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# A Biblical Defense of Daniel 8:14 and the Sanctuary Message

This is the first few pages of a new book in preparation. We will need your help to get it printed at an outside printing house. There is no book of this caliber anywhere that so clearly and fully defends our controverted beliefs in Daniel and Hebrews.

## INTRODUCTION

Many decades ago, a book was published which bore the title, *Daniel in the Critics' Den*. The title says volumes. Satan hates the book of Daniel; and, under his guidance, men have tried to destroy its credibility for centuries.

While the present author was nearing completion of his Bachelor of Divinity degree (equivalent to the current M.Div.) at our Seminary, located at that time in Washington, D.C. close to Takoma Park, he learned that a friend at the Seminary was going to start taking several courses in the Department of Philosophy at the nearby University of Maryland. Unfortunately, influenced by skeptical friends, the young man was gradually moving away from our faith.

One day he came to me excitedly. Unknown to me, he had decided to search through historical data at the Library of Congress—and prove, to his satisfaction, that our denomination did not have a divinely guided origin.

Excited, he told me he had learned that the entire Millerite movement, and our denomination, arose because of Daniel 8:14. It was the study of the book of Daniel that brought our church into existence! He said, tremblingly, "God brought this church into existence!"

Unfortunately, my friend later went out entirely. But I never forgot the truth that he discovered. And none of us should forget it. Our foundation is the Word of God and Bible prophecy. May we never forsake them.

In this study, we will focus our attention on controverted points about our historic Sanctuary beliefs—especially Daniel 8:14, the Investigative Judgment, and the Biblical foundations of our Sanctuary Message. Our analysis will primarily involve controverted portions of Daniel 7, 8, and 9; Leviticus 16; Hebrews 7 to 10; and Revelation 11. You will want to have your Bible at hand as we investigate various areas which have been attacked by critics. This is a defense of controverted points under attack by liberals; it is not a detailed commentary on Daniel and Hebrews.

In Part One on Daniel (including Leviticus 16), ancient words in italic are either in Hebrew or Aramaic, unless it is stated that the word is in Greek. The Aramaic section of Daniel begins with 2:4 and ends with the last verse of chapter 7. In the sections on Hebrews and Revelation, ancient words will be in Greek, unless otherwise

stated.

In the section on Daniel a Bible reference, such as "8:14" or "7:25," is always from the book of Daniel. In the sections on Revelation and Hebrews, a similar pattern is followed for each of those two books.

The Septuagint is mentioned (along with Theodotian's translation), because they are the earliest translations of the Old Testament. The Septuagint was translated in the second century B.C.

At times loose renderings from the Hebrew will be quoted instead of exact quotations from the King James Version (abbreviated KJV in this study). The abbreviation for "compare" is *cf.* — *vf*

## — PART ONE —

### THE BOOK OF DANIEL

**For further study:** *Prophets and Kings*, 479-548.

**Step by step, let us prove that the charges of the critics are without foundation and that the book of Daniel fully agrees with our historic beliefs.**

#### AUTHENTICITY OF THE BOOK OF DANIEL

The book of Daniel was written between 605 and 535 B.C. Daniel speaks in the first person in many passages (Dan 8:1-7, 13-19, 27; 9:2-22; 10:2-5, etc.) and says he personally received a divine command to preserve the book (12:4). He is well-acquainted with history during and prior to his time. Knowledge of some of the facts he writes about was lost in later centuries.

The various parts of the book are mutually related, and all commentators agree that the book stands as a unit. The book is divided into a historical (chapters 1-6) section and a prophetic section (chapters 7-12). The prophecies in the first half occur in the midst of historical narratives; those in the second consist totally of visions given to Daniel when he was alone.

Like Ezra, most of Daniel was written in Hebrew, but part is in Aramaic. This is understandable, since he was a trained government official and spoke and wrote in several languages. Three fragments from Daniel were found among the Qumran (Dead Sea) documents. They indicate the splits between Hebrew and Aramaic and, interestingly

enough, do not include the apocryphal song of the three children.

The Aramaic section of Daniel begins with 2:4 and ends with the last verse of chapter 7. If the book had been written in the second century, as the critics charge, it would not have been partly written in those two languages. There are also orthographic (spelling) oddities in the book which agree with the time in which Daniel wrote the book rather than a later time. The royal family and ruling class of the empire spoke in Aramaic. Learning that language fluently was part of Daniel's initial training.

The primary focus of the liberal attack on Daniel is their attempt to prove the theory that Daniel was written in the second century B.C., and only contains accounts of past history and no prophecies. The reason for its writing, they say, is to discuss Antiochus IV Epiphanes. More on him later in this study.

#### **DATING THE BOOK OF DANIEL**

Daniel was taken to Babylon in 605 B.C., during the accession year of Nebuchadnezzar (Dan 1:1) and his first Syrian campaign. Chapters 1 and 2 occurred in his third year in captivity, which was the second year of Nebuchadnezzar (1:5, 17; 2:1, 19). In that year (603 B.C.), Daniel became a prophet. Nebuchadnezzar reigned from 605 to 562 B.C. The initial 19 years of Daniel's stay in Babylon were the last years of Judah's existence, before Zedekiah was taken captive and Jerusalem was destroyed in 586 B.C.

In 553 B.C. (the year that Cyrus the Persian is believed to have come to power over the Median Empire), Nabonidus appointed his son, Belshazzar, as second in command of Babylonia. Nabonidus then went to Tema in Arabia, where he was in semi-retirement when Babylon fell to the Persians in 539 B.C. This is why Belshazzar could only make Daniel the "third ruler in the kingdom" (5:16, 29). He could not make him the second, because that was what Belshazzar was. It was not until the end of the nineteenth century that this fact was rediscovered.

All of Daniel's visions (chapters 7-12) were given during the last years of his life. The important prophecy of chapter 9 was given to Daniel at some time during the first year (550 B.C.) of Belshazzar's coregency with his father, Nabonidus. The parallel vision of chapter 8 came in Belshazzar's third year (554 B.C.). The vision of chapter 9 was given during the first year of Darius the Mede. The last vision (chapters 10-12) occurred in the third year of Cyrus (536/535 B.C.). Daniel was probably about 90 years old at this time. Darius the Mede ruled Babylon in 539, a rule which may have extended to 537 B.C. Cyrus the Great ruled from 539 to 530 B.C.

***The first thing the critics attack is "Darius the Mede." They say he never existed!***

#### **DARIUS THE MEDE**

Looking back, we find many gaps in history at the time that Daniel wrote his book. There are just many things we do not know. One gap is the identity of the man whom Cyrus appointed to rule Babylon for the first year or so after the city was taken and Belshazzar was slain. Daniel provides this information.

According to Daniel, when he was about 62 years of age, Darius the Mede "took the kingdom" from the last

Babylonian king, Belshazzar (5:30-31). This occurred at the time of Cyrus' conquest of Babylon in 539 B.C. Darius the Mede had at least one regnal year, and it is mentioned in Daniel 5:31-6:28, 9:1, and 11:1. He appointed various governors, making Daniel one of his three leading counselors (6:1-3). This was the ruler who was tricked into having Daniel thrown into the lions' den.

Critics complain that Darius the Mede (5:31-6:28; 9:1) never existed in history. This, they say, helps prove their theory that the book of Daniel was not written until the second century B.C.

**Historical evidence**—Cuneiform tablets provide us with evidence that the title, "King of Babylon," was *not used* for Cyrus in the contracts dated to him during the first year after Babylon's conquest in October 539 B.C. Only the title, "King of Lands," was used for him; and this referred to him in his capacity as king of the Persian Empire. Late in 538 B.C., however, the scribes added the title "King of Babylon," to his list of titles; and this continued throughout the remainder of his reign and those of his successors down to the time of Xerxes.

Xenophon, the Greek historian in his *Cyropaedia*, says Gobryas was the general whose troops conquered Babylon for Cyrus. He is probably Darius the Mede mentioned in Daniel's book. According to the well-attested *Nabonidus Chronicle*, an important cuneiform tablet describing the fall of Babylon, his name was Ugaru. The *Chronicle* says he appointed governors in Babylonia (cf. Dan 6:1) and resided in Babylon until he died there one month before the title, "King of Babylon," was added to Cyrus' titles. Darius could have been Ugaru's throne name.

Cyrus the Great (c. 553-530 B.C.) conquered Media in 553, Lydia in 547, and Babylonia in 539 B.C. Apparently, by his direction Darius the Mede was appointed the first Medo-Persian ruler that Babylon had. This would be understandable; for, at that time, Cyrus was personally engaged in warfare elsewhere and in consolidating the vast empire he had taken over. It was Cyrus who later, in 536 B.C., issued the first of three decrees favoring the reestablishment of the Jewish people in Jerusalem (Ezra 1:1-4).

***The point especially attacked in Daniel 2 is the identity of the Stone kingdom.***

#### **THE STONE KINGDOM**

Papal Rome calls itself the fulfillment of the stone kingdom! It declares that Matthew 16:18 proves it. But Scripture is clear on this point. We do not have space in this brief study to quote them all. But the following references will provide you with a rich mine of study. Here are key passages in the Old Testament: Ps 118:22; Isa 8:14; 28:16; Dan 2:34-35, 44-45; Ex 17:6; Num 20:7-8; Zech 4:10. Here are parallel passages in the New Testament: Matt 21:42, 44; Acts 4:11; Rom 9:33; 1 Cor 10:4. Ask Peter; he will tell you: 1 Peter 2:4, 6, 7, and 8.

***We will not spend much time on Daniel 2; for the focus of the critics' attack is Daniel 7, 8, and 9. The critics know that those three chapters predict events which they want us to disbelieve.***

#### **THE CHAPTERS ESPECIALLY UNDER ATTACK**

The critics fear Daniel 7, 8, and 9. The identity of the little horn power, the terrible things he will do against

God and His people, the fact that we must face a coming judgment, the dates that lead us down to the last days, the discovery of Christ's mediation in heaven—all these and more are truths which the critics are violently opposed to, truths which they want to destroy.

*The first step in their attack on those chapters is to split them apart and say that Daniel 7, 8, and 9 are not connected. In this way, they hope to destroy their message. We must not let them do this.*

#### RELATIONSHIP BETWEEN CHAPTERS 2 AND 7

Because Daniel 7, 8, and 9 are heavily attacked by liberals opposed to our historic positions, those three chapters deserve our special attention

**Factors linking chapters 2 and 7**—Critics charge that the metal man of chapter 2 and the beasts of chapter 7 have nothing in common. However, there is actually a close correlation between these two chapters.

Both contain four “kingdoms” (2:39, 40; 7:4, 5, 23). There is an eventual division in the fourth kingdom. God's kingdom is established at some point subsequent to the division of the fourth kingdom.

There is a parallel sequence of metals and beasts: the former moves downward from great worth (gold) to great strength (iron). The order of beasts goes from high honor (the lion as king of the beasts) to crushing power (the non-descript beast, wilder than any natural animal).

It is also significant that several points, which would not have had special meaning to Nebuchadnezzar, were not told to him: a blasphemous little horn, the heavenly judgment, and the fact that the “saints of the most High” would eventually “possess the kingdom.”

These linkages not only strengthen the importance of the message of Daniel 7, but help tie both chapters 1 and 2 to parallel sections in chapter 8. These relationships also point to the fact that the judgment in chapter 8 will occur in the last days, not at some earlier time.

*Actually, all the visions in the book, which extend down to the end of time, are closely intertwined.*

#### ADDITIONAL LIGHT ON CONNECTIONS IN THE BOOK OF DANIEL

**Daniel 7**—Unlike the dreams in chapters 2 and 4, this was the first vision given directly to Daniel. It is also a basic vision, which, in several ways, his later visions are built upon. Being the first of the four main prophecies given to Daniel, the vision of Daniel 7 stands out as a major outline of the future. The subsequent visions amplify its details.

*Here are several similarities and connections between chapter 7 and the dreams/visions of chapters 2, 8, 9, 11, and 12:*

**Factors linking chapters 7 and 8**—In both visions of Daniel 7 and 8, Daniel's attention shifts back and forth between events on earth and events in heaven. In both, Daniel is startled by what he sees and asks questions, to which he receives additional information (7:15-16 and 8:15-19). At the end of each vision, he is deeply concerned over what he has seen and learned (7:28 and 8:27). A sizeable portion of both chapters consist of explanations to Daniel's questions.

At the end of chapter 7, Daniel is distraught over what he has seen (7:28). At the beginning of Daniel 8, Daniel

mentions a connection of this second vision to the preceding one (8:1). This links them together.

**More chapters 7-8 links**—The vision in chapter 8 is a shortened form of the vision in chapter 7. Omitting Babylon, the first beast, it reviews and adds to later history while focusing on the heavenly Sanctuary, its Prince, and the intruding little horn. Chapter 8 provides additional information about the attack by the little horn. It describes in symbolic terms the horn's casting down some of the stars of heaven, opposing the Prince, and casting down of both the foundation of His Sanctuary and the truth to the ground to be trampled upon.

The earlier vision, chapter 7, had described a “little horn” that “made war with the saints [holy ones] . . . until the Ancient of days came” (7:21-22a) and “the judgment shall sit” [Greek, “the court sat in judgment”] (7:26). In the last days the faithful ones enter into this judgment; after which, “the time came that the saints possessed [Hebrew: received] the kingdom” (7:22c; cf. 7:27). This heavenly judgment takes place prior to the time that the saints receive the kingdom. So it is a pre-advent judgment which involves investigation and cleansing.

Chapter 8:13-14 provides still more information about this judgment. Chapter 7 had described the judgment scene, but chapter 8 explains when it was to begin. It also reveals that a cleansing would take place. This leads the careful Bible student back to the type—which is the day of atonement cleansing in Leviticus 16. This end-time judgment occurs in heaven before the witnessing universe (7:9-10). It results in fully restoring the Sanctuary (8:14) which was attacked and supplanted by the rival system of the little horn.

**Link to chapter 9**—At the end of chapter 8, Daniel is even more disturbed by additional information he has received (8:27). At the beginning of chapter 9, Daniel prays for further guidance concerning Jerusalem, which is in ruins, and also about the sanctuary. In response, the same angel (Gabriel) that appeared to him in the preceding vision again appears (9:21) and says he has arrived with important information (9:22) which will help explain what Daniel earlier learned in the vision (9:23). The earlier vision would have to be the preceding one.

**Link to chapter 12**—On the basis of this judicial process in the Sanctuary, “Michael . . . the great Prince which standeth for the children of thy people” is able to come forth victoriously in the time of trouble and physically deliver the saints (12:1). Who are the ones delivered? “every one that shall be found written in the book” (12:1) as a result of the pre-advent investigative judgment.

Every end-time vision in the book of Daniel (chapters 2, 7, 8 with 9, and 11-12) moves forward toward this grand climax. And the judgment is central to making it work out all right. It is an extremely important event in the history of the plan of salvation and the eternal safeguarding of the universe.

**Chapters 2 and 7 linkage**—Returning back to chapter 2, we find that a great Stone brings the wickedness of this world to an end (2:34, 45) and an eternal kingdom is established (2:44). In chapter 7, the little horn's attack on God's people is followed by an investigative judgment. As a result of it, the saints inherit the new kingdom (7:14), which they shall possess “forever and ever” (7:18). Although the judgment is in behalf of the saints (7:22), it

results in ending the little horn's dominion (7:26-27).

**Always the same destination**—Every vision in the book of Daniel ultimately leads us to the last days; every one, without an exception. Each of these presentations—chapters 2, 7, 8 with 9, and 11-12—ends with mammoth consequences which will forever affect the entire universe. The focus is not on a minor second century B.C. Syrian king, named Antiochus.

*Of them all, the three visions of Daniel 7, 8, and 9 almost form one successive, connected vision.*

#### CHAPTERS 7, 8, AND 9 ESPECIALLY CLOSE

Both the interpretation of 7:23-27 and the prophecy of 9:24-27 were given by the angel Gabriel. He is referred to in 9:21 as the one whom Daniel had seen “in the vision at the beginning” (Hebrew, *tehillah*). Which vision was that? Daniel 8 was the preceding vision. But, when we turn to 8:1, we find that in the words, “vision . . . at the first” (*tehillah*), it refers us back to the still earlier vision of chapter 7.

Since the same Hebrew word is used in Daniel 8 and 9, we may assume that the mention of the vision given “at first” in Daniel 9 refers to the vision of Daniel 7! So it must have been Gabriel who appeared to Daniel in the vision of chapter 7 as his angel interpreter. All three visions are closely linked together, and each succeeding vision helps explain the earlier ones.

(Actually, the vision of chapters 10-12 is also based on the connected visions of chapters 7, 8, and 9. But in this study on Daniel our focus must be on chapters 7, 8, and 9.)

*We now turn our attention to the “little horn.” This is extremely important! Critics charge that the little horn of Daniel 8 is about some two-bit king that lived thousands of years ago. If we accept that, there goes the 2300-day prophecy and the truth of what the papacy has done throughout history.*

#### CONNECTING THE TWO LITTLE HORNS

**One horn, not two**—The little horn of chapter 7 and the little horn of chapter 8 refer to the same historical entity. The same symbol was used for both—even though the vision of chapter 7 was originally written in Aramaic and the vision of chapter 8 was in Hebrew. If a historical distinction was intended here, different names would have been used. But the symbol remained the same.

**Connecting similarities**—Both horns appear to arise at the same time in history; both begin small and become great (7:8 and 8:9). Both persecute the saints of God (7:21, 25 and 8:11, 25). Both appear to endure for lengthy periods of prophetic time (7:25 and 8:14). Both eventually suffer similar fates (7:26 and 8:25).

The visions of chapters 7 and 8 come together as one pair grouped two years apart (7:1; 8:1). The prophecies in chapters 9-12 form a unit as a second pair, a decade later, grouped two years apart (9:1; 10:1).

*We need to identify this terrible little horn power; but first we should briefly look at how the frightened critics sought to keep the people from learning its identity.*

#### THE PRETERISM/FUTURISM ATTACK

The Reformers of the sixteenth century, including Martin Luther, Melancthon, Ulric Zwingli, John Calvin, Menno Simons, and their associates declared that the papacy was the antichrist of Bible prophecy.

Prior to that time, Rome had tried to destroy Bibles, so the truths of Daniel and Revelation would not be discovered. But, now, something had to be done!

In response to Luther's anti-papal protest, two Catholic theologians, Prierias and Eck, declared the Catholic Church to be the fifth (the stone) kingdom portrayed in Daniel 2. A very proud boast from the little horn.

But what could they do about the prophecies which pointed directly to Rome as the antichrist power? In the book of Daniel, it was chapters 7, 8, and 9 which identified when Rome would arise as an international power. It was those three chapters which unmasked its vicious attempts to destroy the law of God and slay His people.

From A.D. 1545-1563, the Council of Trent met intermittently to devise ways to annihilate Protestantism, either by direct warfare or by infiltration. Its earlier change of the Sabbath to Sunday was declared to be the foundation of its doctrine of Tradition (the words of men) as superior to Scripture (see the present author's book, *Beyond Pitcairn*, pp. 132-135). The Jesuits were assigned the task of infiltrating the courts of kings, schools and colleges, and Protestant churches. Theologians were given the task of reinterpreting Bible prophecies which pointed to the papacy.

Two Jesuits were especially successful in this latter task. The first was Francisco Ribera (1537-1541), who developed what we today call “futurism.” He declared that the prophecies of Daniel and Revelation would not be fulfilled until the very last days when, for 2300 days, or about 7 years, an antichrist would appear. At that time, a Jewish temple would be rebuilt in old Jerusalem. (In reality, the Muslims will never permit such a temple to be built.)

Samuel Maitland, William Burgh, John Darby, James Todd, and John Henry Newman were later leading Protestant theologians, which infiltrated Jesuits used to spread this error throughout modern Protestantism. The Plymouth Brethren, the High Church Oxford Movement in the Anglican Church, and the Scofield Bible especially helped in this work.

A variant of this futurism was the development of dispensationalism, one form of which pushes many of the prophecies to the last days, to be fulfilled by the Jewish people.

Another Jesuit, Luis de Alcazar (1554-1613) developed the opposite position, known as Preterism. This is the teaching that the prophecies of Daniel and Revelation

**We will stop at this point. The new book is coming! Help us get it printed. It will be available, at lowest cost in boxful quantities, for distribution to Adventists who need this stabilizing influence.**