caused by sin and is the clearest metaphor about how God feels about sin". See his unpublished paper, "A Comparison of the views on the atonement of J. Provonsha in You can Go Home Again and J. Stott in The Cross of Christ (Helderberg College, 1989), 19 (hereafter cited as "A Comparison").

12. George Eldon Ladd, A Theology of the New Testament (Grand Rapids, M.I.: Wm. B. Eerdmans Pub. Co., 1974), 452-455.

13. P. Gerard Damsteegt (principal author), Seventh-day Adventists Believe... (Hagerstown, MD: Review & Herald Pub. Assn., 1988), 100. See also Questions on Doctrine, 341-355.

14. Damsteegt, pp. 110; Vincent Taylor, The Cross of Christ (London: MacMillan, 1956), 88, 89.

15. Ibid.

16. Ibid.

17. Fritz Guy, "The Ministry of Christ as High Priest in Heaven: Some suggestions Toward a Theology of the Sanctuary" (Unpublished paper, n.d), 13, 14.

18. Ibid.

19. Ibid. Compare this with the statement of Martin quoted by L. Berkhoff: "The essence of the Intercession is Atonement; and the Atonement is essentially an Intercession ... It (intercession) is essentially Atonement or substitutionary oblation, once perfected on Calvary, now perpetually presented and undergoing perpetual acceptance in heaven". Louis Berkhof, Systematic Theology (London: The Banner of Truth Trust, 1971), 402.

20. Desmond Ford, Daniel 8:14, the Day of Atonement, and the Investigative Judgement (Casselberry, Fl.: Euangelion Press, 1980).

21. Ladd, 374.

22. Ibid., 93.

23. Ibid., 94.

24. Ibid., 369.

25. Ibid., 369-375.

26. Ibid., 388.

27. J.A. Japp, "Proposal on the Scope of the Atonement", Ostraka 4/1 (April, 1986), 24. Cf. Richard M. Davidson, Typology in Scripture (Berrien Springs, Mi.: Andrews University Press, 1981). 396. See also Hans K. LaRondelle, The Israel of God in Prophecy (Berrien Springs, Mi.: Andrews University Press, 1983) for a study of the christological and ecclesiological principles of interpretation in the relationship between Israel and the Church (cf. especially chapters 5 and 6).

28. Richard Rice, The Reign of God (Berrien Springs, M.i.: Andrews University Press, 1985) 171.

29. Japp, 121.

30. "The Dynamics of Salvation" (The Editorial Committee of the "Righteousness by Faith Consultation" of October 3 - 4, 1979 of the General Conference of Seventh-day Adventists), Adventist Review (July 31, 1980), 6, 7.

31. Japp, 4-16.

32. Ibid., 18.

PART I : THE ATONEMENT IN DANIEL

1. GENERAL INTRODUCTION

1.1 The Purpose of the Investigation

The book of Daniel is the primary biblical premise for the unique Seventh-day Adventist teaching of a pre-Advent, investigative judgment, called the "final atonement" by denominational authors. According to Arthur Ferch, these denominational authors have historically affirmed that this judgment began in the year 1844, on the basis of the following presuppositions:

- (1) The historicist school of prophetic interpretation.
- (2) The year-day principle.
- (3) An intimate contextual link between Daniel 8 and Daniel 9.
- (4) The parallel nature of Daniel 7:9-13 and Daniel 8:9-14 (1).

In order to test the validity of the Adventist doctrine of an apocalyptic aspect of fulfilment for the "Day of Atonement" typology of the Old Testament, it is imperative to make a close theological evaluation of the exegetical research done by reputable Old Testament scholars in present day Adventism. As can be gathered from the above statement, the emphasis will be on the central prophetic parts of Daniel, namely chapters 7, 8 and 9, but in a reverse order, beginning with chapter 9 and ending with chapter 7. The reason for this procedure is briefly discussed by William H. Shea in an article on the unity of Daniel.(2) According to him Daniel follows the common Hebraic pattern of thought of arguing from effect to cause, as opposed to the usual Western way of reasoning from cause to effect.(3)

It is the conviction of the present author that this approach to Daniel will show how a theological line of atonement is clearly imbedded in the central structure of Daniel. Employing the historical-Messianic interpretation of Daniel 9, which according to Gerhard R. Pfandl is exegetically the most convincing(4), the first link in "an interlocking chain" connecting Daniel 9-7 is forged by the portrayal of Christ as the Messianic sacrifice(5). Literary and conceptual links between Daniel 9 and 8, do not only link the two prophetic time periods in these prophecies, but also the atonement of Daniel 9 as primary cause for the mediation of the priestly Prince of Daniel 8, identified by the historicist interpretation of this chapter as Christ in his heavenly mediation(6). The portrayal of Christ as "one like the son of man", receiving the kingdom from God as the new Messianic king in Daniel 7, is the last link of the prophetic chain describing three distinct, yet interrelated stages of his ministry. Just as the sacrificial ministry of Messiah in chapter 9 qualified him for his priestly ministry in chapter 8, so did his priestly mediation qualify him to receive in a final sense the kingship in chapter 7. Thus the Hebraic principle of effect - to - cause becomes a vitally important hermeneutical principle to understand the dynamic relationship of especially these three chapters in Daniel. Together they constitute a dramatic Old Testament portrayal of atonement that incorporates at least three aspects of atonement, namely the sacrificial (chapter 9), the intercessory (chapter 8), and the judgmental (chapter 7), culminating in the crowning affirmation of the Messianic kingship of chapter 7. If this construction proves to be correct, the ultimate purpose of the different

dimensions of atonement is nothing less than the confirmation of the heavenly rule of God in Christ.

Since it is the primary purpose of this thesis to demonstrate an apocalyptic dimension of atonement in especially the two major apocalyptic books of Scripture, namely Daniel and Revelation, it is also imperative, both in the approach to Daniel and Revelation, to fully take account of the temporal aspects of these prophecies. In fact, the present author will endeavour to establish a temporal framework for each of these chapters in Daniel before proceeding to discuss the contents of the different prophecies that relates to the theme of atonement.

Two recent publications, namely the one by Gerhard Pfandl mentioned above, and the other by Jacques Doukhan,(8) emphasise the apocalyptic eschatological goal of Daniel. Both connotations of the word eschatology are taken into consideration in these studies. The broad connotation is defined, in the words of Jenni, as referring "to a future in which the circumstances of history are changed to such an extent that one can speak of a new, entirely different, state of things without, in doing so, necessarily leaving the framework of history"(9). Eschatology in this sense is therefore referring to a new age within history. What is meant by apocalyptic eschatology is the end of history, "when the cosmic battle between the forces of good and evil will finally be finished, when the final judgment will take place and salvation will be consummated, and when this present age will be followed by eternity"(10).

The temporal framework of Daniel includes, in addition to the

eschatological tenor of the prophecies, the question of the historical setting and authorship of Daniel, as well as the issue of the so-called "year-day" principle mentioned above. While brief reference will be made to the problem of authorship under the interpretive approaches to Daniel, this paper will proceed from the assumption that Daniel was indeed written by the historical personage Daniel, who lived in Babylon in the sixth century B.C., and that his prophecies constituted genuine prophecy of the whole sweep of history from that era up to and including the "time of the end". This exilic setting is not only based on the integrity and unity of the final form of Daniel, but also on the fact that the primary concern of the book of Daniel, namely the future re-establishment of the theocratic kingdom of God on earth, can be best understood within the framework of the problems and aspirations of the Judean exiles in Babylonian captivity.

The year-day principle, which forms one of the basic presuppositions for the Adventist teachings of an apocalyptic eschatological dimension of atonement is axiomatic for the historicist approach to the time prophecies of Daniel. The monumental study of Le Roy Edwin Froom on the history of prophetic faith, has documented the recognition and application of this principle in the history of Christian interpretation(11). More recently William H. Shea made a penetrating analysis of this principle, and its relevance for the study of biblical apocalypticism.(12) While the year-day principle will be briefly treated in the different contexts of Daniel 7-9, as far as it affects the theme of "final atonement", the restrictions of a paper like this prevents an exhaustive

treatment of the subject. Consequently, it will remain a basic assumption for the purpose of this study.

1.2 Interpretative Approaches to Daniel

The Motivation for a concise consideration of the main interpretative approaches to Daniel can only be fully appreciated from a historicist point of view. Historicists affirm that the theological truths of Daniel have a definite temporal location, beginning with the exilic setting and covering the entire course of history up to the "time of the end." One of the major, if not the essential, theological truths is the historical unfolding of the theme of atonement, culminating in the affirmation of Christ's kingship within the setting of judgment. If one's approach to the interpretation of Daniel impinges upon the broad prophetic scope that the book of Daniel claims to have, the shrinkage of the prophetic horizon also drastically delimits the theological horizons of its essential truths, thus constricting its full impact on the history of salvation. For example, when historico-criticism limits the historical application of the Danielic symbolism to a period before the demise of the Hellenistic kingdoms, their identification of the Antidivine "Little Horn" of Daniel 7 and 8 will by definition exclude any application to a historical Antichrist in the Christian era. Also, the death of the Messianic figure of chapter 9, will have no redemptive value, since it must by necessity involve some high-priestly figure of intertestamental Judaism. In the same way, the "cleansing" or "restoration" of the sanctuary of chapter 8 will have no relevance for the antitypical heavenly sanctuary of the Christian dispensation, but only designate the

rededication of the earthly temple after a supposed Seleucid profanation of its rites and ceremonies.

It is therefore a necessary prerequisite for the theological interpretation of Daniel to briefly consider the philosophical presuppositions of the different schools of interpretation, as well as how that touches on their identification of the four kingdoms, the "Little Horn" and the 70 week prophecy. Instead of simply having a preoccupation with the rise and fall of bygone empires or the excesses of medieval papal practices, Adventist historicists are deeply concerned with the impact of Daniel on especially christology and eschatology in the history of Christian doctrine.

(1) The Historico-Critical Approach

In a 1975 publication J. J. Collins conceded that "the composition of the Book of Daniel has given rise to a bewildering range of scholarly opinions." (13). The basic reason for this development was the introduction of the so-called "Maccabean thesis", which states that "the book of Daniel was composed (at least in part), and/or edited by an unknown second century B. C. author(s) who posed as a sixth century statesman-prophet by the name of Daniel. This writer/editor pretended to offer genuinely inspired predictions which were no more than historical narratives under the guise of prophetic predictions" (14), the so-called vaticinium ex eventu. Ferch states further that "once historical-critical scholarship cut the book of Daniel loose from the moorings of explicit biblical statements, it was compelled to conjecture new theories of composition and purpose. Also, issues of structure and

theology now had to be assessed from an entirely different perspective"(15). In fact, William Shea has demonstrated that Hippolytus, bishop of Portus Romanus (d.c. 236) - long before the rise of the historico-critical school in modern times - was "the first Christian commentator to have identified the Little Horn of Daniel 8 with Antiochus IV Epiphanes, and that he was only the second person to have done so since Maccabees itself, the other being the Jewish interpreter Josephus".(16) But Hippolytus, as well as most early Christian interpreters of Daniel (eg. between the second and the fifth century A.D.), believed in the integrity of the prophetic element of Daniel, whether they ascribed to the Maccabean fulfilment of some parts of Daniel or not.

A radical new development took place, however, when Porphyry, the neo-platonic disciple of the pagan philosopher Plotinus, wrote his book Against Christians between 270 - 280 A.D. According to Porphyry,(17) the book of Daniel does not constitute true prophecy, but was in fact written by an anonymous Jewish patriot after the event "prophesied" in Daniel, which for Porphyry was the Maccabean resistance to the Seleucid king Antiochus IV Epiphanes in the second century B.C.(18). The irony of it all is that Porphyry, while he gathered his arguments against Daniel from a variety of sources, in all probability got his central idea from none other than the Christian apologist Hippolytus.(19) From now on Daniel, which up to that time had provided the Christian church with one of its most formidable Christological witnesses from the Old Testament, was in danger of losing its theological impact for any one who accepted Porphyry's twofold argument, namely that

there was no genuine prophecy in Daniel, and that the book has "no further application beyond the year 164 B.C."(20) (recently revised to 165 B.C.) Instead of limiting the Maccabean application of the Danielic symbolism to the "Little Horn" symbolism of chapter 8 and some sections from chapter 11, Porphyry now extended the Maccabean application of Hippolytus to chapter 7 and most of chapter 11. Also, unlike Christian commentators up to that time, he modified the traditional fourfold sequence of the prophetic "beasts" of chapter 7 from Babylon, Medo-Persia, Greece and Rome to make the third beast in the prophecy represent only Alexander the Great, and the fourth beast the corporate kingdoms of his principal successors (the so-called "Diadochi"). The ten horns of this fourth beast were the ten worst kings from the Grecian kingdoms up to C. 175 and the "little horn" that uprooted three others was Antiochus IV.(21). By 164 (165) B.C., everything in Daniel had been "fulfilled", according to this new scheme.

It is clear from the history of Christian doctrine,(22) that after accepting the main tenets of Porphyry's anti-Christian position on Daniel, "a new direction in [Christian] scholarship was introduced by the Deists and Rationalists of the seventeenth and eighteenth centuries who, taking up the arguments of Porphyry, denied in part or in toto the authenticity of the book of Daniel as well as its traditional age. The partial criticism of B. Spinoza (1632-1677) and Sir Isaac Newton (1642-1717) were revived by A. Collins, J. D. Michaelis, J. G. Eichhorn, and others in the eighteenth century."(23) John Goldingay is representative of the consensus among historico-critical scholars on Daniel when he says that

"Daniel did not prophesy the second century in the sixth because this would be impossible and irrelevant"(24). This anti-supernatural stance towards biblical prediction is in full harmony with the purely rationalistic grounds for research formulated by Ernst Troeltsch in a 1922 publication, in which he discussed the three principles of historical criticism, namely (1) the principle of criticism or methodological doubt; (2) the principle of analogy, i.e. present experience and occurrence becoming the criteria of probability in the past; and (3) the principle of correlation, i.e. all historical phenomena are interrelated through the chain of cause and effect.(25)

The historico-critical approach to Daniel has presented conservative scholarship with a complexity of problems, of which the presence or absence of authentic, biblical prediction of the future in Daniel is one of the most contentious issues. As G. J. Wenham has pointed out in a 1977 essay: "The idea that God declares his future purposes to his servants is at the heart of the book's theology. If, however, Daniel is a second century work, one of its central themes is discredited, and it could be argued that Daniel ought to be relegated to the Apocrypha [or Pseudepigrapha] and not retain full canonical status as part of OT Scripture".(26) The scepticism of the authentic predictions in Daniel, has also resulted in scepticism of the historical integrity of Daniel, which in turn generated a fragmentary view of authorship and a cavalier treatment of the text of Daniel, as evidenced in the many proposed emendations of the text or blatant disregarding of any textual testimony in conflict with the histor-

ico-critical approach to Daniel.

A number of Adventist Old Testament scholars have taken up these challenges of the historical-critical school, especially since 1981, and have produced a series of scholarly introductory and exegetical studies on Daniel. Since the purpose of the present study does not allow for an indepth discussion and evaluation of introductory material on Daniel, and only a critical evaluation of the exegesis of Daniel with reference to the theme of atonement, the present author can only make brief references in the following endnote to a few selected studies on the relevant topics.(27)

Suffice it to say, that "in the light of recent archaeological, linguistic and historical evidence, and the internal evidence of the book itself, a date in the sixth century B.C. best fits the writing of the book of Daniel in its present form."(28) Hasel goes so far as to say that "without overstating the case, it can be said that wherever new evidence has come to light from discoveries in the last hundred years, it has supported the early sixth century B.C. dating for the book of Daniel rather than a late one in the second century".(29)

Before a very brief discussion of the remaining major interpretive approaches to Daniel, one of them, namely preterism, should be differentiated from the historico-critical school mentioned above. While all historical-critical scholars are in a certain sense preterists, not all preterists belong to the historical-critical school. The basic difference, according to Pfandl, lies in their philosophical presuppositions. Whereas Preterists be-

lieve in a sixth century B. C. origin for Daniel and accept that the visions are true prophecies, covering the whole scope from Cyrus to primarily the first Advent of Christ, historico-criticism do not.(30) The similarity between them lies in the fact that, broadly speaking, both view the prophecies of Daniel as having either no or very little relevance for the Christian era.

(2) The Approach of Preterism

After lying mostly dormant for more than a thousand years, certain aspects of Porphyry's theories were brought out of its obscurity in post-Reformation times,(31) especially by Luis de Alcazar (1554-1613), a Jesuit from Seville,(32) and the English deist Anthony Collins (1676-1729). These interpretations were adopted by Hugo Grotius and republished by J.G. Eichhorn in 1791. While preterists accepted the Danielic authorship of the book Daniel and believed in genuine prophecy, they understood that the Anti-Christian symbolism of Daniel 7-12 and Revelation 12-18 were completely fulfilled by either Antiochus IV Euphrones or by one of the Roman emperors, such as Domitian or Vespasian.(33)

For most preterists, the kingdom configurations ended in Hellenistic times, with either a sequence of Babylon Medo-Persia, Greece and the corporate kingdoms of the Greek diadochi, or with the schema of the Syrian biblical exegete Ephraem Syrus (c. 306 - 373) from Edessa, (34) namely Babylon, Media, Persia and Greece - the sequence also adopted by most historico-critical scholars. While some preterists advocated the Messianic nature of Daniel 9, others accepted the historico-critical view that Daniel 9 was fulfilled by Onias III, who was

supposedly killed in 171 B.C. by the Tobiad priestly party.(35) Through these interpretations both preterism and the historical-critical approach succeeded in counteracting the Reformation identification of the papacy as the Antichristian power of Daniel,(36) by projecting the Antichrist back into either the second century B.C., or the first century A. D. More important, since both preterism and historico-criticism applies the Danielic prophecies exclusively to either intertestamental or first century A.D. Judaism, with its emphasis on works of law and outward cultic rites, it effectively prevented the prophecies of Daniel from making any significant contribution to the atonement of the cross of Christ and his heavenly intercessory ministry, as the present author hopes to demonstrate that it indeed does.

(3) The Approach of Futurism

While apparently representing the opposite interpretation of biblical apocalypics, futurism, like preterism, was developed during the counter-reformation by Catholic scholars from the Jesuit order for the same purpose as preterism, namely to counteract the Reformation identification of the papacy with the Antichrist portrayed in especially Daniel, Revelation and Paul's little apocalypse in 2 Thes. 2. Both Francisco Ribera (1537-1591) of Salamanca,(37) and the Italian cardinal Robert Bellarmine (1542-1621), renowned controversialist and chief adviser of the papacy,(38) maintained that the Antichrist portrayed in the prophecies of Daniel, John and Paul would only be revealed as a single, individual Antichrist at the end of time. Consequently the papacy cannot be the Antidivine power of prophecy.

A peculiar brand of futurism was developed in England and Ireland in the first half of the nineteenth century by men like Samuel R. Maitland and John N. Darby(39), today popularly referred to as Dispensationalism.(40) Regular futurists (represented by men like Theodor Zahn, Abraham Kuyper, F. F. Bruce and George Eldon Ladd)(41) and dispensationalists (represented by men like Maitland, Darby, L. S. Chafer, H. A. Ironside and the Scofield Bible) agree that considerable portions of the prophetic chapters of Daniel were yet to be fulfilled, that the "days" in the chronological periods of Daniel were literal days, and the "Little Horn" Antichrist of Daniel 7 would be a future personal infidel Antichrist who would triumph over the saints for three and a half literal years before the coming of Christ. The big difference between these two strands of futurism originated when one group (the Dispensationalists) developed a hermeneutic based on their view of Daniel 9 that postulated an enormous parenthesis between the first 69 weeks of the 70 weeks prophecy and the last week. While the 69 weeks were fulfilled at the baptism of Jesus, the last week - because of the Jewish rejection of Christ - can only be fulfilled in a seven-year period just before the second coming of Christ. This means that there are two peoples of God, literal Israel and the Christian Church, which now fills the gap left by the Jewish rejection of Christ. Judged by the large number of commentaries written by dispensationalists, evangelical Christianity has by and large adopted the dispensationalist's position concerning the exegesis of the book of Daniel.(42) Consequently, while the vast majority of modern futurists accepts Daniel's authorship of the book in the sixth century B.C., the empire sequence of Babylon,

Medo-Persia, Greece and Rome, and the Christo-centric interpretations of at least the first 69 "weeks" of Daniel 9,(43) they not only take a quantum leap over the immense era of papal dominance, thus crowding the great Antichristian power of Scripture into a small period of time just before the end,(44) but because of their a priori grid of a great parenthesis in history superimposed on the whole of the Christian era, by definition excludes even the possibility of Daniel, as an O.T. prophet for Isreal alone, saying something about the work of Messiah between the point of his death and the time of his Second Coming.

(4) The Approach of Historicism

Since historicism is the approach that will be followed in this investigation into the contribution of Daniel toward the doctrine of the atonement, the interpretive approach of this school will become apparent in the course of the discussion. A few brief remarks is however necessary to give the proper historical and theological perspective to this approach.

Up to the counter reformation, historicism was the standard interpretation of both Daniel and Revelation, holding the basic tenet that apocalyptic prophecy embraces the whole history of Israel and the church from the time of its writing to the end of the world. One could therefore say, in the words of Henry Alford, that the apocalyptic book (in this case Revelation) "does speak of things past, present and future: that some of its prophecies are already fulfilled, some are now fulfilling, and others await their fulfilment".(45) While there are differences of interpretation within the historicist school, all accept the divine inspiration of

Daniel, a sixth century origin for the book, and the belief that its main prophecies cover the period from the Neo-Babylonian Empire to the second coming of Christ. They also have general agreement on the sequence of the kingdoms in Daniel's prophecies, namely Babylon, Medo-Persia, Greece and Rome, and that the little horn of Daniel 7 is the Papacy. They also apply the year-day principle in the interpretation of the time prophecies in Daniel and affirm that Daniel 9:24-27 is a Messianic prophecy fulfilled by Jesus Christ in his incarnation.(46)

There are, however, two main areas of disagreement, namely the nature of continuous-historical interpretation, and the identity of the little horn power of Daniel 8. Gerhard Pfandl points out that there are four different interpretations of the Antidivine power of Daniel 8, namely the Maccabean, the Roman, the Papal, and the Mohammedan interpretation.(47)

In his discussion of the different positions, he lists the arguments in favour of each position, and then in the endnotes the arguments against the different positions.(48) In our discussion of Daniel 8, we will briefly return to this issue in so far as it concerns the theme of this paper.

The other area of disagreement between historicists (especially with reference to the book of Revelation) is whether one should interpret the apocalyptic prophecies in a rigid linear sense ("straight-line"), or whether one should utilize a recapitulationary principle for the different prophecies covering the same historical period. Kenneth Strand points out that a number of

earlier interpreters tended to follow the "straight-line" method, including Adam Clarke, Albert Barnes and E. B. Elliot.(49) While these historicists give due respect to the cosmic scope and historical emphasis of the biblical apocalyptic books, they often failed to "take into adequate account the historical settings and backgrounds both for the entire book and for specific symbolisms used in it".(50) The inevitable result of this was widely divergent applications, numerous contradictions, the carrying of points to ridiculous finesse of interpretation - absurdities untempered with sound hermeneutics and leading careful scholarship to look with disdain upon this approach.(51) In fact, the biggest problem with all Historicists has been the tendency to misapprehend the nature of biblical eschatology, by being preoccupied with mere temporal categories, in the sense of the end time and with the last things, instead of realizing that eschatology, according to Adrio König, is essentially christological, since it is centred in the entire history of the person of Jesus Christ, who himself is the eschaton, in whom the end has already been realized, is now present and will be attained.(52) This means that whenever Christ comes to us, there is eschatology, whether it is his coming at the incarnation, his coming through the Spirit presently, or his coming at the Second Coming.(53)

Two more points need to be made, before closing off this rather long but vitally important introduction to our study of the theme of atonement in Daniel. The one is that there are other less popular interpretive schools of interpretation, such as idealism, subscribed to by such scholars as Joyce G. Baldwin and William Milli-

gan.(54) But since most of these unique approaches could also be categorized under one or more of the main approaches mentioned above, a separate discussion is not justified in this paper.

The second point is that since our treatment of Daniel has given considerable space to the different interpretive approaches to the biblical apocalyptic books, the special hermeneutics for the interpretation of these books will be briefly discussed in our treatment of Revelation under techniques in general (2.1). The only principle pertaining to Daniel that needs special emphasis here, is that in all of the main visionary sequences (chapters 2, 7, 8, and 10-12), the prophetic outline begins with earthly kingdoms and ends at the "time of the end" with the intervention of the kingdom of God, which terminates and succeeds the earthly. Consequently these prophetic outlines cover the same historical period in a recapitulational or epexegetical way.(55) This recapitulational method of the Danielic visions is a crux interpretum for the identification of the different earthly and heavenly realities symbolized by different symbols in the visions of Daniel.

2. THE MESSIANIC SACRIFICE OF DANIEL 9

2.1 Introductory Remarks

The Messianocentric nature of Daniel 9 is emphasized by Jacques B. Doukhan when he points out how Daniel 9:24, which is the nucleus of the whole prophecy, has the same motifs of "atonement", "anointing" and "most holy" of Exodus 29:36, 37 - the only other biblical passage containing the association of these three specific motifs.(56) Thus, "by echoing the text of Exodus 29, the prophecy of Daniel 9 directly connects the event of the atoning

death of the Messiah with the ordination of the High Priest..."(57) As Exodus 29 describes the consecration of the Aaronic priesthood through atoning sacrifices, so Daniel 9 describes "the consecration of a new high-priesthood"(58) - that of the promised Messiah - through the once-for-all sacrificial death of Messiah.

The identity of the Messianic figure of Daniel 9, and the nature of his violent death described in verse 26, will be fully evaluated in our discussion of the prophecy of vss. 24-27. For the sake of a proper historical perspective, it is important to note that "the majority of Christian expositors over the centuries from the early Christian times onward have followed the historical-messianic interpretation of Daniel 9:24-27".(59) As far as pre-Christian documents are concerned, Roger T. Beckwith states that "the most usual interpretations [of 9:24-27] of Judaism until A.D. 70 were of the Messianic kind."(60) According to Beckwith, the Messianic interpretation of the 70 weeks prophecy of Daniel 9 by the Qumran community was worked out before 146 B.C., making it one of the earliest interpretations of it on record.(61) It is understandable, with a Messianic interpretation from Qumranian times to beyond the protestant Reformation, that the Critical scholar Klaus Koch notes how "the unique and absolutely exact mathematical fulfillment of an OT Messianic prediction in the Christ event of the NT has played in earlier centuries an immense role as a proof for the truthfulness of Holy Scripture.(62)

It goes beyond the scope of this paper to evaluate the interpreta-

tions of the 70 weeks prophecy by the other schools of interpretation mentioned above. In his paper on the "Interpretation of the Chronology of the Seventy Weeks" (quoted above), Gerhard Hasel investigates the interpretations and computations of the different schools. In his study, he mentions six objections against the consistent symbolic interpretation,(63) eleven chronological, historical and exegetical obstacles to the acceptance of the futurist dispensational interpretation,(64) and a whole series of insurmountable exegetical and computational problems indicating that "there is no historical-critical scheme of chronological interpretation that can harmonize 9:24-27 with the actual history".(65) It is therefore understandable that C. J. Francisco says that "there is no more intricate problem in Old Testament study than the interpretation of Daniel 9:24-27,(66) and J. A. Montgomery notes that "the history of the exegesis of the 70 weeks is the Dismal Swamp of OT Criticism."(67)

While it is true that "the density of the passage, the extreme singularity of its words and expressions, and the complexity of its syntax constitute rather serious obstacles,(68) it is the conviction of the present author that unless the visionary answers of Daniel 9 to the greatest crisis of Israel - a crisis caused by her national sin - is anything less than a christological answer, then, perhaps, Daniel deserves the place to which critical scholars have sidelined it. It is believed, however, that proper exegesis of this chapter will rank "this passage alongside the other great Messianic prophecies of the OT that point to Him as the suffering servant of God",(69) like in Psalm 22 and Isaiah 53.

2.2 The Setting of Daniel 9

As explained above, this paper proceeds from the a priori that the book of Daniel was written by the historical personage of the prophet Daniel, probably near the end of the Babylonian empire or the beginning of the Persian rule. While this fact is important for the correct understanding of Daniel, the purpose of this subsection is rather to discuss the historical-theological background to the prophecy of Daniel 9, namely the covenant violations in the last days before the Babylonian captivity, the stipulations of the Levitical system, and the prophecy of Daniel 8.

(1) The Covenant Perspective

In a recent publication, Roy Adams argues that the book of 2 Chronicles serves as a historical-conceptual bridge between Leviticus 6 and Daniel 8:9-14,(70) a theme that will be pursued more fully in our treatment of Daniel 8. The fact of the matter is that 2 Chronicles connects Leviticus 16 primarily with Daniel 9, and only through Daniel 9 with Daniel 8.(71) Writing from a post-exilic (priestly?) perspective, the author (or authors) of 2 Chronicles records a vicious cycle of defilement/restoration/defilement(72) by a vast majority of unfaithful kings and a minority of reformer kings of Judah. The nature of these sanctuary defilements was not the ritual or "penitential defilements" prescribed by the Levitical law through the cultic confessions of repentant Israelites, but the rebellious desecrations of the sanctuary by apostate kings, priests and common people, as well as, at the end, the "defiant sacrilege" of the sanctuary by hostile pagan powers(73). Painfully aware of this downward spiral

into deep apostasy by Judah, and in the same spirit as Hezekiah's appeal to the Levites for revival and reformation,(74) and Solomon's prayer at the dedication of the sanctuary,(75) Daniel prays a fervent prayer of supplication, in which he confesses to God the sins of Israel as the cause of the national disaster they brought upon themselves (Daniel 9:4-19). While God was faithful to his "covenant of love"(vs.4), Israel was unfaithful (vs. 7) to God, causing him to "pour out" on the house of Judah the restitutive covenant curses sworn by him in the "law of Moses" (vss. 11, 13). Now Daniel prays that God would forgive his erring people (vss. 9, 19) and restore both the city and his people to his favour (vss. 16, 17, 19). When the angel Gabriel appears, he brings God's "answer" (vs. 23) to Daniel's prayer for the forgiveness of Israel's sin, and the restoration of the city, when he declares that "seventy weeks are decreed (or cut off) for your people and your holy city" (vs. 24a). This prophetic "answer" would not only prove to give Daniel the assurance that the sins of Israel would be forgiven, but how and when and by whom, namely through the sacrificial ministry of Messiah.(76)

(2) The Levitical Perspective

In his evaluation of the theological dimensions of Daniel 8 and 9, Doukhan states "that the sanctuary and its services are explicitly referred to in both prophecies", and that "the very Levitical texture in which both prophecies are woven not only substantiates their chronological connection, but also points in depth to the theological meaning of this connection".(77) In chapter 9, specific words such as sin, holy of holies, righteousness, holy, the

city, Jerusalem, offering and sacrifice elicit a strong Levitical background. The key verbs (as in the case in chapter 8) are all in the Niphal form, "which happens to be a technical form of the priestly 'declaratory verdict'".(78)

Of special significance is the form in which the time prophecy of Dan.9:24-27 is given, namely seventy sevens (or weeks). In his investigation of the internal relationship between the seventy years of Jeremiah,(79) and the 70 weeks prophecy of Daniel 9:20-27, the French exegete P. Grelot shows how the 70 years evoke the principle of the sabbatical year (7x10), and 70 weeks the principle of the Jubilee (7x7x10).(80) Because the Jews did not keep either the letter or the spirit of the sabbath year, which demanded the freeing of all Jewish slaves, without compensation, every seventh year, and the resting of the land from all agricultural activities, the principle of the sabbath year became the basis of punishment for Judah and Jerusalem(81). The principle of the Jubilee year prescribed that in addition to the freeing of all Israelite slaves and the resting of the land, the full restoration of all property to their original owners or their descendants.(82) In Daniel 9, the Jubilee, encapsulated in the prophetic number of 490 days, becomes the basis for a Messianic promise of release from the enslavement of sin, rest from the works of unbelief and complete restoration of the land to Israel. This constituted in fact a new creation, which could have been fulfilled only by the promised Messiah of the OT, who in his programmatic statement in the synagogue of Nazareth, claimed to have come to fulfill the principle of the Jubilee year alluded to in Isaiah 61:1-2.(83)

(3) The Perspective of Daniel 8

While the vision of Daniel 8 predates the vision of Daniel 9 by at least 10 years, the prophecy of Daniel 8, especially in terms of the 2300 "evenings and mornings", must be seen in the perspective of the 70 week.(84) The basic reason for this, as stated before, is the Hebraic logic employed here in Daniel in terms of which the "effect" of chapter 8 is presented before the "cause" of chapter 9. Therefore, while we will for the sake of Western logic, endeavour to indicate how the prophecy of Daniel 8 is one of the three important historical-theological backgrounds for the correct understanding of Daniel 9, the fact of the matter is that both prophecies stand in an eschatological perspective determined structurally, terminologically and conceptually by Daniel 9.(85)

(a) The Distribution of Time Elements in Daniel 8 and 9.

In a brief summary of two previous discussions by him on the interrelationship of Daniel 8 and 9, William G. Shea points to the distribution of the elements of time in the prophecies of Daniel as an argument for juxtaposing the time prophecies of Daniel 8 and 9.(86) Whereas the time prophecies of Daniel 7, 8 and 12 comes toward the end of their visions or the end of their interpretations, chapter 9 is unique in this regard since its' prophecies begins with a time period, and time elements are distributed all the way through it.(87) This, according to Shea, has the effect, in terms of literary structure, of juxtaposing the 70 weeks (the beginning of the Daniel 9 prophecy) up against the 2300 days (the

end portion of Daniel 8 vision),(88) suggesting by the literary juxtaposing that these time elements should be regarded as directly related to each other.

(b) The Use of "Understand" and "Vision" in Daniel 8 and 9.

The use of the words "to understand" in Daniel 8 and 9 (bîn, hābēn) is a compelling technique, according to Doukhan, to show the interrelations of the prophecies of Daniel 8 and 9.(89) While Gabriel is instructed in Daniel 8:16 to make Daniel "understand" the "vision" (mar'eh), in the end he could not understand it, because of his exhausted physical condition.(90) Daniel 9 begins with the use of the word "understand" (vs. 1), and in verse 22 and 23 Gabriel again comes to give "understanding" of the "vision" (again the word mar'eh). That this explanation is more than an explanation of Daniel's inquiry regarding the 70 year prophecy of Jeremiah, is indicated by two facts: first, Daniel 9 contains no vision proper, but only an explanation of a previous vision, and secondly, while the "vision" (hāzôn) of Daniel was explained in terms of its prophetic movements, the portion containing the time prophecy was not (vs. 26a, and vs. 27, both referring to the 2300 evenings and mornings). Doukhan comments on this use of the word "to understand", by saying that the use of this word in reference to the 70 weeks intentionally places this prophecy "into the same contextual perspective of Daniel's preceding and 'incomplete' revelation..."(91) He continues by saying that "if the first revelation (the hābēn of 8:17) points to the time of the end of this particular period, [the 2300 evenings and mornings] then hābēn (v. 23), which introduces the prophecy of the 70 weeks,

suggests the idea of a complementary datum that was missing in chapter 8 and which left Daniel 'en mēbîn ("not understanding") namely, the starting point of this period."(92)

(c) The Significance of "Cut Off" in Daniel 9:24.

The third, and perhaps most important indication of the interrelated perspectives of Daniel 8 and 9 is found in the definitive opening statement of the 70 week prophecy, when the angel Gabriel declares that "70 weeks are 'cut off' (hātak) for your people and your holy city...."(9:24a) While most schools of interpretation, including the historico-critical school, accepts that the 70 weeks should be interpreted as 70 weeks of years (490 years), most of them see no connection between this point and the 2300 evenings and mornings, because they interpret the word hātak as simply meaning "alloted" or "determined" - a concept reflected in most modern translations of Daniel.

Since hātak, used here in its niphal form, is a hapax legomenon, there has been considerable debate about the exact meaning in this passage. There is, however, broad consensus among Hebraists that the primary meaning of this word is "cut off", as it attested to by cognate semitic languages (specifically Ugaritic and Akkadian), and Mishnaic Hebrew, which has 28 instances with the sense of "cutting" against only 3 with the sense of "determining".(93) Conclusive evidence for the correct connotation of hātak comes, however, from the immediate context of Daniel 9:24-27, where hātak is used in connection with two other words which could also mean both "cut off" or "determine", namely kārat (translated in 9:26 as "cut

off") and hāraṣ (translated in 9:26 and 9:27 as "decreed"). Whereas hāraṣ became the common word for "determine, decree" in biblical Hebrew, kārat is the common word for "cut"(94) If Daniel wanted to simply convey the idea of "cutting", he could have used the word kārat, and if he wanted to simply convey the idea of "determining or decreeing" he could have used the word hāraṣ. But in the same way as he uses the hapax legomenon harûṣ (translated as "trench" in 9:25) as a homonym for hāraṣ to indicate poetic connection in the rhythmic alternation between statements on Messiah and the statements on Jerusalem in 9:25-27, he uses the same literary technique of paronomasia to indicate a semantic connection of hātak with both kārat and hāraṣ. This would mean that while the primary and predominant nuance of hātak is the concrete concept of cutting in Daniel 9:24, the transparent presence of a wordplay in this passage also indicates the secondary abstract meaning of "decree or determine."(96) The 70 weeks are therefore both "cut off" from the 2300 evenings and mornings of Daniel 8, in the sense of sharing the same chronological and theological perspective of that period, and "decreed or determined" for Daniel's people, in the sense of a sovereign decree of God given to Israel as the gift of his grace. Just as the 70 week prophecy has the theme of the sacrificial coming of Messiah, the restoration of Jerusalem and its sanctuary, and the destruction of the structures of an apostate, pseudo-religious system, namely Judaism, the prophecy of Daniel 8, centred in the 2300 evenings and mornings, will prove (in our discussion of chapter 8) to develop the same theme, namely, the intercessory ministry of Messiah, the "restoration" of the sanctuary, and the destruction of a new pseudo-

religious system, namely the Antidivine system represented by the Little Horn power of Daniel 7 and 8.

2.3 The Literary Structure of Daniel 9:24-27

In order to appreciate the Hebrew parallelism in Daniel 9:24-27, it is important to note that Daniel uses this literary technique throughout his book in a variety of ways. As early as 1972, A. Lenglet published an article on the literary structure of Daniel 2-7 in which he discussed the concentric symmetry of the Aramaic chapters.(97) (Please consult diagrams 2, 3 and 4(a) mentioned in the previous footnote.) Subsequently to this article by Lenglet, both Doukhan and Shea indicated how the Hebrew section of Daniel (namely chapters 8-12) were also as carefully arranged according to a broad chiasm as the Aramaic chapters.(98) (Please consult diagrams 1, 2 and 4(b) in the endnotes of this chapter.) As can be clearly seen in the diagrams of Doukhan, the chiasm in the second part of Daniel connects chapter 7 with chapter 12, 8 with 11, and 9 with 10. Since chapter 7 features in both the Aramaic and Hebrew chaisms, it not only connects the two parts of Daniel, but also forms the literary and theological centre point of the book. Also, since Daniel 9 and 10 are chiastically connected "on the deeper level of structure", (99) it will explain in this present section the nature of the weeks in Daniel 9:24-27 compared to the weeks of Daniel 10:2-3.(100) However, as is the case with the book of Revelation, the book of Daniel does not only manifest an arrangement of its materials in broad chiastic structures, but also contains many pericopes arranged either in ordinary synonomous or synthetic parallelism, or the more stylis-

tic form of a chiasmus.

(1) The Parallelism of Daniel 9:24.

The unexpected, ultimate answer to Daniel's prayer for his people and his city, which was in fact also the elusive answer to the unexplained mystery of the 2300 evenings and mornings vision (the "mar'eh" of chapter 8), was a Jubilee-like prophecy consisting of six promises given in six infinitival clauses:(101)

A Totality of 70 Weeks is Separated Concerning

Your People	and	Your City
1) to finish the transgression		4) to bring in everlasting righteousness
2) to seal sins		5) to seal both vision and prophet
3) to atone for iniquity		6) to anoint holy of holies

As can be seen from the above arrangement of the verse by Doukhan (please consult appendix 5), due consideration is given to the twofold nature of both Daniel's prayer and Gabriel's answer - both being concerned with Israel and Jerusalem. The division of verse 24 into two groups consisting of three sentences each is further substantiated by the fact that the first three sentences have two words each, while the last three have three words each; the first three specifically deal on a personal level with the solution to the negative sin problem of the people, while the last three deal on a more general level with the positive consequences of a solution to the sin problem; the first three stand in a synonomous parallelism to each other, but in a synthetic parallelism with the last three, which completes the prophetic thrust of the respective antecedent.(102) The specific paronomasia of the "sealing"

of sin in the middle sentence of the first group and the "sealing" of vision and prophet in the middle sentence of the second group, is conclusive proof for the arrangement of Doukhan.

(2) The Chiastic Parallelism of Daniel 9:25-27.

The further elaboration by the angel Gabriel of the promises of verse 24 is now given in a clearcut chiastic structure, in which the destiny of Jerusalem and its sanctuary as the centre of salvation becomes the temporal "and theological point of reference for the destiny of Messiah, the source of salvation".(103) "This paralleling of two themes", writes Doukhan, "is not an artificial device. It grows out of a double current that runs through the chapter: people / sins; Jerusalem / sanctuary."(104) However, there is a conceptual refinement of the twofold prophetic disclosure, so that just as the sanctuary becomes the spatial extension of the city in the prayer of Daniel, so the promised Messiah becomes the personal, representative extension of the people of Israel in the prophecy of Gabriel.

The intertwining configuration of the alternating themes of Messiah and Jerusalem (105) contains, in addition to the dual focus of the passage, certain key terms and literary techniques that clearly differentiate the statements on Messiah from the statements on Jerusalem (Please consult diagram 6 in the endnotes of this chapter). In the three statements on Messiah, the word "week" (šabuim) is used consistently, while the word for "decree" (hāraṣ), a synonym for "decree", namely the word dābār (a "word"), or a homonym, namely the word "trench" (harūs), are used in the four statements on Jerusalem.(106) These four statements on the

city are also characterized by construction in distress, followed by destruction into total desolation.(107)

In a study on the poetic relations of the time periods in Daniel 9:25, Shea has linguistically demonstrated that Daniel organized his material in Daniel 9:25(b) to 26(a) around the two subjects of the city and Messiah in such a way that he clearly differentiated between the initial 7 weeks allocated to the city, and the subsequent 62 weeks after which Messiah would be killed.(108) (Please consult appendix 7 in the endnotes of this chapter.) This careful arrangement calls into question the Masoretic punctuation, which places the athnach after the 7 weeks, implying thereby that the Messiah would appear after the first time period of 7 weeks.(109) Pfandl quotes E. B. Pusey (110) who maintains, according to Rashi, that the separation of the 7 weeks from the 62 weeks by an athnach, reflects an anti-Christain bias by the Masoretes.(111)

The most significant corollary of the alternating parallelism of Daniel 9:25-27 is that it places Messiah the Prince (nagid) of vs. 25 and the Messiah of vs. 26 in the same prophetic category, indicated by the recurring word "week" (or "weeks"). Since the same city, namely Jerusalem, features in both vs. 25 and vs. 26, the same Messiah features in both vss. 25 and 26. The uniqueness of Jerusalem implies the uniqueness of Messiah.(112) While vs. 27 does not mention Messiah specifically, the alternating composition of Dan. 9:25-27 also places the "he" that will make the covenant efficacious, in the same category as the Messiah of vss. 25 and 26. In his criticism of the dispensational assumption that the "he" in vs. 27 is the Antichrist rather than Messiah, Pfandl

states that the antecedent of "he" is the Anointed One of vs. 26 and not the "ruler who will come". He points out that "the subject of the phrase 'am nagîd habbā' is 'the people' not 'the ruler'. Therefore, the fitting grammatical antecedent of the "he" (vs. 27) is the Messiah (vs. 26),"(113) and not the "ruler" of the people that will destroy the city.

(3) Summary of the Significance of the Chaism of Daniel 9:25-27.

The functional force of the chaistic structure of Daniel 9:25-27 is therefore:

(a) To distribute the statements on the city and Messiah in such a way that the reader would clearly differentiate between them as a twofold answer of the angel to a twofold prayer of Daniel;

(b) To use the destiny of Jerusalem as a chronological point of reference for the appearance and destiny of Messiah, and the destiny of Messiah as a theological point of reference for the fate of Jerusalem;

(c) To consolidate the uniqueness of Messiah in all three references to Messiah;

(d) To indicate how Messiah becomes the personal, representative extension for the people of Israel in the prophecy of Gabriel, even as the sanctuary becomes the spatial and cultic extension of Jerusalem in the prayer of Daniel; and

(e) To focus in the palindromatic fulcrum of the chiasm on the centrality of the sacrificial death of Messiah.

2.4 The Time of Messiah The Prince

(1) The Difference Between "Weeks" and "Sevens" in Daniel 9:24.

While it is significant that all schools of interpretation accept the fact that the 70 weeks of Daniel 9:24-27 represent 490 literal years, since the events prophecied here "could not have been completed within a literal 70 weeks or one year and five months", (114) there is a crucial difference between two different translations of the key word sabua that appears six times in this prophecy. When this term is simply translated as "sevens", (115) instead of "weeks", (116) the presence of the year-day principle is denied its function in the interpretation of Daniel 9:24-27, and consequently its application to the other time prophecies in Daniel. (117) The time prophecy in Daniel 9:24 would then simply mean "seventy times seven years", as it is indeed translated in the Revised English Bible (1989). This purely numerical type of translation consequently denies the symbolic nature of the 70 weeks, by eliminating the intervening step through which the "years" in the interpretation of the prophecy are derived from the "days" of the prophetic "week". (118) However, Shea has demonstrated in his treatment of the year-day principle in Daniel 9 that this purely numerical translation is not only an unwarranted and arbitrary translation, but also an indication of a interpretational approach by both preterists and futurists superimposed on to the text of Daniel 9. (119) Usages elsewhere in Daniel (2x times in Daniel 10:2-3), elsewhere in the Hebrew O.T., in extra-biblical Hebrew (including the Qumranian literature), in cognate Semitic languages, as well as 17 out of the 19 uses in the LXX

(2x uses of hebdomas are non-determinative), all indicate that šabûá should be consistently translated as "week".(120)

(2) Indications for the Year/Day Principle in Daniel
9:24-27.

As stated before, the scope of this paper does not allow for an exhaustive treatment of the year-day principle. However, there are a number of internal and external indications of the year-day principle operating in the 70 week prophecy.

(a) Historical Events in Prophecy Indicate Long
Period.

As indicated above, the very content of the prophecy describes events that span the whole period from the Persian period to the coming of Messiah, necessitating a symbolic interpretation of the 70 weeks, which could only be explained in terms of the year-day principles.

(b) The Envelope Structure of 70 Years and 70 Weeks.

The envelope structure by which the 70 year prophecy of Jeremiah in the introduction of Daniel 9 (vss. 1-4) are numerically and terminologically balanced against the 70 week prophecy in the conclusion of Daniel 9 (vss. 20-27):

(i) Real History Indicated by Juxtapositioning.

Not only do they share, as discussed above, a closely related theological relation, in the sense that the one alludes to the sabbath year principle as basis for the punishment of Israel's sin (vss. 1-2), and the other to the Jubilee principle as basis of the ultimate solution to Israel's sin (vss. 24-27), but also a chronological relation, in the sense that in as much as Jeremiah's

period dealt with real history, so the 70 weeks deals with real history of construction and destruction, and the historical appearance of Messiah.(121)

(ii) Weeks of Years Indicated by Juxtapositioning.

The very fact that the 70 year prophecy of Jeremiah forms part of the inquiry of Daniel and the 70 week prophecy constitutes the answer to that inquiry, juxtaposes the 70 years (šibîm šānāh) of the Jeremiah prophecy with the 70 weeks (šabuîm šibîm) in an inverted fashion, to indicate in an allusive manner that just as the two seventies are equivalent, so the nature of these "weeks" are to be read as weeks of years.(122)

(c) The Significance of the "Weeks of Days" in Daniel 10:2-3.

While it is true that the expression "three weeks of days" in Daniel 10:2-3 should be interpreted as the idiomatic Hebrew expression for "three full weeks", (123) (analogous of full years in Gen. 41:1 and Lev. 25:25, and a full month in Gen. 29:14 and 2 Ki. 15:13), there are two reasons why these two šabuîm passages are related in an exegetical sense. In the first place, as pointed out above, Daniel 9 and 10 are structurally related in the broad chiasmic structure of the Hebrew part of Daniel (please see appendix 1 again), with at least the possibility of an implied antithetical interlocking of the two šabuîm passages. Hartman and Di Lella comment on these two expressions by saying that "the expression 'three full weeks' means literally 'three weeks of days' and is probably used to differentiate it from the phrase 'weeks of years' that is clearly implied in Daniel 9".(124) In the second

place, since the expression "weeks of days" in Daniel 10:2-3 is the only place in the OT where "weeks" is used in conjunction with "days" to indicate full weeks, it is a transparent play on words to indicate that while Daniel 10:2-3 were literal weeks, the weeks of Daniel 9:24-27 were symbolic weeks of years.

(d) External Evidence from a Contemporary Prophet.

An external evidence for the year-day principle is found in the contemporary prophecy of Ezekiel (4:4-7), who, like Daniel, gave the prophecy from the same geographical locale as Daniel (namely the exilic situation in Babylon), in the same historical setting (namely the destruction of Jerusalem), the same theological context (the sins of the people of Israel), and for the same purpose (namely to give an appointed time, in terms of the year-day principle).(125)

(e) The Testimony of Jewish Tradition.

It is also significant that Jewish tradition has always, according to Doukhan, interpreted this prophecy as 70 weeks of years, an interpretation, as mentioned above, which goes back to the second century B.C. in Qumranian literature.(126)

(f) The Corroboration of Fulfilled Prophecy.

If the starting point of the prophecy is taken as the decree of Artaxerxes in 457 B.C. to restore Jerusalem entirely, the historical fulfilment of the prophecy by the baptism of Jesus Christ (when he was formally anointed by the Father for his Messianic mission) in the year 27 A.D., and his death in the midst of the last prophetic week in A.D. 31, is compelling evidence for inter-

preting the 70 week prophecy according to the year-day principle. While it falls outside the scope of this paper to discuss in detail the commencement date for the 70 week prophecy, it is important to mention here that there were basically two cycles of rebuilding, each one initiated by a specific decree and each one, after a period of interruption, being reinforced by the complementary permission to complete the work allowed by the preceding decree.(127) Since the first primary decree, namely that of Cyrus II in 538/537 B.C., and the complementary decree of Darius I in 520 B.C. to revive and expedite the decree of Cyrus, was basically concerned with the return of the Jewish exiles and the rebuilding of their temple, the second primary decree, namely that of Artaxerxes I in 457 B.C. are taken for the fulfilment of Daniel 9:25. This decree was concerned with the political, administrative and religious autonomy of Jerusalem and Judah, and as such was the only comprehensive decree. In addition to being the only complete and effective one,(128) it "is, moreover, the only one which is followed by a blessing and praise to God, and indeed the only one which refers to God's intervention."(129) It is also significant "that from this blessing and praise - Ezra's reaction to the action of God - the text passes from the Aramaic language to the Hebrew language. The decree of Artaxerxes generated this shift, suggesting that the national restoration commenced here."(130)

2.5 The Centrality of Messiah's Death

- (1) The Correlation Between Daniel 9:24 and Daniel 9:25-27.

If one considers Daniel 9:24 to be God's ultimate answer(131) to Israel's sin problem, and Daniel 9:25-27 the chronological and

theological delineation of that answer, one should first ascertain if these two passages indeed have this reciprocal and complementary correlation. The following indicators point to just such an intimate interrelatedness:

(a) Similar Injunction to Understand Previous Visions.

Each of the two sections are introduced by the angelic injunction to understand the conundrum posed by the unexplained aspects of Daniel's previous vision (the mar'eh aspect of his hāzōn, Daniel 8:26-27), implying thereby that the veiled, lapidary revelation of vs. 24 needs to be augmented by a linear, explicatory revelation in vss. 25-27.

(b) Similarity of Dual Focal Points.

Both Dan. 9:24 and Dan. 9:25-27 have dual foci, namely Daniel's people and Daniel's cultic capital in the case of 9:24, standing side by side in a relationship of synthetic parallelism, and in the case of 9:25-27, the destiny of Messiah, which are alternately paralleled with the destiny of Jerusalem, the one becoming either the theological or chronological point of reference for the other. As noted above, there is a conceptual intensification of the binary prophetic disclosure, so that Messiah becomes the personal, representative extension of the people of Israel in the angelic utterance, even as the sanctuary becomes the cultic extension of the city in Daniel's prayer.

(c) Similarity of Central Themes.

The focal point of both vs. 24 and vss. 25-27 is the concept of atonement expressed in different ways, the first that it would be

made, and the second, how, when and by whom it would be made.

(d) Similarity of Consequences.

In both passages there are three specific consequences of atonement. In the primary communication of vs. 24 the consequences of atonement are the introduction of eternal righteousness, the guaranteed fulfilment of a specific visionary prophecy, and the inaugural anointing of a "holy of holies". In the secondary communication of vss. 25-27, the consequences of the implied atonement (by the death of Messiah) are the triumphant confirmation of the covenant for many, the sudden cessation of sacrifice and offering, and the complete desolation of the cultic centre of the Jews.

In view of the contextual interdependence of Daniel 9:24 and Daniel 9:25-27 demonstrated by the above four indicators, it is not only exegetically sound, but indeed an exegetical imperative to view these two passages together as two versions of one and the same divine revelation to Israel, and allow each point of view to exegetically inform the other. And since this prophecy is God's answer to the sin problem of Israel in a specific historical context, it will be necessary to also allow this setting (reflected in 2 Chronicles) to make its particular contribution to the meaning of the passage. As noted above, Daniel's prayer forms a vital conceptual bridge between the specific pre-exilic sins of Israel, and the sins atoned for by Messiah. In fact, the key to the endtime unsealing of the sealed visions of Daniel (cf. 8:26; 12:4, 9), is a series of conceptual bridgings based on the unmistakable paralleling of both the chronological and theological

perspectives of the prophetic visions of Daniel.

(2) The Nature of Israel's Sin in Daniel.

In viewing the covenant setting of Daniel 9 above, we stated that a consideration of the pre-exilic conditions in Israel, as reflected in 2 Chronicles and the prophecies of Jeremiah and Ezekiel, is vital to a proper understanding of the prayer and prophecy of Daniel 9. Especially in 2 Chronicles one notices a recurring pattern of apostasy, followed by divine judgment, and again by restoration.(132) Because of rebellious insubordination to the law of God (Jer. 6:19) and the prophetic word of God (Jer. 8:9), which in fact meant the rejection of the theocratic kingship of God,(133) Israel turned to false, counterfeit systems of worship, which constituted a "wanton and willful" desecration of the sanctuary of God in Jerusalem.(134) It is with references to these specific sins of Israel, that Daniel prayed to God, and confessed the sins of his people. (135)

In the first three infinitival clauses of Daniel 9:24, three different substantives are used for sin, namely transgression (pešá), sin (hattāt), and wickedness (āwōn), which represents the full range of Israel's sin of insubordination to the kingship of God that resulted in the desecration and eventual desolation of the sanctuary. But the context in which these words appear, is not that of a divine warning against a possible re-enactment of these sins in a post-exilic probationary period, but of a prophetic promise to "finish" (kālāh) transgression, to "end" (hātam) sin, and to "atone for" (kāpar) wickedness. Since these three

words for sin stand in a relationship of synonymous parallelism to each other, it is just as impossible for Israel to finish transgression and end sin in an ultimate sense, as it is for them to atone for their own sins in an ultimate sense. What is more, in the corresponding synthetic parallelism of the last three infinitival clauses of Daniel 9:24, the finishing of transgressions will result in the introduction of "eternal righteousness" (sedeq ʕlamim), and the ending of sin in sealing" (hātam) vision and prophet (in the sense of authenticating fulfilment), both consequences that transcends even the best efforts of faithful Israel.

What these three sin-sentences are therefore saying is that the sinful and wicked rebellion against the kingship of God, which inevitably resulted in the sacrilege of his sanctuary by counterfeit, false systems of worship, will be terminated by one, decisive act of atonement initiated by God himself.

(3) The Nature of Israel's Atonement.

If the rejection of the kingship of God lies at the very root of the sin of Israel, then atonement of that sin must by definition involve wholehearted loyalty to the covenantal kingship of God, either in a causative or consequential sense, or both.

(a) The Meaning of "to atone" in Daniel 9:24.

Unlike the popular definition by especially older dictionaries and lexicons of the verb kāpar as primarily denoting "to cover", Pierre Winandy has demonstrated that this word, when used in a cultic context, means "expiation realized by a redemptive sacrifice of divine origin which wipes away the sins of the sinner,

purifies him in such a way that he can maintain his relationship with the holy God of the covenant."(136) Winandy quotes authorities such as B. A. Levine, P. Schotz, L. Moraldi and G. von Rad,(137) as well as the meaning of kpr in cognate languages, the LXX, 17 texts in the Dead Sea Scrolls, Rashi, and the meaning and usage of the related feminine noun kappōret (usually translated "mercy seat"), to substantiate his conclusion. Especially Levine emphasized the fact that in the expiation described by kippēr, the blood of the sacrifice substitutes for the life to the extent required to ransom it.."(138)

In Daniel 9:24 this verb appears in the infinitive of the intensive or Piel form as kippēr, and is used, as is the case of nearly all occurrences in the O.T., within a cultic context in Daniel 9:24-27. In his evaluation of the meaning of kippēr in Dan. 9:24, Winandy comes to the conclusion that in addition to the basic meaning of kippēr, the linkage of the three substantives for sin (vs. 24) to the Levitical sanctuary (where sin was dealt with in the typical system), the broad cultic context of Daniel 8 & 9, and references in Daniel 9:26-27 to the cutting off of Messiah, indicates that the usage of kippēr in the expression ûlekapper 'āwōn (to atone for iniquity) in vs. 24, points "to a precise sacerdotal, salvific activity to solve the problem of sin ... It would definitely imply an act of sacrifice when the expiation or wiping out of human sin in a radical and definite manner would take place." (139)

(b) The Linkage of Daniel 9:24 With Lev. 16.

The usage of kippēr in Daniel 9:24, expressly connects this pas-

sage to the Day of Atonement ritual of Leviticus 16, where the confessed sins of Israel was cleansed, or wiped away, by the purifying blood of the goat of the Lord, which was sprinkled on the kappōret of the ark.(140) The very fact that the sanctuary was "cleansed" from the confessed sins of Israel, indicated explicitly that those sins defiled the sanctuary through penitential transference during the daily (or tāmîd) services.(141) In his discussion on the laying on of hands, Angel M. Rodriguez states that it contains two main ideas, namely the idea of transference of sin to the sanctuary, and the establishment of a relationship of substitution between the penitent subject and the sacrificial object of the ritual.(142) Therefore, according to Rodriguez, the blood of the sacrificial animal stands for the forfeited life of the repentant sinner as a pars pro toto for that life, brought before the presence of God in the sanctuary, and consequently under his controlling power, by the transference of sin to the sanctuary.(143) The fact that the sin of the offerer was transferred to the sacrificial animal, did not defile either the animal or his blood, since the blood had the dual or reciprocal purpose of cleansing the repentant sinner from his sins during the "daily" service of the sanctuary, and serving as a carrier of those confessed sins into the sanctuary.(144) It was therefore the sin carried by the blood that defiled the sanctuary, and not the blood itself.(145) The relevance, however, for our study of atonement in Daniel, is that the objective and final phase of the atoning process, namely the cleansing of the sanctuary through the atoning sacrifice of the Lord's goat, presupposes a penitential defilement of the sanctuary throughout the religious year of

Israel.(146) On that day the sins of the people was "blotted out and removed."(147) The antitypical atonement made by Messiah in Dan. 9:24-27 will therefore, in the light of the typical prefigurations of the earthly sanctuary, only benefit those who have transferred the defilement of their sins to the sphere of the heavenly Sanctuary through personal repentance. One could therefore speak of an explicit atonement and an implicit penitential defilement in Daniel. 9.

(c) The Substitutionary Nature of Messiah's Death.

(i) The General Meaning of Kippēr in the OT.

The first indication that the atonement (of vs. 24) by the death of Messiah (in vs. 26) had a substitutionary nature, is the meaning of kippēr discussed above, and its linkage with the Day of Atonement rites of substitutionary cleansing. The definition of "expiation through sacrificial substitution", encapsulates at the same time the outpouring of God's wrath on Messiah as vicarious sinbearer for Israel, and the consequential cleansing or blotting out of "what is contrary to divine holiness and the re-establishment of the union with the God of the covenant".(148) In this supreme act of God's covenant love, Messiah is at once the divine initiating subject and the suffering, yet purifying object. Being thus obedient to the moral and retributory demands of God's holy law, Messiah's atonement involved absolute loyalty to the covenantal kingship of God in a uniquely causative sense.

(ii) Messiah as the Representative Extension of the People.

Secondly, as the sanctuary became the spatial, cultic extension

of the city of Jerusalem in the twofold prayer of Daniel, so Messiah becomes the personal representative extension of the people in the alternating parallelism of Gabriel's twofold answer to that prayer. In connection with the representative nature of Messiah's mission, two related internal characteristics of Messiah present themselves namely the corporate concept of the term nāgîd in vs. 25 and the indefinite usage of Messiah in both vs. 25 and vs. 26.

(ii.a) The High Priestly Nature of the term
"Prince" in Daniel 9.

As one can see in the alternating configuration of statements concerning Messiah and statements concerning Jerusalem, there are references to two princes, each one designated by the same term nāgîd (please consult diagram 6 again in the chapter appendix). But the one reference appears in the statements on Messiah and the other one in the statements on Jerusalem. Also, as pointed out above, the second prince is not the subject of the sentence, and therefore not the antecedent of the covenant - concluding "he" of vs. 27.(149) In fact, as Doukhan points out, the second prince (vs. 26) comes against the first one as his adversary and also his usurper, by bearing the same name and claiming the same honour.(150) This motif of a great conflict between two princes, according to Doukhan, "pervades the whole book of Daniel and belongs to its basic theology."(151) The stage for this conflict is already set in the dream vision of Daniel 2, when the supernatural "rock" kingdom of God (2:34-35, 44-45) at once crushes and immediately succeeds all earthly kingdoms portrayed by the idolatrous image. In Daniel 7, the heavenly assize indicts, convicts

and destroys the Antidivine "Little Horn" of the fourth prophetic beast (7:11, 26), because of its Antidivine activities, (7:8, 20-21, 24-25), and give it to the divine Son of Man (7:13-14, 27b), who shares it with the saints of the Most High (7:22, 27a). In Daniel 8, the same Little Horn power (152) usurps the priestly ministry of the "Prince of the host" by taking away the daily (tāmîd), throwing down the place of His sanctuary and its truth, trampling on some of the host it was able to bring down, and setting up a false, counterfeit system of worship in the place of the sanctuary (8:10-13, 23b-25). But, as in the case of Daniel 7, he would be destroyed by the supernatural activities involved in the vindicating restoration of the Sanctuary after 2300 evenings and mornings (8:25b, 14). The same is true for Daniel 10-12, where Michael, the great Prince who protects Israel, fights against the princes of Persia and Greece (10:20-21), and in the end overcomes the Antidivine power designated as the "king of the North" (11:22, 28, 31-32, 36; 12:1).

Two facts are clear from a comparative paralleling of all of these conflicts in Daniel. In the first place, the same opposing forces are operative in all of them, and that these forces, who are consistently represented in the Hebrew section of Daniel by either the word śār or the word nāgîd, are supernatural, princely personages operating behind the earthly scene for or against Israel.(153) In the second place, these princely personages in Daniel 8-12 are placed in high priestly roles. In Daniel 8, the priestly "tamid" of the "Prince of the host" (also called the Princes of princes in 8:25) is threatened, and the place of his sanct-

uary cast down, by the usurping "Little Horn" power, who rebel-
 liously sets up his own priestly host (154) in place of the starry
 host of Israel. In fact, the rebellion (pešā) of the Little Horn
 power, betrays his rejection of the priestly authority of the
 Prince of the host, by the substitution of a counterfeit priestly
 authority. Within the cultic context of Daniel 8, the word sābā
 ("host") designates the "ever vigilant priestly guard of priest
 and Levites" guarding against the desecration of the sanctuary by
 any object or person.(155) However, while the Israelite high
 priest was designated as a prince (šār),(156) he is never referred
 to as the "Prince of the host" (šār hāššāba'), a term which is used
 in only one other place in the OT, namely Joshua 5:14-15, where
 the heavenly "Prince of the army of the Lord" (šār šebā' YHWH)
 reveals himself to Joshua.(157) The "Prince of the host" in
 Daniel 8:11 therefore, designates a celestial, High-Priestly fig-
 ure, to be distinguished from the earthly, sacrificial ministry
 of the same high-priestly figure by the usage of nāgīd in Daniel
 9:15.(158) Also, there are strong indications in Daniel 10 and
 12, that Michael, the great protecting Prince of Israel (12:1),
 should be identified with the High-Priestly "Prince of the host"
 in Daniel 8 and "Messiah the Prince" in Daniel 9. In the same way
 as Michael is a supernatural judgment figure in the destruction of
 the Antidivine "King of the North" in Daniel 12:1-3, the Prince of
 the host appears within a judgment context in Daniel 8:25, that
 ensures the supernatural destruction of the "Little Horn"
 power.(159) Doukhan also mentions the significant fact that where-
 as Daniel is not affected by the apparition of Gabriel (9:21:

10:16), he is intensely affected by the vision of what could only be Michael in Daniel 10:5-6,(160) whose garments of linen is reminiscent of the high-priestly attire on the Day of Atonement.(161) Messiah the prince of Daniel 9:25, is therefore, in view of the above discussion of the usage of the word "prince" in the Hebrew section of Daniel, a high-priestly representative figure who represents the people of Israel corporately.

(ii.b) The Universal Scope of the Indefinite Form of Messiah in Daniel 9.

Contrary to superficial appearances, the other related characteristics of Messiah in Daniel 9:25 and 26, namely the indefinite usage of Messiah, strengthens this representative nature of Messiah in his substitutionary sacrifice. The absence of the definite article with both nouns in the appositional expression māšīah nāgīd (literally, "an anointed one, a prince") in vs. 25, as well as with the word Messiah in vs. 26, does not minimize the Messianic import of the passage,(162) but indeed strengthens it, according to Doukhan.(163) Throughout the OT the word māšīah is used with an article or in a construct state relative to a particular, specific common Messiah.(164) However, within the context of the 70 weeks prophecy, where words like sins, iniquity, righteousness and prophet are used in the indefinite sense to indicate a universalistic point of view, the uniquely used indefinite form of Messiah in Daniel 9 indicate that he is not just "a particular Messiah among others holding a certain mission, but He is indeed the Messiah par excellence" in his mission for "many" (rabbīm, vs. 27), as in the Messianic passage of Isaiah 53:12, where the suffering Servant bore the sins of "many" (rabbīm),(165) in the widest,

most universal sense possible.

(iii) The Covenantal Nature of Messiah's Death

The third major indication of the substitutionary nature of Messiah's death, is the covenantal nature of his death. At the pinnacle of the chiastic pyramid of Daniel 9:25-27, two vital statements are made concerning Messiah, namely the fact that he would be "cut off", and coupled to this cutting off, the fact that at that moment "he will have no one" (N.I.V. marginal reading).

(iii.a) The Sacrificial "Cutting" of Messiah.

Since the verb kārat is here used in the passive (Niphal) conjugation, it indicates, according to Shea, that someone else would cause his death.(166) But it also alludes to the covenant that he, the Messiah, would "confirm" (N.I.J.) in vs. 27, since kārat was a technical term for the conclusion of ANE covenants.(167) An explanation for the use of the word can be found in Genesis 15, complemented by the treacherous covenant of the civil and spiritual leaders of Jerusalem in Jeremiah 34. It is clear from the context of Jeremiah 34 that the self-maledictory oath of the covenant makers are implied, since God tells them in no uncertain terms (vss. 17-20) that their implied formula to become like the cut-asunder sacrificial animals, in the event of disloyalty to their covenant with God, would be materialized in their own destruction by the Babylonians. The significant difference in the Genesis covenant "cutting"(168) is that God alone passes through the narrow sacrificial aisle flanked by the halves of the sacrificial animals, in the form of a consuming theophanic flame, which not only solemnized the covenant, but also indicated in a remarka-

ble way that God was holding himself responsible for the unconditional, historical ratification of the Abrahamic covenant.(169) According to Elmer Smick, this theophany-ritual was possibly "a symbol that ultimate fulfilment would come only when the God-man as an innocent victim bore the curse of a broken body in behalf of those who have broken the covenant.(170)

The covenantal death of Messiah in a supreme act of sacrificial substitution, reveals the essential nature of the atonement of Daniel 9.

(iii.b) "He Will Have No One".

This fact is further substantiated by the second vital statement about Messiah in Daniel 9:26, namely the fact that "he will have no one" (N.I.V. margin.) This enigmatic statement, consisting of two brief words in the original Hebrew, has been interpreted mainly by three modes of interpretation, namely the text-critical approach, the contextual approach, and interpretation by parallelism.(171) If the Masoretic vocalization is indeed correct (with a serê yôd), it creates the problem that the accusative (the so-called nomen rectum) is absent,(172) and the genetical construct chain (the so-called "status constructus") has consequently been interrupted. A literal rendering of 'ên lô in Daniel 9:26 would be as follows: "and there is no... to him" In this case whatever it is that does not pertain to the Messiah is supposed to be understood by the reader,(173) whether it be things, thus depicting the poverty of Messiah, or people, thus depicting "the rejection of Messiah in His death."(174)

Based on the substitutionary context of Daniel 9:24-27, and the principle of interpretation by parallelism, Doukhan has suggested that 'ên lô, being used here in a uniquely absolute form, is the contracted form of 'ên ôzēr lô found in Daniel 11:45, and translated (in a literal translation) as: "and there is no helper (from 'āzar) to him", which probably forms the basis for the marginal reading in the N.I.V.(175). The similarity between these two passages lies in the fact that whereas in Daniel 11:45 the evil power (here under the symbol of the "King of the North") comes to an end when facing the victorious appearance of Michael at the time of the end, Messiah comes to an end in Daniel 9:26 when he is confronted by the apparently victorious power who also destroys the city and the sanctuary, but only this time in the midst of time.(176) If it is biblically correct to identify Messiah with Michael, one sees in these two verses a classic reversal of roles of judge and condemned. This would give the ultimate victory of Michael in Daniel 12:1-3, with the resurrection of the saints from death, added theological force, in the sense that he who died totally rejected by men, and cut off from life itself, now shares his triumph over sin and death with those who also suffered the loneliness and annihilation of death.(177)

If the expression, on the other hand, is in the absolute state of the root 'ayin, there would be a minor change of vowels (to a pātaḥ and hîreq), and a change of meaning to "nothing", "nought" or "nonexistence".(178) In this text-critical approach, the meaning of the expression would be that Messiah would through his sacrifi-

cial death experience the annihilation of death.(179) Theologically, the option of the absolute form is not incompatible with the incomplete genetical construct chain suggested by the Masoretic vocalization, since the latter reading suggests the utter rejection of Messiah and the first the consequence of that rejection, namely death. However, in both cases the question still needs to be asked why this rejection of Messiah or tragic descent into nothingness has taken place. The answer becomes obvious when one remembers that the rejection suggested by the expression 'ên lô stands in direct relation with Messiah being covenantally "cut off" as a substitutionary sacrifice. Because He Himself bore the sin of many" (Is. 53:12b, NASB), he experienced the total Godforsakenness and inexorable destruction of death that ensued. In this connection Doukhan has demonstrated how through a play on the words "far" (rāhōq) and "be far" (rāhaq), David has traced in Psalm 22 a connection between the cry of despair in vs. 1 and the fact that there is "none to help" in vs. 11 (vs. 12 in Hebrew text).(180) This would link the suggested contracted form 'ên lô of Daniel 9:26 with the abbreviated form 'ên 'ōzēr of Psalm 22:11; and through Psalm 22:11 with Christ's cry of despair recorded in Matthew 27:46: "My God, my God, why have you forsaken me?"(N.I.V) (181) In order to bring to Israel the rest, the release and the restoration of the Messianic Jubilee at the end of the 490 prophetic "days"(182), Messiah had to experience in the midst of the last prophetic week, in the midst of human history and in the midst of his own people, the terrifying restlessness of ultimate loneliness, enslavement to the guilt of man's sin, and the loss of everyone and everything in death.

(4) The Consequences of Israel's Atonement.

(a) The Dual Dynamics of Redemption.

Because Daniel 9:24 contains the unconditional promise of God for a complete and ultimate solution to the problem of sin, the consequences of atonement, which is God's answer to the sin problem, will also be unconditional. Since God holds himself responsible for the complete fulfilment of his redemptive provisions,(183) the covenant promises of God contains within themselves the power and the guarantee of that complete fulfilment.(184) But because of the freedom of choice, graciously provided by God in his covenant with Israel,(185) the fulfilment of these promises simultaneously contains within itself the free gift of life for those who in faith relate repentantly to them, and the inevitable destruction of death for those who relate to the same promises with rebellious unrepentance.(186) In the consideration of the consequences of the atonement in Daniel 9, one should ask whether the prophecy of Daniel 9 does not indeed portray a similar twofold effect, which would not only be fully consistent with the setting of Daniel 9 as a whole, but also with the Levitical system with which Daniel 9 is contextually linked, as demonstrated above.

The sabbath year system of Leviticus 25, alluded to in Daniel 9:1-3, was intended to be a redemptive blessing to Israel, because it would bring release for the enslaved, as well as rest for the land and those who laboured on the land. But because of the persistent breaking of his covenant, by turning the temple as the centre of salvation into a centre of idolatrous, counterfeit system of worship, the redemptive blessing of the sabbath year became the

basis of God's judgment on pre-exilic Israel, when he cleansed the land from the perpetrators of those desecrations. Also, in terms of the most important event in the Levitical calendrical system, namely the Day of Atonement, repentant Israel was corporately cleansed from "all her sins" (Lev.16:30, 34) through the atoning blood of the Lord's goat. But the same atonement ensured that the rebelliously unrepentant would be "cut off" (kārat) from the congregation of Israel (Lev. 23:29). In the same way, according to the complementary perspectives of Daniel 9:24 and 9:25-27, the Messianic Jubilee inaugurated by the atonement of the death of Messiah, would at once ensure the cleansing of repentant sinners from every aspect of sin, and the cleansing of creation from the unrepentant desecration of God's "defiled" world.(187)

(b) The Inauguration of Saving Righteousness.

The expression, "to bring (in) righteousness of the ages" (notice the plural form of ôlām), emphasizes the finality of the "righteousness" (sedeq) which is the consequence of finishing the rebellion (pešá) of sin through atonement.(188) In view of this Doukhan speaks of the "reign of righteousness, or justice"(189) that was inaugurated by Messiah's atonement. The remarkable fact of this statement is that it seminally contains what is only fully revealed in the New Testament, namely that the Messianic Age, which from an Old Testament point of view was only to come at the end of the present age, has suddenly come into the midst of time through the person and the mission of Messiah, as a present pledge of its final consummation.(190) The eschatological arrival of the age of righteousness, also signifies victory over the spirit-

ual prince behind the destructive forces of evil.(191) This Messianic triumph is further substantiated by the unusual term used in Daniel 9:27 for the confirmation of the covenant, namely the word higbîr, which does not only connotes the meaning of strengthening the covenant, but ensures the victory of the covenant in the Messianic struggle against evil.(192) The dramatic paradox in this passage is the fact that Messiah's victorious covenant conclusion comes when he is "cut off" in death. The moment of his apparently greatest defeat, would prove to be the moment of his greatest triumph.(193) When Israel's Messiah cried "It is finished" in the moment of his dying (Jn. 19:30), what was finished was the tyrannical reign of sin conquered by grace reigning through righteousness.(194)

Angel Rodriguez demonstrated in a study of the significance of the cultic language in Daniel 8:9-14, how the word "righteousness" (ṣedeq, ṣedāqāh, or the verbal root ṣādaq/ṣādēq) was intimately connected with the Hebrew cultus,(195) as indicated by the Psalms of especially the "Entrance Liturgies" or "Admission Torah", such as Psalms 14, 15 and 32.(196) It was at the Israelite sanctuary that the worshiper received righteousness through a priestly declaration of righteousness, after the confession of his sins.(197) According to Rodriguez "what in Leviticus was a declaration of purity or cleanliness, is in the Psalms a declaration of righteousness. To be pronounced pure (ritually) was the same as to be declared righteous (morally)".(198) This theological connection between righteousness and purity/cleanness, converges in the very significant Isaiah 53:11, where the suffering servant of the

Lord is called the "Righteous One", since he "will justify (yasdiq, declare righteous) the many (NASB). And what qualifies him to make this priestly declaration, is the fact that he was declared righteous by his sacrificial death. The judgment of righteousness on Messiah the sacrificial victim, is the one made on the "many" (rabbim), by Messiah the priest.(199). The "eternal righteousness" of Daniel 9:24 is therefore the direct consequence of Messiah's once-for-all atonement, that terminates and replaces the repetitive yearly, Day of Atonement ceremonies of the earthly sanctuary "that could not make perfect those who draw near"(200).

In view of the above discussion of the broad semantic range of the "everlasting righteousness" brought in by atonement, there are at least two specific aspects of saving righteousness disclosed in Daniel 9:24, namely forgiveness and vindication. Because Messiah bore the penalty of the sins of the world, guilty and condemned mankind has in a mysteriously corporate sense died when Messiah died.(201) In him all are therefore justified,(202), and through justification now stands in the right forensic and theocratic relationship to him.(203) The righteousness of Messiah is consequently more than just an attribute of divinity. In the Old Testament it becomes the saving acts of God.(204) Quoting G. Schrenk, H. G. Stigers says that this linking of righteousness and salvation "is deeply grounded in the covenant concepts. Sedāqā is the execution of covenant faithfulness and covenant promises. God's righteousness as His judicial reign means that in covenant faithfulness to His people He vindicates and saves them."(205)

In addition to, and in a sense rooted in, the forgiveness that Messiah's saving righteousness brings to Israel, the righteousness of Daniel 9:24 also signifies the vindication of God and his people over against their enemies. Because of Messiah's victory over sin by the divine power of selfsacrificing love for sinners, God and his just law stands fully vindicated in his dealings with Israel and the nations. (206) The tragic fact is that the Jewish nation had, through its selfcentred teachings and the rejection of Messiah, become in New Testament times the arch-enemy before whom Messiah and the faithful remnant of Israel, represented by the primitive Christian Church, had to be vindicated.

(c) The Validation of the Vision.

In a remarkable play of words, Daniel signifies that there is a direct relationship of cause and effect between "to seal sins" (ûlehâtēm hattā'ôt) and "to seal both vision and prophet" (welah-tôm hāzôn wenābî). Since the first sealing (hātām) stand in a definite synonomous parallelism with the finishing of transgressions and the atoning of sin, the meaning of sealing is exegetically obvious, namely the "sealing up (of) sin so that it may not come into view, being fully pardoned by the atoning sacrifice of the Holy One."(207) According to W. Wilson, the second sealing (hātām) of Daniel 9:24 connotes "the certainty of the vision being assured according to the fulness of the prophecy", (208) while Maxwell concurs by saying that sealing in the consequential line "is used in the sense of sealing a document to guarantee its authenticity."(209) He continues by saying that "the fulfilment of the seventy week prophecy as outlined in verses 25-27 was to be

so spiritually significant and so strikingly timely that it would confirm, or guarantee, or "seal" the fulfilment of the 2300-day prophecy of which it is a part.(210) As evidenced in our discussion above, the visions of Daniel 8 and 9 are interlocked with a number of unmistakable terminological and conceptual links, which means that there must especially be a conceptual bridging of their theological focal points. In the same way as the historical destiny of Jerusalem became the chronological point of reference for the appearance of Messiah, the historical atonement of Messiah now becomes both the chronological and theological point of reference for the fulfilment of the 2300 evenings and mornings prophecy. The angelic answer to one, is the answer to both.(211)

The focal point of the 70 week prophecy is the atonement of Messiah, that essentially concerned a righteous relationship between God and Israel, and the vindication of God and the faithful remnant of his people over against their enemies. The focal point of the prophecy of Daniel 8 is the "cleansing", "vindication", "restoration" (sādaq) of the Sanctuary, after a historical period of 2300 evenings and mornings. Whatever the "restoration" of the Sanctuary in Daniel 8 means, it must be in consonance with the twofold effect of the atonement of the 70 week prophecy, which not only determines and consequently shares the eschatological perspective of the 2300 days prophecy, but also validates through its own fulfilment the eventual fulfilment of the 2300 days prophecy. In this connection it is highly significant that the complementary version of Daniel 9:25-27 to the causal and consequential "sealings" of Daniel 9:24, give a dramatic clue to what

the "vindication" of 2300 days could involve. Considering the New Testament perspective on the historical background to this prophecy, Judaism developed into a religion where obedience to the Torah became nothing more than the embodiment of the foundation principle of sin, namely selfdeification, that would not tolerate any rivalry, even by Messiah himself. This blasphemous idolatory of self through the abuse of God's law, together with their rejection and crucifixion of Messiah, was the crowning act of desecration, that resulted, according to Daniel 9:26 and 27, in the desolation of their city and their sanctuary. Not only does the Olivet apocalypse of Jesus Christ connect the historical destruction of Jerusalem with the 70 week prophecy in Daniel,(212) but the destruction of Jerusalem, as the centre of a revived, counterfeit religion, becomes the prefiguration of the destruction of all counterfeit systems of worship which does not place Messiah and his atoning righteousness at the centre.(213) Therefore, in the same way that there is a direct relationship, from a NT perspective, between the crucifixion of Messiah and the destruction of the structures of NT Judaism,(214) there is a contextual connection, from the Danielic perspective of Daniel 9:24-27, between the atonement of Messiah and the destruction of both the old counterfeit religion of Judaism in Daniel 9:26 and 27, and the destruction of the new counterfeit system of worship, symbolized by the "Little Horn" power of Daniel 8, because of his desecration of the Sanctuary.(215)

If one may think of the conceptual links between the 70 week prophecy and the 2300 days prophecy in terms of the parallel

numbers of a combination lock, the nature of the relationship between the "seal" of the atoning forgiveness and the "seal" of vindicating righteousness, is the last, elusive digit that will make the "sealed" lock of Daniel 8:14 snap open and at last become unsealed. Exactly because the atonement of Messiah is instrumental in the creation of a righteous relationship between God and his people, it is also the dynamic authentication of that righteous relationship and the prophetic pledge that those forces who threaten this righteous relationship with a desecratory, counterfeit system of worship, will at last be destroyed. That is why the atonement of Messiah is not only the instrumental guarantee that the entire vision (hāzôn) of the longterm prophecy of Daniel 8 will be as certainly fulfilled as the short prophecy of the 70 weeks, but it is also the instrumental guarantee that all prophecy epitomized by the prophetic message of Daniel 8, will be fulfilled.(216)

(d) The Inauguration of the Heavenly.

At the beginning of our study of atonement in Daniel 9, we identified the inauguration of the Aaronic priesthood, as described in Exodus 29, as the contextual background for the parallel phrases in Daniel 9, "to atone for iniquity" and "to anoint holy of holies", since Exodus 29 is the only other passage in the Old Testament where the direct association of the three specific motifs of atonement, anointing and most holy can be found.(217) However, the expression "holy of holies" or "most holy" (qōdeś qādāšim) refers in every instance where it is used in the OT outside of Daniel to the sanctuary or something connected with it, and never to a

person.(218) On the other hand, it is clear from the context of Exodus 40, that the inaugural anointing of the sanctuary included on the same day the inaugural anointing of Aaron and his sons as prescribed in Exodus 29, since their anointing could not have taken place before the erection and anointing of the sanctuary (219). The anointing of the sanctuary and the Aaronic priesthood as an inseparably interconnected prerequisite for the ministry of the sanctuary of the Old Covenant, therefore served as the appropriate Levitical background for the inaugural anointing of the "superior" high-priestly ministry of Jesus Christ in the "true tabernacle set up by the Lord, not by man."(220) Because Messiah has fulfilled all the Old Testament sacrifices that prefigured his death,(221) these sacrifices were emptied of all typical significance by his death, and were consequently "set aside" or "abolished",(222) as it was dramatically disclosed by the tearing from top to bottom of the sanctuary veil at the moment of his death.(223) While Daniel 9:24 describes the constructive effects of Messiah's atonement, in terms of the inaugural anointing of the priesthood and the Sanctuary of the new covenant, the complementary equivalent of Daniel 9:25-27 describes the cultic annulment of the sacrifices and offerings of the earthly sanctuary (vs. 27) by the "once-for-all" (εφάπαξ) sacrifice at the "end of the ages."(224) It is precisely this completeness of the atoning sacrifice of Messiah, that differentiates the inaugural anointing of what could only be the anti-typical heavenly, from the inaugural anointing of the earthly in the Pentateuchal background.

With reference to the contribution of C. H. Dodd, Hans. K. LaRon-

delle calls attention to the fact "that the NT writers do not argue with detached proof texts from the OT, but quote single phrases or sentences only as a pointer to a whole context in the OT" for their Christological interpretation(225). He continues by saying that this "larger context enfolds the 'plot' within Israel's history and provides the key for the unique significance of the mission and mandate of Jesus as the hidden Son of Man, to be fully revealed in his glory at his parousia".(226) With reference to 2 Thes. 2, LaRondelle also indicates how the identity of several linguistic key expressions "leads to the conclusion that Paul has drawn his antichrist description from a conflation of three OT revelations about anti-God powers."(227) The Messianocentric tenor of Daniel 9:24-27 indicate that both of these principles enunciated above, also apply with equal force to the two phrases under discussion. The atoning sacrifice of Messiah that effects the anointing of the priesthood and Sanctuary of the new covenant, while being the once-for-all sacrificial counterpart of all the sacrifices of the old cultus in general, is pre-eminently the counterpart of the Day of Atonement sacrifices.(228) But unlike the repetitive and exclusive nature of the once a year Day of Atonement sacrifices, the sacrifice of Messiah brought full expiation of sin,(229) and unlimited access to the Most Holy presence of God, for all who enter through the "curtain" in the full assurance of faith.(230) The broadening of the typological backgrounds and the conflation of typological themes to the "atonement" and "anointing" of Daniel 9:24, have brought about a radical revision of the sequences of sanctuary ministrations in the heavenly. Unlike the calendrical sequence in the sanctuary

types, where the so-called "daily" (tāmîd) ministry of the priests preceded the so-called "yearly" (Yôm Kippûr) ministry of the high priest, the full and final "Day of Atonement" expiation of Messiah preceded his "daily" intercessory ministry in the heavenly Sanctuary. It should be remembered that atonement did not take place on the Day of Atonement with the death of the goat of the Lord. It only took place when the cleansing blood of the sacrifice was sprinkled on the lid of the ark of the covenant (the kappōret, or "mercy seat") in the Most Holy (the qōdeš haqqadāšîm) in the sanctuary. If one therefore confesses faith in full atonement through the death of Messiah on the basis of Daniel 9, then that confession must inevitably also include faith in the mysteriously immediate, antitypical "entrance" of Messiahs "atoning blood" into the Most Holy of the heavenly, to effect full and final atonement before God. This fact should not only alert one to expect a new, radicalized sequence of ministry in the realities of the heavenly, but also caution one against "geographical" literalizing of the heavenly, in which exact spatial equivalents are sought between the shadowy types of the earthly sanctuary and the transcending radiance of the heavenly reality.

On the other hand, as will be considered in our study of Daniel 8 and 7, the atonement of the death of Messiah did not exhaust the full import of the Day of Atonement typology,(231) which also includes the concept of the final vindication of God and his faithful people in a cosmic dimension, the final destruction of unrepentant sinners, and the restoration of creation to its pristine perfection under the eternal reign of the Son of Man.

3. THE MESSIANIC INTERCESSION OF DANIEL 8

3.1 Introductory Remarks

The purpose of our investigation of Daniel 8 is to concentrate on the central issues of the priestly role of the "Prince of the host" and the nature of the cleansing or restoration of the Sanctuary in Daniel 8:14. In our study of Daniel 9 we have already established the following important guidelines in our study of Daniel 8:

(1) The eschatological perspective of Daniel 8 is rooted in the eschatological perspective of Daniel 9, as evidenced by the conceptual and chronological links investigated above;

(2) Both chapters reflect the same themes of restoration and destruction in relation to the Messianic Prince;

(3) The Messianic Sacrifice of Daniel 9 empowers the Messianic Prince of Daniel 8 for an intercessory role that would create and vindicate a righteous relationship between Israel and God, and in view of this vindication destroy the enemies of God, who have desecrated his Sanctuary with their counterfeit system of worship.

In order to argue the main issues on the basis of these guidelines, it will be necessary to briefly establish the prophetic and historical framework of Daniel 8, review and further ascertain the Levitical background of Daniel 8, and investigate the so-called contextual problem of the relationship between the desecratory defilement of the Sanctuary by the Little Horn power and the confessional contamination of the Sanctuary in the typical prefigurations of the Day of Atonement.

3.2 The Prophetic and Historical Framework of Daniel 8.

Claus Westermann and Samuel Sandmel has already some time ago emphasized longitudinal correspondences on the parallelism of Hebrew speeches that respects complete phenomenological totalities.(232) Daniel therefore follows an established literary tradition in the parallel presentation of his four great prophetic delineations, namely the great image of chapter 2, the ferocious beasts of chapter 7, the Sanctuary conflict of chapter 8, and the conflict of Michael against two evil, earthly rivals, under the symbolism of the King of the North and the King of the South (please consult appendices 9 and 10). According to Pfandl, the many conceptual and terminological parallels between chapters 7 and 8, such as the same world powers, the same Little Horn, the same activities of the Little Horn, the same supernatural destruction of the Little Horn at the time of the end, and the reception of the kingdom by the saints, have convinced many scholars that chapter 8 is an elucidation of chapter 7.(233) Although Andre Feuillet subscribes to a Maccabean interpretation of Daniel 8, he emphasizes the essential linkage of particularly the judgment scene of chapter 7:13-14, and the cleansing or justification of the Sanctuary in chapter 8:14.(234)

A number of basic principles must be considered in the identification of the historical powers symbolized by the parallel visions of Daniel, with special reference to Daniel 7 and 8.

(1) Epexegetical Nature of Progressive Development.

The parallel representations have a complementary or epexegetical

nature with a progressive development from the almost purely political scenario of chapter 2, to a politico-religious scenario of chapter 7, to the almost exclusive sacerdotal scenario of chapter 8. In this way the different visions, when viewed together, present a complete picture of the great controversy between God and the historical power represented by the Little Horn of Daniel 7 and 8.(235)

(2) Representations of Kingdoms, not Individual Kings.

The word "king" and "kingdom" (or its plurals) are used interchangeably to denote whole kingdoms, except where the text specifically indicate the individuality of a king, such as Nebuchadnezzar in Daniel 2:37, 38 and Alexander the Great in Daniel 8:21b. Even in these two texts the concept of a kingdom is implied in Daniel 2:38 and expressly stated in Daniel 8:21a. Nebuchadnezzar is the head of gold only in the sense that he represented Babylon in a unique sense as its co-founder. This is substantiated by Daniel 2:39, where it says that another kingdom would rise after him. History records four kings and at least one co-regent that came after him, before the next empire came onto the scene.(236) Before identifying Alexander as the first king of Greece, Daniel 8:21a says that the shaggy goat is the "king" of Greece, inclusively representing both Alexander and the four kingdoms of the Diadochi that "grew" from the goat (vss. 8 and 22) after Alexander's death.(237)

(3) The Unitary Representation of the Medes and the Persians.

In the book of Daniel the Medes and the Persians are consistently

regarded as a dual kingdom represented by a single symbolic presentation, and can therefore not be considered as consecutive powers in the visions of Daniel. In Daniel 2 they are presented by a torso with two arms (vss. 32a, 39a). In Daniel 8 as a ram with two horns, where the stronger one (the Persians) came up last (vss. 3, 20). Likewise, in Daniel 7 the bear representing the Medo-Persians was raised up higher on one side than the other side (vs. 5). This later predominance of the Persians is the reason why Daniel later on refers to the Medes and the Persians simply as the "Persians" (Daniel 10:13, 20; 11:2.)(238)

(4) Contextual Techniques to Identify Unnamed Powers.

While the symbolic representations of Daniel 7 is not explicitly identified, the historical realities can be identified because of two contextual techniques. In the first place, chapter 7 is interposed between visions that does provide explicit, historical points of contact, namely the visionary dream of chapter 2 and the vision of chapter 8. In Daniel 2:37, 38 Babylon is explicitly identified as the first empire, and in Daniel 8:20-22 the Medes and Persians, and Greece are likewise unequivocally identified, thus identifying the same powers in Daniel 7 bracketed with Daniel 2 and 8. In the second place, as it has already been indicated in the case of Medo-Persia, the very symbolic representations of these powers indicate characteristics or actions that are easily identified as belonging to the same power. In addition to the characteristics already mentioned, the beast has three ribs in his mouth in Daniel 7:5b, and the Medo-Persian Ram charges in three directions in Daniel 8:4a. In the same way the leopard has four

wings of a bird in Daniel 7:5b, and the Grecian goat flew across the face of the earth without touching it in Daniel 8:5b. The four heads of the leopard are comparable with the later four horns of the Grecian goat. This comparison places the identification of the leopard of Daniel 7 (the third kingdom) as indicating Greece on a secure basis.(239) Other similarities between chapters 7 and 8 that will be noted later on in our discussion, is the vertical oscillation of the prophetic gaze in both the central section of Daniel 7 and the central section of Daniel 8, certain specific linguistic relations, as well as conceptual correlations.

(5) A Single Power Represented by the Little Horn of Daniel 7 and 8.

While the similarities of the two Little Horns of Daniel 7 and 8 could have been treated under the previous point, its significant role in both prophecies, justifies a separate comparison of characteristics. The reason why even some historicists have considered the Little Horn of Daniel 8 different to the Little Horn of Daniel 7, is the crux interpretum of an apparent difference of origin. Whereas the Little Horn of Daniel 7 clearly arises from the fourth beast, interpreted by historicists as the Roman Empire, and are further portrayed as a contemporary of the divided kingdoms (the ten horns) that succeeded pagan Rome, the Little Horn of Daniel 8 apparently "grows" out of one of the four Grecian kingdoms, which is the third world empire in Daniel 2, 7 and 8.(240) But a careful reading of the text, together with the sacerdotal nature of the symbolic representations of the vision,(241) reveal that the antecedent for the expression in vs. 9, "out of one of them", are the four winds of heaven towards which

the four horns of the shaggy goat grew. According to Doukhan, "this particular reference to the 'winds of heaven' rather than to the four horns may explain (or is confirmed by) the curious disagreement of genders in the Hebrew phrase 'one (feminine) of them (masculine)' which parallels 'winds (feminine) of heaven (masculine)'. This anomaly might have been intended as a literary device to suggest an organic link with the 'winds of heaven' apart from the four horns mentioned just before." (242) Hasel states that the Hebrew syntax of Daniel 8:8-9 makes it in fact impossible for the Little Horn of Daniel 8 to be derived from one of the horns of the Grecian goat. (243) Also, the verb used to designate the "growth" (alah) of the two horns of the ram (vs. 3), and the four horns from the head of the Grecian goat, is replaced by the word yasa which means "to go out" or "to come forth", in the sense of moving from one direction of the compass to another, when the text records the appearance of the Little Horn of vs. 9. (244)

Those interpreters who superimpose the Maccabean thesis on the text of Daniel 8, also ignore, in addition to the syntactical and grammatical reasons mentioned above (see appendix 11), the contextual origin of the Little Horn, the nature of the Little Horn as a kingdom and not an individualized king, the identity of the Little Horn of chapter 8 with that of the Little Horn of chapter 7, and the time specifications connected to the Little Horn. (245) According to Daniel 8:23, the Little Horn power appeared "in the latter part" of the reign of the four kingdoms of the Diadochi, not from one of them to continue their reign, but apart from them to end their reign. (246) Also, a comparison of

the characteristics and actions of the Little Horn of Daniel 7 with that of the Little Horn of chapter 8 indicate their identity, as demonstrated conclusively by Shea.(247) Lastly, the Little Horn power of Daniel 7 endures until the Last Judgment, which will only then take away his power and destroy it, (7:11, 25, 26) while the Little Horn of Daniel 8 will prosper until "the time of the end" when he would be supernaturally destroyed (8:17, 19, 25, 26.)(248)

These basic principles of interpretation for Daniel 2, 7 and 8 enables the interpreter of Daniel to see the broad historical scope of his apocalyptic prophecies as a cosmic portrayal of the great controversy between Good and Evil from the founding of ancient Babylon to the fall of spiritual Babylon.(249) And what brings about the final salvation of God's people and the final fall of all these apparently invincible forces of evil, including the blasphemous, arrogating Little Horn of Daniel 7 and 8, is the heavenly Rock and the Judgment of his atoning justification.(250)

3.3 The Sanctuary Setting of Daniel 8.

Because of the interrelatedness of Daniel's parallel visions, our study of the Levitical background for Daniel 9 has already extensively reflected on the priestly setting of Daniel 8. Pivotal verbs, like in Daniel 9, are in the nihpal form, reminiscent of the priestly declaratory verdict. The Messianic Prince of Daniel 9 provides by the atoning sacrifice of himself the judicial-redemptive basis for the intercessory, "daily" ministry of the high-priestly Prince of the host. However, the spiritual usurper opposing Messiah the Prince not only arrogates

the name and honour of Messiah himself, but in Daniel 8 also overcomes the priestly guard of the high-priestly Prince and sets up a rival, counterfeit system of worship that desecrates the Sanctuary of God. Since the earthly sanctuary of Judaism was destroyed shortly after the cutting off of Messiah, the Sanctuary in which the high-priestly Prince of Daniel 8 ministers, is the True Tabernacle of the new covenant, inaugurated by the supreme, once-for-all sacrifice of Messiah. It is this heavenly intercession that is "taken away", by the "casting down" of its spiritual foundation and saving truth, and the "trampling down" of the people of the Prince. But at the end of 2300 prophetic days, the efficacy of the heavenly intercession will be manifested by the vindication of the heavenly Sanctuary, a vindication that will also result in the final destruction of the enemies of God.

In order to further substantiate and further complement this concise review of the priestly setting of Daniel 8 elucidated in our study of Daniel 9, it is necessary to consider the pervasive sanctuary orientation of the imagery, actions and terminology of Daniel 8 that climaxes in the "cleansing" or "restoration" of the Sanctuary after 2300 "evenings and mornings". For the sake of convenience it can be subdivided into three main categories, namely the visionary presentation, terminological allusions, and direct cultic reference.

(1) Representation by Sacrificial Animals.

The Sanctuary orientation of Daniel 8 explains why only two specific animal representations features in a vision where the broader context of Daniel 8, which includes the perspective of the

parallel visions of Daniel 2 and 7, indicate the presence of three distinct powers. Although the vision is given during the last days of the Neo-Babylonian Empire, it begins with the second kingdom, namely Medo-Persia,(251) followed by the Grecian Goat and its fragmented kingdom. But the source of Little Horn power that dominates the scene of Daniel 8, is not specifically indicated, except by saying that it proceeds from one of the four "winds of heaven." the reason for this visionary configuration is the transparent allusion to the main sin offering for the people of Israel, namely the goat for the Lord, and the main burnt offering for the people, namely the ram, on the Day of Atonement.(252) In Daniel 7 the wild beasts and their origin out of the sea, aptly illustrated their true character. In the introductory setting of the conflicting forces in Daniel 7, there is an echo of the creation story with the four winds of heaven and the tumultuous waters of the deep which represents the destructive powers of darkness and disorder.(253) The first kingdom, namely Babylon, was traditionally represented by a ferocious lion, as it is attested to in both Scripture and in archaeology.(254) The same is true for representative nature of the other beast in Daniel 7. The fact that two of the same powers are represented by sacrificial animals, coupled with the fact that the two most important powers for Daniel, namely Babylon and the powerful fourth kingdom with its blasphemous, persecuting Little Horn, is not represented by visionary animals in Daniel 8, indicates that the prophecy of Daniel 8 focusses on the motif of the ram and the goat, namely the Sanctuary orientation of the Day of Atonement.(255) In this connection it is important to note that although the symbolic

source of the Little Horn of Daniel 8 is not mentioned, the symbolism of the ten horns growing from the fourth beast of Daniel 7 is portrayed from the outset as fully integrated with this beast, notwithstanding the explanation of the prophecy that these powers would only come after him (vs. 24). The growing conquest of the Little Horn in Daniel 8, would therefore infer the presence of the beast with which it is integrated.(256) While the four winds of heaven in Daniel 8 indicate the directions of the compass towards which the Grecian beast would fragment (vs. 8b), the symbolism of the four winds also alludes directly to the four winds of heaven which was instrumental in the chaotic origin of the four great beasts of Daniel 7 (vss. 2, 3). The expression in Daniel 8:9, "out of one of them", would therefore also indicate an origin out of one of the four beasts of Daniel 7, without disturbing the concentrated focus on the sanctuary orientation of Daniel 8.(257).

(2) Terminological Sanctuary Allusions.

Some of the allusions in Daniel 8 to the Israelite cultus can be found in words such as "horn" (qeren), "holy ones" (qōdeš/qādōš), "evening and morning" (ereb bōqer), "Prince of the host" (śarhaṣṣābā), "truth" (emet), and "rebellion" (peša').

(a) Four Horns (of the altars),

The four horns of the Grecian beast, is an indirect reminder of four horns on the four corners of both the great altar of burnt offering and the altar of incense inside the sanctuary/temple of Israel.(258)

(b) Two Holy Angels (on the mercy seat).

The term "holy ones" for the two conversing angels in Daniel 8:13 seems like an uncommon way of referring to angels in the Old Testament.(259) But when one remembers that the conversation of these "holy ones" concerned the "holy place", and also that the same Hebrew root has been used here to refer to both the Sanctuary and these angels, it is natural to see an allusion to "the two cherubim who were modelled as standing on the ark of the covenant and looking down upon its mercy seat." (260)

(c) "Evenings-Mornings" (as Sanctuary days).

In a study on the expression 'ereb boqer "evening-morning", Siegfried Schwantes has shown the uniqueness of the expression as a designation for a complete day, since the expression stands exceptionally in the singular without an article or conjunction, and is not the usual designation for a complete day.(261) It cannot, however refer to the daily sacrifices, since the 'olat tamid indicated a double burnt offering always designated in the sequence of morning before evening.(262) Also, since the Old Testament always viewed the daily burnt offering as a single sacrifice with two parts, the 2300 cannot be halved to read 1150 days.(263) Schwantes therefore contends that the unusual expression evening-morning must be sought in the lapidary language of Genesis 1, where the expression "and there was evening and there was morning" (wayehi-ereb wayehi-boqer) is used for each day of the creation narrative.(264) While William Shea accepts the conclusions of Schwantes, he has demonstrated the possibility that the days indicated by this expression, is also an allusion to the sanctuary

tāmīd services, where "the lighting of the lamps in the holy place at evening and the trimming of the lamps in the morning", indicated one of the important "continual" ministries of the Sanctuary.(265) Since the 2300 mornings-evenings concerned the Sanctuary and its "cleansing" or "restoration" directly, it is reasonable to consider them as "sanctuary days".(266)

(d) The Priestly Guard under Attack.

The intense religious conflict centred around the Sanctuary and its services also explains the predominance of allusions evocative of military confrontations. The onslaught of the Little Horn power against the Sanctuary develops along two definite spatial dimensions, namely a horizontal and a dual vertical axis. Just like the Medo-Persian ram stormed from the east towards the west, the north and the south (8:2-4), so the Little Horn power "became great" (gādal) "toward" ('el) the south, and the east and the Beautiful Land.(267) But then it "becomes great" (gādal) "toward" ('ad) the "host of heaven", in order to "cast down" some of the "starry host" and "trample" on them.(268) As indicated in our study of Daniel 9, the host (sābā) of Daniel 8 is a priestly guard of the Sanctuary, under the command of the high-priestly Prince of the host (sar hāssābā'), who had to protect the Sanctuary from any desecratory intrusions of the Sanctuary.(269) The Little Horn, however, apparently succeeds to breach the priestly protection of the Sanctuary by two specific actions. In the first place, as indicated above, it casts some of the hosts down in order to trample on them. But then, according to vs. 12, it sets its own priestly guard in control of the "daily" (tāmīd) taken away

from the Prince and his host (vs. 11), through a process of "rebellious" (bepesá), in which some of the host of the Prince changes their allegiance to the Little Horn.(270) This dual strategy of either devastation or deceit against the starry host of heaven by "a master of intrigue" (8:23, 24), brings the spatial movement of the Little Horn in line with the oracle of Ezekiel against the prince of Tyre (Ez. 28:1, 11-17) and the oracle of Isaiah against the king of Babylon (Is. 14:12-15). While primarily alluding to the Babylonian and Phoenician kingdoms, the threefold confluence in Paul's little apocalypse of "the historical rise and desecrations of the Anti-Messiah in Daniel 7:25; 8:10-13; 11:36-37, the demonic nature of the self-exaltation and self-divinization of the kings of Tyre and Babylon in Ez. 28:2, 6, 9 and Isaiah 14:13-14, and the final destruction of the wicked one by the glorious appearance of the royal Messiah, in Isaiah 11:4,"(271) indicate the presence of an evil, spiritual force who has not only himself fallen from the starry sphere of God's presence, but through the rebellious usurpations of the Little Horn power of Daniel 8 caused the fall of "some of the starry host" into the self-idolatry of a new counterfeit religion.(272) This two-pronged blitzkrieg of the Little Horn against the "host of heaven", left the Sanctuary vulnerable to extensive desecratory defilements,(273) especially in view of the fact that the priestly "truth" (emet) concerning the Sanctuary was cast down to earth with the host, and like "some of the host" and the "daily" ministration, comes under the control of the Little Horn, having cast it down to its own level - the earth.(274)

The second vertical attack of the Little Horn is against the Prince of the host (vs. 11) by taking away the "daily" from him, and "casting down" (śalāk) the "foundation place" (mekôn miqdāšô) of his sanctuary.(275) This brings us to the direct cultic references in Daniel 8.

(3) Words Indicating a Direct Sanctuary Orientation.

The direct Sanctuary orientation of Daniel 8 is through the three specific references to the Sanctuary (vss. 11, 13 and 14), three specific references to the "daily" of the Sanctuary (vs. 11, 12, 13),(276) a reference to the "place" of his Sanctuary, and a reference to the "cleansing" or "restoration" of the Sanctuary.

(a) Taking Away of the Continual (or "Daily").

Most versions of the Bible translate the term tāmîd as "daily sacrifice" because it is often used in connection with the morning and evening sacrifices,(277) and because it is used in the Talmud as a technical term for "daily sacrifice".(278) But in Daniel 8 it stands by itself and has a definite article, and should consequently "be taken substantitively as an adjectival noun", unlike all other OT uses where it "is used regularly and without exception either as an adverb or an adjective."(279) When it stands independently, as in Daniel 8, it means "continuance", (280) and could be understood as referring "to all that is of permanent use in the holy services of divine worship" in the Sanctuary.(281) The reason for this is that in addition to its use with respect to sacrifices in the OT, it is also used "in relation to the 'bread of the Presence' (Exod. 25:30; Num. 4:7), lamps (Exod. 27:20; Lev. 24:2), incense (Exod. 30:8), and fire upon the altar (Lev.

6:13)".(282) In its cultic context the word is therefore used in connection with a variety of priestly activities continually performed in the court and holy place of the Sanctuary.(283) When tāmîd is used in the absolute form, as in Daniel, it indicated the underlying theological concept of continual intercession of the priest in the Sanctuary on behalf of the people.(284) In the context of Daniel 8:10-13, it signifies the continual high-priestly intercession of the Messianic Prince of the host usurped and counterfeited by the Little Horn.

It is of great significance that the word used in Daniel 8:11 to describe the "taking away" of the tāmîd, is the hophal or causative passive form of the verb rûm, that normally means haughtily or proudly lifting oneself up, or simply lifting the right hand up to swear an oath.(285) When used in connection with the tāmîd, rûm takes on (in an extended sense) a meaning similar to the verb sûr in Daniel 11:31 and 12:11, which also describes the "taking away" of the "daily" by the Anti-Messiah. This exceptional usage of the word becomes obvious when compared to its sacrificial usage in the daily Sanctuary ministry, where rûm, in the same hophal conjugation (hurayim), together with the verb sûr, describes the removal from the entire spectrum of expiatory offerings that part which belongs to God in a special way, to signal the completion of the sacrificial act bringing atonement to the repentant sinner in the Sanctuary.(286) While it is therefore not exegetically justifiable to read the noncanonical Talmudic use of the tāmîd back into the text of Daniel 8, the Levitical background to the "taking away" of the tāmîd does indicate that what is taken away", is

above all that which belongs to God alone, namely the all-sufficient efficacies of Messiah's atoning sacrifice, administered through Messiah's continual, atoning intercession.(287)

(b) Throwing Down the Foundation of the Sanctuary.

This sacrifice centred ministry of the tāmîd of Daniel 8:11a, also explains the unique genetical combination in vs. 11c, where it says that "the place (mākôn) of his sanctuary" (miqdaš) was "thrown down" (hušlak). The word mākôn (from the root kûn, "to set up", "establish", "to found" usually "refers to the sanctuary as the place of God's dwelling, the location of His throne, and the place from which He acts."(288) It also refers to the place or foundation of the Sanctuary.(289) The major meaning of miqdaš is the Sanctuary, in the sense of either the earthly or the heavenly sanctuary or both.(290) If the "daily" of the Sanctuary essentially concerns the atoning efficacies of the sacrificial death of Messiah, then the usurpation of the heart of the Sanctuary means that the very foundational truth of the Sanctuary would be thrown down. And "an attack on the place set aside for worship of God is tantamount to an attack on God Himself."(291) If "the place of his sanctuary" is in apposition to the taking away of the "daily", then the atoning death of Messiah mediated by the atoning intercession of Messiah is the very foundation of God's theocratic throne.(292) When the central message of Daniel 8 is placed in longitudinal parallelism with the central message of Daniel 7, it is precisely the "restoration" of the efficacy of the continual, atoning mediation that is the ultimate affirmation of the redemptive rule of God. This brings us to the question of the

identity of the Sanctuary of Daniel 8.

(c) Identification of the Sanctuary of Daniel 8.

Firstly, since the Messianic intercession could only be inaugurated after the expiatory sacrifice of Messiah, it can no longer be the earthly sanctuary of Judaism, whose sacrifices were not only emptied of all their meanings by the antitypical death of Messiah, but was eventually and irrevocably terminated by the destruction of the temple.

Secondly, if imperial and papal Rome is the primary historical reality signified by the Little Horn of Daniel 8,(293) then its sustained desecratory attacks against the Sanctuary and its high-priestly Prince throughout most of the Christian era until the distant "time of the end"(294), excludes by definition an obsolete and in fact non-existent earthly sanctuary.

Thirdly, the oscillating emphasis of the earthly and the heavenly in the verticle spatial dimensions of Daniel 8:10-14 ends with a heavenly setting, indicating thereby the spiritual nature of both the descrations of the Sanctuary and its cleansing or restoration.

Fourthly, the prophetic juxtapositioning, as demonstrated in our study of Daniel 9, of the time prophecies of Daniel 8:14 and Daniel 9:24-27, indicates a simultaneous commencement in the Persian period. While the 70 week prophecy terminated at the beginning of the Christian era, the 2300 days prophecy, sharing

the same symbolic value of the 70 Week prophecy, terminated far into the Christian era. The very temporal termination of the time prophecy of Daniel 8 there indicates a celestial Sanctuary rather than the terrestrial.

Lastly, the Olivet apocalypse of Jesus Christ in Matt. 24:15, indicated that the desecratory "abomination of Desolation"(NASB) spoken of through the prophet Daniel, was still future at that time.(295)

3.4 The Paradoxical Nexus of Defilement and Cleansing in Daniel 8.

At this point in our discussion of the theme of atonement in the book of Daniel, we have at once come to the pivotal and unique Seventh-day Adventist doctrine of an apocalyptic dimension for atonement, and to the most problematic exegetical issue for Adventist biblical scholars, namely the apparently impossible tension between the desecratory defilements of the Sanctuary in Daniel 8, and the transparent allusion to the Day of Atonement cleansing of the Sanctuary from the confessed sins of penitent Israel. In order to deal with the issue effectively, we need to consider the twofold temporal focus of the solemn angelic question of Daniel 8:13, the symbolic nature of the 2300 days prophecy, and the meaning of the restoration or cleansing of the Sanctuary.

(1) End-time Emphasis of "Until When" (in 8:13).

The first two words in the first part of the angelic question: "How long (ad matay) will it take for the vision to be fulfilled ...?"(8:13a), places the emphasis not on the duration of the time on the point of termination.(296) The reason for this is that the

temporal preposition (ad should be rendered "until", (297) and the temporal interrogative adverb māṭay, as "when". (298) That is why a number of leading lexicographers render the compound expression 'ad māṭay as "until when". (299) The lexicographical meaning of this temporal expression in Daniel 8:13 is affirmed by "the temporal 'until' (ad) in the answer of v. 14a, which is followed by 'then' (waw after temporal information) in the last part of v. 14," (300) as well as by the explicit emphasis on the end-time focus of the 2300 day prophecy, as indicated by Daniel 8:17, 19 and 26. (301) The question is consequently not primarily concerned with the duration of the desecratory onslaught of the Little Horn against the Sanctuary, but after it has started sometime during the time prophecy, when the terminus ad quem of this apparently unchallenged onslaught will be, and what takes place from that point of time onward. (302)

But having indicated by the wording of the question that the focus of the question is on the events following the termination of the prophecy (in the "time of the end"), the use of the word hāzôn (vision) indicates the era during which the time prophecy would commence, as already explained in our study of Daniel 9. Being sensitive to the difference between the two words used for vision in this chapter, namely hāzôn and mar'eh, should alert one to the significance for the use of hāzôn in the angelic question concerning the time period of the prophecy in 8:13. As indicated in our study of Daniel 9, hāzôn has to do with the entire vision, stretching all the way from the vision of the ram, the shaggy goat, the Little Horn right up to the time of the end, as attested

to by Daniel 8:2 (twice), 13, 15, 17, 26b (cf. also Daniel 9:21). On the other hand, mareh dealt specifically with the "appearance" of the angels engaged in the auditory interpretation, especially of the time period of 2300 days and its significance, as attested to by Daniel 8:16, 26a, 27 (cf. also Daniel 9:23). In addition to the end-time focus of the vision, the question: "Until when the vision" therefore also implies the duration of the time prophecy as stretching from the Medo-Persian era right up to "the time of the end." (303) This wide prophetic range of the word hāzôn is unfortunately obscured by the cavalier disregard in many translations of the syntax and pointing of the Hebrew text of Daniel 8:13, so typical of critical scholars who in their zeal to squeeze Daniel into the Maccabean thesis, emend, translate and interpret to text persistently to bring it into harmony with their preconceived model of fulfilment. (304)

Most translations renders the angelic question: "For how long is this vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled?" (NRSV) However, the syntax and pointing of the Hebrew text does not allow the expressions following the word vision "to be an extended genitival construct chain that limits 'the vision' (hehāzôn) to the following expressions", which could only have been the case if hāzôn did not have an article as it does, and manifested a reduction of vowels in its vocalization from a Qames to a Pathah. (305) But because the first sentence of the question is in the absolute state, the question "until when" has been omitted by ellipsis before the two sentences following

the opening sentence.(306) This literary technique in Daniel 8:13 has been recognized in the Revised English Bible (1989), when it translates the question: "How long will the period of this vision last? How long will the regular offering be suppressed and impiety cause desolation? How long will the Holy Place and the fairest of all lands be given over to be trodden down?" The question therefore covers the entire spectrum of the vision of Daniel 8, but with special emphasis on a heavenly counteraction of the activities of the Little Horn in the "time of the end."

(2) Symbolic Nature of the Time Prophecy of 2300 Days.

When full justice is thus done to both the correct syntax of Daniel 8:13 and the extensive prophetic range of the word vision (hāzôn) used here, the angelic question becomes a forceful internal argument interpreting the 2300 days according to the year-day principle, since it indicates the duration of the prophetic period to be from the Persian period to "the time of the end."(307) Both Ferch and Maxwell have pointed out that the time periods interspersed within the contexts of Daniel 7 and 8 should be taken as symbolic as the beasts and horns of these visions, and that just as the images of short-lived animals or parts thereof designate dominions extending over long periods of time, so the time elements of the same prophecies must by necessity also designate extensive time intervals.(308) Also, as mentioned above, the paralleled eschatological and chronological perspectives of the 70 week prophecy and the 2300 days prophecy, provide the exact commencement date for the 2300 days, namely 457 B.C. With the normal addition of one year when crossing over from B.C. to

A.D.,(309) the prophetic time period of 2300 mornings and evenings terminates in 1844, when according to the interpreting "holy one" of Daniel 8:14, "the sanctuary shall be restored to its rightful state" (NRSV).

(3) The Cleansing/Restoration of the Sanctuary

(a) Controversy Surrounding the Nature of the Cleansing/Restoration.

The word niṣdaq, translated by the NRSV of Daniel 8:14 as "restored", is the Niphal affirmative form of the root ṣādaq, and is a hapax legomenon in the Hebrew OT. Both the Septuagint and the Theodotion rendered the word with katharisthēsetai ("shall be cleansed", while the Vulgate reads mundabitur ("cleansed"). This tradition has been affirmed by the latest Jewish translation, "shall be cleansed", as well as the Anchor Bible which reads, "will be purified".(310) However, the more likely translation of the Peshitta renders the word with the more literal meaning of ṣādaq, which is "to be justified", "to be declared right", a rendering preferred by many modern translations.(311) If the Sanctuary indicated here is the heavenly Sanctuary, the question is from what kind of defilement will it be cleansed? If the context of Daniel 8:9-14 are considered seriously, the desecratory defilements of the Little Horn power are in some way involved. Adventist scholars have on the whole responded rather predictably on this issue, by flatly denying any connection between the actions of the Little Horn and the cleansing restorations of the Sanctuary.(312) The reason for this exegetically problematic stance is found in the assumption that Daniel 8:14 alludes exclusively to the cleansing from the Sanctuary of all the confessed

sins of Israel on the Day of Atonement, according to the typological prefigurations of Leviticus 16. The proponents of this approach find additional evidence for their position in the fact that the typical terms for defilement, pollution and the like, such as tāmē' ("to be unclean, defile"), gā'al ("to be become/make impure, defile") and go'al ("pollution") do not appear, so that there is nothing stated in the text of Daniel 8 "that would imply a defiling of the sanctuary by the 'little horn' power".(313) Undoubtedly feeling the tension of this untenably narrow interpretation, Hasel in a very atypical fashion resorts to contextually unsubstantiated speculation, when he says that "one can possibly speak of an indirect defilement of the heavenly Sanctuary by the "little horn" power in the sense that the sins of those who once trusted in the counterfeit system of salvation are forsaken and confessed to God because the genuine continual service is recognized for its saving merit."(314)

Roy Adams criticises this traditional exclusive view of Daniel 8:14 by saying that "the issue we are addressing here does not turn on the particular terms used for the action of rectifying the sanctuary. We must deal more and more with context and meaning. A penchant for linguistic linkage sometimes borders on verbal inspiration and sophisticated prooftexting."(315) Having given this valid correction, Adams goes to the other extreme of denying any direct connection between Daniel 8:14 and Leviticus 16, since "they focus on different aspects of defilement/desecration.. As a consequence, Daniel 8:9-13 does not fit easily into Leviticus 16, and Leviticus 16 would be out of place in Daniel 8:9-14".(316)

This means that there is no need for a linguistic connection between tāher of Leviticus 16 and sādaq of Daniel 8:14.(317) While it is correct of Adams to contend that Leviticus 16 concerns the cleansing of the Sanctuary from the penitential defilement of confessed sins, and Daniel 8 concerns the rebellious sacrilegious defilement of the Little Horn, as the context of these two passages clearly indicate, he has failed to see how the very contextual bridgings that he advocates, unmistakably signifies that the cleansing of Leviticus 16 directly affects the cleansing of Daniel 8.

(b) The Desecratory Defilements of the Sanctuary.

Our study of Daniel 9 revealed that the pre-exilic Sanctuary desecrations as recorded in 2 Chronicles and Jeremiah serves as a vital contextual bridge between Leviticus and Daniel 9. In fact, the assurance of final atonement in the 70 week prophecy came as a direct result of Daniel's mediatory repentance, on behalf of Israel, from these desecratory transgressions. However, Daniel 9 also revealed that the lesson of divine judgment in consequence of desecration was lost on the Judaism of Christ's day, who once again desecrated the Sanctuary with a revived, sophisticated form of idolatry that directly led to the destruction of their temple and formal dissolution of their old counterfeit religion. Moreover, Daniel 8 reveals the rise of a new counterfeit form of worship, infinitely more virulent in it's attack against Messiah, his Sanctuary and his priestly army. As indicated above, the defenses of the heavenly Sanctuary was breached with the throwing down of it's priestly guard and it's foundation truth concerning Messiah's intercessory mediation. Consequently, the Sanctuary was

left wide open for the sacrilegious intrusion of the Little Horn into the spiritual sphere of the Sanctuary, where it set up a rival system of worship in opposition to Messiah the Prince. Therefore, while the specific Levitical and prophetic terms for the profanatory defilement of the Sanctuary are not employed in Daniel 8, the Little Horn involves itself in activities that constitute defilement of the worst kind, such as impenitence,(319) the setting up of an idolatrous, false religion,(320) the shedding of innocent blood,(321) and the destruction of the spiritual basis of the heavenly Sanctuary.(322)

(c) A Definitive Day of Atonement Orientation.

Notwithstanding the undeniable Sanctuary sacrilege of the Little Horn power, the contextual bridgings with Daniel 9, as well as the very visionary structure and terminological texture of Daniel 8 itself has been pointing unmistakably to the presence of the antitypical reality of Yôm Kippūr in Daniel 8.

Firstly, the eschatological perspective of Daniel 9 determines, participates in and validates the eschatological perspective of Daniel 8. As Jerusalem became the temporal point of reference for the sacrificial death of Messiah, his atoning death becomes both the chronological and theological point of reference for the "cleansing/restoration" of the Sanctuary in Daniel 8.

This is evidenced in three specific ways, namely thematic structure, the finality of atonement, and the two-fold effect of atonement. The thematic structure of Daniel 8, like that of chapter 9, is a restoration and destruction centred in the person of Messiah.

The atoning sacrifice of Daniel 9 is the antitypical confluence from a broad biblical background that especially includes a priestly, inaugural anointing and the finality of the ultimate expiatory sacrifices of Yôm Kippūr, which epitomized the entire sacrificial system and consummated the yearly cycle of confessional or penitential defilement of the Sanctuary with a corporate cleansing of the Sanctuary. In the same way the cleansing/restoration of the Sanctuary in Daniel 8 comes after the usurpation of the "daily" mediation of the high-priestly Prince of the host, and through the finality of this act of cleansing/restoration at the "time of the end", implicitly indicates the presence in Daniel 8 of the "yearly" Day of Atonement mediation that brings the final solution to the desecratory sacrilege of the heavenly Sanctuary. The twofold effect of the atoning sacrifice of Daniel 9, is the creation and vindication of a righteous relationship between Israel and God, and the destruction of those who threatened that relationship with a persecuting and counterfeiting system of worship. This twofold effect in the prophetic focal point of Daniel 9 is terminologically linked with the prophetic focal point of Daniel 8, by the noun sedeq ("righteousness") in Daniel 9:24, and the verb sādaq ("vindication, cleansing, righting") in Daniel 8:14. This terminological bridging of Daniel 8 and 9 signifies that the atoning righteousness of Daniel 9:24 also becomes the instrumental guarantee ensuing the same twofold effect for the cleansing/restoration of the Sanctuary, namely the vindicating righteousness of the starry host of heaven and the righteous destruction of the arrogating Little Horn. Considering the wordplay centred around the word

"seal" in the book Daniel 8 and 9, one could say that the "seal" of atoning forgiveness in Daniel 9 is the "seal" of guarantee that the vindicated identity of God's true Israel, as well as the condemned identity of the counterfeit Israel, will finally be "unsealed" in "the time of the end" of Daniel 8.

Secondly, the visionary structure of Daniel 8 on the basis of the two corporate expiatory sacrifices of Yôm Kippûr, points unequivocally to an anti-typical fulfilment of the Day of Atonement prefigurations in Daniel 8. This focus is enhanced by the terminological shift from the word miqdaš to indicate the Sanctuary in Daniel 8:11-12, to the word qōdeš in Daniel 8:13-14. Not only does it indicate a shift from the visionary description to the auditory aspect of explanation, but a significant linkage of the Sanctuary with the two angelic "holy ones", reminiscent of the kerûbîm on the mercy seat of the ark in the Most Holy of the Sanctuary, only entered on the Day of Atonement. Furthermore, the term pre-eminently used for the Sanctuary on the Day of Atonement is qōdeš.(323) In Daniel 7:22 it is also associated with the "holy ones of the Most High" (qaddîšê/elyônîn, or just qaddîšîn) in whose favour judgment is pronounced.(324) Since their vindication is instrumental in the condemnation of the Little Horn of Daniel 7, it forms a vital contextual bridge with the twofold effect of atoning righteousness in Daniel 9, and consequently with the same twofold effect of the cleansing/restoration of the Sanctuary in Daniel 8. Finally, the Day of Atonement texture of Daniel 8 is also indicated by the intimate OT association of the word šādaq with the word tāher, used in Leviticus for the clean-

sing of the Sanctuary.(325) Thus the Day of Atonement orientation for the "cleansing/restoration" of the Sanctuary in Daniel 8:14 is significantly definitive.

(d) The Dual Nature of Cleansing/Restoration.

In the light of the parallel, contextual links between the central prophecies of Daniel, as well as the context of chapter 8 itself, the prophet has presented two broad OT backgrounds to illuminate the full range of the "cleansing/restoration" of the sanctuary. Just as the blending of two related, yet distinct cultic backgrounds, namely inaugural anointing and consummatory, Yôm Kippūr atonement, provided the exegetical key to the ultimate nature of the atonement in Daniel 9, so the confluence of the profane desecrations of the sanctuary by apostate Israel and persecuting pagans alike on the one hand, and the Day of Atonement rituals on the other hand, provides the exegetical key decoding Daniel 8:14: The dual defilement of the Sanctuary requires a dual cleansing or restoration of the Sanctuary. On the one hand the broad Day of Atonement background to Daniel 8:14 presents the dramatic portrayal of a cultic defilement(326) of the Sanctuary through the symbolic transference of the sins of penitent Israel by the priestly manipulation of sacrificial blood. This required a final cleansing (tāher) of the Sanctuary with yearly sacrifices that epitomized all expiatory sacrifices offered during the "daily" (tāmîd) services of the Sanctuary, when the high-priest went into the Most Holy Place to atone for all the sins of Israel committed and confessed throughout the year. On the other hand the broad OT background of Sanctuary desecrations by both

Israelite apostasy and pagan devastations presents the dramatic portrayal of a theocratic kingship violated by idolatry, sabbath desecrations, oppression, murder and destruction, that called for drastic, divine intervention to restore the theocratic kingship of God over Israel, the honour of his holy Name and holy law, the faithful remnant in Israel, the mission of Israel, and the land itself, so desperately in need of renewal. It is exactly because of the extensive, radical nature of the cleansing or restoration of the sanctuary, that the prophet used the word sādaq with its wide semantic range of "vindication", "cleansing" and "restoration" to describe the comprehensive, transcending nature of the "supraphysical and supernatural" rectification of the heavenly Sanctuary.(327)

(e) The Dual Focal Points of Yôm Kippūr.

In fact, when all the aspects of the "Yôm Kippūr" background imagery are taken into account, both facets of defilement and cleansing in Daniel 8:14 are seminally contained in the Day of Atonement prefigurations. The atoning sacrifice and blood manipulation of the goat of the Lord signified the once-for-all, corporate, atoning death of Messiah for all of Israel. This aspect, emphasized in the atonement of Daniel 9, becomes the foundational instrument for the creation of a righteous relationship between God and Israel. While being already intimated in Daniel 9 by the use of the word sedeq, the experiential dimension of atoning righteousness finds its major emphasis in the tāmîd, or intercessory mediation of the high-priestly Prince of Daniel 8, thus reversing the sequence of the type from "daily"/"yearly" to the

"yearly"/"daily" of the antitype. But this righteousness generating act of corporate atonement of Messiah has a second major Day of Atonement application, with the vindication of Israel and the banishment of Azazel.

After having their sins atoned for by the so-called "daily" or tāmîd sacrifices throughout the cultic year, and having experienced complete forgiveness of their sins on a personal level, they are once again declared clean, atoned for, on the Day of Atonement.(328) The atonement of Yôm Kippūr therefore also signifies the reaffirmatory, vindicatory acquittal of the saints in the final judgment of Daniel 7, which stands in a contextually parallel position with the cleansing or restoration of the Sanctuary in Daniel 8:14. This vindicatory cleansing of penitent Israel, is concluded with the nonexpiatory rite of elimination by the goat for Azazel.

The preposition le, in the phrase la'azā'ēl ("for" Azazel, Lev. 16:8), have among its variegated usages, "in behalf of", in the sense of a substitute for Azazel.(329) The one goat therefore stands for the Messianic sacrifices it typifies,(330) and the scapegoat stands for the antithesis of Yahweh in the OT, namely Satan.(331) Not only does the very antithesis of the two goats suggest that Azazel represent the great adversary of God, but also its association with the "satyrs" (R.S.V., śe'irim) or goat-like figures of Lev. 17:7 to whose worship Israel had prostituted herself,(332) and the fact that he suffers destructive banishment as the last act of atonement (Lev. 16:10, 20-22), signifying the permanent elimination of sin from the congregation of Israel.

This is substantiated by the fact that "the rite of the live goat was not only nonsacrificial but also nonexpiatory,"(333) and came after atonement had been completed in the sanctuary, and the tabernacle, the altar, the priests and the people have been cleansed from all sin.(334) The reason why Leviticus therefore states "that the scapegoat shall be presented alive before the Lord to be used for making atonement" (or, atonement "over it", kippēr+al), is not to indicate an expiatory purpose, but to indicate that the concept of atonement also includes the final elimination of sin.

The final vindication of repentant Israel in Daniel 8:14 is consequently signified by the reaffirmatory effect of atonement wrought by the goat of the Lord, while the elimination of the instigators of rebellion in Daniel 8:14 is signified by the goat representing Azazel.

The Yôm Kippūr prefigurations of atonement have therefore a dual fulfilment in the central prophecies of Daniel, namely the atonement of the death of Messiah in Daniel 9, at the beginning of the Christian era,(335) and the two-fold effectual atonement at "the time of the end." Daniel has consequently further radicalized the sequence of the corporate and individualized dimensions of atonement with the configuration of the "yearly", followed by the "daily", followed again by the "yearly".(336) This paradoxical portrayal of the nexus of atonement is further indicated by the primary instrumentality of the objective atonement of the death of Messiah which effectuates both the subjective reconciliation and the objective vindication of the saints, which in turn effectuates the final destruction of the powers of usurpation symbolized by

the Little Horn.(337) In the end, therefore, the prelude of the objective atonement at the cross eventuates in the postlude of the cosmic atonement of the Last Judgement.

4. THE MESSIANIC KINGSHIP OF DANIEL 7

4.1 Introductory Remarks

In our discussion of the historical framework of Daniel 8, we have already made reference to Andre Feuillet's contention that the coming of the Son of Man to the Ancient of Days in Daniel 7:13, 14 is identical to the cleansing, or justification, of the Sanctuary in Daniel 8:14.(338) Thus the focal point of Daniel 8, which many authorities regard as an elucidation of Daniel 7,(339) clarifies the focal point of Daniel 7, namely the heavenly Judgment that brings the eternal kingship on earth to the saints of the Most High and condemnation and destruction to the arch-enemy of God and his people. If this is indeed the case, the apocalyptic Day of Atonement dimension of Daniel 8:14 would comprise the Judgment, and the Judgment of Daniel 7 final atonement. And since this atonement through Judgment is the precursor for the reception of the kingdom by the Son of Man and the saints of the Most High, the ultimate purpose of the atonement of the death of Christ, which effectuates the whole process of restoration, is to demonstrate that the Son of Man has the right to rule, and to enable the saints to share in that just dominion. The purpose of our study of Daniel 7 would therefore be to test the validity of these conclusions. But before coming to the controversial issue of the Judgment as a dimension of atonement, it will be necessary to briefly review the relationship between Daniel 7 and 8, consider the unity

of Daniel 7, ascertain the identity of the Son of Man in Daniel 7, and evaluate the indications of the partial contemporaneousness of Judgment and the activities of the Little Horn of Daniel 7.

4.2 Brief Review of Links Between Daniel 7 and 8

The longitudinal correspondences between the main prophecies in Daniel has already been discussed in our previous section dealing with atonement in Daniel 8, and illustrated on the parallel charts in the appendices of this chapter.(340) Reference has also been made to the similarities of the Little Horn in Daniel 7 and 8, as representing a single, Anti-Messianic, historical reality,(341) following the fourth kingdom and continuing until his power would be destroyed in "the time of the end", when the kingdom of God will simultaneously destroy and succeed all earthly power. Note has also been taken of other structural similarities, such as the oscillating movements between heaven and earth in the visionary representation, which are a pivotal interpretational feature in both Daniel 7 and 8.

Two additional links should be stressed, of which the first one is the covenantal context of these two chapters. Both the profane defilements of the Sanctuary and the Yôm Kippūr imagery in Daniel 8 are essentially related to God's covenant with Israel. In the same way, the saving and punitive consequences of the Judgment of Daniel 7 reflects the "ethico-judicial context" of the covenant.(342) This means that the destinies of the saints and the little Horn alike should be viewed within the framework of God's redemptive covenant.

Secondly, Shea has indicated an ideological connection between the "casting down" (remîû, cf. K.J.V.) of the thrones in Daniel 7:9 and the "throwing down" (hušlak) of the foundation place (mākôn) of the Sanctuary in Daniel 8:11.(343) Of the eleven usages of remā' (the singular form) in Daniel, ten are used to indicate "throwing" or "casting down".(344) If Daniel had intended to simply indicate the "setting up" or "placing" of the thrones for judgment, he could have employed the usual words for that, namely qûm or šîm.(345) But if the "casting down" (remā', 7:9) of thrones for the Judgment constitute the divine answer to the "throwing down" (šālak, 8:11) of the foundation place of the Sanctuary by the arrogating Little Horn,(346) it explains Daniel's use of this unusual verb in Daniel 7 as a subtle intimation, at the very beginning of the heavenly tribunal, of God's ultimate victory through Judgment over the Little Horn. Since the atoning righteousness of Daniel 8:14 "restores" the foundational truth of the Sanctuary, namely the effectiveness of the Messianic mediation, through the final vindication of the people of God,(347) the vindication of the saints of the Most High in Daniel 7:22 indicate a parallel theme of restoring the very foundation of God's throne, namely the "righteousness and justice" of his theocratic kingship within the covenant.(348)

4.3 The Unity of Daniel 7

While introductory studies falls outside the scope of the present paper, it is relevant to mention that critical studies have seriously fragmented the unity of Daniel 7. In a study on the Son of Man in Daniel 7,(349) Arthur Ferch indicates how most recent

literature reflects or refines the theories of Martin Noth and Harold L. Ginsberg, in rejecting the unity of Daniel 7. In his study Ferch demonstrates how Noth, as the leading advocate of the disunity of Daniel 7 mistook the pattern and variations of the formulaic pattern underlying Daniel 7:1-14, and also manifested a certain insensitivity to the Semitic nature of the text by fashioning his criteria into a "Procrustean bed" according to which he, in "occidental fashion, dismembered the chapter.(350)

Ferch, as well as Shea, indicated the unity of Daniel 7 on the basis of the chiasmic structures found in Daniel 7, and a dual theme of conflict and judgment, that binds every aspect of Daniel 7 together.(351) The dual theme of conflict and judgment is indicated by two specific techniques, namely the swaying of the prophetic gaze between earth and heaven,(352) and the use of poetry to indicate the heavenly tribunal, in contrast to the prose describing the earthly scenes.(353) Ferch made an interpretation breakthrough by recognizing that the customary division of the chapter as vision (vss. 2-14) and interpretation (vss. 15-27) does not do justice to the structure of the chapter, since vss. 15-27 really "describe the prophets reaction to, reflection upon, and elaboration of the vision."(354) Therefore the saints are not just limited to the interpretation as the explanation of the manlike figure of the vision, but according to vss. 20-22 features in the vision proper as objects of persecution by the Little Horn before the Judgment and the heavenly appearance of the Son of Man.(355)

4.4 The Identity of the Son of Man

In his presentation of the different interpretations for the Son of Man, David Aune(356) reflects what Ferch calls the "bewildering array of disparate and often contradictory theories concerning the origin, development, identity, and meaning "of the Son of Man in Daniel 7.(357) These interpretations include a divine figure, a collective representation of Israel, a representation of the angelic host (cf. eg. Gabriel), or Michael as leader of the angels. For Aune the "Son of Man" "is perhaps not used in a titular sense, but rather refers to a heavenly angelic being whose victory in the heavenly realm both guarantees and is paralleled by the victory of the people of God in the earthly realm."(358) However, this rules out "the older view that it refers to the Messiah", which "has been generally abandoned."(359)

The incisive study of Ferch(360) indicated the following characteristics for the Son of Man in Daniel 7:

- (a) He is an individual, eschatological, and celestial figure with Messianic characteristics.
- (b) Though he is distinguished by divine attributes, he is distinct from the Ancient of Days, in that he assumes a subordinate role in the presence of the latter.
- (c) The Son of Man is a celestial being, yet set apart from the heavenly beings of vs. 10.
- (d) While he resembles a human being, he is not one of the terrestrial saints with whom he, nevertheless, shares a perpetual kingdom or kingship and dominion.

(e) He stands in a line of continuity with later conceptions of the Son of Man and explains, perhaps more than most interpretations, the Son of Man in the Similitudes, 4 Ezra, and the New Testament.(361)

The amplificatory nature of Daniel 7:19-22 emphasizes, as mentioned above, that the saints featured in the vision even before the Son of Man appears on the visionary scene,(362) so that the distinctions between the saints and the Son of Man should not be blurred.(363) When the characteristics of the saints are considered and compared with the characteristics of the Son of Man, the only similarity is the fact that both receive the kingdom subsequent to the judgment.(364) Shea also points out that the presence of the article before the kingdom received by the saints in vs. 27, compared to the lack of the article before a kingdom received by the Son of Man in vs. 14, indicates that the saints receive "that one and the same kingdom He received and has given to them."(365) Also, as correctly translated by some modern translators,(366) the Son of Man is clearly differentiated from the saints in vs. 27, since only the Son of Man is worthy of universal worship (pe^lah) in the eschatological kingdom of God after the destruction of all evil powers and people.

The closest parallel to the Son of Man figure in Daniel 7, is Michael the great prince who protects the people of Israel.(367) In our study of Daniel 9, we have already indicated how there is a continuity in the Hebrew section of Daniel to portray the divine personage, dying, interceding and protecting Israel as a royal and

priestly Prince. The role that Michael plays in rescuing Israel from her enemies from a "time of trouble" unparalleled in the history of God's people (12:1) and restoring the community of Israel to their land after the Babylonian captivity (10:13, 21), portrays the Messianic characteristics of Michael.(368) Also, Michael, like the Son of Man, appears within the setting of judgment in Daniel 12:1-4, since mention is again made of a book (of life) which would separate two classes at the resurrection.(369)

4.5 The Partial Contemporaneity of Judgment and the Little Horn.

The alternating gaze of Daniel indicates that the heavenly tribunal begins its deliberations while the Little Horn is speaking boastfully and (according to the supplementary, visionary information of vs. 21) waging war against the saints (7:8-10). In fact, when the account of the destruction of the fourth beast with his arrogating Little Horn in vss. 11-12 is recognized as a parenthetical leap ahead to the final destruction of this power at the end of the Judgment,(370) even the royal investiture of the Son of Man takes place before the Little Horn is destroyed. The Judgment scene comes in the second of the three sections of the vision (vss. 2, 7 and 13) introduced by the second occurrence of the expression "I saw in my vision by night". Since it is also governed by the "behold" (arû/alû) which is related to the coming of the Little Horn (in vs. 8), it infers "that the judgment scene belongs both to the historical time of the second section and to the scope of the little horn's activity."(371) The temporal demonstrative adverb bē'dayin ("then", "thereupon"), coming

unusually after the verb in vs. 11a, should be translated, according to Ferch, as "then (at that time) I looked because of the great words" the Little Horn was speaking,(372) thus indicating that the Judgment was already in progress while and exactly because of the presumptuous arrogations of the Little Horn (vss. 8, 11, 20, 25). Thus "the actions of the Little Horn, though preceding the heavenly judgment, also intersects and, for a time at least, coincides with the latter".(373)

In addition to the explicit indication in the text of Daniel 7 of the partial contemporaneousness of the Judgment and the activities of the Little Horn, Shea draws attention to a number of other pointers towards this pre-Advent, investigative Judgment, namely the designation of a tribunal (vss. 9-10, 26) that eventually delivers a verdict (vs. 26), the opening of the books (vs. 10), and the session of the court (vss. 9-10) that indicated deliberation.(374) The very shift of the prophetic gaze from the Judgment (vss. 9-10) to the activities of the Little Horn (vs. 11a) and back to the appearance of the Son of Man at the end of the heavenly tribunal (vss. 13, 14), indicated an elapse of historical time signified by the visionary progression.(375) Also, Daniel 7:25, which narrates the judicial charges against the Little Horn in terms of descriptive acts,(376) and the narrative indication of the terminus quo for the session of the heavenly court in Daniel 7:26a, are linked with the imperfect form of verbs "used as the normal narrative sense with which to describe successive events."(377) Therefore, since the statement that "the judgment shall sit" follows immediately after the long prophetic

period of 3 1/2 times (or 1260 prophetic "days"), during which the faithful remnant of Israel would be persecuted by the Little Horn power, "it is evident chronologically that this judgment follows the end of the three and one-half times period", (378) before the terminus ad quem of the consummation of the kingdom.

4.6 Biblical Background to the Pre-Advent, Investigative Judgment.

While Daniel is the only OT prophet that explicitly teaches a pre-Advent, investigative phase for the last Judgment, the OT abounds in examples of the investigative aspect of God's rîb or covenant lawsuit (sometimes indicated by the synonym mišpat), in such passages as Hosea 4:1, Michah 6:1, 2, Malachi 3:5 and Ezekiel 5:8. (379) Recent analyses of the book of Job as a covenant lawsuit has also been done, which indicates the extensive investigative aspect of the rîb. (380) Eric Livingston has recently demonstrated how in the patriarchal period Yahweh informally acted out the inquiry notion to individuals, and in the prophets communicated it formally through vivid literary pictures of legal summons and court trials, where a sharp distinction is made between Israel and other nations. (381) In view of false accusations or simply to indicate loyalty to the covenant, the Psalmist invites God's judgment and investigation on him. (382) These investigations "provide a forum for God to share facts with finite minds, helping them understand His consequent actions. Pre-judgment investigation evinces deliberation and equity and an absence of arbitrariness and partiality, speaking eloquently of the ways of God." (383).

It is especially in Ezekiel 1-10, that one finds, according to Davidson, a microcosm of the macrocosm of the Last Judgment, since the sealing of the faithful remnant separated them from those who practiced an idolatrous counterfeit religion,(384) before the execution of divine punishment on the guilty through Babylonian captivity. But, inspite of the ominous judgments on the unfaithful in Israel, God envisages a restored temple and a purified people through whom he would vindicate his holiness.(385).

4.7 The Theology of the Pre-Advent Judgment.

(1) The Intimate Correlation of Judgment and Yôm Kippūr

If the Judgment in fact constitutes an apocalyptic dimension of atonement, and that facet of atonement constitutes Judgment, then a mutual, elucidatory reciprocity exists between the two. The last Judgment is portrayed, especially in the NT, as determining the eternal destiny of people on the basis of what they have done, whether good or bad.(386) But the same authors, such as Paul and the Psalmists, also stress the gracious redemption of God as the only basis for acceptance by God and life eternal, since the believer is justified by faith alone, without the works of the law.(387) One should therefore understand Judgment on the basis of works as Judgment on the basis of Christ's saving righteousness, as evidenced or authenticated by the outward fruit of God's gracious redemption through the atonement of the death of Christ alone.(388) The Christian is therefore saved not by faith and works, but by faith that works through a covenantal love between God and the believer.(389) If Judgment is made in the final

analysis on the basis of the saving righteousness of Christ, as authenticated by a Christ-centred life, then the apocalyptic dimension of atonement with which Judgment is juxtapositioned in the prophecies of Daniel, will be in complete consonance with the same saving righteousness of Messiah, as vindicated by a singular loyalty to the gracious and just God of the covenant.

But as the nature of the Judgment informs final atonement, so the affirmatory, vindicatory nature of atonement in "the time of the end" informs the nature of Judgment. The convergence in Daniel 8:14 of a dual motif of defilement, namely the desecratory of the Anti-Messiah and the confessionary of repentant believers, calls for a all-embracing, comprehensive cleansing and restoration, which includes not only the vindication of the saints, but also the universal recognition of the gracious and just rule of God, the vindication of His holy Name and holy law, the royal priesthood of spiritual Israel on the earth, and the restoration of the earth itself to its pristine, Edenic perfection by the obliteration of every last vestige of destructive rebellion against God's creation. Through the longitudinal correspondence of final atonement with Final Judgment in the prophecies of Daniel, Judgment in Daniel becomes the last, conclusive climax of God's gracious, redemptive intervention to realize the promises and provisions of his covenant with Israel.

Jacques Doukhan, who as a Jewish-Christian scholar has an indepth knowledge of both Christian and Jewish traditions, has demonstrated that Yôm Kippūr has been celebrated to this day as the symbol of the great Day of Judgment, during which there is the

principle of separation (the two goats), the remembrance of all the sins of the past year, the universal dimension involving the entire nation, and the affliction of the soul through fasting.(390) As the very apex of the Book of Daniel, as previously illustrated by the fact that the chiastic structures of the Aramaic and Hebrew parts of Daniel are anchored in Daniel 7,(391) the Judgment of Daniel 7 brings the final solution to the problem with which not only Daniel and his exiled compatriots were faced, but also all people who have been exiled from their ancestral home in Eden and indeed from enduring life itself.(392)

(2) The Basis of Judgment.

In view of the fact that both the Judgment of Daniel 7 and the Yôm Kippūr imagery of Daniel 8:14 is firmly rooted in the atonement of the death of Christ, and constitutes the triumphant, logical consequence of that once-for-all atonement,(393) neither the Judgment nor the final atonement can be construed as a repudiation of the cross or an undermining of Christian assurance.(394) We have already stressed the fact that Calvary was the primary fulfilment of the Day of Atonement prefigurations.(395) It is also significant that the Day of Atonement rite did not in the least negate the intercessory ministry of the "daily", since the morning and evening sacrifice of the tāmîd continued even on that holiest of cultic days.(396) So in the antitypical reality of the heavenly Sanctuary, the Day of Atonement fulfilments initiate, and in "the time of the end" complements and consummates the "daily" intercessory ministry of Jesus Christ, who during the whole of the Christian era applies the objective atonement signif-

ied by Yôm Kippūr subjectively to believers through the ministry of the Holy Spirit.(397) There is therefore "no condemnation for those who are in Christ Jesus"(Romans 8:1). What the Judgment does do is to cosmically reveal and irrevocably seal the prior acceptance or rejection of the cross.(398) Since God in his omniscience does not need this information,(399) he does it for the benefit of all those who are not omniscient like he is, as will be discussed below.

(3). The Objects of the Pre-Advent Investigation.

The very fact that positive and negative rewards are involved in the Judgment of Daniel 7, emphasizes the covenant context of the heavenly tribunal during which the loyalty of the saints to the covenant is demonstrated, and the opposition of the arch-rival against the covenant.(400) That is why the Judgment (in the sense of a verdict) in favour of the saints (7:22) implies a verdict against their enemy.(7:26) The dual nature of the verdict has already been illustrated in the Aramaic narrative where, because of his innocence, the deliverance of Daniel from the lion's den meant the destruction of his enemies in the same lion's den because of their falsehood.(401)

But because the judgment is primarily "in favour of the saints",(402) they are the primary objects of the investigation. This is further attested to by the fact that reference is made to the opening of "books" (7:10), which in the OT is always "connected in one way or another with God's people rather than with His enemies."(403) It is on the basis of what is written in these books that the final separation takes place, not only between the saints

and their arch-rival in Daniel 7, but also between the faithful and the unfaithful in Israel, according to the supplementary Judgment situation in Daniel 12:1-3.(404) This sequential separation of the saints from both the enemies of God and the unfaithful in Israel, is further corroborated by the motif of resurrection in the New Testament and the participation of the saints in the Judgment of the wicked. F. Büchsel stresses the fact that since it is not apparent to the world who has been acquitted because of the acceptance of the gospel, and who condemned because of their rejection of the gospel, there is need for a public revelation of the distinction between these two classes through Judgment, a fact paralleled by a future resurrection to confirm the hidden reception of life at conversion.(405) J A. Seiss emphasizes the fact that the resurrection itself is a part of the Judgment, but because the resurrection of the saints are different both in character and in time from the resurrection of the wicked, "the estate and destiny on both sides is thus effectually and irreversibly settled in advance... The truth is that the resurrection, and the changes which pass 'in the twinkling of an eye' upon the living, are themselves the fruits and embodiments of antecedent judgments. They are the consequences of adjudications then already made."(406) In a more recent statement, H. Lampater wrote that "when Paul says that the 'saints shall judge the world' (1 Cor. 6:2; cf. Matt. 19:28), one must conclude that the judgment of the 'world' cannot be one and the same act. Just as the resurrection of those who are in Christ precedes the universal resurrection of the dead, so also the judgment of the believers must be temporarily anterior to the judgment of the nations"(407). While

the present author would correct the above statement to read that the resurrection of the saints precede the resurrection of the wicked (not the "universal resurrection"), the conclusion that the judgment of believers are by necessity prior to the judgment of the nations is in full harmony with the Pre-Advent, investigative Judgment of Daniel 7 "in favour of the saints."

(4) Judgment as Revelatory Vindication.

The universally public nature of the investigative Judgment is emphasized by the presence in the Judgment of the innumerable angelic host,(408) the opening of the "books" for all to see, and the OT background of the public nature of God's covenantal lawsuits (rib).(409) In fact, the motif of opened books in the setting of judgment forms an inclusio for the whole of Daniel 7 to 12,(410) to demonstrate the loyalty of the people of God necessitated by their sustained vilification and persecution by the Anti-Messiah.(411) Two biblical examples have been referred to above, namely the experience of Joshua in Zechariah 3, and the experience of Job. In the case of Joshua, as representative of the small remnant of returned exiles from Babylon, Satan accuses Israel (through the Samaritans, Ezra 4) of the very sins he tempted them to commit. But then the Angel of the Lord rebukes the enemy with the reassurance that Israel have already been plucked out of the consuming fire of captivity, and that their iniquity have already been taken away (cf. NASB of Zech. 3:2-4). That is why their vindication, symbolized by festal robes and a clean turban, will give them "free access among these who are standing" in the covenantal lawsuit of the Angel of the Lord (vs. 7b). The same is

true of the great covenantal lawsuit (ri^hb) of Job, where his so-called friends kept on accusing him of secret sins that brought the loss of everything he had, especially his integrity in the sight of his contemporaries.(412) But in the end God publicly vindicated his faithful servant against the false accusations of his "friends" (Job 42:7, 8), and rewarded Job's unflinching expression of trust in God at the theological apex of the book, when he said: "For I know that my Vindicator (RSV margin) lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side."(413) Therefore, while his reputation had been stigmatized by the diseased outward appearance with which Satan has afflicted him (Job 2:7), in the end God revealed to the whole universe the inner innocence of Job.

The pre-Advent, investigative Judgment of Daniel 7 is inextricably connected with the great controversy between Michael, the archangel, and Satan, the cosmic dragon, continuing his attempts to sweep the "stars of heaven" to earth, by accusing them day and night before the tribunal of God (Rev. 12:3, 4, 10). But as he defended the case of Joshua the high-priest, the heavenly Advocate reverses the decision of the earthly accusers of his faithful covenant people, who have been portrayed by their enemies as the offscouring of the earth,(414) by blotting out the scandalous stigma with which the enemy have tarnished the integrity of their reputation.(415) Thus the cry of David, "vindicate me, O

Lord my God according to thy righteousness" (Ps. 35:24, NRSV)", and the cry of the martyrs under the altar of ultimate sacrifice, "Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth" (Rev. 6:10, NRSV), will find its ultimate fulfilment in that heavenly court where the verdict is pronounced in favour of the saints of the Most High."(Daniel 7:22).

If the parallel contextual bridgings of Daniel portrays the Pre-Advent investigative Judgment as an apocalyptic dimension of atonement, it neither creates or determines the redemption of anyone.(416) What the comprehensive perspective of this atoning Judgment does do, is to cosmically manifest the ultimate effectiveness of the atonement of the death of Christ, which is able to save from first to last.(417) The sins that were corporately "blotted out" (Col. 2:14, exaleípho) on the cross, and individually "blotted out" (Acts 3:19; Ps. 5:1, 9 LXX, exaleípho) at conversion, are at last cosmically "blotted out" or cleansed (Lev. 16:30 tāhēr) by the vindictory exoneration of the saints, in God's final covenantal lawsuit against the persecutors of his unjustly scandalized people.(418) This threefold "blotting out" of sin in three different, but intimately related spheres of redemption, assures the faithful in Israel that their names will not be "blotted out" from the book of life.(419) It is clear from the parallel use of māhā and kāpar in Jer. 18:23 that atonement also has the force of God's gracious erasures of every aspect of our sins on the basis of Christ's expiatory sacrifice.(420)

(5) The Vindication of God's Right to Rule.

The awesome fact about the vindication of the saints in Daniel 7 is that their vindication eventuates in the reception of the "dominion" (šoltān) and the "kingdom" (malkû; cf. Heb. makûṭ) of the Son of Man that will not pass away and never be destroyed (Daniel 7:14, 27b). Heppenstall states that the word šaltān as used in Daniel 7 designates the "right to rule".(421) In Daniel 8, the Anti-Messiah arrogated to himself a counterfeit tāmîd, or priestly mediation. In Daniel 7 he arrogates to himself a counterfeit dominion, to the extent that he boastfully attempts to even change divine times and laws, (422) through cunning deception and ruthless coercion. The victory of Daniel's sacrificial, mediating and royal Messiah comes, however, through the paradoxical triumph of selfdenial for the sake of others to the point of the ignominious death of a common criminal.(423) It is therefore the atonement of the death of Christ that conquers the power of Satan and all his earthly agencies.(424) But not the Cross as merely a historical event, but the Cross as an infinite, generative, existential force that asserts itself victoriously in the life and testimony of all who appropriate by faith the forgiveness and power that it affords.(425) When God declared through Ezekiel 36:23 that he would display his holiness before their eyes through Israel, he explained what that would entail in the following verses: He would cleanse them from their idolatrous filthiness, give them a new heart and his enabling Spirit, who will move them to keep his decrees and laws (vss. 25-27) It is this victory of the Cross in the life of the new, purified Israel, as witnessed to by the "books" of the heavenly tribunal before the Ancient of

Days, that confirms beyond the shadow of a doubt the right of the Son of Man to rule and share his rule with all those who trusted in his sacrifice, his mediation and his Judgment alone. It is in this sense that the pre-Advent, investigative Judgment vindicates God himself, and the righteousness and justice of his throne (Ps. 89:14), as the very climax of salvation.(426)

5 CONCLUSION

Since the prophecy of Daniel is the primary source for the Seventh-day Adventist teaching of a pre-Advent, investigative Judgment as constituting an apocalyptic dimension of atonement, the present author has attempted to critically evaluate and also theologically organize the scholarly research on Daniel, with reference to the above sphere of atonement, that have been done by Adventist scholars, mainly from 1979, when this doctrine was seriously challenged from within the church. Instead of discussing the OT Levitical system separately, it afforded a more logical and harmonious method to inculcate the relevant findings on the Israelite cultus within the study of atonement in Daniel. While this study has for the present author confirmed the general position of the church on the so-called "final atonement" as eschatological vindictory revelation rather than individual soteriology, the following observations need to be made.

1. While Adventist theologians have taken exception to the hermeneutically unacceptable practice of superimposing the dubious Maccabean thesis on the text of Daniel, they have not always been successful in avoiding the trap of reactionary polemics in their exegesis of the text of Daniel. A classical example

of this is the unscholarly denial of a desecration of the Sanctuary of Daniel 8:14, which also required a cleansing from that defilement, in addition to the penitential defilement of the Sanctuary during the so-called "daily" ministry of the Sanctuary. The one recent exception to this pattern of denial, unfortunately developed, at least to a certain extent, the same glycomic tunnel vision of the Adventist challengers on Daniel 8:14, when he denied a direct connection between Daniel 8 and the Yôm Kippūr prefigurations of Leviticus 16. It is the sincere hope of the present author that this study has pointed in the direction of a more balanced, more holistic view of cleansing and restoration of Daniel 8:14, so pivotal for not only the unique Adventist understanding of atonement, but also the Adventist emphasis on Christ-centred sanctification. Confusing the doctrinal and the devotional reform called for to counteract the desecrations of the heavenly Sanctuary with one's acceptability before God in the Judgment, has in the past led to perfectionism, and will in the future continue to do so.

2. This study suggests, together with that of Kenneth Strand, Hans LaRondelle and Roy Adams, that the key to the unsealing of the "sealed" prophecies of Daniel must be found in the confluence of broad biblical backgrounds informing the text of Daniel, and consequently the atonement in Daniel, from the rich, variegated background of God's covenant with Israel, the Sanctuary and its rites and the prophetic history of Israel. It has further suggested that these contextual bridgings enter the book of Daniel primarily through chapter 9, which provides the key for every aspect of restoration from the Cross to the crown. In fact,

the Cross of Christ has been presented as the focal point of all eschatology, whether inaugurated, appropriated or consummated.

3. The study has found that there are three spheres of atonement, two of them objective, and the other subjective. It is the thesis of our study of Daniel that the Day of Atonement pre-figurations point to two focal points of fulfilment, namely the complete, once-for-all atonement of the death of Christ, and the revelatory, vindicatory dimension of atonement of the Last Judgment. The subjective dimension of reconciliation through personal conversion, finds its counterpart in the so-called "daily" or intercessory mediation of Jesus Christ as the high-priest in the heavenly Sanctuary. The two-phased sequence of atonement in the type, has therefore been replaced in the reality of fulfilment by an objective atonement that initiates experiential reconciliation and in "the time of the end" complements and consummates personal reconciliation with another, final dimension of objective atonement. This means that the traditional narrow concept of atonement as designating only the historical moment of Christ's dying, has been broadened by the prophecy of Daniel to a holistic act of God restoring the whole of creation to oneness with him through the righteous rule of the Son of Man.

4. While Adventists have long ago recognized the two focal points of objective atonement as the fulfilment of Day of Atonement typology, the present author is convinced that the tendency among Adventist scholars to limit the first focal point of the antitypical fulfilment of Yôm Kippūr to the imagery of the great bronze altar of sacrifice, to signify the death of Christ, greatly

detracts from the completeness of the atonement of the Cross and furthermore allows interpreters of the heavenly Sanctuary to fall into the quagmire of literalism. If the type is at all to be taken seriously, the killing of the goat for the Lord did not by itself constitute atonement. Only when his blood was applied in the Most Holy Place, was atonement effected. Therefore, if one confesses full atonement at the cross, one must by necessity confess the humanly inexplicable "entrance" of Christ's atoning "blood" into the Most Holy Presence of God at the moment of Christ's expiatory death on Calvary. Only in this way is full justice done to the prefigurations and fulfilment of the types, in which Christ was both suffering sacrifice and interceding priest on the cross of Calvary.

5. Lastly, the theme of the great controversy is inextricably interwoven by Daniel into his theme of atonement. This means that Daniel does not only provide us with a true philosophy of history, but also with a model of atonement that emphasizes both the judicial-redemptive aspect of expiatory substitution, and the ultimate and complete victory that his death brings in God's great conflict with the great, personal originator of evil. This foe was conquered at first by the expiatory atonement of the Cross, and will at last be destroyed by the vindicatory atonement of the Last Judgment. Only then will the Jubilee of redemption inaugurated by the Cross, be fully manifested in freedom from the slavery of mortality, rest from all the works of sin, and the restoration of the earth to its original owners - the sinless sons and daughters of God.

ENDNOTES ON ATONEMENT IN DANIEL

1. Arthur J. Ferch, "Judgment Exalts the Cross", Ministry 56/4 (April, 1983): 11.
2. William H. Shea, "Unity of Daniel", in Symposium on Daniel, ed. Frank B. Holbrook (Washington, D.C.: Biblical Research Institute, 1986), pp.165-255. (Hereafter cited as 2DRC, standing for Daniel and Revelation Committee Series, volume 2. The same procedure will be followed for vol. 1-7).
3. Ibid., pp. 237-238, 168, 183, 203, 221, 222. Shea demonstrates that Daniel 7 is in fact a long-length prophecy, Daniel 8 an intermediate-length prophecy, in terms of the historical period spanned by the respective prophecies. The reason for this is the epexegetical nature of both 8 and 9, with 8 elaborating aspects of 7, and 9 elaborating aspects of 8. Ibid., 235, 247.
4. Gerhard Pfandl, The time of the End in the Book of Daniel (Berrien Springs, MI.: ATS Publications, 1992), 246, 276 (hereafter cited as Time of the End). See also Gerhard Hasel "Interpetations of the Chronology of the Seventy Weeks", in 3DRC, 47-63.
5. Shea, Ibid. 238-240.
6. Ibid.
7. Ibid.
8. Jacques B. Doukhan, Daniel: The Vision of the End (Berrien Springs, M.I.: Andrews University Press, 1987).
9. Ernst Jenni, "Eschatology of the Old Testament". Interpreter's Dictionary of the Bible. 4 vols. (New York: Abington Press, 1962)2:126-133.
10. Pfandl, 21.
11. LeRoy Edwin Froom, The Prophetic Faith of Our Fathers. 4 vols. (Washington, D.C.: Review and Herald Pub. Assn., 1950-1954.) (Hereafter quoted as Froom.)
12. William H. Shea, 1DRC, 56-93.
13. J. J. Collins, "the Court - Tales in Daniel and the Development of Apocalyptic," JBL 94 (1975):18; cf. also pp. 219-234.
14. A. J. Ferch, "Authorship, Theology, and Purpose of Daniel", in 2DRC, 6.

15. Ibid., 6. See also: Ibid, "The Book of Daniel and the Maccabean Thesis", Andrews University Seminary Studies (hereafter cited as AUSS) 21/2(1983):129-141.

16. Shea, 2DRC 287, 288.

17. Since all of his books were burned in the fifth century by the Church, Christian historians are dependant on Jerome's remarks about Porphyry's views in the former's own commentary on Daniel. See Shea, 2 DRC, 292.

18. Arthur J. Ferch, Daniel on Solid Ground (Washington, D.C.: Review and Herald Pub. Ass., 1988)35.

19. Shea, 2DRC 302-3-3. 327.

20. Ferch, Ibid.

21. Shea, 2DRC 292-293.

22. For a review of the rise and development of biblical criticism and the forces that brought it into existence, see Henning Graf Reventlow, The Authority of the Bible and the Rise of the Modern World. (Philidelphia: Fortress Press, 1984). Pfandl, Time of the End., 89.

23. Pfandl, 33, 90. See also Gerhard Pfandl, "Daniel and His Interpreters" Adventist Perspectives, V 1/2 (1992):15, 90 (note 90. Unlike Spinoza, Newton did accept prophecy). Also G. Hasel, "Establishing a Date for the Book of Daniel", 2DRC, 93.

24. J. E. Goldingay, "The book of Daniel: Three Issues", Themelios 2/2 (1977):48; According to R. H. Pfeiffer, "historical research can deal only with authenticated facts which are within the sphere of natural possibilities and must refrain from vouching for the truth of supernatural events". Introduction to the Old Testament, (New York, 1948), 755; John J. Collins says that instead of one asking if a prophet could foretell events 40 years before they ocured, one should rather ask "whether this possibility carries any probability: is it the most satisfactory way to explain what we find in Daniel? Modern critical scholarship has held that it is not". Daniel, 1-2 Maccabees (Wilmington, 1981). See also George Fohrer, Introducion to the Old Testment (Nashville, 1965), 476; Hasel, "Date for Daniel", 2DRC 89, 90, 159.

25. E. Troeltsch, "Über historische und dogmatische Methode in der Theologie," Zur religiosen Lage, Religionsphilosophie und Ethic, Aufl. Gesammelte Schriften II (Aalen: Scientia Verlag, 1922), 729-753. See also Edgar Krentz, The Historical-Critical Method, Guides to Biblical Scholarship, ed. G. M. Tucker (Philadelphia: Fortress Press, 1975),55. Pfandl, "Daniel and His Interpreters", Adventist Perspectives VI:2 (1992), 17; Gerhard Hasel, Biblical Interpretation Today, (Lincoln, Nebraska: College View Printers, 1985), 73-78.

26. Gordon, J. Wenham, "Daniel: The Basic Issues", Themelios 2/2 (1977):51; See Hasel, "Date for Daniel", 2DRC, 160, 27.

27. On the importance of a sixth century date for Daniel, see Hasel, 2DRC, 86-92. On the unity of Daniel, see Ferch, "Authorship of Daniel", 2DRC, 27-48; Ibid, Daniel on Solid Ground, 19-28, as well as Shea, "Unity of Daniel", 2DRC 165-252. On the so-called historical discrepancies and linguistic problems in Daniel, see Ferch, Daniel on Solid Ground, 36-42 (historical), 42-48 (linguistical; Ibid., 2DRC 11-12 (historical), 12-13 (linguistical); Hasel, 2DRC 101-122 (historical), 124-143 (linguistical); On the canonical position of Daniel, as well as the significance of the Dead Sea Scrolls and Ecclesiasticus for Daniel, see Hasel, 2DRC, 145-153. On the objections against the Maccabean thesis, see Shea, "Why Antiochus IV is not the Little Horn of Daniel 8", in 1DRC, 25-55; Ibid., "Early Development of the Antiochus Epiphanes Interpretation" in 2 DRC 256-328; Ferch, Daniel on Solid Ground, 53-65; Ibid., 2DRC 6-10, 14-20; Jurg Egger, "Antiochus IV Epiphanes", (Unpublished paper for the Department of Ancient Near Eastern Studies at the University of Stellenbosch, 1989), 1-41.

28. Hasel, "Date of Daniel", 2DRC, 164.

29. Ibid.

30. F Pfandl, Time of the End, 89.

31. Francis D. Nichol, Ed. "History of the Interpretation of Daniel", in The Seventh-day Adventist Bible Commentary, vol. 4 (Washington, D.C.: Review and Herald Pub. Assn., 1976, Revised Edition), 43.

32. Luis de Alcazar, Vestigatio Arcani Sensus in Apocalypsi ("Investigation of the Hidden Sense of the Apocalypse", posthumously published in 1614); Fromm 2:507.

33. Fromm 2:507; Pfandl, Time of the End, 38; Ibid, "Daniel and His Interpreters", Adventist Perspectives, V 1/2, (1992): 14.

34. Ephraem Syrus, In Danielum Prophetam in Opera Omnia Quae Extant Graece Syriace, Latine, 6 volumes (Rome: Typographia Pontificia Vaticana, 1737-1743), 2:205-206. Pfandl, Time of the End, 87.

35. Pfandl, Time of the End, 19, 38-41; Desmond Ford, Daniel (Nashville; Southern Pub. Assn., 1978), 65; Kenneth A. Strand, Interpreting the Book of Revelation (Ann Arbor: Ann Arbor Publishers, 1979), 11-12.

36. Martin Luther, Auslegung des Alten Testaments, 22:844, 845. Pfandl, "Daniel and His Interpreters", 13, 14.

37. Francisco Ribera, In Sacram Beati Ioannis Apostoli, & Evangelistae Apocalypsin Commentarij, 1593; Fromm 2:489, 490.

38. Robert Bellarmine, Disputationes de Controversiis Christianae Fidei Adversus Huius Tempores Haereticos ("Polemic Lecturers Concerning the Disputed Points of the Christian Belief Against the Heretics of this Time", part three (1581-1593); Fromm 2:495-497.

39. Pfandl, Time of the End, 47; Ibid., Daniel and His Interpreters, 14; Strand, 12; Ford, 65-67.

40. Pfandl, Time of the End, 48.

41. Ford, 66, 67.

42. Pfandl, Ibid., 49, 50, 51.

43. Pfandl, Daniel and His Interpreters, 14, 15.

44. Jack J. Blanco, "the Historicist Interpretation of Prophecy: Its Present Relevance in the Light of Holy Scripture", Journal of Adventist Theological Society 2/2 (1991):69. (Hereafter cited as JATS).

45. Henry Alford, The New Testament for English Readers (Cambridge: Deighton, Bell, and Co., 1872), XXII, V, 348, 351; Ford, 68, 71. cf. also: W. R. Leshar and F. Holbrook, "Daniel and Revelation Committee " final Report", ZDRC, 453.

46. Pfandl, Daniel and His Interpreters, 12; Ibid., Time of the End, 41.

47. Pfandl, Ibid., 70.

48. Ibid., 70-77, 111-113.

49. Strand, 12.

50. Ibid., 13.

51. Ibid., 13, 14.

52. Adrio König, The Eclipse of Christ in Eschatology (Grand Rapids, MI.: Wm. B. Eerdmans Pub. Co., 1989), 37-47.

53. Ibid., 56. (Cf. p. 192 for the apocalyptic emphasis.)

54. For references see Pfandl, Times of the End, p. 55, 56, and Ford, p. 68.

55. Douglas Waterhouse, "Daniel and the Ancient World" (syllabus for Studies in Daniel, AU Religion Dept. n.d.), 49-51, 105; Pfandl, Time of the End, 229.

56. Jacques B. Doukhan, Daniel: the Vision of the End (Berrien Springs, M.I.: Andrews University Press, 1989), 37.
57. Ibid.
58. Ibid., "The Seventy Weeks of Daniel 9: An Exegetical Study", in S/A, 259. See also William H. Shea, "the Prophecy of Daniel 9:24-27", 3DRC.
59. Gerhard, F. Hasel, "Interpretations of the Chronology of the Seventy Weeks", 3DRC, 47.
60. Roger T. Beckwith, "Daniel 9 and the Date of the Messiah's Coming in Essene, Hellenistic, Pharisaic, Zealot and Early Christian Computation,": Revue de Qumran 10 (1981): 521; Hasel (a), 3DRC, 47.
61. Beckwith, 525.
62. Klaus Koch unter Mitarbeit von Till Niewisch und Jurgen Tubach Das Buch Daniel (Erträge der Forschung, Band 144; Darmstadt, 1980), 150; Hasel (a). 3DRC, 55.
63. Ibid., 8-13.
64. Ibid., 13-25.
65. Ibid., 46, 29-46. See also Gerhard Pfandl, Time of the End, 276 for a brief synopsis of the major views of this prophecy, and page 293 for a concise argument against the Maccabean interpretation of this prophecy (by the historical-critical school), and a dual messianic interpretation (one true Messiah and one Antichristian messiah) by the dispensational school. See also the summary of Doukhan, S/A, 251-252.
66. C. J. Francisco, "the Seventy Weeks of Daniel", RevExp, 57 (1960), 126; Hasel (a) 3DRC, 6.
67. J. A. Montgomery, A Commentary on Daniel, ICC (1927), 400; Hasel (a).
68. Doukhan, S/A, 251.
69. Shea (a), 3DRC, 116.
70. Roy Adams, The Sanctuary (Hagerstown, MD.: Review and Herald Pub. Assn., 1993), 84, 89-96. Together with 2 Chronicles, the prophecies of Jeremiah and Ezekiel should also be considered.
71. This connection is implied by Adams on pages 99 and 100 as another perspective on the same issue.
72. Ibid., 95.
73. Ibid., 96, 99.

74. Ibid., 93 (cf. 2 Chron. 29:5-11).
75. Ibid., 99 (cf. 2 Chron. 6:20-21. 24-27, 36-39).
76. Ford, 205. In a comparison of the key words of the prophecy with the words of the prayer, Ford comes to the conclusion that the "narrative section of this chapter demands that the prophecy relates to the Messianic era when all the ancient prophecies, and the more recent ones, should be fulfilled", Ibid.
77. Doukhan, Daniel, 36-37.
78. Ibid., 36, 128: "Cf. especially the form nišlah (to be forgiven) in Lev. 4:20, 26, 31, 35, 5:16 etc. in parallel with kpr. Cf. also other verbs in Lev. 7:20, 21, 27; cf. 19:7."
79. Jeremiah 25:11-12; 29:10.
80. P. Grelot, "Soixante-dix semaines d'annees", Biblica 50 (1969):169; Quoted by Doukhan, S/A, 255-256, 271.
81. Leviticus 25:1-7; Exodus 21:2-11. For breaking this principle and their subsequent punishment according to this principle, see Jer. 34:8-22 and 2 Chronicles 36:21; Lev. 26:34-35.
82. Leviticus 25:8-54.
83. Luke 4:18-21. Notice also how all three aspects of the Jubilee year, namely rest, release and restoration features strongly in Hebrews 3 and 4. Through faith in Christ, and by the grace of God, all these are appropriated by both Jewish and Gentile believers, who together constitute the new Israel of God.
84. Doukhan, Daniel, 35.
85. Ibid., 129.
86. Shea (a), 3DRC, 106. cf. William Shea, 1DRC, 80-84. Ibid., The Relationship between the Prophecies of Daniel 8 and Daniel 9, in S/A, 231-232.
87. Shea (a), 3DRC, 106.
88. Ibid.
89. Doukhan, Daniel, 31-32; Ibid., S/A 254-255.
90. Daniel 8:27, where the word mar'eh is again used for vision.
91. Doukhan, S/A, 255.
92. Ibid., Notice that Daniel 8:27 also places the time prophecy for in the future, Ibid., S/A, 270.
93. Shea (a) 3DRC, 107; Ibid., S/A, 241; Doukhan, Daniel, 32, 127.

94. Shea, S/A, 247, 243.

95. Ibid., 243.

96. Ibid., See also Shea, 3DRC, 107, where Shea points out that "it is a recognised principle of Semitic philology that the extended meanings of Semitic verbs develop from concrete meanings in the direction of abstract concepts ... The abstract idea of determining or decreeing are the later development from this root idea."

97. A. Lenglet, "La structure littéraire de Daniel 2-7", Biblica 53 (1972):169-190. Quoted by Ferch, Daniel on Solid Ground, 26-27, 31. Ferch comments by saying that while Lenglet described this arrangement in terms of concentric circles, with one circle being contained inside the other, the literary pattern may be viewed as a chiasm. See diagram 3 and 4 (a) in which the concepts of Lenglet's arrangement is portrayed by Ferch and Shea in terms of a chiasm. See also Ferch, 2DRC, 44.

98. Doukhan, Daniel, 3-7; Shea, 2DRC 248-249; Ibid. 3DRC 113. Please consult diagrams 1, 2 and 4 (a & b), in the endnotes of this chapter.

99. Doukhan, Ibid. 5.

100. Ibid., 5, 116, "These are the only two biblical passages which uses the particular word šabuim for weeks.

101. An adaptation of Doukhan's translation of Daniel 9:24; cf. Doukhan, S/A, 258.

102. Doukhan, Ibid., 258-259. These synthetic relationships will be elaborated in our discussion on the theology of the passages. On the basis of a certain interpretation of the first two of the six infinitival clauses of verse 24, Shea has attempted to arrange the sentences into three groups of two sentences each, in order to form a chiasm in which he differentiates between the peoples work (the first two) and God's work (the middle two). cf. Shea, 3DRC, 108-111. On the basis of a theological interpretation of verse 24, as well as syntactical reasons mentioned above, this arrangement of Shea is unlikely.

103. Doukhan, S/A, 257.

104. Doukhan, Drinking at the Sources, Translated from the French Boire aux Sources (Mountain View, Ca.: Pacific Press Pub. Assn., 1981), 56-66.

105. Ibid.

106. C. Mervyn Maxwell, The Message of Daniel (Boise, Id.: Pacific Press Pub. Assn., 1981) 216-218.

107. Ibid., 217.

108. Shea, S/A 277-281; Ibid., 3DRC, 90.
109. Pfandl, Times of the End, 275; Maxwell, 254-255; Shea, 3DRC, 91; Doukhan, S/A, 265.
110. E. B. Pusey, Daniel the Prophet (New York: Funk and Wagnalls 1885), 190 n.1, quoted by Pfandl, Ibid., 275.
111. Pfandl, Ibid., For the Masoretic punctuation, see eg. the RSV and the new Afrikaans translation (1983). Exegetically, at least in this case, it seems that the translations of Bibles, like the NASB, the KJV, the ASV and the NJV, who does separate the two periods conceptually, represents a textual tradition which is in harmony with the intent of the poetic arrangement of the text of Daniel 9. Maxwell has also demonstrated that, while the athnach in Hebrew often has the force of an English colon or semicolon, "it sometimes doesn't have any more value than a comma, and sometimes it seems to have no value at all", as in Dan. 6:3, 11 and 9:2. cf. Maxwell, 255.
112. Doukhan, S/A, 265-266.
113. Pfandl, Times of the End, 293; G. F. Hasel, "The Seventy Weeks of Daniel 9:24-27", Ministry 59 (1976): 10 D. Cf. also Doukhan, S/A, 273, n. 29.
114. Shea, 1DRC, 74.
115. Eg. the body of the text of the N.I.V. Cf. also the R. E.B. and the 1933 Afrikaans translation. Some translations, like the 1983 Afrikaans translation simply have "periods".
116. See eg. the NRSV, NASB and the KJV.
117. Shea, Ibid., 75.
118. Ibid.
119. Ibid., 74-77.
120. Ibid., See also Ibid., 78, 79, 89-93.
121. Doukhan, S/A, 256.
122. Doukhan, Daniel, 34.
123. Shea, 1DRC, 246.
124. Hartman, L. F. and A. A. Di Lella, The Book of Daniel (A. B. Garden City, N. Y., 1978), 278; quoted by Doukhan, Daniel, 34. 127.
125. Doukhan, S/A, 265.
126. Doukhan, Daniel, 34, 127; Shea, 1DRC, 89-93.

127. Shea, 3DRC, 84-85.

128. The complementary proclamation by Artaxerxes in 445/444, which involved the visit of Nehemiah, was not a publicized proclamation, and primarily concerned the reparations of the walls and gates that were damaged a few years earlier. Cf. A. Ferch, "Commencement Date for the Seventh Week Prophecy", in 3DRC, 72-73.

129. Doukhan, Daniel, 33; Ibid., S/A, 264. See Ezra 7:27-28.

130. Doukhan, Daniel, 33; Ibid., S/A, 264. For a more complete discussion of the commencement date of the 70 week prophecy, cf. Ferch, 3DRC, 64-74; Shea, 3DRC, 84-88; Maxwell, 207-210, 222-226, 251-254, 256-263.

131. See Hebrews 1:1-3, given in the same cultic context as Daniel 9:24-27, where Christ is portrayed as God's final word of redemptive revelation.

132. Adams, 90. Please consult appendix 8 for a helpful depiction by Adams of the vicissitudes of the sanctuary/temple in the account of 2 Chronicles (cf. p.90, 104).

133. Notice a somewhat parallel situation in the days of Samuel, recorded in 1 Sam. 8:7.

134. Adams, 85-86, 88, 95, 104. Notice especially Ez. 5:11; 23:38 (tāmē, defiled); Ez. 7:20-22 (hālal, profane); and 2 Chronicles 36:14 (tāmē).

135. See Daniel 9:5-11. 13-16. Notice especially verse 16, where the sin of Israel (expressed by a series of words representing the whole spectrum of Israel's sin), is the direct cause for the exile of Israel and the desolation of the desecrated sanctuary.

136. Pierre Winandy, "The Meaning of Kippēr in Daniel 9:24", in 3DRC, 126. See pages 119-127. The idea that kippēr means "to cover" is derived from the verb in Gen. 6:14, that describes Noah's task of coating the ark with pitch. See Winandy, 119.

137. See Winandy, 121 and 126 for bibliographical references.

138. Baruch A. Levine, In the Presence of the Lord (Leiden, 1974) 68, 62, 73, 57. Quoted by Winandy, 121, 122.

139. Winandy, 127. For further references, see Pierre Winandy, "Sens de 'Kafar' dans la theologie biblique d'apres l'etude philologique", Servir III/IV (1977): 11-16. Quoted in above article, page 121.

140. See esp. Lev. 16:30, where kippēr al has a specific relational sense, so that atonement is made for Israel, or with respect to Israel. See Gerhard F. Hasel "Studies in Biblical Atonement II: The Day of Atonement", in S/A, 118.

141. There are two examples that implicitly affirm the defiling function of blood in the Israelite sanctuary, namely the ordinance of the red heifer in Num. 19:1-10, where the priest who burned the blood of the red heifer was unclean until the evening, and the law of the sin offering in Lev. 6:24-30, when the garment on which blood splashed had to be washed. See Hasel, Studies in Biblical Atonement I: "Continual Sacrifice, Defilement/ Cleansing and Sanctuary", S/A, 95. 96. See also Hasel, S/A, 94 for an explicit affirmation of the defilement of the Sanctuary by the confessed and transferred sins of Israel, in Leviticus 16:16, 19.

142. Angel, M. Rodriguez, "Sacrificial Substitution and the Old Testament Sacrifices", in S/A, 140.

143. Ibid., 147, 151.

144. Ibid., 137, 138. See Lev. 10:16-18, that clearly indicates the sacrificial animal remains holy, even after the transference of the confessor's sin by the laying on of hands. See also Hasel.

145. See Hasel, S/A, 94, 96, 113 (note 91) for the paradoxical, equivocal role of blood in the nexus of defilement and cleansing in the Israelite sanctuary.

146. Hasel, S/A 120.

147. Ibid., See also p. 130 (n. 53). Notice the parallel in these passages between kippēr, "atone", and māhah, "blot out", or "wipe out", in Jer. 18:23; Isa 43:25; 44:22.

148. L. Moraldi, Espizione sacrificale e riti espiatori nell' ambiente biblico e nell' Antico Testamento (Roma, 1956), pp. 182-20. Resume of his position by Pierre Winandy, p. 126.

149. See footnote 113 for the relevant references.

150. Doukhan, S/A, 264. Notice how the term is applied to the Prince of Tyre, who opposes God. Like Messiah the Prince, he is also anointed, until sin was found in him. Ez. 28:2, 14-15. Ibid., 264, 274 (note 35).

151. Ibid., 264. See also on this point, Maxwell, 219.

152. See the identity of these two "Little Horns" in our discussion of Daniel 8.

153. See again note 150. Note also how the term nāgîd in Ezekiel is a hapax legomenon for Ezekiel's prophecy, since he

uses the word nāsî for all other passages, which indicates the intentionality of distinguishing this power represented by nāsî. See also Hasel, S/A 189, 213 (note 56).

154. See NASB of Dan. 8:12a and the Nuwe Afrikaanse Vertaling, 1983, on the same text: "'n Sondige erediens is in die plek van die daaglikse...ingestel" (Eng. Trans.: "A Sinful divine service was instituted in the place of the daily...")

155. Adams, 96. See also Angel M. Rodriguez, "Significance of the Cultic Language in Daniel 8:9-14", 2DRC 531, 535. B. W. Anderson, "Hosts, Hosts of Heaven," I DB 2 (1962): 655, quoted by Rodriguez above. The word sābā is used for cultic personnel in such places as Leviticus 4:3, 23, 30; 8:24-25, and their duty to protect the sanctuary, eg. Numbers 3:5-10; 18:1-10 (esp. vss. 4, 7); I Chronicles 9:23-27. See also Shea, 2DRC, 516.

156. See. eg. I Cronicles 16:15; 24:5; Ezra 8:24.

157. Hasel, S/A, 189.

158. William H. Shea, "Daniel and Judgment", 399 (unpublished document for the Sanctuary Review Committee, 1980, of the Seventh-day Adventist Church); Quoted in Rodriguez 2DRC, 537. See also Andre Lacocque, The Book of Daniel (Atlanta, 1979), 163, quoted in Rodriguez, 536.

159. Hasel, S/A, 536.

160. Doukhan, Daniel, p. 128 (note 74), 38. Compare with similar appearances and similar reactions in Revelation 1:13-15, 17; Ezekiel 1:25-28.

161. Ibid., Notice how the LXX translates the expression "clothed in linen" in Daniel 12:6, 7 with the same word for the linen in Ezekiel, namely the word bussina, the technical term for the priestly cloth. According to Doukhan, Jewish tradition, probably inspired by these texts, has described Michael as the Heavenly High Priest. Ibid., for Jewish references. This does not suggest that Michael, called the archangel in Jude 9, and is identified with Christ in I Thes. 4:16, is a created being. Rather, like the Angel of the Lord in the OT., he is an extension of divinity in command of the angelic host for the redemption of man.

162. Shea, 3DRC, 88.

163. Doukhan, S/A, 268.

164. Ibid., 275.

165. Ibid., 268, 262. See also the universal scope of the rabbîm ("the multitudes") resurrected in Daniel 12:2.

166. Shea, 3DRC, 91.

167. Doukhan, S/A, 273, 274. See eg. Ex. 24:8; 34:27; Jos.9:15; Hos. 2:20; Jer. 34:13, 15, where kārat is used for concluding a covenant.

168. Although a different word is used to describe the divisions of the sacrificial animals, namely the word bātar, the entire concept of kārat is seminally present in the theophonic type of covenant conclusion. It also indicates the tenacity of religious customs, here separated by one and a half millennia.

169. Similar manifestations of the divine commitment for the success of God's covenant can be seen with the call of Moses (Ex. 3:2), Sinaitic theophony (Ex. 19:18), the initiating sacrifices of the earthly tabernacle (Lev. 9:23, 24), David's sacrifice to God for forgiveness (I Chron. 21:26), the sacrifice of Solomon at the dedication of the temple (2 Chron. 7:1) and the mount Carmel sacrifice of Elijah (I Kings 18:24, 38).

170. Elmer B. Smick, "Kārat" in Theological Wordbook of the Old Testament, ed. by R. L. Harris, G. J. Archer and B. K. Waltke (Chicago: Moody Press, 1980), 2:1050. (Hereafter cited as TWOT).

171. Dennis W. Meier, "ʿen lô in Daniel 9:26", unpublished paper, Helderberg College, 1993, pp. 1-12.

172. Words like "anything/nought" or "anyone/none". See William L. Holladay, ed, A Concise Hebrew and Aramaic Lexicon of the Old Testament (Leiden: E. J. Brill, 1971), 13, (on ayin). (Hereafter cited as CHAL).

173. Shea, 3DRC, 93.

174. Ibid.

175. Doukhan, S/A, 260.

176. Ibid. The present author has, for the sake of clarity, elaborated on the statement of Doukhan with certain explanatory words.

177. This would find a direct parallel in Daniel 7, where the Son of Man receives the kingdom that only he deserves, only to immediately and graciously share it with the saints of the Most High. (Daniel 7:14, 27; implicitly stated.)

178. F. Brown, S. R. Driver, and C. A. Briggs. A Hebrew and English Lexicon of the Old Testament, Based on W. Gesenius (Oxford: Clarendon Press, 1972) 34:II (hereafter cited as BDB); L. Koehler and W. Baumgartner, Lexicon In Veteris Testamenti Libros (Leiden: E. J. Brill, 1958), 38, 39 (hereafter cited as KBL).

179. Meier, 10.

180. Doukhan, S/A, 267.

181. Ibid. In a recent article in which Paul Jensen argues against the moral influence theory propounded by Thomas Talbott, he affirms that "in Christ's death God himself endured and exhausted his own wrath against human sin," and that "God is the voluntary victim of human sin; at the cross he suffered and exhausted the consequences of his own wrath and thus in his own being terminated its virulence. This is the price of forgiveness. The truth that those who forgive necessarily suffer illuminates the anguish of Christ before the crucifixion, gives substance to his prayer 'My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done' (Mtt. 26:42), and gives meaning to his experience of God forsakenness (Mtt. 27:46). Paul Jensen, "Forgiveness and Atonement", Scottish Journal of Theology 46/2 (1993): 141-159. See p. 156. Also see Thomas Talbott, "What Jesus Did For Us," Reformed Journal 40 (March 1990):11.

182. Compare Luke 4:18-21 with Is. 61:1-2. In appropriating this prophecy of Isaiah to himself, Christ linked his mission in a definite way with the principles of the sabbath year and the jubilee of Leviticus 25, transparently alluded to in the Isaiah prophecy.

183. Johan A. Japp, "The Sinaitic Covenant" (Unpublished paper, in partial fulfilment of the Master of Divinity degree of Andrews University, 1978), 95.

184. Ibid., 101.

185. See eg. Dt. 30:19-20, Joshua 24:15; I Kings 18:21.

186. Ibid., 103, The Sinaitic Covenant contained on the one side the "honey" of gracious redemption and on the other side the "sting" of condemnation, depending on how Israel related themselves to one and the same covenant. See II Corinthians 2:14-16, for a similar N.T. perspective on the twofold consequences of atonement.

187. The cleansing of God's creation is an oft repeated promise in both pre-exilic and post-exilic prophetic utterances. See eg. Isaiah 24:5, 6; 65:17; Malachi 4:1. For a similar N.T. perspective, cf. 2 Peter 3:10, 13. In Revelation 19:2, the judgment of God will be on those who "defiled" (phtheiro) the earth with their religious fornications and by shedding the innocent blood of his servants.

188. Since the first three infinitival clauses of Daniel 9:24 stand in a synonomous relation to each other, as noted above, they all speak about the same event, namely the atonement of Messiah. While they have subtle differences of emphasis, they do have a combined impact on the three consequential statements in Daniel 9:24, as well as complementary information provided in Daniel 9:25-27.

189. Doukhan, Drinking at the Sources, 64. As all God-fearing people know empirically, transgression, sin and wickedness has not been finished in the world. What this text says is that the legal "reign of sin" (through the transgressed law of God) and its merciless hold on humanity has been broken through the atonement of the death of Messiah.

190. George Eldon Ladd, A Theology of the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1974), 91.

191. Notice our discussion above, that indicated how the word "prince" in the Hebrew portion of Daniel is consistently used for celestial or spiritual personages operating as primary forces behind earthly manifestations. This would mean that Daniel 9:26 is not referring to some Roman general responsible for the fall of Jerusalem, in 70 AD, since he would simply form part of "the people" of the prince that stands in opposition to Messiah.

192. Doukhan, S/A 261, 262. Notice how the related word gibbor is a hero who triumphs in war. Compare with the conflict motif in Daniel 11:32-33 which clearly deals with the same concern. Compare also with Daniel 10:1, where it indicates that the revelation of chapter 11 concerned "a great war" (ṣaba gādôl) See NIV reading.

193. Compare with the Johannine statement linking the glorification of the Son of Man with his crucifixion "lifting up" (hypsôō) and the death of a kernel of wheat. Cf. John 12:23, 32, 24.

194. The Pauline personification of the tyrannical rulers of the old age in Romans 5:21 was clearly more than a mere literary device to dramatize the benefits of the gospel. As can be seen in Ephesians 6 and 2 Corinthians 4, Paul recognized the Old Testament, and specifically the Danielic portrayal of the great conflict between personal spiritual powers for good and for evil. It is significant that he uses the same universalistic term for "many" in Greek for the Hebrew term rabbîm ("many") with whom Messiah will confirm the covenant in Daniel 9:27. Cf. Romans 5:19.

195. Rodrigues, 2DRC, 537-543.

196. Ibid. See Psalm 24:3-6 where clean hands and a pure heart are connected with righteousness; Psalms 15:1-2, where sacrificial blamelessness (tāmîm) is connected with doing right (ṣedeq); and Psalms 32:1, 5 and 11 where the confession, forgiveness and covering of sin is connected with the concept of righteousness.

197. Ibid., 540. See especially Ps. 24:5 and Ezekiel 18:5-9. See especially the comment of W. Zimmerli on this pericope as reflecting a real action performed in the sanctuary. W. Zimmerli, Ibid. 376. Quoted by Rodrigues.

198. Rodriguez, 541.

199. Ibid., 542. Notice also how synonomous parallelism indicates that the semantic range of the root sadaq includes the concepts of purity and cleansing. See Jerome P. Justesen, "On the Meaning of Ṣādaq", AUSS 2 (1964): 53-61; W. E. Read, "Further Observations of Ṣādaq", AUSS 4 (1968):29-36. Rodriguez, 542. Compare this word with ṭaher ("pure") in Job 4:17; 17:9; bōr ("purity") in Psalm 18:20; and zākāh ('to be pure' "clean") in Psalm 51:4; Job 15:14; 25:4.

200. Hebrews 10:1-10; 9:11-14. 22-26. While it is the burden of the author of the book of Hebrews to emphasize the superiority of Christ's sacrifice to all sacrifice of the Hebrew cultus, and not only those offered on the Day of Atonement, the strong emphasis on the Day of Atonement typology (cf. eg. Hebrews 9:25, once a year) as the epitomy of what the old system could offer, clearly includes the atonement of the death of Messiah as indeed the primary fulfilment of the Day of Atonement prefigurations. For Doukhan "the cross and the Day of Atonement are indeed seen in the same perspective and therefore seem to be identified in the text" of Hebrews 9:11-14. Doukhan, Daniel, 39, 129 (note 75.)

201. See 2 Cor. 5:15; Gal. 2:19, 20(a).

202. See Romans 3:23, 24; 5:18.

203. Harold G. Stigers "sādēq, ṣedeq, ṣedāqā" TWOT, 2:753. Although righteousness also involves the right ethical relationship with God, this aspect is not the major emphasis at the moment of justification by faith, but comes into play with lifelong sanctification.

204. See references like I Sam. 12:7; Ps. 36:6, God's saving judgments; translated as deliverance in eg. Ps. 22:31; 51:14; 65:5; Isa. 46:12-13; 51:1, 5-6, 8; the parallelism between righteousness and salvation in eg. Ps. 40:10; 51:4; Isa. 61:10. E. R. Achtemeier "Righteousness in the Old Testament", in The Interpreter's Dictionary of the Bible (Nashville: Abingdon, 1961)4:82, 83 (hereafter cited as IDB); R. A. Kelly, "Righteousness", in The International Standard Bible Encyclopedia (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1988)4:193 (hereafter cited as ISBE.)

205. Stigers, 755.

206. Ibid., for the "Deutero-Isaiah" imagery "of a legal dispute whereby God defends the people under covenant to him much as an ancient eastern suzerain promised to do in a suzerainty treaty." Shea also refers to the prophetic ṛīb, or covenantal lawsuit where God either indicts or defends his covenantal people. Shea, 3DRC, 81, 82.

207. William Wilson, New Wilson's Old Testament Word Studies (Grand Rapids, MI.: Kregel Publications, 1987), 373; Maxwell, 215; Doukhan, S/A, 259.

208. Wilson, *Ibid.*

209. Maxwell, 209.

210. *Ibid.*

211. As indicated above, while we refer to the visions of Daniel 8 and 9, Daniel does not constitute a vision proper, since there are no picturesque representations as in the case with the main visions of Daniel. Strictly speaking, Daniel 9 is an angelic visit which brings the explanation of the unexplained aspects of the previous vision in the form of a Messianic prophecy. The way in which the 70 week prophecy is divided up into a short piece of seven weeks cut off at the beginning of the long prophecy, could be a subtle way of indicating, in addition to all the other links mentioned above, that the 70 week prophecy must in its turn be "cut off" (hatak) from the 2300 evenings and mornings prophecy.

212. Matthew 24:11.

213. Matthew 24:3, 5, 23. Notice also how Christ, in his warning of the coming religious persecution in Mt. 24:21 (based on the concept of these false Messiahs) echoes the words of Daniel 12:1, which relates the universal, religious persecution of the power symbolized by the "King of the North" in Daniel 11.

214. Matthew 23:37; 21:33-44.

215. Daniel 8:9-13, 25.

216. The word nābî in the expression "to seal both vision and prophet", occurs without an article, and according to Shea, refers to 'prophet' in a collective or corporate sense" for all OT prophets.

217. Exodus 29:36, 37. See endnote 58 above.

218. Shea, 3DRC, 83. The NASB is probably wrong in identifying Aaron and his sons as being "most holy". Most modern translations prefer to attach this expression to the most holy things of the sanctuary as attested to by the NIV, NRSV, REB. The absence of the article before the expression "holy of holies" does not yield the expression "most holy place" (in the sanctuary), which occurs regularly with an article in the OT, according to Doukhan, S/A, 259, 273 (n. 26), and consequently always refers "to the whole Tabernacle or Temple" (cf. eg. Ez. 43:12).

219. See Exodus 40:9 describing the anointing of the sanctuary, and the anointing of Aaron and his sons immediately following that in verses 12-15, according to the prescription already given in detail in Exodus 29.

220. Hebrews 8:1-7; 9:11-12, 24-26.
221. Hebrews 9:22-23.
222. Hebrews 10:9, N.I.V. and R.E.B. See also v. 18.
223. Mark 15:37, 38.
224. Hebrews 10:10; 9:26. Notice the repeated use of the words hapax (once) and ephapax (once for all) in 9:12, 25, 26; 10:10, 14 to describe the completeness of Christ's atonement.
225. Hans K. LaRondelle, "Paul's Prophetic Outline in 2 Thessalonians 2", AUSS 21/1 (1983): 63; C. H. Dodd, According to the Scriptures: The Substructure of the New Testament Theology (London, 1952), as quoted by LaRondelle.
226. Ibid.
227. Ibid., 62.
228. Hebrews 9:25.
229. Hebrews 9:26b.
230. Hebrews 10:19-22; 6:19, 20. In addition to correctly admitting to the reality of the heavenly Sanctuary, there is among certain Adventist scholars an unfortunate tendency towards an "architectural" or "geographical" literalism with reference to the nature of the heavenly sanctuary, which prevents them from conceptualizing an entrance into the Most Holy of God's Presence of the atoning effectiveness of the blood of Christ at the moment of his dying. In doing so, they forget that on Yom Kippur atonement was only effected when the pure blood of the goat of the Lord was sprinkled on the mercy seat in the Most Holy Place of the Sanctuary. See eg. Clifford Goldstein, False Balances (Boise, Idaho: Pacific Press Pub. Assn., 1992), 127, 128; Ibid., "Investigating the Investigative Judgment", Ministry 64/2 (February, 1992), 7.
231. Daniel and Revelation Committee, Ministry 58/4 (April, 1985):15.
232. Claus Westermann, "Sinn und Grenze religions-geschichtlicher Parallelen": Theologische Literaturzeitung 90 (1965): - 490-491; Samuel Sandmel, "Parallelomania", JBL 81 (1962):1. Quoted by Doukhan, Daniel, 124, 125 (n. 46) on Ferch, S/A, 159, 171(n. 13).
233. Eg., Karl Marti, Das Buch Daniel (Tübingen: J. C. B. Mohr, 1901), 55; Aage Bentzen, Daniel, 2nd ed. (Tübingen: J. C. B. Mohr, 1952), 58; Shea 1DRC, 31.
234. Andre Feuillet, "Le Fils de L'homme de Daniel et la tradition biblique", Revue Biblique 60 (1953):197-198. Quoted by

Hasel, S/A 206, 227 (n. 238). See also Ferch, S/A 169, 176 (n. 67); and Pfandl, Time of the End, 266, 305 (n. 465).

235. Pfandl, Ibid., 260.

236. Amel-Marduk, Neriglissar, Labashi-Marduk, Nabonidus and the co-regent Belshazzar.

237. For the consistent usage of the concept of kingdom, see also: Dan. 2:39, 40, 41, 44; 7:17, 18, 22, 23, 24 ("kings" as kingdoms), 27; 8:23 ("kings" as a kingdom) that operate from the end of the Grecian period to the "time of the end" (vs. 17, 26) when he would be destroyed supernaturally (vs. 25b).

238. For other references to the combined power of the Medes and the Persians, see Dan. 5:28; 6:8, 12, 15; Esther 1:3, 14, 18, 19. The historico-critical interpretation of the four kingdoms as constituting Babylon, Media, Persia and Greece are based on the presupposition that the (uninformed) Maccabean author of Daniel has mistakenly identified Media as the power that conquered Babylon, as indicated by the reference to Darius "the Mede" (that took over the kingdom) in Daniel 5:31. However, as it becomes clear from Daniel 9:1, this Darius "was made ruler" over the Babylonian part of the Medo-Persian Empire for a short period (of approximately one year), in the capacity of a co-regent with Cyrus (cf. Daniel 10:3). Although this co-regent has not been identified with certainty, a number of reasonable suggestions have been made, such as Cyaxaris II, the father-in-law of Cyrus the Great. F. D. Nichol (Ed.) The Seventh-day Adventist Bible Commentary, Vol. 4 (Washington, D. C.: Review and Herald Pub. Assn., 1977 Revised Ed.), 814-817; See endnote 27 for bibliographical references on the possible identity of Darius the Mede as co-regent for Cyrus II. See also Shea, 2DRC, 173, 174. For the latest, yet problematic solution of William H. Shea, cf. AUSS 29/3 (Autumn, 1991): 235-257.

239. Shea, 2DRC, 185, 186; Doukhan, Daniel, 27.

240. Although the actual prophetic representation of Daniel 8 commences with the second world empire, namely the Medes and the Persians, the Babylonians are presupposed in the opening statement that refers to the last Babylonian co-regent, namely Belshazzar.

241. The relationship between the peculiar presentation of the power in Daniel 8 and the Levitical nature of the chapter, will be discussed in the section on the Levitical background to Daniel 8.

242. Doukhan, Daniel, 28.

243. Hasel, S/A, 182-186. Please consult appendix 11a - 11d, where the grammatical problem involved with the horns as the antecedent for vs. 9a, is discussed.

244. Ibid., 185. Doukhan, Daniel, 24.

245. Ibid., 190. Please consult appendix 12a to 12d, for a discussion on how Antiochus IV Epiphanes does not fit either the description of the Little Horn power of Daniel 7 or that of chapter 8. Taken from Questions on Doctrines (Washington, D.C.: Review and Herald Pub. Assn., 1957), 324-331 (prepared by a special committee). See also endnote 27 above for references to up to date authorities questioning the historicity of much of the pivotal statements of the Maccabean author (or authors), as well as scholarly articles refuting the so-called Maccabean thesis as an explanation for the messages of especially Daniel 7 and 8.

246. Notice how Antiochus IV was only the eighth of 26 Seleucid kings. This was not near the end of their reign at all.

247. Shea, 2DRC 187. Please consult appendix 13, for a comparison of the Little Horn in chapters 7 and 8.

248. Compare with the supernatural stone of Daniel 2, cut out of the (divine) mountain, but "not of human hands", that destroys and replaces the idolatrous image of human sovereignty (vss. 34, 44-45). See also Pfandl, Time of the End, 267, 305-306, who comes to the conclusion that the et qes of Daniel 8:17 is a terminus technicus to indicate not an end in history (in the sense of a limited prophetic horizon) but the end of history. Quoting Bruce Jones, he states that while the (classical) prophets saw the end of an era, "the apocalyptists saw the end of the world and the beginning of eternity." (267); Bruce W. Jones "Ideas of History in the Book of Daniel" (Ph.D. dissertation, Graduate Theological Union, Berkeley, 1972), 30-31. See also J. R. Wilch, that very aptly calls this absolute end of Daniel 8, the "final situation". John R. Wilch, Time and Event (Leiden: E. J. Brill, 1969), 111-112.

249. Revelation 17-19.

250. In a study on the Stone Kingdom in Daniel 2, Douglas Bennet concludes that "there is enough basic similarity between Matthew 21:44/Luke 20:18 with Daniel 2:34-35, 44-45, to enable the reader to conclude that Jesus is making an allusion to the latter in this quote." Douglas Bennett, "The Stone Kingdom of Daniel 2", 2DRC 375. Cf. also Robert Horton Gundry, The Use of the Old Testament in St. Matthew's Gospel (Leiden, 1967), 84-85. According to Bennett, Jesus is amalgamating through a midrashic type of allusion Daniel 2:34-35, 44-45, Isaiah 8:14-15 and Psalms 118:22 to emphasize his sovereign authority. Bennett, 375. But "a careful examination of Matthew 21:44 suggests that the stone symbol joins two events related to Christ which are separated by time. Christ, in His state of the incarnation, is the Stone against which so many fall. Christ in His glory and exaltation is the Stone which will eventually, at His second coming, fall upon the impenitent." Bennett, 376. See also H. S. M. Spence and Joseph S. Exell, eds., The Pulpit Commentary, 34 (Chicago, n.d.):327. More specifically Matthew 21:44 and Luke 20:18 "points

to the eschatological judgment which will fall upon all who fail to submit to the sovereign control of Jesus." Bennett, 377. Just like the four world empires, the Kingdom of Christ will be visible. And just like the four kingdoms were not contemporaneous with each other but were sequential, so Christ's visible kingdom at his second coming, first destroys all earthly dominion and then succeeds them. The parallel event in Daniel 7 is the heavenly judgment by the "Ancient of Days" who takes the power of the Little Horn away and completely destroys him forever through judgment in favour of the saints (Daniel 7:26, 22). But this eschatological judgment in favour and against is based on the response of believers and non-believers to the atonement of the death of Christ (cf. eg. John 3:18, 19; 5:22-24).

251. In addition to the sanctuary orientation of the visionary presentations of the ram and the goat, it makes exegetical sense to begin with Medo-Persia, since the juxtapositioned time prophecies, as indicated in our study of Daniel 9, both begin in the time and indeed through the instrumentality of the Medo-Persians.

252. Lev. 16:5, 15, 24. Two other animals are mentioned in Leviticus 16, namely the goat for Azazel (vss. 10, 26) and the bull for the high priest's personal sin offering. The bull therefore concerns only the high-priest in his personal capacity, and the scapegoat the rite of removal of sin from the camp. It is important to note that the goat for Azazel was not an expiatory sacrifice, since no blood manipulation was connected to it. The only two expiatory sacrificial animals that concern the entire congregation of Israel was the ram and the goat. cf. Doukhan, Daniel, 26.

253. Gen. 1:1-2; Is. 8:7-8; Jer. 46:7, 9; 47:2; Rev. 17:1, 15; Cf. Doukhan, Daniel, 17.

254. Eg. Jer. 4:7; 49:19; 50:17, 44. The fact that the visionary lion had the wings of an eagle, also found its counterpart in the prophetic portrayal of Babylon by the symbolism of a swift eagle, eg. Ez. 17:3, 12; Hab. 1:8. Cf. Doukhan, Ibid., 125. Otto Zochler, The Book of the Prophet Daniel: A Commentary on the Holy Scripture, Vol. 13. Ed. John P. Lange (New York, 1915), 151. quoted by Doukhan.

255. Ibid., 28.

256. Ibid., 23-24. The terrifying dragon-like fourth beast of Daniel 7 is therefore implicitly present, through the pars pro toto representation of it by the Little Horn.

257. Ibid., 28.

258. Rodriguez, 2DRC 532; Shea, 2DRC, 196. Cf. Exodus 27:2; 29:12; Lev. 4:7; 16:18. While the Grecian horns were indicative of the political authority, the horns of the sanctuary altars, when sacrificial blood was applied to it, indicated that

sin was "brought under the controlling power of Yahweh", so that it will "no longer interpose itself between Yahweh and His people". Rodriguez, S/A 142-144.

259. Shea 2 DRC, 197.

260. Ibid.

261. Siegfried J. Schwantes, "Ereb Boger of Daniel 8:14", 2 DRC 473. The Standard practice to designate a 24-hour day is by the formula "day and night". Ibid. Hasel, S/A, 199.

262. Ibid., 465-471. Hasel, S/A 195.

263. Cf. eg. Ex. 29:38-42; Num. 28:3-6; 29:1-6, 16, 19, 22, 25, 28, 31, 34, 38; Ezra. 3:3-5. Hasel, S/A, 220. C. F. Keil has fittingly remarked, "A Hebrew reader could not possibly understand the period of time (of 2300 evenings-mornings to be) ... 2300 half days or 1150 whole days, because evening and morning at the creation constituted not the half, but the whole. ... We must therefore take the words as they are, i.e. understand them as 2300 whole days." C. F. Keil, Biblical Commentary on the Book of Daniel (Grand Rapids, Mi., 1949), 303. Cf. also E. Jenni, "jom Tag," Theologische Handwörterbuch Zum Alten Testament 1:710, quoted by Hasel, S/A, 196, 220.

264. Schwantes, 472-473. In this account, 'ereb marks the end of the creative acts accomplished during the day, and boqer, the end of the night of rest, with accent on the first rather than on the second. Ibid.

265. Shea, 2DRC, 197. Cf. eg. Ex. 27:20-21; Lev. 24:2-3; Ex. 30:6-7.

266. Ibid.

267. Cf. vs. 9. This geographical expansion of the Little Horn power implies that he came either from the north or from the west. This movement corresponds with the conquest of Imperial Rome as it worked its way across the eastern Mediterranean basin. Shea, 2DRC, 509.

268. Please consult appendices 14 and 15, that indicates three specific "becoming great" (gadal) movements, one horizontally, and two vertically. The horizontal movement is indicated by the preposition 'el, denoting motion to or direction toward, and the vertical movement is indicated by the preposition 'ad, denoting "as far as", "even to", or "up to". Shea, Ibid. 508.

269. See eg. Rodriguez, 2DRC 534, 535. Notice what a prominent role the Levites and the priests played even in the military campaigns of Israel, eg. the fall of Jericho (Joshua 6:4, 6, 16,20). When God called Israel, his people had to be a "kingdom of priests and a holy nation." Ex. 19:6. Cf. also I Peter

2:5, 9 and Rev. 1:6; 5:10.

270. Shea, 2DRC, 516; Rodriguez, 2DRC, 535. Since the verb of this statement is feminine, the subject must be the horn, which is feminine. The construction of the sentence therefore indicates that the horn was given a host. Shea, *Ibid.* See the Nuwe Vertaling (1983) of Daniel 8:12, which indicates that a sinful ministry was instituted in place of the "daily", thereby implying that it was a counterfeit system of worship belonging to the Little Horn.

271. Hans K. LaRondelle, *Ibid.*, 62. See 2 Thes. 2:3-12.

272. The apocalyptic presentation of Satan as a cosmic dragon sweeping a third of the stars out of heaven to be flung on earth (Rev. 12:3, 4), concurs with the picture of the unseen spiritual force portrayed in Daniel 8. Cf. also Lk. 10:18; Jn. 12:31; 2 Peter 2:4 and Rev. 12:8-9, 12. This is also in harmony with the typological role of certain Old Testament entities, such as ancient Babylon becoming a type of false religion in the Christian era, and the principle of argumentum a minori ad majus (the Rabbinical gal wachomer) "which proceeds from one fact that has been established to a conclusion relating to a larger issue". A. B. du Toit, "the Pauline Orientation Remarks" in Guide to the New Testament, vol. 5 ed. F. J. Botha, et. al. (Pretoria: N. G. Kerkboekhandel, 1985), 17.

273. Both Hasel, S/A, 205 and Rodriguez, 2DRC, 535, 536, 545 deny that there are cultic terminology that indicates contamination/defilement/pollution to the Sanctuary in Daniel 8 by the Little Horn. The contamination or defilement of the Sanctuary took place either through the symbolic transfer of the confessed sins of repentant Israelites (the so-called proper or penitential defilement) in the priestly manipulation of sacrificial blood, or through the sinful sacrilege of the Sanctuary by both impenitent Israelites or pagan violations. As Rodriguez has pointed out in 2DRC, 536, that Daniel 11:31, which he regards as an equivalent statement to Daniel 8:10-13 does speak of "profanation" (ḥālāl) of the temple by taking away the "daily" (tāmîd). The Sanctuary, is therefore defiled by the Little Horn through the breaching of its priestly defences, the setting up of a counterfeit priestly mediation and its rebellious impenitence.

274. The instruction of the truth ('emet) was under the control of the priesthood, who taught the Tôrâh to the people of Israel. Cf. eg. Mal. 2:1, 4-6 (vs. 6 speaks literally of "the law of truth"). Rodriguez. 2DRC 532, 535; Hasel, S/A 193; Doukhan, Daniel, 24, 25. While this truth is therefore divine instruction or revelation from God (cf. eg. Daniel 8:26; 10:1, 2; 11:21), in Daniel 8:12 it is specifically the priestly truth about the Sanctuary, namely forgiveness of sin through the blood of sacrific-

icial substitution. Doukhan stresses that this is similar to what the Little Horn does in Daniel 7:25, where he attempts "to make alterations in times and in law" (NASB), interpreted by Ibn Ezra, Rashi, Metsudath David as a cancellation of the Torah and the observance of the Ten Commandments. Doukhan, *Ibid*, 24, 25, 124 (n. 45).

275. Please consult "scene II" in appendix 14 of this chapter.

276. Cf. also Daniel 11:31 and 12:11 for equivalent statements.

277. Rodriguez, 2DRC, 533.

278. M. Jastrow, Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature (New York, 1950), II:1676-1677. Quoted by Hasel, S/A, 214.

279. Hasel, S/A, 190, 214; BAB, 556.

280. *Ibid.*, "continuity"; CHAL, 391; "Continuance, unceasingness"; G. Fohrer, ed., Hebrew and Aramaic Dictionary of the OT (Berlin/New York, 1973), 302: "Continuance, regularity". Hasel, S/A, 214.

281. *Ibid.*, 190; Cf. also H. C. Leupold Exposition of Daniel (Grand Rapids, Mich. 1969), 347-348. Joyce G. Baldwin, Daniel (Leicester: IVP, 1978), 157: "By the one word (tāmîd) the whole sacrificial system is implied".

282. Rodriguez, 2DRC, 533; Maxwell, 161-172.

283. *Ibid.* Note that tāmîd is never used with reference to priestly activity in the most holy place of the sanctuary.

284. *Ibid.*

285. Shea, 2DRC, 204.

286. *Ibid.*, 203-208; Rodriguez, 2DRC, 531, 532. Notice 6 passages in Leviticus indicating 5 types of sacrifices with which rum is used, namely Lev. 2:9; 4:8, 10, 19; 6:10, 15; and 9 passages in Leviticus indicating again 5 types of sacrifices with which sur is used, namely Lev. 1:16; 3:4, 9, 10, 15; 4:9, 31, 35. Cf. also Hasel, S/A, 189, 213 (n. 63).

287. See Hasel, S/A 191, for the historical application of this arrogating expropriation of intercession. See also Maxwell, 122-135, 172-178 for the role of the papacy in the fulfilment of Daniel 8:10-13.

288. Shea, 2DRC, 21, 214. Hasel, S/A, 192. Cf. eg. for heavenly dwelling: I Kings 8:30, 39, 43, 49; 2 Chron. 6:30, 33, 39; Isa. 18:4; Ps. 33:14; for the place of God's throne: Ps.

89:14, 15; 97:2.

289. Ezra 2:68 (cf. eg. also the foundation of the earth. Ps. 104:5).

290. Hasel, S/A, 217, 192. See eg. Ps. 68:35 (36); 96:6, for the earthly: Ex. 25:8; Lev. 12:4; 19:30; 20:3; 21:12; 26:2, 31; Num. 3:38; 18:1; 19:20; BDB 874.

291. Baldwin, 157.

292. Ps. 89:14, (15).

293. According to Hasel, the gender change of verbal forms predominantly in the feminine in Daniel 8:9-10 (all except yāšā in vs. 9), to the masculine verbal forms of Daniel 8:11-12 possibly reflects a shift of view from the metaphor to the reality, as well as a shift from the pagan to the sole papal phase. Compare again with endnote 287, for the historical identification of Papal Rome as the primary fulfilment of the Little Horn prefiguration. This interpretation does not exclude a secondary application to any religious system that misrepresents Christ's ministry with a counterfeit sacrifice, a counterfeit priesthood, a counterfeit head of the church, and a counterfeit method of salvation. Cf., Maxwell, 187.

294. Doukhan, Daniel, 28, 126 (n. 58).

295. Cf. Daniel 9:27; 11:31, and 12:11. Notice that Daniel 8:9-13 is linked to Matt. 24:15 through Daniel 11:31 and 12:11, since all three passages in Daniel speak about the "taking away" of the tāmīd by the Anti-Messiah.

296. Hasel, S/A, 198.

297. KBL, 680. See also R. Meyer, Hebräische Grammatik Sammlung Göschen (Berling: Walter de Gruyter und Co., 1969)2:179; BDB, 724, quoted by Hasel, 219 (n. 127, 128), 198.

298. Rudolf Meyer, Ibid, 2:15; Hasel, 219.

299. KBL, 680; BDB, 607; W. Baumgartner, Hebräisches und Aramäisches Lexikon zum Alten Testament (Leiden: E. J. Brill, 1974), II:618, quoted by Hasel, Ibid. See also Hartman and Di Lella, 226: "Literally, 'Until when the vision?'"

300. Hasel, S/A 194.

301. Ibid.

302. The sequence (ad ... waw means "until ... then", Hasel, Ibid. 302. 194, 196. See eg. Jgs. 16:2. BDB, 724; also O. Plöger

Das Buch Daniel (Gütersloh: Gerd Mohn 1965), 120, which renders this temporal sequence as "after ... then". Hasel, 221.

303. Ibid., 198-199.

304. Ibid., 190, 199.

305. Ibid.

306. Ibid.

307. Ibid., 200.

308. Ferch, Daniel, 88; Ibid., 2DRC, 65; Maxwell, 238. For the historical application of the year-day principle, cf. Froom, IV:784-851; Maxwell, 239-240.

309. Since there is no year nought, only twelve months expire between 1 BC and 1 AD.

310. Pflandl, Times of the End, 264, 303. Cf. The Writings (Philadelphia: Jewish Publication Society of America, 1982), 442. Hartman and Di Lella, 222.

311. Pflandl, Ibid.

312. See eg. Rodriguez, 2DRC, 544, 545: "The purification/vindication of the Sanctuary mentioned in verse 14 is not called forth because in the little horn.... The purification/vindication of the sanctuary in 8:14 is not a necessity created by the horn..." Cf. also Hasel, S/A, 205: "Among the explicit activities of the 'little horn', there are none that directly relate to a defilement/pollution of the sanctuary".

313. Ibid., 193, 219 (n. 125), 190-191.

314. Ibid., 206. Cf. also R. M. Davidson, "In Confirmation of the Sanctuary Message", JATS 2/1 (1991):93-114.

315. Adams, 104.

316. Ibid., 89.

317. Ibid., 98.

318. The parallel record of Daniel 11:31 does use the word halal ("profanation") in connection with the desecration of the temple and the taking away of the tāmîd ("continual") Cf. Rodriguez, 2DRC, 536.

319. Number 19:13, 20.

320. 2 Chronicles 36:14; 33:3; 28:1-4; Ezekiel 5:11; 23:29, 38; Zephaniah 3:4; Isaiah 1:12 (the verbal root form is

used here from the word mirmās, which described the trampling of the host of the Prince by the Little Horn in Daniel 8:10. Hasel, S/A, 203; Cf. also Lev. 20:2, 3; 15:31, and 18:21.

321. 2 Sam. 1:21-22; Isa. 1:15; 59:3; Lam. 4:14; Num. 35:33-34; Ps. 106:38. The blood mentioned is spilled in war, through murder or sacrifices to idols. Hasel, S/A, 94, 95.

322. Ps. 74:7; 79:1, primarily with reference to the earthly, but also implying a larger defilement that affects God and his Sanctuary. Cf. also Isa. 43:28; 47:6; Ez. 7:21-22, 24; 24:21; 25:3; Lam. 2:2. Hasel, 98, 110, (n. 47).

323. Lev. 16:2, 3, 6, 16, 17, 20, 23, 27.

324. See also vss. 18, 21 and 27. Hasel, S/A, 202.

325. See our study of ṣedeq in Daniel 9.

326. Cf. again Lev. 16:16, 19, where "the day of atonement ritual affirms explicitly that atonement is effected for the sanctuary by the sprinkling of blood because of the defilements or impurities (tāmē) of the Israelites", Hasel, S/A 94.

327. Adams, 98; Hasel, S/A 204, 206; Niels-Erik Andreasen, "Translation of Nisdaq/Katharisthesetai in Daniel 8:14", 2 DRC 495; Richard M. Davidson, JATS 2/1 (1991):105.

328. Leviticus 16:29, 33, 34; Richard M. Davidson, "The Good News of Yôm Kippūr", JATS 2/2 (191):10.

329. BDB, 515; W. Baumgartner, *Ibid.*, 484; N. Wyatt, "Atonement Theology in Ugarit and Israel", Ugarit Forschungen 8, eds. K. Bergerhof, M. Dietrich, and O. Loretz (Kevelaer-Neukirchen-Vluyn, 1976), 429, quoted by Hasel S/A 123, 133 (n. 88).

330. Edward Heppenstall, Our High Priest (Washington, D.C.: Review and Herald Pub. Assn., 1972), 79.

331. S. Lyonnet and L. Sabourin, Sin, Redemption, and Sacrifice (Rome, 1970), 273-287; F. Rienecker, Lexikon zur Bibel (2nd ed. Wuppertal, 1973), 122. Quoted by Hasel, S/A 133, 123.

332. Hasel, S/A 122. See also: H. Grimme, "Das Alter des Israelitischen Versöhnungstages", Archiv für Religionswissenschaft 14 (1911): 130-142; Lyonnet and Sabourin, 272; H. Cazelles, Le Levitique (Paris, 1951), 80; K. Galling in Religion in Geschichte und Gegenwart (2nd ed.: Tübingen, 1928), II: 964; W. Caldwell, "The Doctrine of Satan in the Old Testament". The Biblical World (1913): 30; Questions on Doctrine, 393-395. In Enoch, Azazel is referred to as the ringleader of demons. Cf. Enoch 6:7; 8:1; 9:6; 10:4; 13:1; 54:5; 55:4; 69:2.4.

333, Hasel, S/A 125.

334. Lev. 16:30-34.

335. Norman R. Gulley, "Daniel's Pre-Advent Judgment in its Biblical Context", JATS 2/2 (1991): 36, 61 (n. 3)

336. Please consult appendix 16, illustrating the two spheres of atonement, the objective focussed in both the Cross and the final judgment, and the subjective, focussed on the experiential level of appropriate reconciliation through faith.

337. Hasel, S/A 202, 207, 208. But far from being simply the "by-product" of the vindication of the saints, (p. 207) the destruction of the Little Horn power is the primary purpose of this vindication, according to the context of Daniel 8. Edward Heppenstall recognizes this primary instrumentality of the vindication of the saints, when he says that "the long persecution of the people of God by the apostate horn appears to be one of the causes requiring this pre-Advent judgment." Ministry 54/12 (December, 1981):15. With reference to "the larger issues at stake in the investigative judgment," Davidson quotes Ezekiel 36:23, where God says to Israel: "Through you I vindicate my holiness before their eyes" (RSV). Richard M. Davidson, "What the Sanctuary Means to Me", Adventist Review 164/8 (February 19, 1987):2-14.

338. Cf. Endnote 234 above.

339. Cf. Endnote 233 above.

340. Cf. Appendices 9(a), 9(b), 10(a) and 10(b).

341. Cf. Appendix 13.

342. Ferch, S/A 166, 175 (n. 55); Ernst Jenni, "Day of Judgment", I DB. 1:783-784.

343. Shea, 2DRC, 213.

344. Eg. into the fiery furnace or the lion's den, in Daniel 3 and 6. Shea, 2DRC 219, 211.

345. Shea, Ibid., 213, 214. See 2 Samuel 3:10 for qûm, and Jeremiah 43:10; 49:38 and Daniel 6:14 for šîm.

346. Hušlak is the hophal form of salak in the perfect, third masculine singular. BNB, 1021; Hasel, S/A 216 (n. 91, 92).

347. Cf. our study of the words šādaq and sedeq in Daniel 8:14 and 9:24.

348. Psalms 89:14 and 97:2.

349. Arthur J. Ferch, The Son of Man in Daniel Seven, Berrien Springs, Mich.: Andrews University Press, 1979). (Hereafter cited as SM).

350. Ibid., 112-136, 180.

351. Ibid., 136-145. Shea, 1DRC 96, 97. Please consult appendix 17, indicating a chiasmic structure for the whole chapter, as well as within the vision proper (vss. 2-14); Ferch, S/A 161, 162.

352. Ferch, S/A, 164.

353. Ibid., 160; Shea, 1DRC, 98; Doukhan, Daniel, 22.

354. Ferch, SM, 182, 191.

355. Ibid. For the supplementary visionary elaborations, Cf. also Ferch, S/A, 160, 165-166, 169; Shea, Ibid., 117-118.

356. David E. Aune, "Son of Man" in ISBE 4:574-575.

357. Ferch, SM, 188.

358. Aune, 575.

359. Ibid.

360. Ferch, SM, 145-192.

361. Ferch, Ibid., 174, 184, 191, 192. Ibid., S/A 165; cf. also Frederick M. Wilson, "The Son of Man in Jewish Apocalyptic Literature", Studia biblica et theologica (1978): 28-52, quoted by Ferch, S/A, 175 (n. 49).

362. Otto Ploger points out that since the author here supplements a detail passed over earlier (in vs. 2-6), it may be best to translate the verbs as pluperfects, eg. "I had seen" (in the vision). Otto Plöger, Das Buch Daniel. Kommentar zum Alten Testament, 18. (Gütersloh: Gerd Mohn, 1965), 104, 111, 115; Ferch, S/A, 160, 165, 166, 169.

363. Ibid., 169. Cf. also Gerhard F. Hasel, "The Identity of the 'Saints of the Most High' in Daniel 7", Biblica 56 (1975):191.

364. Please consult appendixes 18(a), 18(b), and 18(c) for the characteristics of the saints, the differences between them and the Son of Man, and the similarities.

365. Shea, 1DRC 113. Notice that the sphere of their reception of the kingdom is on earth ("under the whole heaven"), while the realm of the reception of the kingdom by the Son of Man is in the heavenly realm. Shea, Ibid., 115, 117.

366. Eg. NIV, NASB, Nuwe Afrikaans (1983). Charles D. Isbell, IWOT 2:1059, indicates that the way in which peleh is used in Daniel (eg. 3:12, 14, 17, 18) consistently describes the service of the gods by man. In Daniel 3:18 the word peleh is used in parallelism with the word nisqūd, "worship", which stresses that the word does not simply mean serve in an ordinary human

sense. Shea, 1DRC, 113, 114, has stressed the fact that the suffixed pronouns in the final bicolon of vs. 27 are in the third person masculine singular in the Masoretic text. Those translations who translate the text with the plural pronouns "their" (kingdom) and (serve) "them" (eg. NRSB), are not following the Aramaic text, but critical emendations of the text. Daniel does use the prepositional lamed ("to, for") and the plural suffix twice in the chapter (vss. 12 and 21), but in neither is there an identification of the saints with the Son of Man. Furthermore, the poetic parallelism between vs. 14 where all the peoples.. "shall/serve him (lēh yiplehûn) and v. 27 where all the dominions "shall worship/serve him (lēh yiplehûn) is unmistakable. Since the people, nations and men of vs. 14 are parallel to the saints of vs. 27, it is obvious that they are not worshipping themselves in the latter case. Shea, 115.

367. Cf. Daniel 10:13, 21; 12:1. Ferch, SM 94-107.

368. Ferch, SM, 101, 107.

369. Ibid., 103, 104. Ferch concludes that "Michael is a celestial being who has defended and led Israel and will do so in a final judgment context. He thereby displays some messianic characteristics. He enjoys an intimate relationship with his people and takes a vital interest in their welfare, particularly during the eschaton when Israel's lot is more hazardous. Michael's intervention, whether military or judicial or both, results in the destruction of Israel's enemy and its rescue followed by resurrection. In this way God's people are assured of vindication and restoration to a new community." Ferch, SM, 102.

370. Maxwell, 117. This shuttling forward and backward is very much the same style of Ezra, when he telescopes the post-exilic history of the Jews under Cyrus, Darius and Artaxerxes thematically into one. (cf. eg. Ezra 6:14; 4:23, 24)

371. Doukhan, Daniel, 21, 22.

372. Ferch, S/A, 174 (n. 45). James Montgomery renders it: "I was seeing from the time of the utterance of the big words which the horn was speaking, I was seeing even till the beast was slain, and its body destroyed", to indicate that the bē'dayin min is "the starting-point of the seer's observation of the horn's big words, continued even into the scene of judgment, to the point of its destruction." James A Montgomery, The Book of Daniel. International Critical Commentary (Edinburgh: F. & F. Clark, 1927), 301. Both the translation of Ferch and Montgomery "supports our notion that the judgment is in progress while the Little Horn is active and before the verdict is executed upon it". Ferch, S/A, 174.

373. Ferch, S/A, 164. Arthur Jeffery consequently notes: "The point seems to be that as he kept on contemplating the Little Horn, he realized that this could only be the final depravity which immediately precedes the end; so he looked up and saw that

preparations for the grand assize were already in hand." Arthur Jeffery, "Daniel", IB 6:456-467, esp. 464. This point has also been recognized by Franz Düsterwald when he says that it is plain from the context that this "is a kind of pre-judgment which is later confirmed in the common judgment of the word". Franz Düsterwald, Die Weltreiche und das Gottesreich nach en Weissagungen des Propheten Daniel (Freiburg im Breisgau: Herder'sche Verlagshandlung, 1890), 177. Ferch, S/A 176 (n. 66). Also, C. U. Wolf notes that "the judgment scene in 7:9-14 is not necessarily a last judgment, but it does deliver the kingdom to the saints." C. U. Wolf, "Daniel and the Lord's Prayer", Interpretation 15 (1961): 408. Ferch, 2DRC, 77. For other OT scholars supporting this position see the references in Ferch, S/A, 176.

374. Shea, 1DRC 123, 124.

375. Ibid., 106, 197.

376. Ferch, S/A 167, 168.

377. Shea, 1DRC 119.

378. Ibid. 120. For the historical fulfilment of the 1260 day (3 1/2 times) prophecy, see Maxwell, 130-143.

379. Cf. eg. Herberg B. Huffman "The Covenantal Lawsuit in the Prophets", JBL 88 (1969):291-304; Robert D. Culver, "rib", TWOT 2:845, 846; Kirsten Nielsen, "Yahweh as Prosecutor and Judge": An Investigation of the Prophetic Lawsuit (Rib-Pattern) in JSOT 9 (Sheffield: JSOT), 1978. Richard M. Davidson, "In Confirmation of the Sanctuary Message", JATS 2/1 (1991):96-100, 112, (n. 8).

380. Cf. B. Gemser, "The Rib or Controversy Pattern of Hebrew Mentality," in Wisdom in Israel and the Ancient Near East, eds. Martin Moth and D. Winton, Vetus Testament Supplements (1955), 3:122-125. For further bibliographical references, see Davidson "The Good News of Yom Kippur", JATS 2/2 (1991):4 (n. 8, 9).

381. Eric C. Livingston, "Investigative Judgment - A Scriptural Concept", Ministry 64/4 (April, 1992):13. Cf. eg. Genesis 3 and 4; Genesis 6, 11, 18; Notice how "the nations are arrayed before God's judgment bar, facts are stated, inquiries are made, and reasonings are invited" in eg. Isa. 1; 43:8-13; 43:19-26; Zech. 3:1. Ibid.

382. Ibid. Cf. eg. Psalms 7:8; 26:1; 35:24; 43:1. Also Psalms 26:1-4; 35:11-17; I Sam. 24:9-15; I Kings 8:31, 32.

383. Ibid., 14.

384. Davidson, JATS 2/1 (1991):97-100; Ibid., Adventist Review, 164/8 (February 19, 1987):13. It is very significant that the instruction to place a seal came from the sanctuary, and that

the sign for the faithful in Israel was the tāw, which as the last letter of the Hebrew alphabet indicated the faithful remnant in Israel. Cf. Ronald F. Youngblood, "taw", in TWOT 2:966.

385. Cf. Ezekiel 40 - ff; 36:25-27; 36:22, 23 and 39:27, 28. It is of great significance that the Sanctuary vision of Ezekiel was given on the Day of Atonement (40:1), which in addition to the cleansing of the Sanctuary, also alluded to the motif of the Jubilee with its motif of restoration that began every fiftieth year with Yôm Kippūr. Davidson, JATS 2/1 (1991):89; Maxwell, 187, 188. See Leviticus 25:10.

386. Eg. 2 Cor. 5:10; Matt. 16:27; Rev. 22:12; Ecclesiastes 12:14. Cf. also the principle of reward enunciated in 2 Chron. 6:23; Job 34:11; Psalm 62:12; Jeremiah 17:10; and Eze. 18:20.

387. Eg. Romans 3:21, 28; Gal. 2:15, 16; Eph. 2:8-9.

388. Eg. Romans 6:13, 14; Gal. 2:20; Rom. 8:3, 4.

389. Gal. 5:6; James 2:14, 22.

390. Doukhan, Daniel 30, 179 (n. 61). L. Ginzberg, Jewish Encyclopedia, "Atonement", Vol. 2:286, quoted by Doukhan. Cf. Lev. 16:8-10, 34, 33 and 29.

391. Please consult appendix 4 again. Cf. also Eric W. Heaton The Book of Daniel, Torch Bible Commentary (London: SCM, 1956), 47; Gulley, JATS 2/2 (1991):48, 65 (n. 63).

392. That is why Shea calls it God's new act of Judgment, to differentiate it from all previous, anticipatory judgments from the Sanctuary and on the surrounding nations. Shea 1DRC 104.

393. Norman R. Gulley "A Deeper Look at the Investigative Judgment", Adventists Perspectives, 3/3 (1989):35, 36.

394. Anthony H. Hoekema, The Four Major Cults (Ann Arbor, MI, 1963), 122; Cf. Arnold V. Wallenkampf, "A Brief Review of Some of the Internal and External Challengers to the Seventh-Day Adventist Teachings of the Sanctuary and the Atonement", S/A, 595. Cf. also Livingston, 13; Clifford Goldstein, "Investigating the Investigative Judgment," Ministry, 64/2 (1992):8; Davidson, JATS 2/2 (1991):8, 9; Ferch, Ministry 56/4 (April, 1983):9.

395. See again Gulley JATS 2/2 (1991):36, 61 (n. 3), as well as our discussion above on Daniel 9, in terms of the full meaning of Daniel 9:24 (The inauguration of the heavenly).

396. Davidson, JATS 2/2 (1991):9; Clifford, Ibid., 7.

397. Please consult again the explanatory diagram of appendix 16.

398. Gulley, Adventist Perspectives, 3/3 (1989):37; Goldstein, Ibid., 8.

399. Eg. Psalm 33:13-15; 56:8; 104:24; 139:2, 6; 147:4; Isa. 44:28; 46:9, 10; Mal. 3:16; Matt. 10:29, 30; Acts 15:8; Rom. 11:33; Eph. 3:10. Cf. Gulley, Ibid., 33.

400. Ferch, S/A, 167; Heppenstall, Ibid. 12, 13, 14.

401. Daniel 6:19-20, 24. Cf. Gulley, JATS 2/2 (1991):39. Cf. also Daniel 3:17, 18, 29, and the deliverance brought to the faithful remnant of Israel by Michael in Dan. 12:1.

402. Cf. Shea IDRC 125, for a discussion why the prepositional lamed should be translated "for" and not "to" in 7:22. The saints are the objects of the judgment, not primary the instruments of the judgment.

403. Ibid., 127. See discussion, 126-130.

404. Ibid. In his discussion of the objects of investigation Shea advances six reasons why the professed people of God are involved in the Pre-Advent Investigative Judgment: (a) The self-evident, apparently evil character of the Little Horn power, which means that investigation must transcend the investigation of his character. (b) The nature of the Little Horn as a counterfeit religious system requiring a religious Judgment involving all the professed people of God. (c) This Judgment in favour of the saints parallel OT judgments where the people of God were involved in one way or another. (d) The investigation of the books indicate, according to consistent OT usage, that the people of God is involved. (e) Because of the longitudinal paralleling of Daniel 7 and 8, it indicates that the conflict of chapter 8 is resolved by the Judgment of chapter 7. (f) The parallel between the Judgments of chapters 7 and 12 indicate that the separation of people into different classes implied an antecedent investigation.

405. T. Buchsel, Theological Dictionary of the New Testament, Gerhard Kittel, ed. (Grand Rapids, MI: W. B. Eerdmans, 1965), 3:941. (Hereafter cited as IDNT). Cf. Ferch, Ministry 56/4 (April, 1983):9.

406. J. A. Seiss, The Apocalypse, 13th ed. (Philadelphia: Philadelphia School of the Bible, n.d.), 18. Ferch, Ibid., 10.

407. H. Lampater, Die Hoffnung der Christen (Stuttgart: Oeull Verlag, 1967), 161. Ferch, Ibid., 11.

408. Goldstein 9; Ferch, S/A 164, 165.

409. See our discussion on the biblical background to the concept of investigative judgment.(4.6).

410. Shea, IDRC 126, 127, 129-131; Goldstein 9.

411. Davidson, JATS 2/2 (1991), 7. Heppenstall, 15.
412. Cf. again Goldstein, 8, as well as endnote 380.
- 413 Davidson, *Ibid.*, 7, 14 (n. 9). According to Davidson, this pericope comes at the apex of the chiastic structure of the book of Job.
414. *Ibid.*
415. J. A. Japp, "Proposal on the Scope of the Atonement", Ostraka 4/1 (1986):21. Cf. also Davidson, *Ibid.*, 10.
416. Goldstein, 6, 9.
417. Cf. Phil. 1:6; Rom. 1:17; Cf. also Davidson, *Ibid.*, 22.
418. Japp, *Ibid.* Cf. Walter C. Kaiser, TWOT1:498, 499, for the imagery of "blotting out", as removing by washing or cleansing certain writings on a scroll, thus wiping out, or erasing (māhā) what was written on the scrolls. From there the idea of forgiveness of the "stain" of sin, eg. Isa. 43:25, Ps. 51:1, 9. In the LXX māhā is translated with exaleipho.
419. Rev. 3:5; 22:19. Cf. Ps. 69:28.
420. See our study of kippēr in Daniel 9 (The Nature of Israel's Atonement.)
421. Heppenstall, *Ibid.*, 14. Cf. also Shea, 1DRC 108.
422. Gulley, JATS 2/2 (1991), 7.8. Cf. Daniel 7:25.
423. Cf. Phil. 2:8; Isa. 53; Ps. 22; Ps. 69.
424. Rev. 12:11; Jn. 16:33; 12:31, 32.
425. In 1891, E. G. White wrote that "the grace of Christ purifies while it pardons", Review and Herald 68/28 (July 14, 1891):503-504.
426. Goldstein, 9.

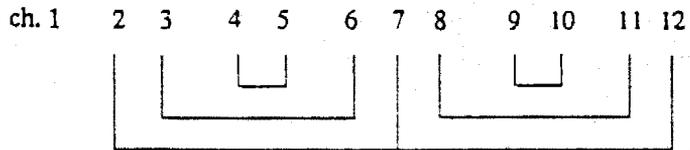
Ch 7:	Ch 12:
A little horn and "a time, times, and half a time" (7:24-25)	C ₁ Michael (12:1a)
B Judgment (7:9-12; cf. 26)	B ₁ Judgment (12:1b-3)
C Son of Man (7:13-14)	A ₁ little horn (7:13-14) and "a time, times, and half a time (12:4- 13)

Ch. 8	Ch. 11
A fight between Persia and Greece (vv. 1-8)	A ₁ fight between Persia and Greece (vv. 1-4a)
B Rome is implied* (v. 9)	B ₁ Rome is implied* (v. 4b)
C struggles of the power of usurpation (vv. 10-13, 23-25)	C ₁ struggles of the power of usurpation (vv. 5-39)
D the time of the end (vv. 14, 26)	D ₁ the time of the end (vv. 40-45a)
E the Advent: "he shall be broken without human hand" (v. 25b)	E ₁ the Advent: "he shall come to his end and no one will help him" (v. 45b)

Ch. 9	Ch. 10
A Daniel "understands" a revealed message (v. 1)	A ₁ Daniel "understands" a revealed message (v. 1)
B prayer of repentance and fasting (vv. 2-17)	B ₁ prayer of repentance and fasting (vv. 2-3)
C vision given as a response to "the prayer which was heard from the beginning" (vv. 20-27, esp. v. 22)	C ₁ vision given as a response to "the prayer which was heard from the beginning" (vv. 4-21, esp. v. 12)

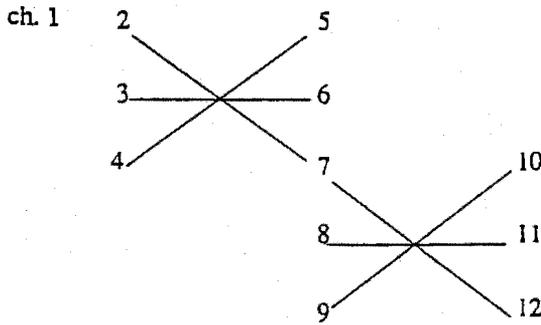
(Doukhan, Dan., 3-5)

APPENDIX: 2 1. Concentric Parallels



(Doukhan, Dan.)

2. Chiastic Structure

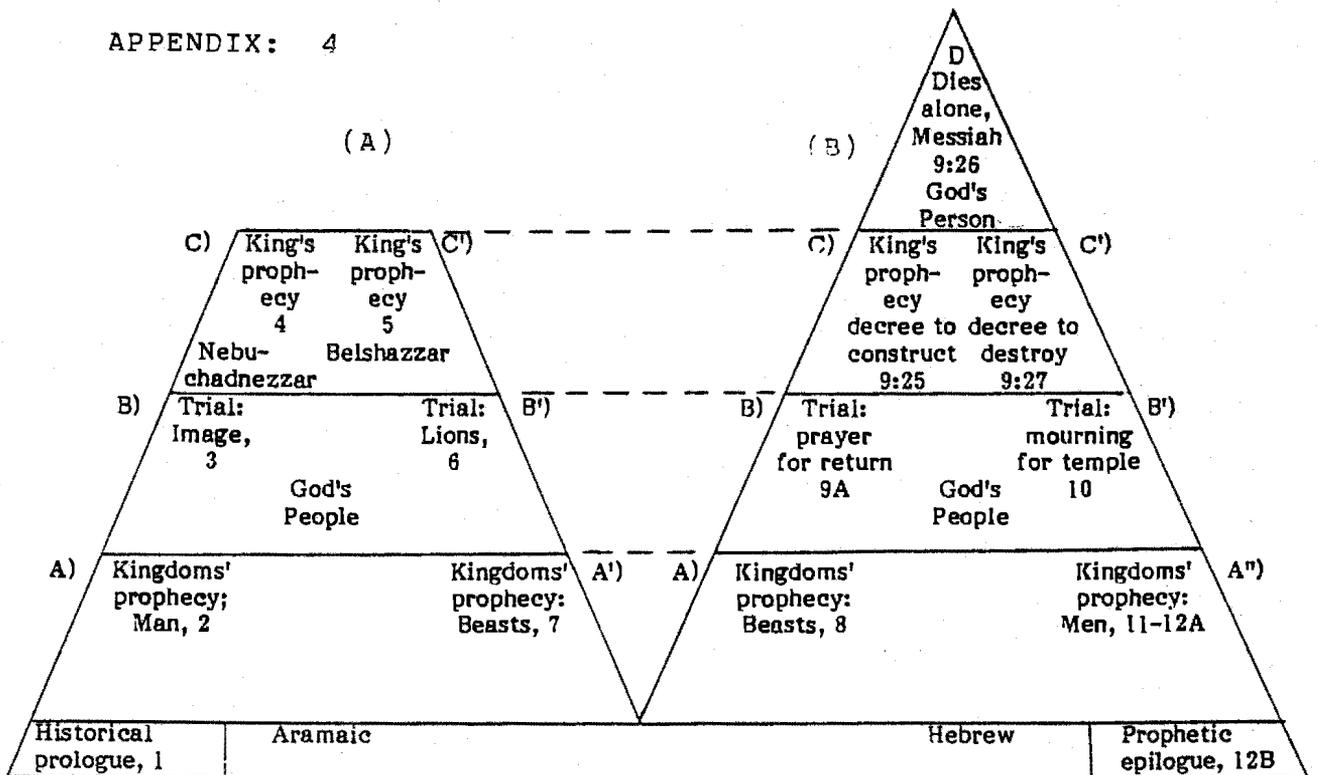


APPENDIX: 3

- A. *Vision of world history* (chap. 2)
- B. *Deliverance from the fiery furnace* (chap. 3)
- C. *Judgment upon a Gentile king* (chap. 4)
- C'. *Judgment on a Gentile king* (chap. 5)
- B'. *Deliverance from the lion's den* (chap. 6)
- A'. *Vision of world history* (chap. 7)

(Ferch DSG)
(" 2 DRC, 4)

APPENDIX: 4



DANIEL 9:24 (SIX INFINITIVAL CLAUSES)

SEVENTY WEEKS (ŠABU'IM) ARE DECREED (HATAK) FOR...

YOUR PEOPLE

and

YOUR HOLY CITY

1. (A) To finish transgression (peša)

⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒



2. (A) To seal (hatem) sin (hattaôt)

⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒



3. (A) To atone (kapper) for wickedness ('awon) ⇒⇒⇒⇒

4. (B) To bring in everlasting (ôlam)
righteousness (šedeq)



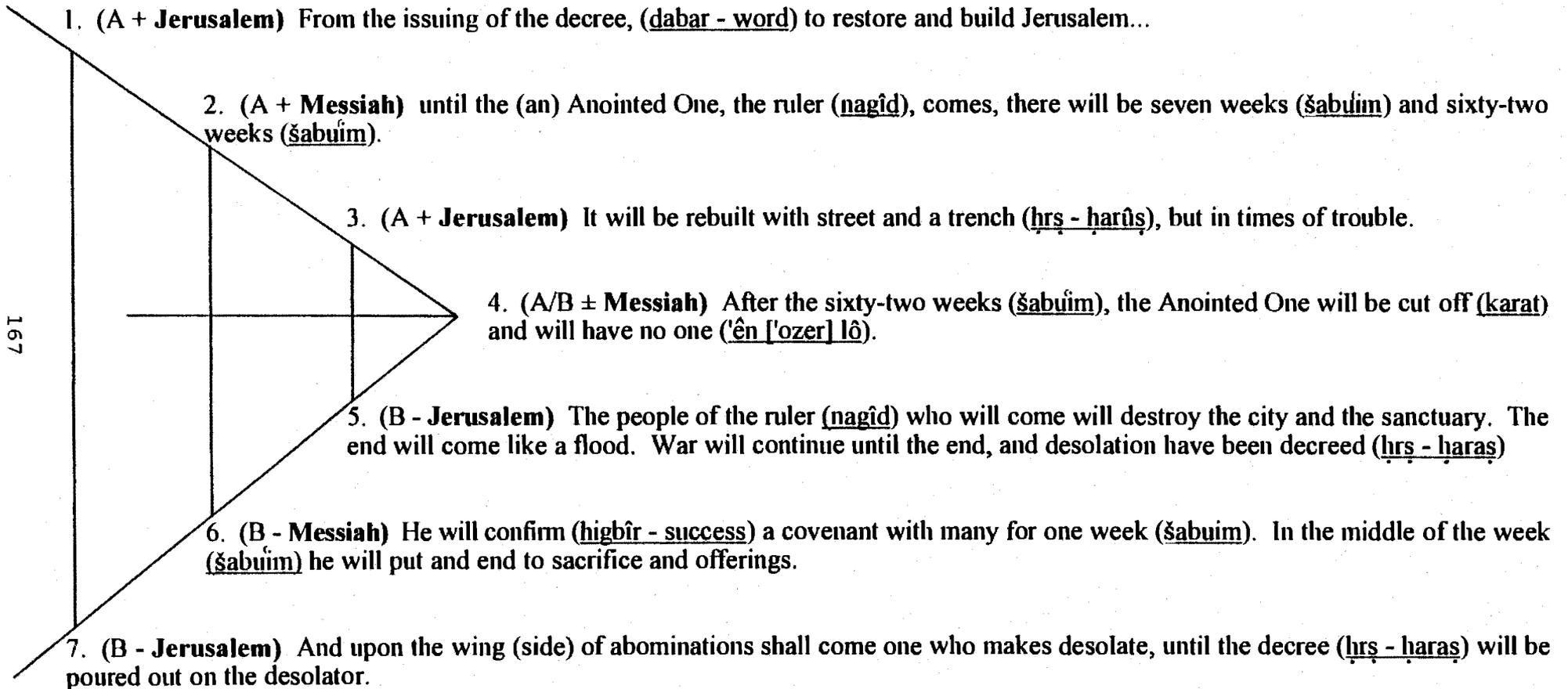
5. (B) To seal (hatem) vision and
prophet.



6. (B) To anoint (limšoah) the
most holy (qodeš qodašim)

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DANIEL 9:25-27 (NIV)

KNOW AND UNDERSTAND (HABEN)

Verse	Text		Stress Accents	Poetic Units
25b	<i>mn-mš dbr</i>	Two subjects:	2	
A—	From the going forth of the word	City Messiah		
	<i>lhšyb wlbntw yrwšlm</i>		3	Tricolon
	to restore and to build Jerusalem			
	<i>'d-mšyh ngyd</i>		2	
B—	unto Messiah the Prince,			
25c	<i>šb'ym šb'h</i>	Two time		Bicolon
A—	(shall be) seven weeks	periods:	2	
	<i>wšb'ym ššym wšnym</i>	7 weeks		
B—	and sixty-two weeks.	62 weeks	3	
25d	<i>tšwb wnbnth</i>	One subject:	2	
A—	It shall be restored and it shall be rebuilt,	City		
	<i>rhwš wšrwš</i>		2	Tricolon
	square and moat,			
	<i>wbšwq h'tym</i>		2	
	but in hard-pressed times.			
26a	<i>w'hry hšb'ym ššym wšnym</i>	One subject:	4	Bicolon
B—	Then after the sixty-two weeks	Messiah		
	<i>ykrš mšyh w'yn lw</i>		4	
	the Messiah shall be cut off, but no one shall be for him.			

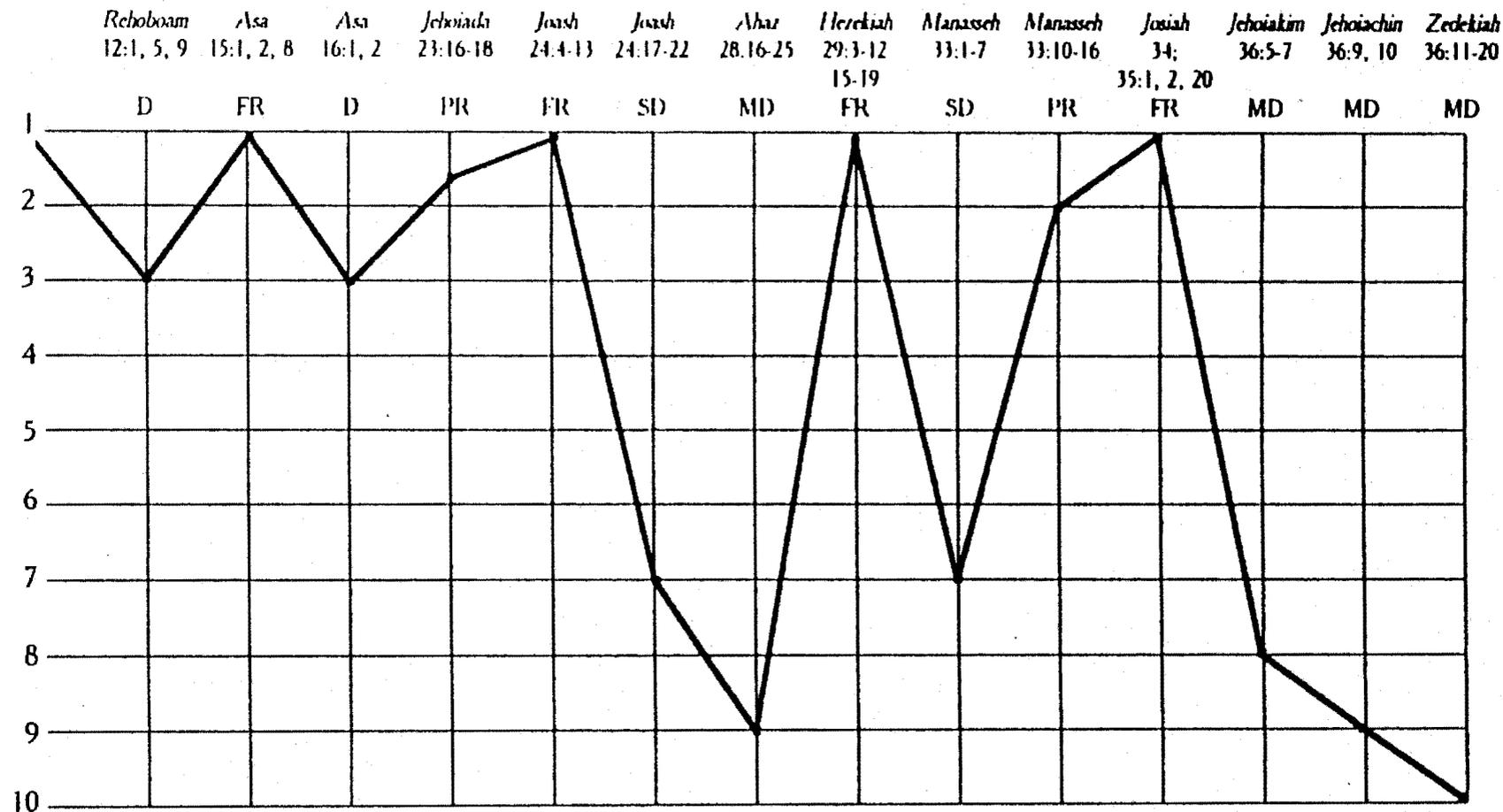
What we have here, according to this analysis, produces an A:B :A:B :A:B arrangement in which the same lettered items deal with the same subject. This may be noted above and in the following summary:

- A. To restore and to build Jerusalem
- B. Unto Messiah the Prince in the tricolon of vs. 25b
- A. Seven weeks
- B. Sixty-two weeks in the bicolon of vs. 25c
- A. (Seven weeks for the) Rebuilding of Jerusalem in the tricolon of vs. 25d
- B. Sixty-two weeks to the Messiah in the bicolon of vs. 26a

(Shea 3DRC, 90)

DESECRATION-RESTORATION PATTERN IN 2 CHRONICLES

(R. Adams, 90)



Legend:

- D = desecration/defilement
- FR = full restoration
- MD = massive desecration/defilement
- PR = partial restoration
- SD = serious desecration/defilement

- 1 = sanctuary/Temple in rightful state
- 10 = sanctuary/Temple in most serious state of desecration

EXPRESSION "THE TIME OF THE END" 227

CHART A
Daniel 2, 7 and 8

Dan 2	Dan 7	Dan 8	Explanations
32. head of gold	4. lion		2:28 Babylon
32. breast of silver	5. bear -raised up on one side - devours much flesh	3. ram-one horn higher than the other 4. none can deliver from his hand	8:20 Medo-Persia
32. thighs of bronze	6. leopard -dominion given -four heads	5. he-goat 7. he smote the ram 8. four horns	8:21 Greece
33. legs of iron	7. a terrible beast	9. (little horn)	
40. strong as iron -breaks and crushes	-iron teeth -devoured and broke in pieces		
33. feet of iron and clay	8. ten horns		2:41 divided kingdom 7:24 ten kingdoms
	8. little horn 21. persecutes saints	9. little horn 10. stamps on the host of heaven	
	25. speaks against the most high	12. magnified itself even to the prince of the host	
	25. three and a half times	14. two thousand three hundred days	
34. stone cut without hands	26. he shall be consumed	25. he shall be broken without hands	
35. stone became a great mountain	27. kingdom given to the saints = an everlasting kingdom		2:44 kingdom of heaven

(G. Pfandle, Time of the End, 227)

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CHART B Daniel 8, 9 and 10-12

Dan 8	Dan 9	Dan 10-12
2. at the river Ulai		10:4 at the great river
3. I raised my eyes and saw, and behold		10:5 I lifted up my eyes and looked and behold
8. the great horn was broken - four horns towards four winds of heaven		11:4 his kingdom shall be broken - divided toward the four winds of heaven
9. the little horn which grew exceedingly great - toward the glorious land		11:23 he shall become strong with a small people 11:16 the glorious land
11. the daily sacrifice was taken away - place of his sanctuary was overthrown - prince of the host	26. sacrifice and offering to cease - shall destroy . . . the sanctuary	11:31 shall take away the daily offering
13. the transgression that makes desolate	25. an anointed one, a prince	11:22 the prince of the covenant
16. Gabriel makes this man understand the vision	27. upon the wings of abomination shall come one who makes desolate	11:31 the abomination that makes desolate
17. the vision is for the time of the end	21-23 Gabriel . . . I have come to give you understanding	
19. the latter end of the indignation	26. unto the end	11:35 till the time of the end 11:36 until the indignation is accomplished
24. destroy mighty men and the people of the saints	26. shall destroy the city and the sanctuary	
25. he shall even rise up against the Prince of princes	26. an anointed one shall be cut off	11:22 the prince of the covenant shall be broken
25. by no human hand, he shall be broken		11:45 he shall come to his end
26. the vision is true		10:1 the word is true

PARALLELS IN THE VISIONS OF THE END

Daniel 2: The Statue	Daniel 7: Four Beasts	Daniel 8: Two Animals	Daniel 11	Revelation 13-14	Revelation 16
vv 32a, 37, 38 Head of Gold: Babylon (603-539 BC)	v. 4 Lion: Babylon			(beast evoking the beasts of Dan . 7) hence the kingdoms they represent 13:2: mouth of a lion: Babylon	
vv 32b, 39a chest and arms of silver: Medes and Persians (539-331 BC)	v 5 bear: Medes and Persians	vv 3-4 ram: Medes and Persians	v 2 Persians	13:2 feet of a bear: Medes and Persians	
vv 32c, 39b belly and thighs of bronze: Greece (331-146 BC)	v 6 leopard with 4 heads and 4 wings Greece (4 heads: division 4 kingdoms)	vv 5-8 goat: Greece (4 horns: division into 4 Kingdoms)	v 3, 4a Greece (division in 4 Kingdoms)	13:2 like a leopard: Greece	
vv 3a, 40 legs of iron: Rome (146 BC-4th cl AD) v 33b feet of iron and clay 3 steps v 41 1) division of the Roman Empire	v 7, 8 cf v 19, 23 dreadful beast: Rome v 7b; cf v 24 10 horns: division of the Roman Empire	v 9a from one of the 4 directions: Rome Implied (including the period of divisions)	v 4b kingdom given to others besides these: Rome Implied (including the period of divisions)	13:1 beast with 10 horns: Rome (including the period of division)	

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(Jacque B. Doukhan, Dan., 154)

PARALLELS IN THE VISIONS OF THE END (Continued)

<p>v 42 2) religious power (clay) mixing with political power (iron)</p>	<p>v 8; cf 20b-22, 24b, 25 little horn: religious power of persecution and usurpation with regards to the law</p>	<p>v 9b-13, 23-25a little horn: religious power of persecution and usurpation with regards to the law and the sanctuary</p>	<p>w 5-39 war between the King of the North and the King of South; struggles between political power and religious power, the latter being characterized as persecutor and usurper with regard to the law and the sanctuary</p>	<p>13:4-18 religious power of persecution and of usurpation with regard to the law and the sanctuary</p>	
<p>v 43 3) time of the end: tentatives of alliances in the perspective of the heavenly kingdom</p>	<p>v 9-12; cf v 28 judgment in heaven</p>	<p>v 25b time of the end: Day of Atonement in heaven</p>	<p>w 40-45a time of the end: last battles alliance North and South against the heavenly kingdom</p>	<p>14:4-20 / -13 time of the end: a two sided vision heavenly judgment (1-5) earthly proclamation of Creation and Judgment (point at the Day of Atonement 6-13)</p>	<p>v 12-16 time of the end: 6th bowl last conflict and alliance of all the powers against the coming of the heavenly kingdom (Armageddon)</p>
<p>w 44-45 stone "cut out without hand": Kingdom of God</p>	<p>v 13, 14 cf v 27 the Son of Man with the clouds: Kingdom of God</p>	<p>v 25b broken "without hands" Kingdom of God</p>	<p>come to his end "without help" Kingdom of God</p>	<p>14:14-20 the son of Man with the clouds; Kingdom of God</p>	<p>w 17-21 7th bowl: the coming of God</p>

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IV. Conclusion, 8:27

- A. Seer's exhaustion, 27a
- B. Seer's recovery, 27b
- C. Seer's perplexity over the vision, 27c

*The Nature, Expansion, and Activity
of the "Little Horn"*

The preceding literary structure of Dan 8 indicates that the "little horn" is one of the major foci of the chapter. An in-depth investigation of all the issues related to the "little horn" cannot be entertained at this time. Rather, selection of the questions on the origin, nature, expansion, and activity of the "little horn" as they pertain to our topic must have the major emphasis.

The Origin of "the Little Horn"

The matter of the origin of the "little horn" has been a subject of keen interest among students of Dan 8. Does the "little horn" come forth from one of the four horns? Or, does the "little horn" move forth from one of the directions of the compass (one of the four winds of heaven)? These questions raise the matter of the grammatical antecedent in the Hebrew text and its syntactical possibilities. It is advantageous to pursue these issues so as to find the direction into which the Hebrew text points us.

The opening words of Dan 8:9 with genders indicated in parentheses read literally, "And from the one (feminine) from them (masculine) one horn (feminine) came forth from littleness." In the Hebrew language pronominal suffixes as well as nouns and numerals have genders (either feminine or masculine). One of the two suggested antecedents in Dan 8:8 is one which is best translated again in a literal sense with the genders indicated in parentheses: "and there grew up the conspicuousness of four (masculine) in its place" (*wata^aalenāh hazūt^a arba^a tahteyhā*). In this phrase the numeral "four" is masculine which is typical for its association with a feminine noun which is omitted by ellipsis. Grammarians have called this "chiastic concord" where a masculine numeral is used with feminine nouns or a feminine numeral is employed with masculine nouns.¹² Thus while the numeral "four" is masculine in form it functions like a feminine. This leads us to question whether there is agreement in gender between "the conspicuousness of the four [horns]," a difficult phrase usually rendered "four conspicuous horns," and the "little horn" which is said to move forth from "the one (feminine) from them (masculine)." It is clearly evident that on the basis of syntax the numeral "one," a

feminine form does not line up with the masculine numeral "four." The lack of such grammatical agreement between the opening phrase of Dan 8:9 where the "little horn" is said to come forth "from one from them" and "the conspicuousness of the four [horns]" poses insurmountable syntactical problems. The implications of these grammatical-syntactical problems are acute and call into question, actually rule out, interpretations such as the following: "The small horn is pictured as sprouting out of one of the he-goat's four 'conspicuous' ones, i.e., it represents [Antiochus] Epiphanes as a scion of the Seleucid dynasty, . . ."¹³ In other words, the Hebrew syntax cannot be brought into harmony with the view that the "little horn" comes out of one of the "four conspicuous ones (=horns)," unless the reading of Dan 8:9 is changed in the Hebrew text.¹⁴ This is a major problem of the Antiochus Epiphanes interpretation in Dan 8.

This calls for a detailed look at the second and nearer antecedent in Dan 8:8, namely that the "little horn" moves forth from "the four (masculine) winds (feminine) of heaven (masculine). There is here a true "chiastic concord" of gender between the numeral "four" (masculine) and the noun "winds" (*rūhōt*) in the feminine.¹⁵ Recently a suggestion has been made that explains completely the sequence of feminine and masculine genders in the opening phrase, "and from the one (feminine) from them (masculine)," making it clear that there is no confusion of gender here at all. The last line in Dan 8:8 has a feminine-masculine sequence of gender which perfectly corresponds to the sequence of gender in the first line of v 9, which is again feminine-masculine. Thus there is a syntactical parallelism of gender which follows the A + B/A + B pattern.¹⁶ This perfect concord of gender can easily be recognized in the following presentation:

		A		B
Dan 8:8	<i>le^a arba^a</i>	<i>rūhōt</i>		<i>hāssāmāyīm</i>
		fem.		masc.
		A		B
Dan 8:9	<i>ūmin^a</i>	<i>hā^a aḥat</i>		<i>māhem</i>
		A		B
Dan 8:8	to the four winds		of the heavens	
		fem.		masc.
		A		B
Dan 8:9	and from the one		from	them

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While the feminine-masculine sequence of gender is maintained, there is even the agreement in number between the plurals of the masculine noun "heavens" (*šāmāyīm*) and the masculine pronominal suffix *hem*, "them." The feminine numeral "one" (*ʾaḥat*) is used in v 9 to have it match the feminine form "winds" (*rūḥōt*) in v 8. This syntactical construction is perfectly sound on the basis of Hebrew grammar. It leads to the conclusion that we have gender-matched parallelism along syntactical lines that is known from gender-matched synonymous parallelism in fem. + masc./fem. + masc. in Hebrew poetry.¹⁷ In short, the syntax is gender-matched and identifies the origin of the "little horn" as moving forth from one of the directions of the compass (from one of the four winds of heaven). This means that "from this understanding of the syntax of Dan 8:8-9 it is evident that the little horn came on to the scene of action in the vision of Dan 8 from one of the four winds of the heavens"¹⁸ and not from the Seleucid horn or any of the other three horns. Thus on the basis of syntax the "little horn" of Dan 8 does not grow out from one of the four horns.¹⁹

There is another and more complicated way to explain the Hebrew syntax. It also links the phrase "the four winds of the heavens" in Dan 8:8 with the next phrase "and from the one from them" in v 9. As noted before the word for "winds" is *rūḥōt*, a morphological feminine²⁰ to which the feminine numeral "one," *ʾaḥat*, in v 9 refers back to. Now it is true that the word "wind" (*rūḥ*) is one of those words in Hebrew which can be either feminine or masculine.²¹

Even though in its present form the Hebrew word for "winds" is morphologically feminine in v 8, it functions as a masculine because it is used metaphorically for the compass-directions when joined to heavens,²² so that the correct translation of the phrase "to the four winds of the heavens" is "to the four compass-directions."²³ It is for this reason that the masculine plural suffix *hem*, "them" can refer to it also according to the metaphorical sense usage of the word "winds." One is also to be reminded that "through the weakening of the distinction of gender . . . masculine suffixes (especially in the plural) are not infrequently used to refer to feminine substantives."²⁴ Thus the masculine plural suffix *hem*, "them" can refer back to the feminine noun "winds," but it cannot refer back to the word "horns" which is not present in the Hebrew text itself but frequently supplied in translations. It is supplied in translations because it is alluded to through ellipsis. It is doubtful that one can speak of an antecedent noun as a proper syntactical antecedent when it is unexpressed. An elliptical antecedent is not sufficient for the grammatical construction. This leaves us with but two possibilities for the antecedent for the masculine plural "from them," namely either "heavens" (masculine plural) or "winds" (feminine plural in form but masculine in function). Either is possible;

the former is syntactically less complex, providing a gender-matched syntactical parallelism. Either of these syntactical possibilities demonstrates that the "little horn" moved forth from one of the compass-directions and not from one of the four horns.²⁵ Thus the Hebrew syntax of Dan 8:8-9 makes it impossible for the "little horn" of Dan 8 to be derived from a horn and identified with Antiochus Epiphanes who derived from a Seleucid horn. This conclusion is confirmed on two grounds: (1) the usage of the verb in v 9 and (2) the contextual connection of geographical references in v 9. Both need now brief attention.

The verb in the opening phrase of v 9 is *yāqāʾ*,²⁶ the basic meaning of which is "to go out" or "to come forth."²⁶ It is not the typical word for the growth of a horn in Dan 8. Two times in Dan 8 the idea of the growth of a horn or horns is emphasized. The growth idea is used in v 3 where a participle of the verb *ʿalāh*, "to come up,"²⁷ appears. This word states that the higher horn "came up last," i.e., it grew up last. In v 8 the verb *ʿalāh* appears²⁸ with the meaning of the four horns coming or growing up in place of the great horn that was broken. In contrast to the growth idea expressed in vs 3 and 8, the idea expressed with regard to the "little horn" is that it is a *yāqāʾ* movement or simply a going, moving, or coming forth in the sense of a movement from one compass-direction to another such direction. What is in view is a horizontal expansion and not a vertical growth. This is consistent with the usage of the verb *yāqāʾ* in the OT and in the book of Daniel. In the latter it expresses consistently a movement from a direction of the compass or from a fixed position to another (see Dan 9:22-23; 10:20; 11:11, 44). To this must be added the fact that *yāqāʾ* in the OT is used in a number of instances for military movements of various kinds (Deut 20:1; 1 Chr 5:18; 20:1; Prov 30:27; Amos 5:3) or a king moving out with his army (1 Sam 8:20; 2 Chr 1:10). In short, the idea of Dan 8:9a is not that the "little horn" grows out of one of the winds of heaven, but that it moves forth from one of the compass-directions on a horizontal plane and expands to other such directions. The idea of military expansion seems to be present too.

This horizontal-geographical movement on the part of the "little horn" in the first part of Dan 8:9 is elaborated in the second part of this verse where the directions of expansion are indicated by the phrase "toward the south, toward the east, and toward the glorious." The ancient Septuagint translation reads for the expression "the glorious" (*haggabi*) the words "the north" (the Hebrew equivalent of which is *haggapōn*). If the Septuagint is a "confirmation of the MT [Masoretic text],"²⁹ then the direction of the compass from which the "little horn" moved forth can only be the west. Following the historicist interpretation, Rome

This activity involves both the heavenly sanctuary and the earthly saints in cleansing, setting right, justifying, and vindicating.

As in the previous apocalyptic vision, this activity has an effect upon the "little horn" which shall be broken "by no human hand" (v 25). The focus of God's cosmic activity is always the same. It is for His people who shall possess the everlasting kingdom, but it also has implications for the opposing forces. On a larger scale we recognize time and again the grand conflict between God and the opposing forces. In its most ultimate sense this involves life and death. Accordingly, the last great apocalyptic sequence of Dan 10-12 again moves from world empires to the end-time. This time, however, the redemptive results of the prior judicial-redemptive scenes (Dan 7:9-14; 8:13-14) become evident through victory over the sin problem by resurrection of the saints to everlasting life (Dan 12:1-4).

The whole book of Daniel, with ch 8 holding a central place, finds its ultimate climax in the resurrection of the faithful people of God. At that moment an entirely new order of existence begins for God's people. Death and all it involves is overcome once and for all. The new aeon commences, and it knows only the indestructible and eternal kingdom of the saints. Finally, the old has gone and the new has come. Life, indeed eternal life, is secured for man. God has demonstrated His control over the cosmos.

REFERENCES AND NOTES

¹A. Lacocque, *The Book of Daniel* (Atlanta, 1979), p. 156: "Everyone agrees that there are numerous specific parallels with chapter 7 in chapter 8."

²Dan 2:28.

³B. Hasslberger, *Hoffnung in der Bedrängnis. Eine form-kritische Untersuchung zu Dan 8 und 10-12* (St. Ottilien, 1977), p. 14, suggests that Dan 8:1 is the beginning of the chapter. This can hardly be so because the geographical information of 8:2 is linked to the chronological one (cf Dan 9:1-2; 10:1-2).

⁴G. F. Hasel, "The First and Third Years of Belshazzar (Dan 7:1; 8:1)," *AUSS* 15 (1977):153-168. The suggestion of J. Baldwin, *Daniel* (Leicester, 1978), p. 155, of 550/549 B.C. must now be moved downward by two years.

⁵The only other time it appears in Dan 8 is in v 15 where another division begins.

⁶K. Marti, *Das Buch Daniel* (Tübingen, 1901), p. 63. With the same emphasis H. W. Obbink, *Daniel* (Gröningen/The Hague/Batavia, 1932), p. 115.

⁷See G. F. Hasel, "Revelation and Interpretation in the Book of Daniel," *Ministry* (Oct., 1974):20-23.

⁸O. Plüger, *Das Buch Daniel* (Gütersloh, 1965), p. 129, notes that the phrase "pertains to many days hence" refers to "the end-time idea of vs 17, 19." The relationship of vs 13-14 with v 26 is emphasized by J. Meinhold, *Das Buch Daniel* (Nördlingen, 1889), p. 311; J. A. Montgomery, *The Book of Daniel* (Edinburgh, 1927), p. 352; J. Linder, *Commentarius in librum Daniel* (Paris, 1939), p. 350; A. Jeffery, "The Book of Daniel," *Interpreter's Bible* (Nashville, 1956), VI:475, 483; etc.

⁹Among the most prominent are H. L. Ginsberg, *Studies in Daniel* (New York, 1948), pp. 32-37; Lacocque, pp. 156-157; L. F. Hartman and A. A. Di Lella, *The Book of Daniel* (Garden City, 1978), pp. 230-232. The latter follows Ginsberg, whereas Hasslberger, *Hoffnung in der Bedrängnis*, pp. 17-22, disagrees and suggests that 8:11-14, 26a are secondary. Lacocque disagrees with Ginsberg and others by arguing that 8:13-14 is genuine.

¹⁰H. H. Rowley, "The Unity of the Book of Daniel," *Hebrew Union College Annual* 23/1 (1950-51):233-273, provides a critique of these attempts at division. The unity of Dan 8 is also supported by F. Dexinger, *Das Buch Daniel und seine Probleme* (Stuttgart, 1969), pp. 27-29; F. Nöttscher, "Daniel," *Echter-Bibel* (Würzburg, 1948), p. 6; E. W. Heaton, *The Book of Daniel* (London, 1956), p. 48; N. W. Porteous, *Daniel. A Commentary* (Philadelphia, 1965), p. 120; Baldwin, *Daniel*, pp. 35-46; and others.

¹¹So Porteous, p. 120.

¹²See P. Joüon, *Grammaire de l'Hébreu biblique* (Rome, 1947) pp. 262-63; C. Brockelmann, *Hebräische Syntax* (Neukirchen, 1956), pp. 75-76; W. R. Harper, *Elements of Hebrew by an Inductive Method*, rev. by J. M. P. Smith (Chicago, 1968), p. 171; M. Lambert, *Traité de Grammaire Hébraïque* (Hildesheim, 1972), pp. 211-12; R. J. Williams, *Hebrew Syntax: An Outline* (Toronto, 1967), pp. 21-22 #95.

¹³Hartman and Di Lella, p. 235. Cf. Keil, p. 295; Plüger, p. 126; and many others. It is surprising that these scholars bypass any discussion of these grammatical-syntactical problems.

¹⁴There are a few Hebrew manuscripts which read *mhn*, a feminine suffix, instead of the masculine reading *mh* in the Masoretic

tradition. In this case the opening phrase of v 9 could refer to either the "four conspicuous ones" or the "four winds of heaven." Syntactically the matter of the antecedent would be neutral.

¹⁵See above note 12 and also R. Meyer, *Hebräische Grammatik* (3rd ed.; Berlin, 1969), II:86 #59.1.

¹⁶W. H. Shea, *Daniel and the Judgment* (Washington, D.C., n.d. [1980]), p. 65.

¹⁷See Isa 62:1b; 28:15; 42:4; 44:3b; Ps 57:6, 12; 108:6; Job 5:9; 18:10; Prov 5:5; 29:3. Cf. W. G. E. Watson, "Gender-Matched Synonymous Parallelism in the OT," *JBL* 99 (1980):321-41, especially p. 339 where the examples cited are referred to.

¹⁸Shea, p. 66.

¹⁹*Ibid.*: "Thus it is syntactically impossible for the little horn of Dan 8 to represent Antiochus Epiphanes."

²⁰M. Süring, *Horn-Motifs in the Hebrew Bible and Related Ancient Near Eastern Literature and Iconography* Th.D. dissertation, Andrews University, 1980, p. 410.

²¹L. Köhler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden, 1958), p. 877. Hereafter cited as *KBL*.

²²W. L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, 1971), p. 334. Hereafter cited as *CHAL*.

²³R. Albertz and C. Westermann, "דָּן רִבְעָה Geist," *THAT*, II:729; cf. Holladay, p. 334.

²⁴E. Kautzsch and A. E. Cowley, *Gesenius' Hebrew Grammar* (2nd ed.; Oxford, 1970), p. 440 (italics his).

²⁵The reader should note that in Dan 8:8 the numeral "four" in the phrase "the conspicuousness of four" (*hāzāḥ ʿarbaʿ*) with the word "horn" omitted by ellipsis is masculine. The feminine numeral "one" (*ʿahat*) at the beginning of v 9 cannot refer to the numeral "four" because there is no agreement of gender. Likewise *ahat*, "one," cannot refer back to the feminine noun *hāzāḥ*, "conspicuousness," because syntactically and logically it makes no sense to suggest that the intent of the opening phrase of v 9 is "from the one," i.e., "from the conspicuousness of the four (horns) comes forth a horn from littleness." Thus the problems remain: (1) Both expressions, namely "from the one" (*min-haʿahat*) and "from them" (*mehem*), one being feminine and the other being

masculine, would be forced to refer to "horns" which is omitted by ellipsis and which is only feminine and never masculine in gender. Thus no agreement in gender is in view, ruling this out as a syntactical possibility. (2) The prepositional repetition of "from . . . from" (*min . . . min*) in v 9 remains unexplained if it is thought to refer to the phrase "the conspicuousness of four" but is fitting the prepositional phrase "to the four winds of the heavens." (3) It is less natural to have an antecedent that is omitted by ellipsis as is the word "horns" after the word "four." (4) It is syntactically normal in Hebrew that the antecedent is the nearest grammatical one, i.e., "the four winds of the heavens," and not a more distant one unless the syntax or sense requires it.

²⁶*KBL*, pp. 393-94; *CHAL*, pp. 139-40.

²⁷*KBL*, pp. 705-706.

²⁸The form is *taʿalānāh*, a Hiphil impf. 3 fem. pl. form.

²⁹Lacocque, p. 159.

³⁰The LXX reads κέρας ἰσχυρὸν ἐν "A strong (mighty) horn," and Theodotian has but a different word order κέραν ἐν ἰσχυρὸν.

³¹It is from the Vulgate's *modicum* that the English versions get the traditional translation "little horn." See Montgomery, pp. 383-384.

³²See R. Kittel, ed., *Biblia Hebraica* (3rd ed.; Stuttgart, 1966) and K. Elliger and W. Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart, 1976) (hereafter cited as *BHK* and *BHS* respectively).

³³So quite correctly Meinhold, p. 308; G. C. Aalders, *Daniel* (Kampen, 1962), p. 174; E. J. Young, *The Prophecy of Daniel* (Grand Rapids, Mich., 1949), p. 170; Plögger, p. 122; M. Delcor, *Le Livre de Daniel* (Paris, 1971), p. 172; Hasslberger, p. 53.

³⁴A. Bevan, *A Short Commentary on the Book of Daniel* (Cambridge, 1892), p. 131, argued that the preposition *min* in *miṣṣeʿirāh* should be dropped so that *seʿirāh*, "little; small" can be read. In the numeral *ʿahat* the letter "r" is to be inserted, so that it reads *ʿaheret*, "another" and the whole phrase reads "another little horn." This dual emendation has been widely followed: J. D. Prince, *A Critical Commentary on the Book of Daniel* (Leipzig, 1899), p. 241; P. Riessler, *Das Buch Daniel* (Wien, 1902), p. 72; Marti, p. 57; R. H. Charles, *A Critical and Exegetical Commentary on the Book of Daniel* (Oxford, 1929), p. 203; J. T.

Daniel was ignorant. But Darius the Mede is no more unhistorical than was Belshazzar before his status, long doubted, was corroborated from archeological finds in 1923. There is nothing to rule out the reign of Darius concurrent for a year or two (only his "first year" is mentioned) with the regnal years of Cyrus. This would be possible regardless of whether Darius is to be regarded as a subordinate king over Babylonia or as a "shadow king" over the empire, holding a courtesy title by sufferance of Cyrus, the actual head of the empire. Not only is an intermediate Median empire both unhistorical and unnecessary, but it does not fit the prophetic specifications. What about three ribs in a Median bear's mouth? Or the four heads of a Persian leopard?

Even more difficult is the Greek fourth kingdom—and the fifth. The interpretation of Antiochus as the little horn, plausible up to a point, breaks down in the end. Its inadequacy as to his deeds, his time period, and his relation to the ten horns and the three, is another topic. Where are the judgment and the fiery destruction resulting from his blasphemy? How was the Grecian kingdom succeeded by the kingdom of God sweeping away the kingdoms of the world? Indeed, present advocates of the Greek view point to these things as proof of the supposed Daniel's late date and his miscalculation of the future. On the other hand, the Roman view can be harmonized with both the prophetic specifications and the history of the Roman Empire and its continuation in the religio-political empire of the Papacy (see p. 335 and note).

4. SPECIFICATIONS OF DANIEL 7 NOT MET.—Sev-

enth-day Adventists reject the application of the little horn of Daniel 7 to Antiochus for a number of reasons:

a. Antiochus belonged to the third empire in actual historical sequence from Daniel's time (see p. 333).

b. The fourth beast had *ten* horns (verses 7, 19, 20), but the Greco-Macedonian beast, to which Antiochus belonged, had *four* divisions, which are pictured in chapter 8 as *four* horns. True, the two symbols need not necessarily agree, but the discrepancy is between the actual number of divisions that succeeded the original empire.

c. Antiochus did not rise after ten kings (verse 24). He was only eighth in the Seleucid (Syrian) line. Besides, the prophecy calls for contemporaneous, not successive, horns.

d. He was not "diverse" from his predecessors (verse 24).

e. It is impossible to find three out of ten kings who were "plucked up" or subdued before him (verses 8, 24); those who claim to do so, name mere aspirants who were never actual kings.*

f. He was not stouter than the rest (verse 20); he

*Note the inadequacy of the ten horns. In order to make Antiochus Epiphanes the eleventh horn in Daniel 7, champions of the Grecian view attempt to show *ten successive individual kings* of Syria, three of whom were to be plucked up from actual kingship. But ten bona fide Syrian kings cannot be found. Advocates of the varying lists often admit uncertainty and speak of "historical" obscurity, round numbers, and symbolical interpretations (Delitzsch, Hitzig, Hertzfeld, Zückler).

Kell well remarks (*The Book of the Prophet Daniel*, p. 235) "that the suggested interpretation is 'shattered' by the simple fact that these horns must be found simultaneously on the head of the beast, not one after another." And Biederwolf (*The Millennium Bible*, "Daniel," pp. 207, 208) bluntly declares: "Those who make Antiochus Epiphanes the 'little horn' and the eleventh king, cannot find the first ten."

Zückler (*Lange's Commentary*, on Daniel, p. 163) frankly admits of the three horns: "Every attempt to designate the three missing monarchs, who should fill the brief interregnum and state of restless anarchy which preceded the accession of Antiochus Epiphanes, results in failure." Noting the three customarily listed—Demetrius, Heliodorus, and Ptolemy IV—he adds: "In point of fact, however, none of these rivals of Epiphanes could be regarded as the king of Syria, for Heliodorus was a mere usurper, who was dethroned after a brief reign, and there is no record to

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was not the greatest of his line; his father, not he, was called Antiochus the Great.

g. It is true that he blasphemed God, changed laws of worship, and persecuted God's chosen people, but his persecution did not, as claimed, last three and one-half times (verse 25; see p. 330, Sec. 6).

h. He did not prevail until the judgment before the Ancient of Days, which was to be followed by the giving of the everlasting kingdom to the saints (verses 9-14, 26, 27).

i. His great words were not the cause of the destruction of the Greco-Macedonian beast, or empire (verse 11).

j. The kingdom following the Macedonian was the Roman, not the everlasting kingdom of the saints (verse 27).

k. Some assign this kingdom of the saints to the first advent of Christ in the next (i.e., the Roman) period. But the kingdom and dominion "under the whole heaven" was not set up then, and the kingdom of grace in the hearts of men does not fit the picture.

l. In a prophecy that sweeps in panorama from the Babylon of Daniel's day to the judgment and the kingdom of the saints, the brief and unsuccessful attempt of Antiochus to dominate the Jews would be magnified out of all proportion by the application of this little horn symbol. We look in vain for the tremendous events of the judgment and the setting up of the ever-

show that either Demetrius or Ptolemy Philometer pretended to the throne with any degree of earnestness."

Furthermore, the kings, or kingdom, of Syria (embracing only one of four parts of the original Greek empire) could not qualify as horns of a beast representing the full Grecian power, as the alleged fourth empire.

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lasting kingdom of God following the kingdom of Antiochus.

The conclusion is obvious that Antiochus does not fill the little-horn specifications, even the earlier ones, to say nothing of the closing depiction. This makes all the more evident the bankruptcy of the prevalent modernist interpretation based on the supposed ignorance of a second-century pseudo-Daniel writing pseudo-prophecy in or after the time of Antiochus. And since there is no possible candidate of the Macedonian period other than Antiochus, we must therefore conclude that the little horn of Daniel 7 cannot be Grecian, and the only alternative is a Roman horn (see p. 337).

5. SPECIFICATIONS OF DANIEL 8 NOT MET.—The view that makes Antiochus the little horn of Daniel 8, which becomes "exceeding great," must also be examined. There is a tempting plausibility in the fact that Antiochus did actually come "out of one of" the four horn-kingdoms on the head of the Greco-Macedonian goat. Nevertheless, even aside from the fact that there is a difference of opinion as to whether "out of one of them" means out of one of the horn-kingdoms or out of one of "the four winds" (verses 8, 9)—i.e., one of the four directions of the compass—there are obstacles to considering Antiochus an adequate fulfillment of the prophetic specifications.

a. In the first place, Antiochus was not a "horn." The four horns of the goat were "four kingdoms" (verse 22), the largest of which was the Seleucid (or Syrian) kingdom. Antiochus was not a separate horn, or kingdom, but one of the kings of the Seleucid horn, and hence a part of one of the horns.

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b. Antiochus did not wax "exceeding great" (verse 9) in comparison with the Greco-Macedonian empire of Alexander (verse 8). Antiochus was not even the most powerful king of the Seleucid division of Alexander's empire.

c. Antiochus hardly grew exceeding great through conquest (verse 9). His push to "the south" into Egypt was stopped by the mere word of a Roman officer; his expedition to "the east" resulted in his death; and his dominion of "the pleasant land" of Palestine did not last, for his persecution of the Jews drove them to resistance that later resulted in their independence.

d. The horn's fury against "the host of heaven" (verse 10), who are evidently equated with "the mighty and the holy people" (verse 24), is plausibly a reference to Antiochus' persecution of the Jews. However, if the specifications point rather to another power that also persecuted the people of God, this verse cannot be decisive.

e. Against what "prince of the host" (verse 11) or "Prince of princes" (verse 25) did Antiochus stand? A mere Jewish priest is hardly such a figure; "Prince of princes" could be only an unusual designation for God or Christ, whose worship he attacked.

f. Antiochus did take away the "daily sacrifice" to the true God, though he did not abolish the Temple sacrifices; he substituted others in honor of heathen gods. However, he only desecrated "the place of his sanctuary"; it was not "cast down" until the Romans destroyed it in A.D. 70.

g. His attempts to "cast down the truth" (verse 12)

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were unsuccessful. The net result of his persecution was to strengthen the truth by uniting the Jews against the Hellenization of Judaism.

h. Though Antiochus was not a weak king, his ambitious policy can scarcely be said to have "practised, and prospered" (verses 12; compare verse 24), nor did his "craft . . . prosper in his hand" (verse 25) in attaining his ends.

i. The attempts to reckon the 2300 days (verse 14) as the literal period of Antiochus' desecration of the Temple fail in making the chronology fit any of the sources (see p. 330, Sec. 6).

j. Antiochus did not reign "in the latter time of" the Hellenistic kingdoms of Alexander's empire (verse 23), but nearly in the middle of the period.

k. Antiochus was "fierce" toward the Jews, but was not noted for "understanding dark sentences" (verse 23).

l. His "power" was not outstandingly "mighty," nor can it be said that it was "not by his own power" (verse 24). At least such phrases give no particular confirmation to the identification of Antiochus.

m. Antiochus was not "broken without hand" (verse 25); there is no suggestion of anything miraculous or mysterious about either his failure with the Jews or his death.

n. To find, as some do, the Papacy as the little horn in chapter 7, and Antiochus as the little horn in chapter 8, is to throw the two prophecies out of balance—to interfere with the obvious parallel between the two series of world powers presented (see p. 335). If chapter 7 follows the sequence from Babylon—

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through Persia, Alexander's empire, and his divided successors, on through the Roman Empire and the Papacy—down to the judgment, then chapter 8, which begins with Persia, one step later, should cover the same sequence—Persia, Alexander, the four horn-kingdoms that grew out of his empire, and then another horn, obviously another kingdom. To preserve the obvious parallel, this horn should logically be the next world power after the Hellenistic monarchies, namely Rome; and we should expect the scope of the prophecy to be similar to that of chapter 7, that is, extending to the end, when the horn would be broken without hand. (This does not mean that the two little horns are in all respects identical; see p. 337).

Although certain details of this prophecy of Daniel 8 might be considered applicable to the activities of Antiochus, yet the figure of that ruler, with his moderate successes and outstanding failures, is entirely too small to fill the picture.

6. TIME SPECIFICATIONS FAIL FOR BOTH DANIEL 7 AND 8.—The sources cited for the time specifications of both little horns are themselves in hopeless conflict. Thus, as to Daniel 7, the activities of Antiochus do not meet the time demands of the prophecy. Despite the claims of proponents to the contrary, according to 1 Maccabees 1:54, 59 and 4:52, Antiochus suppressed the Jewish sacrifices exactly three literal years. But this does not comport with the demand of Daniel 7:25 for three and one-half "times," which are generally recognized as involving 1260 prophetic days.* Furthermore,

*The Protestant Reformation emphasis, and particularly that of post-Reformation times and later, was that these 1260 prophetic or symbolic days called for the

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Josephus, two centuries later—in conflict with the Maccabean record—says (*Wars* i. 1. 1) that the episode lasted three and one-half years, though elsewhere (*Antiquities* xii. 7. 6) he contradicts himself by saying it was three years to the day! But more than that, he neutralizes both of these statements in his Preface to *Wars* when he imperturbably states that it was actually three years and three months. So one cancels out the others. There is thus hopeless conflict and contradiction in the sources themselves.

Furthermore, all attempts to equate the 1260 days of the little horn (of Dan. 7:24, 25) with the 2300 days, or "evenings-mornings," of Daniel 8:14—or with 1150 days, if 2300 be divided by two, as some insist—are plainly forced. They constitute only an approximation, for 2300 days (or 1150) assuredly do not equal 1260. And conversely, the 1260 days of Daniel 7 certainly do not equate with the 2300 "half days," or 1150 "full days," of Daniel 8. One number cannot be accommodated to meet the demands of the others. That is too great a stretch—for the figures are not elastic. Quite apart from the year-day principle, fixing upon one number clearly rules out the others. So all are out, under such a scheme.

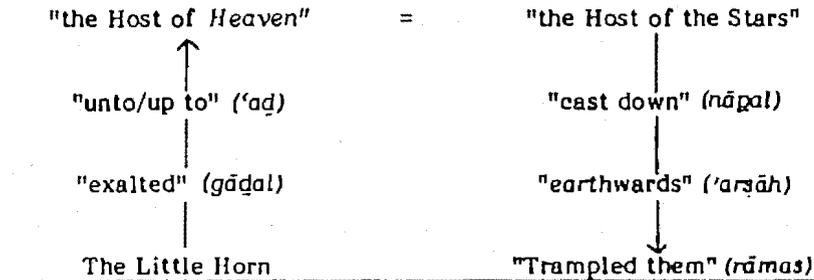
We concur with Bishop Thomas Newton (*Dissertations on the Prophecies*, 1796, p. 217), who in the eighteenth century wisely wrote:

These two thousand and three hundred days, can by no computation be accommodated to the times of Antiochus Epiphanes, even though the days be taken for natural days.

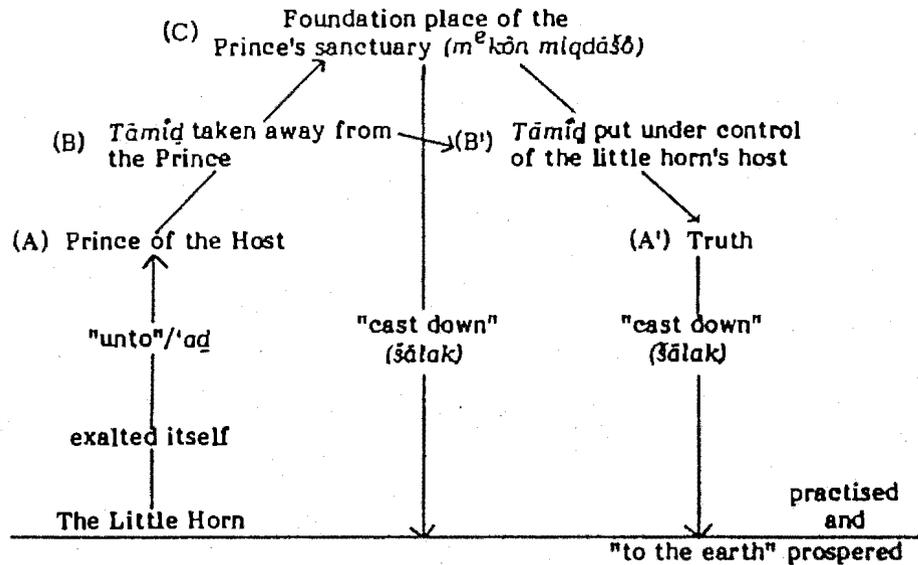
same number of literal years in fulfillment. And the Reformers sought earnestly for the time of fulfillment—which, at the close of the eighteenth century, was widely recognized as being from the time of Justinian to the French Revolution.

Vertical Dimension in Daniel 8

Scene I (Daniel 8:10)



Scene II (Daniel 8:11-12)



(Shea, 2DRC, 195)

1. Both are identified with the same symbol: a horn.
 7:8ff, Aramaic, qeren 8:9ff, Hebrew, qeren
2. Both are described as "little" at the outset.
 7:8, Aramaic, z^ecārāh 8:9, Hebrew, š^erāh
3. Both are described as becoming "great" later on.
 7:20, Aramaic, rab 8:9ff, Hebrew, gāḡal
4. Both are described as persecuting powers.
 7:21, 25 8:10, 24
5. Both have the same target group as object of their persecution:
 7:27, "people of the saints" 8:24, "people of the saints"
 Aramaic, 'am qaddīšē . . . Hebrew, 'am q^edōšīm
 cf. vss. 21, 25
6. Both are described as self-exalting and blasphemous powers.
 7:8, 11, 20, 25 8:10-12, 25
7. Both are described as exercising a crafty intelligence.
 7:8, "eyes of a man" 8:23-25, lit., "strong of face,"
 "understands riddles,"
 "cunning and deceit"
8. Both represent the final and greatest anti-God climax of their visions.
 7:8-9, 21-22, 25-26 8:12-14, 25
9. Both have aspects of their work delimited by prophetic time.
 7:25 8:13-14
10. The activities of both extend to the time of the end.
 7:25-26, cf. 12:7-9 8:17, 19
11. Both are to be supernaturally destroyed.
 7:11, 26 8:25

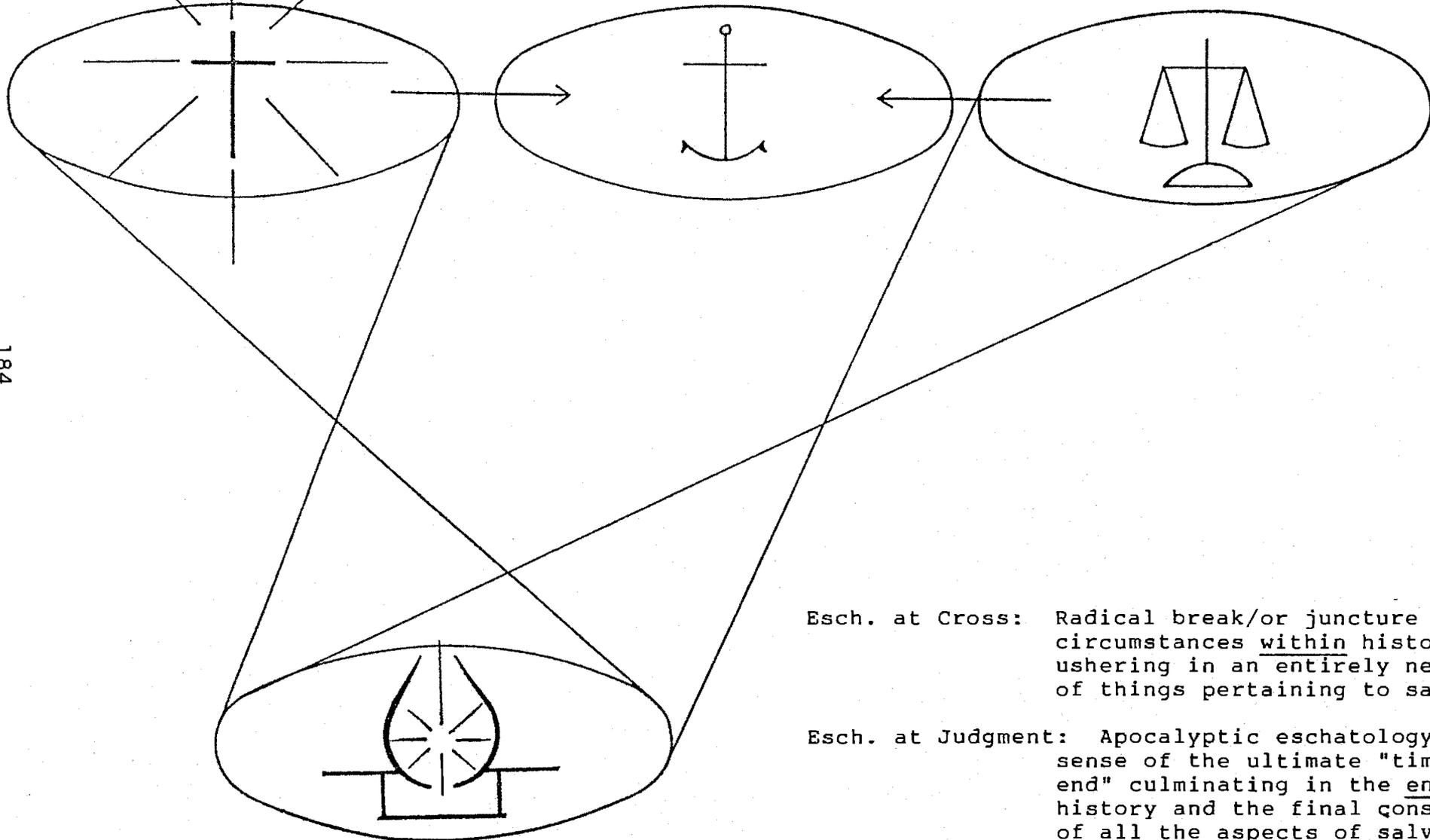
(Shea, 2DRC, 87)

ATONEMENT

"YEARLY": Corporate Dimension
31 A.D. From Gethsemane
to Golgotha

"DAILY": Experiential
Dimension. From the Fall
to the Close of Probation

"YEARLY": Cosmic Dimension
From 1844 to Creation of new Earth



Prefiguration of "Yearly" Services
in the Sanctuary

Esch. at Cross: Radical break/or juncture in the
circumstances within history,
ushering in an entirely new state
of things pertaining to salvation.

Esch. at Judgment: Apocalyptic eschatology, in the
sense of the ultimate "time of the
end" culminating in the end of
history and the final consummation
of all the aspects of salvation.

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four kingdoms would arise out of the earth, but that the saints of the Most High would eventually receive the kingdom and occupy it for ever and ever (vs 17-18). This reply conveyed the essence of the vision from the first of the four beasts to the final and everlasting kingdom of the saints.

Daniel then directed his inquiry to the latter portion of the vision, from the fourth beast to its end. In so doing, he formed his question almost verbatim from those portions of the vision described in vs 7-8, and he concluded his question with three final phrases about the judgment and its results in vs 19-22. The few differences between his reference to the vision in his question and his prior report of the vision are of interest and are discussed further below. The angel interpreter then gave a more detailed interpretation of that portion of the vision considered in Daniel's lengthy question (vs 23-27). The narrative concludes with a brief epilogue in v 28 which describes how troubled Daniel was about this experience.

2. Structure of the vision

From this description of the contents of the chapter it can be seen that the record of the vision, the prophet's experience in viewing it, and the interpretation of it given to him, follow a relatively straightforward outline. Furthermore, this report appears to have been given through the particular literary vehicle of a chiasm or palistrophe, as Ferch has outlined recently in his thesis. That outline is borrowed here with some of my own alterations in his terminology.

I. Preliminary view of the earthly kingdoms (vs 2b-3)

II. Details of the vision (vs 4-14)

A: First three beasts (vs 4-6)

B: Fourth beast (v 7)

C: Description of the little horn including its verbosity (v 8)

D: Commencement of the judgment (vs 9-10)

C': (Fate of) the little horn and its verbosity (v 11a)

B': Fate of the fourth beast (v 11b)

A': Fate of the first three beasts (v 12)

D': Conclusion of the judgment: the kingdom given to the Son of man (vs 13-14)

In order to balance the first element in the outline, an alternate arrangement could be made by identifying the last element as:

III. Final view of the heavenly kingdom: the kingdom given to the Son of man (vs 13-14).

3. Structure of the chapter

This vision passage can now be set in the broader context of the entire chapter, including the prophet's reaction to the vision and the angel's interpretation of it. For this purpose Ferch's outline of the chapter has been adapted here with minor alterations in terminology.

A: Prologue (vs 1-2a)

B: The vision proper (vs 2b-14)

C: The prophet's first brief reaction to the vision (vs 15-18)

D: The angel's first brief interpretation of the vision (vs 17-18)

C': The prophet's second and more lengthy reaction to the vision (vs 19-22)

B': The angel's second and more lengthy interpretation of the vision (vs 23-27)

A': Epilogue (v 28)

Not only was the vision proper described in the form of a palistrophe, but the narrative of this chapter as a whole appears to have been described in a similar fashion. The first brief statement of interpretation given by the angel occurs at the center of this narrative describing the essence of the prophecy from the first beast-kingdom to the final kingdom of the saints. At this point in our study these aspects of literary structure are only of aesthetic interest and serve as a memory device to keep the contents of this prophecy easily in mind. However, they will be seen to be exegetically significant for establishing the chronological location of the judgment scenes.

⁶ Compare *Ibid.*, pp. 136-37.

⁷ Compare *Ibid.*, p. 142.

In summary, Dan 7:9-10, 13-14 presents an individual celestial figure which resembles a human being.¹ While we would refrain from identifying the SM with an angel--he stands apart from the heavenly beings described in Dan 7:10 by virtue of his semblance, time of appearance, and mission--he is, nevertheless, a transcendent figure. Indeed, the manlike being is depicted with divine attributes, while at the same time accepting a subordinate role in the presence of the Ancient of Days. Though the ontological status of the SM is touched upon, his functional role is more prominent in these verses. Dan 7 shrouds the activity of the SM and its duration prior to his appearance in vs. 13 in mystery. In the sense that the Danielic figure appears on the scene of Dan 7 when history, as symbolized by the preceding visionary elements, has run most of its course, the SM may be described an eschatological being. To this eschatological SM, then, is granted in the celestial sphere a dominion, dignity, and kingship with the result that all "peoples, nations, and languages" (i.e., everybody) might offer him their service of reverence. In short, the SM of Dan 7:9-10, 13-14 is an individual, transcendent, eschatological being which exercises messianic royal powers.²

One issue which still remains to be examined, in order to further illuminate the nature and identity of the SM, is the connection between the Danielic figure and the saints.

¹For this reason we are unable to accept Coppens' repeated defense of the theory that the SM represents a collective angelic unit. Cf. Plüger, pp. 113-114.

²This would rule out the idea that the SM is Judas Maccabaeus (Sahlén, pp. 41-48), or Adam (Cortés and Gatti, pp. 457-502), or even Daniel the prophet (Schmid, pp. 192-220).

The Relationship between the Son of Man
and the "Saints of the Most High"

If, as has been claimed, the SM and the "saints of the Most High in Dan 7 are one and the same,"¹ then we should expect the characteristics provided by this chapter for the saints not only to cast additional light on the SM, but also to coincide with those offered for the manlike figure. Since we have already summarized our deductions concerning the SM, we will now address ourselves to those details which characterize the "saints of the Most High."

First, the saints, as the possessive genitive shows, belong to God and are therefore designated "saints of the Most High" (e.g., vs. 18). The word קדושין (vss. 21, 22) implies that they are a people distinguished by holiness (cf. שְׁמֵי עֵל in Dan 12:7). Consequently, the saints are God's special and holy people.

Second, as we have already noted above, the saints are to be understood not as angelic but as human beings who inhabit the earth and are involved in the affairs of the world. Arguments to the contrary, whether based on the alleged textual disunity of Dan 7 or a definition of קדושין which excludes terrestrial beings, are unjustified.

Third, the saints are a people who suffer intense persecution. The little horn "makes war" against the saints and "prevails over them" (vs. 21). According to the angelus interpretes the little horn would wear out (אָרְבֵּי) the saints, who are given into his

¹E.g., Driver, Daniel, p. 104; Montgomery, p. 319; Manson, "Son of Man," pp. 174-175; Hartman and Di Lella, p. 87. For further literature see Driver, Daniel, p. 108; Montgomery, p. 319; Rowley, Darius, p. 62, n 2.

hand (i.e., his power [vs. 25]). This intimates that the saints would be decimated by the godless tyranny.

Fourth, the period during which the persecuting force would unleash its malice upon the saints, the interpreting angel predicts, would be limited to "a time, two times, and a half a time" (vs. 25). Presumably, their subjection ends at or subsequent to the judgment (vss. 21-22, 25-26), where, as the result of a judicial decision, the tyrant's life and dominion is removed.

Fifth, just as a verdict denuded the persecuting force of life and dominion, so, as the result of a judicial verdict concerning the saints (דינא יהב לקדישי), the latter will receive dominion and probably eternal life (the latter seems to be implied by the perpetual kingship granted to God's faithful). The saints enter into judgment which presumably declares them worthy to receive the ultimate covenantal blessings because they maintained their covenant loyalty in spite of extreme hardship.

Sixth, the saints receive the "kingdom, and the dominion, and the greatness of the kingdoms under the whole heaven" throughout perpetuity (vss. 18, 22, 27).

When these observations are compared with the details recorded concerning the SM, a number of differences and similarities become apparent. What are the differences?

First, the most striking difference is the fact that Dan 7 sketches the "saints of the Most High" as a collective unit of terrestrial beings, whereas the SM is described as a transcendent individual. While the saints are human beings, the Danielic figure resembles a human being.

Second, the theophanic setting of the coming of the man-like being into the presence of the Ancient of Days in heaven, and the language of royal audience and investiture are nowhere paralleled in the account of the saints whose lot is cast among earthly powers.¹

Third, while the SM is given his "dominion, glory, and kingdom" in heaven, in the presence of (and probably from) the Ancient of Days (vss. 13-14), the saints receive their perpetual kingdom, dominion, and greatness of the kingdoms under the whole heaven on earth (vs. 27).

Fourth, Dan 7 presents the experiences of the saints before the judgment, in which their fortunes are draped only too often by persecution, until at long last they are vindicated and liberated. This is not paralleled in the characterization of the SM.

Fifth, a verdict is rendered not only with regard to the persecuting force but also concerning the saints. The Danielic figure is never described as judge or one who is judged.

Since there is not a hint regarding the activity of the SM prior to his eschatological appearance before the Ancient of Days, it could be argued that our last two observations rest on arguments ex silentio. While this is true, the dissimilarity between the SM and the saints adduced in the previous remarks remains, even if the last two items were to be dispensed with. Actually, these differences should come as no surprise when we remember that the

¹Already Gunkel puzzled: "So ist es doch ein sehr merkwürdiges Bild für ein irdisches Volk; ein Menschensohn, kommend mit den Wolken des Himmels" (Schöpfung und Chaos, p. 328).

elaboration of the vision (vss. 20-22) had already placed both the saints and the SM into the vision as two separate entities.¹

Though the dissimilarities between the SM and the people of God are too significant to ignore, we dare not turn a blind eye to some singular resemblances.

First, is the fact that both the SM and the saints are given an eternal kingdom or kingship and dominion.²

Second, this kingship is received at or subsequent to the judgment.³

Though the similarities are few, they are nonetheless as remarkable as are the differences. How may both of these be explained? It is clear that the dissimilarities prevent an identification of the SM with the saints, yet in what sense do both

¹In 1894, Behrmann, focussing upon Dan 7:27, noted certain dissimilarities (p. 48). Unfortunately, Edward J. Young misunderstood the subtle reasoning of Behrmann and attributed to him the concept of corporate personality (The Messianic Prophecies of Daniel [Grand Rapids, Mi.: Eerdmans, 1954], p. 87 n. 35).

²We mentioned above that if מלך is attenuated to mean "to serve" (possibly in the royal court), then both the SM and the saints receive not only kingship, but also the service and (in the case of the saints [vs. 27]) obedience of all dominions. However, we argued that מלך in Dan 7 most probably retains the meaning it has elsewhere in biblical Aramaic and, therefore, signifies "to worship" or "pay reverence." If this latter interpretation is correct, then the SM receives the worship of "all peoples, nations, and tongues" (which presumably includes the "people of the saints of the Most High [vs. 27]), while the saints are granted the enjoyment of God's perpetual kingship. The object of the worship and obedience of vs. 27, in the latter case, is either God (or the SM). An alternate suggestion revived by Lacocque is the idea that the dominions, in serving the saints, are really expressing their worship for Yahweh in the sense of Isa 60:7, 11; 61:6 (p. 112).

³These two parallels contributed considerably in the identification of the SM with the saints (e.g., the classic statement by Driver [Daniel, p. 104]).

possess the perpetual kingship? It seems to us that Dan 7:13, 14, 27 provides a number of hints to aid us in our inquiry.

The context of Dan 7:13-14 leads us to assume that the purpose of the coming of the SM to the Ancient of Days in heaven was to receive the kingship. This assumption seems to be confirmed by the language of a royal investiture in which God himself appears to give the kingdom to the SM. No such suggestions are offered in vs. 27 regarding the manner in which and from whom the saints receive the kingdom. In addition, it is significant that the nouns מלכות and ממשלה of vs. 27 are determinate whose antecedents seem to be the indeterminate מלכות . . . ממשלה of vs. 14. In the light of these hints, it is possible to suggest that the kingdom or kingship and dominion which is given to the SM in heaven by God, the manlike being now shares with the saints who are on earth.¹ Thus, the SM in Dan 7, like Michael in the last Danielic apocalypse, takes an intimate interest in the saints, particularly at the endtime.

Our own interpretation of the relationship between the SM and the saints goes far beyond the conceptions of "corporate personality" and "fluidity" between ruler and ruled. Yet, the very uses of "king" and "kingdom" (vss. 17, 23) in connection with

¹This also rules out the idea that the SM symbolizes the abstract concept of "rule," "sovereignty," or "dominion" (e.g., Junker, p. 61; Jeffery, p. 461; Rowley, Darius, p. 62 n. 2). The SM represents more than God's eternal sovereignty, for even if the SM figure were bracketed out, reasons Plüger, the figure of the Ancient of Days would still be an adequate symbol of eternal sovereignty in contrast to the kingdoms represented by the beasts (Plüger, p. 112). Stier rejected this concept because: "Ihm wurde Herrschaft, Ruhm und Reich verliehen . . . Demnach ist in v.13 der Träger der Herrschaft, nicht diese selbst gemeint" (p. 96 n. 1). Similarly, I. Howard Marshall ("The Son of Man in Contemporary Debate," EvQ 42 [1970]:84 n. 24); Deissler, p. 91.

PART II - THE ATONEMENT IN REVELATION

1. INTRODUCTION

1.1 Oriental Remarks

In harmony with the purpose of this paper, the investigation of atonement in Revelation will not be on the indisputable all-sufficient suffering of the Cross of Christ in the Apocalypse of John, but whether this book, like the central prophecies of Daniel, support an apocalyptic, vindicatory, re-affirmatory dimension of atonement. Because of the unique approach and structure of apocalyptic literature, one should, however, not expect the same treatment of the issue of atonement as, for example, in Romans and the book of Hebrews. The present author will attempt to indicate that an apocalyptic dimension at the time of the end is indicated by the binary structure of Revelation, based on the OT sanctuary typology and the yearly cycle of religious festivals, the use of key terminology within this dual structure, and the use of allusions to significant OT backgrounds.

Since this approach involves a specific, historicist approach to Revelation, as well as the literary structure and techniques of this book, it necessitates a concise discussion of both of these aspects. The issue of interpretive approaches to the biblical apocalyptic books has already been elaborated sufficiently in Daniel, so that more emphasis will be placed on the literary structure and techniques in the introductory remarks for the interpretation of Revelation.

1.2 Interpretative Approach to Revelation

As in the case with the apocalyptic book of Daniel in the Old Testament, a study of the Apocalypse of John is burdened with a variety of philosophical points of departure. Of these the most important ones are preterism, futurism, idealism (the timeless symbolic school) and historicism.(1) Since critical issues fall outside the scope of the present study, it is sufficient to say that Seventh-day Adventist scholars have chosen to employ the recapitulatory-historical method of interpreting the Apocalypse of John, because it seems to be more consistent with the stated intention of John than any other method: "Write, therefore, what you have seen, what is now and what will take place later" (Rev. 1:19). Revelation, according to this statement describes both its relevance for Christians living at the time and place of its composition, and its genuine prophetic nature for the whole of the Christian dispensation. This is more than simply looking at the language of the Apocalypse as a reflection of the psychological, political, sociological or religious realities of Christians at the time of writing,(2) having no "system of signs in need of decoding or symbols as equations with historical events and persons, and images forecasting definite incidents and happenings.(3) It is certainly more than the postcritical reading of the text (of Revelation), which is "one based on a lived, experienced knowledge of the text as a product of another time and place and as a flawed product.(4) The value of the book for this critical and postcritical position, according to Collins, is that "at the same time there is an openness to a personal reinvolvement on a new level. There is recognition that a flawed, broken myth can still speak to

our broken human condition".(5) Or, as Du Rand puts it, "the unconscious world of the higher self provides personally transcendent knowledge and therapeutic healing to the conscious self".(6)

In his critique of the positions of Fiorenza and Collins in the abovementioned publications, Jon Paulien asserts that "current scholarly interest ... are often pursued to the neglect of other areas of equal importance. The impact of the OT and the early Christian traditions on the thought of the author and his audience has been seriously neglected in much recent scholarship".(7) The linguistic approach of Steven Thompson (8), and the theological approach of Graeme Goldsworthy(9) "indicate that an overemphasis on the historical, literary and social setting of Revelation to the neglect of the OT and NT backgrounds will result in a misunderstanding of the message of the Apocalypse".(10) Whereas Thompson emphasizes that the primary source of Revelation was the background and the biblical Hebrew and Aramaic of the OT prophets(11), Goldsworthy emphasized that John's experience with Jesus has led him in the Apocalypse to thoroughly transform the OT materials. Instead of trying "to impose OT concepts and structures upon Revelation, we must interpret these concepts through the prism of the Christ-event".(12)

1.3 Literary Techniques and Structures in Revelation

(1) Techniques in General

The very least that the above remarks should alert one to, is the fact that critical and philosophical presupposition should not impinge upon a literary study of the final form of the text of Revelation.

In the Adventists scholarly community, Kenneth A. Strand has in recent times played a leading role in developing foundational principles for the interpretation of the biblical apocalyptic literature in general, and the Apocalypse of John in particular. 13) As with Daniel, Revelation has striking contrasts, a cosmic sweep (or universal scope), an eschatological emphasis (in the sense of history's eventual climax), origination in times of distress and perplexity, having its basis in visions and dreams and making use of different forms of symbolism.(14)

The allusions in Revelation, according to Jon Paulien, can be classified as either direct (or intentional) allusions that can be understood only in the light of their original context, and so-called "echoes" which do not depend on the author's conscious awareness of the earlier usage, and consequently are divorced from its original context.(15) The direct allusions can be categorized into verbal parallels, thematic parallels and structural parallels (or different combinations of the different parallels),(16) each having different degrees of probability, from certain to probable, possible, uncertain and eventually nonallusions, which nonetheless could be considered as "echoes" from the Old Testament.(17)

"Of axiomatic importance is firstly the vertical continuity (or interwovenness) between heaven and earth, in the sense that Revelation repeatedly portrays heavenly settings in connection with its description of activities that take place on earth", (18) and Secondly, a type of prophetic forecast that delineates developments within a historical continuum of unbroken, sequential

developments or processes.(19) This historical continuity or linearity is unlike the "two foci" that one often finds in classical prophecy (the time of the prophet, and the Day of the Lord at the end of time). This would mean that although history might be repeated, in the sense that issues might be the same under similar circumstances in different times and contexts, apocalyptic prophecy itself would not be repeated. (20) Also, the element of contingency or conditionality one finds in the covenantal appeals of the general prophets, does not feature in the historical portrayal of the churches situations.(21).

(2) Specific Structures

Similar to Daniel, Revelation employs recapitulations as a basic part of its structure. It has a "complexity of interlocking parallels"(22) unparalleled in any other book in the Bible: "Thus, the interpreter needs to have a good knowledge of the structure and content of the entire book and to be aware of the impact of the whole on the passage under study."(23) While there is, as mentioned above, a linearity in the plot of the Apocalypse, there is also a so-called "premature closure", a repetition and enlargement "creating a narrative with an episodic plot", a type of "conic spiral".(24) According to Paulien, "an even more accurate analogy may be that of a musical scale, which continually progresses in a linear direction while reviewing earlier tones in ever-richer vibrations".(25)

The most outstanding literary structure is that of a broad literary chiasmus, that divides the book into two major sections: (a) a historical section and (b) an (end-time) eschatological

section that focusses particularly on end-time events and the end of the world.(26) For Strand the dividing line between the historical section and the (end-time) eschatological section is between chapter fourteen and fifteen. (See the Appendix for the diagram of Strand's chiasm for Revelation). Although Jon Paulien and Richard Davidson puts the dividing line between Rev. 11:18 and Rev. 11:19,(27) they, together with C. Mervyn Maxwell (28) "fully confirm this literary division and its consequent effect on interpretation".(29) The fact that both Paulien and Davidson limit the subdivision of the chiasmus to seven visions, while Strand has eight subdivisions, also does not change the basic interpretational mode of the book essentially. (See the Appendix for chiasms of Paulien and Davidson). The present author will attempt to explain the apparent discrepancy between Strand and Maxwell on the one hand and Paulien and Davidson on the other hand, in the evaluation of sanctuary typology in Revelation.

The different visions within the broad chiasm of Revelation reveals recapitulatory sequences that are organized into a fourfold literary pattern for at least five (or six, according to Strand) of the central visions.(30) Apart from the prologue (Rev. 1:1-10a) and the epilogue (Rev. 22:6-21), and the binary nature of the first (Rev. 1:10b-3:22) and the last vision (Rev. 21:5-22:5), all of the other visions have (a) a victorious introductory scene (b) a basic prophetic description either in history or in the final judgement, (c) an interlude where there is either a spotlight on last events in the first half of the book, or exhortation and/or appeals in the second half of the book (d) and an eschatological culmination of the vision that is either a climax to history (in

the first half), or a judgment finale (in the second half).(31) A number of important points should be stressed in summarizing the Seventh-day Adventist understanding of the techniques and structures utilized in the apocalypse of John. Firstly, the form and evidence of the visions themselves support the recapitulatory-historical method of interpreting Revelation. While responsible exegesis should also address the text at the level of its symbolic patterns and its meaning for Christians living in John's day, it should not deny or neglect the historical fulfilment intended by God beyond "any meaning first century Christians would have found in it".(32) As Holbrook puts it in two of his editorial synopses: "History becomes the unrolling of the prophetic scroll itself"(33); Daniel's unique style of a continuum or history - a continuous historical perspective that culminates in the end-time events - is embodied in the substructure of Revelation. There are no gaps portrayed in Christian history between its initial setting and its end-time culmination in the restoration of God's eternal kingdom.(34)

Secondly, as was demonstrated in the application of sanctuary typology in the central prophecies of Daniel, there is a historical correspondence between type and antitype, in which the facticity or realism of both the type and the antitypical, salvation-historical fulfilment, must always be retained.(35)

Thirdly, the broad chiastic structure emphasizes a twofold theme that embraces and undergirds the various messages of the book, namely Christ's protecting and sustaining presence with his people

in this present age as the Alpha and Omega (see Rev. 1:7, 8; 22:12, 13) and his Return at the end of the age, during which time the eschatological judgment will take place and his saints will be rewarded with lives lived in his presence throughout eternity.(36)

Fourthly, three specific, historical movements are pictorialized and dramatized with temple imagery in the introductory scenes of the different visions of the Apocalypse, (37) one with a vertical tenor and two of them with a related, yet distinctive horizontal tenor. The temple imagery of the first and the last vision have earthly venues, while all of the central visions have a heavenly venue.(38) This forms an envelope structure or *inclusio* where there is movement from earth to heaven and then back again to earth after the consumation of the plan of salvation, thus forming a clear correspondence with the ascension, intercession and return of Christ at his second coming.

The temple imagery also shows a definite progression that moves in the first place from the "daily" (tamid) intercession to the "yearly" (yoma), corresponding with the first and second half of the book, and in the second place from the spring festivals to the autumn festivals of the cultic year, once again corresponding with the first and second half of the book.(39).

Lastly, the literary structure of Christ's messages to the seven churches, the tripartite covenant formulae; the blessings and curses formula and the theocratic kingship of Christ, points to the fact that the book of Revelation is a covenant document of Christ to his people.(40) And "the hermeneutical key to under-

stand the covenant language of John's Apocalypse lies in discerning its Christian-typological perspective..."(41).

2. THE APPLICATION OF SANCTUARY TYPOLOGY IN REVELATION

Three important documents that addresses the overall structuring and theological role of sanctuary typology in the Apocalypse of John, has recently seen the light, one a paper by Jon Paulien for the SBL annual meeting at New Orleans (Nov. 18, 1990),(42) and two essays written for the Biblical Research Institute of the General Conference of Seventh-day adventists by Jon Paulien and Richard M. Davidson in 1992.(43) In his JBL paper, Jon Paulien quotes at least ten scholars who have noticed between 1952 and 1990 elements of the Hebrew cultus in the Apocalypse.(44) According to him "a subtle intertextual and cultural overcoding is in operation with regard to the role of the Hebrew cultus in the narrative development of the Apocalypse", which "would have had deep literary and theological significance for any Christian's reading of Revelation".(45) These "allusions to the Hebrew cultus appear primarily in the passages which introduce the various visions....,"(46) and "serve to structure the entire book of Revelation", thus providing "the keys for determining the progression of the book", and serving as "a guide as to where we are in the sweep of salvation history as we make our way through the book".(47)

An important fact that should be kept in mind with the interpretation of the different allusions to the Hebrew cultus in Revelation is the phenomenon of blending or merging of images,(48) so that one would have a coalescing of "intentional multiple backgrounds.(49) Strand states that "the very multiplying of the

background images suggests... that the new image transcends the background entities or events, both individually and collectively", so that "a heightened 'composite' image of the transcendental and universalized realities" are being depicted.(50) Therefore, since Christ is the fulfilment of many of the facets of the Hebrew cultic types and symbols, one must be alert to the fact that when the NT speaks of the person and work of Christ in the language of the OT types and symbols, it would not only coalesce different sanctuary types and symbols, but also transcend and even eclipse its OT perspective.

2.1 The "Daily"/"Yearly" Movement in Revelation.

A brief summary will be given of the above-mentioned work of Strand, Paulien and Davidson on the progressive temple imagery in Revelation that indicates a division of the book into two parts along the line of the daily and yearly administration of the OT sanctuary services.

(1) Allusions to the "Daily"/"Holy Place" Mediation.

In the first vision (Rev. 1:12-20) the seven lampstands, representing the seven churches of Asia Minor mentioned in Rev. 2-3, are clearly alluding to the menorah of the first apartment in the Israelite sanctuary (compare with I Kings 7:48, 49). Although the heavenly sanctuary is not in view in the first vision, the garment worn by the "Son of Man", is reminiscent of the high priestly sash (podere) in Exodus 28, thus emphasizing Christ's living presence on earth among the members of the Christian Church.

The scene in the second vision "contains a thorough mix of imagery

from nearly every aspect of the Hebrew cultus.(51) Trumpets are mentioned (Rev. 4:1), which was associated with the seven month-long religious year from Abib 1. to Tishri 1. (Num. 10:1-10). The three precious stones (Rev. 3) are reminiscent of the ephod (or breastplate) of the high priest (Ex. 28:19-21), sardius being the first one mentioned in the Hebrew text, and jasper being the last in the Hebrew text, indicating the oldest and youngest sons of Jacob. The twenty four elders (Rev. 4:4) reminds one of the twenty four courses of priests in the temple (I Chron. 24:4-19). while the seven lamps (lampades, in Rev. 4:5) are the same as the menorah in the opening vision (luchnia in the LXX; also in Rev 1:12, 13, 20). The sea of glass (thalassa in Rev. 4:6) is probably an allusion to the molten sea of Solomons's temple (thalassa in I Kings 7:23, 24 of LXX). The four living creatures (Rev. 4:6, 7) have a correspondence with the two cherubim in the ark of the covenant together with the two angels of olive wood and gold in Solomon's temple (Ex. 25:18-20; I King. 23-29). It probably also alludes to the banners of the four blocks of tribes arranged around the tent of meeting in the desert, which according to Jewish tradition, featured a lion, a calf, a man and an eagle.(52). The slain lamb (Rev. 5:6) is clearly a sacrificial animal with sacrificial blood (Rev. 5:9) such as in the morning and evening (the tamid) sacrifices (Ex. 29:38-42). The blood of the Lamb purchased the people of God in order to become a kingdom of priests for God (Rev. 5:10). The golden bowls of incense, being the prayers of the saints (Rev. 5:8), alludes to the incense and prayers of Israel associated with the "daily" sacrifices (Psalms 141:2; Ex. 29:38-42).

Paulien points out that in the Israelite sanctuary on earth "only two occasions touched base with nearly every aspect of its worship: the inauguration service at which time the sanctuary was dedicated (cf. Ex. 40) and the Day of Atonement".(53) The signifiers associated with the inner room of the sanctuary, namely naos and judgment are however, absent. The use of naos is limited to Rev. 3:12 and Rev. 7:15 in the first half of the book, but both references have the eschatological consummation in view.(54) Also the three judgment words used in Revelation, namely krino, krisis and krima are only used in the second half of the book, except in Rev. 6:10, where it is intimated in the prayers of the martyrs that God has not yet begun to judge.(55) Their request for judgement is anticipatory of the eschatological consummation. Rev. 3:21, which serves as a "duodirectional introduction to the second vision, indicates that the enthronement of Christ portrayed in Rev. 5, is to be associated with the Cross and the heavenly enthronement of Christ at the ascension. The best identification of the imagery in Rev. 4 and 5 therefore is the service of inauguration of the heavenly sanctuary.(56) It is the apocalyptic version of the heavenly activity on the day of pentecost when Christ was (formally) declared both Lord and Christ. (Act 2:36).

The third vision is introduced with angels ready to blow trumpets (Rev. 8:2) and an angel with a golden censer (Rev. 8:3), as mentioned before, the trumpets were associated with the "daily" during the religious year of Israel between Passover and the Blowing of the Trumpets (today called Rosh Hashana), but was not

mentioned in connection with the day of atonement in Leviticus 16 or in the tractate Yoma of the Mishnah. Rev. 8:2-6 is modelled on the Tamid rather than the Yoma liturgy. In the Mishnah, according to Paulien, the incense altar was the main event of the Tamid as in Rev. 8:3, but was bypassed during the Yoma. Secondly, in the Tamid liturgy of the Mishnah, the officiating priest is given the incense, as in Revelation 1:3, while he had to gather it for himself during the celebration of Yoma. thirdly, the incense of the Tamid is ministered on the incense altar, as in Revelation 8:3, while the incense of Yoma is ministered on the Ark of the Covenant.(57)

The context of the third vision is therefore clearly the continual intercession during the daily ministration of the sanctuary services.(58) One should also keep in mind that each victorious introductory vision serves as a positively oriented setting or appropriate backdrop(59) for the entire vision (in this case Rev. 8:2-11:18). The testimony of this section, while there are warnings and judgments of God taking place, is that the activity around the incense altar of the heavenly sanctuary (9:13), the continued preaching of the gospel (10:11), and the possibility of conversion (11:13)(60) are clear indicators that the third vision deals with the "daily" intercessory work of Christ before the last Judgment takes place. It is only with the blowing of the seventh trumpet, that the "mystery" (of the gospel) will be accomplished, which he "announced" (euangelizo) i.e. "evangelized" to his servants the prophets. (Rev. 10:7).

Paulien and Davidson also point out the "daily" setting of Revela-

tion 1-8 is further substantiated "when these chapters are compared with the order of daily services in the second temple of the century in which John wrote".(61) The description in the Mishnah is briefly as follows: The trimming of the lampstand (m. Tamid 3:9; Rev. 1:12-20); the opening of the great door (m. Tamid 3:7; Rev. 4:1); the slaying of the lamb (m. Tamid 3.7; 4:1-3; Rev. 5:6); the pouring out of the blood at the base of the bronze altar of sacrifice (m. Tamid 4:1; Rev. 6:9); the offering of incense at the golden altar (m. Tamid 5:4; Rev. 8:3, 4); the break in the singing (m. Tamid 7:3; Rev. 8:1); and the blowing of the trumpets to signal the completion of the sacrifice (m. Tamid 7:3; Rev. 8:2-6). Therefore, both in the major details and essentially the same order, "the material making up the septets of the churches, seals and trumpets is subtly associated with the activities in the temple related to the continual or Tamid service".(62)

(2 Allusions to the "Yearly"/"Most Holy Place" Mediation.

In the visionary sequences following the vision of Rev. 8:2-11:19, the two most important signifiers for the Yom Kippur imagery comes sharply in focus, namely the inner sanctuary (naos) and judgment (in its various verbal and substantitive forms).(63) Already near the end of vision three (8:2-11:18) there are two specific indicators that a new phase is about to be introduced into the linearity of Revelation. In Rev. 11:1, 2, John is instructed to go and measure the temple (naos) of God, the altar, and those who worship there. In the duodirectional text of Rev. 11:18, which form a bridge between the third and fourth visions and at the same time presents a programmatic forecast for the rest of the book,(64) the

twenty-four elders proclaim, amongst others, that the time has come for judging (krino) the dead. But with the introductory aspect of the next prophetic sequence, namely 11:19,(65) the vision focusses sharply on the inner part of the heavenly sanctuary containing the ark of the covenant. The second coming of Christ in Rev. 14:14-20 is preceded with a final, three-fold appeal and warning to all the world, of which the first, universal message is the call to fear God and give him glory, "because the hour of his judgment has come". (Rev. 14:7a)

The opening scene for the fifth vision, the tabernacle of the Testimony once again features strongly (Rev. 15:5-8), and appears to be similar to the inaugural vision of Rev. 5.(66) But the fact that there are no more appeals for repentance, no record of conversions, but only irrevocable judgement on the wicked, indicate rather that a de-inauguration, a cessation of intercession, and an abandonment to sin and its consequences, is dramatically depicted here.

The penultimate vision has a close parallel to Rev. 4 & 5, through such words as the throne (Rev. 20:4), worship (Rev. 19:4, 10), the Lamb (19:9), and books (20:12).(67) But all explicit images from the Hebrew cultus is in fact absent. While the above key terms can be understood as the effects of the sanctuary and its services, the sanctuary as a symbol of salvation has faded from view. The goal of the sanctuary and its services, namely salvation, has been fully realized. The sanctuary as a symbol of God's presence is no longer needed, because God himself is present there, and is Himself the new temple of the New Jerusalem.(68)

While the last vision and its introductory scene (Rev. 21:1-8) features no temple, except God himself (Rev. 21:22), allusions to the Hebrew cultus abound.(69) Once again, the irrevocable effects of the sanctuary of the new covenant and the high-priestly ministry of Jesus Christ are dramatically portrayed.

The historical continuum or linearity of sanctuary imagery in terms of the "daily" and "yearly" services of the heavenly sanctuary, has moved from inauguration (Rev. 4 & 5) to intercession (Rev. 8:3-5), judgment (Rev. 11:19), cessation (Rev. 15:5-8) and finally to absence (Rev. 19:1-10). The bearing this structure has on the nature of the eschatological atonement, is of vital importance. This will become even more apparent in the discussion of the second linear movement portrayed in Revelation, and the discussion of texts with specific day of atonement allusions.

2.2 The Spring/Autumn Festival Movement in Revelation

Scholars like D.T. Niles (1961), Austin Farrer (1970), and M.D.Goulder (1981),(70) have suggested that the Apocalypse is also patterned after the annual feasts of the Hebrew cultus. According to Davidson, who initially recognized many of the parallels between the annual feasts and the progressive development of festival typology in Revelation, the three major feasts in the festival calender of the Hebrew cultus, prefigures the threefold substructure of NT salvation history.(71) These three major festivals (hag) are the two spring festivals of unleavened bread connected with Passover and Harvest (or Pentecost), and the autumn festival of Tabernacles (ingathering), which is preceded by the final Blowing of Trumpets and Yom Kippur. The "overall structure of the

book of Revelation may be seen to follow the sweep of salvation history as set forth in the OT festival typology, in the sense that "the general outline of Revelation appears to progress sequentially through the OT festivals".(72)

The parallels developed by both Davidson and Paulien are briefly summarized below.

(1) Passover Allusions in Revelation 1-3

In this section of Revelation, there is a strong concentration on the death and resurrection of Jesus (eg. 1:5, 17, 18) as our paschal lamb (I Cor. 5:7). In the letters to the seven churches there is an emphasis on Christ's searching scrutiny of the churches for the leaven of sin (cf. Ex. 12:19; 13:7). The manna of Rev. 2:17 can be associated with the Messianic Passover hinted at in Jn. 6, where the manna, the Passover and Christ's messianic role are tied together. The meal of mutual fellowship in Rev. 3:20 alludes to the fulfilment of the Passover by the earthly Christ (See again I Cor. 5:7). Notice, in this context, how Christ is represented as walking among the churches on earth, and also the eucharistic connection with Passover in the fourth gospel (Jn. 2:13-22; 6:1-66; 13:1-20).

(2) Pentecost Allusions in Revelation 4 & 5

It is an interesting fact that according to the Mishnah (b, Meg. 31a), the Jewish liturgy for Pentecost (Shavouth) includes the reading of Ex. 19 and Ez. 1, both having major allusionary backgrounds to Revelation 4 & 5. Also, the original Pentecost came 50 days after the Exodus (Nisan 16 to Sivan 6, according to Ex.

19:1). It is therefore natural that in addition to keeping Pentecost as an agricultural festival for harvesting the wheat, later Jewish tradition also commemorated the giving of the law at Pentecost. Therefore, one finds in especially Revelation 5 a picture of Christ, as the mediator of the new covenant, receiving the new Torah (the scroll) from God. This covenant is concluded not with the blood of animals, as at Sinai (Ex. 24:8), but with the blood of Christ, who is at the same time the sacrifice and high priest of the new covenant (Mtt. 26:28). Also, instead of the qualifying oil being poured out onto the heads of Aaron, the Holy Spirit is poured onto the heads of the disciples at Pentecost (Acts 2). This event is dramatically pictorialized by Rev. 5, where Christ's blood-bought people are made a kingdom of priests in the new covenant (Rev. 5:10; cf. Ex. 19:5; I Peter 2:5).

(3) "Trumpets" Allusions in Rev. 8-9, 11

The seven trumpets in Revelation are reminiscent of the seven monthly new moon festivals which form a transition between spring and autumn feasts, and climaxes in the blowing of the trumpets on Rosh Hashanah.(73) Also, just as the feast of trumpets summoned Israel to prepare for the time of judgement at Yom Kippur, so the trumpets of Revelation highlight the approach of the antitypical Day of Atonement. The Autumn festivals of Trumpets, Yom Kippur and Tabernacles, could therefore be regarded as anticipations of the ultimate eschaton. It is interesting to note that the unsealing of the prophetic scroll of Revelation 10, which contains God's final message to the world (Rev. 10:7., 10), forms the dividing point for both the daily/yearly dyad, and the spring/autumn festi-

vals dyad.

(4) Day of Atonement Allusions in Revelation 11-20.

Because certain key texts that alludes to the Day of Atonement, justify a more comprehensive discussion in the subsequent section, it suffices to say at this point that all three typical aspects of Yom Kippur, namely final atonement (Lev. 16:16, 30, 33), retributive judgment upon the unrepentant sinners in the camp (Lev. 23:29-30), and the rite of elimination by means of the goat to Azazel (Lev. 16:10, 20-22), is present in the second half of Revelation, from Rev. 11 onward.(74)

(5) Tabernacles Allusions in Revelation 21-22

Although there are Sukkoth allusions in Rev. 7:9-17, they clearly function as a proleptic depiction of the realities of consummation described in Rev. 21-22. At that time, all the harvests have been gathered in, signifying both the saved and the lost (Rev.14:14-20). God is pictured as "tenting" with his people (Rev. 21:3). The water and light images find their fulfilment in Rev. 22:1, 5.(75) The end-time celebrations of feasting, palm branches, music and rejoicing also takes place at this time. (Rev. 19:1-10; Rev. 21-22).

2.3 Key Texts in Day of Atonement Allusions in Revelation

There are four passages in Revelation that deserves closer attention when it comes to specific allusions to the fulfilment of Yom Kippur typology, namely Rev. 11:1-2; Rev. 11:19; Rev. 14:7 and Rev. 18:6-7. 20. In the discussion of the relevance of these passages for sanctuary typology, brief references will have to be

made to their respective contexts.

(1) Rev. 11:1-2. "Measuring" of the Temple

It is important to notice that these texts are located in the second half of the interlude of the third visionary sequence of Revelation (namely Rev. 8:2-11:18). This interlude, as well as the interlude of the previous vision on the seals in Rev. 4-8:1 and the interlude of the following vision on the great controversy of Rev. 12-14, comes just before the eschatological climax of the second coming.(76) All three of these interludes have direct bearings on the eschatological time just before the second coming.(77) Furthermore, both the interlude of the trumpets, and the interlude for the great controversy scenes of Rev. 12-14, share the same phenomenon of having two intertwining themes, namely the prophetic word-of-warning and judgment.(78) William Johnsson points out that as was the case with the flood or the plagues on Egypt, or the fall of Jerusalem, God sends special messages of warning before the great day of Christ's coming.(79)

While Rev. 10:1-11 places its primary emphasis on the prophetic word-of-warning, and the OT allusion of Rev. 11:1-2 point toward a judgment motif,(80) the testimony of the two witnesses(81) of Rev. 11:3-13 merges both their prophetic testimony and its accompanying judgment plagues.

In a penetrating study on the OT background for the "measuring" symbolism of Rev. 11:1-2,(82) Strand forcefully argues against the traditional exegetical backgrounds for Rev. 11:1-2, namely Zech. 2:1-5 and Ezek. 40-48, since with the former no measuring

took place,(83) and with the latter the entities to be measured, the purpose for the measurement and the exclusion of the 'measurement' of worshippers, makes the two measurings (Ezek. and Rev.) overwhelmingly divergent.(84)

The OT background that not only corresponds to the basic entities to be measured but also to the context of judgment in which Rev. 11:1, 2 appears (as pointed out above), is Lev. 16. Even the sequence of the three items to be measured is the same as in Lev. 16:33. The fact that Rev. 11:1, 2 omits the priesthood is logical in view of the fact that "Christ as High Priest would need no atonement (or "measuring") made for himself.(85)

The allusionary juxtapositioning of the "measuring" of Rev. 11:1,2 with the final atonement on Yom Kippur, gives valuable insight into the meaning and purpose of Day of Atonement allusions in the Apocalypse of John. While the concept of "measuring" as evaluation, as in 2 Cor. 10:12 and Mt. 7:2, certainly enters into the purpose of any divine assize of God's people, there are in the context of Rev. 11:1, 2 also separation (cf. 2 Sam. 8:2) preservation and restoration.(86) Those measured are contrasted with the Gentiles in the outer court trampling on the "holy city" for 42 months. Like on the Day of Atonement, when the goats were separated, the repentant from the unrepentant, here God's church, pictorialized with temple imagery, experiences a "measuring" that separates them from unbelievers and brings security for the true worshippers of God and the Lamb, even as the interlude of the sealings in Rev. 7 brings security for the true children of God.(87)

The eschatological atonement alluded to by Rev. 11:1-2, is therefore the redemptive consequences of the atonement of the Cross, namely (in this context) separation of the true worshipers through evaluation by judgment from the enemies of God, which results in their vindication and safeguarding by God "during a period of earth's history which James Moffatt has expressed in a somewhat interpretational translation as 'the crisis at the close'".(88)

(2) Rev. 11:19. "The Ark of the Covenant" in the Temple

(a) Significance of the "Ark" Symbolism in Revelation 12-14

According to Davidson, studies by Albert Vanhoye (1962), Jeffrey Vogelsang (1985) and Johann Lust (1980) demonstrated how the book of Revelation often follows the basic structure and detailed descriptions of Ezekiel.(89) The prophet is given a scroll to eat (Ez. 2:9-3:3), then called to immediately give a message of an investigative judgment coming from the Most Holy Place of the sanctuary (3:4-8:18). In a similar fashion John is told to eat a scroll (Rev. 10:8-11), then told to measure the temple, altar and worshipers (Rev. 11:1-2), with a focus upon the Most Holy Place of the heavenly sanctuary in Rev. 11:19. This threefold procedure within the localized, typical context of the earthly temple is comparatively easy to comprehend. However, if Rev. 12-14 "bridges the unfolding of Christian history from John's day to ours", (90) why is the visionary scene that must serve as an introduction and backdrop for the entire prophetic sequence, (covering the whole Christian dispensation), a portrayal of the final, anti-typical Day of Atonement scene of activity, namely the Most Holy Place? Is this not an indication that Day of Atonement typology is ap-

plicable to the entire Christian dispensation? Or does the ark of the covenant, seen only once a year at the end of the cultic calendar of Israel, have special significance for the time of the end, just before the Coming of Christ?

Paulien points out, that while the goal and focus of Rev. 12-14 is on the final "wrath (or anger) of the nations"(91) against the remnant (12:17; 13), "it spends much time recapitulating the history that would lead up to that climax, setting the stage for the final operations of characters that have been functioning for much of the era".(92) Johnsson shows how the tremendous conflict between good and evil in this vision is portrayed with a chiasmic pattern : A. (13:11-15) The land-beasts' propaganda about the sea-beast; B. (13:16-18) The followers of the sea-beast; B.1 (14:1-5) The followers of the Lamb; A.1 (14:6-13) God's "media blitz".(93) But Johnsson points out that the great controversy motif can only be properly understood if one remembers two important features of this context: "First, the entire vision of the conflict of the forces of evil and the saints is set against the backdrop of the Most Holy Place of the heavenly sanctuary (11:19) ... Second, chapter 13 may be understood as the amplification of 12:13-16".(94) so that both the sea-beast and the land-beast are instrumental in doing the persecution of the dragon of Rev. 12. The vital question, therefore, remains what the significance is of the "ark of the covenant", firstly in its typological setting, and secondly its relevance for the conflict that will climax in the eschatological setting of Revelation 14.

The ark, its contents and the shekinah glory radiating from the

space above the mercy seat, symbolized the redemptive covenant of God made with Israel at Sinai - He would be their God, they would be his people, and he would dwell among them (the so-called tripartite covenant formula). It encapsulated, as it were, the essence of the entire worship of Israel, responding obediently to the commandments of God deposited in the ark, but also accepting by faith that salvation comes entirely from the Lord, symbolized by both the bloodstained kapporeth (Ex. 40:20), and the holy light of his presence (Ex. 40:34).

Within the context of Rev. 12-14, the ark consequently indicates that the key issues in the age-old conflict leading up to the crisis at the end, would be both law and grace. God's saints are identified as those who obey God's commandments and hold to the testimony of Jesus (Rev. 12:17; cf. also Rev. 14:12). Both Maxwell and Johnsson point out that a, if not the, leading issue of Revelation 12-14 is worship(95): the worship of God (within the context of the ark of the covenant), versus the worship of counterfeit religious systems.

The "ark of the covenant" within the opened temple of God, also involves the issue of the nature and location of the "presence" of God in the antitypical heavenly sanctuary.

(b) Significance of the Temple Symbolism in Revelation 12-14

What does the NT, and the book of Revelation in particular, mean with the word "temple" (naos, or its other cognates)? According to Strand and Paulsen, all three of the main NT applications come to play in the temple imagery of the introductory scenes for the

visionary sequences in Revelation.(96) In a spiritualized or metaphorical sense, the Christian church is designated as a temple (I Cor. 3:16-17; 2 Cor 6:16-17; I Peter 2:5; Acts 15:13-18 compared to Amos 9:11-12). Then, as in the book of Hebrews a real, antitypical sanctuary in heaven is the locale of Christ's ministry as our High-Priest (Heb. 8:1-2). Lastly, even as the divine presence was the central focus of the ancient tabernacle or temple in Israel, so the divine presence likewise pervades the introductory scenes to all eight visions of the Apocalypse.(97)

A burning issue, at least among some Seventh-day Adventists scholars, is whether the antitypical, heavenly sanctuary is compartmentalized in the same way as the type, into a first and a second apartment?

In his doctoral thesis, Davidson developed, five basic elements for biblical typology,(98) of which the first one is the "historical element". This principle states that "in all biblical typology, both horizontal and vertical, the historical reality of both type and antitype are indispensable to the typological argument".(99) This would underscore the "literal, spatiotemporal reality" of the heavenly Sanctuary as described in the book of Revelation. So far, few Adventist scholars would have a problem with the objective reality of the heavenly Sanctuary. As Fernando Canale has pointed out in his doctoral dissertation,(100) God is not essentially incompatible with space and time, as opposed to the Platonic paradigm of the timelessness of God that features so strongly in the major theological systems of traditional Christian thought.(101) But when Davidson says that "John did not

'reinterpret' the OT sanctuary into a type of the heavenly sanctuary", (102) his interpretation of the historical element in typology, becomes questionable in the light of the NT fulfilment of OT prefigurations. While admitting that the heavenly Sanctuary is not exactly like the earthly sanctuary, because there is an intensification between the earthly and the heavenly, Davidson limits this to the vastness and the glory of the heavenly. (103) For him the OT foreshadowed only the redemptive aspects of the heavenly Sanctuary, but not the Sanctuary itself. (104) And the reason for this is that "the heavenly Sanctuary is not only the NT antitypical fulfilment of the OT earthly sanctuary, but it is also the original, pre-existent prototype after which the earthly sanctuary is modelled". (105) So basic is the continuity between the earthly and heavenly Sanctuaries, that "the literal reality of the heavenly Sanctuary and its liturgy ... point beyond themselves to ultimate spiritual truths (for example, the lamps representing the Holy Spirit, Rev. 4:5)". (106) For Davidson then, when John sees a menorah in heaven, it is at the same time a concrete reality and a symbol of another heavenly reality. Therefore, one should not "demythologize the reality of the heavenly sanctuary, dismissing it as imagery within the symbolic world of apocalyptic literature". (107) Davidson bases this, as pointed out in chapter one, on his interpretation of the "pattern" (tabnith) of Ex. 25:40 (cf. Heb. 8:5), where a Nachbild (copy) of the heavenly sanctuary functions as a Vorbild (model/pattern) of the earthly in the form of a miniature model. (108) The earthly tabernacle was therefore a copy of a copy (the visionary "model" on the mount) of a heavenly

symbol (the heavenly sanctuary) symbolizing ultimate heavenly realities, such as the Holy Spirit.

In his effort to retain the objective reality of the heavenly sanctuary in Revelation, Davidson warns against spiritualizing away its spatiotemporal reality, thereby losing both the literal substance and spiritual truths.(109) However, one could rightly ask whether his insistence on the architectural and geographical aspects of the heavenly sanctuary does not eclipse the very spiritual truths he would like to protect? Is Davidson not in fact literalizing away the antitypical realities of the gospel, by remythologizing the heavenly realities into the faint symbols and types of the earthly? In a certain sense, Davidson's concept of the historical element in typology negates the prophetic and eschatological elements of his typological scheme. Because, while the earthly sanctuary was certainly derived from a contemporaneous, object reality (God's nerve-centre of salvation in heaven), the very structuring, furnishings and ministries of the sanctuary were also derived from a future reality (seen from an OT perspective), symbolically represented by the earthly sanctuary. That future reality, according to the NT, was the sacrifice and intercessory work of Jesus Christ as our High Priest. Even in the case of the contemporaneity of the heavenly reality, the heavenly reality of God's redemptive work would completely transcend any earthly representations thereof, in contrast to the reduplicatory correspondence of symbols in both the earthly and the heavenly Sanctuary. The vital question is whether John saw a literal,

heavenly reality, or symbolic representations of the heavenly reality in terms of the earthly tabernacle.

An example of how this extreme, literalistic hermeneutic operates in the exegesis of Revelation, is the position of Mervyn Maxwell in his treatment of the presence of God in the heavenly Sanctuary. Fearful of admitting that Jesus entered into the Most Holy Place of the heavenly Sanctuary at His ascension, thereby compromising the Adventist doctrine of Christ "entering" into the Most Holy Place at the end of the 2300 prophetic days of Dan. 8:14, he proposes two thrones in the heavenly Sanctuary, one in the Holy and the other in the Most Holy.(110) God occupies these thrones consecutively, the one in the Holy Place from the ascension up to 1844, corresponding with the first phase of his intercessory work, and then the one in the Most Holy Place, from 1844 onward, corresponding with the second, complementary phase of the heavenly ministry. He bases his arguments on a highly symbolic presentation of Ellen White,(111) the fact that the presence of God was not limited to the Most Holy Place (cf. eg. Ex. 33:9; Ez. 9:3), and "the symbolic purpose of the table of the bread of the Presence."(112)

A far more balanced position is adopted by Strand, who admits that the temple imagery in Rev. 4 does appear to coalesce the two-roomed structure of the ancient Israelite tabernacle/ temple into one room in the heavenly archetype.(113) As noted in the discussion of the temple imagery in Rev. 4 & 5, there is indeed a thorough mix of "daily" and "yearly" (first and second apartment) imagery in this introductory vision. Mario Veloso, however, goes

too far when he says that the throne or dwelling place of God in the heavenly sanctuary is (only) in the "holy of holies".(114) Strand suggests, that "on the basis of a possible analogy with the thought expressed concerning the veil or "curtain" in Heb. 10:20 (with its too-frequently overlooked historical backdrop of the rent-asunder veil in Matt. 27:51), there could be in Revelation an underlying concept of one room in the heavenly temple, but the functional significance of the two-room model is nevertheless present in Revelation in the dynamics that is evident from scene to scene.(115) He also points out that localizing the throne symbol flies in the face of Revelation's use of the throne as a pervasive symbol of the divine presence and authority of God. Instead of the throne fixing God's location, the reverse is true: "Where God is, there is the throne."(116)

In the light of the foregoing discussion, what is the purpose of the Day of Atonement typology in Rev. 11:19?

1. It emphasizes, together with Hebrews, and the throne-room vision of Rev. 4 & 5, that Jesus entered into the Most Holy presence of God at his ascension.(117) It does not make the heavenly Sanctuary a counterpart only of the Most Holy Place of the earthly sanctuary, but rather coalesces the two-roomed typical structure into one, undivided centre of salvation in the "unveiled" presence of God and the Lamb.(118)

2. It also emphasizes, as an abiding backdrop to the great controversy throughout all the ages of the Christian dispensation, the assurance of God's redemptive presence, the assurance of the

atonement of the Cross of Christ, and the assurance of covenantal obedience for God's persecuted children.

3. However, the progressive linearity of the temple imagery in Revelation, as pointed out in the double dyads of the daily/yearly and the spring/autumn festivals, emphasizes that a functional development is indicated by the opening of the "temple" to the "ark of the covenant". And this functional development is, as will be seen with Rev. 14:7, that God's ultimate answer to the Dragon's counterfeit religious systems, his persecution and scandalizing of the saints, is God's judgment from the Sanctuary, when he will vindicate the cause and character of his saints before the universe.

(3) Rev. 14:7. The Hour of His Judgment Has Come

The Seventh-day Adventist understanding of Rev. 14:7, together with their interpretation of Dan 8:14, could be considered as their raisons d'etre for being a distinctive Christian organization. It is probably one of the texts most preached about in the history of the church, and most written about by its scholarly, and sometimes not so scholarly community.

(a) The Great Controversy Context of Rev. 14:7

The historical and literary context of Rev. 14:7, as Johnsson has pointed out, is the great conflict between the forces of good and evil in Rev. 12-13, against the backdrop of the "Most Holy Place" ministry of Christ before the ark of God's covenant.(119) God's answer to the dragon's age-long coercion and deception, is both an earthly and a heavenly work of God. On earth, the holy integrity

of his saints (Rev. 14:1-5) and the universal message they give (Rev. 14:6-12), gives a final warning to the world before the second coming of Christ (Rev. 14:6-12). In heaven, the high priestly intercession of Christ is complemented, from a certain point in time, by the high-priestly Judgment of Christ (Rev. 14:7). Therefore, even as Rev. 13 is an elaboration of the wrath of the Dragon described in Rev. 12:13-16, Rev. 14:1-12 is an elaboration of the prophetic word-of-warning and judgment described in Rev. 10:7-11; 11:1-2, 11-13, to counteract and destroy the satanic sophistry and counterfeit schemata of the Dragon and his earthly agencies.

(b) The Pre-Advent Nature of the Judgment of Rev. 14:7

There can be no doubts within the immediate and broader context of Rev. 14:7, about the temporal commencement of this judgment. In the broader context, the Christian martyrs, symbolized by the spilled blood at the foot of the great bronze altar of sacrifice, ask how long(120) until God judges the guilty and avenges the innocent blood of the martyrs (Rev. 6:9-10). Clearly, even under the fifth seal, judgment had not yet come. And this is just before the final events on earth portrayed by the sixth seal (Rev. 6:12-17), that culminate in the time when the wrath of God and of the Lamb has come (Rev. 6:16, 17). Contrasted with the prayer of the martyrs, Rev. 19:2, which serves as a summary of Rev. 16:12-18:24, states emphatically that God has judged (krino) the counterfeit religious system called Babylon the great (Rev.17:5), and avenged (ekdikeo) the blood of his servants. And between these two points, Rev. 14:7 announces that the hour of his Judgment has

come.(121)

Already in Rev. 10, which serves as a dramatic prolepsis of Rev. 14:6-12, there is a clear allusion to the fulfilment of all the time prophecies of Daniel (Dan. 12:7). The eating and preaching of the eschatologically unsealed scroll (Rev. 10:9-11), follows these time prophecies, among them the prophetic period variously designated as of 1260 days, 42 months, or three and a half times (Dan. 12:7; Rev. 12:6; 14; 13:5). The context of Rev. 14:7 within the visionary sequence of 12-14, also indicates that the announcement of judgment comes after the 42 months of the long, oppressive rule of the sea-monster of Rev. 13:1-10 and before the second coming of Christ,(122) since two other messages follows the announcement of the hour of judgment, as well as the final outpouring of the plagues of Rev. 16.

From the temporal placement given to the "hour of judgment", as a pre-Advent Judgment, it is clear from the context that this judgment, while inextricably related to both the Cross and the executive condemnation of evil, "is not synonymous with it.(123) In view of John 12:31 the primary day of judgment, according to Norman Gulley, is Calvary.(124) The final phase of judgment, at the other end of the spectrum of God's divine judgment on sin, is the executive judgment as portrayed in Rev. 20:11-15.(125)

(c) The Prophecies of Daniel as OT Background to Rev. 14:7

The context of Revelation 12-14 parallels the judgment of Rev. 14:7, with both Ezekiel and Daniel, especially Daniel 7. The correspondence with Ezekiel has already been pointed out in the

discussion of Rev.11:19. Through the composite symbolism with which the sea-beast of Rev. 13:1-10 is described, the allusionary link with Dan. 7 is clearly established.(126) Gulley points out that just like the beast of Rev. 13 speaks boastfully (vs.5), wars against the saints (vs.7), and holds power for 42 months (vs. 5, the equivalent of 3 1/2 years), so the little horn of Dan. 7 speaks boastfully (vs.8), wars against the saints (vss. 21, 15), and holds power for 3 1/2 years (v.25, the equivalent of 42 months).(127) Quoting the research of Hans LaRondelle, and T. Longman,(128) Gulley also points out that the Godward "Divine War Chariot" symbolism of Daniel 7 (where Christ receives the verdict of a pre-Advent Judgment portrayed in Dan 7), and the manward "cloud chariot" symbolism of Rev. 14:14f (when Christ comes to execute that pre-Advent Judgment) also links the context of Rev. 14:7 with the judgment vision of Daniel 7.

Arthur J. Ferch, who in his doctoral dissertation convincingly argued that the Son of Man in Daniel 7 is "an individual, eschatological, celestial being with messianic traits,(129) mentions F. Dusterwald, S.P. Tregelles, T. Robinson, A. Gaebelien and A. Barnes as scholars who recognizes a pre-Advent Judgment before the Second Coming of Christ.(130) He quotes and translates from Dusterwald who with specific reference to Daniel 7, says that "the judgment depicted here is not the universal world judgment as proposed by older exegetes (eg. Theodoret, et cetera), nor is it God's judgment on earth; rather, this judgment occurs in heaven and the context makes it plain that this is a kind of pre-judgment which is later confirmed in the universal judgment upon the

world".(131) Paulsen quotes Christopher Roland of Cambridge University, who in his comparisons between the eschatology of Daniel and Revelation, says that Daniel "has nothing to say about the last assize".(132), but then he footnotes this observation by saying that "passages like Dan. 7:9f., has an important bearing on later eschatalogical ideas, not the least the picture of the last judgment in Revelation 20:12f. In its present form, however, it must be doubted whether this heavenly assize in Daniel 7 is to be understood as an event which will take place at the end of history, but is rather a judgment in heaven, whose consequences will be ultimately felt by mankind."(133) Just like the pre-Advent Judgment in Daniel takes away the power of the great anti-divine power of the Little Horn, by the vindication of the saints (Dan. 7:26, 22), so the pre-Advent Judgment of Rev.14:7 takes away the power of the great Antichristian power of the sea-beast and his diabolical associates, by the vindication of his saints (Rev. 14:5).

This judgment, as much as individual judgments on the experiential level, hinges on the right, believing relationship with Jesus Christ (Jn. 1:18, 19: 3:36), and on nothing else. Good works are always, whether in this life, or in the judgment, simply the vindication of faith, for all those who are not omniscient as God is omniscient, whether it be angels or men (James 2:14-26; Mt. 25:31-46). Instead of denying the omniscience of God, this pre-Advent judgment shares it (with reference to the destiny of man) with all in the universe, in order to reassure "all onlookers of God's objectivity and impartiality".(134) In his article, Eric

Livingston shows how the inquiry notion is acted out by Yahweh in patriarchal times, and communicated through vivid literary pictures of legal summons and court trials in the prophets.(135) From this he concludes "that prejudgment investigation evinces deliberation and equity and an absence of arbitrariness and partiality, speaking eloquently of the ways of God".(136) By vindicating his saints, he does not only by implication declare the guilt of the wicked, but also by implication the fairness of his own works and ways (Rev. 15:3-4; Rev. 16:7; Ps. 51:4; Rom. 3:4).

Since Rev.14:6-7 is such a pivotal passage in the book of Revelation, it is not surprizing that it does not only allude to specific judgment passages such as the ones quoted in Ezekiel and in Daniel, but also to two other OT backgrounds which are decisive for the full force of the angelic message of Rev. 14:6-12. These two passages are the giving of the law at Sinai, with emphasis on the first table of the decalogue, and the other passage the account of David's psalm of thanks in I. Chron. 16:8-36.

(d) The Covenant Setting as OT Background to Rev. 14:7

The imperative of Rev. 14:7b, namely to worship him who made the heavens, the earth, the sea and the springs of water, is as close as one could get to a quote of the OT in the book of Revelation. The reference is especially to the first table of the decalogue, not only because of the reference to creation (signified by the sabbath in Ex. 20:8-11), but also to the motivations of redemption in the preamble of the decalogue (Ex. 20:2), and the motive of judgement on those who disobey the second and third commandments

(Ex. 20:4-7). These three motives of salvation in the first table of the decalogue, are also motivation for the message of the first angel of Rev. 14:6-12. In fact, they are not only motives for salvation, but also the means of salvation. The gospel of Rev 14:6 is the power of God unto salvation (Rom. 1:16), the hour of judgment of Rev. 14:7 is "encapsulated in a call to repentance", (137) and therefore not something that negates the gospel, but indeed climaxes the gospel. (138) And creation not only emphasizes the sovereign Lordship of God, but also his power to recreate what was made undone by sin (2 Cor. 5:17; Eph. 2:10; Isa. 65:17). Rev. 14:6-12 is in verity the message of justification by faith, as opposed to all counterfeit means of salvation propogated by the pseudo-trinity of Rev. 12-13. (139) The very wording of Rev. 14:6-7 concentrates attention on the "ark of the covenant", especially the three motivations for obedience embedded in the first table of the decalogue.

(e) The Return of the Ark as OT Background to Rev. 14:7

The most dramatic background for Rev. 14:7 is David's psalm of thanks at the restoration of the ark of the covenant in the midst of Israel after being captured by the Philistines (I Sam. 6:1-7:1; II Sam. 6:1-23; I Chron. 13:1-14; 15:1-16:3). Willem Altink wrote two insightful articles on the relationship between Rev. 14:7 and I Chron. 16:8-36, (140) in which he argues that on the basis of thematic affinities, language and structural similarities, (141) Rev. 14:7 should be viewed against the background of the ark being restored to Israel.

Both Rev. 14:7 and I Chron. 16:8-36 have as broader context the ark of the covenant, in the case of Revelation in the introductory vision of 11:19 (for Rev. 12-14), and in the case of I Chron. 16, the story of the return of the ark to Israel (this term appears no fewer than 36 times in I Chron. 13-17).(142) Apart from I Chron. 16:8-36 (and its closest equivalent, Psalm 96), "there are no other passages in the OT which have a combination of the four key expressions of Rev.14:7", namely phobeo, doxa, krisis proskuneo (cf. LXX, and MT).(143) The theme of worship, like in Rev. 14:7, is linked to the triad of "heaven, earth and sea" (I Chron. 16:31-32), although the expression, "springs of waters" is not paralleled in I Chron. 16. Also the words "nations" and "peoples" in Rev. 14:6 is paralleled in I Chron. 16:24, as well as the concept of "eternal" and "gospel" in Rev. 14:6 with "everlasting" and "salvation" in I Chron. 16:36, 23. So close is the parallel between I Chron. 16:23-26 and Rev. 14:6-7, that Altink has a columned comparison between the pericopes.(144) He also shows how both passages (set as it is, in the context of the ark of the covenant) contains all five of the major characteristics of the covenant, namely the preamble, the historical prologue, stipulations, witnesses and the blessings/curses formula.(145).

The significance of the connection between Rev. 14:7 and David's psalm of thanks in I Chron. 16:8-36, is the law and the mercy seat, in and on the ark of the covenant, and further illuminated in Rev. 14:12, by the expressions: "the commandments of God" and the "faith of Jesus".(146)

Three aspects of this comparison, which is vital for a complete

understanding of Rev. 14:7 in the context of Rev. 12-13, are emphasized by Altink. Firstly that divine judgments in both Rev. 14:7 and I Chron. 16 are "basically good news, inasmuch as it assures deliverance.(147) That is why the new Afrikaans translation translates the word mishpat here as the "redemptive acts" of God. The OT allusions of I Chron. 16 are therefore suggesting that the judgment of Rev. 14:7 is in the first place God's redemption of his people from the wrath of the Dragon. Secondly, I Chron. 13-17 and the psalm in particular becomes a typological assurance that the spiritual truths for which the ark of the covenant stands, will experience a glorious "exodus" from its "Philistine" captivity. This is an OT typological counterpart to the "resurrection" and the triumphant "ascension" of the two witnesses of Revelation, after their sojourning and martyrdom in the city called "Jerusalem", "Sodom" and "Egypt" (Rev. 11:7-12). But instead of a localized restoration of the worship of Yahweh, Revelation pictures a final and universal restoration.(148) Lastly, "when John draws on material from I Chron. 16:8-36, he is in reality touching on the very central issue in the theology of Chronicles - namely, restoration of Yahweh worship".(149) The call of John in Rev. 14:8 and Rev. 18:4 is to come out of the syncretism, legalism and deceptions of the "great Babylon" of the Apocalypse. This underlines the fact, that while Lev. 16 is certainly the primary allusionary background for the "measuring" of Rev. 11:1-2 (see discussion above), the blending of images and multiple sources of OT allusions in Revelation, makes the "measuring" in Ezekiel 40-48,(150) as "restoration", a secondary background. As Davidson has pointed out, Ezekiel 40-48 gives a vision

of a cleansed and restored temple, with the date of the vision in 40:1 as the tenth day of the seventh month, namely Yom Kippur of the (civil) New Year!(151) In addition to this restoration, Ezekiel pictures a cleansing of God's people in Ez. 36:25-27, as well as a vindication of God's holiness in Ezek. 36:22, 23 and 39:27, 28.

In conclusion to the consideration of Rev. 14:7 as a Day of Atonement allusion in the eschatological section of the Apocalypse of John, the immediate and broader context of the passage, as well as its OT backgrounds, suggests that the "judgment" of Rev. 14:7 not only vindicates God's people, the truth of the gospel and God Himself, but that this very vindication arraigns and condemns the triumvirate of Antichristian powers opposing God's church. This vindicating Judgment climaxes the gospel, since it redeems God's church from their enemies and also restores them to a full covenantal relationship, even as Israel was annually and cultically restored, when the temple, the altar, the priests and the people were "cleansed" from all their sins.

(4) Rev.18:6, 20. Judging Babylon, With Her Judgment of You.

The last passage in Revelation that deserves a brief consideration for Day of Atonement allusions, is Rev. 18.(152) Three important essays have been written on this section by Seventh-day Adventist scholars in recent times, two by Kenneth Strand and one by William Shea.(153)

Strand demonstrates in his first article how Rev. 18 forms a

subchiasm within the broad chiasm of Revelation.(154) In this chiasm the introduction (Rev. 18:1-3) is balanced with the conclusion (Rev. 18:21-24), since both address in threefold manner the situation of Babylon. In the central section, which forms the litany proper (Rev. 18:9-19), a judgment for Babylon is given that brings her to ruin. This central section is flanked by two interludes (18:4-8 and 18:20). Although both Rev. 17 and 18 falls within the section of the Apocalypse that has a consummatory judgment setting, there are two types of materials, especially in the interludes, that derive their perspective from the pre-final judgment era.(155) These materials are explanatory matters, and in the case of the two interludes, "appeals that clearly relates to a time which precedes that consummatory executive judgment".(156). In his study of the hymnic structures of Rev. 18, Shea has demonstrated that Strand's outline of the chapter, which is mainly based on thematic relations, is given additional support from the standpoint of the literary form in which these thematic units were cast.(157).

Strand argues that on the basis of the close parallel between the two interludes (Rev. 18:4-8 and Rev. 18:20), and the use of different Greek words, as well as the OT allusionary background to the interludes, the nature of the judgment in the interludes should be differentiated from the nature of the executive type of judgement found in the central litany (Rev. 18:9-19). In the first interlude, there is an allusion to the law of malicious witness of Deut. 19:16-19. Because Babylon has accused God's saints falsely, she must be paid back double for her deeds (Rev. 18:6-7). The

"dramatic inversion" modality of the OT lex talionis, alludes back to such passages as Is. 40:2; 61:7 and Zech. 9:12, where a double reward is promised, and Jer. 16:18 and Jer. 17:18 where a double punishment is promised Judah for all her sins.(158) While the locus classicus for the fall of ancient Babylon, namely Jer. 50-51, never speaks of pagan Babylon receiving doubly for her sins, the new apocalyptic Babylon probably received double punishment, because her outrages parallel those of ancient Judah.(159) In fact, this Babylon represents the counterfeit worship of God and could thus be considered an apostate pseudo-Judah.

The point of Strand with the OT allusionary background to the judgment of the first interlude (Rev. 18:6-9), is that it requires, like in the OT law of malicious witness, a diligent inquiry (160). The wording of the second interlude, which could be disparagingly labelled as a "solecism" or "semitism", manifest an intentionality in its peculiar structure in order to incorporate a specific blending and merger of OT backgrounds. (161). These OT backgrounds are the law of malicious witness (notice its parallel with Rev. 18:6-8), the fall of Babylon motif referred to above, as well as the fall of Tyre in Eze. 26-28 (on which Rev. 18 draws heavily in its listing of trade wares and the lament of kings, merchants and seafarers). Especially Eze. 28:18: "So I brought forth fire out of the midst of you; it consumed you", links up both with the fire that destroys Babylon (Rev. 18:9-19), and the

literal rendering of Rev. 18:20b: "God has judged your judgments out of her."(162) The "fire that destroys great Babylon, has its ultimate source within Babylon itself, namely her victimization and brutalization of God's saints that is turn back on her head. Thus, according to Strand, "in Rev. 18:20, which climaxes the litany ... there has been a literal transmission of the conceptualization (and terminology) 'out of' that appears in the OT root source" of Eze. 28:18. In this connection the translation of Rev. 20b by G. C. Caird is noteworthy, according to Strand: "God has imposed on her (Babylon) the sentence she passed on you."(163) Then he comments as follows: Babylon has brought a malicious accusation against the martyrs, which has resulted in their death. But the case has been carried 'before the Lord' to the court of final appeal where judgements are true and just. There Babylon has been found guilty of perjury, and God has therefore required from her the life of her victims, exacting from her the penalty she exacted from them."(164) This is the counterpart in the Apocalypse of the OT of Haman being hanged on the gallows he had prepared for Mordecai. (Esther 7:9-10).(165)

The Greek substantitive used in Rev. 18:10 to describe the executive aspect of Babylon's judgment is krisis, as differentiated from krima in Rev. 18:20 (and therefore implied in the parallel passage of Rev. 18:6-8 where the non-determinative verbal form, krino, is used.) Strand admits that the use that John makes of these two verbs may not be normative for the rest of the NT, but he points out that from Rev. 15 onward, krisis seems to indicate the executive phase of judgment (eg. Rev. 19:2), and krima the

court-inquiry, verdict-rendering type of judgment, (eg.Rev. 18:20).(166) Even although krisis might signify the whole process leading up to a sentence, as well as the sentencing itself,(167) and the execution of that sentence, Rev. 18:20 (and it's paralleled section of Rev. 18:6,7), indicate by the OT allusions it draws from that krima in Rev. 18 designates the inquiry (or investigation) and the announcement of the verdict.(168).

The value of Rev. 18:6-8 and 20 to the Day of Atonement imagery of the Apocalypse, is in the first place that God will do justice to his saints, and in the second place, bring condemnation on the wicked, through a process of judgment, where there is a pre-Advent, investigative aspect (since it is embodied in an appeal for repentance, and hence in the time of salvation), and an executive aspect, when God's judgments will irrevocably fall on the wicked. This is in full harmony with the mount of beatitudes and the mount of Olives statements of Jesus, that portrays the judgment as including an open investigation (Mtt. 7:7-24; Mtt. 25:31-46).

3. CONCLUSION

Three times in the first half of Revelation God is portrayed as the one who is, and who was and who is to come (Rev. 1:4, 8; 4:8). But then, in the song of the twenty-four elders, just before the duodirectional, programmatic statement of Rev. 11:18, delineating the second half of the book, there is a sudden change when God is described simply as the one who was and is (Rev. 11:17). In the same way that Jesus brought the presence of the future with his incarnation, death and resurrection, so from the apocalyptic

perspective of Revelation, the future "coming" of God was realized when the Day of Atonement allusions of judgement, the inner sanctuary, and the ark of the covenant were being introduced into the historical continuum of Revelation. This means that Rev. 12-14 (including of course its visionary introduction in Rev. 11:19) is a unique, apocalyptic overlapping of the times in the time of the end, even as the entire Christian dispensation is an overlapping of the ages. This explains the difficulty among Adventist scholarship in deciding the dividing point between the so-called historical section and the so-called eschatological section of the book. In fact the "historical" reach forward to the end of Rev. 14, while the apocalyptic reaches back to Rev. 11:19.

The "coming" of God is therefore his coming in judgment, beginning with a pre-Advent judgment that brings final assurance and vindication to his saints, full restoration of all the truths represented by the "Most Holy Place", the vindication of the justice of God, and condemnation for the persecutors of God's people. Then, beginning with the plagues of Rev. 16 on great Babylon, the executive phase of God's judgment begins, and is only completed when all the vestiges of sin and sinners have disappeared and God dwells again with men, thus fulfilling the objectives of the Cross, the intercessory work of Christ and the Last Judgment.

In Revelation, therefore, there are two cardinal sides to the atonement prefigured by the Day of Atonement symbolism, namely the "blood of the Lamb" and the "wrath of the Lamb". Those who accept by faith and through grace the blood of the Lamb, are ultimately declared blameless. (Rev. 14:5) But those who reject his blood,

will experience the same divine, righteous wrath that Christ experienced on the Cross of Calvary, namely ultimate separation from God, and the inevitable death of Godforsakenness that follows.

The witness of Revelation, in the view of the present author, therefore supports the broader view of atonement, which although being essentially one atonement, namely the atonement of the Cross of Christ, manifests itself also in a cosmic, apocalyptic dimension, as well as in the experiential dimension, both being the redemptive, victorious consequences of the Cross of Christ.

ENDNOTES ON ATONEMENT IN REVELATION

1. Kenneth Strand, Interpreting the Book of Revelation (Naples, Fl: Ann Arbor Publishers, Inc., 1979), p. 11-16 (hereafter cited as "Interpreting"); Ibid., "Foundation Principles of Interpretation", in 6DRC, 4-7; William G. Johnsson, "The Saints' End-time Victory over the Forces of Evil", in ZDRC, 3. Hans K. LaRondelle, "Babylon: Anti-Christian Empire", in ZDRC 3. See again Gerhard Pfandl, "Daniel and His Interpreters", Adventist Perspectives, 12-17; Jack Blanco, "The Historicist Interpretation of Prophecy : Its Present Relevance in the light of the Holy Spirit", JAIS, 2/2 (1991): 68-70.

2. J. A. du Rand, "A Socio-Psychological View of the Effect of the Language (Parole) of the Apocalypse of John", Neotestamentica 24/2 (1990): 360, 381 - "Applied to the language of the Apocalypse, it would mean that feelings of deprivation and dissonance among the Christians in crisis at the end of the first century in Asia Minor are reflected in the language of symbolism". See also chapter six and seven of Elisabeth Schussler Fiorenza, The Book of Revelation : Justice and Judgement (Philadelphia, 1985) and chapter four and five of Adela Yarbro Collins, Crisis and Catharsis. The Power of the Apocalypse (Philadelphia, 1984).

3. The position of Paul S. Minear (1968), as quoted by J. A. du Rand, Ibid. 353.

4. Yarbro Collins, 22.

5. Ibid.

6. Du Rand: 360.

7. Jon Paulien, "Recent Developments in the Study of the Book of Revelation", AUSS, 26/2 (1988): 169 (hereafter cited as "Recent Developments").

8. Steven Thompson, The Apocalypse and Semitic Syntax, Society for New Testament Studies Monograph Series 52 (Cambridge, Eng., 1985).

9. Graeme Goldsworthy, The Lion and the Lamb: The Gospel in Revelation (New York, 1984).

10. Paulien: "Recent Developments", 170.

11. Ibid.: 167. Of special importance in this connection, are three articles by Kenneth G. C. Newport on the importance of the OT and Hebrew/Aramaic for the study of Revelation: "The Use of EK in Revelation: Evidence of Semitic influence", AUSS, 24/3 (1986):223-230; "Semitic Influence in Revelation: Some Further Evidence", AUSS 25/3 (1987):249-256; "Some Greek words with Hebrew Meanings in the Book of Revelation", AUSS, 26/1 (1988):25-31. See especially the specific relationship

between Revelation and the book of Daniel in the article by Richard Lehmann: "Relationships Between Daniel and Revelation", in 6DRC, 131-144.

12. Paulien, 170.

13. See especially his book, Interpreting the Book of Revelation (footnote 1), as well as a whole series of articles in AUSS and Ministry on Revelation, as well as regular contributions to the seven volumes of the Daniel and Revelation Committee (specific information will be given at the appropriate places).

14. Strand, "Interpreting", 18-20; "Foundational Principles", 12-14; "Apocalyptic Prophecy and the Church", Ministry 56/10 (Oct, 1983):20-23.

15. Paulien, "Interpreting Revelation's Symbolism", in 6DRC, 85, 86.

16. Ibid., 86-90.

17. Ibid., 90-92.

18. Strand, "Foundational Principles" 6DRC, 14-16.

19. Ibid., 16.-17.

20. Ibid., 19-21. See also: George E. Rice "Ellen G. White's Use of Daniel and Revelation", in 6DRC, 150-154.

21. Strand, "Foundational Principles" 3DRC 22. cf. also the excellent article by William G. Johnsson, "Conditionality in Biblical Prophecy with Particular Reference to Apocalyptic", in 3DRC 259-287.

22. Jon Paulien, "Interpreting Revelation's Symbolism", in 6DRC, 81.

23. Ibid.

24. Jon Paulien, quoting Michael Harris and Elisabeth Schussler Fiorenza in "Intertextuality, The Hebrew Cultus, and the Plot of the Apocalypse" (A paper read at the Literary Criticism and the Apocalypse Consultation, SBL Annual Meeting, New Orleans, Nov. 18, 1990) (hereafter cited as "Intertextuality").

25. Ibid., 20.

26. Frank B. Holbrook, "Issues in the Book of Revelation" Ministry 63/1 (January, 1991):10 (hereafter cited as "Issues"); See the extensive work done by Strand in the following publications: Interpreting the Book of Revelation, 43-58, 75-79. "Chiasmic Structure and Some Modalities in the Book of Revelation", AUSS 16 (1978):401-408; "The Eight Basic Visions in the Book of Revelation", AUSS 25/1 (1987):107-121 (hereafter cited as "Basic

Visions); "Foundation Principles", 6DRC, 28-34.

27. Jon Paulien, "Seals and Trumpets: Some Current Discussions", in 6DRC, 188; Richard Davidson, "Sanctuary Typology" in 6DRC, 115.

28. C. Mervyn Maxwell The Message of Revelation God Cares, Vol. 2, (Boise, Idaho: Pacific Press Pub. Assn., 1985), 54-62.

29. Holbrook, "Issues", 10.

30. See the diagram of Strand in the appendix section.

31. Strand, "Basic Visions":107-121.

32. Frank B. Holbrook, 7DRC, 3.

33. Holbrook, Ibid.

34. Holbrook, Ibid., p. 151.

35. Richard M. Davidson, Typology in Scripture (Berrien Springs, MI: Andrews University Press, 1981), 95, 96; Ibid., "Sanctuary Typology", in 6DRC, 11, 102-106; LaRondelle, Ibid., 154.

36. Strand, "Basic Visions", 119, 120; Ibid., "The 'Victorious Introduction' Scenes in the Visions in the Book of Revelation", AUSS, 25/3 (1987): 286 (hereafter cited as "Introductory Scenes"); Ibid., 6DRC, 30.

37. Ibid., "Basic Visions", 121; Davidson, "Sanctuary Typology", 115.

38. Ibid., "Introductory Scenes", 279, 280, 287, 288.

39. Strand, "Introductory Scenes", 271, 273; Paulien, "Intertextuality", 21.

40. LaRondelle, Ibid., 158, 155; W. Shea, "the Covenantal Form of the Letters to the Seven Churches", AUSS 21/1 (1983):71-84; Strand, "A Further Note on the Covenantal Form in the Book of Revelation", AUSS 21/3 (1983):251-264.

41. LaRondelle, Ibid., 160.

42. Paulien, "Intertextuality" (cf. footnote 24).

43. Paulien, "Seals and Trumpets" (cf. footnote 27); Richard Davidson, "Sanctuary Typology" (cf. footnote 35.) These three documents, are, of course complementary to the pioneer work of Kenneth A. Strand on the role of sanctuary typology in the introductory scenes of Revelation. See eg. Strand "Introductory

Scenes", pp. 271, 273, 274, 279-281.

44. Paulien, "Intertextuality". cf. especially his footnote 10, listing the different publications.

45. Ibid., 22-23.

46. Ibid., 4, 12.

47. Davidson, "In Confirmation of the Sanctuary Message", JATS, 2/1 (1991):129; Ibid., "Sanctuary Typology", 115.

48. Strand, "Introductory Scenes", 270.

49. Ibid., 269. See also by the same author, "An Overlooked Old Testament Background to Revelation 11:1", (hereafter cited as "An Overlooked Background"). AUSS 22/3 (1984):318-319, and "The Two Witnesses of Rev. 11:3-12" AUSS 19/2 (1981):130-13. See also Paul S. Minear, "Ontology and Ecclesiology in the Apocalypse", NTS 12 (1965/66):96.

50. Strand "An Overlooked Background", p. 319. Paulien, "Seals and Trumpets", 187.

51. Paulien, "Seals and Trumpets", 187.

52. Robert E. Coleman, Songs of Heaven. (Old Tappan, N.J.: Fleming H. Revell Co., 1980):39; Notice also, that the calf was a sin-offering for the priests and the congregation (Lev. 4:1-21).

53. Paulien, "Seals and Trumpets", 187; Ibid., "Intertextuality", 7.

54. Ibid., 8.

55. Ibid.

56. Ibid., 7, 9. For the identification and role of the so-called duodirectional texts in Revelation, namely Rev. 1:19; 3:21; 6:9, 10 and 11:18, cf. Paulien, "Looking Both Ways: A Study of the Duodirectionality of the Structural Seams in the Apocalypse", a paper read at the annual meeting of the Society of Biblical Literature, Chicago, Il. November 18, 1988.

57. Ibid., 9 (See especially footnote 32 of Paulien for the exact references of the abovementioned quotes from relevant tractates from the Mishnah); Davidson, "Sanctuary Typology" 6DRC, 113 (especially footnote 26 and 27 of Davidson).

58. For a detailed discussion of the context of temple imagery of Rev. 8:2-6, see the doctoral dissertation of Jon Paulien, Decoding Revelation's Trumpets (Berrien Springs, MI: Andrews University Press, 1987):309-323.

59. Strand, "Basic Visions", 111; Ibid., "Introductory Scenes", 278-279.

60. Strand, "The 'Spotlight-On-Last-Events' Sections in the Book of Revelations", AUSS 27/3 (1989):217-218 (hereafter cited as "Revelation's Interludes"). In this section, Strand, in agreement with G. B. Caird on the use of emphobos in Rev. 11:13, shows that the reaction of this fearing group, is in contrast to the unrepentant group of Rev. 9:20-21 and the victims of the "earthquake" of Rev. 11:13(a). Caird translates this section as: "in awe did homage to the God in heaven". G. B. Caird, Commentary on the Revelation of St. John the Divine (New York, 1966), 139-140. Strand points out that the terminology of this verse (11:13) is "akin to that in Rev. 12:7 ('remnant') and also to that in Rev. 14:6 (sic), "fear God and give him glory". While emphobos may have a negative connotation in other parts of the NT (such as in Lk. 24:5), it has a positive meaning here, even as phobeomai has in Revelation 14:7 as the proper response to the gospel, namely the true worship of God.

61. Davidson, "Sanctuary Typology", 113; Paulien, "Intertextuality", 12-13. See the tractate Tamid in the Mishna, as quoted by Paulien and Davidson.

62. Paulien, Ibid.: 13.

63. For naos, cf. Rev. 11:1, 2; 11:19; 14:15, 17; 15:5, 6, 8; 16:1, 1; 21-22; For judgement words, cf. Rev. 14:7; 16:5, 7; 17:1; 18:8, 10, 20; 19:2; Paulien, "Intertextuality", 14, 17.

64. The five-part summary in this verse is briefly as follows: the nations were angry (cf. Rev. 12:17 ff); your wrath has come (cf. Rev. 15:1 ff); time for judging the dead (executively, cf. Rev. 20:11-15); rewarding the prophets and saints (cf. Rev. 22:12 ff); rewarding the destroyers of the earth (cf. Rev. 19:2 ff). While it does not follow a strict chronological forecast, it is logical, since the reward of the saints and the sinners are grouped together at the end of Rev. 11:18.

65. Since each prophetic sequence, in especially the first half of the book, begins with either an explicit or implicit temple background, Rev. 11:19 is the proper beginning of the next sequence. See Paul S. Minear, I saw a New Earth (Washington, D.C. 1968), 115. Also, Strand, "Chiastic Structures and Some Motifs in the Book of Revelation", AUSS 16 (1978):402; Ibid., "Introduction Scenes", 173.

66. Compare the expressions: "the tent of witness", "smoke from the glory of God", and "no one could enter", with the inaugural language of Ex.40:34, 35 (the Mosaic) and I Kings 8:10, 11 (the Solomonic).

67. Compare again the counterparts in Strand's chiastic structure of Revelation.

68. Rev. 21:3; 21:22. Newport has pointed out that the Greek word skene in Rev. 21:3 must be understood against its Semitic background of mishkan, since šekina coming from the same root as mishkan contains the same three consonants as the Greek skene. Thus skene in Rev. 21:3 probably means the "presence" (of God), closely reflected by the NJB, which has: "...here God lives among beings". cf. Newport, "Hebrew Meanings in Revelation, 29, 30. The fact that God is described as the city's temple is reminiscent of Ez. 11:16-17 and Is. 8:4.

69. Like the "Most Holy" (I Kings 6:20), the city has a cubical shape. Like the precious stones or the ephod of the high priest, the foundation stones are of precious stones. Like with the encampment of the twelve tribes around the tabernacle, the twelve city gates are in four directions. God's servants render him "sacrificial service" (latreuo) in Rev. 22:3; the eschatological temple allusions of water out of the throne and its accompanying vegetation, are portrayed as in Eze. 47 and Zech. 14. The Sukkoth allusions (coming after Yom Kippur) is portrayed by God "tenting" with his people (Rev. 21:3), and the celebrations of music, palm branches, rejoicing and the water and light ceremonies.

70. D. T. Niles, As Seeing the Invisible (New York: Harper and Brothers, 1961); Austin Ferrar, A Rebirth of Images (Gloucester, M. A: Peter Smith, 1970); M. D. Goulder, "The Apocalypse as an Annual Cycle of Prophecies", New Testament Studies 27 (1981):342-367.

71. Davidson, "Sanctuary Typology", 6DRC 120. In eschatological language, this substructure is described in terms of inaugurated, appropriated and consummated eschatology. In terms of the NT fulfilment of OT typology, this substructure is described in terms of christological, ecclesiological and apocalyptic fulfilment.

72. Ibid., 121. Davidson points out, however, that "while an OT type find basic fulfilment in one of the three aspects of salvation history (Christ, church, final climax), at the same time implications of the same type may be found in the other aspects of eschatological fulfilment." Ibid., 121.

73. Ibid., 123. See Num. 10:2, 10; 29:1 and m Rosh Hashanah 1:3, 4; 3:1).

74. Ibid., 124.

75. See Ez. 47 and Zech. 14, as well as m Sukkah 4:9; 5:2-4.

76. Cf. eg. Rev. 6:17 which indicates that the dual interlude of 7:1-17 comes just before the end. See also 14:14-20, which describes the Second Coming immediately after the dual interlude of 14:1-12. In the same way the dual interlude of Rev. 10:1-11: 14, comes just before the blowing of the last trumpet at the end.

77. See again Strand's diagramme on the eight basic visions in the appendix.
78. Strand, "Revelations Interludes", :205, 208-209, 214-215.
79. William G. Johnsson, "The Saints' End-Time Victory Over the Forces of Evil", in ZDRC 37, (hereafter cited as ("Victory of the Saints").
80. Strand, "Revelations Interludes", 215.
81. Strand, identifies these two witnesses as the "word of God" and the "testimony of Jesus", which is a recurring theme in the book of Revelation, eg. Rev. 1:19; 6:9; 20:4. Since the OT requires two witnesses (Dt. 19:15), and even Christ and the Father testifies together (eg. Jn. 8:13-18, 28, 38; 14:24), God's NT message is both the OT prophetic message and the NT apostolic witness. Also, as John 12:48 points out, the word of God and testimony of Jesus carries judgmental aspects. See Strand "The Two Witnesses of Rev. 11:3-12", AUSS, 19/2 (1981):127-135.
82. Strand, "An Overlooked Background", :317-325.
83. Ibid., 320.
84. Ibid., 321.
85. Ibid., 324.
86. Jon Paulien, "Sanctuary and Judgment", in ZDRC 281, 282; Strand Ibid., 324, 325, 322.
87. Ibid., 325.
88. Ibid., "Revelations Interludes", 219.
89. Cf. Davidson, "Sanctuary Typology", ZDRC 114, for bibliographical details.
90. Johnsson, "Victory of the Saints", 4.
91. See Rev. 11:18 as duodirectional text for Rev. 12-22.
92. Paulien, "Seals and Trumpets", 192.
93. Johnsson, Ibid., 14.
94. Ibid., 12. See also pp. 21, which states that the lines are drawn sharply in Rev. 13, with "two leaders, two forces, two religions.. The world is divided into two camps - and only two".
95. C. Mervyn Maxwell, "The Mark of the Beast", in ZDRC, 54 (hereafter cited as "The Mark"). Johnsson, Ibid., 35.

96. Strand, "Introduction Scenes", 280-281; Jan Paulsen, "Sanctuary and Judgment", ZDRC,:276-277.
97. Strand, *Ibid.*, 281.
98. For brief summaries, cf. Davidson, "Sanctuary Typology", 6DRC, 101-111; *Ibid.*, "Typology in Hebrews", in 4DRC, 129-133 (hereafter cited as "Typology in Hebrews").
99. Davidson, "Sanctuary Typology", 6DRC, 102.
100. Fernando Canale, A Criticism of Theological Reason: Time and Timeliness as Primordial Presuppositions (Berrien Springs, MI.: Andrews University Press, 1983).
101. Davidson, *Ibid.*, 105.
102. *Ibid.*, 106.
103. *Ibid.*, 104.
104. *Ibid.*, 106.
105. *Ibid.*, 104.
106. *Ibid.*, 106, 109.
107. *Ibid.*, 103.
108. *Ibid.*, Typology in Scripture, 373; *Ibid.*, Typology in Hebrews, 169.
109. *Ibid.*, "Sanctuary Typology", 6DRC, 106.
110. Maxwell, "The Mark", ZDRC, 48; *Ibid.*, The Message of Revelation, 171.
111. E. G. White, Early Writings, 54-56.
112. Maxwell, *Ibid.*, 171. While Maxwell is certainly correct about the all pervasiveness of the presence of God in the entire sanctuary, one could hardly imagine that His presence at any particular place outside of the Most Holy Place, would exclude at any moment the focal point of his presence, namely the heavenly reality symbolized by the ark of the covenant. It would be better, in terms of the antitypical reality of the NT, to portray the throne of God, as a symbol of his redemptive rule, to "move" through the different temporal phases of Christ's heavenly mediation, rather than through the actual space of the heavenly sanctuary.
113. Strand, "Introduction Scenes", 271, 273.
114. Mario Veloso, "The Doctrine of the Sanctuary and the

Atonement as Reflected in the Book of Revelation", in S/A, 399, 402.

115. Strand, *Ibid.*, 273.

116. *Ibid.*, 274. See also the striking OT references where God promises to be Himself a sanctuary for His people, so that wherever He is, there is the sanctuary of His throne: Ez. 11:16-17, Isa. 8:14.

117. Although especially Rev. 5 is correctly conceived of as the (pentecostal) inauguration of the heavenly Sanctuary as a whole, it certainly would not imply that Christ leaves the "Most Holy" presence of the Father after the inauguration of the heavenly.

118. Any portrayal in the New Testament of a first apartment or second apartment antitypical reality, would therefore indicate functionality, and not locality in the objective, heavenly Sanctuary. Theologically and exegetically, one should therefore speak of the "Holy Place" (or "first apartment") ministry of Jesus, complemented at a certain point in time by the "Most Holy Place" (or "second apartment") ministry of Jesus. The golden rule in this exegesis, is to remember that the NT portrayal of the inconceivable transcendancy of Christ's High-Priestly ministry in Hebrews and Revelation, is in terms of the symbolic, earthly sanctuary, with all its structural and sequential limitations.

119. Cf. again his conflict chiasm of Rev. 13:11-14:12, of (a) evil propaganda, (b) followers of the sea-beast; (b.1) followers of the Lamb; (a.1) God's counteracting message. Johnson, 12, 14-21.

120. Notice the allusion to the "how long" of Daniel 8:13 (ad matay).

121. Maxwell has convincingly argued that the Semitic underlayment of the Apocalypse does not suggest any other meaning to elthen (has come) as an unambiguous narrative past tense. Maxwell, "Note on elthen (has come)", in ZDRC", p. 433-434.

122. Johnson, 33-34; Paulsen, 282-284, 293.

123. Paulsen, 282-283.

124. Norman R. Gulley, "Daniel's Pre-Advent Judgment in its Biblical Context". JATS, 2/2 (1991):36. Notice how this hour of judgment at the cross is dramatically pictorialized in Rev. 12:7-12 in terms of the primordial war between God and Satan.

125. There are other manifestations of God's judgment on sin, such as His judgments on His covenant children (cf. the seven churches and the red, black and pale horses), and on His enemies (cf. the seven trumpets). But in the book of Revelation, these anticipatory and restitutive judgments are never called judgments.

Everyone of the three judgment words in Revelation, are reserved for the Day of Atonement section in the second half of the book. Cf. Paulsen, 283; 278-279.

126. Notice how this beast in Rev. 13:1-10 has elements of all four of the beasts portrayed in Dan. 7. But instead of this beast representing all of the powers portrayed in Dan. 7, it rather indicates that the final Antidivine power of Dan. 7, namely the Little Horn power, is the culmination of all earthly and pseudo-religious opposition to God.

127. Gulley Ibid., 55-56.

128. See Gulley Ibid., 66, for bibliographical information on LaRondelle and Longman.

129. Arthur J. Ferch, The Son of Man in Daniel Seven (Berrien Springs, Mi.: Andrews University Press, 1979), 191.

130. For bibliographical information cf. Ferch, "The PreAdvent Advent Judgment", Adventist Review (Oct, 1980), 7.

131. F. Dusterwald, Die Weltreiche und das Gottesreich (Freiburg: Herder'sche Verlagsbuchhandlung, 1890), 177.

132. Paulsen, 283-284. Christopher Roland, The Open Heaven (S.P.C.K., 1982), 12.

133. Roland, 450.

134. Eric C. Livingston, "Investigative Judgement - A Scriptural Concept", Ministry (April, 1992), 13.

135. Ibid., 13. Edward Heppenstall, therefore emphasizes that the preadvent judgment of Rev. 14:7 is revelation, and not decisive determination. Edward Heppenstall, "The Pre-Advent Judgment", Ministry 64/4 (Dec. 1981), 15.

136. Livingston, 13.

137. Paulsen, 283.

138. Clifford Goldstein, "Investigating the Investigative Judgment", Ministry 64/2 (Feb. 1992), 9.

139. Ellen White, Selected Messages, Book 2 (Washington, D.C.: Review & Herald Pub. Assn., 1958), 372. See the appendix for an unpublished diagramme of William Shea on the close literary and theological parallel between Ex. 19-24 and Rev. 14-15. This confirms the essential consonance of the Sinaitic covenant with the "eternal gospel" of Rev. 14:7.

140. Willem Altink, "I Chronicles 16:8-36 as Literary Source for Revelation 14:6-7", AUSS 22/2 (1984):187-196; Ibid., "Theological Motives for the Use of I Chronicles 16:8-36 as Background

for Revelation", AUSS 24/3 (1986):211-221.

141. Ibid., (1984), 194, 192.

142. Ibid., (1986), 212.

143. Ibid., (1986), 192. "Fear" appears twice in vs. 25/30 as yare (25) and chuw (30); "glory" appears four times in vs. 24, 27, 28 and 29 as kavod; "judgement"/"judge" three times in vs. 12, 14 and 33 as mishpat (12, 14) and shaphat; worship once in vs. 29 as shachah.

144. Ibid., (1984), 191f.

145. Ibid., (1986), 217-219.

146. Ibid., (1984), 193; Ibid., (1986), 212.-216.

147. Ibid., (1986), 213.

148. Ibid., 221.

149. Ibid., 221.

150. Strand, "An Overlooked Background to Rev. 11:1", 320-321.

151. Davidson, "In Confirmation of the Sanctuary Message", AUSS 2/1 (1991), 100.

152. Another area that deserves further study, is Rev. 20:1-3 and the relationship this passage has on the Day of Atonement symbolism of the goat of Azazel that had to be sent into the desert. The restrictions of the study prevents any further elaborations on other possible Day of Atonement allusions in the second half of Revelation.

153. Strand, "Two Aspects of Babylon's Judgement Portrayed in Revelation 18", AUSS 20/1 (1982):53-60; Ibid., "Some Modalities of Symbolic Usage in Revelation 18", AUSS 24/1 (1986):37-46; William H. Shea, "Chiasm in Theme and by Form in Revelation 18", AUSS 20/3 (1982):249-256.

154. Strand, 54. See appendix for a diagram of this chiasmic structure in Revelation 18.

155. Ibid., 55.

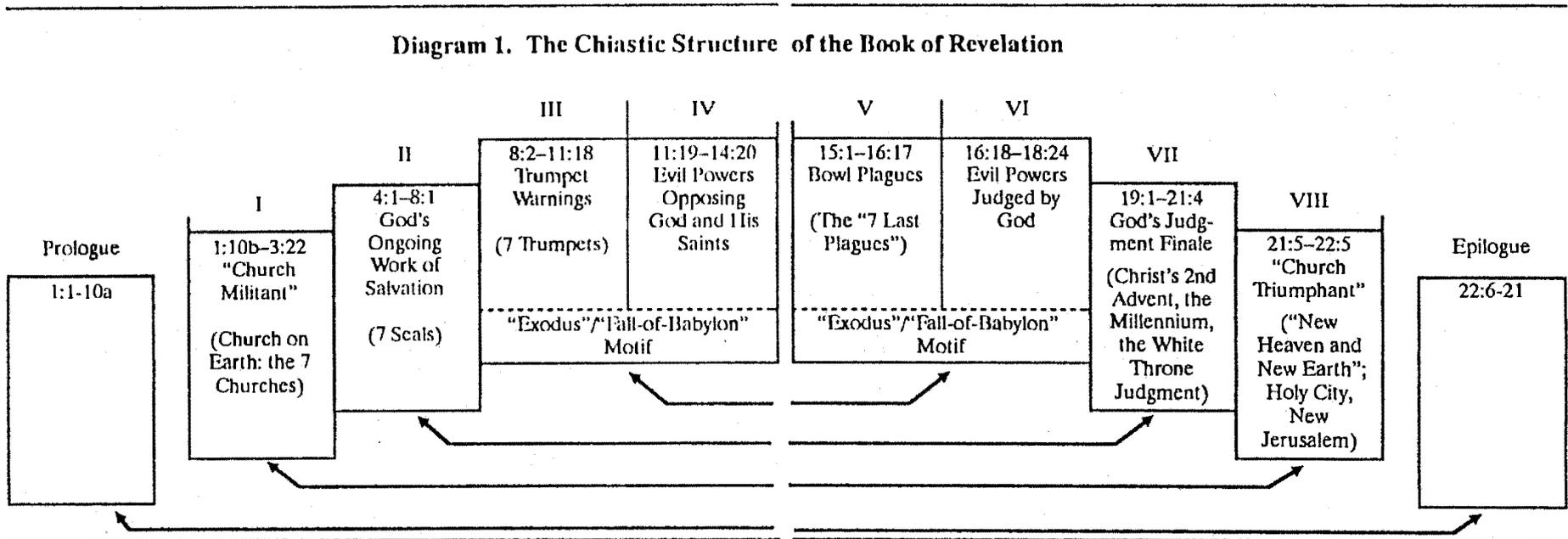
156. Ibid. This forms the counterpart for passages in the historical, first part of Revelation, that proleptically points forward to the consummation.

157. Shea, 255. Thus the introduction and conclusion as well as the two interludes, have one hymn each, while the central litany has four hymns.

158. Strand, (1986), 29-40.
159. Ibid., 41.
160. Ibid., (1982), 56.
161. Ibid., (1986), 43, 45, 44.
162. Ibid., 44.
163. G. B. Caird, A Commentary on the Revelation of St. John the Divine (New York, 1966), 230.
164. Ibid.
165. Strand, (1986), 39. Cf. also the lex talionis reference in Exodus 21:23-25.
166. Strand, (1982), 57-59.
167. Paulsen, 179, 285.
168. Strand, Ibid.

DIAGRAM I. Revelation chiasmus of Kenneth A. Strand

Diagram I. The Chiastic Structure of the Book of Revelation



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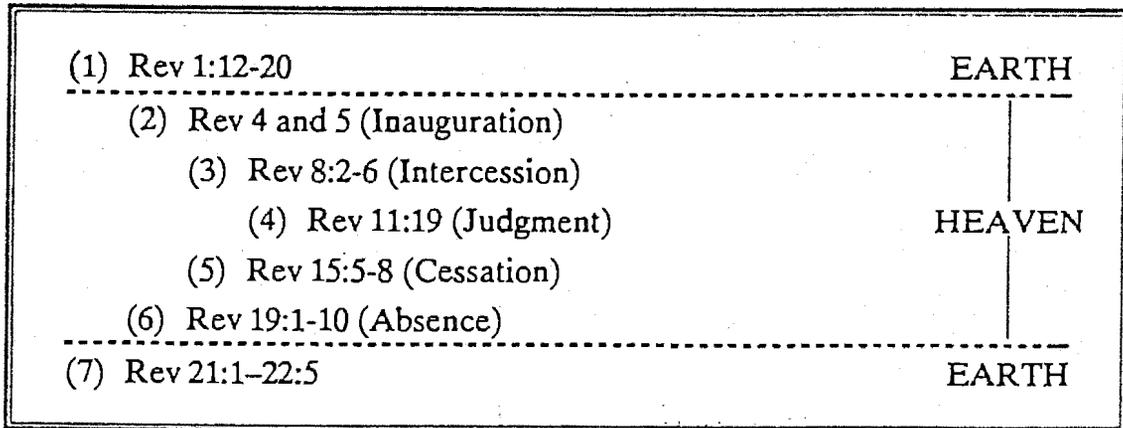
DIAGRAM 2. Revelation's recapitulatory sequences of Kenneth Strand

Overview of Structure and Content of the Apocalypse

Historical-Era Visions				Eschatological-Judgment-Era Visions				
I	II	III	IV	V	VI	VII	VIII	
A Victorious- Introduction Scene With Temple Setting (1:10b-20)	Victorious- Introduction Scene With Temple Setting (chaps. 4 & 5)	Victorious- Introduction Scene With Temple Setting (8:2-6)	Victorious- Introduction Scene With Temple Setting (11:19)	A Victorious- Introduction Scene With Temple Setting (15:1-16:1)	Victorious- Introduction Scene With Temple Setting (16:18-17:3a)	Victorious- Introduction Scene With Temple Setting (19:1-10)	Victorious- Introduction Scene With Temple Setting (21:5-11a)	A
B Basic Prophetic Description in History (chaps. 2 & 3)	Basic Prophetic Description in History (chap. 6)	Basic Prophetic Description in History (8:7-9:21)	Basic Prophetic Description in History (chaps. 12, 13)	B Basic Prophetic Description in Final Judgment (16:2-14, 16)	Basic Prophetic Description in Final Judgment (17:3b-18:3)	Basic Prophetic Description in Final Judgment (19:11-20:5)	Basic Prophetic Description in Final Judgment (21:11b-22:5)	B
	C Interlude: Spotlight on Last Events (chap. 7)	Interlude: Spotlight on Last Events (10:1-11:13)	Interlude: Spotlight on Last Events (14:1-13)	C Interlude: Exhortation or Appeal (16:15)	Interlude: Exhortation or Appeal (18:4-8, 20)	Interlude: Exhortation or Appeal (20:6)	C	
	D Eschatological Culmination: Climax to History (8:1)	Eschatological Culmination: Climax to History (11:14-18)	Eschatological Culmination: Climax to History (14:14-20)	D Eschatological Culmination: Judgmental Finale (16:17)	Eschatological Culmination: Judgmental Finale (18:9-19, 21-24)	Eschatological Culmination: Judgmental Finale (20:7-21:4)	D	

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DIAGRAM 3. Revelation chiasmus of Jon Paulien



Paulien, 6DRC, 188

DIAGRAM 4. Revelation chiasmus of Richard M. Davidson

1:12-20	(1)	<i>Earth</i> – focus on earthly work of Christ (combined with holy place imagery)
4-5	(2)	<i>Inauguration</i> of heavenly sanctuary – (thorough mix of sanctuary imagery but holy place focus)
8:3-5	(3)	<i>Intercession</i> in heavenly sanctuary – (holy place)
11:19	(4)	<i>Judgment</i> in heavenly sanctuary – (Most Holy Place)
15:5-8	(5)	<i>Cessation</i> of heavenly sanctuary ministry
19:1-10	(6)	<i>Doxology</i> in heaven – (absence of explicit heavenly sanctuary imagery)
21:1-22:5	(7)	<i>Back to Earth</i> – “Tabernacle of God is with men.”

Davidson, 6DRC, 115

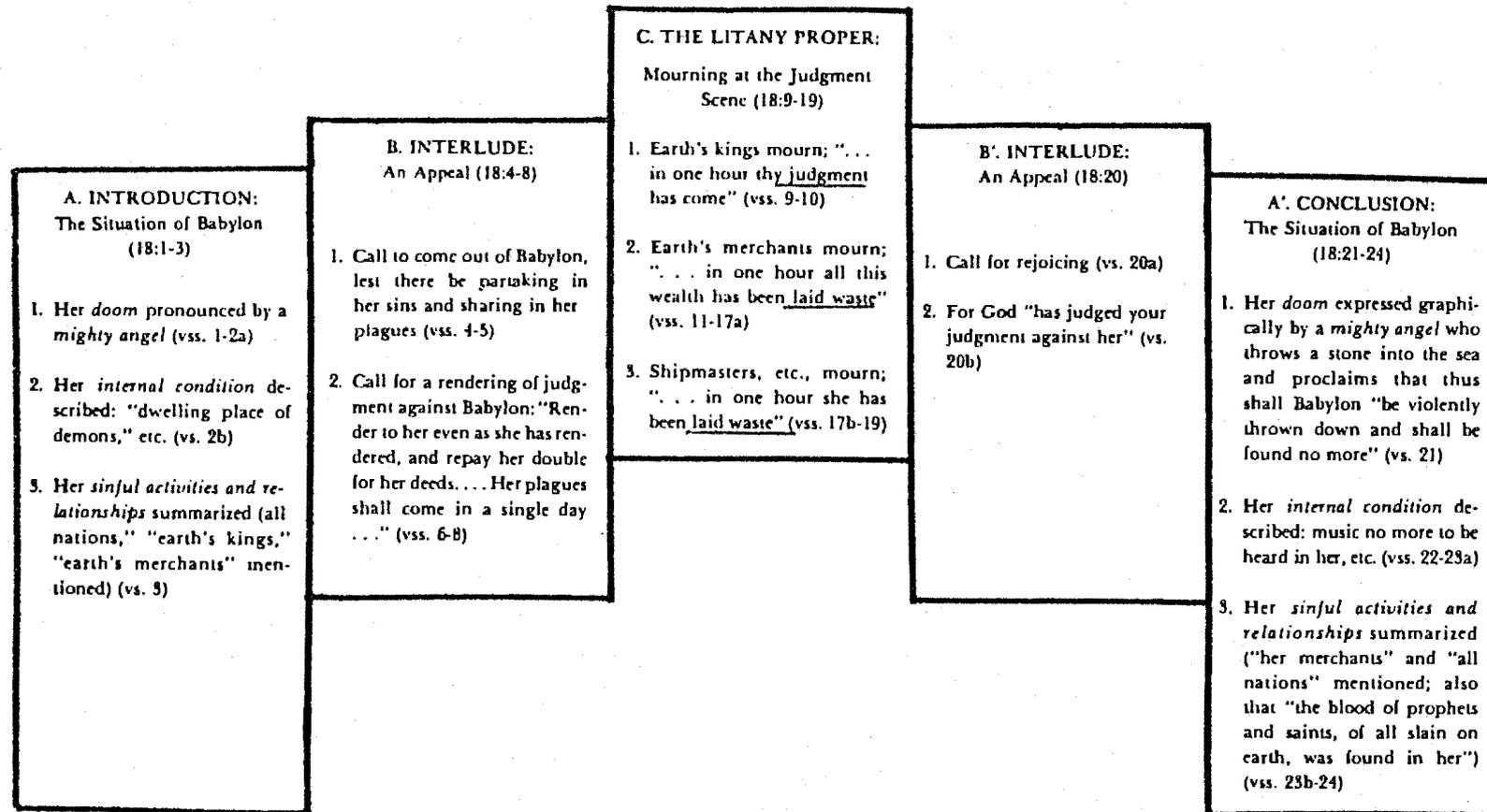
**LITERARY AND THEOLOGICAL PARALLELS BETWEEN
REVELATION 14-15 AND EXODUS 19-24**

William H Shea

I. Introduction		
Exodus 19		Revelation 14:1-5
12 tribes gathered at Sinai language of theophany ceremonial cleansing		12 tribes gathered on Zion language of theophany spiritual cleansing
II. Body of the Message		
Exodus 20-22		Revelation 14:6-11
Ten Commandments People's response Covenant Code	Apodictic law Historical Interlude Casuistic law	1st Angel's Message 2nd Angel's Message 3rd Angel's Message
III. The Witnesses		
Exodus 23A		Revelation 14:12-13
First Law of Witness Second Law of Witness		Witness of Living Saints Witness of Dead Saints
IV. The Harvest		
Exodus 23B		Revelation 14:14-20
Sabbatical Law of Harvests Festival Law of Harvests		Harvest of Righteous Grain Harvest of Wicked Fruit
V. The Cursus		
Exodus 23C		Revelation 15:1
Upon the 7 enemies of God's people		7 plagues upon the enemies of God's people
VI. The Result		
Exodus 23B		Revelation 15:2-4
Caught up on the cloud on the mountain They see God upon the fiery firmament		Caught up to heaven itself They themselves stand on fiery firmament
VII. The Commission		
Exodus 25-29		Revelation 15:2-4
Build and commence the sanctuary The tent of tabernacle of testimony		Finish and leave the sanctuary The temple of tabernacle of testimony

Unpublished material of William H Shea

DIAGRAM 5. Revelation 18 chiasmus of Kenneth A. Strand



THE CHIASTIC LITERARY STRUCTURE OF REV 18

PART III - THE ATONEMENT IN HEBREWS

1. INTRODUCTION

The main purpose of our treatment of Hebrews is not, as stated in the introduction to this thesis, to discuss the meaning of the atonement of the death of Christ, since most Adventists are in full agreement with the main stream of evangelical Christianity on the substitutionary nature of his death, but to consider the issue whether this book subscribes to or contradicts the apocalyptic dimension of atonement which the present author has identified in both Daniel and Revelation. Apart from the many scholarly articles that have been written on this issue in Andrews University Seminary Studies, Ministry Magazine, Review and Herald, unpublished manuscripts, etc., two volumes were issued by the Biblical Research Institute of the General Conference of Seventh-day Adventists, namely Issues in the Book of Hebrews(1) and Sanctuary and Atonement(2) to specifically address this problem. In addition to this, there is a more general discussion in The Doctrine of the Sanctuary,(3) and a number of doctoral dissertations such as The Sanctuary Doctrine by Roy Adams,(4) and Typology in Scripture by Richard Davidson.(5)

The procedure that will be followed is to discuss the reality of the heavenly Sanctuary, the sacrificial model of the atonement, the meaning of entrance into the heavenly Sanctuary, and the further radicalization of mediation sequence in the antitypical intercession of Jesus Christ.

2. THE REALITY OF THE HEAVENLY SANCTUARY

2.1 Conceptual and Exegetical Arguments Against a Metaphorical Interpretation.

In his doctoral dissertation, William Johnsson indicates how the book of Hebrews is impregnated with the language of sanctuary, priest and sacrifice.(6) The question is whether one should address the cultic language of Hebrews metaphorically, thereby simply indicating the experience of the Christian on earth, or whether one should interpret it realistically (not literalistically!) of indicating a real heavenly Sanctuary from where salvation is mediated to Christians. An example of support to the metaphorical interpretation, which maintains that the thoughtworld of hellenistic Judaism, especially the writings of Philo Judaeus (c. 20 b.C. - c. 50 A.D.), furnish the backdrop for the cultic language of Hebrews, is the Harvard disssertion of L. Dey.(7) However, Johnsson's dissertation, as well as other doctoral dissertations, such as those of Ronald Williamson(8) and A. McNichol(9) argues against the Philonic basis for the different theological categories in Hebrew.(10).

The Arguments against this hellenistic metaphorical view of Hebrews are twofold, namely conceptual and exegetically. Conceptually, the portrayal in Hebrews of the heavenly Sanctuary in specifically spatial(11) and temporal(12) dimensions, as well as the concept of modification(13) runs completely contrary to the classical concepts of hellenism of an ultimate, noumenal, extrasensory reality that is accessible only by the intellect,(14) and cannot be subject to any kind of change, whether by temporal development(15) or by the anathema of purification,(16) since to

this school it is the perfect, eternal, unchanging heavenly order of the universe. In forming a cosmology for the book of Hebrews, one should therefore, be alerted to the fact that although employing terminology and some concepts that parallel Philo's usage, it has its own distinctive meaning.(17)

Just one aspect of the exegetical argument of the metaphorical school will be touched upon, namely the instrumental interpretation of the dia ("through") in Hebrews 9:11, allegedly further corroborated by the instrumental use of dia in 9:12, as well as the "veil" indicating "the flesh" of Jesus in Hebrews 10:19-20.(18) Because the body of Jesus is called a temple elsewhere in the NT,(19) and Hebrews 10:5 ff. talks about "a body" being prepared for Christ, the contention is that Jesus in His existence as the so-called "heavenly temple" brought this heavenly Sanctuary down to earth through his incarnation.(20) Furthermore, if the flesh of Jesus is indeed the veil indicating the border point between heaven and earth, then this veil becomes the code with which to decode the heavenly Sanctuary as simply a metaphor for Christ himself.(21)

It has been clearly demonstrated that elsewhere in the NT the same preposition may function in different senses even though they come in immediate succession, according to Johnsson.(22) The dia of Hebrews 9:11 should therefore be interpreted locally, as can be seen in the parallel texts of him entering into the heavenly.(23) Also, whereas sarx (flesh) is used to emphasize the humanity of Jesus(24), the noun skene is consistently used to indicate the Sanctuary into which Jesus passed after his ascension,(25) and of

which Christ is a minister (cf. 8:2). As far as Hebrews 10:19, 20 is concerned, Jeremias(26) has convincingly pointed out the chiasmic structure of this passage (in both vs. 19 and vs. 20, each one having an A.B.A. configuration), which equates "his flesh" with "a new way" that penetrates the barrier of the veil. The translators of the REB have clearly made hodon ("way") the referent for Christ's flesh, by referring to the "new living way" as "the way of his flesh". The local usage of dia in Hebrews 10:20 is further substantiated by the fact that in neither Hebrews 9:3 or Hebrews 6:19-22 could the "veil" (katapetasma) be interpreted allegorically as being the flesh of Jesus. In fact, as will be pointed out later on, there exists a close parallel between Hebrew 6:19-20 and 10:19-20, 22, which rules out a metaphorical interpretation of the veil constituting the flesh of Jesus.(27)

2.2 The Nature of the Heavenly Reality

In our treatment of the meaning of Revelation 11:19, in the atonement in Revelation, I have already briefly evaluated the position of Richard Davidson on his interpretation of Hebrew 8:5, where it says that the earthly sanctuary was a copy (hypodeigmati) and a shadow (skia) of the heavenly. The main criticism of Davidson's position is that he does not regard the OT sanctuary as a type of the heavenly Sanctuary, since the latter is for him the pre-existing prototype of the former.(28) In his interpretation of the tabnith ("pattern") of Exodus 25:40 (quoted in Hebrews 8:5), it is a scaled down model of the heavenly original,(29) so that one finds a whole series of symbolic, yet real sanctuaries, from the symbolic earthly tabernacle, to the symbolic, visionary "pattern" on the mount, right up to the symbolic heavenly, which

at last indicates ultimate spiritual truths.(30) The broad context of the NT does not present this complex vertical continuum between the earthly and the heavenly, since there is but one tuπος, namely the earthly (of which Moses was given a visionary representation as a guideline for the building of the tabernacle), and one non-symbolic reality, namely the heavenly. When John the Revelator therefore saw furnishings in the heavenly Sanctuary reminiscent of the earthly tabernacle, it was because these visions, in harmony with most of Revelation, portrayed heavenly realities in terms of earthly symbols. Furthermore, while the earthly tabernacle was undoubtedly the symbolic earthly counterpart of a contemporaneous, objective, heavenly Sanctuary,(31) one should keep the simple fact in mind that the earthly tabernacle and services were a prolepsis of a future reality, namely the sacrificial, intercessory and vindicatory mediation of Jesus Christ, who only formally became a high-priest of the heavenly Sanctuary with the sacrifice of himself, thus uniquely inaugurating and consummating the corporate dimension of atonement.(32)

One should consequently not conceive of the heavenly Sanctuary portrayed in Hebrews as a reduplicatory correspondence between two sets of symbolic sanctuaries, one the earthly symbolic copy and the other the heavenly symbolic original. Johnsson cautions against conceptualizing the heavenly in the light of the earthly, but rather, from the perspective of NT fulfilment, seeing the obsolete earthly symbolism in light of the heavenly reality.(33) Like the parables of Jesus, the earthly at its very best had severe limitations to describe the infinite transcendency of sal-

vation mediated to man from "the throne of grace", where Christ "lives to intercede" for all who come to God through him (Hebrews 4:16; 7:25). What the book of Hebrews does affirm is the objective, heavenly reality of the heavenly Sanctuary, since this epistle "sets out a series of bases for Christian confidence - real deity, real humanity, a real priest, a real covenant, a real sacrifice, a real purification, real access, and, in keeping with these, a real heavenly Sanctuary and ministry".(34)

3. THE SACRIFICIAL MODEL OF ATONEMENT

3.1 Preliminary Remarks

Roy Adams states that "the contribution of Seventh-day Adventists to the ongoing investigation of the atonement has been to focus and elaborate on the sacrificial concept of atonement, interpreting it in the light of Old Testament sanctuary typology.(35) With reference to the primacy of the concept of substitution, which is the fundamental, underlying principle of the sacrificial model, John Stott says that while "propitiation", "redemption", "justification" and "reconciliation" are NT images or metaphors that graphically portrays what God has done in and through Christ's death, substitution, however, "is not another image; it is the reality which lies behind them all."(36) In the same way the present author has emphasized at the annual meeting of Sedata (The Seventh-day Adventist Theological Association of Southern Africa) on November 17, 1985, that atonement, grounded in the substitutionary sacrifice of Christ's death, "is not just one of the steps in the redemption of the soul, but is the pivotal concept that pre-eminently unites within itself all the

variegated facets of redemption"(37). Since the efficacy of Christ's once-for-all, all-sufficient sacrifice is the purpose of the Day-of-Atonement allusions in the epistle to the Hebrews,(38) no discussion of the atonement according to Hebrews is possible, without at least a concise reference to the meaning of the sacrificial model of the atonement. However, in order to provide a historical and theological framework for this discussion, it is necessary to first take a brief look at the need and nature of different models of salvation and modern threats to the substitutionary model of the atonement.

3.2 The Need and Nature of Models of Atonement.

For the purpose of our concise discussion of the different models of the atonement, atonement is regarded as the "divine initiative taken by God in providing a means, in keeping with His holiness, justice, and righteousness, whereby His loving mercy could be expressed in a saving way to fallen humanity."(39). However, in the Scriptures the "atonement is looked from a variety of perspectives", which are not necessarily "contradictory but complementary."(40) As with the complementary nature of the four gospels, "the variety of human images used to express the divine truth of atonement give insight into the depths involved and should caution us against any simplistic conclusion. If Scripture uses many images, each one has a function to serve in expressing a dimension of the atonement that would be lost if it were not included."(41) Therefore "no one theory should be seen as antagonistic to another. Each one brings out an important element of the reality in its own unique way. Each is an extended

metaphor - helpful for its power to reveal and explain. But each can also conceal - even distort. Nor is the explanatory power of each metaphor constant through history."(42) In his criticism of the historical theories of atonement, Jack Provonsa goes so far as to indicate "that they are only an expression of a certain social milieu,"(43) since they "necessarily reflect and represent a part of the fabric of the society and times that formulated them."(44)

As far as the biblical models or images (45) of atonement are concerned, Gulley have shown how the four words he chose for the purpose of illustration are taken from different "vocabularies" or spheres of human existence, and consequently contribute certain specific meanings.(46) Justification from the context of law suggests a restored legal status; redemption, from the context of commerce suggest the idea of ransom; reconciliation, from the context of the home, suggests the idea of restored interpersonal relationships; and propitiation, from the context of the sanctuary or the temple, suggest the idea of appeasement or satisfaction(47). Building on these biblical images of atonement, the patristic, scholastic, and Reformed models have attempted to reflect the religious values of these biblical images, in spite of "its mythological dress, its naive simplicity, its grotesque realism" with which these underling truths were often outwardly clothed.(48) In spite of their weaknesses and sometimes very serious distortions, the mystery of the atonement can be illuminated, by way of example, from five different historical theories of the atonement. The moral influence theory of Peter Abelard

(1079-1142), emphasized how the cross demonstrated the magnitude of God's love; the ransom or classical theory, revived by Gustav Aulen (1879-1978), emphasized the infinite price which God paid for man's salvation and the victory of Christ over the forces of evil;(49) the Socinian theory, developed by Faustus Socinus (1539-1604) and his uncle Laelius Socinus (1525-1562), emphasized the example of self-denial that can be seen in the life and death of Jesus; the governmental theory of Hugo Grotius (1583-1645), a lawyer, emphasized the cross as demonstration of divine justice and a vindication of God's governmental rule; the satisfaction theory of Anselm of Canterbury (c. 1033-1109), emphasized the cross as the satisfaction of the holiness and justice of God by the God-man Jesus (in the sense of compensation for the Father).(50) These different theories, like the biblical "images" they attempt to elaborate, represent dimensions of the atonement that are as inseparable as the colours of a rainbow from the rainbow itself.(51)

3.3 Modern Threats to the Substitutionary Model.

In a paper presented to the "Kerkhistoriese Werkgemeenskap van Suid-Afrika", on the "effective doctrine of atonement" of Herman Wiersinga,(52) Adrio König criticizes Wiersinga's rejection of the doctrine of satisfaction in favour of atonement as change (particularly in such areas of life as marriage, criminal law and international relations).(53) Especially unacceptable are two conclusions of Wiersinga from his broad theological framework, namely that God, in view of the fact that he is love and forgives us our sins, does not demand satisfaction and does not punish our

sins on Jesus. Secondly, that the cross of Christ could not have been a necessity or ordained by God, since God in his providence was not engaged in the execution of a detailed plan.(54)

As already mentioned in the general introduction to our study of the multidimensional nature of the atonement, there are a few but vociferous voices within modern Adventism that advocates different variations of the moral influence theory of the French scholastic Peter Abelard. While Jack Provonsha is an important protagonist of these view within the church, the writing of Paul Fiddes(55) presents a so-called "healing model of the atonement that produces trust" in such a way that the substitutionary, sacrificial model of the atonement is either marginalized or completely discarded by some. Supporters of this dissenting view call it "the great controversy trust-healing" model, since Calvary is conceived of only as presenting God in a good light,(56) an expression or public revelation of the way things really are, in the sense that it dramatically demonstrates (a) The deep suffering that sin continually causes to the heart of God and (b) his infinite love for sinners.(57) The forgiveness of the cross therefore only entails appreciating the disclosure of the truth about sin and God.(58)

In his refutation of the one-sidedness of this model, Norman Gully mentions four crucial Scriptural factors involved in the atonement of the cross of Christ, namely that redemption includes both the justice and the mercy of God,(59) that sin is not just self-destruction but invariably incurs the wrath of God,(60) that the cry of dereliction of Jesus on the cross indicated that the sense

of God's wrath against sin was crushing out his life,(61) and that while God the Son died on Calvary, God himself was in a certain sense crucified with Christ, since Christ was one with the Father.(62) None of these factors feature in the moral influence theory or its modern variations, and as such does not do any justice to the sacrificial model of the atonement so clearly portrayed in both OT and NT.(63) According to Richard Fredericks, the "moral influence theology thus leaves us with a purely subjective salvation based on information, a diminished view of sin, and a unidimensional view of God that requires ... a truncated view of Scripture and an idealized view of human potential."(64)

3.4 The Centrality of the Day of Atonement Allusion.

(1) Restatement of Atonement as Substitution.

In order to fully appreciate the pivotal role of the Day of Atonement sacrificial allusions in the book of Hebrews, it is necessary to briefly summarize the substitutionary nature of Christ's death. According to Hans LaRondelle, Hebrews 9:14, 26 and 27 explicitly emphasizes the self-sacrificing of Jesus as the means of taking away our sins, thus making God "both the Provider and the Recipient of Christ's sacrifice."(65) For "if Yahweh provided the sacrificial blood of Israel's altar (Lev. 17:11), how much the more did He provide the blood of His Son to take away our sins and to make us holy". (Heb.10:10)(66)

In order to substantiate the statements of Stott, Davidson, Gulley and Adams, referred to above, that sacrificial substitution is the reality which lies behind all the NT images or metaphors of salvation,(67) a few selections from the arguments of Stott are here

given in the form of a recapitulational synopsis. Christ is portrayed in the NT as hanging on a tree in order to emphasize the fact that he bore the curse of our sin on the cross.(68) The gospels portray the fact that Christ died (a) our death, (b) for us, (c) for our sins, (d) that he might bring us to God,(69) in a number of ways, of which Stott chooses three to portray the truths of these facts, namely the Last Supper, Christ's agony in Gethsemane and Christ's cry of dereliction on the cross. With the emphasis of his broken body and shed blood, Christ emphasizes his sacrificial role within the framework of the Passover celebrated during the Last Supper.(70) The "cup" from which Jesus drank in the garden of Gethsemane was not just a symbol of persecution that Jesus encouraged his disciples to rejoice about, but a symbol of "the spiritual agony of bearing the sins of the world", of "enduring the divine judgment which those sins deserved."(71) The desperate cry of dereliction on the cross indicated a real abandonment of Christ by God, "an actual and dreadful separation (which) took place between the Father and the Son", (72) because Christ bore the sins of the world on himself. Satisfaction therefore becomes an acceptable model only because Christ brought about "self-satisfaction by self-substitution".(73) To talk of the satisfaction of moral law, the honour of God's name, divine justice and God's moral order "is true only in so far as these are seen as expressions of God's own character," "his inner being", in which "he must be himself and act according to the perfection of his nature or 'name'".(74) The larger view of calvary, according to Gulley, "hold together all biblical ... data. It holds together all of God's attributes, including wrath, and all members

of the Trinity in their freely given self-substitution, self-satisfaction and self-reconciliation to redeem a rebel race and meet the issues in the great controversy"(75) between good and evil.

(2) The Coalescence of All Sacrifices.

The leitmotif of the sacrificial argument of Hebrews (esp. 8:1-10:18) is the better blood of Christ, according to Johnsson(76). He convincingly argues that the Day of Atonement allusions are by no means the exclusive emphasis of Hebrews, since "it is part of a complex of references to the cultus," where sacrifices and offerings are mentioned connected with the "daily" and "yearly" mediation, Passover, Abel, as well as the old and the new covenants.(77) Because of this fact Davidson can say that the death of Christ is the antitypical fulfilment of "all" the Old Testament sacrifices, even those of the Day of Atonement, because according to Psalm 40, all of the Old Testament sacrifices were to coalesce into the one Sacrifice."(78) The centrality of the sacrifice of Christ is further corroborated by the identification of a chiasmic structure in the central section of Hebrews (7:1-10:39) by George Rice,(79) in which the priestly mediation of the blood of Christ forms the apex of the chiasm. This fact becomes even more remarkable when compared with the structure of Leviticus, which serves as the primary prefiguration of the priestly mediation of Christ's own blood. According to a recent essay on the literary form of Leviticus,(80) William Shea has demonstrated that this book was composed in the form of a broad chiasmic structure with the Day of Atonement as its palindromic fulcrum.(81) The functional reason

for this, according to Shea, is that the main expiatory sacrifices of the Day of Atonement were the apex or epitomy of all the expiatory sacrifices throughout the year, in the sense that it encapsulated within itself all the sin offerings rituals, during which sins were confessed, forgiven and symbolically transferred to the sanctuary. Thus the sacrifice of the Lord's goat on the Day of Atonement, would be the crowning, all-inclusive sin offering for the people of Israel, indicating thereby the comprehensive, objective nature of the atonement symbolized by the goat of the Lord.(82)

The function of the Day of Atonement allusions in Hebrews is therefore to indicate "the relative value of sacrifice, contrasting the apex of the OT cultus with the surpassing achievement of Jesus Christ on Calvary."(83) Even at their high point, OT sacrifices are totally inadequate, when compared with the superiority of the blood of Jesus, effecting a once-for-all, all-sufficient sacrifice.(84) And in so doing, God has revealed the ultimate antithesis between the self-giving Sacrifice, and self-centred man, since "the essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man."(85)

4. ENTRANCE INTO THE HEAVENLY

Although the present author has indicated in the discussion of atonement in Revelation that the heavenly Sanctuary is not portrayed as being compartmentalized into an actual first and second apartment, corresponding to the "Holy Place" and "Most Holy Place" of the earthly type, since the two rooms of the latter have appa-

rently been coalesced into one in the heavenly,(86) it is of vital importance for the nature of the atonement in Hebrews to once again ask when and whence Christ "entered" in terms of the reality of the heavenly.

4.1 The Meaning of Ta Hagia in Hebrews.

A 1989 reprint of a 1967 article of Alwyn Salom, indicates the "considerable confusion of expression (if not of thought) among translators and commentators in their handling of this word."(87) However, Salom comes to the conclusion "that this expression refers basically to the sanctuary in general," on the basis of "general conclusions reached from the study of the LXX use of ta hagia and the comparison with the use in Hebrews."(88) It is therefore advisable to consistently translate the expression as "sanctuary," except in Hebrews 9:2, 3 where the context clearly indicates that the first apartment of the earthly was intended.(89) Salom suggests that "it is then the work of the commentator, on the basis of his study of the context and the theology of the passage, to decide what specific part (if any) of the sanctuary was in the mind of the writer."(90) On the basis of this general meaning of ta hagia, and also in view of its parallel verse in Hebrews 9:24, Salom suggests that Hebrews 9:12 should also be translated as "sanctuary" and not "Most Holy Place" as in the NIV.(91) The contrast for the author of Hebrews is after all not so much between the first and second apartment of the earthly sanctuary, but between the earthly in its totality and the heavenly in its totality.(92)

4.2 The Meaning of Katapetasma in Hebrews 6:19, 20.

For almost 150 years the Adventist Church has debated the identity of the "veil" or "curtain" (katapetasma) of Hebrews 6:19, 20.(93) As can be seen from the summary of the different positions in appendix 3 (a, b, and c), five or six basic positions have been adopted, namely that the "veil" signifies (a) entrance into the Holy Place, (b) entrance into the Most Holy Place, (c) entrance in the whole Sanctuary, (d) an inaugural entrance into the Most Holy Place, simply to re-enter the Holy Place, (e) full access into the very presence of God, through the metaphorical or symbolic usage of the term veil, without indicating an anti-typical fulfilment of sanctuary typology, (f) full access into the Most Holy presence of God in a completely uncompartimentalized, heavenly Sanctuary, through the symbolism of the second veil signifying the eschatological fulfilment of OT sanctuary typology. Scholars like A.P. Salom,(94) Norman H. Young(95) and Desmond Ford(96) have convincingly indicated that the expression esoteron tou katapetasmatos ("within the veil") can only indicate the second veil into the "Most Holy Place", as in the LXX of Exodus 26:33; Lev. 16:2, 12 and 15, and also because it was the only veil with cultic, typological value with reference to the NT fulfilment.(97)

4.3 The Adventist Tension Between Calvary and 1844.

The obvious doctrinal reason for this hesitancy to admit, in the face of such clear evidence from the full and final "entrance" of Christ's mediation in the "Most Holy Place" presence of God, is the unique Adventist doctrine of an entrance into the "Most Holy Place" of the heavenly Sanctuary in 1844,(98) conceived of, espe-

cially by many pioneers of the church, as a compartmentalized replica of the earthly, just vastly bigger and infinitely more glorious. An example of the denial of an A.D.31 "entrance" and "cleansing" of the "Most Holy Aspect" of the heavenly Sanctuary, is the 1985 report of the Daniel and Revelation Committee, given by Frank B. Holbrook as secretary of the committee. In this report, printed in Ministry, the committee argues that there is a difference between the sacrificial provision of Christ's blood at Calvary, and the application or mediation of his blood in the heavenly Sanctuary, whether at justification by faith, or in the final judgment.(99) They admit "that there is only one atoning sacrifice for sin, the atoning death of Christ.(100) But then they immediately add that "if that event had in itself 'purified' the heavenly sanctuary, there would be no reason for the Saviour to function there in a priestly ministration."(101) Therefore, while Hebrews 9:23 "contains both the ideas of Christ's efficacious death and the application of its merits", Hebrews 1:3 does not indicate that Christ's atoning death "cleansed" or "purged" the heavenly sanctuary of Hebrews 9:23-26 in A.D. 31.(102) This confirms a 1980 statement in Ministry concerning Hebrews 6:19, 20, that "there is no evidence in this Epistle that its author views this phrase to convey the thought that at His ascension Christ started a ministry that was the antitypical fulfilment of the priestly ministry in the second apartment of the Old Testament tabernacle."(103)

With due consideration to the intense polemical situation the church had to face after the sanctuary dissention of Desmond Ford,

who was a leading theologian in the Adventist community at that time, it is still with amazement that one sees how the same scholars who were so arduously arguing that the "cleansing" of the Sanctuary in Daniel 8:14 constituted "atonement", at the same time so positively deny that the "atonement" of Christ at the cross constituted "cleansing" in Hebrews 1:3 and 9:23, 24.(104) In fact, as indicated above in our discussion of the substitutionary nature of Christ's death, most reputable Adventist scholars today freely admit a Day of Atonement fulfilment at the cross of Christ, either by seeing a fulfilment of the slaughtering of the Lord's goat at the great, bronze altar of sacrifice,(105) or bringing full access into the "Most Holy Place" presence of God.(106) However, "if the author of Hebrews had Day of Atonement imagery in mind (in chapter 6:19, 20), his application neither exhausts the meaning of the Day of Atonement rituals nor negates a two-apartment priestly ministry of Christ in the heavenly sanctuary."(107)

4.4 The "Entrance" and "Cleansing" Through the Cross at the Cross.

When Davidson says that "all the blood rites (daily and yearly rituals) met their sacrificial aspect at the Cross,(108) it is imperative to ask what was involved with the blood rite and with atonement on the Day of Atonement. As stressed in our discussion of atonement in Daniel, the sacrificial killing of the goat of the Lord, which formed the pivotal Day of Atonement ritual, did not by itself constitute atonement. This is neither indicated in Leviticus 16 or in the book of Hebrews. According to Leviticus 16:15, 16 as well as vss. 30-34, atonement for the people of Israel was

only accomplished when the blood of the goat was sprinkled on the lid of the ark and in front of it. The blood manipulation at the altar that followed this final atonement (vss. 18-19) was to primarily purify the altar. If one therefore confesses full atonement through the Cross at the Cross,(109) there must by necessity be an antitypical "entrance" of his life given in substitutionary death (i.e. his "blood") into the "Most Holy Place" presence of God the Father, and a full and final cleansing of the sins of the world at the moment of his dying. How can one conceivably, in all honesty to the simple intent of the text of Hebrews, not recognize the completed fact of atoning purification in Hebrews 1:3, after which Christ ascended to the throne of God in the heavenly Sanctuary? In contrast to Johnsson, who believes that Hebrews does not take up the time of the cleansing of the sanctuary according to Hebrews 9:23.(110) Gulley correctly recognizes the typological correspondence between Hebrews 9:23 and 9:24, 25, when he says that "one would expect the cleansing of 9:23 to be linked with the Day of Atonement of 9:24, 25."(111) But unlike Gulley's superimposition of a pre-Advent "cleansing" on these texts in Hebrews,(112) completely out of harmony with the basic intent of Hebrews to stress the present, full effectiveness of the blood of Christ, the time of the cleansing of Hebrews 9:23 is clearly indicated by the antitypical "entrance" of his blood when he was once-for-all offered on the cross of Calvary, according to Hebrews 9:26,27 and 10:10. To further substantiate this fact, brief reference will be made to the significance of the tearing of the veil and the concept of propitiation in Hebrews.

(1) In connection with the tearing of the veil in the earthly temple at the moment of Christ's death, Ellen White makes a number of vital statements, of which two will be briefly referred to here. In Desire of Ages she says that when the sacrifice of Jesus was made, "the way into the holiest is laid open."(113) Clearly indicating the heavenly Sanctuary in the allusion to Hebrews 10:19, 20, she states that "a new and living way is prepared for all ... It was as if a living voice had spoken to the worshipers (in the temple on crucifixion Friday): There is now an end to all sacrifices and offerings for sin ... 'By His own blood' He entereth 'once into the holy place, having obtain eternal redemption for us' Hebrews 10:7; 9:12."(114) With reference to the death Christ suffered for every man, she states in Letter 230, 1907 that "the mercy seat, upon which the glory of God rested in the holiest of all, is opened to all who accept Christ as the propitiation for sin ... The veil is rent, the partition walls broken down, the handwriting of ordinances cancelled. By virtue of His blood the enmity is abolished".(115) While Ellen White saw an antitypical, objective fulfilment of the Day of Atonement entrance and cleansing for the beginning of the Danielic pre-Advent Judgment in 1844 near the end of the Christian era,(116) she also indicated a "Most Holy Place", objective entrance and cleansing of Christ's blood at the Cross through the Cross, at the beginning of the Christian era. But while she, like the author of Hebrews described the realities of the heavenly Sanctuary in terms of the obsolete, imperfect and limited earthly prefigurations, she in fact does not believe in a compartmentalized heavenly Sanctuary, because since the renting of the veil,

God has offered to all "a new and living Way, before which there hangs no veil."(117) Therefore, when she speaks of Christ "entering" into either the "Holy Place", or the "Most Holy Place" of the heavenly Sanctuary, the reader must interpret these statements, often given in highly symbolic, visionary language, as indicating the commencement of a phase of heavenly mediation symbolized by either the "Holy Place" or the "Most Holy Place", of the earthly sanctuary.

(2) Secondly, when Hebrews 2:17 speaks of the atonement (NIV) Christ made for the sins of the people, it does not refer to his priestly mediation after his ascension, as LaRondelle seems to imply,(118) but to the propitiation that he made on the cross, in fulfilment of Day of Atonement typology, according to Philip Hughes.(119)

This interpretation is in harmony with other NT references to hilasmos, hilaskomai, and hilasterion, translated by the NIV as an "atoning sacrifice" or "a sacrifice of atonement."(120) According to an extended, expositional translation of the present author,(121) both the parensis, interpreted as God's forgiveness, and the anochē, interpreted as God's divine, gracious patience, are revealed at the cross, because there the wrath of God against sin was turned away by God's self-substitution. The book of Hebrews therefore emphasizes the matchless magnificence of Jesus Christ our High Priest who through his once-for-all, all-sufficient sacrifice effected full atonement for all who come to him in faith. And it is on the basis of this once-for-all, Day of Atonement propitiation that Hebrews 6:19. 20 and its chiasmic counter-

part, Hebrews 10:19, 20 indicates the full access to the throne of grace of Hebrews 4:16.

4.5 Inauguration or "Most Holy Place" Entrance?

In our discussion of the arguments against the classical metaphorical interpretation of the heavenly Sanctuary (cf. 2.1), we mentioned the fact that the local use of the dia in Hebrews 10:20, argues against an interpretation of the "flesh" of Jesus as constituting the veil. In a 1981 essay, George Rice indicated that Hebrews 10:19, 20 is chiasmatically connected with Hebrews 6:19, 20, which serves as a programmatic statement for his discussion of Hebrews 7:1-10:39, but in an inverted order.(122) In a 1987 publication he stressed the fact that because of this chiasmic structure in the central argument of Hebrews, that both verses (6:19 and 10:20) refer to the same veil.(123) While Rice unfortunately argues against the identification of katapetasma in Hebrews 6:19, 20 as the second veil, on the basis of an incorrect and artificial dichotomy between the covenantal context of Hebrews 6:13-20 and the unlimited entrance of Christ before the Father (in vss. 19, 20), which apparently escapes his reasoning as being the ultimate fulfilment of both the Abrahamic and Mosaic covenants, he does emphasize that the "veil" is used as a metaphor for entrance into the entire Sanctuary.(124) David Macleod calls this "entrance" of Christ the "inauguration of a 'new and living way' into God's presence", and then immediately adds that this "contrasts dramatically to the conditions under the old covenant in which only one man from one tribe enter the sanctuary once a year."(125) He thus recognizes the fact, that although this

entrance was indeed an inaugural entrance into the heavenly Sanctuary for the purpose of Christ's heavenly intercession,(126) that it was at the same time a Day of Atonement fulfilment, as was pointed out in our study of atonement in Daniel 9, where there is the confluence of two OT backgrounds in Daniel 9:24, namely the inauguration of a new, heavenly priesthood, and the once-for-all, consummatory, "Day of Atonement" atonement of Christ's death. While recognizing the connection between the cleansing (purification) motif of Christ's blood in Hebrews 9:23, and the inaugural motif of Hebrews 10:19, 20, V. R. Christensen fails to recognize how in the reality of New Testament fulfilment there is at the cross of Christ an antitypical convergence of both inauguration and Day of Atonement imagery.(127)

Therefore, in view of the motif of the ultimate efficiency of Christ's blood in his sacrificial atonement, penetrating through all barriers into the "Most Holy Place" presence of God, as indicated by both Hebrews 9:19, 20 and 10:19, 20,(128) these passages indeed describes the commencement of Christ's heavenly intercessory ministry (which is the antitypical counterpart of the so-called "daily", or "Holy Place" mediation), but now authoritatively authenticated by his prevenient once-for-all, "Most Holy Place" atonement on the cross, and embued by the ongoing, unlimited, "Most Holy Place" access to God, unparallel in the shadowy "daily" intercession of the Old covenant, as it anticipated in hope the transcending Substance of the symbols.

4.6 No Two-Phased, Heavenly Mediation in Hebrews.

Alwyn Salom cautions that "Hebrews does not discuss either the

two-phased heavenly ministry of Christ or any questions involving times relative to this ministry. "The argument of Hebrews, then, does not deny the SDA sanctuary doctrine, because it does not address the issue'".(129) In his ongoing research of the structures of Hebrews, George Rice has identified five units in Hebrews, each one containing a theological expose, a warning and a threat of judgment.(130) However, to read the Danielic pre-Advent judgment into these warnings of judgment, is really begging the question.(131) Gulley admits that Hebrews, although being a carefully crafted sermon, "does not systematically unfold the judgment in time, and does not take pains to distinguish between a pre-Advent and a final judgment"(132). It almost seems, therefore, that Adventist scholars have not always taken the exegetical danger to heart, which they have continually warned against, namely the all too human tendency of reading preconceived categories into the text of Scripture. While Adventist scholars do not take kindly to the exegetical presumption of critical scholars to superimpose the untenable Maccabean thesis on the text of Daniel, because that would deny the cleansing or restoration of the pre-Advent judgment, some Adventist scholars do apparently not hesitate to superimpose the Danielic pre-Advent judgment on the text of Hebrews, and attempt to make it answer questions it was never intended to answer.

5. CONCLUSION

Three basic challenges to the Adventist interpretation of Hebrews identified in our study of atonement in Hebrews, is (a) for scholars to realize the full scope of the atonement of the death of

Christ as constituting a full entrance into the "Most Holy Place" presence of God, and a full "cleansing" or atonement of the sins of the world through the Cross at the Cross; (b) to affirm the objective, heavenly reality of the Sanctuary of the new covenant in such a way that it will do justice to the transcending mediation of Christ attested to in the whole of the New Testament and (c) to realize the multidimensional nature of atonement, of which the primary, causative facet, namely the atonement of the cross of Christ, asserts itself dynamically through a truly Trinitarian mediation in the experiential and vindicatory dimensions.

When Adventist scholars conclude that Hebrews 6:19, 20 emphasizes the full access of believers to the presence of God, they are of course correct, providing they realize that this full access is in fact the antitypical fulfilment of the Day of Atonement typology. While the objective "cleansing" or atonement at the cross is a punctiliar, once-for-all, unrepeatable event, the full entrance and access which this act initiated, continues for the whole of the Christian dispensation, imbuing the ongoing intercessory mediation of Jesus Christ with a Day of Atonement quality unparalleled in the sanctuary cultus of the old covenant. Hebrews, in unison with the rest of the NT, has therefore radicalized the sequence of the heavenly mediation of Christ even further than Daniel, with the once-for-all "yearly", followed by the "daily", only now imbued with the realized completeness of Christ's ultimate Yom Kippur atonement, as well as its abiding, full access to the saving presence of God.

Finally, with the combined impact of the Danielic, the Apocalyptic and the "Hebraic" atonements in mind, one could portray the holistic High-Priestly mediation of Jesus Christ in the following way:

(a) As the penalty-bearing High-Priest of the New Covenant, he corporatively blots out on the cross the lethal "certificate of debt" (NASB) against all who ever lived (Col. 2:14; 1 Jn. 2:2);

(b) As the righteousness-endowing High-Priest, he blots out in the sphere of Christian experience the agonizing conscience (suneidesin) of sin in the hearts and minds of all who are justified by faith in the merits of Christ (Acts 2:38; 3:19; Hebrews 9:14; 10:22); and

(c) As the destiny-defending High-Priest in the Last Judgment, he blots out the stigma of false charges blamed on the saints by Satan and his earthly, Anti-Christian agencies, by vindicating both the people of God and his holy Name through the public evidence of the power of the Cross (Rev. 3:4, 5; 6:10, 11; 12:10; 19:8; Isa. 54:4, 5; Ps. 132.18).(133)

ENDNOTES ON ATONEMENT IN HEBREWS

1. Frank B. Holbrook, Issues in the Book of Hebrews, Daniel and Revelation Committee, Vol. 14 (Review and Herald Pub. Assn., 1989). (Hereafter cited as 4DRC.)
2. Formerly cited as S/A.
3. Formerly cited as 5DRC.
4. Roy Adams, The Sanctuary Doctrine (Berrien Springs, M.I: Andrews University Press, 1981).
5. Formerly cited as Davidson, Typology in Scripture.
6. William G. Johnsson, "Defilement and Purgation in the Book of Hebrews" (Ph.D. Dissertation, Vanderbilt University, 1973), chapter 1 (hereafter cited as Defilement and Purgation; "The Heavenly Cultus in the Book of Hebrews - Figurative or Real?"; Ibid., S/A, 362).
7. L.K.K. Dey, "The Intermediary World and Patterns of Perfection in Philo and Hebrews", SBL Dissertation Series, 25 (Missoula, 1975); cf. Johnsson, S/A, 367, 377 (n. 21)
8. Ronald Williamson, "Philo and the Epistle to the Hebrews", Leiden, 1970.
9. A. McNichol, "The Relationship of the Image of the Highest Angel to the High Priest Concept in Hebrews", Vanderbilt University 1974.
10. Johnsson, S/A, 370, 378, (n. 37 & 38).
11. Cf. eg. Hebrews 4:15-16; 6:19-20; 8:1-2, 6; 9:12, 24:10-12, Johnsson, S/A, 369.
12. Cf. eg. the becoming aspects of Hebrews 2:17, the designations of 5:5-6 and 7:20-21 and the once-for-all realization at a certain point in time of atonement, in eg. Hebrews 6:; 9:26-28; 10:2; 12:26-27 (hapax), 7:27; 9:12; 10:10 (ephapax). Ibid. 370, 378 (n. 34).
13. Cf. Hebrews 9:23, where the writer talks of a purification of the heavenly.
14. To speak of entry into an actual place does not only run counter to Philonic ideas, but for the metaphorical school it would be absurd cf. R. Williamson, "Platonism and Hebrews", Scottish Journal of Theology 16 (1963):419 (hereafter cited as SJT). Johnsson, S/A 378 (n. 33).
15. Cf. G. W. Buchanan To the Hebrews, Anchor Bible (New York, 1972), 134; Johnsson, S/A 378 (n. 35.)

16. The response of C. Spicq, L'Épître aux Hébreux, 2 vols. (Paris, 1952), 2:267 to this statement in Hebrews 9:23, is that it is simply "nonsense"; quoted by Johnsson, S/A 378 (n. 36).
17. Ibid., 370.
18. Cf. the arguments of U. Luk, "Himmlisches und Irdisches Geschehen im Hebräerbrief", Novum Testamentum (1963), 211; Quoted by Johnsson, S/A, 368, 377 (n. 27, 29).
19. Eg. Mk. 14:58; Jn. 1:14; 2:19; Col. 2:9.
20. Luk, 209-210; Johnsson, S/A, 368.
21. Ibid.
22. Cf. eg. O. Hofius, "Inkarnation und Opfertod Jesu nach Hebr. 10, 19 F.," Der Ruf Jesu und die Antwort der Gemeinde, ed. E. Lohse, C. Burchard und B. Schaller (Göttingen, 1970), 132-142; Quoted by Johnsson, S/A, 372, 378 (n. 46).
23. Cf. again Hebrews 4:14; 6:19-20; 8:1-2; 9:24-25.
24. Cf. eg. Hebrews 2:14; 5:7; 9:10, 13-14; 10:20; 12:9.
25. Cf. eg. Hebrews 8:1, 5; 9:2, 3, 6, 8, 21; 11:9; 13:10.
26. J. Jeremias, "Hebraer 10:20: tout estin tes sarkos autou", Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 62 (1971):131 (hereafter cited as ZNW). Johnsson, S/A, 373.
27. Ibid.
28. Davidson, 6DRC, 106, 104.
29. Ibid., also Ibid., Typology in Scripture, 373; Ibid., 4DRC, 169.
30. Davidson, 6DRC, 105.
31. Cf. eg. Ps. 68:33-35; 96:5-6; Cf. also Rodriguez, 2DRC, 531.
32. See again our discussion of atonement in Daniel 9; especially with reference to 9:24.
33. Johnsson, S/A, 375.
34. Ibid., 374.
35. Adams, The Sanctuary, 129.
36. Stott, The Cross of Christ, 338, 339.

37. Japp, Ostraka 4/1 (1986):4-5.
38. William G. Johnsson, "The Significance of the Day of Atonement Allusions in the Epistle to the Hebrews", S/A 390, 391.
39. Douglas Bennett, "A Review of the Doctrine of the Atonement," Adventist Perspectives 2/1 (Spring, 1988):47.
40. Norman R. Gulley, "Toward Understanding the Atonement," JATS 1/1 (1990):61.
41. Ibid., 61, 62.
42. Adams, 139.
43. Jurg Egger, "A comparison", (cf. note 11 on pp. 13-14).
44. Jack Provonsha, You Can Go Home Again (Review and Herald Pub. Assn., 1982), 21.
45. Stott, 168, proposes the word "images" of salvation (or of the atonement) instead of theories, since "theories are usually abstract and speculative concepts, whereas biblical images of the atoning achievement of Christ are concrete pictures and belong to the data of revelation".
46. Gulley, JATS 1/1 (1990):62.
47. Ibid.
48. Gustaf Aulen, Christus Victor (New York: MacMillian Pub. Co., Inc., 1969), 47. Adams, Ibid., 112.
49. Aulen has demonstrated how the theme of Christ's victory was a theme running through the writings of such person as Origen (185-254), Gregory of Nyssa (c. 330-395), and Augustine (354-430). See Gulley, JATS 1/1 (1990):60. In a short article on some translational problems on atonement in Karl Barth's Church Dogmatics, Frank Hasel comes to the conclusion that even though Barth uses terminology which admits that Christ somehow suffered our punishment, "Barth seems to have moved from the so-called penal theory of the atonement to what has sometimes been called the 'classic theory'. This latter theory views the atonement as a divine conflict and victory in which Christ triumphed over the powers of darkness." Frank M. Hasel, "Karl Barth's Church Dogmatics on the atonement : Some Translational Problems," AUSS 29/3 (1991):211. Cf. also Ibid., "The Concept of the Divine Wrath in the Church Dogmatics of Karl Barth" (M.A. Thesis, Andrews University, 1989); Erasmus van Niekerk, "Methodological Aspects in Karl Barth's Church Dogmatics," Theologica Evangelica 20 (1987), where he cautions on p. 22 that because of Barth's idiosyncratic usage of concepts and terminology "any attempt at a formal analogy between Barth's use of words and their more traditional uses should be tackled with the utmost care." Quoted in Hasel, AUSS 29/3 (1991):205.

50. This theory was already recognized in a more undeveloped form by Athanasius who "spoke of Christ offering the 'sacrifice of his own body', a teaching which was gradually developed by Tertullian (160-225. A.D.), Hilary (c. 315-368), Ambrose (c. 339-395), Augustine who speaks of Christ as the 'true' sacrifice ... due to the one true God," Bennett, 39, 48 (n. 12). Cf. also Ronald Wallace, The Atoning Death of Christ (Crossway Books, 1981), 70, quoted by Bennett. Cf. also Bennet, 37-40, 47. Also, Gulley, *Ibid.*, 59-61.

51. *Ibid.*, 64. For a more complete discussion of the different theories of the atonement, cf. the following essays: Paul J. Landa, "Medieval Perspectives on the Atonement", S/A 420-451; V. Norskov Olson, "The Atonement in Protestant Thought", S/A, 452-463; Cedric Ward "The Atonement in Wesley's Theology," S/A, 464-477; Richard Rice, "The Doctrine of Atonement in Contemporary Protestant Theology," S/A, 478-499; David Duffie, "Some Contemporary Evangelical Views of the Atonement," S/A, 500-515; Jack J. Blanco, "A Critical Analysis and Comparison of the Doctrine of Reconciliation in Evangelical Theology as Presented in the Dogmatiek of Karl Barth and the Teachings of the Seventh-day Adventist Church." (In partial fulfilment for the Doctor of Divinity, University of South Africa, Pretoria, 1970), 1-440.

52. Adrio König, "Herman Wiersinga se Effektiewe Versoeningsleer," Studia Historiae Ecclesiasticae IV (1978):43-65 (hereafter cited as S.H.E.)

53. König, *Ibid.*, 51.

54. *Ibid.*, 60.

55. Paul S. Fiddes, Past Event and Present Salvation: The Christian Idea of Atonement (Louisville, K. Y: Westminster/John Knox Press, 1989). Quoted by Gulley, JATS 3/1 (1992):67, 91.

56. *Ibid.*, 80.

57. Provonsha, 91-95; Egger, "A Comparison", 5-6.

58. Egger, *Ibid.*

59. Gulley, "A Look at the Larger View of Calvary: An Evaluation of the Debate in the Seventh-day Adventist Church", 77-78.

60. *Ibid.*, 80-82.

61. *Ibid.*, 82-86; cf. especially E. G. white, Desire of Ages, (Mountain View, Ca.: Pacific Press Pub. Co., 1898), 685-687, (hereafter cited as DA). *Ibid.*, The Signs of the Times (Dec. 12, 1897) 740. (cf. the bound Signs of the Times articles by E. G. White, Vol. 3 p. 435). (Hereafter cited as SI)

62. This should not be confused with patripassianism,

denying (as in monarchianism and in modalism) the distinction of the three persons in one God, and maintaining in consequence that it was the Father himself that suffered on the cross. Cf. Ferdinand Deist, A Concise Dictionary of Theological Terms (Pretoria: J. L. van Schaik, 1984), 125. Cf. E. G. White, The Faith I Live By (Washington, D.C.: Review and Herald Pub. Assn., 1958), 50; Ibid., The Signs of the Times, June 18, 1896, p. 374 (Vol. 3, p. 301): "The Lord of glory was put to a most shameful death, and God himself was in Christ, suffering with his only-begotten Son, in order to reconcile the world unto himself."

63. Cf. also the recent article of Richard Fredericks, "The Moral Influence Theory - Its attraction and Inadequacy," Ministry 65/3 (March, 1992):6-10, in which he shows (a) how this theory views sin only as ignorance, not requiring active retribution (b) how the cross does not change the way God views us, and consequently only reconciles us to him and not him to us; and (c) how the cross does not mean that Christ died for our sins, but simply to demonstrate the cause-effect relationship sin has on humanity."

64. Ibid., 7. Cf. esp. the rebuttals of the moral influence tendencies of Hasting Rashdall, C. H. Dodd and A. T. Hanson in Leon Morris, The Apostolic Preaching of the Cross, 3rd. rev. ed. (Grand Rapids, Mi.: Wm. B. Eerdmans, 1965), 147-213; Roger Nicole, "C. H. Dodd and the Doctrine of Propitiation," Westminster Theological Journal (1955):117-157; Stott, 170-172. Cf. Fredericks, 10 (n. 4-6). Cf. again, the rebuttal of the positions of Thomas Talbott by Paul Jensen mentioned above, S. J. F 46/2 (1993):141-159. Cf. esp. 157, 158.

65. Hans K. LaRondelle, "Salvation and the Atonement: A Biblical-Exegetical Approach," JATS 3/1 (1992):42, 43.

66. Ibid.

67. Cf. eg. again, Stott 338, 339; Davidson, 4DRC 184, Gulley, JATS 2/2 (1991):54.

68. Stott, 34. C. eg. Dt. 21:22-23; Acts 5:30; 10:39; 13:29; Gal. 3:3; I Peter 2:24.

69. Stott, 63-68.

70. Ibid., 72, 145, 147, 149. According to Isa. 53:12, he poured out his life unto death, fulfilled by Jesus' words in Mark 14:24, where Jesus talks of his blood being "poured out for many".

71. Ibid., 76. Notice how the Lord's "cup" was a regular symbol of God's wrath in the Old Testament, eg. Job 21:20; Ez. 23:32-34; Ps. 75:8; Isa. 51:17-22; Jer. 25:15-29; 49:12. Cf. also in the NT, Rev. 14:10. Notice again the words of E. G. White: "The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life." (D. A. 687); Ibid. "It was the sense of sin, bringing the Father's wrath upon

Him, as man's substitute that made the cup He drank so bitter, and broke the heart of the Son of God." D.A. 753. Notice again the statement of Paul Jensen, that "at the cross he suffered and exhausted the consequences of his own wrath and thus in his own being terminated its virulence". SJT 46/2 (1993):158. Cf., also Bennet, 47, "Calvary is God's love expressed toward sin as a holy judgment, and to man it is love expressed as holy love".

72. Stott, 81. Cf. again endnote 61.
73. Ibid., 338, 339, 123, 124.
74. Ibid.
75. Gulley, JATS, 3/1 (1992):91.
76. Johnsson, Defilement and Purgation, ch. 4; Ibid., S/A, 389.
77. Cf. eg. Hebr. 5:1-3; 7:27; 9:9-10; 9:12; 10:8, 11; 9:13; 11:28; 11:4; 9:18-12; 10:29; 12:24. Ibid., S/A, 389.
78. Davidson, JATS 2/1 (1991):107 (Emphasis his).
79. George E. Rice, "Brief Note, The Chiastic Structure of the Central Section of the Epistle of the Hebrews," AUSS, 19/3 (1981):243-246. Cf. also David Alan Black, "The Problem of the Literary Structure of Hebrews.: An Evaluation and A Proposal," Grace Theological Journal, 7/2 (1986):163-177, in which he discusses the contribution of the noted Jesuit scholar Albert Vanhoye, who demonstrates that the epistle of Hebrews sets forth an intricate theme by means of an intricate style. Albert Vanhoye, "La structure litteraire de l'Epue aux Hebreux (Paris: Desclee, 1963).
80. William H. Shea, "Literary Form and Theological Function in Leviticus," 3DRC, 131-168.
81. Please consult diagram 1, in the endnotes of this chapter, indicating the chiastic structure. According to Shea, justification is emphasized in the first half and sanctification in the second half.
82. Shea, 3DRC, 165, 166. This would still be the case, even if Shea's theory that the word hattaot in Lev. 16:16 should be translated "sin offerings", rather than "sins", does not prove to be correct (cf. page 159 ff.)
83. Johnsson, S/A, 390.
84. Ibid., 390, 391.
85. Stott, 160.
86. Cf. again Strand, AUSS 25/3 (1987):271, 273, in end

note 112 of atonement in Revelation.

87. Alwyn P. Salom, "Ta Hagia in the Epistle to the Hebrews", AUSS, 5/1 (1967):59-70; 4DRC, 219-227. Cf. 4DRG, 219 for quote. Please consult appendix 2, indicating the different translations of the ten usages of this word in ten different translations. Cf. also the unpublished paper of G. F. Hasel, "The Meaning of 'Sanctuary', 'Within the veil' and the 'Day of Atonement' in the Book of Hebrews" (n.d. probably after 1979).

88. Ibid., 224.

89. Ibid.

90. Ibid., 224, 227.

91. See the correct translations in the Nuwe Afrikaanse Vertaling ('83), the REB and the NRSV.

92. This essential contrast is recognized in the REB and the NRSV, but unfortunately not in the NIV or the Nuwe Afrikaanse Vertaling ('83), of their translations of Hebrews 9:8, cf. Adams, 110.

93. Cf. Norman H. Young, "The Checkered History of the Phrase 'within the Veil'". (Unpublished paper, Avondale College, Australia, 1974),1-13. This paper has been published in Desmond Ford, Daniel 8:14, The Day of Atonement, and the Investigative Judgment (Casselberry, Fl: Euangelion Press, 1980), A16-A23. Cf. also the excellent study of Martin Pröbstle, "Within the Veil in Hebrews 6:19-20." (Unpublished paper, Helderberg College, South Africa, 1990),1-59. These two papers, esp. the latter, gives a comprehensive bibliogaphy of the papers and essays written on the subject within the Adventist Church up to 1990. Please consult the summary of the different positions in appendix 3a, b and c.

94.. A. P. Salom, "Exegesis of Selected Passages of Hebrews 8 & 9 (Unpublished paper, 1980), 17; Ibid., "Sanctuary Theology", 4DRC, 199-218.

95. Young, Ibid., 6.

96. Ford, Ibid., 125-127 (199-201). The different page numbers represent different publications of the same document.

97. Cf. also Pröbstle, Ibid., 38-50, in which he does a thorough investigation of the biblical material, and in which he identifies the veil of Heb. 6:19, 20 with the second veil, but in his evaluation of the argument adopts an exegetically balanced view in harmony with Wiliam Johnsson, S/A 362-393, and A. P. Salom, Ibid.

98. Cf. eg. P. Gerard Damsteegt (principle author), Seventh-day Adventists Believe. A Biblical Exposition of 27

Fundamental Doctrines (Washington, D.C.: Ministerial Association, 1988), 317, 318: "The Events on the Day of Atonement illustrate.. God's final judgment." "The Day of Atonement, then, illustrates the judgment process that deals with the eradication of sin." (hereafter cited as 27 Beliefs) Cf. also, E. G. W., Early Writings (Washington, D.c.: Review and Herald Pub. Assn., 1882), 244, 251-254 (hereafter cited as EW); Ibid., The Great Controversy (Mountain View, Ca.: Pacific Press Pub. Assn., 1888), 352, 400, 421-422, 433, 480 (hereafter cited as GC.)

99. Frank B. Holbrook (secretary of RC Committe), Ministry, 58/4 (April, 1985), 15. 16.

100. Ibid., (emphasis theirs).

101. Ibid.

102. Ibid., (emphasis theirs).

103. Ministry (October, 1980): 48 (Special Sanctuary Issue. Consequently not indicated by the usual volume number.

104. Johnsson, 4DRC, 98, where he says that Heb. 9:23 does not "necessary imply that 'the heavenly things' were purified at Calvary ... The time frame of the verse is unclear, the simple point of the necessity of heavenly purification being made... Indeed, the reasoning of the author concerning the heavenly ministry of Christ would point away from a work completed at Calvary." (his emphasis.)

105. Cf. again Gulley, JATS, 1/1 (1990):80-82; Davidson, 4DRC, 184; Johnsson, S/A, 387, 388, where he speaks of an "initial" fulfilment of Day of Atonement typology at the cross, thereby admitting to double fulfilment of the typology of Yom Kippur, one objectively at the cross, and one objectively in the last judgment, commencing in its pre-Advent phase in 1844 in fulfilment of Daniel 8:14.

106. Robert W. Olson, One Hundred and One Questions on the Sanctuary and on Ellen White, (Washington, D.C.: Ellen G. White Estate, 1981), 28 where he indicates that E. G. White applied Hebrews 6:19, 20 to both the "Holy Place" and the "Most Holy Place"; Adams, The Sanctuary, 107, 109, where he indicates that contrary to ideas of most pioneers of the church the focus of Hebrew 6:19. 20 is indeed on the "Most Holy Place" if one conceives of the heavenly Sanctuary in terms of "celestial geography." Cf. also the Daniel and Revelation Committee's conclusion of direct access to God as the main purpose of Hebrews 6:19, 20, 4DRC, 7.

107. Ibid.

108. Davidson, 4DRC, 184.

109. Cf. eg. Adams, 134.

110. Johnsson, 4DRC, 99. The present author does agree with this statement of his, as far as it concerns the time of the final judgment. Cf. also Davidson, 4DRC, 184, who also denies the issue of time in Hebrews, but admits to "hints" of it.

111. Gulley, JATS 2/2 (1991):51, 53. But then he makes a quantum leap from the cleansing of Hebrews 9:23 back into Daniel 8:14, instead of its proper OT background, namely Lev. 16, as the primary OT Day of Atonement prefiguration. And, as indicated in our study of Dan. 8:14, the traditional one-sided view of Daniel 8:14 is then superimposed on Hebrews 9:23 as if this text teaches a pre-advent cleansing of the confessed sins of Israel. Cf. p. 53, 54.

112. Notice how Gulley, while admitting to a bronze altar fulfilment of the Day of Atonement typology at Calvary, only admits of a "Most Holy Place" entrance of Christ after 1844. Cf. again Gulley, JATS 1/1 (1990):80-82.

113. E. G. White, DA, 757.

114. Ibid.

115. E. G. White, Letter 230, 1907 Recorded in Seventh-day Adventist Bible Commentary, vol. 5, p.1108, 1109.

116. See again footnote 98.

117. E. G. White, Youth Instructor, June 21, 1900, quoted in SABC, 1109.

118. LaRondelle, JATS 3/1 (1992):43.

119. Philips Edgecumbe Hughes, A Commentary On the Epistle to the Hebrews (Grand Rapids, M.I.: Wm. B. Eerdmans Pub. Co., 1977), 122.

120. Cf. eg. Romans 3:25, 26; 1 John 2:2; 4:10.

121. Please consult appendices 4(a) and (b).

122. George E. Rice, "Brief Note, the Chiastic Structure of the Central Section of the Epistle to the Hebrews", AUSS 19/3 (1981):243-246. The hope entering within the veil in 6:19a corresponds with entering through the curtain with confidence in Hebrews 10:19-39; Jesus is the forerunner on our behalf in 6:20a, corresponds with Jesus being a minister on our behalf in the true sanctuary in 8:1-1:18; and Jesus being a priest after the order of Melchizedek in 6:20b, corresponds with Jesus being a priest after the order of Melchizedek in 7:1-28, this giving a A-B-C/C-B-A chiastic pattern.

123. George E. Rice, "Within the Veil", Ministry 60/6 (June, 1987):21.

124. Ibid.
125. David J. MacLeod, "The Present Work of Christ in Hebrews", Bibliotheca Sacra, 148 (April-June 1991):189, 190.
126. Ibid., 193.
127. V. R. Christensen, "Reply to Dr. Ford on Hebrews 9" (unpublished paper, n.d., but probably soon after 1979).
128. Cf. eg. Erwin R. Gane, "Within the Veil: Where Did Christ go?", Ministry 56/12 (December 1983):5, "Christ surely went into the Most Holy Place Apartment of the heavenly Sanctuary at His ascension in AD 31 and was still occupying that position years later when the book of Hebrews was written".
129. Salom, 4DRC, 218. The last line is a quote from William G. Johnsson, In Absolute Confidence (Nashville: Southern Pub. Assn., 1979), 116.
130. George E. Rice, "Apostacy as a Motif and its Effects on the Structure of Hebrews," AUSS 23/1 (1985):29-35.
131. Davidson, 4DRC, 184; Gulley, JATS, 2/2 (1991):51-54.
132. Ibid.
133. Japp, Ostraka, 21.

Chiastic Structure of Leviticus

"JUSTIFICATION"	D chapter 16 Day of Atonement		"SANCTIFICATION"
Personal Laws of Uncleanness			Personal Moral Laws
chap. 15, Sexual laws: Discharges	(e)		a) Food laws, chap. 17
chap. 14, Unclean houses of men	(d)		b) Sexual laws: marriage, chap. 18
chap. 13, Miscellaneous diseases	(c)	C C'	c) Miscellaneous laws, chap. 19
chap. 12, Sexual laws: Births	(b)	chaps. 11-15 chaps. 17-20	d) Defiling the house of God, chap. 20a
chap. 11, Food laws	(a)		e) Sexual laws: Inter- course, chap. 20b
Priestly History			Priestly Legislation
chap. 10, Fall from office	(c)		a) Priestly fitness, chap. 21
chap. 9, End of inaugu- ration	(b)	B B'	b) Sacrificial fitness, chap. 22
chap. 8, Start of inauguration	(a)	chaps. 8-10 chaps. 21-22	
Cultic Legislation			Cultic Legislation
chaps. 6-7, Sacrifice series	(b)		a) Festival series A, chap. 23
		A A'	b) Sanctuary support, chap. 24a
		chaps. 1-7 chaps. 23-25	c) History: Case of blas- phemy, chap. 24b
chaps. 1-5, Sacrifice series	(a)		d) Festival series B, chap. 25
<hr/>			
E. Blessings and Curses, ch. 26			
F. Dedicatory Vows, ch. 27			

Table I: Translation of τα αγια in the Epistle to the Hebrews^a

Reference	Greek	Goodspeed	Knox	NEB	ERV	ASV	RSV	KJV	Moffatt	Wuest	Phillips
8:2	των αγιων	1b	1	1	1	1	1	1	1	10	1
9:1	Το τε αγιον	1	1	1	1	1	1	1	1	1	1
9:2	Αγια	1	1	2	2	2	2	1	2	2	2A
9:3	Αγια Αγιων	1A	1A	3	4	4	4	5	4	4	4
9:8	των αγιων	1	1	1	9	9	1	5	6	7	4
9:12	τα αγια	1	1	1	9	9	2	9	2	4	4
9:24	αγια	1	1	1	9	9	1	10	9	10	10
9:25	τα αγια	1	1	1	9	9	2	9	9	10	4
10:19	των αγιων	1	1	1	9	9	1	7	8	4	4
13:11	τα αγια	1	1	1	9	9	1	1	2	4	1

^aThe translations are arranged (reading from the left) in order of consistency of translation. Although it is recognized that this is not a *sine qua non* of translation, it is, nonetheless, one factor of evaluation and for the present purpose a convenient standard of comparison. A study of this Table reveals some expected results, e.g., the close connection between the ERV and the ASV; and the degree of inconsistency of translation in the "expanded" translation of Wuest and the paraphrase of Phillips. It also reveals some surprises, e.g., the consistency of translation of the NEB; and the similarity of Knox to Goodspeed.

- ^b
- 1= "sanctuary"; 1A = "inner sanctuary"
 - 2= "Holy Place," "Holy place," "holy Place"
 - 2A = "outer compartment"
 - 3= "Most Holy Place"
 - 4= "Holy of Holies," "Holy of holies," "holy of holies"
 - 5= "Holiest of all," "holiest of all"
 - 6= "Holiest Presence"
 - 7= "Holiest," "holiest"
 - 8= "holy Presence"
 - 9= "holy place"
 - 10 = "holy places"

discovered among the commentators³ where it has been found necessary to explain that "Holy place" in some instances does not refer to the Holy Place, but to the Holy of Holies!

In view of the fact that the *auctor ad Hebraeos* leaned so heavily upon the LXX,⁴

compartment 1 x; 10:19 sanctuary 6 x, inner compartment 4 x; 13:11 sanctuary 8 x, outer compartment 1 x, inner compartment 1 x.

³ See *infra*, pp. 66ff.

⁴ For a recent discussion of the use of the LXX by Hebrews, see Kenneth J.

SDA INTERPRETATION OF "WITHIN THE VEIL" IN HEBREWS 6:19, 20

Owen R L Crosier (1846) - Veil - Into Holy Place
 Uriah Smith (1877) - Veil - Into Holy Place
 Dudley M Canright (1914) - Veil - Into Most Holy
 Albion F Ballenger (1913?) - Veil - Into Most Holy

1st Apartment of Earthly - Holy of Heavenly in O T Times
 2nd Apartment of Earthly - Most Holy of Heavenly in N T Times.

Elmer E Andross (1912) - Veil - Into Most Holy

but only for inauguration, returning immediately to Holy Place for 1800 years.

William W Fletcher (1925) - Veil - Into Whole Sanctuary
 (1932) - Veil - Into Most Holy of God's Presence

William H Branson (1933) - Veil - Into Holy Place

Charles H Watson (1934) - Veil - Into Whole Sanctuary

but via the Holy Place, preceding the Most Holy

Warren E Howell (1940) - Veil - Into Entire Sanctuary

The veil a synecdoche of the whole, but work beginning in the Holy Place

Milian L Andreason (1937,1948) - Veil - Into Most Holy

but for inspection only (of Christ by God). Very vague about veil, avoided discussion

Questions on Doctrine (1957) - Veil - No Position Taken!

SDA Bible Commentary (1957) - Veil - Summary of Three Basic Positions

developed up to that time:

1. Inauguration theory (eg. Andross & Andreason).
2. Metaphor for access to presence of God (similar to Fletcher and Ballenger).
3. Into Holy Place (eg. Crosier & Smith).

The sympathy of the commentary clearly lies with the third position.

Norman H Young (1974) - Veil - Into Most Holy Place

Robert/...

Robert D Brinsmead (1979) - Veil - Into Most Holy Place

(simply quotes & subscribes to position of Young)

P Gerhard Damsteegd (1979) - Veil - Into the Presence of God,

which is not tied up to the Most Holy Place

Desmond Ford (1980) - Veil - Into Most Holy,

thereby designating the Day of Atonement fulfilment in 31 A D consequently the heavenly Sanctuary has no two apartments or two phases of ministry by Christ.

Gerhard F Hasel (1980?) - Veil - Collectively Used for Both Veils.

Emphasis on free access into presence of God that pervades the whole sanctuary

(Echoing the position of Damsteegd)

A P Salom (1980) - Veil - Most Holy of God's Presence

Glacier View Statement (1980) - Veil - Symbolic Picture

(not antitypical fulfilment) of the presence of God, with the purpose to describe full and free access into the presence of God.

V R Christensen (After 1980) - Veil - Metaphorical,

holistic usage of the term for sanctuary in general (as opposed to technical and cultic use of the term, alleged by D Ford.)

William G Johnsson (1981) - Veil - Setting Forth In "Elliptical Form" the Contrast

between the efficacy of Christ's ministry compared to the entire O T cultic system, thereby doing justice to the broader context of Hebrew. Therefore veil, together with "anchor" and "forerunner" are used metaphorically for Christ dissolving all barriers between God and man.

Erwin R Gane (1983) - Veil - Used Metaphorically

for both first and second veil, thereby emphasizing the complete priestly ministry of Jesus.

DARCOM (1984/1985) - Veil - Direct Access to God

(versus the limited O T access). If Day of Atonement allusions were intended, this fact would be enhanced by such an allusion.

George/...

George E Rice (1987) - Veil - Metaphorical Designation for Entire Sanctuary,
both in view of the immediate context of 6:13-20, and the broader chiasmic
structure/context of 6:19-10:39.

DARCOM (1989) - Veil - Different Positions Presented

in Issues in the Book of Hebrews:

Reprints of articles by W G Johnsson & G E Rice

Herbert Kiesler - Veil simply designates the presence of God

A P Salom - Veil emphasizes "free access" theme of Hebrews and "may be
understood to be a reference to the Second Apartment" (211)

EXTENDED EXPOSITIONAL PARAPHRASE

ROMANS 3:25, 26

Through the unblemished life of Christ given in substitutionary death, God presented Jesus as an atoning sacrifice, received personally by faith, to demonstrate publicly that the nature of God's saving righteousness especially consists of these two redemptive moments:

1. At the cross He forgave in divine patience the sins of man locked in the grip of the old age of lostness, now brought to a legal end at and through the cross.
2. In the personal, experiential dimension God acquits, in view of his loyalty to the covenant of redemption ratified at the cross, any sinner at any time who chooses to trust wholly in the unmerited, saving righteousness of Christ.

ROMANS 3:25, 26EXPOSITIONAL
PARAPHRASELITERAL TRANSLATIONKING JAMES VERSION

1. Through the unblemished life of Christ given in substitutionary death,	1. By his blood	1. His blood
2. God presented Jesus	2. Whom God set forth	2. whom God hath set forth
3. as an atoning sacrifice	3. a propitiation	3. to be a propitiation
4. (received personally by faith)	4. through faith	4. through faith
5. to demonstrate publicly	5. for a showing forth	5. to declare
6. that the nature of God's saving righteousness consists of these two redemptive moments:	6. of His righteousness	6. his righteousness
7. at the cross He corporately forgave	7. because of (through) the passing by	7. for the remission (of sins)
8. in divine patience	8. in the forbearance of God	8. through the forbearance of God
9. the sins of mankind locked in the grip of the old age of lostness that was brought to an end at and through the cross;	9. sins having previously occurred	9. sins that are past
10. presently and personally	10. in the present time	10. at this time
11. He acquits,	11. (that he should be) justifying	11. (that he might be ...) the justifier
12. in view of His loyalty to the Covenant of redemption ratified at the the cross,	12. that He should be just	12. that he might be just
13. any sinner who chooses to trust wholly in the saving righteousness of Christ alone.	13. the one of faith in Jesus.	13. of him which believeth in Jesus.

GENERAL CONCLUSION

Each of the three chapters of this paper have preliminary conclusions based on the research into Daniel, Revelation and Hebrews on the multidimensional nature of the atonement. It is therefore superfluous to repeat these conclusions in detail. Instead, a number of general remarks will be made concerning atonement, after which two illustrations from related biblical images will be given to elucidate the dynamic nature of atonement, a concise suggestion for the reason why atonement does have a multidimensional nature, a short review of the different representations of atonement, and lastly a biblical picture to illustrate the broad scope of atonement.

1. GENERAL REMARKS

1.1 On Christian Assurance

Instead of being a threat to Christian assurance, the Adventist doctrine of an apocalyptic dimension of atonement, popularly referred to as the pre-Advent investigative Judgment, enhances Christian assurance, because it affirms the atonement of the death of Christ as an infinite, regenerative, all-pervasive force that powerfully and recreatively manifests itself throughout the entire history of salvation in the spheres of faith and vindictory final Judgment, of which the cumulative effect would be the restoration of the kingship of Christ and his people in a new, perfect and everlasting world order. Closely connected with this dynamic view of the Cross, is the theme of controversy, in which the atonement of Christ is God's means of triumphing over the forces of darkness. It is the double-edged sword that slays the many-headed

dragon of Revelation, the fire that burns the body of the Danielic Antichrist, and the living way that breaks through all barriers into the very presence of God in the book of Hebrews. The great controversy which started when Satan and then man substituted themselves for God, is resolved when God in Christ substituted himself for the sins of man, even to the ultimate shame and abandonment of the cross.

1.2 On Biblical Interpretation

(1) For the benefit of critical scholars of Scripture, this study has hopefully indicated the spiritual impoverishment that invariably follows an interpretive approach that does not take the integrity of the biblical text serious, but instead superimposes extraneous grids on Scripture based on philosophical presuppositions foreign to the claims and message of the biblical books themselves. The Maccabean thesis is a case in point. Also, an exclusive, arbitrary view of biblical election, with the concept of an eternally unknown and unknowable will of God in predestination, makes the vindicatory nature of the Last Judgment completely superfluous. If the God-given, yet evidenced faith of man in the all-sufficient atonement of Jesus Christ plays no instrumental and definitive role in individual salvation, the books of Daniel's and Revelation's Judgment might as well remain closed.

(2) For the benefit of Adventist scholars of Scripture, this study has hopefully indicated their need to be continually on their guard against a dicta probantia approach to Scripture, instead of allowing the broad biblical background to inform the

meaning of any given portion of Scripture. A case in point is the failure to see in Daniel 8:14 the convergence of a dual defilement, one desecratory and one confessional, that requires a holistic cleansing of the Sanctuary by God. This has not only led to an impoverished interpretation of this verse, but also to a perfectionism among some which attempts a witch-hunt against all sins, in order to make sure they are all confessed and forsaken "when your name comes up in Judgment." Not only is the motivation for this attitude to the pre-Advent Judgment unworthy for Christ-centred Christians, but by its very concentration on self is also inevitably selfdefeating. There is therefore a need to view the Judgment as God's final act of redemption, in which Christ our heavenly advocate comes up for his people, in spite of occasional lapses into unintentional sins, on the basis of the blood of his atonement that not only saves from sin, but, because of our sinful nature, also in sin.

2. TWO IMAGES ELUCIDATING THE DYNAMIC NATURE OF ATONEMENT.

To illustrate the fact, demonstrated in this paper, that the atonement of Scripture has a corporate sphere, an individually appropriated sphere, and at last a cosmic, vindicatory sphere, the OT cycle of religious festivals, and the NT image or model of justification will be briefly presented as indicating a past, present and future tense for salvation. Ellen White states that "God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and

Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption.(1)

2.1 The Cycle of Religious Festivals

A progressive, historical continuum with a solemn inauguration, a grateful appropriation and a joyous consummation form the basic structure of these feasts. At Passover, God provided a lamb whose blood caused the angel of death to pass by the people of Israel on the fourteenth of Nisan, unleavened bread was eaten because of the haste of the Exodus, and later, after the settlement in the land, a wavesheaf was waved on the sixteenth of Nisan. At Pentecost, fifty days after the waving of the sheaf, sacrifices of lambs and other sacrificial animals were repeated (cf. Lev. 23:19-21), and the first loaves of bread waved as a wave offering to the Lord. Later the feast of Pentecost also commemorated the giving of the law. At the end of the harvest season, after the Blowing of the Trumpets on the first of Tishri and the Day of Atonement on the tenth of Tishri, the Feast of Tabernacles or Ingathering was held from the fifteenth to the twenty-first of Tishri. This feast commemorated the wandering in the desert before God brought them into the promised land, as well as the ingathering of the final harvest at the end of the season. Once again, sacrifices were brought to God, as well as the fruits of the trees and ornamental branches to be waved joyously before God for giving them a home in the land and the fruits of their labour.

It is important to note that apart from the fact of a progressive historical continuum, there is also a progression from divine

provision to human appropriation and joyous consummation, every step of the unfolding events underscored by a preceding sacrifice in blood. At the feast of Unleavened Bread, God provided the first grains as a gift of His grace. But at Pentecost the fruits of the land had to be ground, the flour leavened and the bread baked. Human response and co-operation was called for here. Later on Pentecost also commemorated the giving of the law at Sinai. After the miraculous exodus from bondage, the people were confronted with a definite choice of either acceptance or rejection of the covenant of grace during the spectacular theophany of Sinai. Lastly, at the end of the harvest season, after the final call to repentance by the Blowing of the Trumpets and after the solemn Day of Judgment on Yom Kippur, God sealed the gifts of His grace and man's appropriation of them with the Feast of Ingathering that commemorated the maturization and successful ingathering of the final harvests of Israel.

The New Testament clearly indicates that the great festivals of Israel were not only commemorative of the past and expressive of gratefulness to God, but also typical of christological and ecclesiological realisation. Of course, in the antitypical fulfilment, the promissory nature of the old dispensation was eclipsed by a fulfilled reality, the local limitations of Palestine and the temple by the universal, and the ethnic by the international. But the basic structure of divine provision, human appropriation and final consummation and confirmation is just as much a part of the antitypical reality as it was of the Old Testament prefigurations. Jesus is the Lamb of God (John 1:29; 1 Cor. 5:7) and the first-

fruits of the dead (1 Cor. 15:20; Acts 13:32, 33; Rom. 1:4), securing salvation and life for all through the atonement of the Cross.

During the spectacular theophany of Pentecost the Church had to accept the gift of the Holy Spirit as Christ's redemptive representative. Human response and co-operation were imperative for the effectiveness of redemption secured by the cross. It should not pass us by that fire from heaven was the Old Testament sign of acceptance of the sacrifice by God (1 Kings 18:38). Through the Spirit, the atonement of the Cross is applied to the soul, and the law of God written on the hearts of men. (Rom. 8:1, 2; 2 Cor. 3:3, 6, 17). And at the end of the Christian era, there is the final judgment and ingathering of the ripened souls of saved men and women (Acts 17:30, 31; 2 Cor. 5:10; Mt. 25:31-46; Mk. 4:29; Rev. 14:14-16).

At this point it is important to take note of an important structural principle called the "mystery of the kingdom" in the synoptic gospels (Mt. 13:11; Mk. 4; Lk. 8:10). Looking at the parables of Christ given to explain this mystery, such as the four types of soil, the tares, the mustard seed and the leaven, one discovers that the simple linear concept of the two ages in the Old Testament and Jewish expectations are surprisingly restructured. Instead of the present ending with the final Day of the Lord, in which sin and sinners are destroyed, and the glorious Messianic age following sequentially on that, one finds that the redemptive reign of God's promised kingdom at the end of the age has, in fact, quietly yet powerfully entered into the present age through

the redemptive reign of Jesus Christ as the Prophet, Priest and King of the New Covenant. This is also the structure followed by Paul, popularly labelled the "overlapping of the ages" or "the already and the not yet". This structure does not in any way contradict the Old Testament structure, but in fact complements it in the sense that divine, redemptive realities expected at the end of the age have now through Christ entered human existence in the midst of the progressive unfolding of God's redemptive purpose.

In regard to the Blowing of the Trumpets, the Day of Atonement and the Feast of Ingathering, it is of vital importance to notice that while these festivities are clearly a prolepsis of apocalyptic events such as the last call of the gospel invitation by the three angels of Rev. 14:6-12, the final judgment and the ingathering of all the saints at the second coming of Jesus Christ, there are aspects of these feasts that have been fulfilled christologically and ecclesiologically. Christ is the goat of the Lord sacrificed on the great Day of Atonement (Hebrews 9:22-26; 10:1-10, 12-14). He is at the same time man's High Priest who according to Ellen White "laid aside His royal robes and garbed Himself with humanity and offered sacrifice, Himself the priest, Himself the victim." (2) The Day of Atonement allusion is here unmistakable (cf. also Hebrews 5:1; 8:3; 10:12-14). Also, the sinner need not wait for the apocalyptic appearance of God in judgment to be acquitted from the guilt of his life or cleansed from the pollution of his sin, as the priests, the sanctuary, the altar and the people were cleansed on the Day of Atonement from the pollution of sin. He can today be justified by faith and cleansed by the blood of the

Lamb of God. (Gal. 2:16; 1 John 1:7 cf. also Lev. 16 for the typical Day of Atonement.)

While it is therefore true that the strict chronological structure of Old Testament expectations are treated rather by an order of priority than by an inflexible temporal order, the fact remains that justification and cleansing, to mention only two categories of salvation, are in fact eschatological realities working in a certain sense retroactively into human experience. Only because judgment is an eschatological event at the end of the age, can the individual sinner receive acquittal at his conversion for the sins of his entire life. Sins committed subsequent to his justification are forgiven at justification from the perspective of the final judgment, on condition that he retains the faith by which he was justified. In the same way the final cleansing of the earth from sin, sinners and all the destructive effects of sin, is preceded by the cleansing of the cross (Hebrews 9:22, 23) and the cleansing of hearts and lives (Hebrews 10:22; 9:14; Titus 2:14).

2.2 The Biblical Dynamics of Justification

Because of developments in the history of dogma, such as medieval scholasticism and protestant orthodoxy, many biblical categories or images like justification, regeneration and sanctification, have been tightly squeezed into credal corsets and theological straight jackets, thus robbing them of their active vitality, and the fact that one and the same image might manifest a dynamic, multidimensional character(3). The model of justification, as used in the NT, is a case in point.

While justification is an eschatological concept that properly belongs to the eschatological final judgment where the saints will be irrevocably acquitted unto life eternal, or the wicked irrevocably condemned unto eternal death, the entire basis for that acquittal or condemnation is the Cross of Calvary. When Christians say that Jesus died in their stead, they mean that when Jesus died on the Cross, they died together with Him (2 Cor. 5:14, 15; Gal. 2:1, 20 cf. also Isaiah 53:4, 5). The saints will be acquitted in the final judgment precisely because they have already paid the ultimate price for sin in the person of Christ. Even as all of mankind fell into sin and death when Adam fell, so all died in Christ, the last Adam, all were raised with Him and all ascended with Him to heaven (Rom. 5:12-21; 1 Cor. 15:45; Eph. 2:5, 6). Romans 3:23, 24 categorically proclaims that all who have sinned (and that is as all-inclusive of mankind as it can be), are justified by the grace of God through the redemption that is in Christ Jesus. The same thought is repeated in Romans 5:18 that the acquittal of all men was procured by the singular act of righteousness of that one man, Jesus Christ. This justification is clearly conceived of in corporate terms, not merely as a possibility or a mere provision, but as an accomplished fact.

However, the corporate righteousness of the Cross only becomes saving righteousness for the individual believer when it is appropriated by the faith of that individual believer. The righteousness that God demands is not only the righteousness that He through Christ acquires for us, but the righteousness that He bequeathes to all who by faith appropriate the free gift of His

grace (Romans 1:16, 17; 3:22, 25, 28). It is exactly to administer the justification of the Cross to believers through the ministry of the Spirit that Jesus was raised and ascended into heaven as the heavenly intercessor (Rom. 4:25). So great is this individual acquittal from guilt and condemnation, that Paul uses no less than three different models to illustrate one and the same truth in 1 Cor. 6:11. "...But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." This text cannot possibly describe a mere chronological sequence of salvation, because justification is here preceded by sanctification. Thus in the theology of Paul the terminology of salvation stands firmly in the mainstream of the synonymous parallelismus membrorum of the Hebrew poetic tradition.

When the Christian gives evidence in his life of his justification by faith, his good works testify to the genuine character of his newly acquired status before God. This is the justification by works that the apostle James writes about in chapter two of his epistle. This will in a sense also be the justification of the last Judgment. Precisely because the final Judgment is not for the sake of God who knows the hearts of all men, but for all intelligences, whether they are in heaven or on earth, who can judge a person only on the basis of his works, the final justification will be on the basis of works (2 Cor. 5:10). Naturally these works will be but the consistent outward manifestation of a consistent inner trust in the all-sufficient grace of God. When the consequential comparison of Romans 6:16 is taken into consideration, dikaiosunēn in this text cannot mean anything but

imparted righteousness that is the spontaneous consequence of a preceding justification by faith (cf. Romans 6:16b).

3. WHY A MULTIDIMENSIONAL ATONEMENT?

The insidious nature of sin invaded every aspect of human existence. The atonement of sin must consequently take account of every sphere where sin has manifested itself, in order to adequately deal with the destructive effects of sin. Man was created as a being that:

- (a) would be morally responsible to God;
- (b) would find fulfilment only within an intimate and unbroken encounter with God;
- (c) would co-exist peacefully with others as a member of a righteous society.

The fall alienated man from God in all three of these spheres of human existence. He rebelled against the authority of God by distrusting God and transgressing the divine law of God. He fled from God, disrupting thereby the intimate fellowship of love and trust that existed between God and individual man. And he alienated himself from God as a member of the society of man, by his selfishness and his disloyalty to the other members of that society. The sin of man therefore manifested itself in three distinct yet closely related spheres of existence. Consequently, there are three distinct yet closely related facets of man's guilt before God. In order to be truly effective, reconciliation must address the guilt of man in all of these facets, and restore man to God in all of these spheres of existence.

The book of Psalms, by way of example, satisfies the conditions for effective atonement suggested above.

Forgiveness of sin in the first place involves the blotting out of the sinner's unrighteousness committed against God as the sovereign lawgiver (Psalms 51:3, 6). But righteousness includes more than a legal adjustment of man's relationship to God, how indispensably fundamental that might be. Man must also be at peace with God in his heart and mind. Therefore divine reconciliation blots out the agonizing, conscience-smitten guilt of the repentant Israelite, and restores him to the joyful praise of God and covenantal communion with God (Ps. 32:3, 6; Ps. 51:5, 10, 13, 19; Ps. 51:12, 14, 16, 17). The restoration of the faithful Israelite is, however, completed only when God restores him to honour within the society of the covenant people of God, and vindicates his name before all, especially before his enemies (Ps. 91:15; 26:1; 43:1; 35:24; 7:9). In this context it is important to note that in both apocalyptic books of Scripture (Daniel and the Revelation from John), the vindication of God's saints in judgment is also the condemnation of the wicked whose slanderous accusations against the saints and persecution of the saints are proven unfounded and unjustified (Dn. 7:22, 26; Rev. 6:9-11; 11:18). It is also important to notice that the final, symbolic banishment of sin by means of the goat to Azazel on the typical Day of Atonement, is described in Leviticus 16:10 as an integral part of atonement.

4. CONCISE REVIEW OF DIFFERENT MODELS OF ATONEMENT

In our study of atonement in Daniel, we have adopted a so-called

eschatological model of atonement(4). A variation of this model will be illustrated here, to indicate the fact that while the cross came in the midst of history, it belongs to God's final judgment on sin theologically. However, before doing so four positions will be briefly reviewed to illustrate the theological tensions generated by the complex nature of atonement.

4.1 The Objective Model

The first position insists that the entire Old Testament expectation and typology on the atonement (represented in the diagrams by the ark of the covenant in the Most Holy of the sanctuary) was exclusively fulfilled at the Cross of Calvary.(5) Personal Christian experience (represented in the diagram by the anchor of faith) as well as the final judgment (represented by the scales of judgment) lies outside the sphere of atonement proper. Both Christian experience and final judgment should be viewed as consequences or blessings of the full, final once-for-all and unrepeatable atonement of the Cross.

4.2 The Conditional Model

The second position projects the sphere of atonement to the other end of the spectrum, insisting that atonement pertains only to the final Judgment.(6) The once-for-all sacrifice of Christ on the Cross of Calvary as well as the believer's appropriation of the benefits of that sacrifice are preparatory or pre-requisites to the actual atonement commencing with the so-called "investigative Judgment." This has been the position of some nineteenth century Seventh-day Adventist pioneers of whom Uriah Smith is probably the best known. For them the antitypical Day of Atonement as prefig-

ured in Leviticus 16 and 23 has an inflexible "daily" and "yearly" pattern, the "daily" representing Christ's ministry in the "first apartment" of the antitypical heavenly Sanctuary, and the "yearly" representing Christ's ministry in the "second apartment" of the heavenly Sanctuary. It is only at the end of this "investigative Judgment" that full and final atonement can be accomplished, when the record of sin in the heavenly Sanctuary is "blotted out."

4.3 The Progressive Model.

The third position which is today widely held by Seventh-day Adventists, admits that atonement did indeed take place at the cross of Calvary, a position substantiated by the writings of Ellen G. White.(7) But because personal reconciliation must still take place, as well as the "final" atonement during the final Judgment, the atonement at the Cross is popularly referred to as "complete but not completed." While this position is a bold attempt to take into consideration the salvation-historical character of atonement, it has dangerous implications. By saying that the atonement of the Cross is "complete but not completed", the intended paradox can be rightfully construed as a contradiction. This becomes more than just a malicious misrepresentation of the facts when:

(a) Atonement is pictured as an ongoing process with stages of fulfilment that will find true completion only in the Judgment;

(b) The Day of Atonement ritual as prefigured in Leviticus 16 and 23 is limited to the final Judgment, thereby tacitly

denying any substantial Day of Atonement fulfilment at the cross.

4.4 The Multidimensional Model

The fourth position attempts to harmonise the truly biblical elements of the preceding three positions.(8) This is hopefully not an eclectic patchwork consisting of incompatible opposites, but a recognition of such fundamental principles of Scripture as:

- (a) the complexity of man's guilt before God;
- (b) the salvation-historical character of redemption;
- (c) the different dimensions or spheres of fulfilment in this history of salvation; and
- (d) the transcending eclipse, in nature and in sequence, of the shadowy types of the Old Testament by the fulfilled realities of the New Testament.

This position proposes that the atonement prefigured in the Old Testament has christological, ecclesiological and apocalyptic spheres of fulfilment, each one complete and final within that given sphere. It affirms that the atoning ministry of Jesus Christ has a definite yet radicalized sequence of mediation. It also affirms that the antitypical heavenly Sanctuary comprises both the priestly function of Jesus Christ and a real, concrete heavenly locality in the presence of God the Father. However, this proposal attempts to give due consideration to the New Testament eschatological structure of redemptive events, telescoped together into a compact unit within its Old Testament context, but clearly separated as "inaugurated", "appropriated" and "consummated" fulfilment in the New Testament dispensation. The Day of

Atonement ritual of Leviticus 16 and 23, while undoubtedly signifying the Final Judgment, just as assuredly falls within this category of "realized" eschatology.

There is a subtle yet essential difference between the view that atonement is in fact a process with successive stages of fulfillment, and recognition of the cumulative effect of the different spheres of atonement. The all-sufficient, corporate atonement of Calvary was fully accomplished on that fateful Friday afternoon in c. 31 A.D. But the appropriated individual atonement, while portrayed on the explanatory diagram in the appendix as coming singularly between the Cross and the judgment, has been made empirically from person to person ever since the fall of man's first parents, and will continue to be graciously applied by man's heavenly Intercessor up to the close of probation, thus overlapping both the atonement of the Cross and atonement through the pre-Advent phase of the Final Judgment. It is true that the second person in the Godhead historically became High Priest of the New Covenant only when He became the Sacrifice of the New Covenant. But since He was in a certain sense "slain" from the foundation of the world (Rev. 13:8; KJV, NIV), and the New Covenant therefore existed, albeit in promise, even before the ratification of that covenant at the Cross, personal atonement for every repentant believer in the Old Testament dispensation was both a prolepsis of a future reality and an appropriation of a present reality.

The affirmatory atonement of the final Judgment, like atonement in the personal sphere, is also from person to person, but this time

on the basis of the outward manifestation of the inward appropriation of the Cross of Christ Jesus. For the sake of all intelligent beings in the universe that cannot see the heart of man as He can, God vindicates through these "good works" both the integrity of the recipients of atonement, and the integrity of the gracious Giver of atonement. Therefore in both the individual and the cosmic sphere, there are countless moments of atonement, each one complete and final in the case of each repentant individual, spanning the entire sweep of earth's history from the fall to the final restoration. When, according to God's sovereign and gracious decree, all these individual moments of atonement are completed, one must acknowledge that then only is atonement salvation-historically complete and final.

4.5 The Eschatological Model

In spite of the essential multidimensional nature of atonement, the present author has in the course of the study of atonement reached the conviction that biblical atonement is fundamentally eschatologically orientated, with the objective dimensions centred in both the Cross of Christ, and its vindictory manifestation in the Judgment of the time of the end, and the subjective centred in the experiential appropriation of the benefits of the atonement of the death of Christ.(9) While this model forms the final conclusion of this paper, one more illustration has been added to indicate that while the Cross came in the midst of time, it nevertheless belongs theologically to God's final judgment on sin in the last Judgment(10).

5. THE "ARK" AND "RAINBOW" OF ATONEMENT

To finally illustrate both the broad scope of atonement and the call to human responsibility by Christ's atonement, the paper concludes with a picture of Noah's ark and God's rainbow of promise above the waterdrenched heights of Ararat.

One must remember that even before that primordial canopy of water-vapour collapsed onto the antediluvian world, a flood of sin had shattered the relationship of most men with God, and driven people apart through self-idolatry, hatred and violence. When the door of the ark closed and the full fury of the universal flood tore all things animate and inanimate apart, it was for them but the final chapter of the inevitable alienation brought about by sin.

For Christians, the death, intercession and righteous judgment of Jesus Christ is the ark of atonement in which all believers are graciously protected from God's retributive wrath against sin, as they are carried safely from the Old World of alienation and lostness, to the New World of forgiveness and reconciliation.

The Lamb of God who died on the blooddrenched heights of Calvary is pictured in the apocalypse of John as standing in the middle of a throne encircled with the soft light of a rainbow. This is an unmistakable allusion to the Noahic covenant proclaimed by God on mount Ararat, where the rainbow/encircled sacrifice of Noah was not only a prayer of gratefulness to God's past protection, but also a hopeful prolepsis of the full atonement of the Cross of Christ.

While the rainbow of God's mercy presupposes man's moral responsibility and God's just punishment of man's transgression of His divine law, it also proclaims through the full spectrum of flowing colours the many-sidedness of the grace of God:

(1) Because Jesus took the guilt of mankind upon Himself and died our death, our old man and our old world died when He died and were buried with Him.

(2) But forgiving grace is at the same time a grace that restores peace between God and man. Higher than the highest arch of any earthly rainbow, the atonement of Christ lifts the repentant sinner up to God and restores him to a covenantal fellowship with his Redeemer-Creator.

(3) Lastly, even as the ends of the rainbow reach down to the world of ordinary men in its wide embrace, the atonement of Christ touches people who are divergent in language, culture, class or ideologies, and graciously embraces all who unite in their worship of Christ, the Prince of Peace.

God is calling the members of His Church today to be ever-present messengers from His rainbow encircled throne of grace. Radiating with the warm glow of compassionate love, the members of God's Church around this disintegrated world, filled with broken societies and broken hearts, are called to be transparent prisms who will refract and reflect the saving grace of God throughout the entire spectrum of their lives - in the church, at work, in politics, in business, at play and especially at home. Across the vast expanse of time from paradise lost to paradise restored, God

spans the abyss between Himself and fallen humanity with the rainbow of His Christ-centred and Spirit-filled Church.

ENDNOTES FOR GENERAL CONCLUSION

1. Ellen G. White, Patriarchs and Prophets (Mountain View, Ca.: Pacific Press Pub. Assn., 1890), 373.

2. Ibid., The Acts of the Apostles (Mountain View, Ca.: Pacific Press Pub. Assn., 1911), 33.

3. W. R. Leshner, (on behalf of the Biblical Research Institute), "The Dynamics of Salvation, Advent Review 157/36 (July 31, 1980):6.

4. Cf. again appendix 16 in the endnotes of Atonement in Daniel.

5. Please consult the diagram on the "objective model" of the atonement in appendix 1.

6. Please consult the diagram on the "conditional model" of atonement in appendix 2.

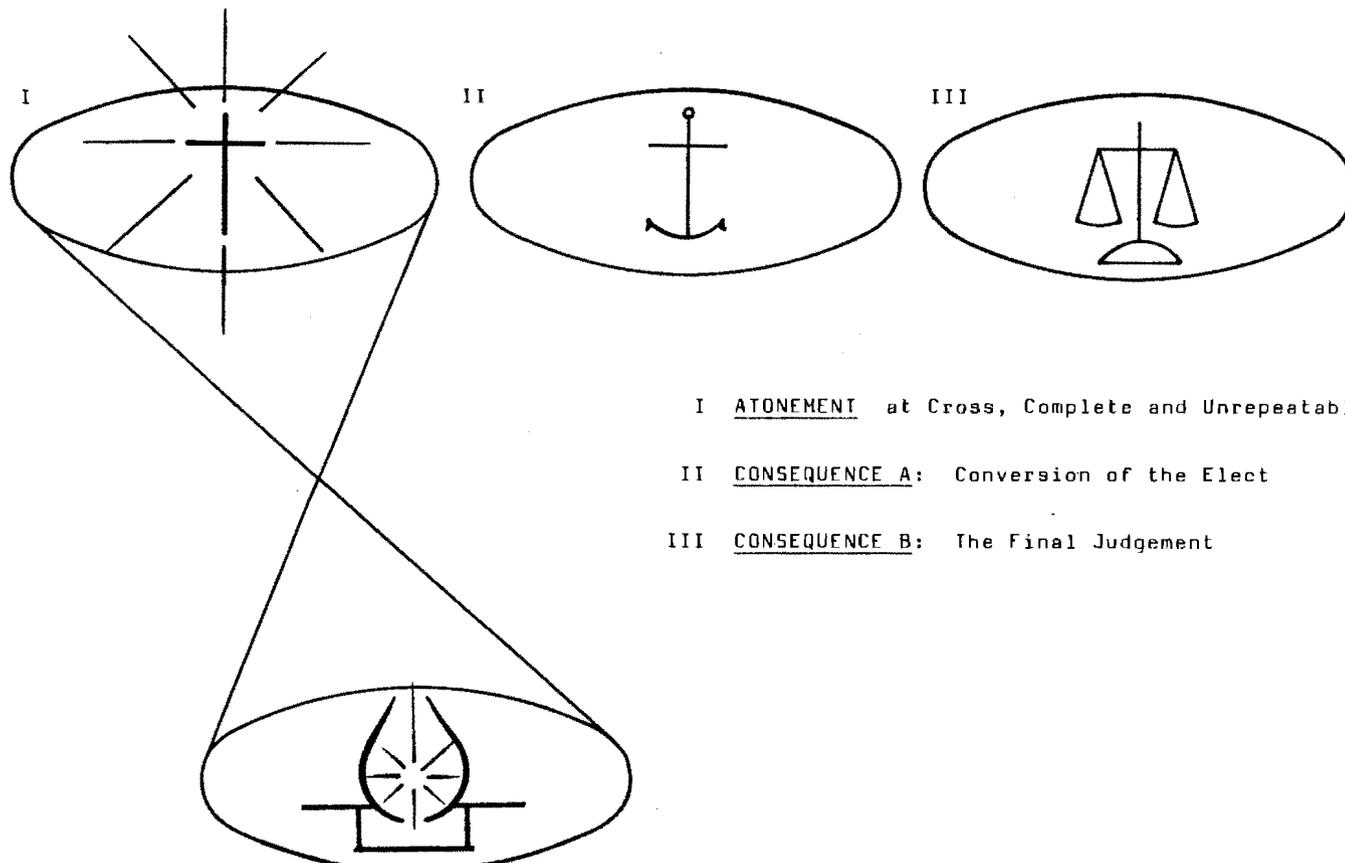
7. Please consult the diagram on the "progressive model" of the atonement in appendix 3.

8. Please consult the diagram on the "multidimensional model" of the atonement in appendix 4.

9. Please consult the diagram on the "eschatological model" of atonement in appendix 5, which for the purpose of this thesis is regarded as the final model to illustrate the NT fulfilment of the Yom Kippur (the so-called Yoma) prefigurations on atonement, as well as the ongoing intercessory or "daily" (the so-called Tamid).

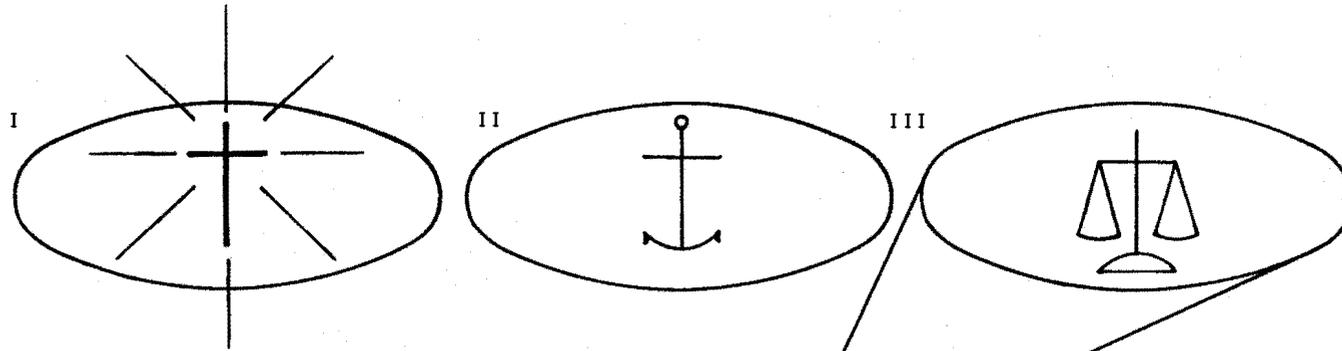
10. Please consult the diagram on the "eschatological" model of the atonement in appendix 6 that indicates how the cross, coming chronologically in the midst of time in fact belongs theologically to God's judgment on sin in the last Judgment. In a sense, therefore, atonement, like justification, resurrection, the kingdom and the fulness of the Holy Spirit, is the presence of the future.

THE OBJECTIVE MODEL OF ATONEMENT



Prefiguration and Promises of Atonement
in the Old Testament

THE CONDITIONAL MODEL OF ATONEMENT



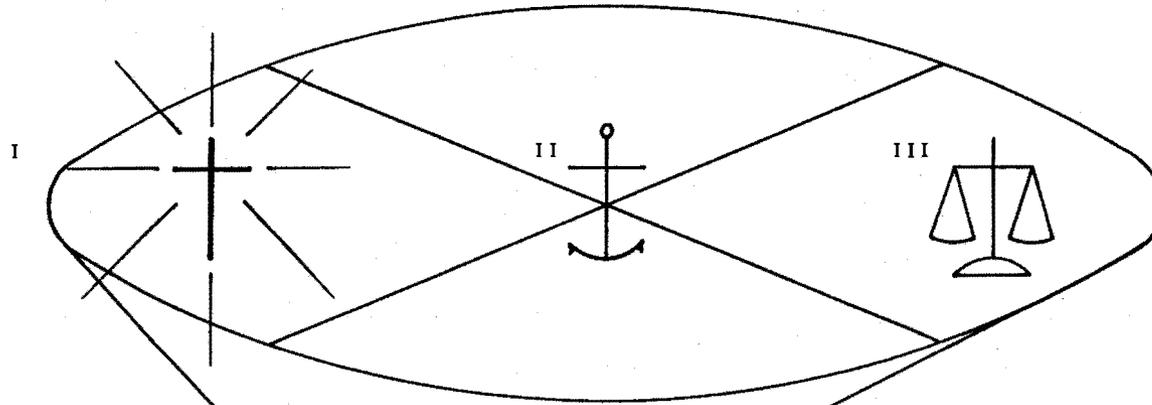
I CONDITION A: All-sufficient Sacrifice of the Cross.

II CONDITION B: Appropriation of Personal Forgiveness.

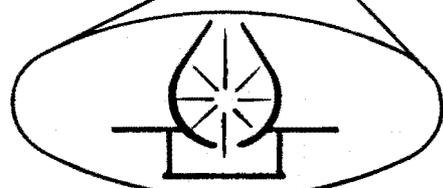
III ATONEMENT during "Investigative Judgment", Commencing at 1844 and Closing Just Before the Second Coming.

Prefiguration and Promises of Atonement in the Old Testament

THE PROGRESSIVE MODEL OF ATONEMENT

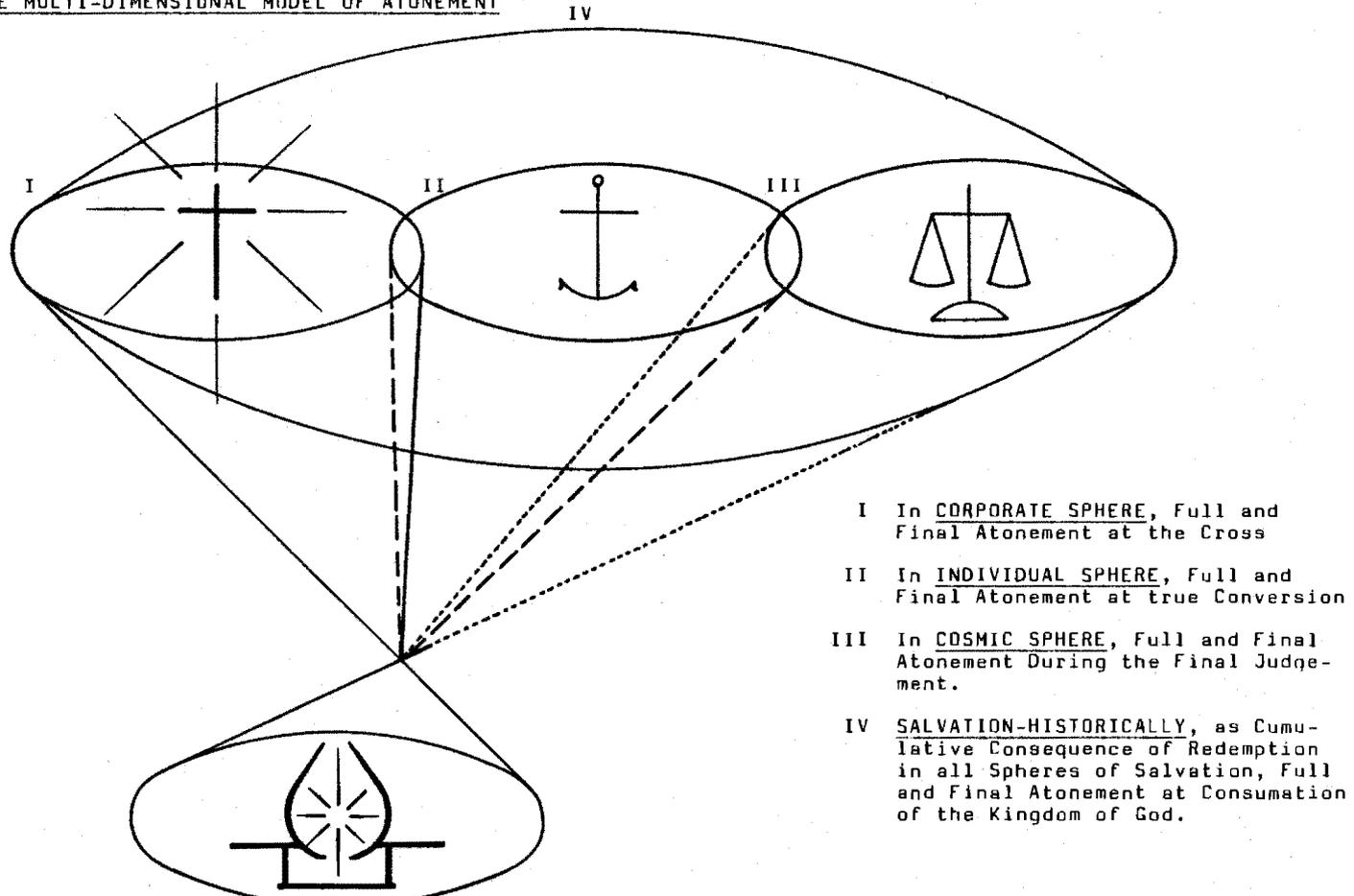


- I First STAGE of Atonement: Cross of Christ.
- II Second STAGE of Atonement: Conversion of Sinner.
- III Third STAGE of Atonement: Pre-Advent Judgement.



Prefiguration and Promises of Atonement in the Old Testament

THE MULTI-DIMENSIONAL MODEL OF ATONEMENT

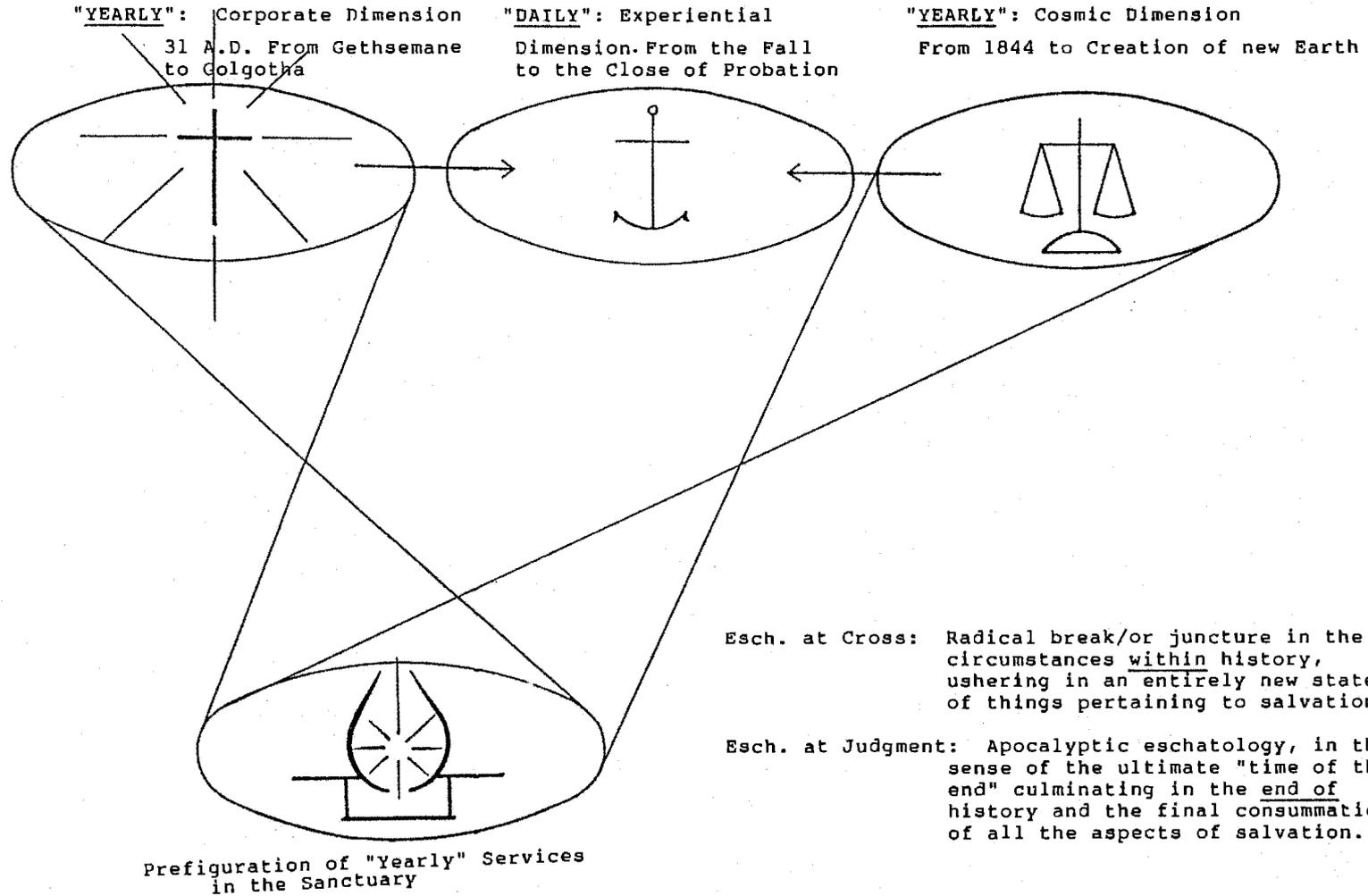


- I In CORPORATE SPHERE, Full and Final Atonement at the Cross
- II In INDIVIDUAL SPHERE, Full and Final Atonement at true Conversion
- III In COSMIC SPHERE, Full and Final Atonement During the Final Judgment.
- IV SALVATION-HISTORICALLY, as Cumulative Consequence of Redemption in all Spheres of Salvation, Full and Final Atonement at Consumation of the Kingdom of God.

Prefiguration and Promises of Atonement in the Old Testament

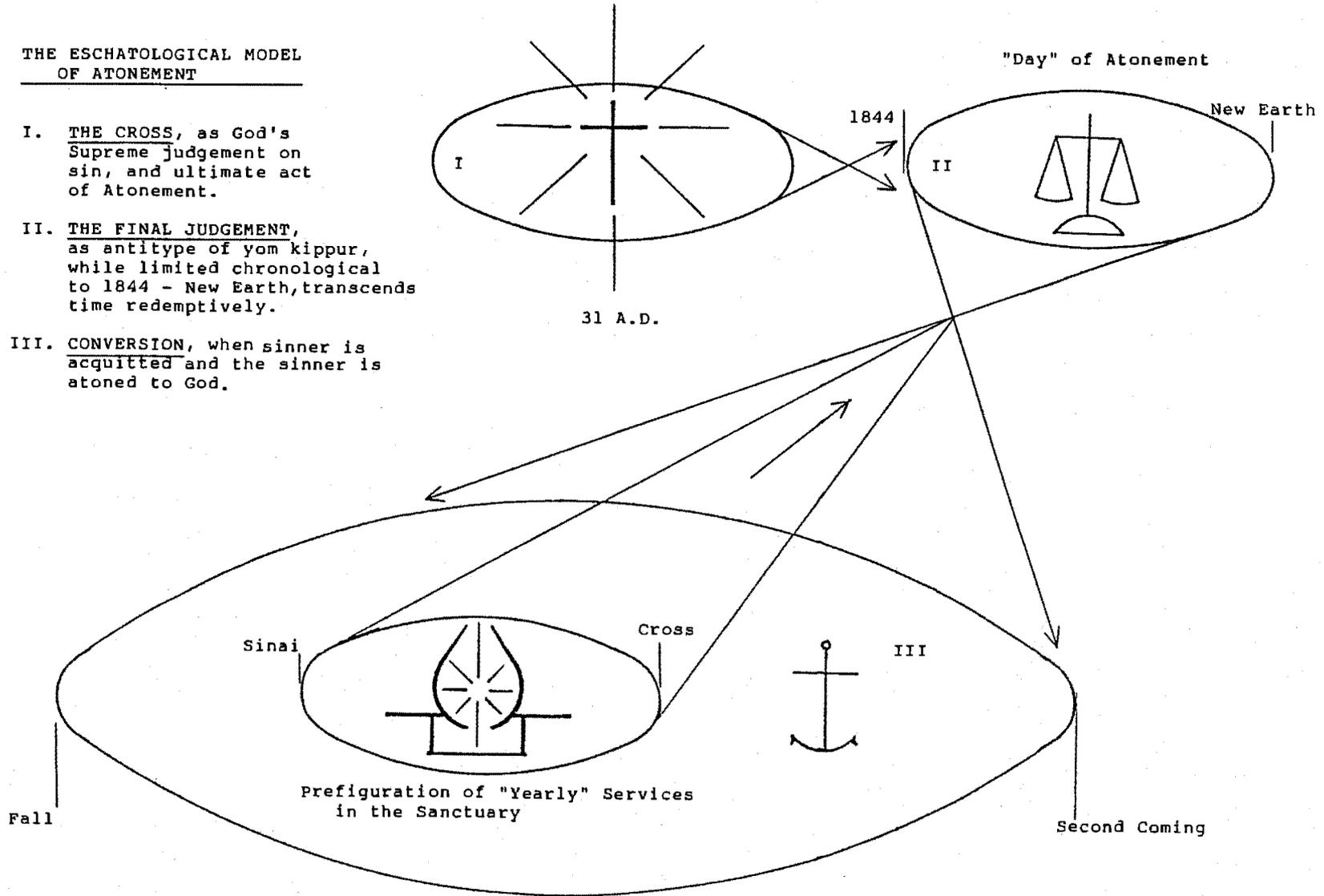
THE ESCHATOLOGICAL MODEL OF THE

ATONEMENT



THE ESCHATOLOGICAL MODEL OF ATONEMENT

- I. THE CROSS, as God's Supreme judgement on sin, and ultimate act of Atonement.
- II. THE FINAL JUDGEMENT, as antitype of yom kippur, while limited chronological to 1844 - New Earth, transcends time redemptively.
- III. CONVERSION, when sinner is acquitted and the sinner is atoned to God.



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