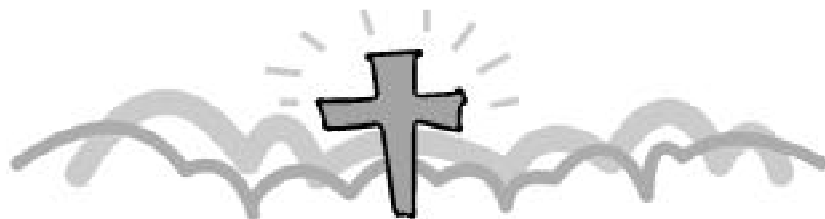


The Sanctuary Cleansed



SABBATH—NOVEMBER 27

READ FOR THIS WEEK'S STUDY: Daniel 8:9-14.

MEMORY VERSE: “ ‘How long will the vision be . . .?’ And he [the angel] said to me [Daniel] ‘For two thousand three hundred days; then the sanctuary shall be cleansed’ ” (Daniel 8:13, 14, NKJV).

MANY CHRISTIANS BELIEVE THAT DANIEL 8 was fulfilled in the days of the Syrian king Antiochus Epiphanes (second century B.C.). They think Antiochus was the little horn. Some Christians see this king as a future antichrist¹ who will first make a covenant² with the Jews and then turn against the Jews. The Seventh-day Adventist Church does not accept this interpretation of Daniel 8 for many reasons: 1. Historically, Antiochus cannot meet the descriptions given to the little-horn power. The Adventist Church believes in the historicist rule of interpretation.³ We believe that Daniel 8:9-14 speaks about the spiritual battle between God's plan of salvation and the little horn's false system of salvation. This spiritual battle is part of the great controversy (war) between Jesus and Satan. The great controversy will end when Jesus returns.

This week, we will study the spiritual battle described in Daniel 8 between God's plan of salvation and the little horn's false system of salvation. This battle ends with the cleansing of the heavenly sanctuary.

A LOOK AT THIS WEEK'S LESSON: Why does the sanctuary need cleansing? Why must the 2,300 days be understood as prophetic time? Why do we believe that the pre-Advent judgment⁴ in Daniel 7 is the same as the cleansing

¹antichrist—someone who is against Jesus.

²covenant—agreement, promise.

³historicist rule of interpretation—the prophecies in Daniel and Revelation are fulfilled in historical time from the time the prophecies were given until Jesus returns.

⁴pre-Advent judgment—the judgment that will take place before Jesus' second coming. Adventists believe that God's judgment comes in three parts. The first part began in 1844, and is continuing until Jesus' return to the earth. This is the pre-Advent judgment. The pre-Advent judgment is also called the investigative judgment.

of the sanctuary in Daniel 8? Why must the sanctuary described in Daniel 8 be the sanctuary in heaven and not a sanctuary on earth? What happens when the sanctuary in heaven is cleansed?

Study this week's lesson to prepare for Sabbath, December 4.

SUNDAY—NOVEMBER 28

THE OLD TESTAMENT TABERNACLE (SANCTUARY) IS CLEANSED (Leviticus 16:29-33).

The Old Testament sacrificial service had two parts. The parts were: (1) the daily service, and (2) once a year, the yearly service (the Day of Atonement). In the daily service, the priests presented the required burnt sacrifices every day. The Israelites could then bring their own offerings to be sacrificed. By the daily service throughout the year, the sins of the people of Israel were transferred (moved) to the sanctuary. Then the sanctuary became polluted.

What is being cleansed? And what is it being cleansed from? Leviticus 16:16, 19.

How was the Old Testament sanctuary cleansed from the pollution of the sins of the people? Leviticus 16:15-19.

Once a year, on the Day of Atonement, a special ceremony cleansed the

sanctuary from the people's sins. The sins had added up through the year. On the Day of Atonement, the high priest first brought a sacrifice for himself and his family. Then he chose two goats—one goat for the Lord and one goat for the scapegoat. Next, he killed the Lord's goat and carried its blood into the Most Holy Room.⁵ In the Most Holy Room the priest sprinkled the blood on and in front of the mercy seat.⁶ On his way out, the priest put blood on the horns of the altar of incense and on the altar of burnt offering. Through this ceremony, the priest cleansed the sanctuary from the sins of the people, which had added up through the year.

What did the goat for the Lord symbolize? Hebrews 9:11, 12.

The Old Testament sacrifices were types (symbols) of Jesus' sacrifice. When God looked at the altar in the old covenant, He did not see the death of the animals. He saw the Lamb of God (Jesus) being sacrificed on the cross for our sins. Because of Jesus' sacrifice, God can forgive the sinner. The Day of Atonement is another example of how God saves His people through Jesus' blood.

⁵Most Holy Room—the sanctuary had two rooms. One was called the Holy Room and the other the Most Holy Room. In the Most Holy Room was the ark containing God's law, the Ten Commandments.

⁶mercy seat—on the ark was a lid made of solid gold with two angels looking down toward the ark. This lid was called the mercy seat.

How many times does Leviticus 16 speak of blood? What does this tell us about how cleansing and forgiveness were done? (Read also Matthew 26:28; 1 Peter 1:18, 19; 1 John 1:7.)



“This is my [Jesus’] blood. . . . It is poured out to forgive the sins of many [people] ’ ” (Matthew 26:28, NlrV).

MONDAY—NOVEMBER 29

FOR TWO THOUSAND THREE HUNDRED DAYS (Daniel 8:14).

Daniel 8:14 points to the beginning of the cleansing of the heavenly sanctuary. The verse says, “unto 2,300 evening and morning, then the sanctuary shall be cleansed.” The “evening” and “morning” in Daniel 8:14 and in Daniel 8:26 are the same words used in the same order as in the Creation story (Genesis 1:5, 8, 13, 19, 23, 31). “Evening” and “morning” used together make one calendar day.

Many people interpret the 2,300 days as real days and use them to point to Antiochus Epiphanes in the second century B.C. But Antiochus cannot be made to fit the 2,300 days,

no matter how hard they try to twist the verse. (Some people divide the 2,300 days into 1,150 days in order to make Antiochus fit, but he still does not.) How can we show that the 2,300 days mean 2,300 years and that the prophecy reaches a time period long after Antiochus lived?

There are many proofs that the 2,300 days means “years.” But today we will look only at two. (Read Friday’s lesson for more.)

First, Gabriel gives the prophecy an end-time interpretation. This interpretation would not fit if it is used to show events⁷ that were finished before Jesus’ birth. Gabriel says: “ ‘Understand that the vision tells about the time of the end . . . *about the appointed time of the end. . . . Seal up the vision. It tells about a time far off* ’ ” (Daniel 8:17, 19, 26, NlrV; italics given).

Second, when we compare⁸ the historical events in Daniel 2, 7, and 8, we find that all three chapters begin with the ancient⁹ kingdoms of Babylon or Media-Persia and continue to the end. Study the chart on the top of page 70.

The similarities¹⁰ between Daniel 2, 7, and 8 prove that Daniel 8 cannot be only about the second century B.C. For example, the little-horn power is “broken without hand” (Daniel 8:25), just as the stone was “cut out . . . without hands” (Daniel 2:45). Both of these are end-time events. The 2,300 days could not be real

⁷events—things that happen.

⁸compare—show how things are the same.

⁹ancient—very old.

¹⁰similarities—how things are the same.

| Daniel 2 | Daniel 7 | Daniel 8 |
|--|--|--|
| Babylon | Babylon | ————— |
| Media-Persia | Media-Persia | Media-Persia |
| Greece | Greece | Greece |
| Pagan ¹¹ Rome | Pagan Rome | Pagan Rome |
| Papal Rome ¹² | Papal Rome | Papal Rome |
| ————— | Judgment in heaven | Cleansing of the sanctuary |
| Stone cut out without hand (Second Coming) | Saints get the kingdom (Second Coming) | Destroyed without hand (Second Coming) |

and go that far into the future. This proves the need to use the year/day rule.¹³

Then there is the similarity¹⁴ between the judgment in Daniel 7:26 and the cleansing of the sanctuary in Daniel 8. They are the same event. Judgment happens before the Second Coming. For these reasons, the cleansing of the sanctuary is also an end-time event. The judgment could not be an end-time event if the 2,300 days were real.

TUESDAY—NOVEMBER 30

THE HEAVENLY SANCTUARY (Hebrews 8:1, 2).

Yesterday's study showed why the 2,300 days of Daniel 8:14 were not days, but years. So the 2,300 days placed the

cleansing of the sanctuary in the end times. We proved this by showing that the cleansing of the sanctuary was the same event as the pre-Advent judgment in Daniel 7.

In Daniel 7, after the 1,260 years of the little horn's control, the next great event is the judgment. After the attacks of the little horn on God's people and on Jesus and His sanctuary, the next great event is the cleansing of the sanctuary at the end of the 2,300 years. The cleansing of the sanctuary in Daniel 8:14 is the same event as the judgment in Daniel 7:9-14.

Study the chart below and the chart above. You can see that the judgment in heaven in Daniel 7 is the same as the cleansing of the sanctuary in Daniel 8.

| Daniel 7 | Daniel 8 |
|-----------------------------|--------------------------------|
| Little horn (Daniel 24; 25) | Little horn (Daniel 9–12) |
| Judgment (Daniel 26) | Sanctuary cleansed (Daniel 14) |

¹¹pagan—idol worshiping; not believing in God.

¹²papal Rome—Rome during the Middle Ages (A.D. 500-1500); when Rome was ruled by the church of the Middle Ages; having to do with the pope, who is the head of the Catholic Church.

¹³year/day rule—a day in prophecy time equals one year (Numbers 14:34; Ezekiel 4:6).

¹⁴similarity—when things are almost the same.

We need to look at two points. First, we saw from lesson 8 that the judgment in heaven in Daniel 7 (after the 1,260 years) is an event that comes down to the last few centuries. The judgment begins sometime in this time frame. (Remember, it is this judgment that leads to the Second Coming.) Second, the cleansing of the sanctuary is the same event as this judgment. For this reason, it is something that has happened recently. The judgment is not something that happened before Jesus' life and death. So Antiochus Epiphanes polluting the sanctuary in Jerusalem before Jesus' time could not be the fulfillment of this prophecy.



Jesus' blood will wash from our minds our feelings of guilt for committing sin!
(Hebrews 9:14, NIRV).

The judgment and the cleansing of the sanctuary happened long after the earthly temple was destroyed. So what is the sanctuary? Daniel 8:14; Hebrews 8:1, 2.

Read Hebrews 7:10. These chapters focus on Jesus' ministry (priestly work) in the heavenly sanctuary. How important is Jesus' ministry in the heavenly sanctuary to the plan of salvation? How does Jesus' ministry help us understand why the little horn is working hard against His ministry?

WEDNESDAY—DECEMBER 1

**HOW LONG?
(Daniel 8:13)**

What question does Daniel 8:13 ask?

The word *concerning* or the word *about* does not appear in the Hebrew language. This explains why the question is not just about the activity of the little horn. Instead, the question is about everything in Daniel 8. The vision is about the ram and the goat (Media-Persia and Greece) and the activity of the little horn (pagan and papal Rome). A better translation would read, "How long the vision, the daily (sacrifice), and the transgression (sin) of desolation (destruction) to give the sanctuary and the host a trampling (beating)?" The question only lists important events that happened in the vision. The word for "vi-

sion” in Daniel 8:13 is *hazon*. *Hazon* deals with the ram and the goat (Media-Persia and Greece).

The question could be changed to ask: How long will we let all these things go on? (All these things are from the rise of Media-Persia, the rise of Greece, and finally to Rome’s attack on Jesus’ heavenly ministry (priestly work).

The answer is that the sanctuary in heaven will be cleansed (or that the judgment in heaven will start) at the end of the 2,300 years. As a result of that judgment, the saints will receive the kingdom (Daniel 7:26-28).

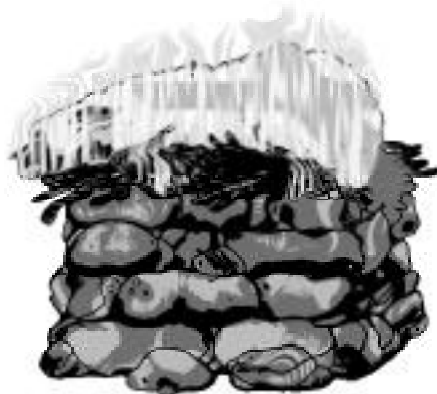
The important point to understand is that the prophecy covers all the events of Daniel 8. These events show the history of God’s people from Media-Persia until the end of the age.

How do the similarities between the judgment in Daniel 7 and the cleansing of the sanctuary in Daniel 8 help us to understand the meaning of the judgment and the cleansing of the sanctuary?

Daniel 7 clearly shows that the pre-Advent judgment leads to the end of the little horn and to the victory of the saints and the establishment of God’s kingdom. Daniel 8 introduces the heavenly sanctuary into the judgment scene. Daniel 8 shows that the judgment in heaven is the same as the cleansing of the heavenly sanctuary. The cleansing of the heavenly sanctuary from the sins of God’s faithful people is symbolized by the cleansing of the earthly sanctuary on the Day of Atonement (Leviticus 16:30). The Day of Atonement

was also a day of judgment. At the same time, the judgment scene helps us see the cleansing of the sanctuary as the final judgment.

At the heart of the sanctuary service was the sacrifice of the animal. The sacrifice of the animal was a symbol of Jesus’ sacrifice for us. How does the introduction of the sanctuary service place Jesus’ blood at the center of the judgment? Why is Jesus’ blood good news for us in the judgment? Leviticus 17:11; Romans 8:1; Ephesians 1:7.



A sacrificed lamb was a symbol of Jesus’ death on the cross.

THURSDAY—DECEMBER 2

THE SANCTUARY SHALL BE CLEANSED (Daniel 8:14).

Daniel 8:14 says that the sanctuary needs to be cleansed. Why?

In earlier lessons, we learned that both the little horn and the saints pollute the heavenly sanctuary.

1. In the Old Testament, the enemies of God's people could pollute the sanctuary by destroying it (Psalm 74:3-7; Psalm 79:1). In Daniel 8:11, the little horn casts (throws) down the place of the sanctuary. In this way, the little horn pollutes it.

2. In the Old Testament, the sins of the people polluted the sanctuary on earth by touching it illegally (Leviticus 16:16; Leviticus 20:3; Ezekiel 23:37, 38).

3. In the Old Testament and the New Testament, confessed¹⁵ sins also polluted the heavenly sanctuary for the purpose of atonement (forgiveness and cleansing). The earthly sanctuary was just a shadow (example) of the heavenly sanctuary.

Then, the cleansing of the sanctuary deals with two issues: the vindication¹⁶ of God's people and the end of the little horn. In the judgment, the little-horn power is destroyed. And the saints have been forgiven of their sins by the blood of Jesus and are proven righteous (holy). Then they receive the eternal¹⁷ kingdom (Daniel 7).

Daniel 7 and 8 show what we talked about earlier: Judgment involved both the victory of God's righteous (holy) people and the punishment of the wicked people. This idea helps explain why the little horn has been important in these prophecies. The judgment in favor of the saints leads to the end of the little-horn power.

Why is the pre-Advent judgment important?

1. The pre-Advent judgment is important because it explains the disappointment of 1844.¹⁸ The fact that Jesus began the second part of His ministry (priestly work) in heaven in 1844 explained why He did not come to earth on October 22, 1844 (Revelation 10:9, 10).

2. The pre-Advent judgment is important because it is the final review for the lives of people who will enter the kingdom. "From time to time some of these saints have been judged guilty of different crimes by earthly courts when they were really serving God and other people faithfully. In the pre-Advent judgment, these unfair judgments by earthly courts will be changed by the court of heaven. In this way, God will accept His saints as righteous (holy)." —Adapted from William H. Shea, "Theological¹⁹ Importance of the Pre-Advent Judgment," in *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, editor Frank B. Holbrook (Washington, D. C.: Biblical Research Institute, 1986), volume 3, p. 328.

3. Finally, through the pre-Advent judgment, God's righteousness (holiness), justice, and mercy²⁰ will be announced throughout the universe (Revelation 15:3, 4). God's character, which

¹⁵confessed—to have said that you believe in God.

¹⁶vindication—proving God's people are not guilty because of the righteousness (holiness) of Jesus they received and that they are worthy to enter heaven; proving a person is not guilty.

¹⁷eternal—forever; without beginning or end; lasting forever.

¹⁸the disappointment of 1844—thousands of God's people interpreted Daniel 7 and 8 to mean that Jesus would return in 1844. They thought the earth was the sanctuary. When Jesus did not return, they were disappointed.

¹⁹theological—having to do with God.

²⁰mercy—kindness we do not deserve.

has been in question throughout the controversy (war) with Satan, will be proven righteous and just (fair) (Romans 3:4).

FRIDAY—DECEMBER 3

ADDITIONAL STUDY: Here are more reasons in favor of the year/day rule for the 2,300 days of the vision in Daniel 8:14:

(1) The vision itself is symbolic. Daniel 8 is not about rams, goats, and little horns. These are symbols. So the time should be symbolic, too.

(2) The wording “‘2,300 evenings and mornings’” (NIV) are not common words used to explain time, so these words do not mean real evenings and mornings.

(3) As shown in Wednesday’s lesson, the question in Daniel 8:13 is about everything in the vision. This vision included Media-Persia, Greece, and the activity of papal Rome and pagan Rome, a long period of time covering thousands of years. If real, the 2,300 days would cover just over six years. This would be impossible because of the events involved in the question. The only way to make sense of the answer to the question is if the year/day rule were used to show that the 2,300 days were really 2,300 days. Only such a great length of time could even begin to cover the events described.

DISCUSSION QUESTION:

In Daniel 8:14, the Hebrew word for “cleansed” (*nisdaq*) comes from a common Old Testament word meaning “to

be right,” “to be righteous [holy].” This points to cleansing the heavenly sanctuary from the sins of God’s people. But it also re-establishes the truth about Jesus’ ministry (priestly work) in the heavenly sanctuary. Jesus’ work as High Priest in heaven was symbolically cast down. But His work and the place of His sanctuary will be re-established at the end of the 2,300 years. For many hundreds of years, the little horn tried to obscure (dim, darken) the truth about Jesus’ work in heaven as High Priest for His people. The little horn tried to make people forget Jesus’ work in the heavenly sanctuary by using the confessional²¹ and the Mass.²² But because the nature of His work has been preached in the first angel’s message (Revelation 14:7), the truth about His work in the sanctuary has been restored.²³ Discuss our understanding of Jesus’ work in the heavenly sanctuary and the visions of Daniel 7 and 8 on the basis of our mission and message as Seventh-day Adventists.

SUMMARY: Daniel 7 and 8 support each other. They show us that the pre-Advent judgment is real. They show how that judgment is connected to Jesus’ work as our High Priest in the heavenly sanctuary. When the sanctuary is cleansed, evil is removed. God’s people are made righteous (holy). And truth is restored. Clearly we are dealing with an event that is greatly important to us.

²¹confessional—the practice of confessing sins to a priest. Confessing sins means you say what sins you have done.

²²Mass—the main service of worship in the Catholic Church.

²³restored—to have made something as it was in the beginning.