

Daniel 8a: Porphyry's Mistake

INTRODUCTION

In the beginning of this syllabus, we took time to look at four major methods of interpreting the book of Daniel. These methods included futurism, preterism, historicism, and the historical critical method. The roots of several of these methods come from ancient times. A pagan Neoplatonist philosopher named Porphyry wrote a work entitled, *Against Christianity*. He lived from about A.D. 233 until 304. He taught that the book of Daniel was not written in the sixth century B.C. as a prophecy. Rather, the book was written much later. It was written as a history after the fact. Porphyry found an idea by a Christian named Hippolytus who thought that Antiochus Epiphanes was mentioned in the prophecy of Daniel 11. Porphyry used this idea from Hippolytus and applied it to the whole book of Daniel in a way that made the book a record of history rather than a prophecy.¹

But this was all a big mistake. Preterists have followed his line of reasoning in making all of the book of Daniel a matter that is already completed in the past. Futurists have adopted his use of Antiochus Epiphanes as a fulfillment of parts of the book of Daniel even though they move a major portion of the book into the future. And the historical critical method follows Porphyry in seeing the book of Daniel as a history written after the fact rather than as an actual prophecy. Only the historicists have rejected the teachings of Porphyry. The pagan philosopher who wrote against Christians would be shocked if he could have known that at a later date, most Christians would accept his teaching as truth.

Daniel 8 provides some of the first clues which are misapplied to Antiochus Epiphanes. In order to avoid the mistakes of these teachings, we will need to delve into some words in Hebrew. But these are seen as tools to face external and internal attacks rather than as a list of items to be reviewed for a test.

Daniel 8 moves beyond the themes of Daniel 2 and Daniel 7. There is a shift in focus. There is a different emphasis in what is revealed by God.

¹For a more detailed discussion on the work of Porphyry, refer to William Shea, "Early Development of the Antiochus Epiphanes Interpretation," in *Symposium on Daniel*, Frank B. Holbrook, ed. (Washington, DC: Biblical Research Institute, 1986), 289.

THEOLOGICAL TOOLS

Daniel 8 can be compared with Daniel 2 and Daniel 7 to show how the major themes are repeated with greater detail added in later visions. Note the following chart which compares these visions. Note especially the sections which are underlined and in ALL CAPS which represent things that were clearly identified by Daniel (in Daniel 2) or by the angel (in Daniel 7 and 8).

Daniel 2	Daniel 7	Daniel 8	Meaning
<u>GOLDEN HEAD</u>	Lion with eagle's wings	Date of writing	Babylon
Silver chest and arms	Bear raised on one side	<u>RAM</u> with one horn higher than other	Medo-Persia
Bronze belly and thighs	Leopard	<u>GOAT</u> with great horn	Greece (Alexander the Great)
	-four heads	-four horns	four rulers replacing Alexander
Iron legs	Terrible beast with iron teeth	a horn from littleness: first phase	Pagan Rome
Feet of iron and clay (ten toes)	ten horns		divided kingdoms
	little horn attacking God	the second phase of the horn from littleness	Christian Rome persecuting God's people
	1260 days of persecution	persecution	persecution
The stone	judgment	<i>cleansing</i> of sanctuary	A change in the heavenly ministry of Christ followed eventually by Jesus coming again
The mountain		Restoration	the new earth

It is important to remember the details which are firmly established in order to not be confused by the many other details which take time and study to understand.

Daniel has moved from using Aramaic (Daniel 2:4b through 7:28) to using Hebrew (Daniel 8:1 through 12:13). I believe that he has done this deliberately. There is a reason why Daniel needs to use Hebrew in chapter eight. In Daniel 2 and Daniel 7, the emphasis of each vision or dream was on a succession of nations. It was kind of a focus on the political changes that would take place over time. Already in Daniel 7, there is a shift away from purely political changes toward an insight on how these changes would affect the people of God. But in Daniel 8, the focus is even more centered on the people of God. As a result, the language changes. Daniel uses some very specific Hebrew vocabulary in order to take the mind of the reader back to certain events or emphases in the Hebrew scriptures.

In Daniel 8:11, Daniel states that among other actions, the power of the horn that comes from littleness will "cast down the PLACE of His sanctuary". But Daniel does not use the word מקום [maqom] which is the regular Hebrew word for PLACE. Rather, he uses the word מכון [makon] which is a very unusual word in the Hebrew Bible. Notice how the word מכון [makon] is used in the Bible.

The use of מכון [makon] in the Bible²

Exodus 15:17 Israel will be planted in the PLACE that God made for His own dwelling
 1 Kings 8:39 Then here Thou in heaven Thy dwelling PLACE . . .
 1 Kings 8:43 Hear Thou in heaven Thy dwelling PLACE . . .
 1 Kings 8:49 Hear Thou their prayer . . . in heaven Thy dwelling PLACE . . .
 Isaiah 4:5 the LORD will create upon every dwelling PLACE of mount Zion . . . a cloud . . . of smoke . . . and fire . . .
 Isaiah 18:4 (Q) the LORD said . . . I will consider in My dwelling PLACE . . .
 Psalm 33:14 [the LORD looks] from the PLACE of His habitation . . .
 Psalm 89:15 (English verse 14) Justice and judgment are the HABITATION of Thy throne . . .
 Some Bible versions translate this as the FOUNDATION of Thy throne.
 Psalm 97:2 . . . righteousness and judgment are the HABITATION of His throne.
 *Psalm 104:5 . . . Who laid the FOUNDATIONS of the earth . . .
 Ezra 2:68 . . . [they] offered freely for the house of God to set it up in His PLACE
 2 Chronicles 6:30 Then hear Thou from heaven Thy dwelling PLACE . . .
 2 Chronicles 6:33 Then hear Thou from the heavens, even from Thy dwelling PLACE . . .
 2 Chronicles 6:39 Then hear Thou from the heavens, even from Thy dwelling PLACE . . .

²Note that the references follow the order of the Hebrew Bible since these examples were taken from Lisowsky's Hebrew concordance of the Bible.

As Subject³

Daniel 8:11 . . . the PLACE of His sanctuary was cast down.

1 Kings 8:13 I have surely built Thee a house to dwell in, a settled PLACE for Thee to abide in for ever.

2 Chronicles 6:2 I have built a house of habitation for Thee, and a PLACE for Thy dwelling for ever.

In every case except Psalm 104:5, the word מִכּוֹן [makon] is used with the basic meaning of *place* or *foundation* where it is somehow connected with God as the *place* of His dwelling in heaven or in the sanctuary. Only in Psalm 104:5 is this word used of another place. And in this Psalm, it is the *foundations* of the world which are mentioned. There is even a sense in which this world serves as a dwelling *place* for God.

The use of this special word in Daniel 8:11 seems to indicate that the thing being cast down is directly related to the dwelling *place* of God, whether this is in heaven, or in the sanctuary on earth.

Another item worthy of notation are the words "Prince of the host" in Daniel 8:11 (KJV, NKJV, NIV).⁴ Many commentators want to see this as the high priest Onias III who was killed in 171 B.C.⁵ But the exact words used are שָׂר הַצִּבָּא [sar hatsaba]. שָׂר [sar] can be translated as *commander, prince, leader, or captain*. צִבָּא [tsaba] can be translated as *host, or army*. (הַ [ha] is just the definite article "the"). While it is true that שָׂר [sar] can be used for a priest who is a leader (cf. Ezra 8:24) this is not שָׂר הַצִּבָּא [sar hatsaba] but is שְׂרֵי הַכֹּהֲנִים (sare hakohanim) *leaders of the priests*. The term (without the article) appears in reference to a human in 2 Kings 5:1 where Naaman is called שָׂר־צִבָּא [sar-tseba] *captain of the host*. This term is used for a heavenly being in Joshua 5:15 where Joshua speaks to one who is called שָׂר־צִבָּא [sar-tseba] *captain of the host*. In the previous verse (Joshua 5:14) this being is called שָׂר־צִבָּא־יְהוָה [sar-tseba YHWH] *captain of the host of Yahweh*.

And so Daniel 8:11 would contain the possibility of the power represented by the horn attacking the armies of heaven. In other words, this power would be attacking Jesus in some way (He is the leader of heaven's armies: cf. Revelation 19:11-16).

³Lisowsky separates these uses which are clearly in the position of subject.

⁴"Commander of the Host" (NASB)

⁵*Symposium on Daniel*, Frank B. Holbrook, ed. (Washington, D.C.: Biblical Research Institute, 1986), 402.

Another special word that is used by Daniel is the word תָּמִיד [tamid]. In Daniel 8:11 it states that the horn which comes from littleness takes away the תָּמִיד [tamid]. Some translations add a word and say that he took away the daily *sacrifice*. But notice the details. If it is a good translation, the word *sacrifice* will be in *italics* in order to indicate that it was added (it was not in the original writing of the book of Daniel). These translations can give the impression that it was the sacrifices that were taken away by this power. But a more careful study of the word תָּמִיד [tamid] will show that more is covered than the loss of sacrifices.

Notice how the word is used throughout the whole Hebrew Bible.

The Use of תָּמִיד [tamid] in the Old Testament

Taken from Lisowsky⁶

* Indicates an exception in a group

^ Indicates a usage of תָּמִיד [tamid] associated with evil, etc.

Ex. 25:30	Shewbread before the LORD תָּמִיד [tamid]
Ex. 27:20	Cause the lamp to burn תָּמִיד [tamid]
Ex 28:29	Names on Aaron's breastplate for a memorial before the LORD תָּמִיד [tamid]
Ex. 28:30	Aaron should bear Israel's Judgment before the LORD תָּמִיד [tamid]
Ex. 28:38	(Aaron bears Israel's sins) Miter upon Aaron's head תָּמִיד [tamid]
Ex. 29:38	Two lambs offered as burnt offering תָּמִיד [tamid]
Ex. 29:42	A burnt offering תָּמִיד [tamid] or עֹלֶת [olath tamid]
Ex. 30:8	Incense תָּמִיד [tamid] before the LORD
Lev. 6:6	(6:13 English) fire burning תָּמִיד [tamid] upon the altar
Lev. 6:13	(6:20 English) a meat offering תָּמִיד [tamid]
Lev. 24:2	Cause the lamps to burn תָּמִיד [tamid]
Lev. 24:3,4	. . . Before the LORD תָּמִיד [tamid]
Lev. 24:8	Every Sabbath . . . before the LORD תָּמִיד [tamid]
Num. 4:7	. . . the תָּמִיד [tamid] bread
Num. 4:16	The תָּמִיד [tamid] meat offering
*Num. 9:16	So it was תָּמִיד [tamid] (KJV "always"), cloud by day, fire by night . . .

⁶Gerhard Lisowsky, *Konkordanz zum Hebräischen Alten Testament* (Stuttgart, Germany: Deutsche Bibelgesellschaft, 1958, 1981). This is one of the two best-known concordances of the Hebrew Bible. You will notice that the books are listed according to the Hebrew order (not according to the familiar order of the English Bible. I have merely translated what I found in the standard text by Lisowsky.

- Num. 28:3 Offer two lambs תָּמִיד [tamid]
 Num. 28:6 A תָּמִיד [tamid] burnt offering (עֹלֹת תָּמִיד ['olath tamid])
 Num. 28:10 Offering on Sabbath beside the תָּמִיד [tamid] offering
 Num. 28:15 A sin offering beside the תָּמִיד [tamid] offering
 Num. 28:23 . . . תָּמִיד [tamid] burnt offering (עֹלֹת הַתָּמִיד ['Olath hatamid])
 Num. 28:24 . . . תָּמִיד [tamid] burnt offering (עֹלֹת הַתָּמִיד ['Olath hatamid])
 Num. 28:31 . . . תָּמִיד [tamid] burnt offering (עֹלֹת הַתָּמִיד ['Olath hatamid])
 Num 29:6, 11 . . . תָּמִיד [tamid] burnt offering (עֹלֹת הַתָּמִיד ['Olath hatamid])
 Num. 29:16 . . . תָּמִיד [tamid] burnt offering (עֹלֹת הַתָּמִיד ['Olath hatamid])
 Num. 29:19, 22, 25, 28, 31, 34, 38 . . . תָּמִיד [tamid] burnt offering (עֹלֹת הַתָּמִיד ['Olath hatamid])
 *Deut. 11:12 God cares for the land, . . . תָּמִיד [tamid] His eyes are on it.

It is interesting to note that in all cases but two, the תּוֹרָה [torah] (Pentateuch) uses תָּמִיד [tamid] in connection with the sanctuary services. In the two exceptions, the word is used in connection with the activities of God.

- 2 Sam. 9:7 David tells Mephibosheth, you shall eat bread at my table תָּמִיד [tamid]
 2 Sam 9:10 He shall eat. . . תָּמִיד [tamid]
 2 Sam. 9:13 [He] ate תָּמִיד [tamid]
 1 Kings 10:8 The queen of Sheba to Solomon: happy are those who stand before you תָּמִיד [tamid]
 2 Kings 4:9 The man of God passes by us תָּמִיד [tamid]
 2 Kings 25:29 Jehoiachin ate bread תָּמִיד [tamid] in captivity
 2 Kings 25:30 A תָּמִיד [tamid] allowance was given to him.
 Isa. 21:8 I stand in the watchtower תָּמִיד [tamid]
 Isa. 49:16 God say to Zion: Your walls are before me תָּמִיד [tamid]
 Isa. 51:13 You have feared תָּמִיד [tamid] every day (כָּל־הַיּוֹם [kol hayom]) (rather than trusting in your Maker)
 ^Isa. 52:5 My name is blasphemed תָּמִיד [tamid] (God's words remembering Egyptian bondage and now speaking of Assyrian exile.)
 Isa. 58:11 God shall guide you תָּמִיד [tamid]
 Isa. 60:11 (Of Zion) your gates shall be open תָּמִיד [tamid]
 Isa 62:6 God sets watchmen on the walls of Jerusalem which do not hold their peace day or night תָּמִיד [tamid]
 ^Isa. 65:3 God speaks of Israel provoking Him to anger תָּמִיד [tamid] (by their rebellion, idolatry, etc.)
 ^Jer. 6:7 Before God תָּמִיד [tamid] are grief and wounds (due to violence and spoil heard in Jerusalem)

- Jer. 52:33 Jehoiachin ate bread תָּמִיד [tamid] in captivity.
- Jer. 52:34 . . . His תָּמִיד [tamid] diet
- ^Ezek. 38:8 God's people are gathered back to Israel which has תָּמִיד [tamid] (always) been waste (חֲרָבָה [charbah])
- Ezek. 39:14 Men of תָּמִיד [tamid] (continual) employment in burying the dead (from God's victory)
- Ezek. 46:14 In restored temple service, items called תָּמִיד [tamid] ordinance
- Ezek. 46:15 . . . A תָּמִיד [tamid] burnt offering
- Hos. 12:7 (English 12:6)⁷ Wait on thy God תָּמִיד [tamid] (continually) [in the context of returning to God]
- ^Obad. 16 As ye have . . . so shall the heathen drink תָּמִיד [tamid] (continually)
- ^Nah. 3:19 Of Assyria: . . . upon whom hath not thy wickedness passed תָּמִיד [tamid] (continually)?
- ^Hab. 1:17 The Babylonians do not spare תָּמִיד [tamid] (continually) to slay the nations.

In the נְבִיאִים [n^ebi'im] (The Prophets), תָּמִיד [tamid] is used 26 times. Of these, eight could be seen as representing evil or harm or similar ideas (paganism?). The other uses more nearly resemble the use of the word in the תּוֹרָה [torah] (Pentateuch). It seems to have a common sense and a technical sense.

- Ps. 16:8 I have set the LORD before me תָּמִיד [tamid] (always)
- Ps. 25:15 Mine eyes are תָּמִיד [tamid] toward the LORD.
- Ps. 34:2 (English 34:1) I will bless the LORD at all times: His praise shall תָּמִיד [tamid] be in my mouth.
- Ps. 35:27 . . . let them say תָּמִיד [tamid] (continually), Let the LORD be magnified . . .
- ^Ps. 38:18 (English 38:17) . . . my sorrow is תָּמִיד [tamid] before me.
- Ps. 40:12 (English 40:11) [words spoken to God:] . . . Let Thy lovingkindness and Thy truth תָּמִיד [tamid] preserve me.
- Ps. 40:17 (English 40:16) . . . say תָּמִיד [tamid], the LORD be magnified.
- Ps. 50:8 . . . your sacrifices . . . תָּמִיד [tamid] before me.
- ^Ps. 51:5 (English 51:3) . . . my sin is תָּמִיד [tamid] before me.
- Ps. 69:24 (English 69:23) . . . God shall make their loins תָּמִיד [tamid] to shake (the fate of those who hate Him).

⁷There are a number of places in the Hebrew Bible where the verses are numbered differently than the verses of the English Bible. This does not indicate that there are more verses or fewer verses in the Hebrew Bible (as compared to the English Bible). It merely indicates that the verses are sometimes numbered differently.

- Ps. 70:5 (English 70:4) . . . say תָּמִיד [tamid], God be magnified.
- Ps. 71:3 Be Thou my strong habitation, whereunto I may תָּמִיד [tamid] (continually) resort. . .
- Ps. 71:6 . . . My praise shall be תָּמִיד [tamid] of Thee.
- Ps. 71:14 But I will hope תָּמִיד [tamid] (continually). . .
- Ps. 72:15 . . . prayer shall be made for [Solomon] תָּמִיד [tamid]
- Ps. 73:23 I am תָּמִיד [tamid] with [God]
- ^Ps. 74:23 . . . the voices of God's enemies . . . rise up תָּמִיד [tamid]
- Ps. 105:4 . . . seek [God's] face תָּמִיד [tamid] (evermore)
- ^Ps. 109:15 (109:14 speaks of God remembering the sins of the wicked) . . . let them be before the LORD תָּמִיד [tamid]
- ^Ps. 109:19 (continues the thought) . . . the wicked man is girded with this תָּמִיד [tamid]
- Ps. 119:44 So shall I keep thy law תָּמִיד [tamid] for ever (לְעוֹלָם וָעֶד [le'olam waed])
- Ps. 119:109 My soul is תָּמִיד [tamid] in Your hand . . .
- Ps. 119:117 . . . I will have respect unto Thy statutes תָּמִיד [tamid].
- Prov. 5:19 . . . and be thou ravished תָּמִיד [tamid] with her love.
- Prov. 6:21 . . . bind them (thy father's commandment and the law of thy mother) תָּמִיד [tamid] upon thine heart . . .
- Prov. 15:15 All the days of the afflicted are evil: but he that is of a merry heart hath a תָּמִיד [tamid] (continual) feast.
- Prov. 28:14 Happy is the man that feareth תָּמִיד [tamid] (alway) . . .
- Dan. 8:12 And a host was given him against the תָּמִיד [tamid] (daily)
- Dan. 8:13(!)⁸ . . . until when: the vision, the תָּמִיד [tamid]. . .
- Ezra 3:5 . . . the תָּמִיד [tamid] (continual) burnt offering. . .
- Neh. 10:34 (English 10:33) . . . the תָּמִיד [tamid] meat offering . . .
- Neh. 10:34 (ibid) . . . the תָּמִיד [tamid] burnt offering . . .
- 1 Chr. 16:6 the priests [made a sound] with trumpets תָּמִיד [tamid] . . .
- 1 Chr. 16:11 Seek the LORD and His strength, seek His face תָּמִיד [tamid].
- 1 Chr. 16:37 . . . Asaph and his brethren, to minister before the ark תָּמִיד [tamid] . . .
- 1 Chr. 16:40 . . . offer offerings on the altar of burnt offering תָּמִיד [tamid] . . .
- 1 Chr. 23:31 . . . offer burnt offerings. . . in the order commanded . . . תָּמִיד [tamid] (continually) before the LORD.
- 2 Chr. 2:3 (English 2:4) . . . the תָּמִיד [tamid] shewbread . . . (listing the temple items)

⁸Lisowsky inserted this exclamation mark (!) in relation to some textual comments in the apparatus of the text which he was quoting.

- 2 Chr. 9:7 [queen of Sheba to Solomon] . . . happy are those who stand before you
תָּמִיד [tamid] (continually) . . .
- 2 Chr. 24:14 . . . They offered burnt offerings תָּמִיד [tamid] . . . in the days of Jehoida.

As Subject⁹

- Dan. 8:11 (Q)¹⁰ . . . By him the תָּמִיד [tamid] was taken away . . .
- Dan. 12:11 From the time the תָּמִיד [tamid] . . . taken away . . .

As Object

- Dan. 11:31 . . . and shall take away the תָּמִיד [tamid]

In the כְּתוּבִים [k^ethubim] (Writings), the word תָּמִיד [tamid] is used 43 times. Of these usages, only 5 are used for something which is clearly negative. Again, there is a window of possibility for the word to stand for something negative. The vast majority of the texts, however, use it in a positive sense. And it is often used in connection with the temple or the sanctuary and its ministry.

Uses of the word תָּמִיד [tamid] in the book of Daniel

- Dan. 8:11 (Q) . . . by him the תָּמִיד [tamid] was taken away . . .
- Dan. 8:12 And a host was given him against the תָּמִיד [tamid]
- Dan. 8:13(!) . . . until when: the vision, the תָּמִיד [tamid] . . .
- Dan. 11:31 . . . and shall take away the תָּמִיד [tamid]
- Dan. 12:11 From the time the תָּמִיד [tamid] . . . taken away . . .

As can be seen from the above examples, the word is most often used in association God. It is how the sanctuary services were conducted. It is how the people of God should relate to Him. It is how God relates to His people. It has the primary connotation of something happening CONTINUALLY. But it brings encouragement to the people of God.

And so, the horn that comes from littleness takes away the continual ministry of God. This is not just an attack on a specific temple in the past. It is an attack on the way

⁹In his usual style, Lisowsky presents most of the words in one list. Then he has a separate section for the ones which are clearly used as a subject and yet another section for the ones which are clearly used as an object.

¹⁰The (Q) in this entry refers to the fact that one of the words in the section cited follows the Qere form (the form to be read rather than the form which is written in the text). But this is not the word תָּמִיד [tamid]. It is another word in the verse.

that God ministers to His people. We can see this happening in history when the Christian church itself took away the ministry of Jesus. It did this by saying that priests, rather than Jesus, should mediate forgiveness to humans. It also did this by placing Mary as the mediator between God and man (replacing the continual ministry of Jesus).¹¹

Daniel 8 (and 9) present us with another couple of Hebrew words which can be a little confusing in the way they have been translated. Unfortunately, two completely different words have both been translated as *vision* in Daniel 8. Due to this practice of the translators, some of the subtle nuances of the underlying Hebrew are lost. The translations are not wrong, as such. But they are not adequate for the purpose of understanding this section. The two words involved are חֲזוֹן [chazon] and מַרְאֵה [mar'eh].

חֲזוֹן [chazon] comes from the verb חָזָה [chazah] which means, to see. The meaning of the noun is something which is seen. And so the word *vision* is a good translation of the noun חֲזוֹן [chazon]. The word מַרְאֵה [mar'eh] comes from the verb רָאָה [ra'ah] which also means, to see. And so, the word *vision* can also be a good translation of the noun מַרְאֵה [mar'eh]. But this translation does not do justice to the fact that two different words are being used. As a result, I would like to propose a different set of English words to represent these two different Hebrew words. מַרְאֵה [mar'eh] is sometimes translated *vision* and is sometimes translated as *appearance* in English versions of the Bible.¹²

In order to make the use of these two different words more obvious, their use in Daniel 8 (and a few other places) will be indicated below. It is best to read these while referencing a Bible in your own native language. I have shown the Hebrew words in order to show the distinctions which are missing in most English translations.

Daniel 8:1 A חֲזוֹן[chazon] *vision* appeared unto me . . .

¹¹These observations and this understanding of the meaning of the word תָּמִיד [tamid] are held in common with a number of SDA thought leaders. It is also true that a very different view is held by other SDA thought leaders (such as Robert Wieland). These individuals believe that the *daily* which was taken away represents *paganism* which had to be removed in order for Christian Rome to come to power. Though there are a number of historical connections which make sense according to their view, history can also fit into the interpretation presented in this resource book. I have made my decisions based on the weight of actual biblical evidence (i. e. biblical usage). The reader will have to make his or her own choices.

¹²A couple of examples where this word is clearly used with the meaning of *appearance* would be Esther 2:7 and Daniel 1:13. Notice how it is translated in these passages.

Daniel 8:2 I saw in a חזון [chazon] *vision*
 . . . and I saw in a חזון [chazon] *vision*
 Daniel 8:13 *until when* shall be the חזון [chazon] *vision* . . .
 Daniel 8:15 . . .when I had seen the חזון [chazon] *vision* . . .
 . . .one came to me with the מראה [mareh] *appearance* of a man . . .
 Daniel 8:16 . . . make this man to understand the מראה [mareh] *appearance*
 Daniel 8:17 . . . at the time of the end shall be the חזון [chazon] *vision*
 Daniel 8:26 . . . the מראה [mareh] *appearance* of the evening and the morning . . . is true
 . . . wherefore shut up the חזון [chazon] *vision* . . .
 Daniel 8:27 . . . I was astonished at the מראה [mareh] *appearance*, but none understood
 it.

Daniel 9:21 . . .Gabriel, whom I had seen in the חזון [chazon] *vision* [came] . . .
 Daniel 9:23 . . .therefore understand the matter and consider the מראה [mareh]
appearance . . .

Daniel 10:1 . . . the time *was great* and he understood the מראה [mareh] *appearance*.
 Daniel 10:7 . . . I was alone when I saw the מראה [mareh] *appearance* . . .
 Daniel 10:7 . . . and the men who were with me did not see the מראה [mareh]
appearance . . .
 Daniel 10:8 . . . I saw this great מראה [mareh] *appearance* . . .

In comparing these passages it becomes clear that Daniel is talking about two different things. The חזון [chazon] *vision* is the big picture. It is the great vision that included the ram, the goat, the various horns and their activities, etc. The מראה [mareh] *appearance* is the smaller section dealing with the *appearance* of the heavenly beings including their words (Daniel 8:13, 14). This is made even more clear in reading Daniel 8:15 where it is identified as such. It was assumed that Daniel would have a basic understanding of the חזון [chazon] *vision* since it dealt with the same basic events as he had seen portrayed through different images in Daniel 2 and Daniel 7. But one was sent to explain to him the meaning of the מראה [mareh] *appearance*. This was the part which he did not understand.

Daniel is so upset that he cannot understand the part about the מראה [mareh] *appearance* that he becomes sick (Daniel 8:27). He would have to wait for a few more years before hearing the explanation in Daniel 9.

This whole idea is confirmed by Daniel 10 where another great *appearance* gives him insight into the future.

Another point that is sometimes misunderstood is the time pointed out in Daniel 8:14. It is called 2300 *days* in most translations. A few translators try to divide this number in half since Daniel uses an unusual group of words to describe it. He does not use the normal word for day. Rather, he uses a phrase 2300 ערב בקר ['ereb boqer] *evening morning*. Perhaps we should hyphenate this term in English. Then it would read, 2300 evening-morning and the sanctuary shall be *cleansed*.

Some have thought that this was a reference to the sacrifices since they were offered up each morning and each evening. As a result, they suggest that this number needs to be divided by two in order to find out how many actual days are involved. But there are several reasons why this could not be true:

1. There is no article before either word. There should normally be an article when referring to the evening sacrifice or to the morning sacrifice.
2. The words are in the singular form, not the plural form. If this were a series of sacrifices, one would expect the plural to be used here.
3. The order is wrong. When the Bible speaks of the daily sacrifices, it speaks of morning sacrifices and evening sacrifices. But in Daniel 8:14, the order is reversed. It is *evening-morning* not *morning-evening*.
4. There is no conjunction between the words.

In seeking a possible reference that could explain the use of *evening-morning* the closest thing visible in the Bible is the numbering of the days of creation. There it speaks of *evening* and *morning* being day one, then the second day, the third day, etc. It seems that Daniel is choosing his words carefully in order to prevent the reader from thinking he is referring to the morning and evening sacrifices.

It is interesting to note that when the passage is read in Hebrew, the focus is not on the duration of the time, but on the ending of the time. The question is ער מתי ['ad mathai] *until when?* Not *how long . . .?* The perspective has a positive focus in mind. Even though so many negative things are happening, there will be an ending.

And what should happen on that day? The passage states that *until* 2300 days, then the sanctuary shall be *cleansed* (KJV). But other translations deal with this differently. This is largely due to the fact that Daniel uses an unusual word here. The word is נִצְדָק [nitsdaq]. This word is only used in Daniel 8:14. It is never used anywhere else in this form in the entire Bible. But Hebrew is not a very complicated language. This word is in the Nifal form of a very common word. Nifal is the form of a word used for passive or reflexive meanings of the main root word. The noun, צֶדֶק [tsedeq] *righteous* is used often in the Bible. And the related verb, צִדַּק [tsadaq] *to make righteous* is also used often throughout the Bible. Many people will claim that the verb form is never used anywhere in scripture with the meaning of CLEANSE. They say that SDAs can only support our view of Daniel 8:14 by referring to the writings of Ellen G. White. But this is not true. Such statements reflect a lack of serious reading of biblical Hebrew.

In the Hebrew Bible, poetry did not normally follow the patterns of English poetry. In English poetry, we use rhyme and rhythm. But in Hebrew poetry, rhyme is almost never used, and rhythm is not used in the same way in which it is used in English. Hebrew poetry uses parallel words or concepts. In fact, it is often possible to understand the basic meaning of an unfamiliar Hebrew word by looking at how it is used in the parallelisms of poetry.

In Job 4:17 and 17:9 the word צַדִּיק [tsadaq] and the word טָהוֹר [tahar] are used in parallel. They are near synonyms. This indicates that the word צַדִּיק [tsadaq] can at times have the idea of making something clean.

Actually, when you look at the question of Daniel 8:13, there are several things in view. When will be the end of the transgression of desolation, the trampling of the sanctuary and the host, and the taking away of the *continual*? The answer is at the end of 2300 days (or years).

The word צַדִּיק [tsadaq] can actually have four related, but different meanings:

1. to make clean
2. to restore
3. to vindicate
4. to make right or righteous

Daniel needed a word that had all of these meanings. No other word would do the job adequately. Because of the actions of the power represented by the horn, the heavenly sanctuary needed to be cleansed, proper worship needed to be restored, God and His people needed to be vindicated, and the people of God needed to be made righteous. All of this could be summarized by one word in Hebrew. There is no single word in English that could be used to translate all of these things.

In order to understand when this time would begin and end, more specific information would be needed. This information would be given in Daniel 9. But before that time, there are a couple of things that could be known. All of these things were to begin during the time represented by the ram with two horns. This was identified as happening during the domination of the Medo-Persian kingdom (cf. Dan 8:20). This took place during the fifth century B.C. Parts of this dream were parallel to events that would continue into the time when Rome was broken up into a number of other kingdoms. This would take us past A.D. 476. In fact, in retrospect, the kinds of persecution which are described would take us all the way down into at least the 18th century A.D. And if the year/day principle is applied, this would bring us all the way into the 19th century A.D. Beyond this, it is not possible to be more specific about the ending of this time period until the angel gives more information in Daniel 9.

TO SUM IT UP

The power represented by the horn that comes from littleness in Daniel 8 moves first in three physical directions. This represents the civil or pagan phase of Rome (like

the legs of the statue of Daniel 2 or the Dreadful Fourth Beast of Daniel 7). But the horn then moves against the Prince of the Host. He is attacking God and His people. This moves into the Christian phase or Rome when the church took to itself powers that belonged to God alone.

The *place* that is cast down is specifically a sanctuary place. This power also takes away the *continual*. This is the ministry of Jesus in the heavenly sanctuary. According to Daniel 7, the period of persecution was 1260 years (which actually took place from A.D. 538 through A.D. 1798). But Daniel 8:14 looks at a different period of 2300 days. At the end of this period, the heavenly sanctuary would be cleansed, God and His people would be vindicated, and the people of God would be made right. Daniel 8 is a powerful promise of the work of God on behalf of His people.

SPIRITUAL INSIGHT / PRACTICAL APPLICATION

Without going into great detail, there are several very encouraging things about Daniel 8. It focuses on the end--not the duration of the trouble. I can do the same. When terrible things are happening around me, I can remember that they will come to an end. God is in control. He will make everything right. He brings in the ultimate cure for sin.

As I think about the work of Jesus in the heavenly sanctuary, I desire to let Him cleanse my soul-temple as well. I want to have the צדק [tsadaq] experience in my own life.