

## **APPENDIX SIXTEEN**

### **The Connection Between Daniel 8:14 And Daniel 12:13**



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Some spiritual hobby-horses begin with doctrinal novelties. The complex Adventist teaching on the ‘investigative judgment’ is a case in point. The history of the doctrine throws a deep suspicion on it, for it looks like a spur-of-the-moment expedient devised as a face-saving measure. The church had known nothing of the doctrine until the 19th century when William Miller, interpreting some obscure words of Daniel, became convinced that Christ would return on October 22, 1844. The day came and went with no unusual celestial events, and now it is referred to as the “Great Disappointment.” But the next day as disillusioned Hiram Edson was sulking through a cornfield, a novel alternative dawned upon him. Why not say that the scheduled event was not the actual return of Christ to the earth, but simply his entrance into the heavenly sanctuary to make an “investigative judgment?” That explains why no one saw him (except for Edson who reported a vision). The idea appealed to his friends, and it became a doctrinal distinctive of Seventh-day Adventism. (C. Peter Wagner, “Are You Riding a Hobby-Horse?” *Eternity*, July, 1962, p. 9.)

So says a typical critic of Seventh-day Adventists.

An acknowledged exegetical difficulty **does** exist regarding the direct linking of Daniel 8:14 with the concept of judgment. On the face of it there is nothing in the statement “Unto two thousand and three hundred days; then shall the sanctuary be justified” (margin) that suggests the Adventist interpretation. It is the purpose of these remarks to suggest a simple but legitimate approach which demonstrates that Daniel 8:14 does indeed point to the Judgment.

Practically all commentators declare that Daniel 10-12 is an expansion of Daniel 8 (see Lange; Jamieson, Faussett, and Brown; Clark; Bishop Newton; and modern commentaries). The highpoint in the symbolism of the book is reached in the fourteenth verse of the eighth chapter. Thereafter the rest of Daniel is explanation of the symbolism presented in the vision of the ram and he-goat. Daniel 8:15-26, for example, gives a comprehensive initial sweep of interpretation, even naming the early powers pictured in the scenes of the first half of that chapter. Daniel 9:24-27 covers the same ground in part, as it describes the experiences of the restored remnant prior and subsequent to the coming of the Messiah to His temple.

In chapter 10 we read an explanatory statement from Gabriel declaring “**yet** the vision is for many days” v. 14. In effect he says “what I have explained so far to you (9:24-27) does not exhaust the vision of the 2300 days which you by prayer and fasting have been seeking to understand more fully. I will now give you a detailed description of the coming events of those ‘many days’ especially the latter-day crisis, and thus fulfil my commission (8:16).” The following chapters of eleven and twelve are an expansion of the concise interpretive summary given in 8:19-26, covering not only the five centuries referred to in 9:24-27, but the subsequent experience of spiritual Israel even to the resurrection and the setting up of the kingdom of God. The “many days” of papal persecution, and the final persecution of the Antichrist, are given particular prominence. The climax in this revelation of Gabriel’s concerns “the time of the end,” (11:35, 40; 12:4), thus paralleling the interpretation given first in 8:17 which affirmed that the vision of the 2300 days reached to the same period.

**Let it therefore be emphasized that the last four chapters of Daniel are but an expansion and commentary upon the symbolism of the vision in the eighth chapter.** Why is this significant for Seventh-day Adventists? Because the closing statement of this divine explanation refers to the final item of the initial pictorial revelation — namely the 2300 days.

“But go thou thy way till the end be; for thou shalt rest, and **stand in thy lot at the end of the days.**” Almost all scholars have recognized that this verse is a reference to the allotting of rewards to the righteous in the Judgment, and this recognition therefore is an unconscious endorsement of the Adventist interpretation that the justifying of the sanctuary involves a work of Judgment.

Many Bibles have in the margin of Daniel 12:13 a reference to Psalm 1:5 which reads: “therefore **the ungodly shall not stand in the judgment**, nor sinners in the congregation of the righteous.” As the Lange commentary says on Daniel 12:13:

The meaning is, “that thou mayest receive thy portion of the inheritance at the judgment of eternal recompense; cf. chap. 7: 18, 27; Rev. 20:6. The thought refers back undeniably to vs. 2, 3, hence to the Messianic recompense, of which Daniel also should partake, and a majority of interpreters recognize that fact ...” (J. P. Lange, *Commentary on the Holy Scriptures*, Vol. 7 [Zondervan Publishing House, Michigan, 1960], pp. 269, 270.)

Even a hurried glance down the passages listed under “lot” in a concordance show that its chief reference is to the allocation of an inheritance. Gesenius says of the Hebrew noun for “lot”:

What falls to any one by lot, especially part of an inheritance, ... Metaphorically used of the lot assigned by God to men, Ps. 16:5; Dan. 12:13 ... (The Tregelles translation.)

The connecting link between this verse at the close of Daniel and the verse at the close of the symbolic part of the book is not merely its parallel position, but the reference to “the days.” These days, according to the context, comprehend the 1260 years of papal persecution and extend to “the time of the end” mentioned in v. 4 and in 8:17. Chapter 12 has at least seven allusions to chapter eight, and there can be no reasonable doubt that 12:13 applies to the many days, even 2300, which Daniel 8 declares would reach to “the time of the end” (8:17). The contexts of 12:13 and 8:14 each refer to the trampling down of the sanctuary, the suspension of the daily, and the treading underfoot of the host. Likewise in verses 5-7 of this final chapter we have a repetition of the setting of 8:14 where angels conversed by the river regarding the length of the oppression of God’s people and the casting down of the truth. Again “seal the book until the time of the end” (12:4) is but an echo of 8:26; “And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.”

Earlier we have discussed the chief usage of the word “lot” in the Old Testament as applying to “a portion or destiny” (Strong), an inheritance temporal or eternal. There is another significant usage indicated by the first Biblical employment of the term. The first references to “lot” appear in Leviticus 16 where lots were cast to determine which of the two goats should become the symbol of Azazel, and which would be the Lord’s goat. The anxious Jewish worshipper, however, saw more than this as implicit in the procedure. The two goats whose destinies were thus appointed by lot prefigured the two groups into which the race will be divided by the allocations of divine judgment.

Sir Isaac Newton’s comments on the sealing described in Revelation are enlightening for this present discussion. He quotes Revelation 7:1-3, and says:

This sealing alludes to a tradition of the **Jews**, that upon the day of expiation all the people of **Israel** are sealed up in the books of life and death (*Buxtore*, in *Synagoga*

*Judaica*, c. 18, 21). For the **Jews** in their *Talmud* tell us, that in the beginning of every new year, or first day of the month, *Tishri*, the seventh month of the sacred year, three books are opened in judgment; the book of life, in which the names of those are written who are perfectly just; the book of death, in which the names of those are written who are atheists or very wicked; and a third book, of those whose judgment is suspended until the day of expiation, and whose names are not written in the book of life or death before that day. The first ten days of this month they call the penitential days; and all these days they fast and pray very much, and are very devout, that on the tenth day their sins may be remitted, and their names may be written in the book of life; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the Synagogue, they say to one another, **God the Creator seal you to a good year**. For they conceive that the books are now sealed up, and that the sentence of God remains unchanged henceforward to the end of the year. The same thing is signified by the two Goats, upon whose foreheads the High Priest yearly, on the day of expiation, lays the two lots inscribed, **for God** and **for Azazel**; God's lot signifying the people who are sealed with the name of God in their foreheads; and the lot of **Azazel**, which was sent into the wilderness, representing those who receive the mark and name of the Beast, and go into the wilderness with the great Whore, (emphasis his) (William Whitla, *Sir Isaac Newton's Daniel and the Apocalypse*, [London, 1922], pp. 315-316.)

The same thought is expressed by other writers. For example:

The goat for Azazel sets forth banishment from God's presence with sin still imputed. One is Christ, and all who are His by faith; the other is Antichrist, and all who cleave to him. One is the seed of the woman; the other is the seed of the serpent. To go right back to the fountainhead of human history — one is Abel, slain, but accepted of God; the other is Cain, who goes out from the presence of the Lord, and of whose death — eloquent silence! — we do not read. (Martin and Marshall, *Tabernacle Types and Teachings* (Pickering and Inglis, London), pp. 76, 77.

Is it not significant for Seventh-day Adventists that this closing verse of the book Christ admonished us to understand contains a word indicative of judgment and destiny, a word which is used chiefly in the Old Testament with reference to the casting of lots on the Day of Atonement, and the casting of lots prior to the inheritance of Canaan? These two usages are actually one in meaning, as surely as Daniel 12:13 and 8:14 are one in pointing to the judgment of the antitypical day of atonement which will allocate to the righteous their portion in the eternal Canaan.

Desmond Ford, article studied by Daniel Committee, GC 1964.

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