

# Some Relationships Among Dan 8, 9, and 10-12

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## Introduction

Below I discuss the development of Daniel's thinking as he went through the experience of receiving first the vision of chap. 8, with only the information it contains, then the explanation in chap. 9, and finally that in chaps. 10-12. Evaluating what he understood, or had a basis for understanding, as the three prophecies were gradually revealed to him over a number of years can be an important aid to our own exegesis. We have a perspective borne of hindsight that Daniel could not have so long ago, and this perspective is enhanced by knowing how he might have thought about the same things. A good deal can be learned in this way.

We are under no obligation, however, to limit ourselves to what Daniel knew. The present exercise is designed to augment our understanding, not to impose artificial limits on it. As Christ said in another context, "For I tell you the truth, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it" (Matt 13:17). There is no one who would have loved more to study the prophecies of Daniel from the perspective that we are now able to bring to them than Daniel himself. So one part of appreciating how Daniel viewed the prophecies in his day is realizing the intense desire he felt to see them from ours.

## Overview of Dan 8

The vision (*hāzôn*): Dan 8:1-14

We begin with Dan 8. The text of this chapter contains a vision (vss. 1-14) and an explanation (vss. 15-27). In the vision, domesticated beasts are used as symbols for nations. There is a ram with two horns (vss. 3-4), a goat with one horn which is later broken into four (vss. 5-8), and then a small, mysterious horn which comes toward the others from one of the four points of the compass (vss. 9-12).<sup>1</sup>

After it has appeared, the little horn attacks the "host of the heavens" (vs. 10), the "Prince the host" (vs. 11), and the "truth" about the "place of his sanctuary" (vss. 12, 11). The result is that,

Because of rebellion, the host of the saints and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground. (Dan 8:12)

The word for "vision" in this case is *hāzôn* (8:1). It is a general term referring to everything Daniel sees and in this sense could be taken to include not only vss. 1-14 but the

explanation that follows in vss. 15-27 as well. For clarity, however, I restrict my use of the term to vss. 1-14.

The vision (*marʿeh*): Dan 8:13-14

Within the *hāzôn* there is one scene that is referred to separately by the term *marʿeh*. Both words are translated "vision," but the second term refers specifically to the appearance of two "holy ones" in vss. 13-14,<sup>2</sup> one of whom comes forward and poses a question to the other.

"How long will it take for the vision to be fulfilled—the vision concerning<sup>3</sup> the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?" (Dan 8:13)

The question of vs. 13 is then answered in vs. 14: "He said to me, 'It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.'"<sup>4</sup>

Thus, the "vision" in the sense of *hāzôn* includes the "vision" in the sense of *marʿeh*. The one takes in all of vss. 1-14 if not the whole chapter, while the other is confined to the question and answer of vss. 13-14. The item of greatest interest for Daniel is the *marʿeh*, i.e., the "'vision of the evenings and mornings'" (8:26).

Explanation, part 1: Dan 8:15-27

In vss. 8:20-25 some features of the overall vision are explained. The ram is said to represent the combined forces of Media and Persia (vs. 20), the goat represents Greece (vs. 21), the breaking of the goat's prominent horn represents the division of Alexander's empire soon after his death (vs. 22), and the mysterious little horn that would come afterward is described as "'a stern-faced king'" (vss. 23-25).

The beasts Daniel had seen were obviously symbolic, and are later explained as symbols. If this is true then the time period presented in connection with them is just as symbolic as the beasts and I suggest that Daniel realized this fact before the end of the chapter. If the days are symbolic, then by a widely used Old Testament literary device each day would represent a year<sup>5</sup> and the prophecy would span more than two thousand years of literal time.

The magnitude of the above time period is emphasized three times. Gabriel tells Daniel, "'understand that the vision concerns the time of the end'" (vs. 17), it "'concerns the appointed time of the end'" (vs. 19), "'it concerns the distant future'" (vs. 26). It would be a misapplication to say that the vision ends in the distant future because it begins then. It does not. When Daniel became prime minister for the new Persian government of Babylon a few years after this, the government he served was the one symbolized as a ram. Thus, Daniel was an eye witness to some parts of the fulfillment of chap. 8, which did indeed apply to the time when he was living. What Gabriel means in vss. 17, 19, and 26 is that the vision would apply to the distant future because the time period it contained would extend over a long period and reach into the distant future.

Daniel apparently understood how long the 2300 days would be. The 2300 days are 2300 years. This is what discouraged him. What he did not understand was how a time period of that magnitude could be related to the restoration of the temple in Jerusalem, which was the

only concept of restoration he could bring to bear on the problem of interpreting what he had seen. Daniel had hoped that the temple in Jerusalem, torn down by Nebuchadnezzar, would be rebuilt soon. Now it seemed that the work of restoration would be delayed for a very considerable, virtually indefinite, period of time.

## Overview of Dan 9

The setting: vss. 1-23

The vision about the restoration of a sanctuary had been received during the third year of Belshazzar (548/47 B.C.).<sup>6</sup> The next scene takes place during the first year of Darius the Mede, i.e., the year Babylon fell to the Persians (539 B.C.).<sup>7</sup> At that time Daniel was studying a prophecy of Jeremiah which stated that the Babylonian captivity would last no more than seventy years. In sackcloth and ashes he fasted and prayed that God would fulfill His promise of restoration. The passage Daniel was studying is quoted below.

(10) This is what the Lord says: "When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place. (11) For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. (12) Then you will call upon me and come and pray to me, and I will listen to you. (13) You will seek me and find me when you seek me with all your heart. (14) I will be found by you," declares the Lord, "and will bring you back from captivity. I will gather you from all the nations and places where I have banished you," declares the Lord, "and will bring you back to the place from which I carried you into exile." (Jer 29:10-14)

Daniel's prayer in response to this prophecy of Jeremiah is recorded in Dan 9:4-19. He humbly identifies himself with his wayward people and confesses their guilt as his own. The prophet's confession is accompanied by the following request: "Now, our God, hear the prayers and petitions of your servant. For your sake, O Lord, look with favor on your desolate sanctuary." (Dan 9:17)

The desolation of the sanctuary and the city surrounding it was a burden that weighed heavily on Daniel's heart. It weighed all the more heavily because of the way Daniel had interpreted the 2300 day time prophecy. The substance of his prayer was that the restoration of Jerusalem and its temple would occur in seventy years, as promised to Jeremiah, and not 2300 years as he feared his earlier vision might imply. The seeming discrepancy between the two time periods was in the forefront of Daniel's thinking as he pleaded with God on this occasion. In response God sends "Gabriel, the man I had seen in the earlier vision" (9:21). Gabriel begins now where his remarks had ended before.

(22) He instructed me and said to me, "Daniel, I have now come to give you insight and understanding. (23) As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision:" (Dan 9:22-23)

## Explanation, part 2: vss. 24-27

*The point of Gabriel's remarks.* The fact that Gabriel instructs Daniel to "understand the vision" implies that up to this point he has not understood it. This of course is something Daniel freely admits in 8:27, but he does not misunderstand everything about the vision. He is not wrong, for example, about the duration of the 2300 days. They are indeed 2300 years. What he misunderstands is the connection between them and the desolate temple in Jerusalem. For the eight or nine years that have passed since the third year of Belshazzar, he has thought God might be telling him that fully 2300 years would pass before that temple could be restored.

Gabriel addresses this key point by introducing a second prophetic time period. This one lasts seventy weeks. Notice that a "week" is not a group of things in the abstract, but a group of seven "days."<sup>8</sup> Seventy groups of seven days are 490 days.

A number of points should be noted in regard to the seventy weeks time prophecy. First, there is a broad consensus that the period in question lasts 490 years.<sup>9</sup> But as important as this fact is, it is not enough to arrive at a correct total length of time for this period. The total must be arrived at in a correct manner. The Hebrew text uses the word "weeks" (*šābū'îm*) and this term introduces a form of time symbolism involving days.

Second, the seventy weeks are closely related to the 2300 days. The second appears in the context of explaining the first. This is why time symbolism is so important. If the nature of the link between chap. 8 and chap. 9 is not accurately preserved, the earlier time period will be misunderstood.

Third, the seventy weeks pertain to "your people and your holy city" (9:24). At the end of this time, "The people of the ruler who will come will destroy the city and the sanctuary" (9:26). When Gabriel said these words the city and sanctuary were already in ruins. For them to be destroyed again they must first be built again. And Daniel is assured that this would happen soon, just as God had promised to Jeremiah in the passage Daniel was now studying.

"Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'weeks,' and sixty-two 'weeks.' It will be rebuilt with streets and a trench, but in times of trouble" (9:25, margin).

At this juncture Daniel knows what the 2300 days do not mean. They do not mean that the reconstruction of the temple in Jerusalem would be delayed for 2300 years. But what they do mean still eludes him. The command in vs. 23 is not for Daniel to avoid misunderstanding the vision, but to reach a positive and correct understand of it. The angel's task is still not complete at the end of chap. 9.

*The seventy weeks as a beginning point.* There is more in the seventy weeks than a historical ending point. Jerusalem would be destroyed again and sacrifice and offering would come to an end. But these things are not the main point of the passage. The Messiah, when He came, would not just set out to eliminate sacrifices and offerings. There was a broader purpose in view.

(8) First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them" (although the law required them to be made). (9) Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second. (Heb 10:8-9)

The Messiah sets aside an older order of ministry to establish a newer order of ministry. Doing away with sacrifice and offering was not an end in itself, but the unavoidable result of pursuing a greater objective. Thus, the seventy weeks indicate not only an ending point, but a new beginning. Making this application does no violence to the text of Dan 9. In his opening statement Gabriel says,

"Seventy 'weeks' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy [*w'limšō<sup>h</sup> qōdeš qodāšîm*]." (Dan 9:24, margin).

The above statement provides an overview and summary of what is to follow. What would happen in connection with the seventy weeks is summed up by saying that the "most holy" would be anointed. The word *w'limšō<sup>h</sup>*, translated "anoint," has to do with dedicating a chosen person or place to a special use. The words *qōdeš qodāšîm*, translated "most holy," can refer only to a place and not to a person, so this is a reference to a sanctuary and not to Christ personally. This conclusion is in turn supported by comparing the third clause of Dan 9:24 with the sixth. The purpose for anointing a "most holy" place of ministry at the end of the seventy weeks (clause 6) was "to atone for sin" (clause 3). Atonement for sin takes place in a sanctuary or temple. Since the Romans were to tear down the temple in Jerusalem, that temple cannot be the one referred to in vs. 24. The one referred to concerns a spiritual ministry performed by the Messiah after the seventy weeks, i.e., after His death and resurrection.

There is a distinction that must be clearly made at this point. "The people of the ruler who will come will destroy the city and sanctuary" (9:26). The Messiah does not destroy the city and sanctuary. The Romans do this. On the other hand the Messiah "will put an end to sacrifice and offering" (9:27). The Romans do not put an end to sacrifice and offering according to the text of Dan 9. By the time they destroy the Jerusalem temple the sacrifices and offerings have long since been brought to an end--in the sense of vs. 27. Two different events take place and historically they occur at different times. The one has to do with buildings, the other with sacrifices and offerings. The Romans address matters that are tangible in vs. 26, the Messiah addresses matters that are spiritual in vs. 27. The sanctuary He ministers in is in heaven and its services are inaugurated as soon as He arrives there after His ascension.<sup>10</sup>

(1) The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, (2) and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man. (Heb 8:1-2)

In Heb 9:24 the same thought is expressed more fully: "For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence." When Christ entered "the true tabernacle" He was entering "heaven itself"; when He entered "heaven itself" He was entering "the true tabernacle." The reference to a tabernacle does not negate the reference to heaven, and vice versa. The point here is that what Dan 8:14 refers to is not on earth. And it does not include all of heaven, because anointing, as in 9:24, implies setting something apart from its surroundings--whether personal or geographical--for special use. A parallel is found in Dan 7 where a great judgment

hall is described. The judgment hall of chap. 7 and the sanctuary of chap. 8 are the same place and the throne of God is at its center (7:9).<sup>11</sup>

The point of what the author of Hebrews was saying in Heb 8 is also the point of Gabriel was saying in Dan 9. The sanctuary restored or set right at the end of the 2300 days is not on earth, but in heaven. The temple in Jerusalem on earth would not have to wait 2300 years to be restored. Thus, the restoration Gabriel had in mind and the temple Daniel had in mind were in fact unrelated. By clarifying this issue the angel gave Daniel just the encouragement he needed as he continued to read and reread the prophecy of Jeremiah, quoted earlier.

*Summary.* The seventy weeks and 2300 days begin together and overlap. Where the seventy weeks end, pertaining only to Jews, the 2300 days continue and have to do with the Christian church. The longer period contains the shorter one.<sup>12</sup> See fig. 1.

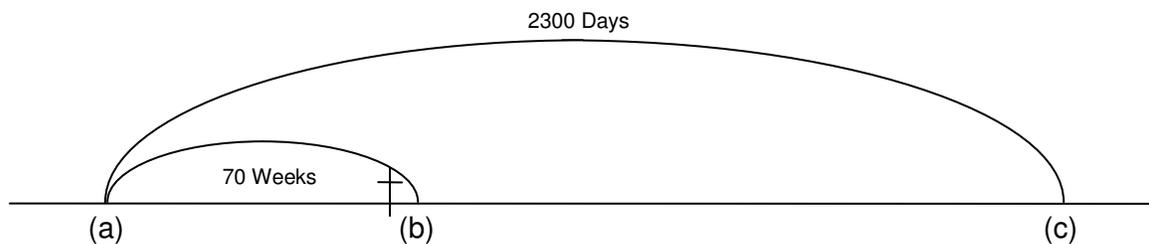


Fig. 1. The relationship between the seventy weeks (ab) and 2300 days (ac). Both periods begin together in 457 B.C. (a), the seventy weeks end 490 years later in A.D. 34 (b), and the 2300 days end 1810 years after that in A.D. 1844 (c).

## Relationship of Chapters 10-12 to Daniel's Earlier Visions

An overview of the main features of Dan 11, broadly defined to include Dan 11:2-12:4, is provided elsewhere.<sup>13</sup> here I merely point out some relationships between the material contained in that chapter and in those discussed above.

Dan 10-12 a sequel to Dan 9

The word translated "vision" in Dan 9:23 is *mar'eh* and at the beginning of chap. 10 the same rather unusual word is used again. Thus, as NIV translates it, "The understanding of the message came to him in a vision [*mar'eh*]" (10:1). The syntax of this passage, however, indicates a degree of relationship with an earlier one in chap. 9 which is entirely missed by this rendering.<sup>14</sup> Consider the strong similarity in the wording between Dan 9:23 and 10:1 as shown below in the Hebrew and in literal translation:

Dan 9:23

Hebrew: *ûbîn baddābār w<sup>e</sup>hābēn bammar'eh*

English: and pay attention to the matter and understand the vision (literal rendering)

## Dan 10:1

Hebrew: ûbîn ʾet-haddābār ûbînâ lô bammarʾeh

English: and he paid attention to the matter and had understanding of the vision (literal rendering)

The same words are used in both passages, but while they represent a command in 9:23, in 10:1 they are a statement of fact. On the one hand Daniel was to "pay attention to the matter and understand the vision" (9:23, literal rendering), on the other hand he "paid attention to the matter and had understanding of the vision" (10:1, literal rendering). In both cases what Daniel was told to attend to (*dābār*) was probably the explanation given on that occasion,<sup>15</sup> while what the explanation was designed to make clear (*marʾeh*) was the vision of chap. 8, and more specifically the "vision of the evenings and mornings" (8:26) contained in vss. 13-14.

## What Daniel learned from chapter 11

*Did Daniel understand the vision?* To answer the question in the present section heading we must clarify some terms. Daniel never did understand chap. 11 to his satisfaction. When the angel finished speaking, he said, "I heard, but I did not understand. So I asked, 'My lord, what will the outcome of all this be?'" (12:8). The angel's explanation must still be considered a success, however, because according to 10:1 the prophet "paid attention to the matter and had understanding of the vision" (literal rendering). These two texts do not contradict each other. What Daniel gained from listening to chap. 11 was an understanding of the earlier vision in chap. 8,<sup>16</sup> and conveying this understanding was the angel's primary purpose. What he did not understand was the history in which the explanation was couched, because it had not yet happened. But there is more in Dan 11 than history. There are links to earlier prophecies and no person has ever been in a better position than Daniel himself to approach each subsequent prophecy in terms of the ones that preceded it.

Daniel's situation in the last narrative of the book is very instructive. The things he could not grasp in chap. 11 are precisely the things that we understand most easily, and the reason why he could not grasp them is the very reason why we are able to--i.e., most of the events recorded there occurred during the interval between his day and ours. Conversely, I suggest that Daniel did reach a rudimentary but sound understanding of some things that we find quite challenging, and that the reason why we have this difficulty is again the very reason why he did not--i.e., the prophecy of chap. 11 builds on chaps. 8 and 9 and represents a later installment in a series of explanations based on them. Daniel had no means of appreciating events that had not yet occurred at the time when he wrote, but he did have a most intense awareness of the vision of chap. 8, as explained in chap. 9, and was looking for insight into the things revealed there as the angel spoke.

*Major points in the chapter.* Daniel may be assumed to have understood at least three important facts about the angel's discourse which gave him the understanding described in 10:1.

First, he had a basis for understanding that the vision which a later group of his Jewish compatriots would attempt to fulfill in 11:14 was the earlier vision he himself had received in 8:13-14.<sup>17</sup> This vision had to do with the cleansing, or setting right, of a sanctuary--associated in their minds with the Jerusalem temple. Daniel was in an especially good position to appreciate the misunderstanding that motivated these later Jews because for a number of years he had

shared it. He too had thought, and had been discouraged by thinking, that the sanctuary cleansed at the end of the 2300 days would be the temple in Jerusalem, i.e., the "man-made sanctuary that was only a copy of the true one" (Heb 9:24).

Second, Daniel had an excellent basis for understanding the connection between the "prince of the covenant" (*n<sup>c</sup>gîd b<sup>r</sup>ît*) in 11:22 and the "Anointed One, the ruler" (*māšî'îh nāgîd*) in 9:26. One reason for this is that he spoke the language the prophecy was written in, and in that language the words "prince" and "ruler" are the same (*nāgîd*). More than this they occur in similar contexts. In addition there had a number of earlier references to the same supernatural Being and each new reference could not have failed to capture his attention. This Prince or Ruler is referred to in chap. 7 as "one like a son of man" (vs. 13) and in chap. 8 as both the "Prince of the host" (vs. 11) and the "Prince of princes" (vs. 25).<sup>18</sup> Yet another reference to this same Prince would be immediately recognized.

Third, Daniel had a basis for understanding at least some things about the "abomination that causes desolation" in 11:31. At the point in the narrative where the Prince is cut off in 11:22 most of the events discussed are secular in nature and continue to be up through the first part of vs. 30, whereas later on when the "abomination that causes desolation" is mentioned most of the events surrounding it have religious implications. Clearly the scene changes at some point in between.

*The Prince and the little horn.* The parallel with the "prince of the covenant" involves Dan 9, while the parallel with the "abomination that causes desolation" involves Dan 8. The linking of these figures in Dan 11 to their parallels in other chapters gives us a metric for comparing their use in those other chapters with each other. When this is done it is clear that the Prince inaugurates His ministry in Dan 9 first and that this ministry is opposed by the little horn in Dan 8 later. The abomination is set up at a point after the cross. See table below.<sup>19</sup>

Table  
Relative Sequence of the Anointed  
Prince and the Little Horn

| Sequence | Dan 8                        | Dan 9                            | Dan 11 |
|----------|------------------------------|----------------------------------|--------|
| 1st      |                              | (9:26)<br>Anointed Prince ←----- | 11:22  |
| 2nd      | (8:11)<br>Little Horn ←----- | -----                            | 11:31  |

There are two points to make in regard to the above table. First, the analysis represented there is confirmed by Christ's own interpretation of Dan 11:31, found in Matt 24:15-16: "So when you see standing in the holy place "the abomination that causes desolation," spoken of through the prophet Daniel--let the reader understand--then let those who are in Judea flee to the mountains." In the passage just quoted Jesus is speaking from the timeframe of Dan 11:22 and warns his hearers of a future event to take place in the timeframe of Dan 11:31.<sup>20</sup> Christ is not here reinterpreting Daniel, because the text of Daniel was the original basis for the table.

Second, the present analysis is not undermined by what I say elsewhere to the effect that the order of verses and order of historical events do not always correspond in Dan 11. The

literary facts of the chapter are important and I stand by my claims in regard to them. But here we are not just dealing with different verses. We are dealing with different sections.<sup>21</sup>

## Discussion

### The Prince's death

When Daniel refers in various places to "the Prince of the host" (8:11), "the Prince of princes" (8:25), "the Anointed One, the ruler" (9:25), "a prince of the covenant" (11:22), and "Michael, the great prince" (12:1), he is referring to one individual rather than four. The "prince of the covenant" (*nēgîd b'rit*) who is "destroyed" in 11:22 is the same as the "ruler" (*nāgîd*) of 9:25 who is "cut off" in 9:26 so as to "confirm a covenant with many" in 9:27. And the same Prince who confirms the ancient covenant with better promises by His death both in 9:25-27 and 11:22 returns to vindicate those who have been loyal to it in 12:1.

### The Prince's ministry

Daniel was intensely aware of the temple's condition when each of the three prophecies under review were given. It was the temple he himself had worshiped in as a boy. The services he had witnessed there were of two types.<sup>22</sup> There was a daily, or continual, service in which a lamb was offered every evening and every morning. There was also a yearly service, performed only on the day of atonement at year's end, which involved a special work of cleansing. It would not have escaped Daniel's notice that what the little horn attacked in 8:9-12 was a daily service (*tāmîd*). The work of setting the sanctuary right again at the end of the 2300 days in 8:13-14, on the other hand, was not the same as what had preceded it.<sup>23</sup> It corresponded instead to the yearly service on the day of atonement.

The ministry of "sacrifice and offering" (9:27) that characterized the temple cultus on earth was brought to an end when the "Anointed One" was cut off (9:26), not when the Romans destroyed Jerusalem. From that point on it had no more significance. But Christ did not just bring the old system to an end; He supplied a better ministry to take its place. Indeed the nature of the transition is one of displacement. It was Christ's act of offering Himself that made the offering of animals to symbolize that act obsolete. And it was Christ's continual ministry of the benefits that follow from His sacrifice that the little horn would oppose so violently at a later time.

### The Prince's return

The narrative does not end with the Prince ministering on indefinitely in heaven. Dan 12:1 says: "At that time Michael, the great prince who protects your people, will arise." This says nothing about His posture. Michael finishes the work He had been doing and stops. This is the meaning of the clause. While Michael the Prince was in heaven ministering on behalf of His saints the little horn, or king of the North, had been able to oppress them within certain bounds. At the end of Dan 11 he appears to be capable of annihilating them once and for all and to be intent on doing so. It is at this point that Michael takes decisive action to rescue them. He does not take this action in heaven. What He does when He stands up, i.e., when He lays aside the high priestly work He has finally completed, is to come to the aid of His saints. Since they are on earth, His assistance is needed on earth, and He comes with all the armies of heaven to render it. This is the second coming of Christ.<sup>24</sup>

## Conclusion

It must be constantly borne in mind that the prophecy of chap. 11 was not given to help Daniel understand chap. 11. It was given to help him understand chap. 8 in the context of chap. 9. What he did not understand, because he had no basis in experience for understanding it, was how the issues introduced would unfold in the history of the next two thousand years and more. But Daniel did understand the immediacy and importance of chaps. 8 and 9 in approaching the problem. In this regard he was on vantage ground.

### The two advents of Christ

Daniel had no way of knowing how long the angel's discourse would be until it was over. Thus, he could not have appreciated the chiasmic structure of that discourse immediately. This is not to say such structure is not really there. It is, but the nature of a chiasm is that the first part of a narrative is compared with the last part and such a comparison cannot be made until the last part has been uttered. So some features of the angel's message would call for later reflection on Daniel's part. The modern reader is under slightly different circumstances in this regard.

From a chiasmic point of view the chapter directs attention to Christ's death on the cross at His first coming in vs. 22. From a linear point of view the same material shows some of the challenges to be faced by those who would base their faith on that event and the action He would finally take to rescue them at His second coming in 12:1.<sup>25</sup> Thus, Dan 11 indicates that on two separate occasions Christ would personally invade human history. To act within human history He must first come to earth where it takes place. The emphasis here is on Christ in relation to earth and especially His two advents.

### More on the high priestly ministry of Christ

In between these two special occasions when Christ comes to earth, He ministers as High Priest for us in heaven (Heb 8:1-2). His work there is the reality to which the types and symbols of it in the sanctuary looked forward. So it is not that Christ's ministry corresponds to the ancient types, but rather that the ancient types correspond to His ministry. Since we have direct historical knowledge of the one and not the other, however, it is necessary to reason from the symbol to what it symbolizes instead of the reverse. The point is that the two are comparable in certain ways.

It has been stated that the temple services Daniel witnessed in Jerusalem before his deportation to Babylon had two distinct phases of ministry at different times during the year. Each repetition of this yearly cycle gave an illustration of the work that Christ would do for mankind once.

(26) Such a high priest meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. (27) Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. (Heb 7:26-27)

Precisely because His one sacrifice is all-sufficient, its benefits can continue to be ministered for all time without any need to repeat it.

(23) Now there were many of those priests, since death prevented them from continuing in office; (24) but because Jesus lives forever, he has a permanent priesthood. (25) Therefore he is able to save completely [*eis to panteles*] those who come to God through him, because he always lives to intercede for them. (Heb 7:23-25)

The passage just quoted does not imply that Christ would minister on and on forever.<sup>26</sup> He would minister for all time, not for all eternity. Christ promised to come again.<sup>27</sup> When He finally does return to earth He will not at the same time be continuing to minister in heaven. To come here means to quit ministering there. This conclusion is supported by the ancient sanctuary symbols. In the temple services Daniel saw, one phase of ministry was perpetuated throughout the year but another had the function of bringing the ceremonial year to a close. In the same way Christ's ministry in heaven would have two distinct phases, one of which would provide a means of bringing His work there to a close.

The first phase of Christ's ministry in heaven began at the end of the seventy weeks of Dan 9, while the second phase began at the end of the 2300 days of Dan 8. The one was foreshadowed by the ancient daily service, the other by the ancient yearly service on the day of atonement. The one is immediately preceded by Christ's first coming to earth, the other is immediately followed by His second coming to earth. The one is opposed by the little horn, the other is a vehicle for condemning the little horn and pronouncing judgment on him (7:26). What brings the last king of the North in Dan 11, or little horn of Dan 7 and 8, "to his end, and no one will help him" (11:45) is not more ministry in heaven, but a very real and tangible coming of Christ to this earth in power and glory.

What Daniel says about Christ's work for us in heaven is said in chaps. 8 and 9. What he says about Christ's two comings to earth is said in chap. 11 together with the first verses of chap. 12. In Dan 8 and 9 the sanctuary is a primary issue, with special reference to what we can learn there about the true sanctuary in heaven. In Dan 11 the issues are what would happen to Christ when He came to earth as a man, what would happen to those who believed in Him after He left, and how they would be rescued from the hostile world power at last.

The two sets of narratives complement each other and must be taken together. When they are, a surprisingly complete picture of Christ's redemptive work for mankind emerges from the text. See fig. 2.

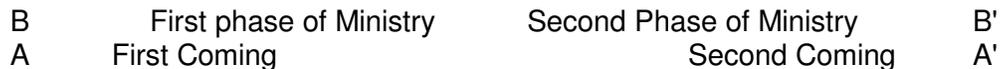


Fig. 2. The four major emphases of Dan 11 (A, A') and Dan 8-9 (B, B') stated as an ABBA chiasm.

Christ's first coming is the focus of Dan 11 in a chiastic framework, Christ's first phase of ministry is the focus of Dan 9, Christ's second phase of ministry is the focus of Dan 8, and Christ's second coming is the focus of Dan 11 in a linear framework. More specifically, what is emphasized is the end of Christ's life on earth in 11:22, the beginning of His daily ministry in

9:24, the beginning of His yearly ministry in 8:14, and the end of that ministry in 12:1, which is the last event that takes place in heaven before He can return to earth. Thus, Christ's daily ministry begins when the seventy weeks are complete, His yearly ministry begins when the 2300 days are complete. And when Christ's ministry as a whole is complete, He comes back to earth.

Notice carefully that this type of contrast between heaven and earth is an integral part of the apocalyptic setting for Daniel's writings. Speaking in these terms merely establishes his credentials as an apocalyptic writer.<sup>28</sup>

As regards how much Daniel understood of the two advents and high priestly ministry of Christ, we cannot be entirely sure. But he had a basis for understanding a considerable number of things. What he lacked was historical hindsight. What he had was a close acquaintance with his own earlier prophecies. When these prophecies are taken together the effect is synergistic. They support and augment each other in ways that demand and reward careful study. So Daniel as a student of prophecy was not in so bad a position as we might suppose.

Ultimately the question, however, is not what Daniel knew, but what we are willing to learn. Taking the text as a whole and being aware of the history it describes we also can learn important things about Christ from this intriguing Old Testament book.

Note: All Scripture quotations in this paper, except when noted otherwise, are from the Holy Bible, New International Version. Copyright (c) 1973, 1978, 1984 International Bible Society.

<sup>1</sup>The little horn in Dan 8 does not come up vertically from one of the goat's four horns, but goes forth horizontally from an unspecified point of the compass. See Hardy, "Daniel 8:9-12," *Historicism* Supplement/Jul 85, pp. 12-15, 25.

<sup>2</sup>The same word refers elsewhere to a person's face or general appearance, as for example in Dan 1:4, where Daniel himself is among a group of "young men without any physical defect, handsome [*w'ôbê mar'eh*], . . ." See also Gen 12:11.

<sup>3</sup>The NIV rendering does not correctly convey the sense of the passage. The vision, the daily, and the rebellion are three separate items. Grammatically a construct chain must begin with a word in the construct state. A word cannot carry the definite article and also be in construct. These are mutually exclusive conditions. For this reason it is incorrect and misleading to translate "the vision [*hehâzôn*] concerning," i.e., the vision of, as though the word *hehâzôn*, which has the definite article, were beginning a construct chain. It must be translated the vision, comma, not the vision of. See *ibid.*, p. 34, n. 37.

<sup>4</sup>More literally, "set right." See Hardy, "*w'nišdaq* in Dan 8:14, Part 1: How Should the Word Be Translated?" *Historicism* No. 3/Jul 85, pp. 17-36.

<sup>5</sup>See William H. Shea, *Selected Studies on Prophetic Interpretation*, Daniel and Revelation Committee Series, vol. 1 (Washington, D.C.: General Conference of Seventh-day Adventists, 1982), pp. 66-93.

<sup>6</sup>See Gerhard F. Hasel, "The First and Third years of Belshazzar (Dan 7:1; 8:1)," *Andrews University Seminary Studies* 15 (1977): 153-168; William H. Shea, "Nabonidus, Belshazzar, and the Book of Daniel: An Update," *AUSS* 20 (1982): 134-37.

<sup>7</sup>See Shea, "An Unrecognized Vassal King of Babylon in the Early Achaemenid Period," *AUSS* 10 (1972): 112-14, table 8.

<sup>8</sup>Notice also that the Hebrew word *šābū'îm* (consonants *šbw'ym*, from *šbw'*, plene with *waw*) means "weeks," when vocalized as it is in Dan 9:25. In vs. 27 we find the corresponding

singular form *šābû<sup>ac</sup>* (consonants *šbw<sup>c</sup>*, again plene with *waw*). The word *šēba<sup>c</sup>*, which means "seven," is never spelled with *waw*. Thus, *šbw<sup>c</sup>* with *waw* does not mean "seven." It means "week" and can only mean "week," and the corresponding plural in vss. 24-26 is not "sevens," but "weeks." If this period lasts 490 years, as even preterist scholars sometimes allow, then the prophet's choice of words in this passage makes the association of a day with a year unavoidable. I conclude that the day-year principle is inherent within the Hebrew text of Dan 9. See Hardy, "The Day-Year Principle in Dan 9:24-27," *Historicism* No. 3/Jul 85, pp. 37-50.

<sup>9</sup>See n. 12, below.

<sup>10</sup>Here is the context for Ps 24:7-10.

<sup>11</sup>There may be more on the matter that we need to learn, but this is a sound starting point for further investigation.

<sup>12</sup>James A. Montgomery (*A Critical and Exegetical Commentary on the Book of Daniel* [Edinburgh: T. & T. Clark, 1927], pp. 342-43, 386) would agree with this last statement, while disagreeing as to which period is longer. His argument is as follows: (1) 2300 days = 2300 half days = 1150 full days = about three and a half years, applied as the last half week of the seventy; (2) seventy weeks = seventy sevens = 490 sevens = 490 years. Thus, the 2300 days are part of (the last part of) the seventy weeks. My own position is that the use of time symbolism is identical in both chapters: (1) 2300 days = 2300 years, and (2) seventy weeks = 490 days = 490 years. The seventy weeks are part of (the first part of) the 2300 days.

<sup>13</sup>Hardy, "Notes on the Linear Structure of Dan 11," in this issue of *Historicism*.

<sup>14</sup>The same prefixed form *bammar<sup>eh</sup>* is used in both cases. In Dan 10:1 "in the vision" would be better than "in a vision," but it would be better still to translate the word *bammar<sup>eh</sup>* simply "the vision," as in 9:23. The preposition simply indicates the word's role as an object. See Dan 10:11, *hābēn badd<sup>bārīm</sup>* ("consider carefully the words") for a similar use of the preposition *b<sup>c</sup>*. See also 1 Sam 29:5.

<sup>15</sup>Compare 10:11, "He said, 'Daniel, you who are highly esteemed, consider carefully the words [*hābēn badd<sup>bārīm</sup>*] I am about to speak to you, . . .'" The same verse is cited in n. 14, above. The point here has to do with the similarity between vss. 1 and 11 rather than the syntax of complementation in Hebrew.

<sup>16</sup>The same word *mar<sup>eh</sup>* is used to describe what Daniel sees in chaps. 10-12 (see 10:7). But in 10:1 the reference must be interpreted in light of the parallel with 9:23. Thus, in 10:1 it is not that the word *mar<sup>eh</sup>* cannot refer to chaps. 10-12, but that it does not.

<sup>17</sup>Dan 11:14 is the chiasmic counterpart of 11:31, below.

<sup>18</sup>Two different words are used--*šar* (8:11, 25) and *nāgîd* (9:26; 11:22). See Hardy, "Two Words for 'Prince' in Dan 10-12," *Historicism* No. 6/Apr 86, pp. 2-11.

<sup>19</sup>See Hardy, "An Historicist Perspective on Daniel 11," (M.A. thesis, Andrews University, 1983), p. 93. The argument in table 1 is adapted from William H. Shea, "Daniel and the Judgement," Andrews University, 1980, p. 104. (Mimeographed.)

<sup>20</sup>Ibid.

<sup>21</sup>For discussion see Hardy, "Linear Structure." Shea, in the published version of his paper "Daniel and the Judgement" (n. 20 above), states: "This gives us a chronological fixed point from which to interpret the historical flow of the prophecy in Dan 11. Everything that precedes Dan 11:22 must precede the execution of Christ by the Romans, when they broke the prince of the covenant. Furthermore, everything that follows v 22 must correspondingly be fulfilled after the crucifixion of Jesus" (*Prophetic Interpretation*, pp. 48-49). I believe this statement is too strong, but the point being made with it is correct and well taken. Dan 11:31 describes events that must occur after those of 11:22. This is not because vs. 31 follows vs. 22, however, but because vss. 29-45 follow vss. 16-28.

<sup>22</sup>See Hardy, "*w<sup>e</sup>nişdaq*, Part 3: The Context of Atonement," *Historicism* No. 5/Jan 86, pp. 26-45.

<sup>23</sup>It is not the case that the sanctuary would be cleansed before as well as after the end of the 2300 days. In this event the statement, "'then the sanctuary will be reconsecrated'" (8:14)--however translated--would be meaningless.

<sup>24</sup>Here is the reason why the last king of the North in Dan 11 "will come to his end, and no one will help him" (vs. 45). <sup>25</sup>See Hardy, "Linear Structure."

<sup>26</sup>The reference is to time. The reason why Christ is able to save *eis to panteles* is "because he always lives to intercede" (Heb 7:25).

<sup>27</sup>See for example John 14:3; cf. Acts 1:10-11.

<sup>28</sup>See Hardy, "Daniel 8:9-12," p. 21.