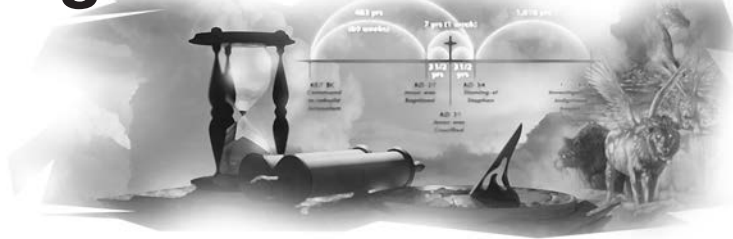


The Eschatological (Final; Closing) Day of Atonement¹ (Forgiveness and Cleansing)



SABBATH—NOVEMBER 30

READ FOR THIS WEEK'S LESSON: Daniel 8; Revelation 14:6, 7; Numbers 14:34; Daniel 9:24–27.

MEMORY VERSE: “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary [home of God in heaven] be cleansed” (Daniel 8:14).

For a better understanding of the sanctuary message, study this chart. This chart shows how the great judgment scene of Daniel 7 (studied last week) is the same event as the cleansing of the sanctuary in Daniel 8:14.

Daniel 7	Daniel 8	Interpretation
Lion	—	Babylon
Bear	Ram	Media-Persia
Leopard	He-goat	Greece
Fourth beast Little horn	Little horn	Rome—pagan Rome—papal
Pre-Advent judgment²	Cleansing of the sanctuary	Eschatological Day of Atonement
Transfer of kingdom to saints (Second Coming)		Second Coming and beyond

This week we will study Daniel 8. We will discover the real reason for the war between the horn power and God. And we will see why the cleansing of the sanctuary, beginning in A.D. 1844, is God's perfect answer to that challenge.

1. eschatological Day of Atonement—the time in which God rewards us for the choice we have made in our lives to love and serve Him.

2. pre-Advent judgment—the judgment that will take place before Jesus' second coming. The pre-Advent judgment began in 1844 and continues until the Second Coming. It examines the lives of all believers (both the living and the dead in Christ).

SUNDAY—DECEMBER 1**THE LITTLE HORN'S ATTACK
(Daniel 8:9–14)**

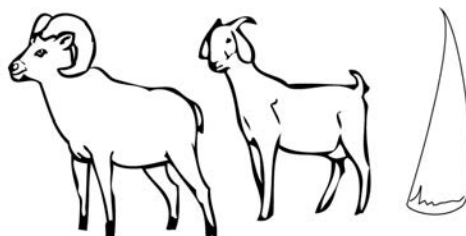
Read Daniel 8, especially verses 9–14 and verses 23–25. What does the little-horn power attack?

The horn power is a threat to the worship of the “Prince of the host [Jesus]” (verse 11; compare with Joshua 5:13–15). It removes “the daily sacrifice”³ from Him (Daniel 8:11, 12). “The daily sacrifice” comes from the Hebrew word *tamid*, which has to do with the daily sacrificial service⁴ in the earthly sanctuary service.⁵ The main person who does *tamid* activities at the sanctuary is a priest, often the high priest. For this reason, the horn tried to overthrow the work of the (high) priest and take away “the daily sacrifice.” Prophecy⁶ clearly shows us that during the greatest time of papal Rome’s⁷ power, the little-horn power attacks Christ’s high priestly ministry (work).

The horn power tries to destroy the responsibilities of the heavenly Priest. It also breaks up the continual worship of God on earth. It acts like another “captain of the host” (Joshua

5:14, NASB), or as though it were in charge of all God’s people. It carries on a religious war against the Divine heavenly Prince, His sanctuary, and His people. It becomes an earthly tool of Satan. “He will become very strong. But he will not get that way by his own power” (Daniel 8:24, NIV). Its activities show that it fights in a war that is fought on two levels, the earthly and the heavenly.

The little horn follows right after the ram (Media-Persia) and the he-goat (Greece). So, it can be only Rome, which came after the kingdoms of Media-Persia (Daniel 8:20) and Greece (Daniel 8:21). The little horn started out as pagan⁸ Rome, which later became papal Rome. Papal Rome is the main part of the vision.



The little horn follows right after the ram and the he-goat.

The “daily sacrifice” (*tamid*) means

3. the daily sacrifice—the animals that were sacrificed (put to death) each day for the forgiveness of the sins of the people of Israel. This was done by the priests in the sanctuary (the home of God on earth) in early Bible times.

4. sacrificial service—in the Jewish sanctuary (house of worship) service, animals were sacrificed (put to death) as a symbol that showed that the people of Israel received forgiveness of sins. This service helped point the people to the future sacrifice (death) of Jesus Christ on the cross.

5. earthly sanctuary service—the offering of animal blood as a payment for sin. The animal blood was offered in place of the sinner’s blood. This service represented Jesus’ dying on the cross for our sins. After Jesus died this service was not needed.

6. prophecy—a special message, or messages, from God; often an explanation of what will happen in the future.

7. papal Rome—Rome under the control of the Roman Catholic Church and the pope.

8. pagan—having to do with the worship of many gods or goddesses or the worship of earth or nature.

Christ's continual priestly work in the heavenly sanctuary⁹ (Hebrews 7:25; Hebrews 8:1, 2). The "taking away of the daily sacrifice" by the horn power introduces papal "inventions," such as priests who claim to have the power to hear and forgive sin, and the worship of Mary. By these "inventions," the horn power has successfully taken away an understanding and dependence of sinners on the continual ministry (work) of Christ in the heavenly sanctuary.

None of us is protected from the danger of trying to play God. How might you be doing the same thing without knowing it?



The little horn takes away from Christ's sacrifice through the worship of Mary.

9. heavenly sanctuary—the place in heaven where Jesus works as our High Priest before the throne of God. Just as the priests of old-time Israel offered the blood of lambs for the sins of the people, Jesus is the Lamb of God who was offered once on the cross to take away our sins. After rising out of the grave, Jesus left earth and returned to heaven. He then went into the heavenly sanctuary. There, God accepted what Jesus had done on the cross to save sinners. In 1844, Jesus entered the Most Holy Place of the heavenly sanctuary. There, to this day, Jesus forgives our sins and presents to God the Father His perfect life in place of our sinful life. And it is because He presents His perfect life in place of our sinful life that He can forgive our sins. He also offers our prayers to God and works to help us and save us. Soon, He will be done with His work there for us. Then He will come back in the clouds to take us to heaven to live with Him always. The dead in Christ shall be raised and will rise into the clouds to meet Him. The living believers of Christ will follow them. Until that day, by faith we may dwell with Jesus in the Most Holy Place.

MONDAY—DECEMBER 2

“HOW LONG?” (Daniel 8:13)

The horn power takes power that belongs to God alone (Daniel 8:9–11). The question then becomes, *How long will the vision be—or how long before the little-horn power is judged?*

What important issues are leading to the question of “How long?” in Daniel 8:13?

In the Bible, the question “How long?” always asks for the present situation to be changed. It is asked of people by God and by His prophets (special messengers) (Exodus 10:3; Numbers 14:27; and 1 Kings 18:21). It is also asked of God by His people (Psalm 94:3; Revelation 6:10) and by the angel of God (Zechariah 1:12). The angel's cry “How long?” (Daniel 8:13; Daniel 12:6) is a cry over continuous troubles, a plea for change, and a call for God's judgment. Such a question suggests that people expect God to finally have victory.

The answer to the question in Daniel 8:13 comes right away. Undoing the damage to the sanctuary begins with a period of time that lasts “2,300 evenings and mornings” (verse 14, NASB), which is a symbol for the

actual time period of 2,300 years.

As soon as we understand the human condition and the prophetic¹⁰ time in which we live, we cannot remain silent. The cry “How long?” needs to go forth. As we look around at our world, how can we not plead for the Lord to come and bring in a new world where “Godliness will make its home” (2 Peter 3:13, NIV)? God is now at work (Daniel 8:14). But we want Him to end the rule of evil here and return in the glory (great beauty and power) that He has promised.

In which situations have you asked God the question, “How long?” How do you remain sure that God is still indeed in control, no matter “how long” it takes for God to do the things you want changed?



How can we not plead for the Lord to come and bring a new world?

TUESDAY—DECEMBER 3

RESTORATION¹¹ OF THE HOLY (Daniel 8:14)

Read Daniel 8:14. What happens at the end of the 2,300 “evenings and mornings”?

The phrase “evenings and mornings” suggests language from the Creation story that shows a day (Genesis 1:5, 8). It suggests that God will use His own creative force and stop the destructive activities of the horn and its host. The Creator causes a change of situation, which answers the question in Daniel 8:13.

The answer in Daniel 8:14 can be read as: “Until 2,300 evenings-mornings, then will the holy [sanctuary] be restored [cleansed].” There is a study of the words that are close to the meaning of “restore” (from the Hebrew word *zdq*). The study shows that it has three important meanings: (1) restoration (Isaiah 10:22); (2) cleansing or purification (made pure) (Job 4:17; Job 25:4); and (3) vindication (being cleared from guilt) (Job 34:5). The same verb is used for God’s action in judgment, when the righteous (holy) are vindicated (forgiven and cleared) or declared to be righteous (1 Kings 8:32; Isaiah 50:8). The Hebrew word for “holy,” used in Daniel 8:14, is often translated as “sanctuary.” It is also used to mean holy people (Daniel 12:7). In fact, Daniel 8:24 makes it clear that the little-horn power is like the little-horn power in Daniel 7. It, too, attacks God’s “holy” people.

So, the restoration of the “holy”

10. prophetic—having to do with foretelling events before they happen.

11. restoration—the process of bringing back something to a condition that is even better than its original; renewed or rebuilt.

(or “sanctuary”) in Daniel 8:14 is the answer to all the problems discussed in this lesson. Judgment will be made against the little-horn power. And the sanctuary will be cleansed. God’s people and God’s sanctuary will be returned to their rightful condition. This is much the same thing that happened on the Day of Atonement¹² in the old earthly sanctuary (house of God on earth) (Leviticus 16:20, 30).

The work of restoration in Daniel 8 is equal to, or on the same level as, God’s judgment in Daniel 7. In Daniel 7, judgment was given in favor of the saints and against the evil little-horn power.

The world needs to know that the justice and judgment that Daniel foresaw (Daniel 8:14) will come. So, now is the time to accept the salvation offered us in Jesus.

Read Revelation 14:6, 7. How do these verses tie in with the judgment of Daniel 7 and the cleansing of the sanctuary in Daniel 8?

WEDNESDAY—DECEMBER 4

DAY OF ATONEMENT IN DANIEL 8 (Daniel 8)

The target of the horn’s attack is God’s heavenly sanctuary and His people. What does the future hold for them? That is what the question in Daniel 8:13 asks. Only the Day of Atonement can bring the sanctuary and the people of God back to their

rightful condition. And it will prove that God is right in His dealings. So, the answer in Daniel 8:14 must be a Day of Atonement activity. The Day of Atonement is the only religious day that shows the same important themes found in Daniel 8: sanctuary symbols, the sanctuary and people being made pure, judgment, and creation.

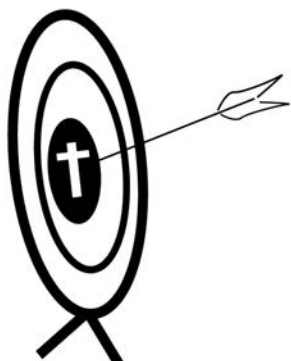
There are also several words in Daniel 8 that suggest the Day of Atonement. The horn acts in “rebellion [war]” (Daniel 8:12, 13, NIV). This is a word that also shows up in Leviticus 16:16, 21 (NIV). It describes a rebellious (going against God) sin, and only on the Day of Atonement can the sanctuary be cleansed from it. The word for “holy” (*qodesh*) clearly joins Daniel 8:14 with Leviticus 16, where it points to the Most Holy Place (Leviticus 16:2, 3, 16, 17, 20, 23, 27, 33). That the “holy” is restored (renewed) to its rightful place also reminds us of the Day of Atonement. This is when the “holy” is made pure from “rebellion” (Leviticus 16:16, NIV). The special use of the animal symbols of the ram and he-goat also suggests the eschatological Day of Atonement (Leviticus 16:5), because these animals were offered as sacrifices in the earthly sanctuary on this holy day. The goat is also described as “shaggy” (Daniel 8:21, NASB). This is a description used for the two goats at the Day of Atonement.

The horn’s war against God’s church is stopped and cut short by

12. Day of Atonement—an event that took place once a year in which the Jewish sanctuary (house of God on earth) was cleansed (made clean) of sin; Day of Atonement services represented a cleansing from sin and renewed relationship with God for all His people.

God's action on an eschatological Day of Atonement. At last, terror is ended and God's people, the true worship, and the sanctuary are restored to their rightful places. And, finally, God's name is cleared. God showed on the Day of Atonement that He is fair in His actions and judgments. He forgives the loyal and judges the disloyal and rebellious. So, the eschatological Day of Atonement will prove that God is fair when He saves and when He punishes.

We can learn from Daniel 8:14 that even after all these long centuries, the Lord has not forgotten His promises to us. He also will punish evil and reward His saints. How can you learn to hold on to those promises, especially during times of trouble? After all, without these promises, what hope do you have?



The target of the horn's attack is God's sanctuary and His people.

THURSDAY—DECEMBER 5

DANIEL 8 AND DANIEL 9 (Read These Chapters for Today's Lesson Study)

The word for "vision" (in Hebrew,

chazon) in the question in Daniel 8:13 includes the entire vision in Daniel 8:3–11. (See Daniel 8:1, 2, 13, 15.) These verses speak of the time of Media-Persia (ram), Greece (he-goat), and papal Rome (little horn). The long vision is given as "2,300 evenings and mornings" (Daniel 8:14). So, we should understand that the vision covers the period from Media-Persia to the end time. The verse also points to the fact that the vision speaks of the "time of the end" (Daniel 8:17, 19) and "many days in the future" (Daniel 8:26, NASB). Because the time period of the vision is long, the actual time period of 2,300 days is not long enough to cover the time span of the vision. So, we need to interpret it by the day-year principle (important rule) as 2,300 years. This principle follows the example of Ezekiel 4:5, 6 and Numbers 14:34, where a day is a symbol for a year.

The question remains: When do the 2,300 years begin?

Bible scholars, both Jewish and Christian, have seen a strong connection between Daniel 8:14 and the 70-week prophecy of Daniel 9:24–27. They have seen the prophecy of Daniel 9:24–27 to be a powerful prophecy pointing to the coming of the Messiah (Chosen One), Jesus.

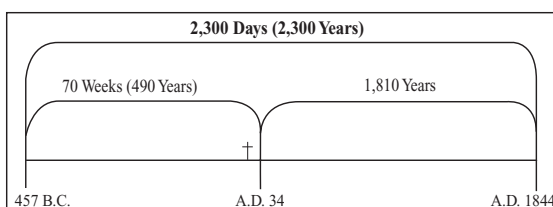
Read Daniel 9:24–27. What is happening in these verses? How is this connected with Daniel 8:14?

The word for "vision" (*chazon*) speaks of the entire prophecy of Daniel 8.

But it is another word, *mareh*, also translated as “vision,” which points directly to the “vision of the evenings and mornings” (Daniel 8:26, NASB). It is this *mareh*, the one of the 2,300 days, that Daniel does not understand (Daniel 8:27). The angel explains everything else.

Several years later, the same angel, Gabriel, appeared to Daniel to give him a message so that he would “understand the vision [*mareh*]” of the 2,300 days (Daniel 9:23, NKJV). The 70-week prophecy in Daniel 9:24–27 helps us to understand the prophetic time period of Daniel 8:14. The verb “decreed” (NASB) at the beginning of Daniel 9:24 is best translated as “cut off.” This suggests that the 70 weeks are a part of the longer period of 2,300 days. So, the 70-week prophecy is “cut off” from the larger 2,300 day prophecy of Daniel 8:14. This gives us the starting point for the prophetic time period described in Daniel 8:14. See tomorrow’s study for more details.

reported in Ezra 7:12–26, is the best one that fits the prophecy. It tells of the order given in 457 B.C. by the Persian King Artaxerxes I. The order involves the rebuilding of the temple and Jerusalem as a political center (Ezra 7:25, 26). In the Bible, only this order is followed by thanksgiving that praises God for influencing the king (Ezra 7:27, 28). Additionally, only when one uses 457 B.C. as the starting point will the 70 weeks (that is, 490 years) reach the time of Christ, the “Messiah, the Prince” of Daniel 9:25–27. So, the prophecy of the 70 weeks gives the right event to date the beginning of the 2,300 evenings and mornings. They start in 457 B.C. and end after 2,300 years in A.D. 1844.



FRIDAY—DECEMBER 6

ADDITIONAL STUDY: Ellen G. White, “What Is the Sanctuary?” pages 409–422; “The Holy of Holies,” pages 423–432, in *The Great Controversy*.

In Daniel 9:24–27, the 70 weeks “will begin when an order is given to rebuild Jerusalem and make it like new again” (Daniel 9:25, NIV). The book of Ezra records three orders regarding Jerusalem and the temple. But the third order,

DISCUSSION QUESTIONS:

- ① If possible, get a clearer explanation of the connection between Daniel 8:14 and Daniel 9:24–27. Then study the close connection between them. Why is the prophecy of Daniel 8:14 so important that it is so closely connected with the important prophecy in Daniel 9:24–27?
- ② Ellen G. White wrote: “The people of God should understand clearly

the subject of the sanctuary and the investigative judgment. All need to know the position and work of Jesus Christ, their great High Priest. If not, it will not be possible for them to have the faith that is important at this time or to hold positions which God chooses them to fill.”—Adapted from *The Great Controversy*, page 488. What do you think she meant by this? Why are these things so important for us to understand?

③ When talking about the little horn, the prophecies of Daniel 7 and Daniel 8 refer only to Rome and nothing else. It is not communism (as some have said in the past) or Islam (as some now say). But how do we remain faithful to our beliefs without hurting the feelings of those who have beliefs about this prophecy that are different from ours? Why must we show that we are dealing with a system, not with the people caught up in it?