

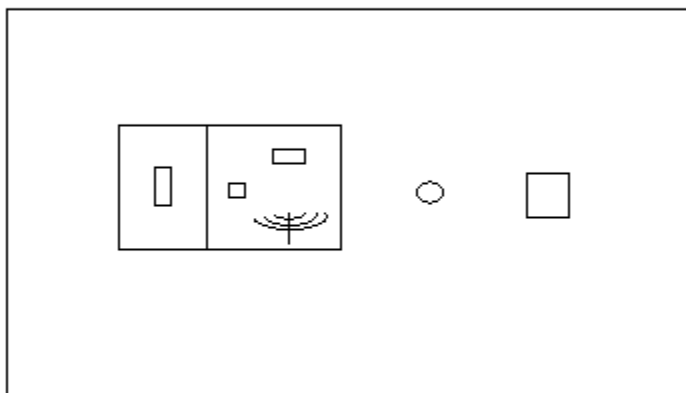
Daniel 8b: The Sanctuary

INTRODUCTION

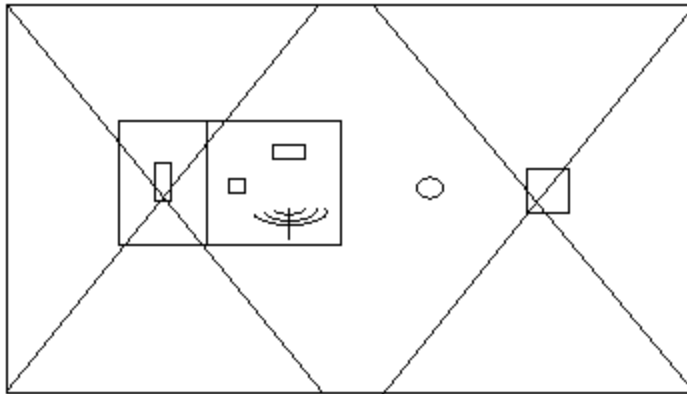
In order to understand the meaning of what was described in Daniel 8, a working knowledge of the sanctuary is needed. As we noted in our discussion on Daniel 7, the language of the Bible is the language of the past. This is especially true of the sanctuary language in Daniel 8. This part of the syllabus will not deal in depth with the subject. At a later time, it would be well to flesh out the details here. But for now, other reference works will have to suffice.

THEOLOGICAL TOOLS

The sanctuary can be sketched with a lot more detail if you have a more accurate program. But given the limits of technology (or my understanding of it) here is a very simple and basic sketch. Note that the top of this picture is North. A person entering the sanctuary would have his back on the rising sun as he entered from the right of the picture (from the East). This may have been intentional in order to have a person turn his back on a symbol of pagan worship. It is interesting to note that most of the Christian churches of the past were built the opposite way. The front of the church (the apse) faced East.



The first thing a person would encounter as he approached the sanctuary was the altar of sacrifice. After that was the laver. These were both in the courtyard. The picture above is slightly out of proportion.



The Sanctuary

As can be seen, I need to get a lot more practice with this software. I am not doing very well with the details. But if the picture were done accurately, the entire sanctuary could be seen to fit into two squares. The one on the right would be the courtyard. The one on the left would include the tent of the sanctuary. If a person were to draw a large X over each side of the rectangle, it would show the absolute center of each side. The center of the right section was the altar. It was at the heart of the courtyard ministry. The center of the left side was the ark of the covenant. It was at the heart of the sanctuary work in heaven.

The courtyard ministry shows what Jesus would be doing during His work on earth. The main part of that ministry was focused on the cross. But there was also the laver. Jesus came to bring forgiveness and cleansing. But that was not all.

When He went to heaven, Jesus inaugurated His work in the heavenly sanctuary. This included a two-fold ministry (or a ministry of two phases). There was the daily service in the earthly sanctuary and the yearly service. The daily service focused around the holy place (including work around the lampstand, the table of the bread of the

presence, and the altar of incense). The yearly service centered around the most holy place (or the holy of holies).¹

The daily ministry of Christ in the heavenly sanctuary focused on removing sin from His people. He would be the sin-bearer. But the yearly ministry on earth represented a second phase in the ministry of Christ. He would move beyond the bearing of our sins and would perform an ultimate cure for the sin problem. Sin would be forever removed from the universe. The first step in making that happen was the shift of Jesus in to a second phase of ministry in heaven in 1844. The judgment passages of the scripture and the passage on the great day of atonement (Leviticus 16) give many details which can serve as windows of understanding as we look at Daniel 8.

The daily services in the sanctuary included a morning and evening sacrifice (Exodus 30:38-46). There were also sin offerings which were offered up daily on behalf of those who had sinned (see the whole chapter of Leviticus 4).

Once a year, on the Day of Atonement, the High Priest had a special work to do (see Leviticus 16, the whole chapter). In the concrete way of thinking of the ancient Hebrew people, the daily sacrifices had transferred the sins of the people, from the people to the sanctuary. This special service, once a year, was for the purpose of taking these sins away from the sanctuary. They were sent away from Israel for ever.

Seventh-day Adventists have rightly noted that the sanctuary with its services on earth was a kind of copy of the REAL sanctuary which was in heaven. This is an extremely significant concept which needs to be developed in future editions of this syllabus. For the time being, those details have to be seen in other books. It can be helpful not note such passages as Hebrews 8:1,2 where the heavenly sanctuary is mentioned.

As almost a side note, many Christians have noticed a kind of connection between the two *birds* of Leviticus 14 and the two *goats* of Leviticus 16. Most Christians believe that both *birds* and both *goats* represent Jesus Christ. Seventh-day Adventists, on the other hand, see a difference between these ceremonies and their symbols. We believe, in common with other Christians, that both birds represent Jesus, who died (like the bird that was killed) and who rose again on the third day (like the bird that was released in an open field). But, in contrast with other Christians, we believe that the two goats represent two different powers.

On 8 December 1991, I wrote a paper dealing with this topic with a fair amount of detail. Here, I will summarize some of the major points.

¹For a lot more details on the sanctuary and its services, see one of the books in the bibliography. The little one by my father provides a short overview. Some of the others are very detailed.

The following chart summarizes some of the main similarities between these passages:

Leviticus 14	Leviticus 16
There were <i>two</i> birds (14:4)	There were <i>two</i> goats (16:7)
One bird was <i>killed</i> (14:5)	One goat was <i>killed</i> (16:15)
One bird was <i>sent away</i> (14:7) Heb. שְׁלַח [shillach]	One goat was <i>sent away</i> (16:21) Heb. שְׁלַח [shillach]
Blood and water were sprinkled seven times (14:7)	Blood was sprinkled seven times (16:14)

With all of these similarities, many people have concluded that the two birds and the two goats represent the same thing. But a closer look at the information helps us to see that there were some *significant* differences between the two ceremonies described in these two chapters. The differences can be diagramed as follows:

Leviticus 14 / two birds	Leviticus 16 / two goats
This was a live <i>bird</i> (14:6)	It was a live <i>goat</i> (16:21)
Taken to an <i>open field</i> (14:7) Heb. שָׂדֵה [sadeh]	Taken to the <i>wilderness</i> (16:10) Heb. מִדְבָּרָה [midbarah]
Blood <i>and water</i> mixture sprinkled (14:6,7)	<i>Only blood</i> sprinkled (16:14)
Sprinkled on <i>man</i> (14:7)	Sprinkled before the <i>mercy seat</i> (16:14)
Living bird dipped in <i>blood</i> and water (14:6)	<i>No blood</i> on the living goat (16:16)
The <i>Priest</i> commands the killing of the bird (14:5)	The <i>Priest himself</i> kills the goat (16:15)
The <i>man to be cleansed</i> shall wash (14:8)	The <i>High Priest</i> washes (16:4,24)
Sacrifices seven days later (14:8-18)	Sacrifice. . . on the same day (16:5,6)
Choice of bird by the <i>priest</i> (14:5)	Choice of the goat <i>by lots</i> (16:7-10)
Done as often as needed	Performed only once a year (16:2,29,34)

Even if we do not compare these two chapters, it can be enlightening to look for specific reasons why the two goats of Leviticus 16 do not represent the same person (i.e. Jesus Christ). A brief investigation reveals several factors.

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First of all, the term *atonement* (Heb. כִּפֶּר [kipper]) is not used of the living goat. It is used of the goat which was killed for a sin offering (16:15,16). Therefore, the goat which was killed was used for making atonement whereas the other goat served a different function.

The goat which was killed had its blood applied as a cleansing agent for the various parts of the sanctuary (16:15-20). The live goat was an agent used for bearing these sins away from the camp (16:20-22).

Secondly, we note the casting of lots over the goats (16:7,8). If both goats represented the same thing, there would be no need to cast lots over them. The priest could arbitrarily command which one should be used for which function just as he did in the ceremony involving the two birds (Leviticus 14:5).

Thirdly, it is significant that each of the goats was set aside *for* an individual (Leviticus 16:8). The one goat was *for the Lord* (Heb. לַיהוָה [l'Yahweh]) while the other goat was *for Azazel* (Heb. לְעִזָּאֵל [la'Az'azel]). It would seem most natural to see two different beings as being represented by such terminology.

Fourthly, the use of the term Azazel in extrabiblical Jewish literature indicates that they considered him to be one of the fallen angels.² They pictured him as being cast into the abyss.³

Fifthly, the living goat, Azazel, was led into the wilderness, never to return to the camp of Israel (Leviticus 16:21,22). This is a fitting representation of the time when God has Satan bound and thrown into the abyss (Revelation 20:1-3) and then finally destroyed (Revelation 20:7-10).

With all of these bits of evidence, it seems that the living goat, Azazel, is a representative of Satan. At the end of time, all of the sins of the righteous are placed upon him and he is "sent out of the camp". Sin is forever separated from God's people. This was typified by the once-a-year day of atonement service in which the living goat was sent away, bearing the accumulated sins of the year.

This does not signify that Satan is involved in our atonement in any way. It is rather acknowledging that he will bear the final responsibility for the sins which he tempted God's people to commit.

²See 1 Enoch 8:1; 9:6; 10:4; 13:1; 54:5; 55:4; 69:2.

³1 Enoch 10:4

SPIRITUAL INSIGHT / PRACTICAL APPLICATION

The sanctuary becomes a model whereby we can personally take to ourselves the effects of the ministry of Christ. He takes away our sins and bears them. And in the end, sin will be eliminated from the universe.⁴

The illustration of the earthly sanctuary gives us a kind of picture of what really happens in heaven when God is dealing with the sin problem. There is a sense in which heaven is defiled by the sins which we confess. Just like blood was brought into the sanctuary during the year when people offered sin offerings (or in some cases the meat of the sacrifice was eaten by a priest who would then enter the sanctuary himself), in a similar way, our sins have been placed upon Jesus. This only happens as we confess these sins. The sacrifice of Jesus happened on the cross in A.D. 31. And so the sacrifice which atones for our sins is already completed. But the full process of atonement and the removal of sin from heaven includes things which happened after Jesus was in heaven.

We could think of it in this way. Our sins entered heaven the moment they were confessed. Jesus is our sin bearer. And even more than this, the stain of our sin defiles heaven since it gives Satan reason to mock God as a result of how we have gone against God's will. This is another sense in which heaven is defiled by our sin.

But a time had to come when something would be done with this sin problem. Sins had to not only be forgiven. They had to be removed from heaven. This would indicate that God would be dealing with the sin problem in a more permanent and more conclusive manner. This happens when our sins (and the blame that comes from them) are placed on Satan at the end of the 1000 years. But it also happens as we are empowered to gain victory over specific sins. Such victory removes the flow of sins (or a record of such sins) coming into heaven.

The message of cleansing the heavenly sanctuary in 1844 and beyond, was a message that God was putting into effect more than forgiveness. He was also providing a way to overcome sin.

²See 1 Enoch 8:1; 9:6; 10:4; 13:1; 54:5; 55:4; 69:2.

³1 Enoch 10:4

⁴Unfortunately, there is no time to develop these themes in this edition of this syllabus. Perhaps at some future time they can be developed.