

THREE PART SERIES ON DANIEL 8:14

HARVEST INSPIRATION DISCOVERIES

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w^enišdaq in Dan 8:14, Part 1: How Should the Word Be Translated?

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Introduction

In the present paper I discuss the last clause of Dan 8:14--in Hebrew *w^enišdaq qôdeš*, in King James English "then shall the sanctuary be cleansed." The key word here is "cleansed," or rather *nišdaq*, from which this and other renderings are derived. In two later papers I discuss the broader meaning of the passage.

Verbal Uses of the Hebrew Root *šdq* in the Old Testament Generally

The Hebrew root on which the word *nišdaq* is formed is *šdq*. There are two points to clarify at the outset. First, a Hebrew verb root is not a word as such. Instead it is the frame on which a word is built--a linguistic abstraction made up only of consonants, and therefore not readily pronounceable by itself. The vowels which make a given verbal form possible to pronounce are determined in part by the requirements of a conjugation. The second point is that every Hebrew root has a range of possible meanings, with a center and periphery. Two different meanings might be equally possible but not equally close to the center of the root's semantic range. It is the conjugation, as well as context, that helps the reader decide exactly which shade of meaning was intended. In the case of *šdq* the central idea--illustrated most directly by the simple Qal conjugation--is to "be in the right, have a just cause."¹ Below I list the ways that three respected English translations have dealt with the thirty-eight cases where *šdq* forms a verbal predicate, an infinitive, or a participle in the Hebrew Old Testament.²

The first translation referred to is the American Standard Version (ASV) of 1901.³ There are twenty-two examples of *šdq* in the Qal conjugation, which ASV translates "be righteous," "be justified," or "be just." There are five examples in the Piel conjugation, translated "justify," "justify oneself," or "show oneself to be righteous." The three examples in the Hiphil conjugation are rendered "justify," "do justice," or "turn one to righteousness." The one example in the Hithpael conjugation is translated "clear oneself." And Dan 8:14 provides the only example of *šdq* in the Niphal conjugation--one reason why translating the last part of this verse is so difficult. ASV has, "then shall the sanctuary be cleansed," but adds a marginal note "Heb. *justified*." Thus, ten closely related words or phrases are used in the ASV text to convey the meaning of *šdq*.⁴ See table 1.

The Revised Standard Version (RSV)⁵ offers somewhat more variety in its choice of words to represent the Hebrew root under discussion. RSV suggests ten different renderings of *šdq* in the Qal conjugation, four in the Piel, and five in the Hiphil. The last clause of Dan 8:14 is translated "then the sanctuary shall be restored to its rightful state." See table 2.

The New International Version (NIV) is the third to be compared.⁶ NIV suggests the same degree of variety as RSV for each of the conjugations represented, but individual renderings are different. The last clause of Dan 8:14 is translated "then the sanctuary will be reconsecrated." See table 3.

Table 1
ASV Translations of Forms Built on
the Hebrew Root *šdq*

Gloss	Reference
Qal Conjugation	
Be righteous	Gen 38:26; Job 9:15, 20; 10:15; 13:18; 15:14;22:3;34:5;35:7;Ps 9:9(10); 143:2; Ezek 16:52
Be justified	Job 11:2; 40:8; Ps 51:4(6); Isa 43:9, 26; 45:25
Be just	Job 4:17; 9:2; 25:4; 33:12
Piel Conjugation	
Justify	Job 33:32; Ezek 16:51, 52
Justify oneself	Job 32:2
Show oneself to be righteous	Jer 3:11
Hiphil Conjugation	
Justify	Exod 23:7; Deut 25:1; 1 Kgs 8:32; 2 Chron 6:23; Prov 17:15; Isa 5:23; Isa 50:8
Do justice	Ps 82:3
Turn one to righteousness	Dan 12:3
Hithpael Conjugation	
Clear oneself	Gen 44:16
Niphal Conjugation	
Be cleansed	Dan 8:14

Table 2
RSV Translations Of Forms Built On
The Hebrew Root *šdq*

Gloss	Reference
Qal Conjugation	
Be righteous	Gen 38:26; Job 4:17; 10:15; 15:14; 22:3; 25:4; 35:7; Ps 19:9(10); 143:2
Be innocent	Job 9:15; 20; 34:5
Be vindicated	Job 11:2; 13:18
Be right	Job 33:12; Ezek 16:52
Justify oneself	Job 40:8
Be proved right	Isa 43:26
Be just	Job 9:2
Be justified	Ps 51:4(6)
Justify	Isa 43:9
Triumph	Isa 45:25
Piel Conjugation	
Make one appear righteous	Ezek 16:51, 52
Justify oneself	Job 32:2
Justify	Job 33:32
Be less guilty than	Jer 3:11
Hiphil Conjugation	
Acquit	Exod 23:7; Deut 25:1; Isa 5:23
Vindicate	1 Kgs 8:32; 2 Chron 6:23; Isa 50:8
Give justice	Ps 82:3
Justify	Prov 17:15
Turn one to righteousness	Dan 12:3
Hithpael Conjugation	
Clear oneself	Gen 44:16
Niphal Conjugation	
Be restored to rightful state	Dan 8:14

Table 3
Niv Translations of Forms Built on
the Hebrew Root *šdq*

Gloss	Reference
Qal Conjugation	
Be righteous	Gen 38:26; Job 9:2; 15:14; 22:3; 25:4; 35:7; Ps 19:9(10); 143:2
Be innocent	Job 4:17; 9:15, 20; 10:15; 34:5
Be vindicated	Job 11:2; 13:18
Be right	Job 33:12
Justify oneself	Job 40:8
Be proved right	Ps 51:4(6)
Prove one to be right	Isa 43:9
State one's innocence	Isa 43:26
Be found righteous	Isa 45:25
Appear righteous	Ezek 16:52
Piel Conjugation	
Make one appear righteous	Ezek 16:51, 52
Be righteous	Jer 3:11
Justify oneself	Job 32:2
Be cleared	Job 33:32
Hiphil Conjugation	
Acquit	Exod 23:7; Deut 25:1; Isa 5:23; Prov 17:15
Declare one not guilty	1 Kgs 8:32; 2 Chron 6:23
Maintain one's rights	Ps 82:3
Vindicate	Isa 50:8
Lead one to righteousness	Dan 12:3
Hithpael Conjugation	
Prove one innocent	Gen 44:16
Niphal Conjugation	
Be reconsecrated	Dan 8:14

Translations of the Verb *nišdaq* in Dan 8:14

When a selection of major English translations, and all of the non-English translations both available and accessible to me, are compared, only five main variations in meaning are found within the last clause of Dan 8:14. The five interpretations of the word *nišdaq* are: (1) "be justified," (2) "be restored to a right state" (or simply "be restored"), (3) "be victorious," (4) "be reconsecrated," and (5) "be cleansed." Of these, numbers 1 (ASV margin), 2 (RSV), 4 (NIV), and 5 (ASV text), have already been documented. The only one left out is number 3, found among English versions in for example the Jewish Publication Society translation of 1917 and, more recently, in the New English Bible. We now consider in more depth how the one example of *šdq* in the Niphal conjugation, at Dan 8:14, has been translated in a number of English and non-English versions, both anciently and in more modern times.⁷

"Be justified"

One attempt to be very literal in translating *nišdaq* is "then the sanctuary will be justified," or a non-English equivalent of this idea. Apart from the ASV marginal reading, already mentioned, two versions in my files support such a rendering. These are the Italian of Diodati⁸ and the 1569 Spanish translation of Casiodoro de Reina.⁹ To translate "be justified" in Dan 8:14 assumes that the Qal stem built on the root *šdq* means "justify" instead of "be in the right" and that the Niphal form *nišdaq* in Dan 8:14 is functioning as the passive of the Qal, as it normally would. These assumptions may or may not be correct. If they are, then the verse has been rendered very literally in the three translations cited.

"Be restored to a right state"

Our next group of translations takes the last part of Dan 8:14 to mean "then the sanctuary will be restored to a right state," or simply "then the sanctuary will be restored."¹⁰ No ancient versions support this rendering, but English Bibles which support it include the Revised Standard Version (first and second editions),¹¹ and the Jerusalem Bible.¹² The main bloc of non-English translations that convey a meaning of this sort are in Germanic languages. These include Afrikaans,¹³ Danish,¹⁴ Dutch,¹⁵ German,¹⁶ Icelandic,¹⁷ Norwegian,¹⁸ and Swedish.¹⁹ The same rendering is also found in translations representing Estonian,²⁰ Finnish,²¹ Hungarian (rev. 1981),²² Latvian,²³ and Polish.²⁴

"Be victorious"

At least two English translations give *w^enišdaq qôdeš* the meaning "then the sanctuary will be victorious." These are the Jewish Publication Society of America version of 1917,²⁵ already referred to above, and the New English Bible.²⁶ In addition the Rumanian version translates the verse in this way.²⁷

"Be reconsecrated"

One group of versions translates "then the sanctuary will be reconsecrated." These include the New International Version²⁸ and, from an earlier age, the Czech translation of 1613²⁹ and Luther's Bible of 1545³⁰.

"Be cleansed"

The rendering supported by the largest number of versions reported here, although not the most accurate from a lexical perspective, is "then the sanctuary will be cleansed," or a non-English equivalent. Among the translations that render the word in this way are a number of versions from antiquity--the Greek Septuagint,³¹ the Greek translation commonly associated with Theodotian,³² the Syriac Peshitta,³³ the Latin Vulgate,³⁴ and also the Ethiopic or Ge'ez.³⁵ In English we find *nišdaq* translated with the idea of cleansing in Challoner's 1750 revision of the Douay-Rheims Version,³⁶ in the King James Version of 1611, and in the American Standard Version of 1901.³⁷ Four modern Romance language translations--one in French,³⁸ one in Portuguese³⁹, and two in Spanish⁴⁰--convey the same idea,⁴¹ as do others in Bulgarian,⁴² Croatian,⁴³ Hungarian,⁴⁴ Russian,⁴⁵ Turkish, and Welsh.⁴⁶ The above facts are summarized in table 4.

The Significance for Dan 8:14 of the Niphal and Other Verbal Conjugations

The primary meaning of the Niphal conjugation, used for *nišdaq* in Dan 8:14, is that of the Greek middle voice.⁴⁷ The closest equivalent in English would be a reflexive construction, such as "shave (oneself)."⁴⁸ Other examples, with Hebrew equivalents, are "thrust oneself (against)" (*niḥaṣ*), "take heed to oneself" (*nišmar*), "hide oneself" (*nistar*), and "redeem oneself" (*nig'al*).⁴⁹ The Niphal can also serve as a passive, generally corresponding to the Qal conjugation when the Qal is active. Stative roots, however, do not lend themselves well to the expression of reflexive or passive meanings. Thus, of the eight sample stative verbs cited by Lambdin,⁵⁰ only three (*kābēd* "to be heavy, honored," *qārab* "be near," *mālē'/mālā'* "be full") have a Niphal in the Old Testament. One of these (*qārab*) has only two forms in the Niphal⁵¹ by contrast with 172 in the Hiphil.⁵²

Table 4
Renderings of *nišdaq*
in Dan 8:14

Gloss	Version
Be justified	ASV (margin); Italian (n.d.), Spanish (1569)
Be restored to a right state	JB, RSV; Afrikaans (1957), Danish (1979), Dutch (1951), Estonian, Finnish, German (1942), Hungarian (rev. 1981), Icelandic (1945), Latvian, Norwegian (1978), Polish (1975), Swedish (1917)
Be restored	Modern Language (=Berkeley), Moffat, TEV
Be victorious	JPS (1917), NEB; Rumanian (1918)
Be reconsecrated	NIV; Czech (1613), German (1545)
Be cleansed	ASV, Douay, KJV; Bulgarian (1965 reprint), Bulgarian (rev. 1978), Croatian, French (1917), Ge'ez, Greek (Th), Greek (LXX), Hungarian (1919), Latin Vulgate, Portuguese (1969), Russian, Spanish (rev. 1909), Spanish (rev. 1977), Syriac Peshitta, Turkish, Welsh

There is another alternative, however, apart from the Niphal being simply unattested alongside a stative Qal. In Gesenius (51f) it is pointed out that when the Niphal is attested for a given root, but semantic considerations make it impossible for that conjugation to be interpreted as a reflexive or passive of the Qal, it can be interpreted as a passive counterpart of either the intensive Piel conjugation or the causative Hiphil conjugation. An example is *kāḥad*, which in the Piel (*kihḥēd*) means "conceal" and in the Hiphil (*hikhîd*) "destroy." The Niphal (*nikḥad*) conveys both meanings--"be concealed" (Niphal = Pual, passive of Piel), "be destroyed" (Niphal = Hophal, passive of Hiphil).

And so, if a semantically appropriate Qal meaning is available for a given root the Niphal will normally be interpreted in terms of the Qal, as its reflexive or passive counterpart; if a semantically appropriate Qal meaning is not available, the Niphal can be interpreted in the same way as a Pual or Hophal would be, i.e., as the passive of Piel or Hiphil. The natural starting point for understanding the force of a given Niphal form is therefore to understand how that same verb root has been used in the Qal.

Uses of *šdq* in the Qal

Stative uses in NIV. There are twenty-two Old Testament examples where *šdq* is the root of a verb in the Qal conjugation. The NIV interprets fifteen of the twenty-two, or just over two thirds of the total, with stative meanings such as "be in the right," "be righteous," and "be innocent." These passages are now quoted below.

- | | |
|-------------|---|
| Gen 38:26 | Judah recognized them and said, "She is more righteous (<i>šād^eqâ</i>) than I, since I wouldn't give her my son Shelah." |
| Job 9:15 | "Though I were innocent (<i>šādāqtî</i>), I could not answer him; I could only plead with my Judge for mercy." |
| Job 10:15 | "Even if I am innocent (<i>w^ešādāqtî</i>), I cannot lift my head, for I am full of shame." |
| Job 33:12 | "But I tell you, in this you are not right (<i>šādāqtā</i>), for God is greater than man." |
| Job 34:5 | "Job says, 'I am innocent (<i>šādāqtî</i>), but God denies me justice.'" |
| Job 35:7 | "You are righteous (<i>šādāqtā</i>), what do you give to him, or what does he receive from your hand?" |
| Ps 19:9(10) | The ordinances of the Lord are sure and altogether righteous (<i>šād^eqû</i>). |
| Job 4:17 | "Can a mortal be more righteous (<i>yīšdāq</i>) than God? Can a man be more pure than his Maker?" |
| Job 9:2 | "But how can a mortal be righteous (<i>yīšdaq</i>) before God?" |
| Job 9:20 | "Even if I were innocent (<i>ʿešdaq</i>), my mouth would condemn me; if I were blameless, it would pronounce me guilty." |

- Job 15:14 "What is man, that he could be pure, or one born of woman, that he could be righteous (*yīṣdaq*)?"
- Job 22:3 "What pleasure would it give the Almighty if you were righteous (*tiṣdāq*)? What would he gain if your ways were blameless?"
- Job 25:4 "How then can a man be righteous (*yīṣdaq*) before God?"
- Ps 143:2 Do not bring your servant into judgment, for no one living is righteous (*yīṣdaq*) before you.
- Isa 43:9 Let them bring in their witnesses to prove they were right (*w^eyīṣdāqû*), so that others may hear and say, "It is true."

Non-stative uses in NIV. In the remaining seven cases NIV interprets forms in the Qal conjugation as having a non-stative meaning. Of these seven cases two are active indicative (Isa 43:26; Ezek 16:52), one is reflexive (Job 40:8), and four are passive (Job 11:2; 13:18; Psa 51:4(6); Isa 45:25). Each is now considered in turn.

- Job 11:2 "Are all these words to go unanswered? Is this talker to be vindicated (*yīṣdāq*)?"

The RSV has "be vindicated" in Job 11:2 also, just as NIV does. The Latin Vulgate (*aut vir verbosus justificabitur?*) gives the same meaning. The Greek Septuagint reading of *yīṣdāq* (pausal for *yīṣdaq*), however, could be translated, "The one who says many things must listen in turn, or does the speaker who is fluent think also that he is right?"⁵³ "Be vindicated" is an active meaning--if the comparison is active versus stative--and "be in the right" is a stative meaning. The two interpretations are not so different from each other as they might seem, and yet a distinction is to be made and the one with stative force is to be preferred. The passage does not refer to a person receiving the judge's pronouncement of innocence in a legal setting, but rather to one's cause having a general public perception of being just. Zophar does not want Job to appear in the right before his peers and associates while he speaks as he does.

- Job 13:18 "Now that I have prepared my case, I know I will be vindicated (*ʿeṣdāq*)."

In Job 13:18 RSV has "be vindicated," as in the previous verse, and again the Septuagint speaks of being in the right--in the sense of giving an appearance of rightness.⁵⁴ The Hebrew text, however, could be translated more simply, "I have prepared [my] defense, I know that I am in the right."

- Job 40:8 "Would you condemn me to justify yourself (*tiṣdāq*)?"

In Job 40:8 the question is rhetorical. Surely Job would not go so far as to make God look unfair in order to make his own case seem more plausible. The RSV reads "be justified," but the Septuagint once more offers a stative interpretation similar to those suggested above for Job 13:18; 40:8. The last phrase in the Greek should be translated "that you might appear to be righteous?"⁵⁵ This is the sense of the Hebrew as well.

Ps 51:4(6) Against you, you only, have I sinned and done and what is evil in your sight, so that you are proved right (*tišdaq*) when you speak and justified (*tizkeh*) when you judge.

In Ps 51:4(6) God is the One being proved right. NIV captures the sense of the verse correctly. There can be no question that when God speaks He does so with accuracy and fairness. When all the facts are known what He says will be proved right. Ps 51:4(6) is our first example of a passage where *sdq* in the Qal cannot be translated statively.

Isa 43:26 "Review the past for me, let us argue the matter together; state the case for your innocence (*tišdāq*)."

NIV is rather free in its translation of Isa 43:26, but the meaning has been well conveyed. In this verse God is challenging His people to show any just cause for complaint that they might have against Him. If their actions have been defensible He now invites a defense of them. But none is possible; it is God, and not His people, who is in the right. When RSV says, "Put me in remembrance, let us argue together; set forth your case, that you may be proved right," the last clause is to be understood in the sense, "... that you [might] be proved right (if that were possible)." Isa 43:26 is the second example of a passage where *sdq* in the Qal cannot be translated by using a stative idea.

Isa 45:25 But in the Lord all the descendants of Israel will be found righteous (*yīšdēqū*) and exult.

Note the RSV rendering of this verse: "In the Lord all the offspring of Israel shall triumph and glory." In my view RSV has captured a legitimate shade of meaning by translating "triumph" here instead of "be found righteous." Isa 45:25 is the third of three examples in the Old Testament where *sdq* in the Qal must be translated with an active rather than stative idea.

Ezek 16:52 "Because your sins were more vile than theirs, they appear more righteous [Qal, *tišdāqnā*] than you. So then, be ashamed and bear your disgrace, for you have made your sisters appear righteous [Piel, *b^ešaddeqtēk ḥyôtēk*]."

Of the two Hebrew forms cited in Ezek 16:52 only the first (*tišdāqnā*) is of present interest, because only the first illustrates a usage of the Qal conjugation.

Summary for Qal. Out of twenty-two Old Testament examples where a Hebrew verb based on the root *sdq* occurs in the Qal conjugation, NIV translates fifteen with stative force. The remaining seven cases are approached in a variety of ways by NIV, but two of them could be interpreted with the stative idea "be in the right" (Job 13:18; Ezek 16:52) and another two with the very similar idea "appear to be in the right" (Job 11:2; 40:8). The three passages where a stative rendering would be inappropriate are Isa 45:25 ("triumph," RSV), Ps 51:4(6) ("be proved right," NIV), and Isa 43:26 ("state the case for your innocence," NIV).

I do not in principle exclude the possibility of translating Qal forms with the term "justify," as found so often in ASV for example,⁵⁸ but this is not the best way to convey the meaning of the root in question and it is certainly not the only way.

Uses of *šdq* in the Piel

The Hebrew Piel conjugation generally refers to an intensified form of the action denoted by the verb root. In Gesenius (52g) the form *šiddēq* is used to illustrate the Declarative Piel, which with the root *šdq* would be expected to mean "declare innocent."⁵⁹ But there are only five Old Testament examples of *šdq* in the Piel and for at least three of them "declare innocent" is not the best translation. The five examples are now quoted from NIV.

- Job 32:2 But Elihu son of Barakel, of the family of Ram, became very angry with Job for justifying himself [*al šaddēqô napšô*] rather than God.
- Job 33:32 "If you have anything to say, answer me; speak up, for I want you to be cleared [*šaddēqēkkā*]."
- Jer 3:11 "Faithless Israel is more righteous [*šiddēqâ nap;sāh*] than unfaithful Judah."
- Ezek 16:51 "Samaria did not commit half the sins you did. You have done more detestable things than they, and have made your sisters seem righteous [*watēšaddēqî*] by all these things you have done."
- Ezek 16:52 "Because your sins were more vile than theirs, they appear more righteous [Qal, *tišdāqnā*] than you. So then, be ashamed and bear your disgrace, for you have made your sisters appear righteous [Piel, *bēšaddeqtēk ahyôtēk*]."

The first two examples (Job 32:2; 33:32) could be interpreted along the lines of "declare innocent," as suggested in Gesenius.⁶⁰ Thus, it would be possible to translate Job 32:2 as follows:

Elihu became angry with Job for declaring himself innocent rather than God.

But in Elihu's opinion--and Elihu was the one using the word--despite whatever he might say to the contrary Job was not in the right. For this reason it would be better to translate Job 32:2 in a way that specifically excludes the air of finality implied by "declare innocent." Thus, "assert one's innocence" or something similar, where the accuracy or the success of the assertion is not prejudged:

Elihu became angry with Job for asserting his own innocence rather than God's.

In Job 33:32 it would be appropriate to translate "declare innocent":

Speak up, for I want you to be declared innocent.

The examples from Jeremiah and Ezekiel are more difficult. It makes little sense to translate Jer 3:11 using the words "declare innocent":

*Israel is declared more innocent than Judah.

The following, from Ezek 16:51 and Ezek 16:52 respectively, are only marginally more successful:

?You have declared your sisters innocent by what you have done.
?You have declared your sisters innocent.

There is nothing syntactically wrong or semantically impossible with the last two examples, but the meaning they convey is not the one intended. Since these five examples are the only ones attested, one must conclude from the evidence they provide that "declare innocent" is not the best translation for *šdq* in the Piel. Rather than declaring an innocent person not guilty the idea is (1) to try making a person look innocent (with or without success) (Job 32:2) or (2) to succeed in making a person look innocent (whether he is or not) (Jer 3:11; Ezek 16:51-52). In the Piel an appearance of innocence can be misleading, and one's attempt to put forward such an appearance can be unsuccessful. But this is just the sort of meaning one might reasonably expect:

The fundamental idea of *Piʿel*, to which all the various shades of meaning in this conjugation may be referred, is *to busy oneself eagerly* with the action indicated by the stem.⁶¹

In Piel there is intense activity based on a given verbal idea, but any implication that the activity finds its mark, that it is ultimately successful, is lacking. The Hiphil is more compatible with such implications. Only Job 33:32 provides a good illustration of the Declarative Piel for the root *šdq*.

If the above conclusions are now transferred to Dan 8:14, substituting "right" for "innocent" due to the inanimate nature of the subject, the meaning is clearly unacceptable:

*Then the sanctuary will be asserted to be right.
*Then the sanctuary will be made to appear right.
?Then the sanctuary will be declared right.

Uses of *šdq* in the Hiphil

The basic function of the Hiphil conjugation is to express causative meaning. Thus, while the Qal form *qādaš* means "be holy" the corresponding Hiphil form *hiqdîš* means "sanctify,"⁶² or alternatively "declare as sacred, dedicated."⁶³

There are twelve examples in the Old Testament where the root *šdq* is used in the Hiphil conjugation. These are now quoted below.

- | | |
|------------|--|
| Exod 23:7 | "Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit [<i>ʔašdîq</i>] the guilty." |
| Deut 25:1 | When men have a dispute, they are to take it to court and the judges will decide the case, acquitting [<i>wʰiṣdîqû</i>] the innocent and condemning the guilty. |
| 2 Sam 15:4 | And Absalom would add, "If only I were appointed judge in the land! Then everyone who has a complaint or case could come to me and I would see that he gets justice [<i>wʰiṣdaqîû</i>]." |
| 1 Kgs 8:32 | "Declare the innocent not guilty [<i>ûlʰhašdîq ṣaddîq</i>], and so establish his innocence." |

- 2 Chron 6:23 "Declare the innocent not guilty [*ûl^ehašdîq šaddîq*], and so establish his innocence."
- Job 27:5 "I will never admit you are in the right [*ʾašdîq*]; till I die, I will not deny my integrity."
- Ps 82:3 "maintain the rights of [*hašdîqû*] the poor and oppressed."
- Prov 17:15 Acquitting [*mašdîq*] the guilty and condemning the innocent--the Lord detests them both.
- Isa 5:23 who acquit [*mašdîqê*] the guilty for a bribe, but deny justice to the innocent.
- Isa 50:8 "He who vindicates me [*mašdîqî*] is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me!"
- Isa 53:11 by his knowledge my righteous servant will justify many [*yašdîq šaddîq*], and he will bear their iniquities.
- Dan 12:3 "Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness [*ûmašdîqê*], like the stars for ever and ever."

It is in the Hiphil conjugation, rather than the Piel, that the idea of declaring a person innocent finally becomes prominent. For example, consider 1 Kgs 8:32 (and its parallel in 2 Chron 6:23): "Declare the innocent not guilty, and so establish his innocence."

There is something more in the meaning of the Hiphil forms cited, however, than giving utterance to an objective fact about someone's innocence of wrongdoing. The term "acquit," used in four cases (Exod 23:7; Deut 25:1; Prov 17:15; Isa 5:23), correctly implies that the one declaring a person innocent also works to bring about a general acceptance of his findings by others. In Ps 82:3 a similar idea is expressed. There God commands the leaders of His people: "Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed." And in 2 Sam 15:4 Absalom says, "If only I were appointed judge in the land! Then everyone who has a complaint or case could come to me and I would see that he gets justice."

The meaning of the Hiphil has been captured well in the NIV translation of Isa 50:8 with the word "vindicate": "He who vindicates me is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me!"

It is important to understand the relationship between vindication and acquittal. Acquittal is a term that makes sense only if one has been publicly accused. When a judge subsequently finds the defendant not guilty his innocence has been declared, but more than this the justice of his cause has been publicly vindicated. In 2 Sam 15:4 Absalom could have made declarations about the guilt or innocence of anyone he chose without benefit of public office. But without first being made a public official he could not vindicate the cause of those who came to him. Until the idea of vindication is conveyed in some way the meaning of the Hiphil of *šdq* has not been adequately expressed.

Summary

There are twenty-two cases where the Qal of *šdq* occurs in the Old Testament. Fifteen of the twenty-two are interpreted as having stative force in NIV, and another four could be translated in this way without doing violence to the context or the natural sense of the passage. Only three examples (Ps 51:4[6]; Isa 43:26; 45:25) do not lend themselves to a stative interpretation. Thus, the Qal of this root should for the most part be understood as describing a state of affairs rather than an action, although the latter is not ruled out altogether.

The Piel of *šdq* has to do with bringing about an appearance of innocence (Jer 3:11; Ezek 16:51, 52) (whether or not the appearance is accurate) or of attempting to establish such an appearance (Job 32:2; 33:32) (whether or not the attempt is successful). The meaning "declare not guilty" is really not one of this conjugation's primary meanings for the root in question, although it is a meaning of the Hiphil.

The Hiphil of *šdq* conveys the meaning "declare not guilty," but does not stop there. Beyond the mere statement of innocence is an implication that the justice of one's cause is championed, vindicating the cause of the accused party. Thus, while in the Piel there is no certainty of innocence, in the Hiphil there is no question of innocence.⁶⁴

Conclusion

The term *nišdaq* has been translated variously as: (1) "be justified," (2) "be restored to a rightful state" (or simply "be restored"), (3) "be victorious," (4) "be reconsecrated," and (5) "be cleansed." These five interpretations fall into three broad categories: (1) Niphal = passive of Qal ("be justified"), (2) Niphal = passive of Hiphil ("be restored to a rightful state" [or just "be restored"], "be victorious"), and (3) other.

The ASV marginal reading "[be] justified" assumes that the meaning of *šdq* in the Qal is non-stative ("justify") and that in Dan 8:14 the Niphal serves as the passive of the Qal.

The shorter rendering "be restored" in Modern Language (Berkeley), TEV, and Moffat is roughly equivalent to the longer one "be restored to its rightful state" in RSV and JB. "Be restored" emphasizes only the process of restoration, while "be restored to its rightful state" emphasizes both the process and its results--from the perspective of the sanctuary. "Be victorious," as in NEB on the other hand, emphasizes only the results of restoration --from the perspective of those involved with the sanctuary. In the case of each of these three shades of meaning, however, the Niphal may be considered equivalent to Hophal, the usual passive of the Hiphil.

None of the five interpretations discussed corresponds to Pual, the passive of Piel.

After the various meanings of *šdq* with the available Hebrew verb conjugations are all accounted for there are still two interpretations left. They appear to be based more on the meaning of the passage surrounding *nišdaq* than on the meaning of the word itself. The one is "be reconsecrated," as in NIV, the other "be cleansed," as in all the versions from antiquity and not a few modern ones.

A translation can deviate from the sense of the Hebrew in more than one way. It can reflect the Hebrew text inadequately or it can follow a textual tradition that is different from the Hebrew altogether. In NIV's rendering "be reconsecrated" we have an inaccuracy; in KJV's "be cleansed" we have a different textual tradition--that of the Greek Septuagint. If the root in Dan 8:14 were *ḥnk* "dedicate" then "be rededicated" or "be reconsecrated" would be a good translation of a Niphal form built on that root. In this case the last clause of the verse in Hebrew would read *w'neḥenak qôdeš* and mean "then the sanctuary will be rededicated (or reconsecrated)." But the Hebrew does not have *neḥenak* in Dan 8:14, it has *nišdaq*. It is not enough to criticize NIV for an unfortunate choice of words. The word is not the problem, but the thought. Daniel is not talking about a rededication of the temple in Dan 8:14. Something else is in view, whatever word we may use to describe it.

The question of what Daniel is trying to say with the words *w'nišdaq qôdeš* introduces a topic that goes beyond the scope of the present paper. Here I have been able to discuss only the lexical meaning of the word *nišdaq*. But while lexical accuracy is an irreducible minimum for the translator, it is not the only factor he must take into account. In the case of Dan 8:14 there are important thematic associations that lie in two different but closely related directions--first, the yearly day of atonement service in the sanctuary, and second, the day of final judgment. These additional matters will be taken up in parts 2 and 3 of the present series, to appear in future issues of *Historicism*.

The question posed here, of how the word *nišdaq* should be translated in Dan 8:14, depends on more than the meaning of the root *šdq* and the fact that it occurs in the Niphal conjugation. The meaning of the word's root and conjugation need to be expressed in such a way that the passage's associations with both atonement and judgment are left open to the exegete. A number of renderings have been suggested that satisfy the rudimentary need for lexical accuracy. Each of them conveys in some way the idea that the sanctuary would be set right. The goal of choosing one term which captures the meaning of the clause *w'nišdaq qôdeš* in its broader context, however, has not yet been achieved.

¹"Im Recht sein, Recht haben," Ludwig Koehler and Walter Baumgartner, *Lexicon in Veteris Testamenti libros* (Leiden: E. J. Brill, 1958), p. 794.

²Twenty-two examples of the root in question are in the Qal conjugation, one in the Niphal, five in the Piel, nine in the Hiphil, and one in the Hithpael. Anglicized spellings for the names of Hebrew conjugations other than Qal are borrowed from Thomas O. Lambdin, *Introduction to Biblical Hebrew* (see pp. 183, 193, 211, and 248, respectively).

³*The Holy Bible* (New York: Thomas Nelson, 1901), subsequently ASV.

⁴The glosses used here for counting purposes ignore nonsignificant differences caused by changes in person or number. ⁵For RSV (2nd ed.) see *The Layman's Parallel Bible* (Grand Rapids: Zondervan, 1973).

⁶*The New International Version of the Holy Bible* (Grand Rapids: Zondervan, 1978).

⁷Xerox copies of the book of Daniel, made in a number of different libraries during the years since 1978, were drawn on for the present study. My sampling technique was not especially sophisticated. If a translation was available to me I consulted it. As a result, no special significance should be read into the number of versions that support one rendering of *nišdaq* over another--beyond a certain point. Some broad patterns do emerge from the study, however. Older translations tend to translate "be cleansed," while more recent ones prefer "be restored (to a right state)." As a project for future research, it would be interesting to see a

comprehensive study of English Bibles, or a cross-linguistic study stratified strictly by timeframe, for example. This has not been attempted here.

⁸Italian: *La Sacra Bibbia*, ed. Giovanni Diodati (New York: American Bible Society, n.d.), "poi il santuario sarà giustificato."

⁹Spanish: *La Biblia* (1569), "y el Santuario será justificado." It is an inference on my part that this reprint of a 1569 Spanish translation is the same as that produced in the same year by de Reina. The front pages available to me do not give the translator's name.

¹⁰The shorter of the two renderings appears in the Modern Language Bible, former called the Berkeley Version (see *The Layman's Parallel Bible* [Grand Rapids: Zondervan, 1973]), in Today's English Version (*Good News Bible: The Bible in Today's English Version* [New York: American Bible Society, 1976]), and in Moffat (*A New Translation of the Bible* [New York: Harper & Brothers, 1935]).

¹¹English (RSV): In both the second edition (see n. 5, above) and the first (*The Holy Bible* [New York: Thomas Nelson, 1952]) the last clause of Dan 8:14 is translated "then the sanctuary shall be restored to its rightful state."

¹²English (JB): *The Jerusalem Bible: Reader's Edition* (Garden City: Doubleday, 1968), "then the sanctuary shall have its rights restored."

¹³Afrikaans: *Die Bybel in Afrikaans* (Bungay, Suffolk: Bybelgenootskap van Suid-Afrika, 1957), "dan sal die heiligdom in sy regte staat herstel word."

¹⁴Danish: *Bibelen* (København: Danske Bibelselskab, 1979), "så skal helligdommen komme til sin ret igen!"

¹⁵Dutch: *Bijbel* (Haarlem: Nederlands Bijbelgenootschap, 1979), "dan zal het heiligdom in rechten hersteld worden."

¹⁶German (1942): *Die Heilige Schrift* (Zürich: Zwingli-Bibel, 1962), "alsdann wird das Heiligtum wieder zu seinem Rechte kommen."

¹⁷Icelandic: *Biblía* (London: British and Foreign Bible Society, 1945), "og þá mun helgidómurinn aftur verða kominn í samt lag."

¹⁸Norwegian: *Bibelen* (Leeuwarden: Norske Bibelselskap, 1978), "Da skal helligdommen igjen få sin rett."

¹⁹Swedish: *Bibeln* (Stockholm: Evangeliska Fosterlands-Stiftelsens Förlag, 1917), "därefter skall helgedomen komma till sin rätt igen."

²⁰Estonian: *Piibel* (London: British and Foreign Bible Society, 1968), "Siis saab pühamu taas oma õiguse!"

²¹Finnish: *Pyhä Raamattu* (Pieksämäki: Suomen Kirkon Sisälähetysseura, 1938), "sitten pyhäkkö asetetaan jälleen oikeuteensa."

²²Hungarian (1981): *Szent Biblia* (Bibliatársulat, 1981), "azután kiderül a szenthely igazsága."

²³Latvian: *Bībele* (London: The Bible Society, 1967), "tad svētnīca tiks atkal par taisnu atzīta un atgūs atkal savas ticības."

²⁴Polish: *Pismo Święte* (Warszawa: Brytyjskie i Zagraniczne Towarzystwo Biblijne, 1978), "potem świątynia znowu wróci do swojego prawa."

²⁵English (JPS): *The Holy Scriptures* (Philadelphia: Jewish Publication Society of America, 1917), "then shall the sanctuary be victorious."

²⁶English (NEB): *The New English Bible, with the Apocrypha* (New York: Cambridge University Press, 1971), "then the Holy Place shall emerge victorious."

²⁷Rumanian: *Sănta Scriptură* (New York: American Bible Society, 1918), "atuncea sanctuarul va birui."

²⁸English (NIV): "then the sanctuary will be reconsecrated." ²⁹Czech (1613): *Bible Svátá* (Biblické Dlo, n.d.), "a přijdou k obnovení svému svaté služby."

³⁰German (1545): *Biblia* (Wittenberg: Hans Lufft, 1545), "So wird das Heilighum wider geweiht werden." See also Walther Ziesemer, *Die Prophetenübersetzung des Claus Cranc*,

Schriften der Königsberger Gelehrten Gesellschaft (Halle: Max Neimeyer Verlag, 1930), p. 290, for a less innovative fourteenth century translation into Middle High German: "biz zu abende und vru, zweytusunt drihundirt tage, so wirt gereineget das sanctuarium." The translator, Claus Cranc, was a Franciscan friar about whom little is known.

³¹Greek (LXX): *Septuaginta*, ed. Alfred Rahlfs (Stuttgart: Deutsche Bibelgesellschaft, 1979), "καὶ καθαρῶσθεται τὸν ἅγιον" Versions from antiquity and English language translations are here given in descending order of relative age.

³²Greek (Th): Ibid., "καὶ καθαρῶσθεται τὸν ἅγιον" (same as LXX). Armin Schmitt, "Stammt der sogenannte 'Θ'-Text bei Daniel wirklich von Theodotion?" Nachrichten der Akademie der Wissenschaften in Göttingen (Göttingen: Vandenhoeck & Ruprecht, 1966), see p. 112, has recently shown that this textual tradition does not correspond linguistically to Theodotian in other parts of the Greek Old Testament.

³³Latin (Vulgate): *Biblia Sacra iuxta vulgatam versionem*, vol. 2 (Stuttgart: Württembergische Bibelanstalt, 1969), "et mundabitur sanctuarium."

³⁴Syriac (Peshitta): *The Old Testament in Syriac*, part III, fasc. 4 (Leiden: E. J. Brill, 1980), "wṇzk' zdq'."

³⁵Ethiopic: Oscar Löffgren, *Die Äthiopische Übersetzung des Propheten Daniel* (Paris: Librairie Orientaliste Paul Geuthner, 1927), "wäy'näs'ḥ mäqdäs." As regards the age of the available Ethiopic manuscripts of Daniel see ibid., pp. xvi-xx. ³⁶English (Douay): *The Holy Bible* (n.d.), "and the sanctuary shall be cleansed." For comment on the many forms in which the so-called Douay (Douai) version has appeared see Margaret T. Hills, "A Ready-Reference History of the English Bible," rev. ed. (New York: American Bible Society, 1965), pp. 20-21.

³⁷English (ASV): text "then shall the sanctuary be cleansed," margin "justified."

³⁸French (Segond): *La Sainte Bible*, rev. ed. (Paris, 1917), "puis le sanctuaire sera purifié." Groups of translations in modern languages other than English are given in alphabetical order by language.

³⁹Portuguese: *A Bíblia Sagrada* (Brasília: Sociedade Bíblica do Brasil, 1969), "e o santuário será purificado."

⁴⁰Spanish (Reina-Valera, rev. 1909): *La Santa Biblia* (Asunción: Sociedades Bíblicas en América Latina, 1970), "y el santuario será purificado." Spanish (Reina-Valera, rev. 1977): *Santa Biblia* (Barcelona: CLIE, 1977), text "luego el santuario será purificado," margin "limpiado y restablecido en su legitimidad" [cleansed and reestablished in its legitimate (estate)].

⁴¹The first Bulgarian Bible was published in 1864 (see *Scriptures of the World* [New York: United Bible Societies, 1972], p. 10). A 1965 reprint of this earlier version, published by the (British and Foreign) Bible Society (Biblejski Obšttestva) reads "тогазъ светилището ще се очисти" at Dan 8:14, and a later revision (Bible Society, 1978) reads "тогаза светилището ще се очисти." Thus, both versions interpret the word *nišdaq* to mean "cleansed."

⁴²Croatian: *Biblija/Sveto Pismo* (London: Biblijsko Društvo, 1973), "onda će se svetinja očisti."

⁴³The Hungarian translation of Gáspár, in a 1919 reprint by the American Bible Society, reads *megtisztítatik* (from *tisztít*- "cleanse"): "és azután megtisztítatik a szent hely." A 1981 revision of this translation gives a different interpretation, as noted below.

⁴⁴Russian: (Bible Society, n.d.), " "

⁴⁵Turkish: *Kitabı Mukaddes* (Istanbul: Kitabı Mukaddes Şirketi, 1972), "makdis o zaman tahir olacak."

⁴⁶Welsh: *Bibl Cyssegr-Lan* (London: Blackfriars, 1866), "yna y purir y cyssegr."

⁴⁷E. Kautzsch, *Gesenius' Hebrew Grammar*, 2nd ed., transl. A. E. Cowley (Oxford: Clarendon Press, 1980), §51c, p. 137. Lambdin (*Grammar*, §140, pp. 175-78) takes the same starting point as the Gesenius volume in regard to meanings of the Niphal, but develops his topic more fully. For Lambdin the semantic center around which all Niphal meanings cluster is

medio-passive. He then documents the following shades of meaning: (1) incomplete passive ("The lesson was read," by contrast with "The lesson was read by the students"), (2) middle ("The window broke"), (3) reflexive ("He saw himself in the water"), and (4) resultative ("to be open," by contrast with "to open" and "to be opened"). The primary difference between the treatments of Kautzsch and Lambdin lies in the amount of relative emphasis they place on reflexive meaning. For Kautzsch it has more importance than for Lambdin.

⁴⁸For a brief discussion of the Greek middle voice from a linguistic point of view, and the close relationship between reflexives and passives cross-linguistically, see John Lyons, *Introduction to Theoretical Linguistics* (Cambridge: Cambridge University Press, 1968), pp. 373-78.

⁴⁹Gesenius, *Grammar*, §51c, p. 137.

⁵⁰Lambdin, *Grammar*, §87 (pp. 94-95). The eight stative verbs listed are: *kābēd* "to be heavy," *zāqēn* "to be old," *rāʿēb* "to be hungry," *tāhēr* "to be pure," *qārāb* "to be near," *mēt* "to die" (stative?), *mālēʾ* "to be full," and *qātōn* "to be small."

⁵¹Exod 22:8(7) "But if the thief is not found, the owner of the house must appear (*wʿniqrab*) before the judges to determine whether he has laid his hands on the other man's property"; Josh 7:14 "In the morning, present yourselves (*wʿniqrabtem*) tribe by tribe."

⁵²See Solomon Mandelkern, *Veteris Testamenti concordantiae: Hebraicae atque Chaldaicae* (Leipzig: Veit et Comp., 1896; reprint ed., n.d.), pp. 1044-45 for Hebrew reference to the Hiphil forms built on the root qrb. Alternatively see *The Englishman's Hebrew and Chaldean Concordance of the Old Testament* (Grand Rapids: Zondervan, 1970), pp. 1124-25 for English reference to the same forms.

⁵³"ἡ καὶ ὁ ευλαὸς οἰεῖται εἶναι δίκαιος;" The verb οἰομαι means "suppose, think, believe," as opposed to "know" (see James M. Whiton, *A Lexicon Abridged from Liddell and Scott's Greek-English Lexicon* [New York: American Book Company, 1871], p. 480).

⁵⁴"οἶδα ἐγὼ ὅτι δίκαιος ἀναφανοῦμαι." The verb ἀναφαινω means "appear," which conveys an idea similar to that of οἰομαι translated "think" or "suppose."

⁵⁵"ἡ ἵνα ἀναφανῆς δίκαιος;" The verb ἀναφανῆς is from the same root as ἀναφανοῦμαι used in Job 13:18.

⁵⁶The Greek at Ezek 16:52 reads: "καὶ σὺ αἰσχυνθήτι καὶ λάβε τὴν ἀτιμίαν σου ἐν τῷ δικαιοῦσαι σε τὰς ἀδελφὰς σου."

⁵⁷The final clause contains a verb in the Piel rather than Qal. RSV finishes the verse as follows: "'So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous (*bʿšaddeqtēk*, Piel).'"

⁵⁸See table 1, above.

⁵⁹Gesenius, *Grammar*, p. 141.

⁶⁰*Ibid.*, §52g (p. 141).

⁶¹*Ibid.*, §52f (p. 141).

⁶²*Ibid.*, §53c (p. 144).

⁶³"Als geheiligt, geweiht bezeichnen," p. 826.

⁶⁴In the Hiphil, only three examples of *šdq* (Job 27:5; Isa 53:11; Dan 12:3) have to do with righteousness as such; elsewhere the issue is innocence in regard to a particular offense. In an unpublished paper entitled "The Scriptural Doctrine of Justification" (West Coast Bible Teachers' Conference: April 1979) Irwin Gane discusses the root *šdq* at some length and makes the point that God would not declare a person righteous who is not (p. 2). It is true that when God speaks what He says is accurate, but the distinction between the force of the Piel and that of the Hiphil needs to be borne in mind. The Piel carries with it no assumption that a person is in the right, while the Hiphil does.

w^enišdaq in Dan 8:14, Part 2: The Context of Judgment

Introduction

In an earlier paper I discussed *w^enišdaq* in Dan 8:14 from a lexical perspective.¹ Translating this word has always been a problem. The Greek Septuagint and Theodotian both have *kai katharisthēsetai ton hagion* "and [then] the sanctuary will be cleansed" for *w^enišdaq qôdeš*, and a number of other ancient versions, as well as some modern ones, have followed this lead.² But the root *šdq*, on which *w^enišdaq* is built, does not mean to "cleansed"; it means to "be in the right, have a just cause."³ A related noun is *šēdeq* "righteousness." Other more recent renderings fall into four main categories: "be justified," "be restored to a right state," "be victorious," and "be reconsecrated."⁴ The word *w^enišdaq* has been translated in a variety of different ways.

One reason for the above disagreement among translators is the fact that there are no other places in the Old Testament where the root *šdq* appears in the Niphal conjugation. And apart from a lack of structural parallels there is the fact that semantically the root and conjugation found in *w^enišdaq* are not highly compatible with each other. The meaning of *šdq* is intransitive ("be in the right"), while the Niphal is either reflexive or passive.⁵ If the verb is reflexive then the party that receives the action performs the action it receives. But, since we are here dealing--at least in part--with a building ("the sanctuary" *qôdeš*), the reflexive interpretation seems unlikely. A building would not be able to act on itself. On the other hand, if the verb is passive then the resulting meaning is causative ("be put in the right, be set right"). To say that the sanctuary will be "put right" or "brought to a right state" makes perfectly good sense, but causative meanings such as these are normally associated with the Hiphil conjugation and the passive of Hiphil is Hophal, not Niphal. So while both the root and the conjugation of *w^enišdaq* are clearly identifiable and there is no doubt as to the meaning of either element in isolation, it is not immediately clear what a form might mean that combines the two in just the way this one does. There appears to be no single cohesive meaning for the word, consistent with all the factors that contribute to it.

When the passage is better understood, however, the difficulty is seen to lie in an entirely different direction. The root *šdq* occurs only once in the Niphal conjugation, as stated, but the same root occurs twenty-two times in Qal,⁶ five times in Piel,⁷ and twelve times in Hiphil.⁸ The Niphal in Dan 8:14 is not functioning as the passive of simple Qal, as would normally be the case, but indeed as the passive of the causative Hiphil conjugation.⁹ So, while there are no direct structural parallels for a Niphal form built on the root *šdq* there are twelve passages that contain parallels in meaning and many more that supply important background information for understanding them. So the translator's real task in Dan 8:14 is to find an English word for *w^enišdaq* that will convey all the meaning that needs to be expressed. This is not a trivial task.

Two major areas of significance must be taken into account and made available to the exegete by one's translation of *w^enišdaq*. The word has associations in regard to legal rightness and also rightness in a cultic sense. One meaning of *šdq* in the Hiphil has to do with vindication--a topic that arises only when someone is publicly accused of an offense. The concepts of accusation and vindication are legal ones and for this reason *w^enišdaq* must be discussed from a legal point of view. But the vindication that Dan 8:14 describes takes place in a sanctuary and the kind of rightness associated with the sanctuary is cultic in nature. So *w^enišdaq* must be discussed from the cultic perspective of the sanctuary as well.

The two tasks of addressing the legal and cultic associations of the word *w^enišdaq* are addressed in separate papers. The contextual factors to be examined below are those of judgment. The context discussed in the third part of the present series, in the next issue of *Historicism*, will be that of atonement. A major source of information below is Rev 4-5 and the first part of 19.¹⁰ The corresponding source for the final paper in the series will be Lev 16. For purposes of discussion I would like to propose the following rather literal translation of Dan 8:13-14, where because of the special emphasis on judgment in the present paper *nišdaq* is rendered by the words "be vindicated":

(13) Then I heard a holy one speaking, and another holy one said to the first, who had been speaking, "Until when will be the vision, the daily [service], and the rebellion that causes desolation--making both the sanctuary and its host a trampling ground?" (14) He said to me, "Until 2300 evening-mornings; then the sanctuary will be vindicated."

Sessions of the Heavenly Court that Precede the Final Judgment

The place for legal proceedings is a court. The place from which God issues His various judgments and decisions is a sanctuary.¹¹ I submit that in this case the two are the same and identify the heavenly sanctuary where God dwells with the heavenly court where He sits in state.

The Old Testament's first description of God sitting in state, attended by a large number of created beings, is found in Job 1-2. A similar description is found in Dan 7. The location in both cases is heaven; the type of business being conducted and the number of those in attendance is comparable. The actual events described in Job and in Daniel, however, are not the same. Job lived at a time substantially earlier than Daniel,¹² while the judgment of Dan 7--parallel to the setting right of the sanctuary in Dan 8--was to take place at a time still in the distant future when Daniel lived.¹³ It is necessary then to distinguish between the events of Job 1-2 and those of Dan 7-8.

The place where such a distinction is not possible is between the events of Dan 7-8 and those of Rev 4-5 and the first part of 19. In these chapters Daniel and John were shown events that were future to both of them and those events are asserted to be the same in both cases. Dan 7-8 and Rev 4-5 and 19a provide a single, multifaceted description of the final session of the heavenly court before Christ returns. Dan 7-8 and Rev 19a indicate the results achieved at that last session and Dan 8 gives information as to when it would take place. It is reasonable and indeed necessary to consider all five chapters together, taking the material from Job 1-2 and other passages as a source of relevant background information. The fact that the heavenly

court meets in session at the last judgment is not what makes the event unique. It is unique, but not for this reason. The court has met many times before.

Judgment in Job 1-2

In both Job 1 and Job 2 a session of the heavenly court is described. Here we find a paradigm example of how that court has, from time to time, issued decisions which affect the course of human lives and illustrate the principles of God's government.

(6) One day the sons of God came to present themselves before the Lord, and Satan also came with them. (7) The Lord said to Satan, "Where have you come from?" Satan answered the Lord, "From roaming through the earth and going back and forth in it." (8) Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." (9) "Does Job fear God for nothing?" Satan replied. (10) "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. (11) But stretch out your hand and strike everything he has, and he will surely curse you to your face." (12) The Lord said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger."¹⁴

The scene now moves to earth and the first round of calamities that befall Job--those which affect only his possessions. In the next chapter, after it becomes clear that Satan's preliminary tests have been unable to shake Job's confidence in God, the scene shifts back to the heavenly court.

(1) On another day the sons of God came to present themselves before the Lord and Satan also came with them to present himself before him. (2) And the Lord said to Satan, "Where have you come from?" Satan answered the Lord, "From roaming through the earth and going back and forth in it." (3) Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason." (4) "Skin for skin!" Satan replied. "A man will give all he has for his own life. (5) But stretch out your hand and strike his flesh and bones, and he will surely curse you to your face." (6) The Lord said to Satan, "Very well, then, he is in your hands; but you must spare his life." (7) So Satan went out from the presence of the Lord and afflicted Job with painful sores from the soles of his feet to the top of his head.¹⁵

At this point the reader's attention is again directed to events that take place on earth, where it remains until chap. 35. At that time God speaks from heaven (35:1-42:6). The end result of what He says is that Job's three friends are reproved (42:7-9) while Job is rewarded with greater blessings than he had enjoyed before (42:10-16).

The form of the story in Job has a number of similarities to that in Revelation. The book of Revelation opens with a judgment scene in heaven (chaps. 4-5). After the setting has been established the bulk of the narrative which follows is a summary of the historical facts entered into evidence before that body (chaps. 6-18), and late in the book there is a return to the original judgment scene (chap. 19a). The end result of the court's deliberations is that those who rebel against God are punished (chaps. 19b-20), while those who remain loyal to God are given free entrance to the kingdom (chaps. 21-22). Both Job and Revelation have story lines that unfold within the context of a heavenly court session.

Judgments in the Psalms

William H. Shea documents a number of judgments that are issued from the heavenly temple in the book of Psalms.¹⁶ Of these we take two examples. The first is Ps 30:9.

The voice of the Lord twists the oaks
and strips the forests bare,
And in his temple all cry, "Glory!"

The punitive judgments in Ps 30 are directed at the Canaanite neighbors of Israel. Our second example, found in Ps 76:8-10, illustrates judgment in the sense of vindication.

- (8) From heaven you pronounced judgment,
And the land feared and was quiet--
- (9) When you, O God, rose up to judge,
to save all the afflicted of the land.
- (10) Surely your wrath against men brings you praise,
and the survivors of your wrath are restrained.

Notice that in Ps 76:8-10 judgment is pronounced, that God pronounces it, that His pronouncement comes from heaven, that what He determined has the effect of vindicating "the afflicted of the land," and that the result of God's taking the action that He does brings Him the praise of His loyal subjects.

Here we find a catalogue of parallels with both Dan 7-8 and Rev 4-5; 19a. First, in Dan 7 the primary decisions handed down are those against the beast with its little horn (vss. 11, 26) and in favor of the saints (vs. 27); in Rev 4 there is evidence for an extended series of smaller supporting decisions. In both passages judgment is pronounced. Next, it is God who issues the decisions of the court and the court from which He issues them is in heaven (cf. Ps 76:8, "From heaven you pronounced judgment"). In Dan 7:27 the saints, who were afflicted on earth by the little horn, receive "the sovereignty, power and greatness of the kingdoms under the whole heaven" and in this way the justice of their cause is vindicated. In Rev 4-5 and 19a the decisions of the court repeatedly call forth expressions of praise to God by those present.

The session of the heavenly court which produces the judgments referred to in Ps 76 is not described further and is presumed not to be the same as that of Job 1-2 or of Dan 7-8; Rev 4-5; 19a. But enough similarities have been pointed out that a pattern must be recognized.

The Final Session of the Heavenly Court

Judgment in Dan 7

In Dan 7, after a series of four wild beasts has been introduced (vss. 4-7) and a little horn power has had time to rise out of the fourth (vs. 8), there is a judgment scene.

- (9) "As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing

was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. (10) A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened."

When the court has finished hearing the evidence contained by the books that were opened in vs. 10, Daniel's attention again turns to the little horn in vs. 11. Once more he hears the horn speak "boastful words," but then the time comes for the decisions of the court to be carried out. The horn power which had oppressed the saints is destroyed (vs. 26) and the saints who had been oppressed by it are given "the sovereignty, power and greatness of the kingdoms under the whole heaven" (vs. 27). The saints had made common cause with the "one like a son of man" (vs. 13)¹⁷ and the justice of their cause in doing so is finally vindicated.

The main points to notice in the narrative summarized above are that there is a heavenly court, that this court sits in judgment, that it deals with matters involving actual human history, and that the net result of its deliberations is two-fold: (a) those who rebel against God are punished and (b) the loyalty of His saints is vindicated. In each of these respects the judgment scene in Dan 7, which I equate with the final judgment of Rev 4-5 and 19a, is similar to those sessions of the heavenly court which have taken place before.

Judgment in Dan 8

A direct comparison can be made between Dan 8:13-14 and Dan 7:9-10. The translation of Dan 8:13-14 suggested earlier is now repeated for the reader's convenience.

(13) Then I heard a holy one speaking, and another holy one said to the first, who had been speaking, "Until when will be the vision, the daily [service], and the rebellion that causes desolation--making both the sanctuary and its host a trampling ground?" (14) He said to me, "Until 2300 evening-mornings; then the sanctuary will be vindicated."

In chap. 7 the saints are given the kingdom by an action of the heavenly court. It would seem reasonable to expect the parallel to this in chap. 8 to be that after 2300 evening-mornings the saints are vindicated by an action which takes place in the heavenly sanctuary. The location in both cases is the same and only one set of events is described. Dan 8:14, however, does not say the saints would be vindicated after 2300 evening-mornings; it says the sanctuary itself is vindicated. Note what this fact does and does not imply. It does not imply that the saints go unvindicated. The saints do receive the kingdom and the justice of their cause is vindicated when this happens, as in Dan 7, but this is not the point being made in Dan 8. The way God deals with both the horn who is condemned and the saints who are vindicated has implications which serve to establish the justice and fairness of the court in issuing such decisions. Here is the special emphasis of Dan 8:14.

When we speak of the sanctuary being vindicated some clarifications must be made. The sanctuary in heaven is a building--a physical structure--but more is at issue than its form or location. Its function must also be considered. The heavenly sanctuary, or court, is the place from which God's judgments and decisions are routinely announced.¹⁸ But the building is not something one would vindicate because in and of itself it is not something that would be publicly accused. It is the decisions reached there and the bases for reaching them--i.e., the system of government administered from the sanctuary--that might possibly be accused. Indeed, in a rebellion such as the one introduced by Satan one would expect the government of God to be

accused.¹⁹ For this reason one could speak of it being vindicated, doing so by means of the language found in Dan 8:14. Dan 8 does not deny anything said about the saints in Dan 7, but makes an additional point about the way God deals with His loyal and disloyal creatures. Whenever God makes decisions that affect the lives of His enemies or friends He unavoidably illustrates something about Himself. Here, according to Dan 8:14, is the ultimate issue to be settled in the final judgment--the issue that underlies all others. Decisions are made there that affect people's individual lives, it is true, but the way in which those decisions are reached has the effect of vindicating the character and government of the One who makes them.

Judgment in Rev 4-5

Revelation 4. The scene described in Rev 4 gives us yet another view of events that take place in the heavenly court. To study Dan 8 without Dan 7, or to study Daniel without taking relevant passages from Revelation into account, would be to ignore data. The events of Rev 4 are all the more important because they are described in careful detail.

In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. (7) The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. (8) Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come."

One must ask what it means to say that the four living creatures "never stop" offering their praise to God. To draw an analogy, during his or her lifetime one's heart never stops beating and yet the muscles that go to make up the heart are not always contracted. They contract and then relax in a cycle that is repeated over and over. What never stops is the total cycle of movements. In a similar way the four living creatures do not speak out incessantly, creating disorder, but repeatedly. Verses 9-11 help to explain the actions described in vs. 8.

(9) Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, (10) the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: (11) "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

The cyclic nature of the above actions is striking. In vss. 9-11 each time the four living creatures offer praise to God their actions are accompanied by other similar actions on the part of the twenty-four elders. Thus, each time the living creatures praise God the twenty-four elders (a) move to a prostrate position before the throne, (b) place their crowns on the floor before the throne, and (c) say what is recorded in vs. 11.

A good deal of useful background information can be gathered from vss. 9-11. First, when the elders move to a prostrate position they move from a position that is not prostrate. Their motion represents a change. In addition to this simple deduction we have the evidence of vs. 4, which says: "Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders." For the most part the elders of Rev 4 are seated before the central throne, but whenever the four living creatures praise God they get up from their seated position and "fall down before him who sits on the throne" (vs. 9).

Second, when the twenty-four elders place their crowns on the floor before the throne the crowns are not already on the floor but are moved to that position from elsewhere. According to vs. 4, "They [the elders] were dressed in white and had crowns of gold on their heads." Thus, the normal position for these crowns of gold is on the heads of the elders to whom they have been given. Placing them on the floor represents a change which occurs only when the four living creatures give praise to God, as in vs. 8.

Third, there is the matter of what the elders do when they bow before the throne and take off their crowns. What they do is praise God. The reason why they praise Him is not stated, but praise is by its nature a response to something. We are not told what these individuals hear or see that causes them to respond as they do, but whatever it is must happen while they occupy their thrones and have their crowns on their heads. The fact that the response is repeated many times would imply that what causes it is repeated many times. In a courtroom setting the most reasonable explanation for this ongoing cycle of listening and praise would have to do with the court's case load. A long series of separate decisions is handed down and after each one the wisdom of the court in handling that case provides a basis for the praise of those in attendance.

Note clearly that what happens day and night without stopping is the entire cycle of sitting with crown in place while listening to the court's proceedings, assuming a prostrate position and laying one's crown on the floor before the throne while offering praise as each decision is announced, then resuming one's seat and repeating the process. Praise is the central feature in John's description of this ongoing series of events, but it is not the only element present. There is no implication that the actions of those seated around the throne are the only ones that take place. On the contrary, the reason they are seated around the throne--in a circular formation--is that the throne is the center of attention. The real focus is not on the many who are seated around the vast courtroom,²⁰ but the One at its center. This is a point that cannot be overemphasized.

Discussion. The matter of why the four living creatures and twenty-four elders offer praise so fervently and so often is one that deserves further comment. Below I offer an interpretive reconstruction.

In the final judgment, described in Rev 4 and elsewhere, the destiny of souls is decided. God, who knows all things, needs no such hearing to aid Him in reaching decisions or to refresh His memory on crucial bits of evidence. But the angels and other created beings--the "sons of God" in Job 1-2 and the "ten thousand times ten thousand" in Dan 7--do not necessarily share His insight or have His perfect knowledge of human affairs. A decision regarding the eternal destiny of any one of God's subjects has implications for them all. The last judgment provides an occasion for announcing the decisions that God has always known would be necessary and for providing needed clarifications.

There are questions to be answered on both sides of the relationship between God and man. The way human beings have related to God is not always obvious. Hypocrisy is one of many unpleasant facts of human life. Note that it only becomes appropriate to speak of hypocrisy in a religious context when a person makes claims about his or her relationship to God. Hypocrisy does not pertain to those who make no claims, so we are here dealing with the professed people of God. Granting that one who accepts Christ as Lord and Savior has passed from death to life, how can anyone know when a given person truly does accept Christ? In Rev 3:9 John writes, "I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars--I will make them come and fall down at your feet and

acknowledge that I have loved you." It is possible to deceive others and even ourselves concerning our relationship to God. There is a lot of sorting out to do in the judgment as regards who made accurate claims and who did not.

There is another area to clarify--not in the matter of how we have related to God, but how He has related to us. It is frequently the case that God's providences and leadings are mysterious and this is not a new thing in the twentieth century. God has often risked being misunderstood by the way He deals with His subjects. This is precisely why the following counsel from Heb 12 was given.

(7) Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? (8) If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. (9) Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! (10) Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. (11) No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

In Heb 11 the concept of faith is discussed by listing a number of specific individuals from past ages who received God's discipline--who were placed in positions where it was necessary for their faith to be strongly exercised, i.e., where the nature of God's dealings were not immediately clear--and whose lives produced a harvest of righteousness and peace as a result. But was God fair in all His dealings with these people? This is an issue that demands an answer.

(35) Women received back their dead, raised to life again. Others were tortured and refused to be released, so that they might gain a better resurrection. (36) Some faced jeers and flogging, while still others were chained and put in prison. (37) They were stoned; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated--(38) the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground.

Was this much discipline really justified? Did God deal equitably with His subjects in each case? Many others did not undergo such treatment. As I reconstruct the situation, these are among the questions that come up in the judgment. They are not the only ones. There is a third area to consider, having to do with the historical context in which God's dealings with us unfolded and in which we responded to them. What were the circumstances under which a given individual lived and made the claims he or she eventually made? What were the circumstances under which God's providences toward that individual took the form they eventually did? This third area takes us beyond Rev 4 to Rev 5.

Revelation 5. In chap. 5 a scroll is described which no one could open except the Lamb at the center of the throne. To discuss the contents of that scroll, as each of its seven seals are broken, would go beyond the scope of the present paper, but it is clear from Rev 6 and 8:1-5 that the scroll's contents deal with events on earth. A full range of historical events is surveyed; the heavenly court conducts no superficial inquiry. One could view such a chronical of events as historical material introduced into evidence. Subsequent chapters also deal with human affairs from one perspective or another. The backdrop against which each of the various accounts in the book of Revelation appears is that of the heavenly court, but the events described take

place for the most part on earth. In light of the parallels between Dan 7-8 and Rev 4-5 the judgment may be said to take place late in earth's history, while the events considered by it are--in part--ones that would transpire between John's day and the time of the court session at which they are reviewed.

The praise which characterizes Rev 4 is continued and augmented in Rev 5, which ends with a set of four hymns.²¹ The first is pronounced by the four living creatures and twenty-four elders together (vss. 9-10), the second by "many angels, numbering thousands upon thousands, and ten thousand times ten thousand" (vs. 12), the third by "every creature in heaven and on earth and under the earth and on the sea, and all that is in them" (vs. 13), and the fourth by the four living creatures who say simply, "Amen" (vs. 14). These expressions of praise are matched by four corresponding hymns at the beginning of Rev 19--the chapter to which we now turn.

An epilogue in Rev 19

The great final judgment began in the manner described in Dan 7, at the time described in Dan 8, with the ongoing process described in Rev 4, and with supporting evidence such as that introduced in Rev 5 and carefully reviewed in subsequent chapters. This same judgment comes to its end in the first part of Rev 19. There have been no recesses and its business is now complete. The outcome of this particular session of the heavenly court is said in Dan 7 to be both the condemnation of the little horn and the rewarding of the saints. Thus, in Rev 19b-20 Satan is destroyed on the one hand and on the other the saints are brought into the New Jerusalem in Rev 21-22. With the court's docket complete its final moments before adjournment are now described. Condemning God's enemies and rewarding His friends have not been the only matters taken up and decided.

The closing scenes of the judgment are described in Rev 19:1-8. These verses should be studied carefully. They contain the single most important scriptural key to a correct understanding of Dan 8:14 in general and of *w^eniṣdaq* in particular.

(1) After this I heard what sounded like the roar of a great multitude in heaven shouting: "Hallelujah! Salvation and glory and power belong to our God, (2) for true and just are his judgments. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of his servants." (3) And again they shouted: "Hallelujah! The smoke from her goes up for ever and ever."

The "great multitude" in Rev 19:1 are the same as the "[t]housands upon thousands" and "ten thousand times ten thousand" who stand before the throne in Dan 7:10. After their great shout of praise the focus of attention moves closer to the throne.

(4) The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. And they cried: "Amen, Hallelujah!"

The next verse is a fascinating one.

(5) Then a voice came from the throne, saying: "Praise our God, all you his servants, you who fear him, both small and great!"

This voice comes not from before the throne but from the throne itself and gives the command to praise "our God." There is only one Being in the universe who can simultaneously speak from the throne and call God "our God" and that Being is Christ.

Because all mankind have sinned and because sin against God is a capital offense²² there is no one whose case has come under review, whether saved or lost, who could ever successfully claim to have been treated with undue harshness by the court. Indeed "a great multitude that no one could count, from every nation, tribe, people and language" (Rev 7:9) have been freely pardoned. But Christ also became a human being--without sin. It is just as the penitent thief said on the cross, "'We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.'" And yet Christ died as though He had sinned, and not merely in the sense that He stopped living but in the sense of bearing the wrath of God. All this happened even though Christ deserved none of it. It follows that there is one voice which could be raised in testimony against God during the judgment claiming with justification that someone--Himself--had been treated less well than He deserved. But it is Christ who speaks in Rev 19:5 and what He says has nothing to do with accusation.

Earlier, in vs. 1, John had heard "what sounded like the roar of a great multitude," but now John hears what sounds (a) "like a great multitude," (b) "like the roar of rushing water," and (c) "like loud peals of thunder." It is Christ who gives the command--one which only He could give at this point--and in response back comes a deafening paean of praise that John must surely never have forgotten, as everyone who had seen God's infinitely wise and gracious handling of the tribunal now at an end shouts with one voice:

"Hallelujah! For our Lord God Almighty reigns. (7) Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. (8) Fine linen, bright and clean, was given her to wear."

Conclusion

The remaining chapters of the book of Revelation describe how the decisions of the court are carried out. In Rev 19b-20 the beast is destroyed and in Rev 21-22 the saints are rewarded by receiving the kingdom. This is in agreement with Dan 7, but the events of Rev 19a find their parallel elsewhere. Together Dan 8:14 and Rev 19:1-8 show a perspective on the events of the judgment that goes beyond the immediate fate of this or that individual or human institution. There has been more to consider than the guilt of rebels and the innocence of those who prove loyal to the government of God. As in any other rebellion the legitimacy of a system of government has been called into question and that larger question is also one that must be settled in the judgment, along with the multiplied smaller questions of whether God has been fair to given individuals during the course of history and at last as regards membership in His kingdom.

Here is the broader judicial context in which the angel speaks to Daniel and--identifying the government of God with the place from which it is administered--reveals that: "'Until 2300 evening-mornings, then the sanctuary will be vindicated [*w^enišdaq qôdeš*].'"

In the present paper emphasis has been placed on the legal implications of the word *w^enišdaq* and a broad biblical context for its use has been presented. The context of judgment for the word *w^enišdaq* includes passages from Job, Psalms, and Revelation, as well as other

passages from Daniel. Next time, in the third and final part of the series, the context of atonement for this word will take us to Leviticus.

¹Frank W. Hardy, "w^enišdaq in Dan 8:14, Part 1: How Should the Word be Translated?" *Historicism* No. 3/Jul 85, pp. 17-37. In the present paper all Scripture quotations are from *The Holy Bible: New International Version* (Grand Rapids: Zondervan, 1978), unless otherwise noted.

²Ancient versions that translate w^enišdaq to mean "cleanse" include: the Syriac Peshitta (*The Old Testament in Syriac*, part III, fasc. 4 [Leiden: E. J. Brill, 1980], "wnzk' zdq"), the Latin Vulgate (*Biblia Sacra iuxta vulgatam versionem*, vol. 2 [Stuttgart: Württembergische Bibelanstalt, 1969], "et mundabitur sanctuarium"), and--in manuscripts dating from the time of the Reformation--Ethiopic or Ge'ez (Oscar Löfgren, *Die Äthiopische Übersetzung des Propheten Daniel* [Paris: Librairie Orientaliste Paul Geuthner, 1927], "wäy^enäs^eh māqdäs"). For other more recent versions see Hardy, "w^enišdaq, Part 1," p. 22.

³Ludwig Koehler and Walter Baumgartner, *Lexicon in Veteris Testamenti libros* (Leiden: E. J. Brill, 1958), p. 794.

⁴*Ibid.*, pp. 21-22.

⁵E. Kautzsch, *Gesenius' Hebrew Grammar*, 2nd ed., transl. A. Cowley (Oxford: Clarendon Press, 1980), §§51c-e, h, pp. 137-38.

⁶Gen 38:26; Job 4:17; 9:2, 20, 15; 10:15; 11:2; 13:18; 15:14; 22:3; 25:4; 33:12; 34:5; 35:7; 40:8; Ps 19:9(10); 51:4(6); 143:2; Isa 43:9, 26; 45:25; Ezek 16:52. For discussion see Hardy, "w^enišdaq, Part 1," pp. 24-27.

⁷Job 32:2; Job 33:32; Jer 3:11; Ezek 16:51, 52. *Ibid.*, pp. 27-29.

⁸Exod 23:7; Deut 25:1; 2 Sam 15:4; 1 Kgs 8:32; 2 Chron 6:23; Job 27:5; Ps 82:3; Prov 17:15; Isa 5:23; 50:8; 53:11; Dan 12:3. *Ibid.*, pp. 29-30.

⁹The grammatical authority cited (*ibid.*, p. 23) was Gesenius, §51f, p. 138: "In cases where Qal is intransitive in meaning, or is not used, Niph^cal appears also as the passive of Pi^cel and Hiph^cal, e.g. *kābēd* to be in honour, Pi^cel to honour, Niph. to be honoured (as well as Pu^cal *kubbād*); *kāḥad* Pi^cel to conceal, Hiph. to destroy, Niph. passive of either."

¹⁰On the legitimacy of taking these two sections of Revelation together see William H. Shea, "Revelation 5 and 19 as Literary Reciprocals," *Andrews University Seminary Studies* 22 (1984):249-58.

¹¹Exod 33:7-11; Num 14:10-25; Ezek 43:1-9, and elsewhere.

¹²See Hardy, "Daniel in Ezek 14:14, 20 and 28:3" *Historicism* No. 2/Apr 85, pp. 28-32.

¹³In Dan 8:26 an angel tells Daniel, "The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future." The timeframe thus established for chap. 8 applies equally to chap. 7.

¹⁴Job 1:6-12, NIV margin.

¹⁵Job 2:1-7, NIV margin.

¹⁶Shea, *Selected Studies on Prophetic Interpretation*, Daniel & Revelation Committee Series, vol. 1 (Washington, D.C.: Review and Herald, 1982), pp. 5-8.

¹⁷The great controversy did not begin when Jesus was born in Bethlehem. In every age there have been people who espoused His cause, it may be without always knowing His name.

¹⁸The heavenly court should not be confused with the court of the heavenly sanctuary. The court of the heavenly sanctuary is a topic that deserves separate treatment.

¹⁹"And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down--that ancient serpent called the devil or Satan,

who leads the whole world astray. He was hurled to the earth, and his angels with him" (Rev 12:7-9).

²⁰According to Dan 7:10, "'Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.'" The judgment hall described in Dan 7 is extraordinarily large. The position of the twenty-four elders in Rev 4 is immediately adjacent to the throne at the center of the room and so these individuals are seated closer than anyone else to the central throne. But attention is not focused on them; it is focused on the throne of God which theirs surround.

²¹See Shea, "Literary Reciprocals," pp. 251-53.

²²Rom 6:23.

w^enišdaq in Dan 8:14, Part 3: The Context of Atonement

Introduction

First paper

In the first paper of the present series I discussed the five most common ways in which the word *w^enišdaq* has been translated in Dan 8:14 and the reasons why there is so much disagreement among translators with regard to this particular Hebrew word.¹ Ten English and thirty-four non-English translations were consulted. In each case the rendering fell within one of the following five categories: "be cleansed," "be justified," "be restored to a right state," "be victorious," and "be reconsecrated." None of these was considered fully adequate--each for a different reason.

The Hebrew word *w^enišdaq* was said to be difficult to translate in part because the verb root **šdq* has stative meaning ("be in the right, have a just cause") while the Niphal conjugation with which it appears in Dan 8:14 has passive meaning. These two semantic facts are not easily compatible with each other.² And besides there are no other occurrences of **šdq* in the Niphal with which this one can be compared.

My approach in the first paper was to examine uses of the root **šdq* in conjugations other than Niphal for clues to its meaning in Dan 8:14. In the simple Qal conjugation **šdq* occurs twenty-two times and generally has a stative meaning such as "be in the right," "be righteous," or "be innocent."³ In the intensive Piel the same root occurs five times and has the sense of asserting one's innocence (with or without success).⁴ In the causative Hiphil **šdq* occurs twelve times and is translated with the sense of: "acquit," "see that one gets justice," "establish someone else's innocence," "maintain the rights of someone," "vindicate," and so on.⁵ The meaning of **šdq* in the Hiphil provides our closest parallel to what the meaning of **šdq* must be in the Niphal.⁶ That is, a causative element should be recognized in both cases.

Second paper

An insight gained by comparing the one example of **šdq* in Niphal with the twelve examples in Hiphil is that the idea of vindicating is prominent when this particular root is given causative meaning.⁷ To vindicate an individual means to take up his or her cause and successfully defend it against an accusation of some sort.⁸ Notice three things. First, one does not speak of vindicating a person who has not been publicly accused. Vindicating is the opposite counterpart of accusing; it removes suspicion of guilt rather than creating it. Second, vindication is never a private matter. It always involves an appeal to public opinion. And third, the process of accusing and vindicating is one that would naturally be expected to take place in a court of law. For this last reason it is necessary to discuss the meaning of *w^enišdaq* in a legal context. This was done in the second part of the series.⁹ In doing so it was pointed out that the

item of special interest in Dan 8:14--the object being vindicated--is the court itself, over and above any actions taken in regard to the defendants brought before it.

Third paper

In part 2 I identified the heavenly court with the heavenly sanctuary, but the word used in the text of Dan 8:14 is "sanctuary": "... then shall the sanctuary be cleansed." The associations of the sanctuary are cultic in nature, i.e., they have to do with worship. So no discussion of the verse is complete until the setting right referred to by *w^eniṣdaq* is also discussed in a cultic context. This is done below, in part 3 of the series.

For purposes of discussion I here suggest the following literal translation of Dan 8:13-14, where the traditional rendering "be cleansed" is used for *w^eniṣdaq*.¹⁰

(13) Then I heard a holy one speaking, and another holy one said to the first, who had been speaking, "Until when will be the vision, the daily [service], and the rebellion that causes desolation--making both the sanctuary and its host a trampling ground?" (14) He said to me, "Until 2300 evening-mornings; then the sanctuary will be cleansed."

The most accurate way to translate *w^eniṣdaq* is simply "[it] will be set right."¹¹ So general a rendering leaves the balance of responsibility between translator and exegete heavily weighted toward the exegete. I use the interpretive rendering "be cleansed" here not because **ṣdq* means "cleanse" (it does not), but because Dan 8:14 deals with the annual ceremony of setting the sanctuary right, which was indeed a work of cleansing.¹² Just as there was special emphasis in part 2 on the heavenly court and only one facet of meaning was singled out for special attention ("be vindicated"), so now there is a point to make in regard to the sanctuary and that point is best made by using the rendering "be cleansed." The emphasis in both papers is selective. Neither "cleanse" nor "vindicate" is an ultimately satisfactory translation of *w^eniṣdaq*.

The Literary Context of *w^eniṣdaq* in Dan 8-9

Below, the cultic meaning of *w^eniṣdaq* is first discussed from the perspective of the word's immediate literary context in Dan 8-9 and then in terms of its broader thematic associations in Leviticus.

In Dan 8:14 the cleansing referred to by *w^eniṣdaq* is introduced as part of an answer to a question raised in Dan 8:13. To understand the answer one must first understand the question. It will not be possible to discuss all aspects of this question in the present paper,¹³ but it is necessary at least to understand that the question has to do with something that in vss. 11, 12, and 13 is called "the daily" (*hattāmîd*, lit. "the continual").¹⁴ It is important to notice, however, that when the question of vs. 13 is answered in the next verse there is no mention of the daily. The word *hattāmîd* does not occur in vs. 14. Instead the angel speaks of evening-mornings (*ʿereb bôqer*) and states that a specified number of them would elapse.

There are at least two reasons for taking the daily of vss. 11, 12, and 13 together with the evening-mornings of vs. 14. First, a similar time unit is involved. The connection between a

series of actions that happen "continually," i.e., every day, and the more specific term "evening-mornings" is too close to miss. And second, there is an unavoidable relationship between the angel's question in vs. 13 and the prediction given in order to answer it in vs. 14. Thus, the daily and the evening-mornings are clearly related, and yet two different terms are used. Both facts are instructive.

The 2300 evening-mornings
and the daily

The evening-mornings. The evening-mornings of Dan 8:14 are neither divided time units nor literal time units.¹⁵ Attempts to interpret them literally have generally involved separating the evenings from the mornings such that 1150 evenings and 1150 mornings together make a total of 2300 time units but only 1150 actual days. There are two main problems with the 1150/1150 hypothesis. The first is that the number 1150 fits neither the text of other passages in Daniel nor the history of the period to which its proponents apply it.¹⁶ The second is that the syntax is wrong.¹⁷ And apart from any such questions of factual detail, the most obvious sense of saying 2300 evening-mornings is not 2300 half days, but, precisely, 2300 full days--each made up of an evening and a morning.

Each of the 2300 evening-mornings is a complete day. This is one point. But the complete days referred to are not twenty-four hour periods. They are symbolic days in a very obviously symbolic passage. This is a second point. Days are not called *‘ereb bôqer* "evening-mornings" anywhere else in the Old Testament, which, together with the nature of the animals' actions in Dan 8 and the angel's later explanation that the ram and the goat represent nations (Persia [vs. 20], Greece [vs. 21]), gives forceful evidence that the 2300 evening-mornings also have symbolic intent. Dan 8:14 introduces a period of 2300 full days which make symbolic reference to time. The nature of the symbolism is explained in the closely parallel vision of Dan 9:24-27. In both Dan 8 and Dan 9 a day stands for a year.¹⁸ See fig. 1.

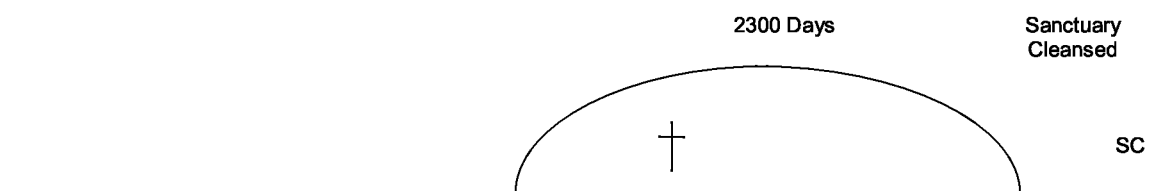


Fig. 1. The 2300 evening-mornings as a period of time representing 2300 literal years in history. Let "SC" be read "second coming."

The Daily. In the expression "daily sacrifice" (Dan 8:11-13, NIV) the word "sacrifice" is supplied.¹⁹ The Hebrew has simply *hattāmîd* "the continual" or "the daily." Because *hattāmîd* is an adjective in this passage it must be seen as modifying a noun. Because the noun it modifies does not appear one must be supplied. A better word to supply than "sacrifice" would be "service," because in vs. 14 there is a yearly service of cleansing that contrasts with the daily service in vs. 13. The whole round of continual day-by-day sanctuary activity is in view.

The 2300 day prophecy of Dan 8:13-14 must be compared with the seventy week prophecy of Dan 9:24-27 as well as with Dan 8:9-12 or the force of the terms used in it will not be fully appreciated. On the one hand the 2300 days represent 2300 years and the seventy "weeks" represent 490 years. But the 2300 evening-mornings, or days, and seventy weeks are not merely similar in the terms used to talk about them. The two periods also have a common starting point in history.²⁰ See fig. 2.

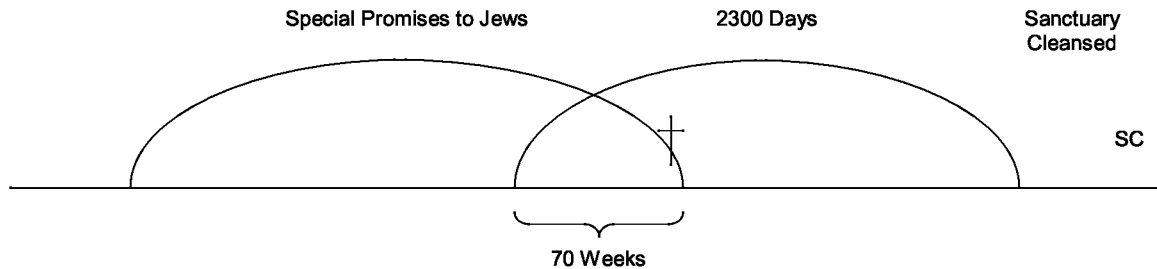


Fig. 2. The distinction between the previous history of the Jews ever since Abraham and the last 490 years before the gospel would be taken to the Gentiles.

The seventy weeks prophecy is intimately related to the chronological facts of the life and death of Christ, but the time period itself is one which was "cut off for your people," i.e., Daniel's people, the Jews. The two sets of time relationships are similar but not identical. Christ was crucified in the middle of the seventieth week, so the period as a whole does not end with Christ's death. When the seventy weeks that pertained especially to Jews came to an end it would be reasonable to expect that the era following them would pertain especially to people who were not Jews--or to Jews and non-Jews equally. The close connection of Dan 9 with Dan 8 shows that the element of special interest for the Jewish nation, and later for others beyond it, was the sanctuary. The priestly ministry of Christ in heaven had already begun by the time the gospel began to be taken to the Gentiles on a large scale.

It might seem that the distinction between the time before and after the end of the seventy weeks prophecy is not made with sufficient clarity. There is an important point to be drawn from this fact--one which Uriah Smith, for example, did not fully appreciate.²¹ The "daily" must be understood on more than one level. On the one hand there was the ministry of human priests, the sacrifice of bulls and goats, and a tent in the desert (or temple in Jerusalem) where the blood of animal sacrifices was continually ministered. The ministry of human priests was limited by death (Heb 7:23) and the sacrifices they offered had to be repeated endlessly--day after day (Heb 7:27) as well as year and year (Heb 10:1). A better ministry had to be introduced. The High Priest of that better ministry "is able to save completely [*eis to panteles*, to the furthest extent of time] those who come to God through him, because he always lives to intercede for them" (Heb 7:25). When this Priest "had offered for all time one sacrifice for sins, he sat down at the right hand of God" (Heb 10:12). There He "serves in the sanctuary, the true tabernacle set up by the Lord, not by man" (Heb 8:2).

The ministry of sacrifices which had to be constantly repeated, by human priests who served limited terms in office, was a continual or "daily" ministry because of the element of

repetition involved in it. But there is more than one way in which extension in time can be achieved. Heb 10:12 does not stop with stating that Christ offered "one sacrifice for sins," it says that Christ offered "for all time one sacrifice for sins." His ministry is endless ("he always lives to intercede") and that is the reason why He is able to save "completely" (*eis to panteles*), i.e., to the furthest extent of time (Heb 7:25). The issue in this verse is not how fully Christ is able to save, but how long He is able to save. Christ is able to offer a full and complete salvation, but the point in Heb 7:25 is that He is able to continue doing so for an indefinitely long period of time. This gives new meaning to the word "daily" or "continual." The sacrifice He made on the cross was so complete as to be beyond the need for repetition and His life is unending, which enables Him to continue ministering its benefits without that ministry being interrupted by the limiting factor of death. Here is the "daily" in its fullest sense. This fact should neither prevent us from calling the ancient services the "daily," nor force us to distinguish the two levels of ministry so sharply as to divorce them from each other. When the antitype began, the type ended. The one system displaced the other. There is continuity as well as contrast between them. See fig. 3.

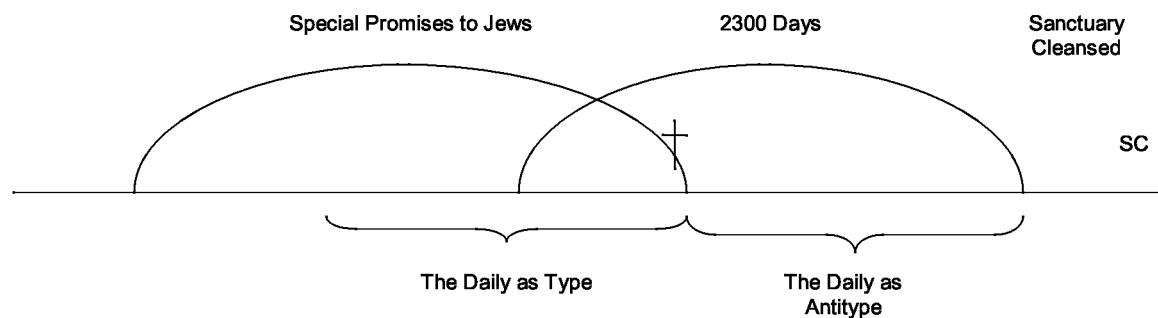


Fig. 3. The distinction between the "daily" as a ministry of human priests on earth before the cross and as the ministry of Christ in heaven after the cross. Let "SC" be read "second coming."

The 2300 evening-mornings and the priestly ministry of Christ

Notice that the 2300 evening-mornings represent a time period that would come to an end at some point in history. But if, during the largest part of that period ($2300 - 490 = 1810$ years), "the daily" refers to the personal priestly ministry of Christ in heaven, the end of the daily would seem to imply the end of His ministry. This interpretation is at variance with such other Scriptures as Heb 7:25, quoted earlier, which says:

Wherefore he is able also to save them to the uttermost [*eis to panteles*] that come unto God by him, seeing he ever liveth to make intercession for them. (KJV)

There is no contradiction here and Christ's ministry does not in fact end when the 2300 evening-mornings do. The prophecy uses imagery that derives from the ancient sanctuary. A sacrifice was kept smoldering on the altar in front of the sanctuary at all times. It was replenished every day--evening and morning --throughout the year, including on the day of atonement.²² What this daily (i.e., every-day) service represented with its evening and morning

sacrifices was the constantly available ministry of Christ in heaven which would become directly available to mankind after His life on earth. There would be no blood shed in heaven. What Christ ministered there would be the benefits to us from His all-sufficient sacrifice on the cross. But Christ would not continue His work of personally atoning for sin in an endless cycle forever. He would come again. For this reason the process of atoning for sin would have to be brought to an end at some point. And yet the end of the daily service was not to be the end of Christ's priestly ministry. The yearly service also must have its counterpart in heaven.

Notice that the ministry eventually overshadowed by the horn power of Dan 8:11 was the daily and not the yearly.²³ The yearly would come later--at the end of the 2300 evening-mornings. Up to this point we have spoken for the most part about the daily service in Dan 8:13, but the purpose for doing so is to draw an appropriate contrast with the yearly service in vs. 14. The one service lasts for an extended period of time; the other follows it and lasts a comparatively short time before Christ's second coming. The end of the 2300 evening-mornings is not the end of Christ's work for us in heaven, but the beginning of a further work symbolized by the day of atonement services in the ancient sanctuary on the last day of the ceremonial year. In the antitype, as in the type which prefigured it, two different services had to take place. The symbol corresponds in this regard to the thing symbolized. See fig. 4.

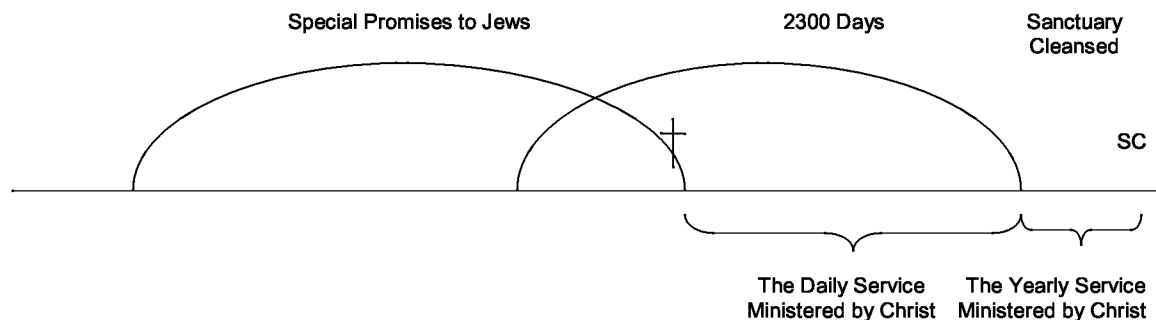


Fig. 4. The contrast between those phases of Christ's priestly ministry in heaven that compare respectively with the daily and yearly services of the ancient sanctuary. Let "SC" be read "second coming."

Thematic Associations with Leviticus

No attempt is made here to discuss all of the many ceremonies which took place during the sanctuary's daily and yearly services,²⁴ but a point is made in Dan 8:13-14 in regard to the contrast between the daily and yearly and that point must be understood if the verses under discussion are to be correctly interpreted. To gain insight into what the ceremonies were that Dan 8:13-14 refer to we now turn to Leviticus. The two sanctuary services discussed there have functions that are similar to each other in some ways but widely different in others. As regards the type and antitype emphasis is here placed on what is similar between them. As regards the daily and yearly services present in both cases the emphasis is on mutual contrasts.

The daily service

The sacrifices used in the daily service of the wilderness tabernacle are discussed in Lev 1-7. For the most part the offerings brought to God were animals.²⁵ These animals were sacrificed in the sanctuary's outer court and their blood was sprinkled around the altar as part of the process of making an atonement for the persons who brought them. The essential element in the ceremony was blood.

Some of the sacrifices were brought by individuals, while others were offered on behalf of the entire congregation.²⁶ Three types of sacrifice (burnt offerings, sin offerings, guilt offerings) expressed repentance for sin, while one (fellowship offerings) expressed gratitude for blessings received.²⁷ In the case of burnt offerings, sin offerings, and fellowship offerings the person bringing the sacrifice laid his hands on the head of the animal before killing it (Lev 1:4; 3:2, 8, 13; 4:4, 15, 24, 29, 33).²⁸ This intriguing practice is not explained in Lev 1-7. It is explained, however, in Lev 16. There we read, "He [the high priest] is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites--all their sins--and put them on the goat's head" (vs. 21). This is clear enough. Laying one's hands on the head of an animal sacrifice before killing it was an act of transference. Guilt for sin was symbolically transferred from the person who had sinned to an animal substitute, which was then killed in the sinner's stead to atone for that person's guilt.

Whenever an animal was killed as a sacrifice some of its blood was sprinkled around the base of the altar on all four sides.²⁹ This act had ceremonial significance just as laying one's hands on the head of the animal did. The stain of blood that remained on the altar after sprinkling served as a record of the transaction which had taken place each time a person applied for forgiveness by bringing the required sacrifice to the Lord. The sinner might eventually forget about a given sacrifice he had made, but the stain of blood remained.³⁰ The bringing in of blood symbolized the bringing in of guilt. Without guilt there would be no reason for blood; without blood there could be no transference of guilt. The two factors are inseparably related.

The essential element in the continual, or daily, round of service in the ancient sanctuary, then, had to do with the transference of guilt--away from the sinner, onto a substitute, into the sanctuary. Sin was always atoned for by means of a substitute. It is against this backdrop that we must see Christ's sacrifice on the cross. He atones for human sin by taking human guilt on Himself. In 2 Cor 5:21 Paul writes, with striking clarity, that "God made him who had no sin to be sin³¹ for us, so that in him we might become the righteousness of God."

The blood of the animal used had a cleansing function for the sinner, but the way it cleansed the sinner was by taking defilement on itself. The same thing happens when we wipe up grease or some other substance with a rag. The rag cleans by taking the unwanted substance onto itself. The surface is made clean, but the rag--precisely because of its cleansing function--is made dirty. In the same way there was always a reciprocal relationship in the sanctuary between the agent of cleansing and the object cleansed by it. To transfer guilt away from a sinner meant transferring it onto a substitute. The blood of the substitute was then sprinkled "against the altar on all sides,"³² transferring the sinner's guilt to the sanctuary in turn. Thus, atoning for sin always had the result of defiling the sanctuary. Until this concept is grasped the purpose for the day of atonement at the end of the ceremonial year will not be correctly understood.

The stain of blood at the base of the altar in the sanctuary's court had a counterpart elsewhere in the sanctuary; it did not represent an isolated fact. The stain of blood was a record of sin. Inside the inner compartment was a record of the law, transgression of which had made a sacrifice for sin necessary. The law demanded the death of the guilty party and--by the ceremonial transfer of guilt from sinner, to substitute, to sanctuary--the demand of the law was satisfied without the death of the one who had broken it. Blood was the means of transferring guilt away from the sinner, the means of transferring it into the sanctuary, and the means of recording the transaction that had occurred. By means of the daily service the people's sins were continually being transferred away from them, which is to say that the sanctuary used as a means of accomplishing this purpose was continually being defiled.

The yearly service

Final atonement. On the last day of the sanctuary's ceremonial calendar--the tenth day of the seventh month or day of atonement--the daily service continued to be performed, but an entirely different ceremony took place as well. The ceremony of year-end atonement is described in Lev 16. On this one day out of the year the high priest performed a series of carefully prescribed acts designed to finalize the year's ministry of atonement, cleanse the sanctuary, and provide a basis for starting the following year with a fresh record. The main purpose of this special ceremony was to reverse the process that had taken place all during the year. In the daily service guilt had been ceremonially transferred into the sanctuary by means of blood. In the yearly service the accumulated record of guilt was to be transferred back out again. Neither the daily service nor the yearly service was complete in itself. Each was dependent on the other as the two halves of a larger whole. Both had to take place for either to be meaningful.

The yearly day of atonement service in Lev 16 should be studied with great care. Each part of it was designed to give insight into how God would eventually handle the problem of sin and human guilt through Christ, i.e., in a way that went beyond the use of symbols. To miss this point is to preclude any hope of understanding the ceremonies themselves. Always God is the Teacher. Always He is reaching out to us where we are in hope that we will understand and respond to Him intelligently. In the sanctuary we see this principle at work more forcefully than anywhere else in Scripture. The services of the ancient sanctuary were preeminently a teaching device, or a device to bring us to the Source of instruction. According to Paul, "the law was put in charge to lead us to Christ that we might be justified by faith" (Gal 3:23, NIV); it is our "schoolmaster to bring us to Christ" (KJV). If we refuse to be brought we refuse to let the law perform its legitimate teaching function.

It may be that in dealing with the sanctuary we have made simple things hard. The instruction made available there was not given to confuse us, but to make things plain. God wants His worshipers to understand how He deals with sin, and how He deals those who have been overtaken by sin. What God wants to do with sin is get rid of it; what He wants to do with sinners is save them. The only way both goals can be accomplished simultaneously is to separate the two and handle each without the other. This is why sin was transferred to an animal substitute throughout the ceremonial year. In this way the problem of sin could be directly addressed rather than merely set aside and yet the sinner could live. If there was ever a truly elegant solution to a seemingly impossible problem, this is it.

Cleansing of the sanctuary. In all of this the importance of transferring guilt cannot be overestimated. But there is a real potential for misunderstanding it. After the other ceremonies

connected with the day of atonement had been completed, all the sins that had been brought into the sanctuary during the year by the blood of animal sacrifices were transferred out again. This last transferal of guilt was to the scapegoat. But here there was no atoning merit.³³ The atonement had to be complete before the year's leftover guilt could be disposed of. If in fact it were disposed of before it could be dealt with and the atonement completed, the whole purpose of having a daily service would be lost.³⁴ This point is made in Lev 16:20-22, now quoted.

(20) "When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat. (21) He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites--all their sins--and put them on the goat's head. He shall send the goat away into the desert in the care of a man appointed for the task. (22) The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert. (Lev 16:20-22)

The live goat was not a symbol for Christ. All the animals which supplied blood for the ceremonies in the sanctuary during the course of the ceremonial year, and on the day of atonement, were symbols that looked forward to Christ. But this goat's death followed naturally as a result of being excluded from the protection of the camp. Because the blood of this goat was not shed and ministered in the sanctuary it cannot be said either to make an atonement for the people or to stand as an appropriate symbol for Christ. This goat was not killed. It was simply led away into the desert.

The scapegoat had no direct role in making an atonement for the people.³⁵ Verse 20 of the passage just cited says, "When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring the live goat." Only when the atonement was already complete could the live goat be brought forward. The significance of this fact must be appreciated. A different symbolism is involved in the case of the live goat--the goat for Azazel. This animal was a symbol not for Christ but for Satan. There is no atoning merit in Satan's death; it does nothing more than complete the cycle of justice. By dying he simply gets what he deserves. This is not a point to make apologetically. If Satan did not die the cycle of justice would not be complete and neither would the plan of salvation from his influence. God does His work thoroughly. The end of sin, and with it the end of Satan, is one part of that work.

Discussion. If there is any similarity between cleansing the sanctuary anciently and cleansing an individual sinner it consists in the fact that the sanctuary was cleansed by having guilt transferred away from it. To cleanse is to transfer guilt away, therefore to cleanse the sanctuary is to transfer guilt away from the sanctuary.³⁶

By contrast, in the daily service sin was brought into the sanctuary, and although the ceremony of the Lord's goat brought nothing new it bound off and finalized the process by which sin had been transferred in during the course of the year. We could say that, because atonement and cleansing both had the effect of separating sin from the people who had committed it, both processes are somehow the same. But having taken such a position one should realize that the word "separating" is being used in two different senses. Similarly, if we speak of both types of ceremony--for the people bringing sin in and for the building taking sin out--as an "atonement" then that word is used in two senses as well. There is more than one way to say a thing, but the implications that follow from the present topic are far-reaching and we should bear in mind what our words imply.

Atoning for sin in the sense of removing its guilt from the sinner initially always defiles the sanctuary.³⁷ Cleansing the sanctuary and defiling it further are not the same. In some way

we must indicate this distinction. This does not mean that when the sanctuary was cleansed no atonement took place. In the type there were two goats, one of which (the Lord's goat) was indeed used to complete the year's atonement for sinners. But any such act of atonement had to be completed before the high priest could perform what we might call, in a spiritual sense, the janitorial task of cleansing the sanctuary by means of the scapegoat.³⁸

Notice that however one eventually decides to translate *w^{nişdaq}* --"then shall the sanctuary be cleansed" (KJV), "then the sanctuary shall be restored to its rightful state (RSV), or whatever--it is the sanctuary that receives the action of the verb. We need to understand more fully how God's people are affected by what happens in the sanctuary. But after we finish studying that topic the fact will remain that the sanctuary itself is the primary point of focus in Dan 8:14. The broader implications of cleansing can be profound. I believe they are. But what is cleansed--with such profound implications for the people--is the sanctuary.

The Heavenly Court Reconsidered

There are a number of parallels between the final judgment in the heavenly court, as discussed in an earlier paper,³⁹ and the final atonement and cleansing of the heavenly sanctuary, discussed here. In fact I would argue that the "court" in heaven and the "sanctuary" in heaven are two names for one place. The activity that occurs there is described from two different perspectives, in for example Rev 19 and Lev 16, but the work itself is the same. If the heavenly court is the heavenly sanctuary⁴⁰ it follows that the same events which make it possible for the court to be vindicated are also the ones that make it possible for the sanctuary to be cleansed.

The following specific parallels should be pointed out. In the heavenly court we have books, in the ancient sanctuary the stain of blood on the altar. No blood is shed in heaven. None needs to be. The only blood necessary to make a full and complete atonement for every person who has ever lived on earth was shed when Christ died in our place on the cross. But Christ's human form and the scars on His hands and side are a constant reminder of His sacrifice and so the sprinkled blood in the type has a counterpart in the antitype, even if the blood shed anti-typically is not shed in heaven. Both the blood and the books have a point to make, e.g., that God keeps accurate records of His dealings with mankind and that He deals with mankind on the basis of what Christ has done for them.

There is more in the antitype than God and mankind. In Lev 16 the scapegoat is forced away from the camp. "The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert" (Lev 16:22). In Rev 20 Satan is left for a thousand years on the earth he has finally succeeded in destroying. The nations of those who are saved are with Christ in heaven and those who are not saved are killed by the brightness of His coming. There is no one left for Satan to tempt and nothing for him to do but think.

(1) And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. (2) He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. (3) He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations any more until the thousand years were ended. After that, he must be set free for a short time. (Rev 20:1-3)

The "solitary place" to which the antitypical scapegoat is led, pending his ultimate destruction in the lake of fire, is the desolated earth.

Thus, the condemnation of the little horn in Dan 7 is a description of the same event as the transfer of guilt to the scapegoat in Lev 16 and leading the scapegoat away from the camp is a description of the same event as chaining Satan in the Abyss for a thousand years while the saints are in heaven and the wicked are dead. To say that the accumulated guilt of the sanctuary is transferred to the scapegoat is neither more nor less than equivalent to saying that Satan is condemned in the final judgment. It is entirely reasonable that he would be and that the event should be symbolized in the many ways it has been in Scripture.

Translation of *w^enišdaq* Reconsidered

With the above discussion in place we return now to our starting point. The word *w^enišdaq*, and Dan 8:13-14 which forms its immediate context, has more than one shade of meaning and a number of thematic associations with other parts of Scripture that must be taken into account exegetically. In part 2 of the present series I pointed out that for the heavenly court, or sanctuary, to be vindicated is for the system of government administered from that center to be proved right. Now in part 3 we have the opposite counterpart of that earlier claim. Once the atonement is complete--and only when it is complete--all the accumulated guilt which was not kept out of the antitypical sanctuary by unrepentant sinners can be disposed of by transferring it back to its ultimate point of origin.

The legal associations of *w^enišdaq* have to do with vindication. Here God is proven right. But the cultic associations of the same word have to do at least in part with cleansing. Here Satan is proven wrong and condemned. As regards the fate of individuals in the judgment, we are destined to share the reward of our respective champions. This is why the saints, who identified themselves with Christ while the great controversy was in progress, are given the kingdom now that it is over.

The best compromise solution to the problem of how to translate the word *w^enišdaq* in its context is that of RSV and a number of other recent translations, i.e., "then the sanctuary shall be restored to its rightful state" (RSV), or an equivalent. But such a solution does remain a compromise. No one word can support the full weight of this clause. The best translation of Dan 8:14 is one which gives the exegete most freedom to explore all of those areas of significance that the context of the passage demands.

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.

¹Frank W. Hardy, "*w^enišdaq* in Dan 8:14, Part 1: How Should the Word be Translated?" *Historicism* No. 3/Jul 85, pp. 17-36.

²To illustrate the difficulty consider what sort of meaning might be assigned in English to a passive construction based on the stative ideas "be good" and "be bad." We can't say "be gooded" or "be badded." One possibility is "be made better" or "be made worse." But the latter two examples add a causative sense which was absent before. This is the situation with *wenišdaq* as interpreted here. The best way to interpret this otherwise stative word is to add causative meaning to it, as in the twelve examples where the same root occurs with Hiphil.

³Hardy, "*w^enišdaq*, Part 1", pp. 24-27.

⁴Ibid., pp. 27-29. In addition there is one example in the reflexive intensive Hithpael (Gen 44:16): "'How can we prove [*ništaddaq*] our innocence?'" (NIV). Note that here also, as in Piel, it is not implied that the attempt to assert innocence would prove successful.

⁵Ibid., pp. 29-30.

⁶It would not be possible to make a claim of this sort on the basis of exegetical considerations alone. There must be grammatical justification for it, and there is. Consider the following from E. Kautzsch, *Gesenius' Hebrew Grammar*, 2nd ed., transl. A. Cowley (Oxford: Clarendon Press, 1980), §51f, p. 138: "In cases where Qal is intransitive in meaning, or is not used, *Niphal* appears also as the passive of *Piel* and *Hiph^{al}*, e.g. כָּבַד *to be in honour*, *Piel* to honour, *Niph.* to be honoured (as well as *Pu^{al}* כָּבַד); כָּתַח *Piel* to conceal, *Hiph.* to destroy, *Niph.* passive of either."

⁷Because *Niphal* is passive the comparison would be with *Hophal*, the passive of *Hiphil*. No examples of **šdq* in *Hophal* are attested. Once it is determined from the *Hiphil* examples what form causative meaning takes with this particular root, however, it is a simple matter to make those meanings passive.

⁸*Hiphil* is used when the agent's vindicating activity is presumed to be successful. When success is not assumed the conjugation used is *Piel*. The best comparison in Dan 8:14 is with the *Hiphil* conjugation (passive *Hophal*), not the *Piel* (passive *Pual*).

⁹Hardy, "*w^enišdaq* in Dan 8:14, Part 2: The Context of Judgment," *Historicism* No. 4/Oct 85, pp. 2-15.

¹⁰For the merits of this rendering as compared with others commonly used see Hardy, "*w^enišdaq*, Part 1," pp. 31-32.

¹¹With prefixed *w^e*- "and" the form is a converted perfect, translated with future tense in English; *nišdaq* by itself would be "[it] was set right."

¹²The Greek Septuagint and Theodotian both translate *kai katharisthēsetai ton hagion* for this reason. Respect for context as over against literal word meaning—which may have been puzzling to the translators in any event—lies at the heart of these early Greek renderings of Dan 8:14. The textual tradition begun in this way was followed by practically all subsequent versions for a number of centuries. See *ibid.*, p. 22. It might be argued that *katharisai* and *katharisthēsethe* in Lev 16:30 provide the basis for a verbal link between Dan 8 and Lev 16. This link, of course, is available only in Greek translation. In the Hebrew the roots used are **šdq* "be in the right" (*w^enišdaq* [Dan 8:14]) and **ṭhr* "be ceremonially clean" (*l'ṭahhēr, tiṭṭhârû* [Lev 16:30]). The thematic connection between Lev 16 and Dan 8 is much less fragile than the lexical one provided by the Greek Septuagint.

¹³A forthcoming paper deals with the angel's three-part question more fully.

¹⁴The word "sacrifice," generally supplied by translators of this verse, is not the best choice of words. Grammatically *hattāmûd* can be either an adverb (e.g., Jer 52:33) or an adjective (e.g., Jer 52:34). It is never a noun and in Dan 8:13 is not an adverb, so as an adjective some word must be added to complete the sense. Uriah Smith, in his book, *The Prophecies of Daniel and the Revelation*, rev. ed. (Nashville: Southern Publishing Association, 1944; originally published, 1873), correctly understood that "sacrifice" was not part of the Hebrew text and also that "daily" was an extended meaning of *tāmûd*: "We have proof in verse 13 that 'sacrifice' is the wrong word to be supplied in connection the word 'daily'. . . . Continuance of time is the central idea" (p. 164). Smith's statement of the problem is correct, but few people would now agree with his solution to it. For him the "daily" meant "paganism, through all its history" (p. 165). Because it is generally agreed that Smith was wrong on this point it might seem discourteous to spend time demonstrating the fact. It is important, however, to understand

why Smith was wrong. There are some grammatical reasons. He states: "Literally, the text may be rendered, 'How long shall be the vision [concerning] the continuance and the transgression of desolation?'--the word 'desolation' being related to both 'continuance' and 'transgression,' as though it were expressed in full thus: 'The continuance of desolation and the transgression of desolation'" (p. 165). Notice first that Smith takes *hattāmîd* to be a noun in his literal gloss of the passage--"the continuance." The word is never a noun; it is always either an adverb or an adjective. Next, although he correctly separates the words "continuance" and "desolation" when translating (accepting these renderings now for the sake of discussion), Smith does not follow through and separate the senses of these terms when paraphrasing. One cannot translate "continuance and desolation" and then interpret "continuance of desolation." The grammatical relationships are quite different. The latter would imply a construct chain in Hebrew and this is impossible for two reasons: (1) the first word ("continuance") has a definite article in the original and (2) the second word ("desolation") has the particle "and." These are not just quibbles. The point being addressed in the present note--the relationship between the daily and the desolating rebellion--is central to Smith's interpretation. It was Smith who appealed to grammar to support his position. The topic is not being thrust upon him here. I merely point out that Smith's own appeal must be considered unsuccessful and that the exegetical implications of that fact must be fully taken into account by anyone wishing to defend Smith's interpretation of the "daily." For further comment on the Hebrew syntax of Dan 8:13 see Hardy, "Daniel 8:9-12," *Historicism*, Supplement/Jul 85, n. 37, pp. 34-35. See also n. 21, below.

¹⁵The Hebrew in vs. 14 says *‘ereb bôqer*, literally "evening morning." The word is morphologically singular in Hebrew, but since there are 2300 of these units we cannot translate with a singular word in English. Thus, James A. Montgomery, *International Critical Commentary, Daniel* (Edinburgh: T. & T. Clark, 1927), suggests "evenings mornings" (p. 343) as a literal gloss. H. C. Leupold, *Exposition of Daniel* (Grand Rapids: Baker, 1949), has "evenings-mornings" (p. 354, 357). My own usage follows Keil. In C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 9, *Ezekiel, Daniel* (Grand Rapids: Eerdmans, reprint edition [n.d.]), one *‘ereb bôqer* is an "evening-morning" (p. 302) and when more than one are referred to they are called "evening-mornings" (pp. 302-3, 260). Even in light of a conceptual parallel with the days of creation in Gen 1 the "evening-morning," as a unit of time, is highly unusual in Hebrew. There can be no doubt, however, as to what comparison the author is making. An evening-morning is not a month or a week; it is a day (see Leupold, p. 354). The question of what these days represent is a separate question.

¹⁶Montgomery, *Daniel*, notes the difficulty but passes over it: "The one philological problem lies in the asyndeton, 'evenings mornings' (ע ו ב have 'and'), but what is meant is patent from the fuller statement in v.²⁶, 'the vision of the evening and the morning.' . . . Behr. notes a parallel from the Hildebrandslied, 'sixty summers and winters' = 30 years. . . . A period of 1,150 days approximates the 3 1/2 years (1,260-1,278 days) found in our interpretation of 'the time, times and half a time' of 7²⁵; s. Comm. there. The calculations based on the opinion for 2,300 days, *i.e.*, about 6 1/3 years, begin quite too early, *e.g.*, with Menelaus' usurpation, 171 B.C., or terminate too late, *e.g.*, with Nicanor's defeat, 162 B.C.; s. Pole, who presents a wide range of theories, Pusey, Behr., Dr." (p. 343). Leupold, *Exposition*, is less willing than Montgomery to deal in round numbers: "One recent critic comes to within about 45 days of the 1,150 and claims that this verse was written before the dedication of the new altar of the Lord, the date of which dedication he used in his computations. . . . The fact that it is an erroneous prediction by about 45 days does not trouble him" (p. 358).

¹⁷Keil, *Daniel*, offers the following comments: "This separation of the expression into evening and morning, so that to number them separately and add them together would make 2300 evening-mornings = 1150 days, is shown to be inadmissible, both by the asyndeton evening-morning and the usages of the Hebrew language. That in ver. 26 **הָעֶרֶב וְהַבֹּקֶר** (*the*

evening and the morning) stands for it, does not prove that the evening and morning are reckoned separately, but only that evening-morning is a period of time consisting of evening and morning. When the Hebrews wish to express separately day and night, the component parts of a day of a week, then the number of both is expressed. They say, e.g., forty days and forty nights (Gen. vii.4, 12; Ex. xxiv. 18; 1 Kings xix. 8), and three days and three nights (Jonah ii.1; Matt. xii.40), but not eighty or six days-and-nights, when they wish to speak of forty or three full days. A Hebrew reader could not possibly understand the period of time 2300 evening-mornings of 2300 half days or 1150 whole days, because evening and morning at the creation constituted not the half but the whole day. Still less, in the designation of time, 'till 2300 evening-mornings,' could 'evening-mornings' be understood of the evening and morning sacrifices, and the words be regarded as meaning, that till 1150 evening sacrifices and 1150 morning sacrifices are discontinued. We must therefore take the words as they are, *i.e.* understand them of 2300 whole days" (pp. 303-4).

¹⁸For discussion see Hardy, "The Day-Year Principle in Dan 9:24-27," *Historicism* No. 3/Jul 85, pp. 37-50.

¹⁹The word "sacrifice," or some equivalent, following the word "daily," is universally supplied by translators at Dan 8:11-13. NIV is not unique in this regard. The supplied word or phrase is "burnt offering" in the Revised Standard Version, American Standard Version, and Jewish Publication Society version (the last two have a hyphen, "burnt-offering"). It is "sacrifice" in King James, Douay, Moffat, the Jerusalem Bible, Modern Language, New King James, and Today's English Version (the last two make the word plural, "sacrifices"). The New English Bible suggests "offering." In all versions that I know of something is inserted after "daily," and they are correct in realizing that it is necessary to do so. In my opinion, however, none of the insertions documented above offer the best choice. A better word than "burnt offering," "sacrifice," or "offering" would be "service," as noted elsewhere in the present paper.

²⁰See C. Mervyn Maxwell, *God Cares*, vol. 1 (Mountain View: Pacific Press, 1981), pp. 189-91. See also *ibid.*, 183-81, 189-91, 198-202, 215-19, 230-33, 243-46. The seventy weeks begin with the decree of Artaxerxes I in the fall of 457 B.C. to restore and rebuild Jerusalem (Dan 9:25; Ezra 7:8-28). Thus, they end in the fall of A.D. 34. A point one half "week" before the fall of A.D. 34 would fall three and a half years earlier in the spring of A.D. 31. Christ was crucified in the spring at Passover time. I assume here, on the basis of the prophecy in Daniel, that the year of the crucifixion was A.D. 31, although this point is debated by scholars. For comment on 457 B.C. as the starting point for the seventy "weeks" see Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7* (Washington, D.C.: Review and Herald, 1970), pp. 126-27. For comment on the chronology of Christ's life see John Thorley, "When Was Jesus Born?" *Greece & Rome*, 2nd series, 28 (1981):81-89.

²¹For Smith there was no commonality between the type and antitype as regards the "daily": "Continuance of time is the central idea. The whole time of the vision is filled by what is here called the 'daily' and the 'transgression of desolation.' Hence the daily cannot be the daily sacrifice for the Jews, for when the time came for it to be taken away, that action occupied but an instant of time, when the veil of the temple was rent in twain at the crucifixion of Christ. It must denote something which extends over a period of years" (*Daniel and Revelation*, p. 164). It does denote something which extends over a period of years. Where Christ's ministry of His own sacrifice begins, the ministry of animal sacrifices ends. The latter had no saving merit in itself, "because it is impossible for the blood of bulls and goats to take away sins" (Heb 10:4). It was merely a system of symbols intended to direct the worshiper's mind to the promised Redeemer. In this way people living in Old Testament times were justified by faith (Rom 4:1-25) just like people in New Testament times were, and just like we are today. Throughout history everyone has had to look either forward in time or backward in time to the death of Christ. It takes faith to see the significance of His life and death no matter which perspective a person has. It took faith to realize the significance of Christ's life for those who witnessed it personally

(John 6:42; Matt 16:17). The faith required is all the same, and the justification that results from it is all the same. There is an element of continuity as well as contrast between the ministry of the sanctuary on earth and that of the sanctuary in heaven that must be appreciated before the nature of the "daily" in Dan 8:13 can be correctly understood.

²²Lev 16:3, 24-25.

²³For discussion see Hardy, "Daniel 8:9-12," pp. 25-26.

²⁴For an excellent introduction to a full range of Seventh-day Adventist thought on the sanctuary see Roy Adams' book entitled *The Sanctuary Doctrine: Three Approaches in the Seventh-day Adventist Church*, Andrews University Seminary Doctoral Dissertation Series, vol. 1 (Berrien Springs: Andrews University Press, 1981).

²⁵An exception is the grain offering described in Lev 2.

²⁶Lev 6:1-6(8:13) deals with the evening and morning sacrifice for the whole nation. Otherwise chaps. 1-7 deal with offerings brought by different individuals to address various specific needs.

²⁷The law concerning burnt offerings is found in Lev 1:1-17, fellowship offerings in Lev 3:1-17; 7:11-21, sin offerings in Lev 4:1-35; 5:1-13; 6:24-30, and guilt offerings in Lev 5:14-19; 6:1-7; 7:1-10.

²⁸I have no explanation for the fact that the worshiper did not lay his hands on the head of the guilt offering before killing it but did lay his hands on the head of the fellowship offering.

²⁹Two words (*zāraq*, *nāzâ*) are commonly translated "sprinkle" in Leviticus. When *zāraq* is used the substance sprinkled is always blood and the object sprinkled is always the altar in the court of the sanctuary (Lev 1:5, 11; 3:2, 8, 13; 7:2, 14 [object not specified]; 8:19, 24; 9:12, 18; 17:6). (In Num 19:13 a man is sprinkled with water containing the ashes of a red heifer and the word used is *zāraq*.) When *nāzâ* is used in Leviticus the substance sprinkled can be blood, oil, or water and the object sprinkled can vary. Thus, in Lev 5:9 blood is sprinkled on the side (*qîr*, lit. "wall") of the altar, as is the case when *zāraq* is used. When a sin offering was brought by an anointed priest the blood of the sin offering had to be sprinkled "before the Lord, in front of the curtain of the sanctuary" (*lipnê YHWH ʿet pʿnê pārôket haqqôdeš*) (4:6) and also "on the horns of the altar of fragrant incense" (4:7). During the dedication ceremony for Aaron and his sons some of the sacred anointing oil had to be sprinkled "on the altar" (8:11) and both oil and blood had to be sprinkled "on Aaron and his garments and on his sons and their garments" (8:30). Whenever a person was declared officially free from an infectious disease "the one to be cleansed" had water containing the ashes of a red heifer sprinkled on him (14:7). A week later this same individual had to shave his head and the priest sprinkled oil "before the Lord" on his behalf (14:16, 27). If the object being declared clean was a person's residence then "the house" had to be sprinkled with blood (14:51). The other four uses of the verb *nāzâ* in Leviticus occur in chap. 16. The blood of a bull had to be sprinkled "on the front of the atonement cover" of the ark (vs. 14) and "before the atonement cover" (vs. 14). The blood of the Lord's goat also had to be sprinkled "on the atonement cover and in front of it" (vs. 15), as well as on the altar in the court (vs. 19). The word *zāraq* does not occur in chap. 16.

³⁰It may be that a priest occasionally came and washed the altar. My point remains valid whether this happened or not. Indeed, some of the blood sprinkled before the altar would naturally fall on the dust of the court and be lost with people walking there. But a record was initially made. The significance of the fact that blood was sprinkled does not hinge on the fate of individual blood drops, but in the teaching value of the ceremony for those involved with it.

³¹This verse contains an example of word play. The Greek word *hamartia* "sin" corresponds to Hebrew *ḥāṭāʾt*, which can mean either "sin" or "sin offering." For example see Lev 4:14, which NIV translates as follows: ""When they become aware of the sin [*ḥāḥḥāṭṭāʾt*]

they committed, the assembly must bring a young bull as a sin offering [*ḥaṭṭāʾ*] and present it before the Tent of Meeting." The word is the same in both cases.

³²Lev 1:5. For other similar references see n. 29, above.

³³When Lev 16:10 says, "But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the desert as a scapegoat," the reference to "atonement" must be taken in a general sense to mean that the presentation of the live goat was part of a larger round of ceremonies which, taken as a whole, made an atonement. Otherwise vs. 10 contradicts vs. 20. See below.

³⁴On the day of atonement there were two goats whose function in the one case was and in the other was not paralleled by anything that took place during the rest of the ceremonial year. The one was the Lord's goat, the other was for Azazel. This curious name has been explained in a variety of ways, but the essential meaning must be seen as some form of opposite to the Lord. On the one hand there is the Lord and His goat ("the goat for the sin offering for the people," Lev 16:15), on the other there is the goat for Azazel. To devote this second goat to Azazel it was led into the desert, i.e., away from the sanctuary and the camp.

³⁵For Lev 16:10 see n. 33, above. The scapegoat was necessary to complete a cycle of justice of which making atonement for the people is one part, but its contribution to the total process was not in itself one of atoning for sin.

³⁶For M. L. Andreasen the sanctuary's dealings with the personal component in human guilt ended with the ceremony of the Lord's goat. Thus, the first goat was not used to make a final reckoning of the sins to be placed on the scapegoat and taken away. The sins addressed by the use of the two goats were not the same. In *The Sanctuary Service*, rev. ed. (Washington, D.C.: Review and Herald, 1947), pp. 205-6, Andreasen writes: "The confessed sins have already been disposed of. Aaron has already 'made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar.' Verse 20. He has made 'an atonement in the holy place' (most holy), 'an atonement for himself, and for his household, and for all the congregation of Israel.' Verse 17. Then and not until then is the goat produced. The sins that are put on the head of the scapegoat are not the atoned-for sins, the white, canceled sins, the nonexistent sins: they are Satan's share in all these same sins, the share for which no atonement was made and which were not provided for in the Lord's goat. Satan bears his own personal sins, and also a share in all the sins for which he is responsible. These include 'all the iniquities of the children of Israel, and all their transgression in all their sins.' Verse 21." In my view such a position weakens the necessity of a close relationship between the daily and yearly services and suggests a fundamental misunderstanding, not only of the scapegoat, but of the concept of transferal involved at all levels in the sanctuary's use of animal sacrifices.

³⁷It may be that other factors defiled the sanctuary as well, but the important point is that there was no atonement by default. It had to be actively requested by the sinner before it could be received.

³⁸Maxwell, *God Cares*, p. 176, states that, "Because this unique cleansing was not an ordinary housekeeping routine but was a cleansing from sin--that is, from unrighteousness--the cleansing was in fact a restoration to righteousness." It is true, this housekeeping routine was not ordinary. But I would argue that any restoration to righteousness took place in connection with the ceremony of the Lord's goat.

³⁹Hardy, "*wenışdaq*, Part 2," pp. 2-15.

⁴⁰The court that I have in mind is not the court of the heavenly sanctuary, which is another topic altogether, but the heavenly court as described in Dan 7.