

**A Biblical examination of some of the common objections raised against the High Priestly ministry of Jesus, within the heavenly Sanctuary, as found in Daniel 8:11 - 14 and Hebrews Chapter 9.**

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**NOTE:** - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

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## COMPILER'S INTRODUCTION: -

It would be wise firstly to briefly define what I mean by the teaching concerning Jesus' High Priestly ministry within the Heavenly Sanctuary.

It can be summarized as follows: -

- That the first Covenant had an earthly Sanctuary or Tabernacle, consisting of two Holy Places, and was administered by the Levitical Priesthood, and was divided into two distinct, saving ministrations: -
  - i.) The first one - daily in the Holy Place for the forgiveness of sins; and,
  - ii.) The second one - at the end of every year, in the annual Day of Atonement services, in the Holy of Holies, to cleanse the Sanctuary.
- The earthly Sanctuary and its sacrifices and Priesthood were **copies, examples and shadows** of Christ's saving work and of the true Sanctuary in heaven in the New Covenant. They pointed forward to Christ's saving work as both the Lamb of God, as our sinless offering for sin; and also, to his heavenly High Priesthood, within the True Sanctuary or Temple in heaven.
- As the earthly example and shadow consisted of two distinct saving ministrations ministered by the Levitical Priesthood within the two Holy Places of the Sanctuary; so Christ's heavenly High Priestly ministry follows the earthly shadow, with his saving ministry taking place within the **TWO** heavenly Holy Places; first within the Holy Place when he ascended into heaven in 31 A.D.; and secondly, within the Holy of Holies since 1844, when the 2, 300 prophetic days of Daniel 8:14 expired.
- The prophecy of Daniel 8:14 points to the time when the heavenly Sanctuary was to be cleansed, at the end of the 2, 300 prophetic days, which expired in 1844. At that time Jesus commenced his heavenly intercession within the Holy of Holies, before the Ark of God's Testament [which contains the Tables of God's Moral Law, the Ten Commandments], carrying on his final intercession to cleanse the heavenly Sanctuary, as was foreshadowed in the typical, annual Day of Atonement services.
- The "*cleansing of the heavenly sanctuary*", also involves a work of judgment by our righteous Judge **to determine**, from among those who have died, and from among those who living at the end of time, and who have professed faith in Christ, will be **accounted worthy** by the Judge of all the earth, to have lived a life consistent with their profession of faith in Jesus Christ. They will be **accounted worthy** of a place in the first resurrection, which is the resurrection of the just [that is, from among those who are dead] at the 2<sup>nd</sup> Coming of Jesus; and from among those who are alive at the time of the 2<sup>nd</sup> Coming, shall be **accounted worthy** to able to stand before Jesus in peace at that glorious and solemn day. This teaching is known as either the Investigative Judgment; or, the Pre-Advent Judgment.

It is the conviction of the compiler of this Study Document, after many years of careful and close Biblical study concerning this whole subject, that the common objections raised by Evangelical Scholars and Bible Commentators against these propositions, are first and foremost, founded upon their misunderstanding concerning Christ's saving mission to this world. Further objections are then raised upon a misunderstanding of certain passages based upon the Hebrew text of Daniel 8:11 - 14; and also upon certain passages based upon

the Greek text in the Book of Hebrews. Hence, the focus of this Study Document will be directed at these two areas of objections.

What a person believes about Christ and his saving mission to this world, materially effects how they understand the Bible prophecies, particularly those concerning the Books of Daniel and the Revelation. For instance, if a professed follower of Christ believes that the plan of salvation only involves Jesus' sacrificial death upon the cross, and his subsequent resurrection from the dead, then any teaching that places great emphasis upon a continuing saving work of Christ as our heavenly High Priest since his ascension into heaven, is as in the words of one critic, "*stale, flat, and unprofitable!*"<sup>1</sup> Therefore I shall devote the first SECTION of this Study Document to clearly outline in brief, Christ's Saving Mission and Work, so as to place this research work upon a true gospel foundation.

Although I have devoted many years to studying these issues from time to time in the past, within the last ten months, I have done intensive study into certain aspects of this subject. Particularly, is this the case in examining disputed areas in the Hebrew text of Daniel 8:11 - 14 and Daniel 9:24. I have also poured over in studying the Old Testament Scriptures, various entries for the Hebrew-English Concordance of the Old Testament, the New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon, and I have also read through several thousand of pages of articles by various Hebrew scholars on these passages, which I have accessed from the Internet.

As there will be quite a number of references to the Greek text regarding the issues in the Book of Hebrews throughout this Study Document, it should be acknowledged that the compiler has been a student of the Greek New Testament language for about fifteen years now. The Greek Lexicon that will be used throughout this study document is "A Greek-English Lexicon of the New Testament and Other Early Christian Literature", by Walter Bauer. This volume is generally acknowledged among Greek New Testament scholars as being the "*Rolls Royce*" of Greek New Testament Lexicons.

It is the fervent prayer and hope of the compiler, that this Study Document will not only uphold this Bible doctrine, but that it will also uplift our great saving High Priest, Jesus Christ, in his concluding work for the salvation of repentant sinners, in the true Tabernacle in Heaven.

**Rick Henwood. – August, 2017.**

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<sup>1</sup> "Eternity", September, 1956; by Donald Grey Barnhouse.

## THE TRUE CHRIST AND HIS SAVING MISSION: -

☞ The following brief article was compiled as an introductory overview of Christ and his Saving Mission in a Study Document relating to Paul's gospel in Galatians. Hence, it has particular relevance to that epistle. But as the epistle to the Galatians contains the very essence of Paul's gospel message, its message is timeless concerning the true way of salvation through faith in Christ Jesus (See 2<sup>nd</sup> Timothy 3:15). Hence it has an appropriate place as an introduction to this Study Document to outline for the reader the true Christ and his saving mission.

Paul wrote with urgency to the Galatians. His purpose in writing was so important that he was impelled to write this entire epistle "with mine own hand" – Galatians 6:11, instead of his usual method of dictating his epistle to his faithful scribe, and then signing the closing salutation himself (See 2<sup>nd</sup> Thessalonians 3:17). Paul had laboured twice among the Galatians on two of his missionary journeys (See Acts 16:6 & 18:23); and the purpose of his second visit was "in order," to strengthen "all the disciples" – Acts 18:23. He wanted to securely establish them in the foundational truths of the gospel of Christ, so that they would "continue in the faith grounded and settled, and [be] not moved away from the hope of the gospel" – Colossians 1:23.

Yet after all this ministerial labour that Paul had expended upon them, he found that they had been "removed from him that called you into the grace of Christ unto another gospel" – Galatians 1:6. But this other "gospel" (so called) which the Galatians were being led astray with, "is not another; but there be some that trouble you, and would pervert the gospel of Christ" – Galatians 1:7. It was contrary to what Paul had taught them. He warns them twice in this opening chapter, of how serious a matter this is, for anyone to proclaim another so called "gospel" other than what Paul had taught the Galatians; he was to "be accursed" – Galatians 1:8 & 9.

Why is this curse attached to any other message claiming to bring salvation? Because it would contradict the very gospel message which Paul had personally received "by the revelation of Jesus Christ" – Galatians 1:12. Christ personally taught Paul the gospel that he proclaimed to the Gentiles. This is why Paul could preach and write with such boldness and certainty concerning his message. He knew that he had received it by direct revelation from the Son of God. So any other message claiming to lead men and women to salvation was a direct denial of the gospel of Christ.

This brings us to consider a simple foundational theme, which in reality is the foundation of the entire message of the Christian Bible. What was Christ's purpose for his being "made flesh" when he "dwelt among us" – John 1:14 as revealed in the Scriptures? This would have been the foundational truth that Paul had taught the Galatians concerning Christ and his manifestation into this world as a man. Once we understand this subject clearly, we will understand correctly Paul's gospel as revealed in his epistle to the Galatians.

The apostle John teaches us a solemn truth concerning Christ's manifestation into this world. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" – 1<sup>st</sup> John 3:8. In the first thought of this verse John states that "He that committeth sin is of the devil; for the devil sinneth from the beginning." Jesus himself stated concerning the Devil's beginning to commit sin, that "he was a murderer from the beginning"; and that "when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" – John 8:44. According to Jesus' words, the Devil was the first sinner in the universe – he was the first being to transgress God's Moral Law of Ten Commandments, because he violated the 6<sup>th</sup> and 9<sup>th</sup> Commandments (See Exodus 20:13 & 16). This verse from 1<sup>st</sup> John 3:8 is so powerful and so clear. **If you commit sin you are of the Devil!** But more than that, John has taught us that the Son of God was manifested so that he might **destroy** the works or deeds of the Devil! And in the context of this verse, what are the works or deeds of the Devil? SIN, because sin was the work or deed that the Devil committed from the very beginning!

The apostle John stated a little earlier in this chapter of 1<sup>st</sup> John 3, that Christ “was manifested to take away our sins” – 1<sup>st</sup> John 3:5. John the Baptist identified Jesus as “the Lamb of God, which taketh away the sin of the world” – John 1:29. These passages are all clear and unambiguous, and harmonize perfectly with John’s statement in 1<sup>st</sup> John 3:8. Christ was manifested to destroy and take away SIN, which is the work or deed of the Devil and his followers.

The apostle John does not leave us in any doubt though as to what sin is, which Christ was manifested to destroy and to take away. He has plainly and simply defined for us twice within the chapter of 1<sup>st</sup> John 3, and which relates directly to the immediate context of 1<sup>st</sup> John 3:5 & 8, as to why Christ was manifested in this world. Let the inspired apostle John, the “disciple, whom Jesus loved” (John 20:2), the disciple who was so close to Christ, define for us unambiguously what sin is; “Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law.**” – 1<sup>st</sup> John 3:4. Christ was manifested to destroy and to take away sin – **the transgression of the law.**

This harmonizes so clearly with the heavenly angel’s message to Joseph, as to the reason why Mary’s first-born son was to be called JESUS, “for he shall save his people from their sins” – Matthew 1:21.

Abraham had the gospel preached to him by God himself, in the promise “In thee shall all nations be blessed” – Galatians 3:8. The reason why this promise concerning Abraham’s seed is the gospel, is because it is a promise of Christ who is Abraham’s seed – “Now to Abraham and his seed were the promises made. ... And to thy seed, which is Christ” – Galatians 3:16. The apostle Peter repeated this gospel promise concerning Christ, “saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed” – Acts 3:25. What is the blessing Peter proclaims God bestows upon people through sending his Son Jesus Christ? God “sent him to bless you, **in turning away every one of you from his iniquities**” – Acts 3:26.

The apostle Peter testifies concerning Christ bearing “our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness” – 1<sup>st</sup> Peter 2:24.

As Paul wrote the epistle to the Galatians, we will now consider a number of plain and unambiguous passages from his pen, that teach this same fundamental truth which we have just examined from the previous New Testament passages, concerning Christ’s saving purpose in being manifested to this world. And once we understand that Paul did indeed teach this same truth, his teachings in his epistle to the Galatians need to be read in harmony with this underlining theme concerning Christ’s saving purpose.

Paul in his opening salutation to the Galatians states the reason why Christ “gave himself for our sins”, so “that he might deliver us from this present evil world” – Galatians 1:4. This “present evil world” consists of “the lust of the flesh, and the lust of the eyes, and the pride of life” – 1<sup>st</sup> John 2:16. Christ gave himself for our sins, to deliver us from all these lusts and sins of the flesh. Paul had faith that “the Lord shall deliver me from every evil work” – 2<sup>nd</sup> Timothy 4:18.

Paul exhorted Titus to look “for that blessed hope” of Christ’s second coming – Titus 2:13. He then goes on to state concerning Christ our Saviour that he, “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” – Titus 2:14. Christ gave himself for us to redeem us from all <sup>2</sup>iniquity or lawlessness.

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<sup>2</sup> The Greek word that is translated in the KJV as “iniquity” in Titus 2:14 is the word **ἀνομία** - “**anomia**” - See Strong’s Concordance; Greek Number 458. It is defined as “Lawlessness” - A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by Walter Bauer, page 71. This same Greek word is used by John in 1<sup>st</sup> John 3:4 and is translated as “transgression of the law” in the KJV.

Paul wrote that God sent “his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”, for the purpose “**that the righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit” - Romans 8:3 & 4. (In 1st John 3:8 we know that Christ “**was manifested, that he might destroy the works of the devil**.” Paul stated that God sent his Son in our human flesh – “for sin”, so that he might condemn “sin in the flesh”. Christ was manifested to destroy the works of the Devil – to destroy sin.)

Paul taught that Christ “appeared to put away sin by the sacrifice of himself” – Hebrews 9:26. The fate of those who continue to commit wilful sin after they have “received the knowledge of the truth”, is stated to be that there is to be “no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries” – Hebrews 10:26 & 27. Those people who continue in this wilful course of transgression, have in actual fact “trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing” – Hebrews 10:29. In fact in the last chapter of the Book of Hebrews he wrote further concerning “the blood of the everlasting covenant”, that it is able to “make you perfect in every good work to do his will” – Hebrews 13:20 & 21. The blood of Christ was shed to stop people from committing sin.

Paul gospel’s message of justification by faith in Christ, was so “that our old man is crucified with [him], that the body of sin might be destroyed, **that henceforth we should not serve sin**” - Romans 6:6. Once we have been “made free from sin”, we become “the servants of righteousness” – Romans 6:18. And “**being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life**” – Romans 6:22.

All these New Testament passages are teaching the same truth concerning Christ being manifested as “the Saviour of the world” – 1st John 4:14. He came to destroy and to take away sin – **the transgression of the law**. He was manifested to save us from continuing to commit the works of the Devil. He came to save us from our sins, and not in our sins!



## PART 1 - ISSUES IN THE BOOK OF DANIEL: -

### THE LITTLE HORN AND ANTIOCHUS EPIPHANES: -

☞ The Little Horn of Daniel 8:9 - 12 & 23 - 25, is understood by the vast majority of Bible Scholars and Commentators, whether Roman Catholic or Protestant, to be the Syrian King - Antiochus IV - Epiphanes, who persecuted the Jews, forbade the practise of the Jewish faith, and who also desecrated the Temple in Jerusalem for a few years, in the second century before Christ.

Who was Antiochus IV? And what did he do to the Jewish people, faith and Temple? The following historical facts, will give the reader a brief historical overview to answer these questions.

"ANTIOCHUS IV EPIPHANES"

*Greek "God Manifest" also called **Antiochus Epimanes (the Mad)***

born c. 215 BC

died 164, Tabae, Iran

Seleucid king of the Hellenistic Syrian kingdom who reigned from 175 to 164 BC. As a ruler he was best known for his encouragement of Greek culture and institutions. **His attempts to suppress Judaism brought on the Wars of the Maccabees.**

#### **Early career**

Antiochus was the third son of Antiochus III the Great. After his father's defeat by the Romans in 190–189, he served as hostage for his father in Rome from 189 to 175, where he learned to admire Roman institutions and policies. His brother, King Seleucus IV, exchanged him for Demetrius, the son of Seleucus; and after Seleucus was murdered by Heliodorus, a usurper, Antiochus in turn ousted him. During this period of uncertainty in Syria, the guardians of Ptolemy VI, the Egyptian ruler, laid claim to Coele Syria, Palestine, and Phoenicia, which Antiochus III had conquered. Both the Syrian and Egyptian parties appealed to Rome for help, but the Senate refused to take sides. In 173 Antiochus paid the remainder of the war indemnity that had been imposed by the Romans on Antiochus III at the Treaty of Apamea (188).

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In 169, however, while Antiochus was campaigning in Egypt, Jason conquered Jerusalem—with the exception of the citadel—and murdered many adherents of his rival Menelaus. **When Antiochus returned from Egypt in 167 he took Jerusalem by storm and enforced its Hellenization. The city forfeited its privileges and was permanently garrisoned by Syrian soldiers.**

#### **The revolt of Judas Maccabeus**

The Greeks and those friendly toward them were united into the community of Antiochians; **the worship of Yahweh and all of the Jewish rites were forbidden on pain of death. In the Temple an altar to Zeus Olympios was erected, and sacrifices were to be made at the feet of an idol in the image of the King.** Against that desecration Judas Maccabeus, leader of the anti-Greek Jews, led the aroused Hasideans in a

guerrilla war and several times defeated the generals Antiochus had commissioned to deal with the uprising. Judas refused a partial amnesty, conquered Judaea with the exception of the Acra in Jerusalem, and **in December 164 was able to tear down the altar of Zeus and reconsecrate the Temple**. Antiochus apparently had underestimated the strength of the Hasidean movement, which was behind the success in maintaining an independent Judaeian state for about a century. The fighting spirit of the Jews was all the more impressive because at the beginning of their rebellion in 166 Antiochus had just demonstrated his might to the world at Daphne, near Antioch, with a grand review of his army: 46,000 foot soldiers were on parade, among them a Macedonian phalanx of 20,000 men and 500 mercenaries equipped with Roman arms, followed by 8,500 horsemen and 306 armoured elephants.

Antiochus then mounted a campaign against the Parthians who were threatening the empire in the east, recovered the income from that area, forced Artaxias of Armenia—who had defected—to recognize his suzerainty, founded the city of Antioch on the Persian Gulf, set out on an expedition to the Arabian coast, and, at the end of 164, died of an illness at Tabae (or Gabae, probably present Isfahan) in Persis. Many believers saw his death as a punishment for his attempt to loot the shrine of Nanaia in Elam (in modern Iran).<sup>3</sup>

There are a number of Biblical reasons why Antiochus IV is **NOT** the fulfilment of the Little Horn of Daniel 8:9 - 12 & 23 - 25. I shall document for the reader, four of the strongest Biblical reasons why he was **NOT** the fulfilment of this Bible prophecy.

- **The Little Horn waxed or grew exceeding great. Whereas, Antiochus was an inferior power, who was subject to the Roman power and supremacy.** Here is the documented evidence to support this truth.

"In the winter of 169/168 Perseus of Macedonia in vain begged Antiochus to join forces with him against the danger that Rome presented to all of the Hellenistic monarchs. In Egypt, Ptolemy VI made common cause with his brother and sister and sent a renewed request to Rome for aid, and Antiochus prepared for battle. The fleet of Antiochus won a victory at Cyprus, whose governor surrendered the island to him. Antiochus invaded Egypt again in 168, demanded that Cyprus and Pelusium be ceded to him, occupied Lower Egypt, and camped outside Alexandria. The cause of the Ptolemaeans seemed lost. ***But on June 22, 168, the Romans defeated Perseus and his Macedonians at Pydna, and there deprived Antiochus of the benefits of his victory. In Eleusis, a suburb of Alexandria, the Roman ambassador, Gaius Popillius Laenas, presented Antiochus with the ultimatum that he evacuate Egypt and Cyprus immediately. Antiochus, taken by surprise, asked for time to consider. Popillius, however, drew a circle in the earth around the king with his walking stick and demanded an unequivocal answer before Antiochus left the circle. Dismayed by this public humiliation, the king quickly agreed to comply.*** Roman intervention had reestablished the status quo. By being allowed to retain southern Syria, to which Egypt had laid claim, Antiochus was able to preserve the territorial integrity of his realm."<sup>4</sup>

- The **Ram** of Media-Persia according to the vision, became **great** [See Daniel 8:4 & 20]; the **He-Goat** of Greece waxed **very great** [See Daniel 8:8 & 21]; but the **Little Horn** became **exceeding great** [See Daniel 8:9].

How absurd is the following application of this comparison: -

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<sup>3</sup> **Antiochus IV Epiphanes.**" Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

<sup>4</sup> **"Antiochus IV Epiphanes."** Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite. Chicago: Encyclopædia Britannica, 2014.

**Great – Media/Persia;**

**Very Great – Greece;**

**Exceeding Great – Antiochus.**

But how logical and consistent with history is the following comparison: -

**Great – Media/Persia;**

**Very Great – Greece;**

**Exceeding Great – Rome.**

- The Median and Persian Empire is simply called “*great*” – Daniel 8:4. The Bible informs us that it extended “*from India even unto Ethiopia, [over] an hundred and seven and twenty provinces*” – Esther 1:1. This was succeeded by the Grecian power, which is called “*very great*”- Daniel 8:8. Then comes the power in question - the Little Horn, which is called “*exceeding great*” – Daniel 8:9. The previous historical quotation made it very clear, that the Roman power was the “*exceeding great*” power, which **ANTIOCHUS** was forced to yield to its supremacy and power.
- The **Little Horn** power was to “*stand up against the Prince of princes*” – Daniel 8:25. Our Lord Jesus Christ is “*the prince of the kings of the earth*” – Revelation 1:5. He is also called the “*Lord of lords, and King of kings*” – Revelation 17:14. Therefore, Jesus Christ is “*the Prince of princes*”, whom the **Little Horn** power was to “*stand up against*”. This indicates that the **LITTLE HORN** would persecute our Lord Jesus Christ. The following Scripture passage leaves us in no doubt, that Rome, that is Pagan or Imperial Rome, through its governor of Judea [See Luke 3:1], Pontius Pilate, put our blessed Lord Jesus to death.

Acts 4:25 - 28: - “Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? **The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.**”

Whereas, history informs us, that **ANTIOCHUS IV** died 164 years **before** the commencement of the Christian era. Therefore it was impossible for **ANTIOCHUS** to “*stand up against*” the Prince of princes, Jesus Christ.

- According to Daniel 8:13 & 14, God's Sanctuary was to be trampled underfoot for 2, 300 evening mornings [see Hebrew marginal reading] or "days". Most Bible scholars and commentators take these days as being either 2, 300 literal days [that is, a time period of just over 6 ½ years]; or they count them as being half days, that is, 1, 150 days, during which time period the daily or regular burnt sacrifices were forbidden; and the Temple at Jerusalem was desecrated [which is a time period of more than 3 full years].

History clearly testifies that Antiochus IV's desecration of the Temple at Jerusalem and his forbidding of the regular morning and evening burnt sacrifices, did **NOT** last for either 2, 300 or 1, 150 literal days. History records the truth that Antiochus IV's desecration of the Jewish Temple and its services lasted for a period of 3 full years exactly.

The Book of 1<sup>st</sup> Maccabees, and the Jewish historian Josephus, record this historical fact very clearly.

Concerning the start of Antiochus IV's desecration of the Jewish Temples and its regular sacrifices, we read when it commenced: -

1<sup>st</sup> Maccabees 1:54: - "Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side."

"Now it came to pass, after two years, ***in the hundred forty and fifth year, on the twenty-fifth day of that month which is by us called Chasleu***, and by the Macedonians Apelleus, in the hundred and fifty-third olympiad, that the king came up to Jerusalem, and, pretending peace, he got possession of the city by treachery; at which time he spared not so much as those that admitted him into it, on account of the riches that lay in the temple; but, led by his covetous inclination, (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value,) and in order to plunder its wealth, he ventured to break the league he had made. ***So he left the temple bare, and took away the golden candlesticks, and the golden altar [of incense], and table [of shew-bread], and the altar [of burnt-offering]; and did not abstain from even the veils, which were made of fine linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining; and by this means cast the Jews into great lamentation, for he forbade them to offer those daily sacrifices which they used to offer to God, according to the law.*** And when he had pillaged the whole city, some of the inhabitants he slew, and some he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand. He also burnt down the finest buildings; and when he had overthrown the city walls, he built a citadel in the lower part of the city, for the place was high, and overlooked the temple; on which account he fortified it with high walls and towers, and put into it a garrison of Macedonians. However, in that citadel dwelt the impious and wicked part of the [Jewish] multitude, from whom it proved that the citizens suffered many and sore calamities. ***And when the king had built an idol altar upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction.*** He also appointed overseers, who should compel them to do what he commanded. And indeed many Jews there were who complied with the king's commands, either voluntarily, or out of fear of the penalty that was denounced. But the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments; for they were whipped with rods, and their bodies were torn to pieces, and were crucified, while they were still alive, and breathed. They also strangled those women and their sons whom they had circumcised, as the king had appointed, hanging their sons about their necks as

they were upon the crosses. ***And if there were any sacred book of the law found, it was destroyed, and those with whom they were found miserably perished also.***"<sup>5</sup>

Concerning the cleansing and rededication of the Jewish Temple, history records the truth that this took place **three years later, to the very day.**

1<sup>st</sup> Maccabees 4:36 - 59: - **"Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.** Upon this all the host assembled themselves together, and went up into mount Sion. **And when they saw the sanctuary desolate, and the altar profaned,** and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; They rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. **So he chose priests of blameless conversation, such as had pleasure in the law: Who cleansed the sanctuary,** and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned; They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. **Then they took whole stones according to the law, and built a new altar according to the former; And made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make. Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.** Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away. **Moreover Judas and his brethren with the whole congregation of Israel ordained, that the**

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<sup>5</sup> Flavius Josephus; Antiquities of the Jews; Book XII; Chapter V; Section 4.

days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness."

"When therefore the generals of Antiochus's armies had been beaten so often, Judas assembled the people together, and told them, that after these many victories which God had given them, **they ought to go up to Jerusalem, and purify the temple, and offer the appointed sacrifices.** But as soon as he, with the whole multitude, was come to Jerusalem, and found the temple deserted, and its gates burnt down, and plants growing in the temple of their own accord, on account of its desertion, he and those that were with him began to lament, and were quite confounded at the sight of the temple; so he chose out some of his soldiers, and gave them order to fight against those guards that were in the citadel, until he should have purified the temple. **When therefore he had carefully purged it, and had brought in new vessels, the candlestick, the table [of shew-bread], and the altar [of incense], which were made of gold, he hung up the veils at the gates, and added doors to them. He also took down the altar [of burnt-offering], and built a new one of stones that he gathered together, and not of such as were hewn with iron tools. So on the five and twentieth day of the month Casleu, which the Macedonians call Apeliens, they lighted the lamps that were on the candlestick, and offered incense upon the altar [of incense], and laid the loaves upon the table [of shew-bread], and offered burnt-offerings upon the new altar [of burnt-offering]. Now it so fell out, that these things were done on the very same day on which their Divine worship had fallen off, and was reduced to a profane and common use, after three years' time; for so it was, that the temple was made desolate by Antiochus, and so continued for three years.** This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apeliens, and on the hundred fifty and third olympiad: but it was dedicated anew, on the same day, the twenty-fifth of the month Apeliens, on the hundred and forty-eighth year, and on the hundred and fifty-fourth olympiad. And this desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that the Macedonians would dissolve that worship [for some] time."<sup>6</sup>

- The heavenly messenger Gabriel informed Daniel, that the Little Horn power was to **"be broken without hand"** - [Daniel 8:25](#). We find this distinctive expression was used earlier within the [Book of Daniel](#). Concerning King Nebuchadnezzar's dream of the Great Metallic Image, the king saw the Image "till that **a stone was cut out without hands**, which smote the image upon his feet [that were] of iron and clay, and brake them to pieces." - [Daniel 2:34](#). [see also VS. 45 where this expression is used again]. This is revealing the truth, that the God of Heaven will eventually intervene into the affairs of humanity, and will destroy all human kingdoms and powers. This expression **"without hand"** is indicating something that the Lord will do himself, without any human assistance or help of any kind.

Therefore, the expression **"be broken without hand"** - [Daniel 8:25](#), reveals the truth that no human agent will destroy the Little Horn power. It will exist until God intervenes and destroys it. Which event will take place at Jesus' Second Coming.

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<sup>6</sup> Flavius Josephus; Antiquities of the Jews; Book XII; Chapter VII; Section 6.


The apostle Paul has given us an inspired commentary on the prophecy of Daniel 8, where we read concerning the “*man of sin*” - “*the mystery of lawlessness*” that is mentioned in Paul’s 2<sup>nd</sup> epistle to the Thessalonians, which is going to be destroyed at the Second Coming of Jesus Christ.

2<sup>nd</sup> Thessalonians 2:7 & 8: - “***For the mystery of iniquity*** [that is, lawlessness<sup>7</sup>] ***doth already work***: only he who now letteth [will let], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

Why do I state that the apostle Paul in this passage of 2<sup>nd</sup> Thessalonians 2 is giving an inspired commentary on Daniel 8? Because of the fact, that the truths that he was writing to the Thessalonians about, he had previously taught them in person, when he ministered to them at Thessalonica. And when he ministered to them in person, he reasoned with them, from out of the Scriptures, that is, out of the Old Testament writings.

2<sup>nd</sup> Thessalonians 2:5: - "Remember ye not, that, when I was yet with you, I told you these things?"

Acts 17:2: - "And Paul, as his manner was, went in unto them, and three sabbath days **reasoned with them out of the scriptures.**"

 The portion of the Old Testament writings that deal with the prophecy of a persecuting power against Christ and his people, and that will be destroyed without human involvement, at the end of time, is found in Daniel 8. The Little Horn power of Daniel 8, is to exist until the Second Coming of Jesus Christ, when the Lord Jesus will destroy it at that time.

 **So in no way, does Antiochus IV fulfil the detailed specifications of the Little Horn power of Daniel 8.**

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<sup>7</sup> The Greek word that is translated in the KJV as “*iniquity*” is the word ἀνομία - “*anomia*”. See Strong’s Concordance; Greek Number 458. It is defined as: - “Lawlessness”. – Bauer’s Lexicon, page 71.

“LAWLESS” is defined as “Regardless of, or disobedient to law.” - The Oxford Universal Dictionary Illustrated, Volume 1, page 1115.

## THE "SANCTUARIES" OF DANIEL 8:11, 13 & 14 EXAMINED: -

In these three verses, two different Hebrew words are translated as "sanctuary". In VS. 11, the Hebrew word that is translated as "sanctuary", is the word מִקְדָּשׁ - "miqdāsh" - see Strong's Hebrew Number 4720.

Below is its basic lexical information, and how it has been translated in the King James Bible.

### Hebrew - English Dictionary

**H4720**

Strong's No.: **H4720**

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Hebrew:

מִקְדָּשׁ

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Transliteration: Miqdāsh

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Phonetic: mik-dawsh'

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Word Origin: From [H6942](#)

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Bible Usage: {chapel} hallowed {part} holy {place} sanctuary.

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Part of Speech: Noun Masculine

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**Strong's Definition:** a consecrated thing or {place} especially a {palace} sanctuary (whether of Jehovah or of idols) or asylum

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**Brown Driver** 1. sacred place, sanctuary, holy place

**Biggs Definition:** a. sanctuary

1. of the temple

2. of the tabernacle

3. of Ezekiel's temple

4. of Jehovah

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Translation [chapel](#) ( 1 )  
Occurrences: [part](#) ( 1 )  
[place](#) ( 1 )  
[places](#) ( 2 )  
[sanctuaries](#) ( 4 )  
[sanctuary](#) ( 63 )<sup>8</sup>

This Hebrew word is used in the Old Testament Scriptures, as referring to the Sanctuary of the Lord; or, to a Sanctuary or Temple of idolatry. I shall give the reader several examples, highlighting each of these two uses.

- מִקְדָּשׁ - "miqdāsh" as referring to the Lord's Sanctuary or Temple: -

Exodus 25:8: - "And let them make me a **sanctuary** [מִקְדָּשׁ - "miqdāsh"]; that I may dwell among them."

Leviticus 19:30: - "Ye shall keep my sabbaths, **and** reverence **my sanctuary** [וּמִקְדָּשִׁי - "umiq'dāshi"]: I [am] the LORD."

Numbers 10:21: - "And the Kohathites set forward, bearing **the sanctuary** [מִקְדָּשׁ - "miqdāsh"]: and [the other] did set up the tabernacle against they came."

1st Chronicles 28:10: - "Take heed now; for the LORD hath chosen thee to build an house **for the sanctuary**[מִקְדָּשׁ - "miqdāsh"] : be strong, and do [it]."

Psalms 73:17: - "Until I went into **the sanctuary of** [מִקְדָּשׁ - "miqdāsh"] God; [then] understood I their end."

Ezekiel 48:10: - "And for them, [even] for the priests, shall be [this] holy oblation; toward the north five and twenty thousand [in length], and toward the west ten thousand in breadth, and toward the east ten thousand in

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<sup>8</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H4720](http://www.kingjamesbibledictionary.com/StrongNo/H4720).

breadth, and toward the south five and twenty thousand in length: and **the sanctuary of מִקְדָּשׁ - "miqdāsh"]** the LORD shall be in the midst thereof."

Daniel 9:17: - "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon **thy sanctuary מִקְדָּשׁ - "miqdāsh"]** that is desolate, for the Lord's sake."

▪ **מִקְדָּשׁ - "miqdāsh" as referring to an idolatrous Sanctuary or Temple: -**

Referring to Moab's sanctuary, Isaiah wrote,  
Isaiah 16:12: - "And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to **his sanctuary מִקְדָּשׁ - "miqdāsh"]** to pray; but he shall not prevail."

Referring to the prince of Tyrus' sanctuaries, Ezekiel wrote,  
Ezekiel 28:18: - "Thou hast defiled **thy sanctuaries מִקְדָּשׁ - "miqdāsh"]** by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee."

Referring to the idolatrous sanctuaries of the kingdom of Israel which the king had set up at Bethel, Amos wrote,

Amos 7:9: - "And the high places of Isaac shall be desolate, **and the sanctuaries of מִקְדָּשׁ - "miqdāsh"]** Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword."

Amos 7:13: - "But prophesy not again any more at Bethel: for it [is] the king's **chapel\* מִקְדָּשׁ - "miqdāsh"]**, and it [is] the king's court."

**NOTE: - \*** For the word "**chapel**", the margin has "**Or, sanctuary**".

Another point concerning the **מִקְדָּשׁ - "miqdāsh"**, or "sanctuary" being referred to in Daniel 8:11, concerns the pronoun used in association with it - "**his** sanctuary".

Daniel 8:11: - "Yea, he magnified *himself* even to the prince of the host, and by him [יְהִי מִמֶּנּוּ] - "**umimmenû**"

the daily [הַתְּמִידָה] = "**ha tamiyd**") *sacrifice* was taken away, and the place of **his sanctuary** [מִקְדָּשׁוֹ] -

"**miq'dasho**" was cast down."

**NOTE**: - The expression translated in our King James Bible - "and from him", as I have listed it in the text itself, is translated from the Hebrew expression יְהִי מִמֶּנּוּ - "**umimmenû**". This particular form of the Hebrew preposition מִן - "**min**" - Strong's Hebrew Number 4481, is taking the 3<sup>rd</sup>. masculine, singular, pronominal<sup>9</sup> suffix. The margin of our KJV Bible has "Or, **from him**".

Elder F. C. Gilbert made the following thoughtful comment, concerning this Hebrew expression: -

"In the marginal reading of verse 11, in place of the words of the text by him, we find the words, FROM HIM. This marginal rendering is a more accurate translation of the Hebrew text. The Hebrew word "oo-me-men-oo" has two prefixes. The first is the Hebrew letter "Vau", the conjunction, and, the second, is the letter "Men" a preposition, from. Hence the word oo-me-men-oo, translated in our text, and by him is more appropriately translated, and FROM HIM.

"So verse 11, Daniel 8, would more accurately read:

"Yea, he (Rome) magnified himself even to the Prince of the host (Jesus Christ) and from him the daily was taken away, and the place of his sanctuary was cast down."<sup>10</sup>

The reader needs to also understand, that in Daniel 8:11, it is **NOT "his sanctuary"** [מִקְדָּשׁוֹ] -

"**miq'dāsho**" per say, that was cast down by the Little Horn power. Rather it is "**the place of** his sanctuary"

that was cast down by the Little Horn power. The Hebrew word translated as "**the place of**" is the word מְכוֹן

▪ "**mākōwn**" - see Strong's Hebrew Number 4349. Below is its basic lexical information, and how it has been translated in the King James Bible.

<sup>9</sup> A "pronominal suffix" in Biblical Hebrew is defined as: -

"In Hebrew, these possessive and objective pronouns appear as *suffixes* on nouns, prepositions, and the definite direct object marker. For this reason, they are called *pronominal suffixes*. When appearing on nouns, they are possessive as in "his book" or "her wisdom." When appearing on prepositions or the definite direct object marker, they are objective as in "to them," "for them," or "them." - "Basics of Biblical Hebrew - Grammar"; by Gary D. Pratico & Miles V. Van Pelt; Zondervan Publishing; Second Edition; 2007; Chapter 9 - "Hebrew Pronominal Suffixes"; p. 80.

<sup>10</sup> "A Scriptural Exposition of HATAMID, The Daily. Daniel 8:11 - 13." by Elder F. C. Gilbert; p. 4.

H4349

Strong's No.: **H4349**

Hebrew: **מְכוֹן**

Transliteration: Mâkôwn

Phonetic: maw-kone'

Word Origin: From [H3559](#)

Bible Usage: {foundation} {habitation} ({dwelling-} settled) place.

Part of Speech: Noun Masculine

**Strong's Definition:** properly a {fixture} that {is} a basis; generally a {place} especially as an abode

**Brown Driver** 1. fixed or established place, foundation

**Biggs Definition:** a. fixed place

b. foundation

Translation [foundations](#) ( **1** )

Occurrences: [habitation](#) ( **2** )

[place](#) ( **11** )<sup>11</sup>

As it does not occur too many times in the Old Testament, I shall list all of its occurrences in the Scriptures, and it will become apparent that in the vast majority of occurrences, it is associated with God's dwelling place, habitation or abode.

<sup>11</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H4349](http://www.kingjamesbibledictionary.com/StrongNo/H4349).

Exodus 15:17: - "Thou shalt bring them in, and plant them in the mountain of thine inheritance, [in] **the place** [מְכוֹן - "**makôn**"], O LORD, [which] thou hast made for thee to dwell in, [in] the Sanctuary, O Lord, [which] thy hands have established."

1st Kings 8:13: - "I have surely built thee an house to dwell in, **a settled place** [מְכוֹן - "**makôn**"] for thee to abide in for ever."

**NOTE:** - This verse is referring to Solomon's Temple as being "a settled place".

1st Kings 8:39: - "Then hear thou in heaven thy dwelling **place** [מְכוֹן - "**m'kôn**"], and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, [even] thou only, knowest the hearts of all the children of men;)"

1st Kings 8:43: - "Hear thou in heaven thy dwelling **place** [מְכוֹן - "**m'kôn**"], and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as [do] thy people Israel; and that they may know that this house, which I have builded, is called by thy name."

1st Kings 8:49: - "Then hear thou their prayer and their supplication in heaven thy dwelling **place** [מְכוֹן - "**m'kôn**"], and maintain their cause."

2nd Chronicles 6:2: - "But I have built an house of habitation for thee, **and a place** [וּמְכוֹן - "**umakôn**"] for thy dwelling for ever."

**NOTE:** - This verse is referring to Solomon's Temple as being "a place".

2nd Chronicles 6:30: - "Then hear thou from heaven thy dwelling **place** [מְכוֹן - "**m'kôn**"], and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)"

2nd Chronicles 6:33: - "Then hear thou from the heavens, [even] **from** thy dwelling **place** [מִמְכוֹן - "**mim'kôn**"], and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as [doth] thy people Israel, and may know that this house which I have built is called by thy name."

2nd Chronicles 6:39: - "Then hear thou from the heavens, [even] **from** thy dwelling **place** [מִמְכוֹן - "**mim'kôn**"], their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee."

Ezra 2:68: - "And [some] of the chief of the fathers, when they came to the house of the LORD which [is] at Jerusalem, offered freely for the house of God to set it up in **his place** [עַל מְכוֹנָוּ: - "al-m'kônô"]."

**NOTE:** - This verse is referring to the Temple that was rebuilt after the return of the Jewish exiles, from their Babylonian captivity.

Psalm 33:14: - "**From the place of** [מִמְּכוֹנֹ] - "mim'kôn"] his habitation he looketh upon all the inhabitants of the earth."

Psalm 89:14: - "Justice and judgment [are] **the \*habitation of** [מְכוֹנֹ] - "m'kôn"] thy throne: mercy and truth shall go before thy face."

**NOTE:** - \* For the word "**habitation**", the margin has "**Or, establishment**".

In the Hebrew Bible, this verse is listed as Psalm 89:15.

Psalm 97:2: - "Clouds and darkness [are] round about him: righteousness and judgment [are] **the \*habitation of** [מְכוֹנֹ] - "m'kôn"] his throne."

**NOTE:** - \* For the word "**habitation**", the margin has "**Or, establishment**".

Psalm 104:5: - "*Who*\* laid **the foundations of** [מְכוֹנֵיָהָ] - "m'kōneyah"] the earth, [that] it should not be removed for ever."

**NOTE:** - \* For the expression "*Who laid the foundations of the earth*", the margin has "**Heb. *He hath founded the earth upon her bases***".

Isaiah 4:5: - "And the LORD will create upon every **dwelling place of** [מְכוֹנֹ] - "m'kôn"] mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory [shall be] a defence."

Isaiah 18:4: - "For so the LORD said unto me, I will take my rest, and I will \*consider **in my dwelling place** [בְּמִכּוֹנִי] - "bim'kōni"] like a clear heat upon herbs, [and] like a cloud of dew in the heat of harvest."

**NOTE:** - \* For the expression "**consider in my dwelling place**", the margin has "**Or, regard my set dwelling**".

Daniel 8:11: - "Yea, he magnified [himself] even to the prince of the host, and by him the daily *sacrifice* was taken away, and **the place of** [מִכּוֹן] - "m'kôn"] his sanctuary was cast down."

In Daniel 8:13 & 14, a different Hebrew word other than מִקְדָּשׁ - "miqdāsh" is translated as "the sanctuary". It is the Hebrew word קֹדֶשׁ - qōdesh - see Strong's Hebrew Number 6944. Below is its basic lexical information, and how it has been translated in the King James Bible.

### Hebrew - English Dictionary

#### H6944

Strong's No.: **H6944**

Hebrew:

קֹדֶשׁ

Transliteration: Qôdesh

Phonetic: ko'-desh

Word Origin: From [H6942](#)

**Bible Usage:** consecrated ({{thing}}) dedicated ({{thing}}) hallowed ({{thing}}) {holiness} (X most) holy (X {day} {portion} {thing}) {saint} sanctuary.

**Part of Speech:** Noun Masculine

**Strong's Definition:** a sacred place or thing; rarely abstractly sanctity

**Brown Driver** 1. apartness, holiness, sacredness, separateness

**Biggs Definition:** a. apartness, sacredness, holiness

1. of God
2. of places
3. of things

b. set-apartness, separateness

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Translation	<a href="#">consecrated</a> ( 1 )
Occurrences:	<a href="#">dedicated</a> ( 7 )
	<a href="#">hallowed</a> ( 2 )
	<a href="#">holiness</a> ( 30 )
	<a href="#">holy</a> ( 261 )
	<a href="#">most</a> ( 2 )
	<a href="#">portion</a> ( 1 )
	<a href="#">saints</a> ( 1 )
	<a href="#">sanctuary</a> ( 67 )
	<a href="#">thing</a> ( 9 )
	<a href="#">things</a> ( 39 ) <sup>12</sup>

When קֹדֶשׁ - **qōdesh** is translated as "sanctuary", as it is in 67 occurrences in the Old Testament writings, it is **always** referring to the Sanctuary of the Lord. Below is how it appears in Daniel 8:13 & 14: -

"Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary* [קֹדֶשׁ - "w'qōdesh"] and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall **the sanctuary** [קֹדֶשׁ - "qōdesh"] be cleansed."

In the next chapter of the Book of Daniel, that is, in Chapter 9, קֹדֶשׁ - **qōdesh** is used when referring to God's Sanctuary, both the Heavenly Sanctuary, and also to the earthly Temple at Jerusalem.

This first reference is applying to the anointing of the Most Holy Place of the Heavenly Sanctuary, sometime within the 70 weeks prophecy.

Daniel 9:24: - "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint **the most Holy** [קֹדֶשׁ קְדָשִׁים] - "qōdesh qādāshim"."

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<sup>12</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H6944](http://www.kingjamesbibledictionary.com/StrongNo/H6944).



This next reference is applying to the earthly Temple in Jerusalem, which was predicted to be destroyed by the Little Horn power of Daniel 8.

Daniel 9:26: - "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city **and the sanctuary** [שְׁכֵנֵי הַקֹּדֶשׁ] - "w' ha qōdesh"]; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined."

☞ So in the context of Daniel 8:13 & 14, and taking into account the time factor of 2, 300 days being connected with שְׁכֵנֵי הַקֹּדֶשׁ - qōdesh, it is referring to God's true Sanctuary in heaven, where the Prince of the Host, our Lord Jesus Christ ministers as our great High Priest.

Hebrews 8:1 & 2: - "Now of the things which we have spoken *this is* the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.**"

## THE QUESTION OF DANIEL 8:13 EXAMINED: -

"Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

This vital question, and the divine answer to it which was given to the prophet Daniel in VS. 14, are the climax of the heavenly vision of this chapter.

I want to spend some time now giving a detailed examination to this important question. I will again repeat the question, omitting the supplied words which are inserted into the King James' Version. This helps to make the question a little clearer to understand.

"How long [עַד־מָתַי] - "**ad-māthay**"] the vision the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

I want to examine this question in more detail, going behind the English translation of it, by giving more consideration as to how it reads in the Hebrew text.

I will first examine the Hebrew expression that has been translated in the KJV as "*How long*". It has been translated from the Hebrew words עַד־מָתַי - "**ad-māthay**". This expression occurs 29 times in the Old Testament Scriptures. It is used to ask a question, and can legitimately be translated as either "*How long?*"; or, "*Until when?*"

Its use in a question is referring to some distressing or evil situation, and it is asking the question, when will the particular distressing situation come to an end. It is **NOT** focussing on the duration or length of the event or situation to which it is applying. But rather, it is focussing **on its end**. The following comment sums up its Biblical usage and meaning very clearly for the reader: -

"In BH [that is, Biblical Hebrew - compiler] the interrogative phrase עַד־מָתַי "how long?" or "until when?" occurs twenty-nine times and always asks about the end of something, almost exclusively referring to a negative attitude or negative activity. The emphasis of the question "how long?" is regarding the ending of an untenable situation. Thus such questions frequently imply lament over continuous distress and the plea for change."<sup>13</sup>

I will now share some plain Scriptures, which will establish this point of truth.

Exodus 10:3: - "And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, **How long** [עַד־מָתַי] - "**ad-māthay**"] wilt thou refuse to humble thyself before me? let my people go, that they may serve me."

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<sup>13</sup> Pröbstle, Martin T., "Truth and Terror: a Text-Oriented Analysis of Daniel 8:9-14" (2006); pp. 345 & 346.

Numbers 14:27: - "How long [עַד־בְּתֵי] - "ad-māthay" [shall I bear with] this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me."

1st Samuel 1:14: - "And Eli said unto her, How long [עַד־בְּתֵי] - "ad-māthay" wilt thou be drunken? put away thy wine from thee."

1st Samuel 16:1: - "And the LORD said unto Samuel, How long [עַד־בְּתֵי] - "ad-māthay" wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons."

1st Kings 18:21: - "And Elijah came unto all the people, and said, How long [עַד־בְּתֵי] - "ad-māthay" halt ye between two opinions? if the LORD [be] God, follow him: but if Baal, [then] follow him. And the people answered him not a word."

Psalm 74:10: - "O God, how long [עַד־בְּתֵי] - "ad-māthay" shall the adversary reproach? shall the enemy blaspheme thy name for ever?"

Psalm 94:3: - "LORD, how long [עַד־בְּתֵי] - "ad-māthay" shall the wicked, how long [עַד־בְּתֵי] - "ad-māthay" shall the wicked triumph?"

Proverbs 1:22: - "How long [עַד־בְּתֵי] - "ad-māthay", ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?"

Proverbs 6:9: - "How long [עַד־בְּתֵי] - "ad-māthay" wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?"

Isaiah 6:9 - 11: - "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long [עַד־בְּתֵי] - "ad-māthay"? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Jeremiah 4:14: - "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long [עַד־בְּתֵי] - "ad-māthay" shall thy vain thoughts lodge within thee?"

Jeremiah 12:4: - "How long [עַד־בְּתֵי] - "ad-māthay" shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end."

Jeremiah 23:26 & 27: - "How long shall עַד־מָתַי - "ad-māthay" [this] be in the heart of the prophets that prophesy lies? yea, [they are] prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal."

Daniel 12:6: - "And [one] said to the man clothed in linen, which [was] upon the waters of the river, **How long** עַד־מָתַי - "ad-māthay" [shall it be to] the end of these wonders?"

Hosea 8:5: - "Thy calf, O Samaria, hath cast [thee] off; mine anger is kindled against them: **how long** עַד־מָתַי - "ad-māthay" [will it be] ere they attain to innocency?"

Zechariah 1:12: - "Then the angel of the LORD answered and said, O LORD of hosts, **how long** עַד־מָתַי - "ad-māthay" [will thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"

**NOTE**: - See also - Exodus 10:7; 2<sup>nd</sup> Samuel 2:26; Nehemiah 2:6; Psalm 6:3; 80:4; 82:2; 90:13; Jeremiah 4:21; 31:22; 47:5; Habakkuk 2:6 - where עַד־מָתַי - "ad-māthay" is used, and is translated in the KJV as "How long?"

✋ Having clearly established the fact, that עַד־מָתַי - "ad-māthay" is addressing the question of when will a distressing situation come to an end, I will now apply it to the question of Daniel 8:13: - Until when? will the distressing situation of the sanctuary and the host being trampled under foot come to an end?

Below is the actual Hebrew text of this question: -

עַד־מָתַי הַחֲזוֹן הַתָּמִיד וְהַפֶּשַׁע שֶׁמִּתְּתִי וְקֹדֶשׁ וְצָבָא מִרְמָס:

Below is the English transliteration of this question: -

"ad-māthay hechazon hatamid w'hapesha` shomem teth w'qodesh w'tsaba' mir'mas.

Below is a literal English translation from a Hebrew-English Interlinear Bible: -

**until when? the vision the continually and the transgression one desolating to give of and sanctuary and host trampling?"<sup>14</sup>**

**NOTE**: - In the Hebrew text, there is not one question being asked as in our common English translation. Rather, there are several questions being asked: -

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<sup>14</sup> Accessed from [www.scripture4all.org/](http://www.scripture4all.org/) Online interlinear Old Testament - dan. 8. Accessed 6/05/17.

- Until when?
- The vision - VS. 1 - 12.
- The continually, or the continual - VS. 11 & 12.
- The transgression one desolating, or the transgression of desolation - VS. 12.

The distressing situation that עַד־בִּתְּיָי - "**ad-māthay**" is addressing, is - **until when** will cease or end the trampling down of the sanctuary and the host?

I want to examine in a little bit more detail the Hebrew word that has been translated as "**the vision**" in Daniel 8:13. It is the word חָזוֹן - **chāzōwn** - See Strong's Concordance; Hebrew Number 2377. Below is its basic lexical information, and how it has been translated in the King James Version.

### Hebrew - English Dictionary

#### H2377

Strong's No.: **H2377**

Hebrew:

חָזוֹן

Transliteration: Châzôwn

Phonetic: khaw-zone'

Word Origin: From [H2372](#)

Bible Usage: vision.

Part of Speech: Noun Masculine

**Strong's Definition:** a sight ({mentally}) that {is} a {dream} {revelation } or oracle

**Brown Driver** 1. vision

**Biggs Definition:** a. vision (in ecstatic state)

- b. vision (in night)
  - c. vision, oracle, prophecy (divine communication)
  - d. vision (as title of book of prophecy)
- 

**Bible References:** [1 Sam 3:1](#)

Vision [1 Chr 17:15](#)

[2 Chr 32:32](#)

[Ps 89:19](#)

[Prov 29:18](#)

[Isa 1:1](#)

[Isa 29:7](#)

[Jer 14:14](#)

[Jer 23:16](#)

[Lam 2:9](#)

[Ezek 7:13](#)

[Ezek 7:26](#)

[Ezek 12:22](#)

[Ezek 12:23](#)

[Ezek 12:24](#)

[Ezek 12:27](#)

[Dan 8:1](#)

[Dan 8:2](#)

[Dan 8:2](#)

[Dan 8:13](#)

[Dan 8:15](#)

[Dan 8:26](#)

[Dan 9:21](#)

[Dan 9:23](#)

[Dan 9:24](#)

[Dan 10:14](#)

[Dan 11:14](#)

[Obad 1:1](#)

[Nah 1:1](#)

[Hab 2:2](#)

[Hab 2:3](#)

---

Translation [vision](#) ( 31 )

Occurrences: [visions](#) ( 3 )<sup>15</sup>

This Hebrew word appears seven times within this eighth chapter - [Daniel 8:1, 2 \[twice\], 13, 15, 17 & 26](#). It is the **only** Hebrew word that is used for the "vision" which Daniel saw in [VS. 1 - 12](#).

The important question that Daniel heard being asked by one of the Heavenly Beings in [VS. 13](#), concerning **until when? the vision** [חָזוֹן] - "chāzōwn", is related **specifically** to what Daniel had been shown within this same vision [חָזוֹן] - "chāzōwn" of [VS. 1 - 12](#).

[Daniel 8:1 & 2](#): - "In the third year of the reign of king Belshazzar a vision [חָזוֹן] - " chāzōwn" appeared unto me, [even unto] me Daniel, after that which appeared unto me at the first. And I saw in a vision [חָזוֹן] - "chāzōwn"; and it came to pass, when I saw, that I [was] at Shushan [in] the palace, which [is] in the province of Elam; and I saw in a vision [חָזוֹן] - "chāzōwn", and I was by the river of Ulai."



To sum up concerning this vital question of [Daniel 8:13](#): -

The prophet Daniel heard two heavenly Beings talking to each other, and one asks the other one, a series of questions: -

**Until when?** - When will end these horrible actions of rebellion and persecution against God's truth and his people? Specifically, it is referring to the distressing situation of the treading down of the sanctuary [see [VS. 11](#)], and the host [see [VS. 10 & 24](#)], by the Little Horn power of [Daniel 8](#).

The vision of [VS. 1 - 12](#) which the prophet had seen;

The continual of [VS. 11 & 12](#); see also chapters [11:31 & 12:11](#); and,

The transgression of desolation - [VS. 12](#); see also chapters [11:31 & 12:11](#).

Of course the answer was spoken by one of the heavenly Beings directly to the prophet in [VS. 14](#).

[Daniel 8:14](#): - "And he said unto me, Unto two thousand and three hundred days [marginal reference - "Heb. evening morning"]; then shall the sanctuary be cleansed [marginal reference - Heb. justified]."

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<sup>15</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H2377](http://www.kingjamesbibledictionary.com/StrongNo/H2377).

## THE 2, 300 EVENINGS MORNINGS OF DANIEL 8:14 - ARE THEY FULL DAYS? OR, ARE THEY ONLY HALF DAYS?

Daniel 8:14: - "And he said unto me, Unto two thousand and three hundred \***days**; then shall the sanctuary be cleansed."

**NOTE**: - \* For the word "**days**", the margin has "**Heb. evening morning**".

Daniel 8:26: - "And the vision of **the evening and the morning** which was told [is] true: wherefore shut thou up the vision; for it [shall be] for many days."

**NOTE**: - This verse refers the reader directly back to the heavenly answer recorded in VS. 14, which gives us the prophesied time period of 2, 300 evening morning - marginal reading, which is based upon the Hebrew, and which has been translated as "**days**" in the King James Version.

☞ Many Bible scholars and commentators assert that as the Hebrew words for "evening" and "morning" are used in VS. 14, rather than the Hebrew word for "days", Daniel is actually referring to 1, 150 evening and 1, 150 morning daily burnt sacrifices, which were abolished in the Temple at Jerusalem, by Antiochus IV Epiphanes in the second century B. C. E. Thus, the 2, 300 evening and mornings of this verse, are not referring to a time period of 2, 300 literal days, let alone, 2, 300 years. It is also asserted that our King James translators have not rendered the Hebrew words correctly in this verse, by using the word "days". Rather it is boldly claimed, that the King James translators have given us an interpretation, rather than an accurate translation of the Hebrew words used by Daniel. Therefore, the Sabbath-keeping Adventist teaching concerning the 2, 300 days being prophetic, representing 2, 300 years, ending in 1844 is not Biblically valid according to these scholars.

So what are the true facts concerning this issue?

Firstly, it must be conceded that the Hebrew words for "evening" and "morning" do indeed appear in the Hebrew text in Daniel 8:14, rather than the Hebrew word for "days".

The Hebrew word that is used for "evening" in VS. 14 [that is, in the marginal reference] & 26, is the word עֶרֶב - "**ereb**" - Strong's Hebrew Number 6153. Below is its basic lexical information, and how it has been translated in the King James Version.

### Hebrew - English Dictionary

**H6153**

Strong's No.: **H6153**



Hebrew:

עֶרֶב

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Transliteration: 'ereb

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Phonetic: eh'-reb

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Word Origin: From [H6150](#)

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Bible Usage: + {day} even ({{-ing} {tide}}) night.

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Part of Speech: Noun Masculine

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**Strong's Definition:** dusk

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**Brown Driver** 1. evening, night, sunset

**Biggs Definition:** a. evening, sunset

b. night

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Translation [days](#) ( 1 )

Occurrences: [even](#) ( 71 )

[evening](#) ( 47 )

[eventide](#) ( 1 )

[night](#) ( 4 )<sup>16</sup>

The Hebrew word that is used for "**morning**" in [VS. 14 \[that is, in the marginal reference\] & 26](#), is the word בִּקְרָ - "bōqer" - [Strong's Hebrew Number 1242](#). Below is its basic lexical information, and how it has been translated in the [King James Version](#).

### Hebrew - English Dictionary

**H1242**

Strong's No.: **H1242**

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<sup>16</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H6153](http://www.kingjamesbibledictionary.com/StrongNo/H6153).

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Hebrew:

בֹּקֶר

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Transliteration: bôqer

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Phonetic: bo'-ker

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Word Origin: From [H1239](#)

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Bible Usage: (+) {day} {early} {morning} morrow.

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Part of Speech: Noun Masculine

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**Strong's Definition:** properly dawn (as the break of day); generally morning

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**Brown Driver Biggs Definition:** 1. morning, break of day  
a. morning  
1. of end of night  
2. of coming of daylight  
3. of coming of sunrise  
4. of beginning of day  
5. of bright joy after night of distress (fig.)  
b. morrow, next day, next morning

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Bible References: [Judg 19:26](#)

[Day](#) [2 Sam 13:4](#)

[2 Sam 13:4](#)

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Translation [day](#) ( 3 )

Occurrences: [early](#) ( 3 )

[light](#) ( 1 )

[morning](#) ( 185 )

[morrow](#) ( 4 )

[to morrow](#) ( 3 ) <sup>17</sup>

👉 The compiler does readily concede the fact, that the King James translators did indeed give us an interpretation in Daniel 8:14, by rendering the Hebrew words used in this verse as "days", rather than "evening morning". But by the time I have finished sharing the Biblical evidence with the reader on this point, it will be clear to see that the word "days", while indeed being an interpretation, is in actual fact, **the correct interpretation!**

In the very first Chapter of the Bible, we have ample evidence that the same Hebrew words which are found in Daniel 8:14, "**evening**" - עֶרֶב - "**ereb**", and "**morning**" - בֹּקֶר - "**bōqer**", when they are joined together [as they are in Daniel 8:14 & 26], make up one full 24 hour day. This truth is established right from the start of God's creation of the Heavens and the Earth.

Genesis 1:5: - "And God called the light Day, and the darkness he called Night. And **the evening** [עֶרֶב - "**ereb**"] and **the morning** [בֹּקֶר - "**bōqer**"] were the first day."

Genesis 1:8: - "And God called the firmament Heaven. And **the evening** [עֶרֶב - "**ereb**"] and **the morning** [בֹּקֶר - "**bōqer**"], were the second day."

Genesis 1:13: - "And **the evening** [עֶרֶב - "**ereb**"] and **the morning** [בֹּקֶר - "**bōqer**"] were the third day."

Genesis 1:19: - "And **the evening** [עֶרֶב - "**ereb**"] and **the morning** [בֹּקֶר - "**bōqer**"] were the fourth day."

Genesis 1:23: - "And **the evening** [עֶרֶב - "**ereb**"] and **the morning** [בֹּקֶר - "**bōqer**"] were the fifth day.'

Genesis 1:31: - "And God saw every thing that he had made, and, behold, [it was] very good. And **the evening** [עֶרֶב - "**ereb**"] and **the morning** [בֹּקֶר - "**bōqer**"] were the sixth day."

But, when it comes to the daily burnt sacrifices and services of the earthly Sanctuary, the Hebrew word order **is consistently reversed**, from what appears in Genesis Chapter 1 and in Daniel 8:14 & 26. In other words, it is stated as "**morning**" - בֹּקֶר - "**bōqer**" **first** and **then** "**evening**" - עֶרֶב - "**ereb**".

Exodus 29:39 - 41: - "The one lamb thou shalt offer **in the morning** [בֹּקֶר - "**bōqer**"]; and the other lamb thou shalt offer at **even** [עֶרֶב - "**ereb**"]: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering. And the other lamb thou shalt offer at **even** [עֶרֶב - "**ereb**"], and shalt do thereto according to the meat offering of **the morning** [בֹּקֶר - "

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<sup>17</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H1242](http://www.kingjamesbibledictionary.com/StrongNo/H1242).

"**bōqer**"), and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD."

Exodus 30:7 & 8: - "And Aaron shall burn thereon sweet incense **every morning** [בִּקְרָ - "**bōqer**"]: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at **even** [עֶרֶב - "**ereb**"], he shall burn incense upon it, a perpetual incense before the LORD throughout your generations."

Leviticus 6:20: - "This [is] the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it **in the morning** [בִּקְרָ - "**bōqer**"], and half thereof **at night** [עֶרֶב - "**ereb**"]."

Numbers 28:3 & 4: - "And thou shalt say unto them, This [is] the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering. The one lamb shalt thou offer **in the morning** [בִּקְרָ - "**bōqer**"], and the other lamb shalt thou offer at **even** [עֶרֶב - "**ereb**"]."

2<sup>nd</sup> Kings 16:15: - "And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the **morning** [בִּקְרָ - "**bōqer**"] burnt offering, and the **evening** [עֶרֶב - "**ereb**"] meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire [by]."


1<sup>st</sup> Chronicles 16:40: - "To offer burnt offerings unto the LORD upon the altar of the burnt offering continually **morning** [בִּקְרָ - "**bōqer**"] and **evening** [עֶרֶב - "**ereb**"], and [to do] according to all that is written in the law of the LORD, which he commanded Israel."

2<sup>nd</sup> Chronicles 2:4: - "Behold, I build an house to the name of the LORD my God, to dedicate [it] to him, [and] to burn before him sweet incense, and for the continual showbread, and for the burnt offerings **morning** [בִּקְרָ - "**bōqer**"] and **evening** [עֶרֶב - "**ereb**"], on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This [is an ordinance] for ever to Israel."

2<sup>nd</sup> Chronicles 13:11: - "And they burn unto the LORD **every morning** [בִּקְרָ - "**bōqer**"] and every **evening** [עֶרֶב - "**ereb**"] burnt sacrifices and sweet incense: the showbread also [set they in order] upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him."

2<sup>nd</sup> Chronicles 31:3: - "[He appointed] also the king's portion of his substance for the burnt offerings, [to wit], for the **morning** [בִּקְרָ - "**bōqer**"] and **evening** [עֶרֶב - "**ereb**"] burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as [it is] written in the law of the LORD."

Ezra 3:3: - "And they set the altar upon his bases; for fear [was] upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, [even] burnt offerings **morning** [בִּקְרָ - "**bōqer**"] and **evening** [עֶרֶב - "**ereb**"]."

 It has been clearly established from the Scriptures, that when referring to the earthly Sanctuary and its daily burnt offerings and services, the order in the Hebrew is written as **morning** [בִּקְרָ - "**bōqer**"] and **then evening**

[עֶרֶב - "ereb"]. But, when referring to a **normal, full 24 hour day**, as has been plainly established from the six references in Genesis Chapter 1, the word order is reversed, as **evening** [עֶרֶב - "ereb"] and **then morning** [בֹּקֶר - "bōqer"], as it appears in Daniel 8:14 [marginal reading] & 26. Therefore, Daniel 8:14 & 26, are **NOT** referring to either 2, 300 daily burnt sacrifices; or to 1, 150 morning and evening daily burnt sacrifices. Rather, they are indeed referring to 2, 300 evenings mornings, which make up a total of **2, 300 full days**.

So while I do readily concede that the King James' translators have given us an interpretation in Daniel 8:14 by using the word "days" rather than "evenings mornings", it is indeed the **CORRECT** interpretation!

## THE DAY - YEAR PRINCIPLE - DOES IT APPLY IN DANIEL 8:14?

Having previously established in this Study Document the following two Biblical truths: -

- I. That the Little Horn of Daniel 8:9 - 12 & 23 - 25, did **NOT** have its fulfilment in the life and work of Antiochus IV - Epiphanes in the second century BCE [that is, before the Christian era]; and,
- II. That the 2, 300 evenings mornings of Daniel 8:14, represent 2, 300, 24 hour days, consisting of "**an evening and a morning**" as established in Genesis Chapter 1;

We are in now a position, to examine the principle of **a day representing one year** as it relates to the time prophecy of Daniel 8:14.

Firstly, we need to be aware of the truth, that the angel Gabriel, who came to give to the prophet Daniel, understanding of the vision of Daniel 8:1 -12, specifically referred three times in his explanation of the vision, that the vision was to last a very long time, even until **the time of the end**.

Daniel 8:17: - "So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, **Understand, O son of man: for at the time of the end [shall be] the vision.**"

Daniel 8:19: - "And he said, Behold, **I will make thee know what shall be in the last end of the indignation: for at the time appointed the end [shall be].**"

Daniel 8:26: - "And **the vision of the evening and the morning** which was told [is] true: wherefore shut thou up the vision; **for it [shall be] for many days.**"

**NOTE:** - In this last verse, Gabriel directly informed Daniel, that "**the vision of the evening and the morning**", which is a clear reference to the 2, 300 evenings mornings of VS. 14, was to cover "**many days**". In no way, can these three verses be looked upon as focusing our attention to events that were to transpire in the second century BCE. Rather, they focus our minds on the prophesied events, that would cover centuries of time, ending near the end of this world's history.

In Daniel 8:13, a question has been posed by one of the Heavenly Beings to another Heavenly Being, which Daniel hears. And then, in the next verse, Daniel is told the answer to the question - 2, 300 evenings mornings or days.

Daniel 8:13 & 14: - "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

**NOTE:** - The insertion of the supplied words into the question that has been asked in VS. 13, have muddied the waters some what concerning the thrust of the question. I will now repeat the question for the reader without these three supplied words: -

**"How long the vision the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"**

The Hebrew word that has been translated as "**the vision**" in this verse is the word **חָזוֹן** - "**chāzōwn**" - See Strong's Concordance; Hebrew Number 2377. I have previously listed its basic lexical information, and how it has been translated in the King James Version, in the SECTION entitled - "THE QUESTION OF DANIEL 8:13 EXAMINED."

This Hebrew word appears seven times within this chapter - Daniel 8:1, 2 [twice], 13, 15, 17 & 26. It is the **only** Hebrew word that is used for the "vision" which Daniel saw in VS. 1 - 12.

The important question that Daniel heard being asked by one of the Heavenly Beings in VS. 13, concerning **until when? the vision** **חָזוֹן** - "**chāzōwn**", is related **specifically** to what Daniel had been shown within this same vision **חָזוֹן** - "**chāzōwn**" in VS. 1 - 12.

Daniel 8:1 & 2: - "In the third year of the reign of king Belshazzar **a vision** **חָזוֹן** - "**chāzōwn**" appeared unto me, [even unto] me Daniel, after that which appeared unto me at the first. And I saw **in a vision** **חָזוֹן** - "**chāzōwn**"; and it came to pass, when I saw, that I [was] at Shushan [in] the palace, which [is] in the province of Elam; and I saw **in a vision** **חָזוֹן** - "**chāzōwn**", and I was by the river of Ulai."

The answer to this specific question that was spoken to Daniel by the Heavenly Being in VS. 14, related to the question **until when? the vision** **חָזוֹן** - "**chāzōwn**" which he had seen, which vision **חָזוֹן** - "**chāzōwn**" commenced in VS. 1. The answer that was given to the prophet, was the time period of 2, 300 evenings mornings or days.

This vision **חָזוֹן** - "**chāzōwn**" commenced with Daniel seeing a RAM, which the angel Gabriel explained to be a symbol of the kingdom of Media and Persia [See VS. 3 & 4 & 20]. He then saw a HE GOAT, which Gabriel explained to be a symbol of the King of Grecia [See VS. 5 & 21]. The prophet then saw the break up of the HE GOAT'S notable horn into four other Horns, which Gabriel explained to the break up of this power into four divisions [See VS. 8 & 22]. He then saw the rise and persecuting work of the Little Horn power, which Gabriel explained was to stand up against the Prince of Princes [that is Jesus Christ], and to finally be broken without hand [See VS. 9 - 12 & 23 - 25]. All these events were included in the vision **חָזוֹן** - "**chāzōwn**" which Daniel saw, and to which the question of VS. 13 was directed - **until when? the vision** **חָזוֹן** - "**chāzōwn**" which he had seen. The rise and fall of these specific earthly kingdoms and powers contained within this vision **חָזוֹן** - "**chāzōwn**" covered centuries of time. This vision did **NOT** cover a period of just a few years as is popularly believed. Therefore, the answer contained in Daniel 8:14, concerning **until when? the vision** **חָזוֹן** - "**chāzōwn**" which the prophet had seen, 2, 300 evenings mornings or days, **CANNOT** be referring to literal evenings and mornings or days, but must be symbolic of a longer time period, even of 2, 300

years. These Biblical facts all help to establish the truth that the day for a year principle does indeed apply to Daniel 8:14.

But there is much more Biblical evidence which establishes this Bible principle as applying to the apocalyptic prophecies of the Book of Daniel.

**The day for a year principle** is clearly established throughout many passages found in the Old Testament Scriptures.

The following Scriptural passages reveal the fact that a day was often used in the Old Testament **as a synonym for a year**; or it was used **in synonymous parallel with a year**.

Genesis 6:3: - "And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet **his days shall be an hundred and twenty years.**"

Genesis 25:7: - "And these [are] **the days of the years of Abraham's life** which he lived, an hundred threescore and fifteen years."

Genesis 47:9: - "And Jacob said unto Pharaoh, **The days of the years of my pilgrimage** [are] an hundred and thirty years: few and evil have **the days of the years of my life** been, and have not attained unto **the days of the years of the life** of my fathers in the days of their pilgrimage."

Deuteronomy 32:7: - "**Remember the days of old, consider the years of many generations:** ask thy father, and he will show thee; thy elders, and they will tell thee."

Judges 8:28: - "Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness **forty years in the days of Gideon.**"

Judges 15:20: - "And he judged Israel **in the days** of the Philistines **twenty years.**"

1st Samuel 27:7: - "And **\*the time** that David dwelt in the country of the Philistines was **\*a full year** and four months."

**NOTE:** - \* For the expression "**the time**" the margin has "**Heb. the number of days**".

\* For the expression "**a full year**" the margin has "**Heb. a year of days**: See ch. 29:3."

Putting the marginal readings which are based upon the Hebrew text, into this verse, it would read as follows: -

"And **the number of days** that David dwelt in the country of the Philistines was **a year of days** and four months.

1st Samuel 29:3: - "Then said the princes of the Philistines, What [do] these Hebrews [here]? And Achish said unto the princes of the Philistines, [Is] not this David, the servant of Saul the king of Israel, which hath been with me **these days, or these years**, and I have found no fault in him since he fell [unto me] unto this day?"

1st Kings 1:1: - "Now king David was old [and] **\*stricken in years**; and they covered him with clothes, but he gat no heat."



**NOTE:** - \* For the expression "**stricken in years**" the margin has "**Heb. entered into days**".

2nd Kings 20:6: - "And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake."

Job 10:5: - "[Are] thy days as the days of man? [are] thy years as man's days."

Job 15:20: - "The wicked man travaileth with pain all [his] days, and the number of years is hidden to the oppressor."

Job 36:11: - "If they obey and serve [him], they shall spend their days in prosperity, and their years in pleasures."

Psalms 77:5: - "I have considered the days of old, the years of ancient times."

Psalms 90:9 & 10: - "For all our days are passed away in thy wrath: we spend our years as a tale [that is told]. The days of our years [are] threescore years and ten; and if by reason of strength [they be] fourscore years, yet [is] their strength labour and sorrow; for it is soon cut off, and we fly away."

Proverbs 10:27: - "The fear of the LORD prolongeth days: but the years of the wicked shall be shortened."

Ecclesiastes 6:3: - "If a man beget an hundred [children], and live many years, so that the days of his years be many, and his soul be not filled with good, and also [that] he have no burial; I say, [that] an untimely birth [is] better than he."

Isaiah 23:15: - "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot."

Isaiah 32:10: - "\*\*Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come."

**NOTE:** - \* For the expression "**Many days and years**" the margin has "**Heb. Days above a year**".

Isaiah 34:8: - "For [it is] the day of the LORD's vengeance, [and] the year of recompenses for the controversy of Zion."

Isaiah 61:2: - "To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn."

Isaiah 63:4: - "For the day of vengeance [is] in mine heart, and the year of my redeemed is come."

Daniel 1:5 & 18: - "And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. ... Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar."

The Law of the Jubilee cycle, clearly revealed the principle of a day representing a year. The seventh year was called a "sabbath unto the Lord", with the name of the day referring to a year of time. The weekly Sabbath represented in this passage the Sabbatical year. With reference to the Jubilee, seven Sabbaths

of years were to be calculated, with the following year [that is, the fiftieth year], being the year of Jubilee. In this passage, the children of Israel were commanded by the Lord, to interpret 49 days as representing 49 years.

Leviticus 25:1 - 4 & 8 - 10: - "And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall **the land keep a sabbath unto the LORD. Six years** thou shalt sow thy field, and **six years** thou shalt prune thy vineyard, and gather in the fruit thereof; But in **the seventh year shall be a sabbath of rest unto the land**, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. ... And thou shalt number **seven sabbaths of years** unto thee, **seven times seven years**; and the space of **the seven sabbaths of years** shall be unto thee **forty and nine years**. Then shalt thou cause the trumpet of the jubilee to sound on the tenth [day] of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

The Book of Genesis reveals the principle that a week [that is, seven days], can represent a period of seven years. Thus giving us another Biblical witness, to the principle of a day representing one year.

Genesis 29:27 & 28: - "**Fulfil her week**, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and **fulfilled her week**: and he gave him Rachel his daughter to wife also."


When dealing with prophecies which are not found in the apocalyptic texts [that is, within the Books of Daniel and the Revelation], God spelt out explicitly, the principle that one day represents one year of time. This truth is clearly established in the following two well known, **non-apocalyptic** passages.

Numbers 14:34: - "After **the number of the days** in which ye searched the land, [even] **forty days, each day for a year**, shall ye bear your iniquities, [even] **forty years**, and ye shall know my breach of promise."

Ezekiel 4:4 - 6: - "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: **[according] to the number of the days** that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee **the years of their iniquity, according to the number of the days, three hundred and ninety days**: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: **I have appointed thee \*each day for a year.**"

**NOTE:** - \* In VS. 6 for the expression "**each day for a year**" the margin has "**Heb. "a day for a year, a day for a year"**".

Finally, the only commonly used measure of time that is **NOT** found in the prophecies of the Book of Daniel, is the time unit of **the year**. Days, weeks and months are referred to. But the time unit "year" is **NOT** mentioned. The most obvious reason for this omission, is the fact that the "**year**" is the unit of time symbolized throughout these symbolic prophecies of Daniel. Or to put it another way, the smaller time period of **a day**, represents the longer time period of **a year**. And hence, the year is not mentioned in the time prophecies of the Book of Daniel.

 From all this Biblical evidence, it is clear that **the principle of one day representing one year** in the symbolic time prophecy of Daniel 8:14, has a solid, Biblical foundation. Therefore, the 2, 300 evenings mornings or days of Daniel 8:14, do indeed represent a time period of 2, 300 years.

## DANIEL 8:13 & 9:27 ARE THE SOURCES OF JESUS' EXHORTATION TO HIS DISCIPLES THAT ARE FOUND IN MATTHEW 24:15 & MARK 13:14: -

The following two verses from the Book of Daniel, contain prophecies which Jesus quoted to his disciples, in his famous Olivet discourse of Matthew 24 & 25.

Daniel 8:13: - "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, **and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?**"

Below is the actual Greek text taken from the Septuagint - LXX of this verse, and the portion that I have highlighted above, I have highlighted below, with an English translation directly underneath it.

Καὶ ἤκουσα ἑνὸς ἁγίου λαλοῦντος· καὶ εἶπεν εἰς ἅγιος τῷ φελμουνὶ τῷ λαλοῦντι, ἕως πότε ἡ ὄρασις στήσεται, ἡ θυσία ἡ ἀρθεῖσα **καὶ ἡ ἁμαρτία ἐρημώσεως ἡ δοθεῖσα, καὶ τὸ ἅγιον καὶ ἡ δύναμις συμπατηθήσεται;**

"And I heard one saint speaking, and a saint said to a certain one speaking, How long shall the vision continue, *even* the removal of the sacrifice, **and the bringing in of the sin of desolation; and how long shall the sanctuary and host be trampled?**"

Daniel 9:27: - "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, **and for the overspreading of abominations he shall make it desolate**, even until the consummation, and **that determined shall be poured upon the desolate.**"

Below is the actual Greek text taken from the Septuagint - LXX of this verse, and the portions that I have highlighted above, I have highlighted below, with an English translation directly underneath it.

Καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομάς μία· καὶ ἐν τῷ ἡμίσει τῆς ἑβδομάδος ἀρθήσεται μου θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων, καὶ ἕως τῆς συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

"And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple shall be the abomination of desolations; and at the end of time an end shall be put to the desolation."

☞ What becomes clear from reading these two verses in the Book of Daniel, are two things of vital importance, particularly from the reading of the LXX's Greek version: -

- The Sanctuary or the Temple being trodden down; and,
- The "sin of desolation"; or, "the abomination of desolations".

Why is the Greek LXX's version of these two verses important? Because, as we shall now turn to the New Testament text of Jesus' Olivet discourse, we find that the inspired gospel writers in the original Greek text, are quoting from the LXX's rendering of these two verses, concerning the prophecy of "the abomination of desolation", that was to "stand in the holy place" [that is, the Sanctuary or Temple].

First though, we need to be aware, that our Lord's Olivet discourse as recorded in Matthew 24 & 25, was in answer to the following questions of his disciples, which relate to the signs of his second coming and of the end of the world.

Matthew 24:3: - "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? **and what shall be the sign of thy coming, and of the end of the world?**"

Later on within this momentous discourse, Jesus exhorts his followers to be alert to watch for the prophecy contained in the Book of Daniel, which refers to "the abomination of desolation", which will "stand in the holy place".

Matthew 24:15: - "When ye therefore shall see **the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place**, (whoso readeth, let him understand:)"

Below is the actual Greek text of this verse from the "Received Text", and the portions that I have highlighted in the King James Version above, I have highlighted and underlined below.

Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρηθὲν διὰ Διανιῆλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἁγίῳ (ὁ ἀναγινώσκων νοεῖτω)

Mark's Gospel also has recorded this same teaching of our Lord.

Mark 13:14: - "But when ye shall see **the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not**, (let him that readeth understand,) then let them that be in Judaea flee to the mountains."

Below is the actual Greek text of this verse from the "Received Text", and the portions that I have highlighted in the King James Version above, I have highlighted and underlined below.

Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὼς ὅπου οὐ δεῖ (ὁ ἀναγινώσκων νοεῖτω), τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·



This direct application by Jesus, of the prophecy of Daniel, referring to "the abomination of desolation" that will "stand in the holy place", which I have established were taken by the inspired gospel writers, from the LXX's Greek text of Daniel 8:13 & 9:27, reinforces the truth that the prophecy of Daniel 8:13 & 9:27, was to be fulfilled after the days of Jesus' First Advent into this world. Therefore, this gives us another unanswerable proof, that these Bible two verses, could **NOT** have been fulfilled during the time of the Maccabees, in the 2<sup>nd</sup> century BCE. Therefore, as these two verses were to find their fulfilment according to the words of our Lord Jesus Christ, after the time of his First Advent, the time period involved in these prophecies could **NOT** involve a period of a few, short years. Rather, the time period involved had to span centuries of time. This is more Biblical evidence that **the principle of one day representing one year** in the symbolic time prophecy of Daniel 8:14, has a solid, Biblical foundation.

## THE HEBREW WORD TRANSLATED AS "CLEANSED" IN DANIEL 8:14 EXAMINED: -

Daniel 8:14: - "And he said unto me, Unto two thousand and three hundred days; **then shall** the sanctuary **be** **\*cleansed.**"

**NOTE:** - \* For the word "**cleansed**" the margin has "**Heb. justified**". The highlighted words from this verse "**then shall ... be cleansed**" are translated from the Hebrew word - צִדָּק - tsādaq - See Strong's Concordance, Hebrew Number 6663. Below is its basic lexical information, and how it has been translated in the King James Version.

### Hebrew - English Dictionary

#### H6663

Strong's No.: **H6663**

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Hebrew:

צִדָּק

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Transliteration: Tsādaq

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Phonetic: tsaw-dak'

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Word Origin: A primitive root

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Bible Usage: {cleanse} clear {self} ((be) do) just {{-ice} {-ify} -ify {self}} ((be) turn to) righteous (-ness).

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Part of Speech: Verb

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**Strong's Definition:** to be (causatively make) right (in a moral or forensic sense)

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**Brown Driver** 1. to be just, be righteous

**Biggs Definition:** a. (Qal)

1. to have a just cause, be in the right

2. to be justified

- 3. to be just (of God)
- 4. to be just, be righteous (in conduct and character)
- b. (Niphal) to be put or made right, be justified
- c. (Piel) justify, make to appear righteous, make someone righteous
- d. (Hiphil)
  - 1. to do or bring justice (in administering law)
  - 2. to declare righteous, justify
  - 3. to justify, vindicate the cause of, save
  - 4. to make righteous, turn to righteousness
- e. (Hithpael) to justify oneself

Translation      [cleansed](#) ( 1 )

Occurrences:    [God](#) ( 1 )

[just](#) ( 2 )

[justice](#) ( 2 )

[justified](#) ( 12 )

[justifieth](#) ( 2 )

[justify](#) ( 7 )

[justifying](#) ( 2 )

[ourselves](#) ( 1 )

[righteous](#) ( 10 )

[righteousness](#) ( 1 )<sup>18</sup>

☞ Many Bible scholars and commentators claim that this Hebrew word which has been translated in our King James Version as "*shall be cleansed*", is a mistranslation. They believe that it should be translated as "*shall be justified*"; or "*shall be restored*"; or "*shall be put right*"; or "*shall be vindicated*", or "shall be reconsecrated", or a similar like expression. They assert that there is no linguistic link in the Hebrew text of Daniel 8:14 with the annual Day of Atonement Cleansing of the earthly Sanctuary in Leviticus 16. Thus they boldly denounce the Sabbath-keeping Adventist teaching concerning Daniel 8:14 and the Cleansing of the Heavenly Sanctuary, as having no support in the Hebrew text of this verse.

So what are the true Biblical facts concerning this issue?

<sup>18</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H6663](http://www.kingjamesbibledictionary.com/StrongNo/H6663).

First of all, the fact the King James Version has the marginal reading for the word "**cleansed**" - "**Heb. justified**", for this Hebrew word **קִדְּשׁ** - **tsādaq**, reveals that the King James Version translators were well aware of the wider semantic meaning of this word, than merely the translation "**cleansed**" would indicate. This fact has to be honestly acknowledged.

The verb **קִדְּשׁ** - **tsādaq** occurs 41 times in the Old Testament Scriptures. The particular verbal form of this word that is used in Daniel 8:14 is **קִדְּשׁוּ** - **nišdaq**, and in this verse it is taking the Hebrew **Niphal** form of the verb. This particular verbal form of **קִדְּשׁ** - **tsādaq** occurs only in Daniel 8:14 in the whole of the Old Testament Scriptures. What is the basic meaning of the Niphal verb form in Biblical Hebrew? Here is a simple definition from a Hebrew Grammar.

"2. **Niphal**. The Niphal stem is used to express *simple* action with either a *passive* or *reflexive* voice. In other words, whatever a verb means in the Qal stem, it becomes passive or reflexive in the Niphal stem."<sup>19</sup>

Therefore, Daniel 8:14 is revealing the truth that the **קִדְּשׁוּ** - **nišdaq** that is to take place at the end of the 2, 300 days [the margin has "**Heb. evening morning**"], is going to be performed on or for the Sanctuary, which is the direct object of this verb.

So how will we arrive at a correct understanding of the meaning of **קִדְּשׁ** - **tsādaq** in Daniel 8:14? I will answer this question, by showing the reader how it has been used in throughout the Old Testament Scriptures. In the following Scripture passages the English words that have been translated from **קִדְּשׁ** - **tsādaq** will be put in **bold** font and will also be underlined, so that the reader can see for themselves what is the meaning of this verb in its contextual setting.

**NOTE:** - I will reproduce all 41 occurrences of this Hebrew word in the Old Testament. This will enable the reader to see for themselves, the semantic range of meaning for this Hebrew verb.

- **Be or were righteous or righteousness: -**

Genesis 38:26: - "And Judah acknowledged [them], and said, **She hath been** more **righteous** than I; because that I gave her not to Shelah my son. And he knew her again no more."

Job 9:15: - "Whom, though **I were righteous**, [yet] would I not answer, [but] I would make supplication to my judge."

Job 10:15: - "If I be wicked, woe unto me; **and** [if] **I be righteous**, [yet] will I not lift up my head. [I am] full of confusion; therefore see thou mine affliction."

Job 15:14: - "What [is] man, that he should be clean? and [he which is] born of a woman, that **he should be righteous?**"

Job 22:3: - "[Is it] any pleasure to the Almighty, that **thou art righteous?** or [is it] gain [to him], that thou makest thy ways perfect?"

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<sup>19</sup> "Basics of Biblical Hebrew - Grammar"; by Gary D. Pratico & Miles V. Van Pelt; Zondervan Publishing; Second Edition; 2007; Chapter 12 - "Introduction to Hebrew Verbs"; p. 125.



Job 34:5: - "For Job hath said, **I am righteous**: and God hath taken away my judgment."

Job 35:7: - "If **thou be righteous**, what givest thou him? or what receiveth he of thine hand?"

Job 40:8: - "Wilt thou also disannul my judgment? wilt thou condemn me, **that thou mayest be righteous?**"

Psalm 19:9: - "The fear of the LORD [is] clean, enduring for ever: the judgments of the LORD **[are]** true [and] **righteous** altogether."

Ezekiel 16:52: - "Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: **they are more righteous** than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters."

Daniel 12:3: - "And they that be wise shall shine as the brightness of the firmament; **and they that turn** many **to righteousness** as the stars for ever and ever."

- **Be just or to do justice:** -

2<sup>nd</sup> Samuel 15:4: - "Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, **and I would do him justice!**"

Job 4:17: - "**Shall** mortal man **be** more **just** than God? shall a man be more pure than his maker?"

Job 9:2: - "I know [it is] so of a truth: but how **should** man **be just** with God?"

Job 33:12: - "Behold, [in] this **thou art** not **just**: I will answer thee, that God is greater than man."

Psalm 82:3: - "Defend the poor and fatherless: **do justice to** the afflicted and needy."

- **To justify:** -

Exodus 23:7: - "Keep thee far from a false matter; and the innocent and righteous slay thou not: for **I will** not **justify** the wicked."

Deuteronomy 25:1: - "If there be a controversy between men, and they come unto judgment, that [the judges] may judge them; **then they shall justify** the righteous, and condemn the wicked."

1<sup>st</sup> Kings 8:32: - "Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; **and justifying** the righteous, to give him according to his righteousness."

2<sup>nd</sup> Chronicles 6:23: - "Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; **and by justifying** the righteous, by giving him according to his righteousness."

Job 9:20: - "If **I justify myself**, mine own mouth shall condemn me: [if I say], I [am] perfect, it shall also prove me perverse."

Job 11:2: - "Should not the multitude of words be answered? and **should** a man full of talk **be justified?**"

Job 13:18: - "Behold now, I have ordered [my] cause; I know that **I shall be justified.**"

Job 25:4: - "How then **can** man **be justified** with God? or how can he be clean [that is] born of a woman?"

Job 27:5: - "God forbid that **I should justify** you: till I die I will not remove mine integrity from me."

Job 32:2: - "Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because **he justified** himself rather than God."

Job 33:32: - "If thou hast any thing to say, answer me: speak, for I desire **to justify thee.**"

Psalms 51:4: - "Against thee, thee only, have I sinned, and done [this] evil in thy sight: that **thou mightest be justified** when thou speakest, [and] be clear when thou judgest."

Psalms 143:2: - "And enter not into judgment with thy servant: for in thy sight **shall** no man living **be justified.**"

Proverbs 17:15: - "**He that justifieth** the wicked, and he that condemneth the just, even they both [are] abomination to the LORD."

Isaiah 5:23: - "**Which justify** the wicked for reward, and take away the righteousness of the righteous from him!"

Isaiah 43:9: - "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, **that they may be justified:** or let them hear, and say, [It is] truth."

Isaiah 43:26: - "Put me in remembrance: let us plead together: declare thou, that **thou mayest be justified.**"

Isaiah 45:25: - "In the LORD **shall** all the seed of Israel **be justified,** and shall glory."

Isaiah 50:8: - "[He is] near **that justifieth me;** who will contend with me? let us stand together: who [is] mine adversary? let him come near to me."

Isaiah 53:11: - "He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge **shall** my righteous servant **justify** many; for he shall bear their iniquities."

Jeremiah 3:11: - "And the LORD said unto me, The backsliding Israel **hath justified** herself more than treacherous Judah."

Ezekiel 16:51: - "Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, **and hast justified** thy sisters in all thine abominations which thou hast done."

Ezekiel 16:52: - "Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in **that thou hast justified** thy sisters."

- **To clear oneself:** -

Genesis 44:16: - "And Judah said, What shall we say unto my lord? what shall we speak? or how **shall we clear ourselves?** God hath found out the iniquity of thy servants: behold, we [are] my lord's servants, both we, and [he] also with whom the cup is found."

- **To be cleansed:** -

Daniel 8:14: - "And he said unto me, Unto two thousand and three hundred days; **then shall** the sanctuary **be cleansed.**" [margin - "Heb. *justified*".]

I want to now bring out the point, that **קִדָּשׁ - tsādaq** does have some parallel or synonymous relationship with "**pure**" or "**clean**" in a number of passages in the Old Testament. In the following Scripture passages the English words that have been translated from **קִדָּשׁ - tsādaq** will be put into **bold** font and will be **underlined**; whereas, the word or expression that it is parallel or synonymous with, will be highlighted in **bold** and *italic* font.

- **קִדָּשׁ - tsādaq** - "**just**" is synonymous with the concept of "**pure**".

Job 4:17: - "**Shall** mortal man **be** more **just** than God? shall a man be **more pure** than his maker?"

- **קִדָּשׁ - tsādaq** - "**righteous**" is synonymous with the concept of "**clean**".

Job 15:14: - "What [is] man, that **he should be clean?** and [he which is] born of a woman, that **he should be righteous?**"

Psalm 19:9: - "The fear of the LORD [**is clean**], enduring for ever: the judgments of the LORD [**are**] true [and] **righteous** altogether."

- **קִדָּשׁ - tsādaq** - "**justified**" is synonymous with the concept of "**clean**".

Job 25:4: - "How then can man **be justified** with God? or how can he **be clean** [that is] born of a woman?"

☞ **קִדָּשׁ - tsādaq** has a definite link to the legal concept of judgment, judging or a judge. In the following Scripture passages the English words that have been translated from **קִדָּשׁ - tsādaq** will be put into **bold** font and will be **underlined**; whereas, the word or expression that is associated with judgment, judging or a judge will be highlighted in **bold** and *italic* font.

- **קִדָּשׁ - tsādaq** has the legal concept of **justifying some one** which is the opposite concept of **condemning** or **contending with them**.

Deuteronomy 25:1: - "If there be a controversy between men, and they come unto judgment, that [the judges] may judge them; **then they shall justify** the righteous, and **condemn the wicked**."

Job 9:20: - "If **I justify myself**, mine own mouth **shall condemn me**: [if I say], I [am] perfect, it shall also prove me perverse."

Proverbs 17:15: - "**He that justifieth** the wicked, and **he that condemneth** the just, even they both [are] abomination to the LORD."

Isaiah 50:8: - "[He is] near **that justifieth me**; who **will contend with me?** let us stand together: who [is] mine adversary? let him come near to me."

- **קִדָּשׁ - tsādaq** - "**justify**" is synonymous with the concept of to "**be clear**" when God judges.

Psalm 51:4: - "Against thee, thee only, have I sinned, and done [this] evil in thy sight: that **thou mightest be justified** when thou speakest, [and] ***be clear when thou judgest.***"

- **פָּדַף** - *tsādaq* - has the legal concept of God sitting in judgment **justifying the righteous**, while condemning or requiting upon the wicked their ways.

Job 40:8: - "Wilt thou also disannul my judgment? ***wilt thou condemn me, that thou mayest be righteous?***"

1st Kings 8:32: - "Then hear thou in heaven, and do, and judge thy servants, ***condemning*** the wicked, to bring his way upon his head; **and justifying** the righteous, to give him according to his righteousness."

2nd Chronicles 6:23: - "Then hear thou from heaven, and do, and judge thy servants, ***by requiting*** the wicked, by recompensing his way upon his own head; **and by justifying** the righteous, by giving him according to his righteousness."

- **פָּדַף** - *tsādaq* is associated with a judge or judgment or judging in a number of Biblical passages.

2nd Samuel 15:4: - "Absalom said moreover, Oh that ***I were made judge*** in the land, that every man which hath any suit or cause might come unto me, **and I would do him justice!**"

Job 9:15: - "Whom, though **I were righteous**, [yet] would I not answer, [but] I would make supplication ***to my judge.***"

Job 34:5: - "For Job hath said, **I am righteous**: and God hath taken away ***my judgment.***"

Job 40:8: - "Wilt thou also disannul ***my judgment?*** wilt thou condemn me, **that thou mayest be righteous?**"

Psalm 143:2: - "And enter not into ***judgment*** with thy servant: for in thy sight **shall** no man living **be justified.**"

Ezekiel 16:52: - "Thou also, ***which hast judged*** thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: **they are more righteous** than thou: yea, be thou confounded also, and bear thy shame, **in that thou hast justified** thy sisters."

**See also:** - 1st Kings 8:32; 2nd Chronicles 6:23 & Psalm 51:4.

### **A CONCLUDING SUMMARY CONCERNING פָּדַף - *tsādaq* IN DANIEL 8:14: -**

☞ Based upon the weight of the Biblical evidence, I believe in Daniel 8:14, **נִשְׂדָּף** - *nišdaq* clearly has a wider range of semantic meaning than the expression "***shall be cleansed***" conveys. I think there is sufficient Biblical evidence for understanding the Hebrew verb **פָּדַף** - *tsādaq* in the context of Daniel 8:14, so that it can be legitimately translated as "***shall be justified***".

I have also established the truth, that **פָּדַף** - *tsādaq* does have a legal concept of justifying some one in association with a judge, judging or a judgment taking place, in a number of Biblical passages.

Therefore I believe our King James Bible translators were correct when they included in the marginal reading of Daniel 8:14 - "**Heb. justified**". I think this wider semantic meaning of this Hebrew verb in Daniel 8:14 is correct.

Daniel 8:14: - "And he said unto me, Unto two thousand and three hundred days; ***then shall the sanctuary be justified.***"

Having thoroughly established these Biblical truths contained within this SUMMARY, I can turn my attention and give an answer to the following related question: -

## **WHAT DOES THE EXPRESSION FOUND IN DANIEL 8:14 - "THEN SHALL THE SANCTUARY BE JUSTIFIED" REFER TO?**

The simplest way to answer this question is to compare the two visions of Daniel Chapters 7 & 8, taking a brief overview of these two chapters. The reason why I have chosen this method, is because of the well recognized truth, that each one of the successive visions of the Book of Daniel, while following the same broad outline of events as the preceding vision contained, every new vision adds more detail than the previous vision.

I will use the following TABLE which will contain a broad outline of these two visions, and the reader will be able to see the harmony in this broad outline of the prophesied events that have been recorded in these two visions.

<u><b>DANIEL 7: -</b></u>	<u><b>DANIEL 8: -</b></u>	<u><b>INTERPRETATION: -</b></u>
The Lion (see <u>VS. 4</u> ).	Not applicable.	Babylon
The Bear "raised up itself on one side" (see <u>VS. 5</u> ).	The Ram with two horns (see <u>VS. 3</u> ).	Medo-Persia (see <u>Daniel 8:20</u> )
The Leopard with four heads (see <u>VS. 6</u> ).	The Goat with the "notable horn" (see <u>VS. 5</u> ).	Greece (see <u>Daniel 8:21</u> )
The "dreadful and terrible beast" (see <u>VS. 7</u> ).	The Little Horn, in its, pagan phase (see <u>VS. 9 &amp; 10</u> ).	Pagan Rome
The Little Horn (see <u>VS. 8</u> ).	The Little Horn, in its papal phase (see <u>VS. 11 &amp; 12</u> ).	Papal Rome
The Judgment scene in the presence of God the Father commences in Heaven (see <u>VS. 9 &amp; 10</u> ).	The ending of the 2300 Days, with the Justification of the Sanctuary taking place (see <u>VS. 14</u> ).	The Judgment scene commencing in Heaven in the presence of God the Father, and the Justification of the Sanctuary, are referring to the same event, which occurs at the same time.

The following two statements concerning these visions will make this SUMMARY even clearer: -

**Daniel 7:** - The Prophetic Beasts [that is, the Kingdoms]; the Little Horn's work of opposition to God and his people; the Judgment scene commences in Heaven.

**Daniel 8:** - The Prophetic Beasts [that is, the Kingdoms]; the Little Horn's work of opposition to God and his people; the Justification of the Sanctuary commences.

👉 The Judgment scene commencing in Heaven in the presence of God the Father, and the Justification of the Sanctuary, are describing the same event, which takes place at the same time.

Also please remember the following truth that I have established in the previous SECTION of this Study Document, that **צָדַק** - **tsādaq** which is used in Daniel 8:14, does have a legal concept of justifying someone in association with a judge, judging or a judgment taking place, in a number of Biblical passages.

Another way to shed further light on this question concerning the meaning of "*then shall the sanctuary be justified*" that is found in Daniel 8:14, is to examine the linguistic link in the Hebrew text between Daniel 8:14 and Leviticus 16.

Many Evangelical Old Testament scholars and commentators of Biblical Hebrew, assert that there is no linguistic link in the Hebrew text of Daniel 8:14, with the annual Day of Atonement ceremonies, as recorded in Leviticus 16. This assertion is made concerning the Hebrew verb **נִשְׂדַּק** - **nišdaq** that has been translated as "**shall be cleansed**" in the King James Version's translation of Daniel 8:14.

This Hebrew word as I established from the previous SECTION of this Study Document, is taken from the Hebrew verb **צָדַק** - **tsādaq**. I also established the fact, that in the context of Daniel 8:14, this word can be legitimately translated as "**shall be justified**", which is in actual fact, a more accurate translation than the traditional translation of "**shall be cleansed**".

It is indeed very true, that this Hebrew verb **צָדַק** - **tsādaq**, is **NOT** used at all in Leviticus 16, when referring to the annual Day of Atonement ceremonies, which cleansed the earthly Sanctuary and the people of Israel, from all their sins. So **on this first issue**, it has to be freely admitted, that there is very little linguistic link in the Hebrew text between Daniel 8:14 and Leviticus 16.

But, the next point which I shall now establish there is indeed a **very strong linguistic link** in the Hebrew text, between Daniel 8:14 and Leviticus 16. And this point concerns the Hebrew words **קֹדֶשׁ** - **qōdesh**, and **מִקְדָּשׁ** - "**miqdāsh**". I have previously examined these two Hebrew words, earlier in a number of SECTION of this Study Document. This previous examination was in relation to the "**sanctuary**" that is

referred to in Daniel 8:11, 13 & 14. And when we turn to Leviticus 16, and consider the annual Day of Atonement ceremonies, we find a clear and irrefutable linguistic link, between these two Old Testament passages.

As previously established, the Hebrew word used in Daniel 8:13 & 14, concerning "the sanctuary", which is the culminating focus of the question and answer of these two verses of Daniel 8, is the Hebrew word קֹדֶשׁ - **qōdesh**. And when one turns to examine Leviticus 16, one finds that this word has been used **repeatedly** throughout this chapter, when referring to the annual Day of Atonement ceremonies. It is used eleven times within this chapter. I shall highlight each of these occurrences, and how it is used below.

Leviticus 16:4: - refers to the High Priest's special garments for the Day of Atonement ceremonies - "the **holy** [קֹדֶשׁ] - "qōdesh" linen coat"; the "holy [קֹדֶשׁ] - "qōdesh" garments".

Leviticus 16:32: - refers to the High Priest's special garments for the Day of Atonement ceremonies - "the **holy** [קֹדֶשׁ] - "qōdesh" garments".

**NOTE:** - In all of these three references, קֹדֶשׁ - "qōdesh" is clearly being used as an adjective, describing the holiness of the High Priest's special garments, which were used in the Day of Atonement ceremonies.

☞ In all of the following seven references, קֹדֶשׁ - **qōdesh**, is specifically referring to the Holy of Holies, of the earthly Sanctuary. It is being used as a Substantive or as a definite noun in all these passages, with each occurrence having the definite article attached to it.

Leviticus 16:2: - refers to the High Priest's entering into "the **holy** [הַקֹּדֶשׁ] - "ha qōdesh" place."

Leviticus 16:3: - refers to the High Priest's entering into "the **holy** [הַקֹּדֶשׁ] - "ha qōdesh" place."

Leviticus 16:16: - refers to the High Priest's making atonement for "the **holy** [הַקֹּדֶשׁ] - "ha qōdesh" place."

Leviticus 16:17: - refers to the High Priest's making atonement "in the **holy** [בַּקֹּדֶשׁ] - "baqōdesh" place."

Leviticus 16:20: - refers to the High Priest's having ended reconciling "the **holy** [הַקֹּדֶשׁ] - "ha qōdesh" place."

Leviticus 16:23: - refers to the High Priest's having put off the special garments he wore when he went into "the **holy** [הַקֹּדֶשׁ] - "ha qōdesh" place."

Leviticus 16:27: - refers to the blood of the sin offerings that were brought to make atonement "in the **holy** [בַּקֹּדֶשׁ] - "baqōdesh" place."

☞ In the next reference, we find that while קֹדֶשׁ - **qōdesh** is being used as an adjective, it is directly linked to מִקְדָּשׁ - "**miqdāsh**", which is translated as "sanctuary" in Daniel 8:11.

Leviticus 16:33: - refers to the High Priest's having made an atonement for "**the holy** [הַקֹּדֶשׁ] - "**ha qōdesh**") **sanctuary** [מִקְדָּשׁ] - "**miqdash**". This is referring to the Holy of Holies of the early Sanctuary.

☞ I have indeed established the fact, that there is a strong linguistic link in the Hebrew text, between Daniel 8:14 and Leviticus 16, regarding the Hebrew words for "sanctuary" and the "holy place" [that is, the Holy of Holies] - קֹדֶשׁ - **qōdesh**, and מִקְדָּשׁ - "**miqdāsh**".

Another aspect of this issue that I now want to turn my attention to, concerns the answer given to Daniel in Daniel 8:14 - "And he said unto me, Unto two thousand and three hundred **\*days** [\*margin has "**Heb. evening morning**"]; then shall the sanctuary be **\*cleansed** [\*margin has "**Heb. justified**"]."

At the end of this prophetic time period, the sanctuary shall be justified, or made righteous, or vindicated. Why? Is there any relationship to this concept, and with the annual Day of Atonement ceremonies as found in Leviticus 16? Interestingly, we do find that on the annual Day of Atonement ceremonies, the High Priest actually made reconciliation or atonement for "**the holy** [הַקֹּדֶשׁ] - "**ha qōdesh**") *place*" or "**the holy** [הַקֹּדֶשׁ] - "**ha qōdesh**") **sanctuary** [מִקְדָּשׁ] - "**miqdāsh**"; that is, referring to the Holy of Holies. And Aaron also had to make an atonement to reconcile "the tabernacle of the congregation"; that is referring to the Holy Place. In other words, both Holy apartments of the earthly sanctuary had atonement made for them, on the Day of Atonement.

Leviticus 16:16: - "**And he shall make an atonement** [וְכִפֶּר] - "**w'kiper**") for **the holy** [הַקֹּדֶשׁ] - "**ha qōdesh**") *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for **the tabernacle of the congregation**, that remaineth among them in the midst of their uncleanness."

Leviticus 16:20: - "And when he hath made an end of **reconciling** [וְכִפֶּר] - "**mikapēr**") **the holy** [הַקֹּדֶשׁ] - "**ha qōdesh**") *place*, and **the tabernacle of the congregation**, and the altar, he shall bring the live goat."

Leviticus 16:33: - "**And he shall make an atonement** [וְכִפֶּר] - "**w'kiper**") for **the holy** [הַקֹּדֶשׁ] - "**ha qōdesh**") **sanctuary** [מִקְדָּשׁ] - "**miq'dash**", and he shall make an atonement [וְכִפֶּר] - "**y'kapēr**") for **the tabernacle of the congregation**, and for the altar, and he shall make an atonement [וְכִפֶּר] - "**y'kapēr** ") for the priests, and for all the people of the congregation."



**NOTE:** - The Hebrew word which I have highlighted in each of the above three verses, which has been translated as either "make an atonement", or "reconciling" is the word כָּפַר - "kaphar " - See Strong's Concordance, Hebrew Number 3722. Below is its basic lexical information, and how it has been translated in the King James Version.

## Hebrew - English Dictionary

### H3722

Strong's No.: **H3722**

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Hebrew:

כָּפַר

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Transliteration: kâphar

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Phonetic: kaw-far'

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Word Origin: A primitive root

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**Bible Usage:** {appease} make (an) {atonement} {cleanse} {disannul} {forgive} be {merciful} {pacify} {pardon} to {pitch} purge ({away}) put {off} (make) reconcile (-liation).

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Part of Speech: Verb

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**Strong's Definition:** to cover (specifically with bitumen); figuratively to expiate or {condone} to placate or cancel

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**Brown Driver Biggs Definition:** 1. to cover, purge, make an atonement, make reconciliation, cover over with pitch

a. (Qal) to coat or cover with pitch

b. (Piel)

1. to cover over, pacify, propitiate

2. to cover over, atone for sin, make atonement for

3. to cover over, atone for sin and persons by legal rites

- c. (Pual)
  - 1. to be covered over
  - 2. to make atonement for
- d. (Hithpael) to be covered

Translation [appease](#) ( 1 )

Occurrences: [atonement](#) ( 71 )

[away](#) ( 2 )

[cleansed](#) ( 1 )

[disannulled](#) ( 1 )

[forgave](#) ( 1 )

[forgive](#) ( 1 )

[forgiven](#) ( 1 )

[made](#) ( 2 )

[merciful](#) ( 2 )

[off](#) ( 1 )

[pacified](#) ( 1 )

[pacify](#) ( 1 )

[pardon](#) ( 1 )

[pitch](#) ( 1 )

[purge](#) ( 2 )

[purged](#) ( 5 )

[reconcile](#) ( 2 )

[reconciliation](#) ( 4 )<sup>20</sup>

We find that this important Hebrew verb has also been used in the angel Gabriel's explanation of the Seventy Weeks prophecy of [Daniel 9](#). I should point out for the reader, that [Daniel 9:24 - 27](#) relating to the Seventy Weeks, contains Gabriel's explanation of the time component of the answer of [Daniel 8:14](#), which he was unable to give to Daniel within [Chapter 8](#).

The following two passages establish five clear and unambiguous linguistic links, between [Daniel 9:24](#) & [Leviticus 16](#). In these two passages, we find that the following five important Biblical terms appear in both passages, and in both passages the same Hebrew words are used.

<sup>20</sup>Taken from [www.kingjamesbibledictionary.com/StrongNo/H3722](http://www.kingjamesbibledictionary.com/StrongNo/H3722).

- "reconciling" - Leviticus 16:20; "reconciliation" - Daniel 9:24 - Hebrew word - כָּפַר - "kāphar" - See Strong's Concordance, Hebrew Number 3722.
- "the holy *place*" - Leviticus 16:20; "the most Holy" - Daniel 9:24 - Hebrew word - קֹדֶשׁ - qōdesh - See Strong's Concordance, Hebrew Number 6944.
- "sins" - Leviticus 16:21; "sins" - Daniel 9:24 - Hebrew word - חַטָּאִים - "chaṭṭā'āh" - See Strong's Concordance, Hebrew Number 2403.
- "iniquities" - Leviticus 16:21; "iniquity" - Daniel 9:24 - Hebrew word עֲוֹן - "āwōn" - See Strong's Concordance, Hebrew Number 5771.
- "transgressions" - Leviticus 16:21; "transgression" - Daniel 9:24 - Hebrew word - פְּשָׁע - "pesha'" - See Strong's Concordance, Hebrew Number 6588.

**NOTE:** - These are the **only passages** in the entire Old Testament Scriptures, where all five important concepts are translated from the same Hebrew words, and which all appear together.

Daniel 9:24: - "Seventy weeks are determined upon thy people and upon thy holy city, to finish **the transgression** [הַפְּשָׁע - "hapesha'"], and to make an end of **sins** [חַטָּאוֹת - "chaṭa'ōth"], and to make **reconciliation** [וְלִכְפֹּר - "ul'kəpēr"] for **iniquity** [עֲוֹן - "āwōn"], and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint **the most Holy** [קֹדֶשׁ קָדָשִׁים:] - "qōdesh qāḏāshim"."

Leviticus 16:20 & 21: - "And when he hath made an end of **reconciling** [מִכַּפֵּר - "mikapēr"] **the holy** [הַקֹּדֶשׁ - "ha qōdesh"] *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities [עֲוֹנוֹת - "awōnōth"] of the children of Israel, and all their **transgressions** [פְּשָׁעֵיהֶם - "pish'ēyhem"] in all **their sins** [חַטָּאתָם - "chaṭa'thām"], putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness."


Leviticus 16 has revealed the reason why the High Priest had to make an atonement for both apartments of the earthly sanctuary. It was because of all the uncleanness and because of all sins of the children of Israel.

Leviticus 16:16 & 34: - "And he shall make an atonement [וְכִפֶּר - "w'kiper"] for **the holy** [הַקֹּדֶשׁ - "ha qōdesh"] *place*, **because of the uncleanness of the children of Israel, and because of their transgressions in all their sins:** and so shall he do for **the tabernacle of the congregation**, that remaineth among them in the midst of their uncleanness. ... And this shall be an everlasting statute unto you, **to make an**

atonement [לְכַפֵּר - "l'kapēr"] for the children of Israel **for all their sins once a year.** And he did as the LORD commanded Moses."

In the New Testament, we find a clear reference to this fact concerning the sins of the children of Israel, coming into remembrance on the annual Day of Atonement services.

Hebrews 10:3: - "But in those *sacrifices there is a remembrance again made of sins every year.*"

 Therefore, there is indeed a well established linguistic link in the Hebrew text, between Daniel 8:14, 9:24 & Leviticus 16. This link is not in the area, where Evangelical Hebrew scholars expect it to be, but nevertheless, it does clearly exist. The Sanctuary was to be justified or made right, at the end of the 2, 300 evening mornings. Just as the earthly Sanctuary had to have an atonement made for both of its apartments, because of the sins of the children of Israel, on the annual Day of Atonement ceremonies. All this evidence should have shed considerable light on the question *What does the expression "then shall the sanctuary be justified" mean?*

## THE HEBREW EXPRESSION FOR THE "SEVENTY WEEKS" IN DANIEL 9:24

### EXAMINED: -

Daniel 9:24: - "Seventy [שִׁבְעִים] - "shābu`im"] weeks [שִׁבְעִים] - "shib`im"] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

👋 The expression "seventy weeks" is often claimed by many Old Testament Bible scholars and translators, as representing a period of "seventy sevens", or "seventy sevens [of years], or "seventy weeks of years", with the word "years" being assumed to be the angel Gabriel's true meaning. Thus, it is asserted that the "seventy weeks" of Daniel 9:24, based upon the Hebrew text, do not give any support to the "year day" principle of the interpretation of apocalyptic prophecy.

For example in the New International Version, this verse reads as follows: -

Daniel 9:24: - "**Seventy 'sevens'**<sup>[a]</sup> are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place."

Footnotes:

Daniel 9:24 Or 'weeks'; also in verses 25 and 26."

The Revised Standard Version of this verse reads as follows: -

Daniel 9:24: - "Seventy **weeks of years** are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place."

This teaching also opens the door for the "gap theory", which teaches that the first 69 weeks of this prophecy are considered to be continuous and to reach to the first Advent of the Messiah; then, there is an approximate 2, 000 year gap inserted into the prophecy, with the 70<sup>th</sup> week, being applied to events associated with the futuristic view of the coming anti-Christ at the end of this world's history.

The Hebrew word that has been translated as "seventy" is the word שִׁבְעִים - "shib'iyim" - [See](#)

[Strong's Concordance, Hebrew Number 7657](#). Below is its basic lexical information, and how it has been translated in the [King James Version](#).

Strong's No.: **H7657**

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Hebrew:

שִׁבְעִים

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Transliteration: shib'iyim

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Phonetic: shib-eem'

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Word Origin: Multiple of [H7651](#)

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Bible Usage: {seventy} threescore and ten (+ -teen).

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Part of Speech: Noun

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**Strong's Definition:** Seventy

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**Brown Driver Biggs Definition:** 1. seventy

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Translation [fifteen](#) ( 2 )

Occurrences: [fourteen](#) ( 1 )

[seventeen](#) ( 1 )

[seventy](#) ( 58 )

[ten](#) ( 22 )<sup>21</sup>

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<sup>21</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H7657](http://www.kingjamesbibledictionary.com/StrongNo/H7657).

It should be observed that this Hebrew word has as its root the Hebrew word for "seven" - שֶׁבַע -

"sheba" - See Strong's Concordance, Hebrew Number 7651. The word in Daniel 9:24 which is in the plural form, and thus it takes the plural masculine ending יָם - "ym", and conforms to the following basic rule of Hebrew grammar, concerning the numerical value of certain Hebrew words.

"The tens from 30 to 90 are expressed by the plural forms of the units (so that the plural here always stands for *ten times* the unit), thus, ... שֶׁבַע יָם 70, ..."22

The Hebrew word that has been translated as "weeks" is the word שָׁבוּעַ - "shābūwa"- See Strong's Concordance, Hebrew Number 7620. Below is its basic lexical information, and how it has been translated in the King James Version.

Strong's No.: **H7620**

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Hebrew:

שָׁבוּעַ

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Transliteration: shābūwa'

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Phonetic: shaw-boo'-ah

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Word Origin: Properly passive participle of [H7650](#) as a denominative of [H7651](#)

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Bible Usage: {seven} week.

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Part of Speech: Noun Masculine

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**Strong's Definition:** literally {sevens} that {is} a week (specifically of years)

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**Brown Driver** 1. seven, period of seven (days or years), heptad, week

**Biggs Definition:** a. period of seven days, a week

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<sup>22</sup> "Gesenius' Hebrew Grammar"; by Heinrich Friedrich Wilhelm Gesenius; pg. 267.

1. Feast of Weeks  
b. heptad, seven (of years)

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Translation [week](#) ( 4 )

Occurrences: [weeks](#) ( 15 )<sup>23</sup>

The prophet Daniel has repeatedly used the masculine plural form for "**weeks**" throughout the ninth and tenth chapters of his book.<sup>24</sup>

Daniel 9:25 & 26: - "Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven **weeks** [שָׁבַע יָמִים] - "**shābu`im**", and threescore **and two weeks** [וְשִׁבְעֵי יָמִים] - "**w'shābu`im**": the street shall be built again, and the wall, even in troublous times. And after threescore and two **weeks** [הַשְּׁבַע יָמִים] - "**hashābu`im**" shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined."

What is the significance of Daniel's use of the masculine plural form? The following statement brings out the following truth, which spells the end of the "gap theory".

"It seems that the use of the masculine plural for "weeks" in Dan 9:24 is a kind of gender-matching with the masculine cardinal numeral "seventy," not for the sake of word-play, but for the sake of indicating that the ending **-im** emphasizes the global and unitary aspect of the time element "seventy weeks." Thus, the masculine plural ending in the noun *šābim* places stress on the totality and entirety of the "seventy weeks" as a unitary whole, whereas the feminine ending **-ot**, if it had been used, would have stressed the individual parts - i.e., the individual weeks-of the "seventy weeks."

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<sup>23</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H7620](http://www.kingjamesbibledictionary.com/StrongNo/H7620).

<sup>24</sup> The other Bible writers who have used this Hebrew word שָׁבַע - "**shābūwa**" when referring to "**weeks**" in the plural, have used the feminine plural form שְׁבַעַת - "**shābbu`oth**" - See Exodus 34:22; Numbers 28:26; Deuteronomy 16:9, 10 & 16; 2<sup>nd</sup> Chronicles 8:13; Jeremiah 5:24 & Ezekiel 45:21. Daniel is unique among the Old Testament writers, in his use of the masculine plural form for "**weeks**".



"... Thus, the masculine plural ending expresses the idea of a general unit. This is what Michel calls a Gruppenplural, that is, a plural ending which expresses the idea of the group as a totality, with no concern for the individual parts of which the group is constituted." When there is to be an emphasis on the individual parts of an entity or group, then the feminine plural ending is employed."<sup>25</sup>

In these next two occurrences of the masculine plural form, we are left in no doubt that in these two occurrences Daniel is clearly referring to **"weeks"** in the **plural**.

Daniel 10:2 & 3: - "In those days I Daniel was mourning three full **weeks** [שָׁבֻעִים - "shābu`im"]. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole **weeks** [שָׁבֻעִים - "shābu`im"] were fulfilled."

There is also another very strong reason, why we can be certain that **"weeks"** does indeed mean **"weeks"** in Daniel 9:24.

In Daniel 9:27, the singular form of this Hebrew word for "week" - שָׁבוּעַ - šābūa' is used twice, and in one of these occurrences, it has the definite article attached to it.

Daniel 9:27: - "And he shall confirm the covenant with many for one **week** [שָׁבוּעַ - šābūa']: and in the midst of **the week** [הַשָּׁבוּעַ - "ha šābūa'"] he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate."

☞ Therefore, as the singular form שָׁבוּעַ - šābūa' does indeed represent "one week" within this prophetic passage, this fact gives us concrete evidence, that the plural form of this word that appears in Daniel 9:24, must represent **"weeks" - plural**.

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<sup>25</sup> Hasel, Gerhard F. - "The Hebrew Masculine Plural for "Weeks" in the Expression "Seventy Weeks" in Daniel 9:24." *Andrews University Seminary Studies (AUSS)* 31.2 (1993): Available at: <http://digitalcommons.andrews.edu/auss/vol31/iss2/3>; pp. 113 & 114.

## THE DECREE "TO RESTORE AND TO BUILD" JERUSALEM IN DANIEL 9:25

### EXAMINED: -

The commencement of the Seventy Weeks prophecy of Daniel 9:24, was given by the angel Gabriel to the prophet, in the very next verse of this same Chapter.

Daniel 9:25: - "Know therefore and understand, *that from the going forth of the commandment to restore and to build Jerusalem* unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."

**NOTE: -** The Seventy Weeks prophecy commenced *"from the going forth of the commandment to restore and to build Jerusalem"*.

There are several decrees that were issued by three Persian kings, that have been recorded in the Old Testament, which have a direct bearing on this issue.

#### Cyrus' Decree: -

Cyrus was prophesied by name before his birth, that he would issue a command to build Jerusalem and to lay the foundation for the Temple of the Lord to be rebuilt, and to let the captive people of Judah to go out free from their captivity.

Isaiah 44:26 - 28: - "That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: That saith to the deep, Be dry, and I will dry up thy rivers: **That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.**"

Isaiah 45:1 & 13: - "**Thus saith the LORD to his anointed, to Cyrus**, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; ... I have raised him up in righteousness, and I will direct all his ways: **he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.**"

This prophecy was fulfilled in the first year of Cyrus' reign. He also returned the vessels of the Temple of the Lord, that had been taken away by King Nebuchadnezzar of Babylon many years before, to be restored to the returning exiles to Jerusalem.

2nd Chronicles 36:22 & 23: - "Now in **the first year of Cyrus king of Persia**, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of **Cyrus king of Persia**, that **he made a proclamation throughout all his kingdom, and put it also in writing**, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and **he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.**"

Ezra 1:1 - 4: - "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that **he made a proclamation throughout all his kingdom, and put it also in writing**, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and **he hath charged me to build him an house at Jerusalem, which is in Judah.** Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem."

Ezra 1:7 - 11: - "**Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.** And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second *sort* four hundred and ten, and other vessels a thousand. **All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.**"

Some years later, during the reign of King Darius, the building of the Temple ceased, because of the opposition of the foreign settlers in the land of Palestine.

Ezra 4:1 - 4 & 24: - "Now when the adversaries of Judah and Benjamin heard that **the children of the captivity builded the temple unto the LORD God of Israel;** Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. **But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus**

**the king of Persia hath commanded us.** Then the people of the land weakened the hands of the people of Judah, and troubled them in building, ... Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."

**Darius' decree: -**

King Darius ordered that the royal archives be searched to locate this original decree issued by King Cyrus, concerning the returning exiles and the rebuilding of the Temple at Jerusalem. This previous decree was indeed found to have been issued by the former Persian king.

**Ezra 6:1 - 5:** - "Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written: In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits; *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God."

King Darius also issued his own decree, that the Jews were not to be hindered in the rebuilding of the Temple, and that material aid should be given to them, to enable them to finish the construction of the Temple, and to supply them with the necessary items to conduct the sacrificial services of the Temple.

**Ezra 6:6 - 12:** - "Now *therefore*, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence: **Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.** Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and

being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. **I Darius have made a decree;** let it be done with speed."

### **Artaxerxes Decree: -**

In the 7<sup>th</sup> year of the Persian King Artaxerxes' reign, he issued Ezra with an extensive decree for the rebuilding of the Temple at Jerusalem, and also decreed that the builders should be supplied with all the temporal materials to help finish this construction project; and to also supply the necessary materials to promote the sacrificial services and worship within the Temple at Jerusalem. Also, he allowed Ezra to establish magistrates within the land to administer justice according to the Laws of the God of Israel. And he also exempted the priests, Levites and the other officials associated with the Temple worship, from having to pay tax or custom.

Ezra 7:11 - 26: - **"Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra** the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect [*peace*], and at such a time. **I make a decree**, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand; And to carry the silver and gold, which the king and his counsellors have freely offered unto **the God of Israel, whose habitation *is* in Jerusalem**, and all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly **for the house of their God which *is* in Jerusalem:** That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of **the house of your God which *is* in Jerusalem**. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. **The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.** And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house. **And I, *even* I Artaxerxes the king, do make a decree** to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*. Whatsoever is commanded by the God of heaven, let it be diligently done **for the house of the God of heaven:** for why should there be wrath

against the realm of the king and his sons? **Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.** And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment."



It appears that the three decrees of these Persian kings were required to bring to completion the prophesied rebuilding of the Temple and of the re-establishment of the sacrificial worship of the Lord God of Israel within that Temple.

Ezra 6:14 & 15: - "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. **And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.** And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."

**NOTE:** - None of these three Persian royal decrees, specifically refers to the rebuilding of the city of Jerusalem itself, but specifically refer to the rebuilding of the Temple, and the returning exiles, and supplying the necessary material items, to help to re-establish the sacrificial worship of the Lord in the rebuilt Temple.

We must not overlook the fact, that the main burden of the prophet's Daniel's prayer, which the angel Gabriel came to answer, referred to the city of Jerusalem, its people and its sanctuary, which were either in desolations or reproach at that time.

Daniel 9:16 - 19: - "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from **thy city Jerusalem**, thy holy mountain: because for our sins, and for the iniquities of our fathers, **Jerusalem and thy people are become a reproach to all that are about us.** Now therefore, O our God, hear the prayer of thy servant, and his supplications, and **cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name:** for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: **for thy city and thy people are called by thy name.**"

**NOTE:** - Therefore, these three royal decrees that were issued by these Persian Kings, actually were the fulfilment of Gabriel's prediction of [Daniel 9:25](#). Most Bible commentators and scholars focus on the rebuilding of the city. But, I want to now touch on a couple of other points concerning [Daniel 9:25](#).

The Hebrew word that has been translated in this verse as "the commandment" is the word דְּבַר -

"**dābār**" - [Strong's, Hebrew Number 1697](#). Below is its basic lexical information, and how it has been translated in the [King James Version](#).

### Hebrew - English Dictionary

#### H1697

Strong's No.: **H1697**

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Hebrew:

דְּבַר

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Transliteration: dābār

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Phonetic: daw-baw'

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Word Origin: From [H1696](#)

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**Bible Usage:** {act} {advice} {affair} {answer} X-(idiom) any such ({thing}) + because {of} {book} {business} {care} {case} {cause} certain {rate} + {chronicles} {commandment} X-(idiom) commune ({-ication}) + concern {[ing]} + {confer} {counsel} + {dearth} {decree} {deed} X-(idiom) {disease} {due} {duty} {effect} + {eloquent} {errand} [evil favoured-] {ness} + {glory} + {harm} {hurt} + {iniquity} + {judgment} {language} + {lying} {manner} {matter} {message} [no] {thing} {oracle} X-(idiom) {ought} X-(idiom) {parts} + {pertaining} + {please} {portion} + {power} {promise} {provision} {purpose} {question} {rate} {reason} {report} {request} X-(idiom) (as hast) {said} {sake} {saying} {sentence} + {sign} + {so} some {[uncleanness]} somewhat to {say} + {song} {speech} X-(idiom) {spoken} {talk} {task} + {that} X-(idiom) there {done} thing ({concerning}) {thought} + {thus} {tidings} what {[soever]} + {wherewith} {which} {word} work.

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**Part of Speech:** Noun Masculine

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**Strong's Definition:** a word; by implication a matter (as spoken of) of thing; adverbially a cause

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**Brown Driver Biggs Definition:** 1. speech, word, speaking, thing

- a. speech
- b. saying, utterance
- c. word, words
- d. business, occupation, acts, matter, case, something, manner (by extension)

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**Translation Occurrences:** [acts](#) ( 50 )

[advice](#) ( 2 )

[affairs](#) ( 2 )

[answer](#) ( 4 )

[answered](#) ( 1 )

[any](#) ( 2 )

[book](#) ( 7 )

[business](#) ( 8 )

[care](#) ( 1 )

[case](#) ( 1 )

[cause](#) ( 6 )

[causes](#) ( 2 )

[chronicles](#) ( 38 )

[commandment](#) ( 15 )

[commandments](#) ( 5 )

[communication](#) ( 1 )

[conferred](#) ( 1 )

[counsel](#) ( 1 )

[day](#) ( 1 )

[dealings](#) ( 1 )



[decree](#) ( 1 )  
[deed](#) ( 3 )  
[deeds](#) ( 2 )  
[disease](#) ( 1 )  
[done](#) ( 1 )  
[due](#) ( 1 )  
[duty](#) ( 2 )  
[effect](#) ( 1 )  
[errand](#) ( 3 )  
[evilfavouredness](#) ( 1 )  
[harm](#) ( 1 )  
[hurt](#) ( 1 )  
[Iniquities](#) ( 1 )  
[judgment](#) ( 1 )  
[language](#) ( 1 )  
[lies](#) ( 2 )  
[lying](#) ( 1 )  
[manner](#) ( 15 )  
[matter](#) ( 44 )  
[matters](#) ( 15 )  
[message](#) ( 3 )  
[naught](#) ( 1 )  
[nor](#) ( 1 )  
[of](#) ( 1 )  
[oracle](#) ( 1 )  
[ought](#) ( 2 )  
[parts](#) ( 1 )  
[portion](#) ( 4 )  
[promise](#) ( 6 )  
[provision](#) ( 1 )  
[purpose](#) ( 1 )  
[questions](#) ( 2 )

[rate](#) ( 4 )  
[reason](#) ( 1 )  
[report](#) ( 2 )  
[request](#) ( 2 )  
[required](#) ( 1 )  
[said](#) ( 8 )  
[sake](#) ( 1 )  
[say](#) ( 1 )  
[saying](#) ( 20 )  
[sayings](#) ( 5 )  
[sentence](#) ( 3 )  
[signs](#) ( 1 )  
[so](#) ( 1 )  
[some](#) ( 1 )  
[song](#) ( 1 )  
[sort](#) ( 1 )  
[spakest](#) ( 1 )  
[speech](#) ( 7 )  
[spoken](#) ( 2 )  
[talk](#) ( 2 )  
[task](#) ( 1 )  
[tasks](#) ( 1 )  
[thing](#) ( 178 )  
[things](#) ( 50 )  
[thought](#) ( 1 )  
[tidings](#) ( 4 )  
[what](#) ( 1 )  
[whatsoever](#) ( 1 )  
[wherewith](#) ( 1 )  
[whit](#) ( 1 )  
[word](#) ( 428 )  
[words](#) ( 369 )

This Hebrew word appears five times in this chapter, and has been translated in the following ways: -

VS. 2 - "the word"; VS. 12 - "his words"; VS. 23 - "the commandment" - the margin has "**Heb. word**"; VS. 23 - "the matter"; VS. 25 - "the commandment".

The following texts give examples of this word's usage, when connected with a monarch issuing either a royal decree or instructions. [This is of course, harmonizes perfectly with the context of דָּבָר - "**dābār**" in Daniel 9:25.]

1st Chronicles 21:4: - "**Nevertheless** the king's **word** [דָּבָר - "**dābār**"] prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem."

2nd Chronicles 30:4 & 5: - "And **the thing** [דָּבָר - "**dābār**"] pleased **the king** and all the congregation. So they established a decree [דָּבָר - "**dābār**"] to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written."

2nd Chronicles 31:4 & 5: - "Moreover **he** [that is. King Hezekiah - compiler] **commanded the people that dwelt in Jerusalem** to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD. And as soon as the commandment [דָּבָר - "**dābār**"] came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly."

Esther 1:12: - "But the queen Vashti refused to come at the king's commandment [דָּבָר - "**dābār**"] by *his* chamberlains: therefore was the king very wroth, and his anger burned in him."

Esther 1:19: - "If it please the king, let there go a royal commandment [דָּבָר - "**dābār**"] from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she."

Ecclesiastes 8:4: - "Where **the word of** [דָּבָר - "**dābār**"] a king is, *there is* power: and who may say unto him, What doest thou?"

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<sup>26</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H1697](http://www.kingjamesbibledictionary.com/StrongNo/H1697).

Another point of interest in [Daniel 9:25](#), concerns the expression "the going forth of" of the commandment to restore and to build Jerusalem. The following passages refer to a Persian king who issued commandments, that went out from his mouth; that is, that he had spoken orally.

[Esther 1:19](#): - "If it please the king, let there go **a royal commandment** [דָּבָר - "dābār"] **from him**, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she."

[Esther 7:8](#): - "Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word [דָּבָר - "dābār"] went out of the king's mouth, they covered Haman's face."

I want to now examine what is meant by the expression, "to restore" the rebuilt city of Jerusalem, as this will shed further light upon [Daniel 9:25](#). The Hebrew word that has been translated as "to restore" in this verse, is the word שׁוּב - "**shûwb**" - [Strong's, Hebrew Number 7725](#). Below is its basic lexical information, and how it has been translated in the [King James Bible](#).

### Hebrew - English Dictionary

#### H7725

Strong's No.: **H7725**

Hebrew: שׁוּב

Transliteration: Shûwb

Phonetic: Shoob

Word Origin: A primitive root

**Bible Usage:** ([[break] {build} {circumcise} {dig} do {anything} do {evil} {feed} lay {down} lie {down} {lodge} {make} {rejoice} {send} {take} weep]) X-(idiom) {again} (cause to) answer (+ {again}) X-(idiom) in any case

{wise} X-(idiom) at {all} {averse} bring ({again} {back} home {again}) call [to {mind}] carry again ({back}) {cease} X-(idiom) {certainly} come again (back) X-(idiom) {consider} + {continually} {convert} deliver ({again}) + {deny} draw {back} fetch home {again} X-(idiom) {fro} get [oneself] (back) {again} X-(idiom) give ({again}) go again ({back} {home}) [go] {out} {hinder} {let} [see] {more} X-(idiom) {needs} be {past} X-(idiom) {pay} {pervert} pull in {again} put ({again} up {again}) {recall} {recompense} {recover} {refresh} {relieve} render ({again}) X-(idiom) {repent} {requite} {rescue} {restore} {retrieve} (cause {to} make to) {return} {reverse} {reward} + say {nay} send {back} set {again} slide {back} {still} X-(idiom) {surely} take back ({off}) (cause {to} make to) turn ({again} self {again} {away} {back} back {again} {backward} {from} {off}) withdraw.

**Part of Speech:** Verb

**Strongs Definition:** to turn back ({hence} away) transitively or {intransitively} literally or figuratively (not necessarily with the idea of return to the starting point); generally to retreat; often adverbially again

**Brown Driver Biggs Definition:**

1. to return, turn back
  - a. (Qal)
    1. to turn back, return 1a
    2. to turn back 1a
    3. to return, come or go back 1a
    4. to return unto, go back, come back 1a
    5. of dying 1a
    6. of human relations (fig) 1a
    7. of spiritual relations (fig) 1a
      1. to turn back (from God), apostatise 1a
      2. to turn away (of God) 1a
      3. to turn back (to God), repent 1a
      4. turn back (from evil) 1a
    8. of inanimate things 1a
    9. in repetition

j. (Polel)

1. to bring back
2. to restore, refresh, repair (fig)
3. to lead away (enticingly)
4. to show turning, apostatise

k. (Pual) restored (participle)

l. (Hiphil) to cause to return, bring back

1. to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment
2. to bring back, refresh, restore
3. to bring back, report to, answer
4. to bring back, make requital, pay (as recompense)
5. to turn back or backward, repel, defeat, repulse, hinder, reject, refuse
6. to turn away (face), turn toward
7. to turn against
8. to bring back to mind
9. to show a turning away 1d

2. to reverse, revoke

a. (Hophal) to be returned, be restored, be brought back

b. (Pual) brought back

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Translation      [abide](#) ( 1 )  
Occurrences:    [again](#) ( 210 )  
                      [all](#) ( 1 )  
                      [answer](#) ( 16 )  
                      [answered](#) ( 4 )  
                      [answereth](#) ( 1 )  
                      [averse](#) ( 1 )  
                      [away](#) ( 54 )  
                      [back](#) ( 61 )  
                      [bring](#) ( 20 )

[bringeth](#) ( 1 )  
[bringing](#) ( 1 )  
[brought](#) ( 9 )  
[call](#) ( 1 )  
[carried](#) ( 2 )  
[Come](#) ( 1 )  
[consider](#) ( 1 )  
[considereth](#) ( 1 )  
[convert](#) ( 1 )  
[converted](#) ( 1 )  
[converting](#) ( 1 )  
[converts](#) ( 1 )  
[deliver](#) ( 4 )  
[deny](#) ( 1 )  
[drawn](#) ( 1 )  
[drew](#) ( 1 )  
[from](#) ( 1 )  
[gave](#) ( 1 )  
[Get](#) ( 1 )  
[give](#) ( 1 )  
[giveth](#) ( 1 )  
[hinder](#) ( 2 )  
[home](#) ( 2 )  
[let](#) ( 1 )  
[more](#) ( 1 )  
[nay](#) ( 2 )  
[off](#) ( 1 )  
[out](#) ( 1 )  
[past](#) ( 1 )  
[pay](#) ( 1 )  
[perverted](#) ( 1 )  
[put](#) ( 6 )

[recall](#) ( 1 )  
[recompense](#) ( 3 )  
[recompensed](#) ( 5 )  
[recover](#) ( 1 )  
[recovered](#) ( 5 )  
[refresheth](#) ( 1 )  
[relieve](#) ( 3 )  
[Render](#) ( 16 )  
[rendered](#) ( 3 )  
[Repent](#) ( 3 )  
[reported](#) ( 1 )  
[requite](#) ( 2 )  
[requited](#) ( 1 )  
[requiting](#) ( 1 )  
[rescue](#) ( 1 )  
[Restore](#) ( 26 )  
[restored](#) ( 14 )  
[restorer](#) ( 2 )  
[restoreth](#) ( 1 )  
[retire](#) ( 1 )  
[return](#) ( 243 )  
[returned](#) ( 146 )  
[returneth](#) ( 4 )  
[reverse](#) ( 3 )  
[reward](#) ( 2 )  
[rewardeth](#) ( 1 )  
[set](#) ( 1 )  
[take](#) ( 1 )  
[themselves](#) ( 2 )  
[turn](#) ( 73 )  
[turned](#) ( 30 )  
[turnest](#) ( 2 )



[turneth](#) ( 9 )

[upon](#) ( 1 )

[withdraw](#) ( 1 )

[withdrawest](#) ( 1 )

[withdrawn](#) ( 2 )

[withdrew](#) ( 1 )<sup>27</sup>

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The following texts which contain this Hebrew word, are all associated with cities or land being restored to their original owners to their original condition. This will shed further light on its use in [Daniel 9:25](#).

[Judges 11:13](#): - "And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore **restore** [שׁוּב - "shûwb"] those lands again peaceably."

[1st Samuel 7:14](#): - "**And the cities which the Philistines had taken from Israel were** [שׁוּב - "shûwb"] **restored to Israel**, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites."

[2nd Samuel 9:7](#): - "And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, **and will restore** [שׁוּב - "shûwb"] thee all the land of Saul thy father; and thou shalt eat bread at my table continually."

[1st Kings 20:34](#): - "And *Benhadad* said unto him, The cities, which my father took from thy father, I will restore [שׁוּב - "shûwb"]; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away."

[2nd Kings 14:22 & 25](#): - "**He built Elath, and restored it** [שׁוּב - "shûwb"] to Judah, after that the king slept with his fathers. ... **He restored** [שׁוּב - "shûwb"] the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which [was] of Gathhepher."

[2nd Chronicles 26:2](#): - "**He built Eloth, and restored it** [שׁוּב - "shûwb"] to Judah, after that the king slept with his fathers."

 To summarize what we have established from [Daniel 9:25](#) concerning the commandment to restore and to build Jerusalem: -

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<sup>27</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/H7725](http://www.kingjamesbibledictionary.com/StrongNo/H7725).

- The three Persian kings, Cyrus, Darius and Artaxerxes respectively issued royal decrees to give permission for the Jews to return and to rebuild the Temple at Jerusalem. The decrees also provided for the material aid to the returning Jews, to help to build the Temple, and to re-establish the Temple system of sacrificial worship.
- None of these three decrees specifically referred to the rebuilding of the city of Jerusalem.
- The Bible writer Ezra, recognized that all three of these decrees were required to aid in the rebuilding of the Temple and its services - See Ezra 6:14 & 15.
- In the expression the "going forth" of the commandment referred to in Daniel 9:25, we find similar occurrences in other passages, where a Persian king had commandments going forth from his mouth. That is, which he had spoken orally.
- An important part of the decree mentioned in Daniel 9:25, refers "to restore" the city of Jerusalem. I have established from several other passages, that this Hebrew word שׁוּב - "**shûwb**", are all associated with cities or land being restored to their original owners to their original condition. Of the three Persian decrees, the one that did more "to restore" to the city Jerusalem what had been taken away by its captivity and subjugation, was the decree of Artaxerxes, that is recorded in Ezra Chapter 7. This decree restored the city's civil administration, so that the Jews were able to appoint judges, and to establish the administration of justice based upon the Laws of Israel's God. This power had been taken away by the captivity and subjugation of the city of Jerusalem.

## PART 2 - ISSUES IN THE BOOK OF HEBREWS: -

In this PART 2, I will be examining some of the common misconceptions concerning Jesus Heavenly High Priestly ministry within the Heavenly Sanctuary that are found within the Book of Hebrews.

There are several commonly believed **assumptions** which are held by most Evangelical, New Testament Bible Commentators and Scholars relating to this issue. I will list these commonly held assumptions for the reader, and within this PART 2, I will give the reader a thorough Biblical response to these assumptions.

### COMMONLY HELD ASSUMPTIONS CONCERNING THE BOOK OF HEBREWS: -

- It is **assumed** that the earthly High Priest only ministered within the Holy of Holies on the Day of Atonement ceremonies. Therefore, when the Book of Hebrews describes Jesus as being our Heavenly High Priest, after the order of Melchisedec, it is further **assumed** that this gives "proof" that Jesus went into the Heavenly Holy of Holies at the time of his ascension, to commence his High Priestly ministry.
- God's Presence was only manifested within the Holy of Holies of the Earthly Sanctuary or Temple. Therefore, where the Book of Hebrews refers to Jesus ministering in the Presence of God for us, it is another "proof" that Jesus entered into the Heavenly Holy of Holies at the time of his ascension.
- The expression "*within the veil*" that is found in Hebrews 6:19, is understood to mean, "*within the Holy of Holies*" of the Heavenly Sanctuary, and it is assumed that Christ went into the second apartment within the Heavenly Sanctuary, at the time of his ascension, to begin his Heavenly High Priestly ministry.
- The Greek expression τὰ ἅγια - "**ta hagia**" that appears frequently in Hebrews Chapter 9, means "**the Holy of Holies**". Coupled together with this assumption, is the belief that the Day of Atonement services are described by the writer of the Book of Hebrews within Chapter 9. This is assumed to be further "proof" that Jesus entered into the Heavenly Holy of Holies at the time of his ascension.

Each one of these assumptions will be carefully examined from the Scriptures and will be demonstrated on the weight of Biblical evidence to be erroneous!

## DID THE EARTHLY HIGH PRIEST MINISTER ONLY IN THE HOLY OF HOLIES?

✋ It is commonly assumed by many Christians that the earthly High Priest ministered only in the Holy of Holies upon the annual Day of Atonement services, in the earthly Tabernacle. This common assumption is based upon the following passage in the Book of Hebrews: -

Hebrews 9:7: - "But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people."

And as the Book of Hebrews refers frequently to Jesus being our great heavenly High Priest, they assert that Jesus ministers only in the heavenly Holy of Holies since his ascension to heaven in 31 AD.<sup>28</sup>

### WHAT ARE THE BIBLICAL FACTS CONCERNING THIS ASSUMPTION?

✋ The first point that needs to be noted, is the fact that it was **NOT** physically possible for the High Priest alone to perform all the various ceremonies and sacrificial offerings that would occur every day throughout any given year in the Tabernacle services. The officiating priests that assisted the High Priest throughout the year **were acting in his stead**; all the services that they performed throughout the year were performed acting as "proxies" for the High Priest. But when it came to the yearly Day of Atonement services, the High Priest could perform all the ceremonies himself, without any need of assistance from the other priests.

Moses' brother Aaron was the first High Priest of the Levitical Priesthood and earthly Tabernacle. And yet, the books of Moses plainly teach that God assigned him a ministering role in the **daily** round of priestly services in the Holy Place of the Tabernacle. For example: -

- Aaron had to attend to the Golden Candlestick and its lamps and to burn incense upon the Golden Altar of Incense that was in the Holy Place every day.

Exodus 27:20 & 21: - "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, **to cause the lamp to burn always. In the tabernacle of the congregation without the veil**, which [is] before the testimony, **Aaron** and his sons **shall order it from evening to morning before the LORD**: [it shall be] a statute for ever unto their generations on the behalf of the children of Israel."<sup>29</sup>

Exodus 30:7 & 8: - "**And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps**, he shall burn incense upon it. **And when Aaron lighteth the lamps at even, he shall burn incense upon it**, a perpetual incense before the LORD throughout your generations."

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<sup>28</sup> These Christians do not believe that there is any real tangible two apartment Sanctuary in heaven at all. Yet they insist that Jesus entered into the Holy of Holies when he ascended into heaven in 31 AD. This is totally illogical and inconsistent reasoning.

<sup>29</sup> **See also**: - Leviticus 24:1 - 4 & Numbers 8:1 - 3 concerning Aaron's tending to the Golden Candlestick every day.

- Aaron had to set in order the 12 Loaves of Shewbread upon the Table of Shewbread that was in the Holy Place every Sabbath day.

Leviticus 24:2 - 8: - "Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, **to cause the lamps to burn continually. Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually:** [it shall be] a statute for ever in your generations. **He shall order the lamps upon the pure candlestick before the LORD continually.** And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon [each] row, that it may be on the bread for a memorial, [even] an offering made by fire unto the LORD. **Every sabbath he shall set it in order before the LORD continually,** [being taken] from the children of Israel by an everlasting covenant."

- Aaron and his sons, ministered at both the altar of burnt offering, and at the altar of golden incense [which stood in the first apartment of the earthly sanctuary].

1st Chronicles 6:49: - "But **Aaron** and his sons offered upon **the altar of the burnt offering,** and on **the altar of incense,** [and were appointed] for all the work of the [place] most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded."

Paul makes it plain that the earthly High Priest did offer up sin offerings **daily** in the earthly Tabernacle.

Hebrews 7:27: - "**Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's:** for this he did once, when he offered up himself."

Paul clearly indicates that the earthly High Priest brought the blood of the sin offerings into the Sanctuary **as a whole**, that is, into **both** Holy Places.

Hebrews 13:11: - "For the bodies of those beasts, **whose blood is brought** <sup>30</sup> **into the sanctuary by the high priest for sin,** are burned without the camp."

Paul clearly teaches us that Jesus as our heavenly High Priest is a minister of the sanctuary **as a whole**, and not only of the heavenly Holy of Holies.

Hebrews 8:1 & 2: - "Now of the things which we have spoken [this is] the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; **A minister of the sanctuary**<sup>31</sup>, and of the true tabernacle, which the Lord pitched, and not man."

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<sup>30</sup> The Greek words that are translated in the KJV as "into the sanctuary" are εἰς τὰ ἅγια - "eis ta hagia" – this is in the Neuter, Plural, and Accusative case, and has been correctly translated in this verse by the King James Version translators. For a fuller discussion on this important Greek phrase, see the Section entitled - "**The Greek expression "ta hagia" in Hebrews 9 examined.**"

<sup>31</sup> The Greek words translated in VS. 2 as "of the sanctuary" in the KJV are τῶν ἁγίων - "ton hagion", and the King James Version translators in this verse have correctly translated them. For a full discussion on this important Greek phrase, see the Section entitled - "**The Greek expression "ta hagia" in Hebrews 9 examined.**"

Paul plainly divided the ministration of the earthly Tabernacle and its services into two distinct ministrations, within its two Holy Places.

Hebrews 9:6 & 7: - "Now when these things were thus ordained, **the priests** went always into the first tabernacle, accomplishing the service [of God]. But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people."

Paul plainly taught that the earthly priests served as an example and shadow of the heavenly realities.

Hebrews 8:4 & 5: - "For if he were on earth, he should not be a priest, seeing that **there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern showed to thee in the mount."

**NOTE:** - So as the earthly Priests serve as an example and shadow of the heavenly realities, and as the earth High Priest's did indeed minister within **BOTH** Holy Places of the earthly Sanctuary; therefore, Jesus as our great Heavenly High Priest, ministers within **BOTH** Holy Places of the Heavenly Sanctuary.



Based upon the weight of the Biblical evidence presented in this SECTION of this Study Document, it is quite clear, that the commonly held assumption concerning the earthly High Priest supposedly ministering only in the Holy of Holies, on the Day of Atonement services, is just that - an assumption, which is in conflict with the Biblical evidence.

## **WAS GOD'S PRESENCE MANIFESTED ONLY IN THE HOLY OF HOLIES, IN THE EARTHLY TABERNACLE? HEBREWS 9:24 EXAMINED: -**

Hebrews 9:24: - "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, **now to appear in the presence of God for us.**"

**NOTE:** - Most Evangelical Christians **assume** that God's presence was manifested only in the Holy of Holies in the earthly Tabernacle; and thus, in this verse from Hebrews 9, Paul is teaching that Jesus went straight into the Holy of Holies in the Heavenly Sanctuary, at the time of his ascension in 31 A. D.

### **WHAT ARE THE BIBLICAL FACTS CONCERNING THIS ASSUMPTION?**

It is true that God did manifest his presence in the Holy of Holies in the earthly Sanctuary. This is clearly taught in the following Bible passages: -

Exodus 25:21 & 22: - "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. **And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which [are] upon the ark of the testimony,** of all [things] which I will give thee in commandment unto the children of Israel."

Leviticus 16:2: - "And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into **the holy [place] within the veil before the mercy seat,** which [is] upon the ark; that he die not: **for I will appear in the cloud upon the mercy seat.**"

Numbers 7:89 - 8:2: - "And **when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that [was] upon the ark of testimony,** from between the two cherubims: and he spake unto him. **And the LORD spake unto Moses,** saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick."<sup>32</sup>

But it is **NOT** true, as the above assumption asserts, that God's presence was manifested only in the Holy of Holies of the earthly Sanctuary.

We find in the following Bible texts, that God's Presence was clearly manifested in other parts of the earthly Sanctuary. Even at times in the courtyard of the earthly Sanctuary. God would meet with Israel, at the door of the tabernacle, at the time of the continual burnt offering.

Exodus 29:42 & 43: - "This shall be a **continual burnt offering** throughout your generations **at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel,** and the tabernacle shall be sanctified by my glory."

Every morning and evening, the high priest was to burn incense at the Golden Altar of Incense. The Perfume or Incense was to be put on the Golden Altar of Incense, in the Tabernacle of the Congregation, where God would meet with the people. [The Golden Altar of Incense was situated in the Holy Place of the earthly Sanctuary.]

Exodus 30:7, 8, 35 & 36: - "**And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.** ... And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou

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<sup>32</sup> **See also:** - Exodus 30:6 & Numbers 17:4.

shalt beat some of it very small, put of it before the testimony **in the tabernacle of the congregation, where I will meet with thee:** it shall be unto you most holy.”

The Lord stood at the door of the tabernacle; and the cloud of the Lord's glory departed from off the tabernacle.

Numbers 12:5 & 10: - **“And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle,** and called Aaron and Miriam: and they both came forth. ... **And the cloud departed from off the tabernacle;** and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.”

Deuteronomy 31:15: - **“And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.”**

There were times that the glory of the Lord appeared in the tabernacle, so that all the children of Israel could see the Lord's glory. Obviously, this visible glory did not appear in the Holy of Holies alone at such times. Numbers 14:10: - **“But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.”**

Numbers 16:42: - **“And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.”**

At the dedication of both Moses' Sanctuary and Solomon's Temple, the glory of the Lord filled the whole Tabernacle and Temple. In other words, God's glory filled **BOTH** Holy Places.

Exodus 40:34 & 35: - **“Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.** And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and **the glory of the Lord filled the tabernacle.”**

1st Kings 8:10 & 11: - **“And it came to pass, when the priests were come out of the holy [place], that the cloud filled the house of the Lord,** so that the priests could not stand to minister because of the cloud: for **the glory of the Lord had filled the house of the Lord.”**

☞ From all this Biblical evidence, the reader should be able to see clearly, that God's Presence was manifested within **BOTH** Holy Places of the earthly Sanctuary. Therefore the commonly held assumption concerning this issue, is erroneous.



## THE EXPRESSION "WITHIN THE VEIL" IN HEBREWS 6:19 & 20 EXAMINED: -

Hebrews 6:19 & 20: - "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

**NOTE:** - Most Evangelical Christians boldly **assert** that the expression "*within the veil*" in the Bible [but particularly so in this passage], means exclusively "*within the Holy of Holies*". They therefore claim that Jesus Christ, our great Heavenly High Priest went directly into the Heavenly Holy of Holies, at the time of his ascension into Heaven.

### WHAT ARE THE BIBLICAL FACTS CONCERNING THIS COMMONLY HELD ASSUMPTION?

I will again repeat these two verses, but I shall include the surrounding context of this passage. And then, I will pose two simple questions concerning how we should understand this passage.

Hebrews 6:13 - 20: - "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation [is] to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed [it] by an oath: That by two immutable things, in which [it was] impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: **Which [hope] we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec.**"

**Question 1:** - In this passage, is the writer of the Book of Hebrews, writing in a literal fashion, describing Christ's entry into the Heavenly Sanctuary? Or,

**Question 2:** - In this passage, is the writer of the Book of Hebrews, writing in a metaphorical manner, describing the hope of the spiritual blessings to be dispensed to Abraham and his spiritual children in the covenant God made with the Patriarch of faith?

**ANSWER:** - Taking into account the context of this passage, the correct answer is that the writer of the Book of Hebrews, is writing in the manner as outlined in Question 2 above.

Hebrews 6:13 - 20 deals with God's dispensing of spiritual blessings under the covenant he made with Abraham and with his spiritual descendants: -

- God swore by himself that he would fulfil his promises to the Patriarch [See VS. 13 - 16].
- In order to encourage the faith of the heirs under this covenant, that God would fulfil his word, God interposed with his own oath [See VS. 17].
- Therefore, by two immutable things, we can have strong encouragement to grasp this hope of the fulfilment of God's promises which have been set before us [See VS. 18].
- This hope enters "*within the veil*", where Jesus has gone on our behalf as our great High Priest, according to the order of Melchisedec [See VS. 19 - 20].
- The writer of this passage, is **NOT** describing the Heavenly Sanctuary, its apartments, furniture and services, as he does in some detail in Hebrews Chapter 9.

☞ The veil being referred to in the surrounding context of Hebrews 6:19, may be understood metaphorically as the Heavenly Sanctuary, into which Jesus Christ having become our Heavenly High Priest, has entered as our Divine Forerunner, and into which our eternal hope is centred, and from where Jesus bestows his spiritual blessings under the Abrahamic covenant.

Turning now to examine in some detail, the specific issue of the term "**within the veil**" itself, I find the following are the Biblical facts involved in this issue.

First, it is **NOT** a fact, that the term "**within the veil**" always means "within the Holy of Holies", as is commonly assumed. Apart from this reference in the Book of Hebrews, the expression "**within the veil**" appears five times in the Bible.

Four times this expression does apply to within the Holy of Holies of the earthly Sanctuary.

Exodus 26:33: - "And thou shalt hang up the veil under the taches, that thou mayest bring in thither **within the veil** the ark of the testimony: and the veil shall divide unto you between the holy [place] and the most holy."

Leviticus 16:2: - "And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy [place] **within the veil** before the mercy seat, which [is] upon the ark; that he die not: for I will appear in the cloud upon the mercy seat."

Leviticus 16:12: - "And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] **within the veil.**"

Leviticus 16:15: - "Then shall he kill the goat of the sin offering, that [is] for the people, and bring his blood **within the veil**, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."

**NOTE**: - The three references in Leviticus Chapter 16, are referring to the annual Day of Atonement services.

The fifth reference which contains the expression "**within the veil**", as recorded by Moses, has the Lord himself referring to it, as applying to the Holy Place of the earthly Sanctuary. Describing the charge relating to Aaron and his sons regarding their divinely appointed Priesthood we read,

Numbers 18:1, 5 & 7: - "And the LORD said unto Aaron, **Thou and thy sons** and thy father's house with thee shall bear the iniquity of the sanctuary: and **thou and thy sons with thee shall bear the iniquity of your priesthood.** ... And **ye shall keep the charge of the sanctuary, and the charge of the altar**: that there be no wrath any more upon the children of Israel. ... Therefore **thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil**; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death."

- The priesthood was entrusted to Aaron and to his sons.
- From these three verses, we read that the Levitical priests were to keep the charge of "**the sanctuary**" and of "**the altar**" [that is, the Altar of Burnt Offering in the Courtyard of the Sanctuary] in VS. 5.
- In VS. 7, we read that it was the office of **Aaron and his sons with him**, to keep the priest's office, which included the charge of the altar [that is, the Altar of Burnt Offering in the Courtyard of the Sanctuary], and everything "**within the veil**" - that is, within the Holy Place.
- The reason why the expression "**within the veil**" in VS. 7 is referring to the Holy Place, is because of the fact, that this charge was committed **to Aaron and to his sons with him**, in performing their "priest's office". Only the High Priest [that is Aaron] could enter into the Holy of Holies on the annual

Day of Atonement ceremonies [See [Leviticus 16:2](#) & [Hebrews 9:7](#)]; whereas, the other priests [that is, Aaron's sons] could only minister in the Holy Place daily [See [Hebrews 9:6](#)].

Another point that we need to be aware of, and that is the fact, that the writer of the [Book of Hebrews](#) recognized that there were **two veils within the earthly sanctuary**, and that the second veil, divided the Holy from the Holy of Holies [which we have just read in [Exodus 26:33](#)].

[Hebrews 9:3](#): - "And after **the second veil**, the tabernacle which is called the holiest of all."

**NOTE:** - As there was a second veil in the earthly Sanctuary, there obviously had to be a first veil, which divided the courtyard from the entrance into the Holy Place. This is described in [Exodus 26:36](#) as being – "an hanging for the door of the tent."

This brings me to give some consideration to the use of the Greek word **καταπέτασμα** - "**katapetasma**" which is translated in [Hebrews 6:19](#); [9:3](#) & [10:20](#) as "veil". See [Strong's Concordance](#); Greek Number [2665](#). Below is the basic Lexical information concerning this word, and how it appears in the King James Bible.

### Greek - English Dictionary

#### G2665

Strong's No.: **G2665**

Greek:

**καταπέτασμα**

Transliteration: Katapetasma

Phonetic: kat-ap-et'-as-mah

Word Origin: From a compound of [G2596](#) and a congener of [G4072](#)

Bible Usage: vail.

Part of Speech: Noun Neuter

**Strong's Definition:** something spread thoroughly that is (specifically) the door screen (to the Most Holy Place) in the Jewish Temple

**Thayers Definition:** 1. a veil spread out, a curtain

**Definition:** a. the name given to the two curtains in the temple at Jerusalem, one of them at the entrance to the temple separated the Holy Place from the outer court, the other veiled the Holy of Holies

Translation

veil ( 6 )<sup>33</sup>

Occurrences:

I want to examine how this word is used within the Septuagint [or LXX] Greek translation of the Old Testament Scriptures, as it relates to the veils of the earthly Sanctuary. This is important, as the writer of the Book of Hebrews, like most of the other New Testament writers, uses the LXX text when quoting many of the Old Testament passages within this epistle. I shall set out my findings in a TABLE below: -

**How καταπέτασμα - "katapetasma" is used within the LXX translation regarding the veils of the earthly Sanctuary: -**

**NOTE: -** I will not list every occurrence of **καταπέτασμα - "katapetasma"** in this TABLE as it appears in the LXX relating to the veils of the earthly Sanctuary. Rather, I will give sufficient witnesses for each of the veils as applied to the earthly Sanctuary and its Courtyard. I will show the actual Greek text and then its English translation for the verse under consideration. The English translation is taken from the work of Sir Lancelot C. L. Brenton, published in 1851, and is considered to the long-time standard English translation of the LXX.

καταπέτασμα - "katapetasma" as referring to the veil of the Courtyard of the earthly Sanctuary: -	καταπέτασμα - "katapetasma" as referring to the veil that divided the Courtyard from the Holy Place of the earthly Sanctuary: -	καταπέτασμα - "katapetasma" as referring to the veil that divided the Holy from the Most Holy Place of the earthly Sanctuary: -
<p>Exodus 38:18. ουτος περιηργυρωσε τους στυλους, και εχωνευσεν τω στυλω δακτυλιους χρυσους, και εχρυσωσε τους μοχλους χρυσιω' και κατεχρυσωσε τους στυλους <b>του καταπετασματος</b> χρυσιω και εποιησεν τας αγκυλας χρυσας. "He overlaid the posts with silver, and cast for each post golden rings, and gilded the bars with gold; and he gilded the posts <b>of the veil</b> with gold, and made the hooks of gold."</p>	<p>Exodus 26:37. και ποιησεις <b>τω καταπετασματι</b> πεντε στυλους, και χρυσωσεις αυτους χρυσιω και αι κεφαλιδες αυτων χρυσαι' και χωνευσεις αυτοις πεντε βασεις χαλκας. "And thou shalt make for <b>the veil</b> five posts, and thou shalt gild them with gold; and their chapters shall be gold; and thou shalt cast for them five brazen sockets."</p>	<p>Exodus 26:31. και ποιησεις <b>καταπετασμα</b> εξ υακινθου και πορφυρας, και κοκκινου κεκλωσμενου και βυσσου νενησμενης' εργον υφαντον ποιησεις αυτο χερουβιμ. "And thou shalt make <b>a veil</b> of blue and purple and scarlet woven, and fine linen spun: thou shalt make it cherubs in woven work."</p>
<p>Numbers 3:26. και τα ιστια της αυλης και <b>το καταπετασμα της</b></p>	<p>Exodus 37:5 [Exodus 36:37 in the <u>KJV</u>]. και εποιησαν <b>το καταπετασμα της θυρας της</b></p>	<p>Exodus 26:33 [3 times]. και θησεις <b>το καταπετασμα</b> επι τους στυλους</p>

<sup>33</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/G/2665](http://www.kingjamesbibledictionary.com/StrongNo/G/2665).

<p><u>πυλης της αυλης</u> της ουσης επι της σκηνης, και τα καταλοιπα παντων των εργαων αυτου.</p> <p>"And the curtains of the court, and <u>the veil of the door of the court</u>, which is by the tabernacle, and the remainder of all its works."</p>	<p><u>σκηνης του μαρτυριου</u> εξ υακινθου, και πορφυρας, και κοκκινου νενησμενου, και βυσσου κεκλωσμενης εργων υφαντου χερουβιμ.</p> <p>"And they made <u>the veil of the door of the tabernacle of witness</u> of blue, and purple, and spun scarlet, and fine linen twined, woven work with cherubs."</p>	<p>και εισοισεις εκει <u>εσωτερον του καταπετασματος</u> την κιβωτον του μαρτυριου· και διορει <u>το καταπετασμα</u> υμιν αναμεσον του αγιου και αναμεσον του αγιου των αγιων.</p> <p>"And thou shalt put <u>the veil</u> on the posts, and thou shalt carry in thither <u>within the veil</u> the ark of the testimony; and <u>the veil</u> shall make a separation for you between the holy and the holy of holies."</p>
<p>Numbers 4:32. και τους στυλους της αυλης κυκλω, και αι βασεις αυτων, και τους στυλους <u>του καταπετασματος της πυλης της αυλης</u>, και τας βασεις αυτων, και τους πασσαλους αυτων, και τους καλους αυτων, και παντα τα σκευη αυτων, και παντα τα λειτουργηματα αυτων· εξ ονοματων επισκεψασθε αυτους, και παντα τα σκευη της φυλακης των αιρομενων υπ' αυτων.</p> <p>"And they shall bear the pillars of the court round about, and there shall be their sockets, and they shall bear the pillars of <u>the veil of the door of the court</u>, and their sockets and their pins, and their cords, and all their furniture, and all their instruments of service: take ye their number by name, and all the articles of the charge of the things borne by them."</p>	<p>Exodus 39:20 [Exodus 39:40 in the <u>KJV</u>]. και τα ιστια της αυλης, και τους στυλους· και <u>το καταπετασμα της θυρας της σκηνης</u>, και της πυλης της αυλης·</p> <p>"And the curtains of the court, and the posts, and <u>the veil of the door of the tabernacle</u>, and the gate of the court."</p>	<p>Exodus 40:3. και θησεις την κιβωτον του μαρτυριου και σκεπασεις την κιβωτον <u>τω καταπετασματι</u></p> <p>"And thou shalt place in it the ark of the testimony, and shalt cover the ark <u>with the veil</u>."</p>
<p>3<sup>rd</sup> Kings 6:36 [1<sup>st</sup> Kings 6:36 in the <u>KJV</u>]. και ωκοδομησεν την αυλην την εσωτατην· τρεις στιχους απελεκητων, και στιχος κατειργασμενης κεδρου κυκλοθεν· και ωκοδομησε <u>καταπετασμα της αυλης του αιλαμ του οικου</u> του κατα προσωπον του ναου.</p> <p>"And he built the inner court, three</p>	<p>Exodus 40:5. και θησεις το θυσιαστηριον το χρυσειον, εις το θυμιαν εναντιον της κιβωτου· και επιθησεις καλυμμα <u>καταπετασματος επι την θυραν της σκηνης του μαρτυριου</u>.</p> <p>"And thou shalt place the golden altar, to burn incense before the ark; and thou shalt put a covering</p>	<p>Exodus 40:22. και εθηκεν την τραπεζαν εις την σκηνην του μαρτυριου, το προς βορραν <u>εξωθεν του καταπετασματος</u> της σκηνης.</p> <p>"And he put the table in the tabernacle of witness, on the north</p>

<p>rows of hewn stones, and a row of wrought cedar round about, and he made <b>the curtain of the porch of the house</b> that was in front of the temple."</p>	<p>of <b>a veil on the door of the tabernacle of witness.</b>"</p>	<p>side <b>without the veil</b> of the tabernacle."</p>
	<p>Leviticus 21:23. πλην προς <b>το καταπέτασμα</b> ου προσελευσεται, και προς το θυσιαστηριον ουκ εγγιει, οτι μωμον εχει και ου βεβηλωσει το αγιον του θεου αυτου οτι εγω ειμι κυριος ο αγιαζων αυτους. "Only he shall not approach <b>the veil</b>, and he shall not draw nigh to the altar, because he has a blemish; and he shall not profane the sanctuary of his God, for I am the Lord that sanctifies them."</p>	<p>Leviticus 4:6. και βαψει ο ιερευς τον δακτυλον εις το αιμα, και προσρανει απο του αιματος επτακις εναντι κυριου, κατα <b>το καταπέτασμα το αγιον.</b> "And the priest shall dip his finger into the blood, and sprinkle of the blood seven times before the Lord, over against <b>the holy veil.</b>"</p>
	<p>Numbers 3:10. και ααρων και τους υιους αυτου καταστησεις επι της σκηνης του μαρτυριου και φυλαξουσι την ιερατειαν αυτων, και παντα τα κατα τον βωμον και <b>εσω του καταπετασματος</b> και ο αλλογενης ο απομενος αποθανειται. "And thou shalt appoint Aaron and his sons over the tabernacle of witness; and they shall keep their charge of priesthood, and all things belonging to the altar, and <b>within the veil</b>; and the stranger that touches them shall die."</p>	<p>Leviticus 16:2. και ειπε κυριος προς μωυσην, λαλησον προς ααρων τον αδελφον σου, και μη εισπορευεσθω πασαν ωραν εις το αγιον <b>εσωτερον του καταπετασματος</b> εις προσωπον του ιλαστηριου, ο εστιν επι της κιβωτου του μαρτυριου, και ουκ αποθανειται εν γαρ νεφελη οφθησομαι επι του ιλαστηριου. "And the Lord said to Moses, Speak to Aaron thy brother, and let him not come in at all times into the holy place <b>within the veil</b> before the propitiatory, which is upon the ark of the testimony, and he shall not die; for I will appear in a cloud on the propitiatory."</p>
	<p>Numbers 18:7. και συ και οι υιοι σου μετα σου διατηρησετε την ιερατειαν υμων, κατα παντα τροπον του θυσιαστηριου, και <b>το ενδοθεν του καταπετασματος</b> και λειτουργησετε τας λειτουργιας δομα της ιερατειας υμων και ο αλλογενης ο προσπορευομενος</p>	<p>Leviticus 16:12. και λημψεται το πυρειον πληρες ανθρακων πυρος απο του θυσιαστηριου του απεναντι κυριου και πλησει τας χειρας θυμιαματος συνθεσεως λεπτης, και εισοισει <b>εσωτερον του καταπετασματος.</b> "And he shall take his censer full of</p>

	<p>αποθάνειται.          "And thou and thy sons after thee shall keep up your priestly ministration, according to the whole manner of the altar, and that which is <b>within the veil</b>; and ye shall minister in the services as the office of your priesthood; and the stranger that comes near shall die."</p>	<p>coals of fire off the altar, which is before the Lord; and he shall fill his hands with fine compound incense, and shall bring it <b>within the veil.</b>"</p>
		<p>Leviticus 16:15. και σφαξει τον χιμαρον τον περι της αμαρτιας, τον περι του λαου, εναντι κυριου και εισοισει του αιματος αυτου <b>ΕΣΩΤΕΡΟΝ ΤΟΥ ΚΑΤΑΠΕΤΑΣΜΑΤΟΣ</b>, και ποιησει το αιμα αυτου ον τροπον εποιησε το αιμα του μοσχου και ρανει το αιμα αυτου επι το ιλαστηριον, κατα προσωπον του ιλαστηριου.          "And he shall kill the goat for the sin-offering that is for the people, before the Lord; and he shall bring in of its blood <b>within the veil</b>, and shall do with its blood as he did with the blood of the calf, and shall sprinkle its blood on the mercy-seat, in front of the mercy-seat."</p>
		<p>2 Chronicles 3:14. και εποιησε <b>το καταπέτασμα</b> υακινθου, και πορφυρας, και κοκκινου, και βυσσου, και υφανεν εν αυτω χερουβιμ.          "And he made <b>the veil</b> of blue, and purple, and scarlet, and fine linen, and wove cherubs in it."</p>

☞ Clearly, the Greek word **καταπέτασμα** - "**katapetasma**" as it is used in the LXX concerning the veils of the earthly Sanctuary and its Courtyard, does **NOT** refer exclusively to the veil that divided the Holy from the Holy of Holies. Rather, it applies to the Courtyard door; the 1<sup>st</sup> veil of the Sanctuary, that divided the Courtyard from the Holy Place; and, the 2<sup>nd</sup> veil of the Sanctuary, that divided the Holy from the Holy of Holies. The surrounding context of the passage under consideration will resolve which of the veils is being referred to in any given passage.

A final point which we need to consider concerning this issue, is the fact that the writer of the Book of Hebrews while stating that Jesus has entered "**within the veil**" for us in Hebrews 6:19 & 20, has also given his readers conclusive evidence from within the Book of Hebrews itself, that this distinctive expression is describing Jesus' entry into the Heavenly Sanctuary for us.

Hebrews 9:11 & 12: - "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and

calves, but by his own blood **he entered in once into \*the holy place**, having obtained eternal redemption [for us].”

**NOTE:** - \* The Greek phrase which is translated in the King James Version in VS. 12 as “**the holy place**” - “**ta hagia**” is an **incorrect** translation. It should read as: - “the sanctuary”.<sup>34</sup> This verse should read as follows: -

“Neither by the blood of goats and calves, *but by his own blood* **he entered in once into the sanctuary**, having obtained eternal redemption [for us].”



Based upon all various strands of Biblical evidence that I have put before the reader in this SECTION of the Study Document, the commonly held **assumption** that the term “**within the veil**” in Hebrews 6:19 & 20, refers exclusively to “**within the Holy of Holies**”, **CANNOT** be established from the Scriptures. Rather, this term in the immediate context of Hebrews 6:13 - 20, may be understood metaphorically as referring to the Heavenly Sanctuary, into which Jesus Christ as our Heavenly High Priest, has entered as our Divine Forerunner, where our eternal hope has entered. The fact that Jesus and our hope have entered “within the veil”, is because Jesus **IS** our hope! Therefore, wherever Jesus is within the Heavenly Sanctuary, there also is our hope. And it is from the Heavenly Sanctuary, that Jesus bestows his spiritual blessings under the covenant God made with Abraham and with his spiritual children.

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<sup>34</sup> Or it can also be legitimately translated as “the holies”, or “the holy places”.

For a detailed examination of this issue, see the next Section entitled - “**The Greek expression “ta hagia” of Hebrews Chapter 9 examined.**”



## THE GREEK EXPRESSION "TA HAGIA" OF HEBREWS CHAPTER 9 EXAMINED:-

☞ This small Greek word [or slight variations of it], appears ten times in the Book of Hebrews, when referring to the earthly or Heavenly Sanctuaries. Some Greek scholars and commentators insist that it “proves” that Jesus commenced his High Priestly ministry in the heavenly Holy of Holies, when he ascended into heaven. Thus any teaching that affirms that Christ’s heavenly Holy of Holies’ ministry commenced in 1844, contradicts the Greek of the Book of Hebrews. What are the true facts concerning Paul’s use of this small Greek word in the Book of Hebrews?

☞ Because this subject involves some reference to the κοινή [that is, "koinē" or common] Greek language that the New Testament and the Greek Translation of the Old Testament Scriptures, the Septuagint were written in, some reference to the Greek text is necessary to arrive at the truth concerning this subject. But I shall try to simplify my references to the Greek text, so that those readers who have no knowledge of New Testament Greek, can follow my findings.

The Greek adjective ἅγιον – “hagion” (see Strong’s Concordance, Greek, Number. 39) is the actual Lexical or Greek Dictionary form of the word that appears in the Book of Hebrews, that we are now going to examine. The ten occurrences of this word in the Book of Hebrews concerning the Earthly and Heavenly Sanctuary will be listed below in a TABLE.

I will list the reference where this word occurs in the Book of Hebrews, the actual Greek text and under this an English transliteration; and, then, how it is translated in the King James Version.

### THE USE OF ἅγιον – “hagion” IN THE BOOK OF HEBREWS: -

<u>BIBLE REFERENCE: -</u>	<u>THE GREEK TEXT &amp; ENGLISH TRANSLITERATION: -</u>	<u>KJV TRANSLATION: -</u>
Hebrews 8:2	τῶν ἁγίων “tōn hagiōn”	“of the sanctuary”.
Hebrews 9:1	τό τε ἅγιον κοσμικόν “to te hagian kosmikon”	“and a worldly sanctuary”.
Hebrews 9:2	ἅγια “hagia”	“the sanctuary” – the margin has “Or, holy”.
Hebrews 9:3	ἅγια ἁγίων “hagia hagiōn”	“the Holiest of all”.

Hebrews 9:8	τὴν τῶν ἁγίων ὁδόν “tēn ton hagiōn hodon”	“the way into the holiest of all”.
Hebrews 9:12	εἰς τὰ ἅγια “eis ta hagia”	“into the holy place”.
Hebrews 9:24	εἰς ... ἅγια “eis ... hagia”	“into the holy places”.
Hebrews 9:25	εἰς τὰ ἅγια “eis ta hagia”	“into the holy place”.
Hebrews 10:19	εἰς τὴν εἴσοδον τῶν ἁγίων “eis tēn eisodon ton hagiōn”	“to enter into the holiest”.
Hebrews 13:11	εἰς τὰ ἅγια “eis ta hagia”	“into the sanctuary”.

**NOTE:** - For one single word that a single author has used within a few chapters of the New Testament, to be translated in so many different ways, indicates that the translators have not given us an accurate or consistent translation. And please note, the modern translations of the Scriptures are no better in their attempts to translate this Greek word correctly, than the King James Version is. Then how can we accurately and consistently know what Paul was trying to convey by his use of this Greek word in the Book of Hebrews?

The following points need to be kept in mind in answering this important question: -

Paul was writing to Greek speaking Hebrew Christians in the κοινή - [that is, "koinē" or common] Greek language of the first century AD. How would Paul's Greek-speaking Hebrew, Christian readers have understood his use of ἅγιον – “hagion”, when referring to the Sanctuary and its services, when they read his epistle?

To enable us to answer this question, we need to examine the contemporary use of this Greek word among the Hebrew writings in the κοινή [that is, "koinē" or common] Greek language of the time that have survived; primarily the Hebrew made Greek translation of the Old Testament Scriptures, commonly known as the “**Septuagint**” [also known as the **LXX**] will give us the key to answer this question. It needs to be borne in mind, that many times when Jesus and the apostles are recorded as quoting an Old Testament passage, the New Testament writers took the Old Testament passage that they quoted, from the Greek “Septuagint” text. We must remember that all of the inspired writers of the New Testament did **NOT** write in a special or unique language that only Christians could understand. They wrote in the κοινή, that is, the common Greek tongue that was in everyday use in the first century of the Christian era.

## THE GREEK TERM FOR THE SECOND APARTMENT CLEARLY IDENTIFIED: -

The two most important questions that need to be answered concerning this issue are: -

- i.) What is the distinctive Greek expression that describes the second apartment of the Sanctuary – the Holy of Holies?
- ii.) Where does this distinctive Greek expression appear in the Book of Hebrews?

I shall give ten witnesses from the “**Septuagint**” that answers the first question in TABLE form, listing the reference where this word occurs, the actual Greek text and under this an English transliteration; and then how it has been translated in the King James Version. The reason for the use of the KJV, is to establish the fact that the 2<sup>nd</sup> Apartment, that is, the Holy of Holies of the Sanctuary is indeed the subject under consideration in each of these passages.

<u>BIBLE REFERENCE:-</u>	<u>THE GREEK TEXT &amp; ENGLISH TRANSLITERATION: -</u>	<u>KJV TRANSLATION:-</u>
Exodus 26:33	τοῦ ἁγίου τῶν ἁγίων “tou hagiou tōn hagiōn”	“the most holy”.
Exodus 26:34	ἐν τῷ ἁγίῳ τῶν ἁγίων “en tō hagiō tōn hagiōn”	“in the most holy <i>place</i> ”.
3 <sup>rd</sup> Kings 6:16 [1 <sup>st</sup> Kings 6:16 in KJV]	εἰς τὸ ἅγιον τῶν ἁγίων "eis to hagon ton hagiōn"	"for the most holy <i>place</i> ".
3 <sup>rd</sup> Kings 7:50 [1 <sup>st</sup> Kings 7:50 in KJV]	ἅγιον τῶν ἁγίων "hagon ton hagiōn"	"the most holy <i>place</i> ".
1 <sup>st</sup> Chronicles 6:49	ἅγια τῶν ἁγίων “hagia tōn hagiōn”	“of the <i>place</i> most holy”.
2 <sup>nd</sup> Chronicles 4:22	εἰς τὰ ἅγια τῶν ἁγίων “eis ta hagia tōn hagiōn”	" for the most holy <i>place</i> ".
2 <sup>nd</sup> Chronicles 5:7	εἰς τὰ ἅγια τῶν ἁγίων “eis ta hagia tōn hagiōn”	“into the most holy <i>place</i> ”.
Ezekiel 41:4	τὸ ἅγιον τῶν ἁγίων "to hagon tōn hagiōn"	"the most holy <i>place</i> ".

Ezekiel 45:3	ἅγια τῶν ἁγίων "hagia tōn hagion"	"the most holy <i>place</i> ".
Daniel 9:24	ἅγιον ἁγίων "hagion hagiōn"	"the most Holy".

**QUESTION:** - What is the distinctive Greek expression that describes the second apartment of the Sanctuary – the Holy of Holies?

**ANSWER:** - ἅγια ἁγίων – “hagia hagiōn”; or τὸ ἅγιον τῶν ἁγίων - "to hagion tōn hagiōn", which literally means, “**holy of holies**”; or "**the holy of holies**" respectively.

**NOTE:** - The fact that I have produced so many clear witnesses on this issue, establishes this truth beyond **any** shadow of doubt.

**QUESTION:** - Where does this distinctive Greek expression appear in the Book of Hebrews?

**ANSWER:** - **Only once** in Hebrews 9:3, where Paul is definitely referring to the 2<sup>nd</sup> apartment of the earthly Sanctuary.

“And after the second veil, the tabernacle which is called **the Holiest of all** (ἅγια ἁγίων - “hagia hagiōn”).”

☞ If Paul had wanted to teach that Jesus had already entered into the heavenly Holy of Holies when he ascended into heaven in 31 AD, why did he not use this distinctive Greek expression in all the references that refer to the heavenly Sanctuary? That would have settled this whole issue beyond any question. The fact that he did **NOT** use this distinctive Greek expression **once** when referring to Jesus’ entering into the heavenly Sanctuary, is because he did **NOT** wish his readers to understand him as teaching that Jesus had already entered into the heavenly Holy of Holies when the Book of Hebrews was written.

### τό τε ἅγιον κοσμικόν – “to te hagion kosmikon”- HEBREWS 9:1 EXAMINED: -

The Greek adjective κοσμικόν – “kosmikon” that is referring to ἅγιον - "hagion", is defined as “1. earthly ... 2. worldly”.<sup>35</sup> Hence the Greek phrase that is under consideration in Hebrews 9:1, can legitimately be translated as: - “**and the earthly sanctuary**”.

### ἅγια - “hagia” – HEBREWS 9:2 EXAMINED: -

<sup>35</sup> Bauer’s Lexicon, page 445; See Strong’s Concordance; Greek, Number 2886.

This has been translated in the King James Version as “**the sanctuary**” – with the margin reading “**Or, holy**”. This marginal reading is correct, as this verse is describing the furniture of the "Holy Place" or the first apartment of the Earthly Sanctuary.

**εἰς τὰ ἅγια - “eis ta hagia” – HEBREWS 9:12, 24, 25 & 13:11 EXAMINED: -**

I shall give ten witnesses from the “**Septuagint**”, in TABLE form, listing the reference where the expression **τὰ ἅγια - “ta hagia”** occurs; the actual Greek text, and under this, an English transliteration, and then how it is translated in the King James Version. The reason for the use of the KJV that was translated from the original Hebrew text is to establish the fact that **the Sanctuary**, and not to any specific apartment of the sanctuary, is the subject under consideration in these verses.

<b><u>BIBLE REFERENCE:-</u></b>	<b><u>THE GREEK TEXT &amp; ENGLISH TRANSLITERATION:-</u></b>	<b><u>KJV TRANSLATION:-</u></b>
Leviticus 20:3	τὰ ἅγιά μου “ta hagia mou”	“my sanctuary”.
Numbers 8:19	τὰ ἅγια “ta hagia”.	“the sanctuary”.
Numbers 10:21	τὰ ἅγια “ta hagia”.	“the sanctuary”.
Psalms 133:2 [Psalm 134:2 in the <u>KJV</u> ]	εἰς τὰ ἅγια “eis ta hagia”	“in the sanctuary”.
Ezekiel 5:11	τὰ ἅγιά μου “ta hagia mou”	“my sanctuary”.
Ezekiel 21:2	τὰ ἅγια “ta hagia”	“the holy places”.
Ezekiel 23:38	τὰ ἅγιά μου “ta hagia mou”	“my sanctuary”.
Ezekiel 23:39	εἰς τὰ ἅγιά μου “eis ta hagia mou”	“into my sanctuary”.
Ezekiel 44:9	εἰς τὰ ἅγιά μου “eis ta hagia mou”	“into my sanctuary”.
Ezekiel 44:16	εἰς τὰ ἅγια μου	“into my sanctuary”.

	"eis ta hagia mou"	
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☞ τὰ ἅγια - “ta hagia” means “the sanctuary”, and is **NOT** referring to any one apartment within “the sanctuary”. So all these passages within the Book of Hebrews are teaching that Jesus had entered into the heavenly Sanctuary when this epistle was written. They certainly are **NOT** teaching that Jesus had entered into the heavenly Holy of Holies when he ascended into heaven.

**τῶν ἁγίων - “ton hagiōn” – HEBREWS 8:2; 9:8, 10:19 EXAMINED: -**

I shall give ten witnesses from the “Septuagint”, in TABLE form, listing the references where the Neuter, Plural, form τῶν ἁγίων - “tōn hagiōn” occurs; the actual Greek text and under this an English transliteration, and then how it is translated in the King James Version. The reason for the use of the KJV that was translated from the original Hebrew text is to establish the fact that **the Sanctuary**, is indeed the subject under consideration in these passages.

<u>BIBLE REFERENCE:-</u>	<u>THE GREEK TEXT &amp; ENGLISH TRANSLITERATION: -</u>	<u>KJV TRANSLATION:-</u>
Leviticus 5:15	τῶν ἁγίων “tōn hagiōn”.	“of the sanctuary”.
Leviticus 10:4	τῶν ἁγίων “tōn hagiōn”.	“the sanctuary”.
Leviticus 19:30	τῶν ἁγίων μου “tōn hagiōn mou”.	“my sanctuary”.
Leviticus 21:12	ἐκ τῶν ἁγίων " "ek “tōn hagiōn”.	“out of the sanctuary”.
Leviticus 26:2	τῶν ἁγίων μου “tōn hagiōn mou”.	“my sanctuary”.
Numbers 3:28	τῶν ἁγίων “tōn hagiōn”.	“of the sanctuary”.
Numbers 18:1	τῶν ἁγίων “tōn hagiōn”.	“of the sanctuary”.

Numbers 18:5	τῶν ἁγίων "tōn hagiōn".	"of the sanctuary".
1 <sup>st</sup> Chronicles 24:5	τῶν ἁγίων "tōn hagiōn".	"of the sanctuary".
2 <sup>nd</sup> Chronicles 29:21	τῶν ἁγίων "tōn hagiōn".	"the sanctuary".

☞ Thus having examined this subject very thoroughly, it is clear that the **assumption** concerning this small Greek expression τὰ ἅγια – “**ta hagia**” in the Book of Hebrews that is held by a number of Bible Commentators and Scholars, is just that - **an assumption** without clear Biblical support. There is nothing that I have found from a careful Biblical examination of this subject, that contradicts the teaching that Christ entered the heavenly Holy of Holies in 1844.

#### FURTHER THOUGHTS ON HEBREWS 9:25 & 13:11: -

In relation to Hebrews 9:25 & 13:11, many Bible scholars and commentators, assert that both of these verses in context, are referring to the Day of Atonement ministrations of the High Priest, within the Holy of Holies. Therefore, they claim that despite the substantial linguistic evidence from the LXX concerning τὰ ἅγια - “**ta hagia**” as referring to “**the sanctuary**”, it should be translated in these two verses as “the Holy of Holies”.

Below are the two texts referred to, and I have highlighted the portions which are used to give “support” to the popular assertion, which I am presently considering.

Hebrews 9:25: - "Nor yet that he should offer himself often, as the high priest entereth into the holy place [εἰς τὰ ἅγια - “**eis ta hagia**”] every year with blood of others."

Hebrews 13:11: - "For the bodies of those beasts, whose blood is brought into the sanctuary [εἰς τὰ ἅγια - “**eis ta hagia**”] by the high priest for sin, are burned without the camp."

Below are two texts which are linked together with the above two verses, and which are put forward as “proof” for this popular teaching. The first text, which occurs earlier within the ninth chapter of the Book of Hebrews, does clearly refer to the yearly Day of Atonement ministrations by the High Priest, within the second apartment of the earthly sanctuary.

Hebrews 9:7: - "But **into the second [went] the high priest alone once every year, not without blood**, which he offered for himself, and [for] the errors of the people."

This next text does also have a clear reference to the burning of the carcasses of the sins offerings that were offered on the annual Day of Atonement services, by the High Priest within the Holy of Holies.

Leviticus 16:27: - "**And the bullock [for] the sin offering, and the goat [for] the sin offering, whose blood was brought in to make atonement in the holy [place]**, shall [one] carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung."

On the surface, it "appears" that this popular assertion concerning the two verses in the Book of Hebrews has Biblical support. But the following neglected point concerning the High Priest's ministration of the blood of the sin offerings, on the yearly Day of Atonement services, refutes this popular assumption. The High Priest during the annual Day of Atonement ceremonies, also ministered the blood of the sins offerings, within the Tabernacle of the Congregation [that is, within the Holy Place]. He also had to reconcile the Golden Altar of Incense [which was in the first apartment] with the blood of the sin offerings.

Exodus 30:10: - "And **Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements**: once in the year shall he make atonement upon it throughout your generations: it [is] most holy unto the LORD."

Leviticus 16:16 & 18 - 20: - "And he [that is Aaron, the High Priest - compiler] shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: **and so shall he do for the tabernacle of the congregation**, that remaineth among them in the midst of their uncleanness. ... And **he shall go out unto the altar that [is] before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put [it] upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.** And when he hath made an end of reconciling the holy [place], and the tabernacle of the congregation, and the altar, he shall bring the live goat."

☞ Therefore, the High Priest ministered the blood of the sin offerings, within **both** Holy Apartments of the earthly sanctuary, on the annual Day of Atonement services, and **NOT** only within the Holy of Holies, as this popular assertion has incorrectly assumed. Therefore, τὰ ἅγια - "ta hagia" - "**the sanctuary**", is clearly the correct translation for Hebrews 9:25 & 13:11.



## **HEBREWS 9:11-14 AND ETERNAL REDEMPTION EXAMINED: -**

Hebrews 9:11 - 14: - "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once **into the holy place (the sanctuary – complier)**,<sup>36</sup> having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? "

☞ It is claimed by many Christians that Paul in VS. 12 & 13 is referring to the annual Day of Atonement services in the earthly Holy of Holies, because he mentions the blood of goats, bulls and calves, which these Christians **assert**, were offered exclusively on the Day of Atonement. Therefore, they claim that Paul is pointing to Jesus' ministry in the heavenly Holy of Holies when the epistle to the Hebrews was written. They also believe that VS. 12 teaches that the Atonement was finished at the cross, because of Paul's statement that Christ had "*obtained eternal redemption*". What are the true facts concerning this claim?

It is indeed true that bullocks and goats were offered as the specific sin offerings on the Day of Atonement services in the Holy of Holies.

Leviticus 16:11 - 15: - "And Aaron shall bring **the bullock of the sin offering**, which [is] for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which [is] for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the veil: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that [is] upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle [it] with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill **the goat of the sin offering**, that [is] for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."

But it should be noted, that bullocks and goats were also offered at other times within the earthly Sanctuary services.

- Importantly, it should be noticed that within this same chapter of Hebrews, Paul refers to the blood of calves and of goats being offered at the time of the dedication of the first Covenant and the earthly Tabernacle. This of course has **no reference** to the annual Day of Atonement services of Leviticus 16.

Hebrews 9:18 - 21: - "**Whereupon neither the first [testament] was dedicated without blood.** For when Moses had spoken every precept to all the people according to the law, **he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This [is] the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.**"

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<sup>36</sup> The translation "*into the holy place*" as rendered by the King James Version translators is incorrect. The Greek words that have been incorrectly translated are "**eis ta hagia**" – This is in the Neuter, Plural and Accusative Case, and means "*into the sanctuary*". For a full discussion on this important Greek phrase, see SECTION - "The Greek expression "ta hagia" in Hebrews 9 examined."

**NOTE:** - The Greek verb that has been translated in VS. 18 as "**was dedicated**", is the word **ἐγκανίζω** - "**egkanizō**" - Strong's, Greek Number 1457. It is defined as "1. *renew ... ἐ ὁδόν open a way* Hb 10:20. 2. *inaugurate, dedicate with solemn rites ...* 3 Km 8:63; 2 Ch 7:5) of a covenant Hb 9:18."<sup>37</sup>

This same Greek verb is also used in the next chapter of the Book of Hebrews, and is also used in the context of a consecration or dedication taking place. This time it is referring to Jesus as our High Priest, having consecrated or dedicated for us, a new and living way, into the Heavenly Sanctuary.

Hebrews 10:19 & 20: - "Having therefore, brethren, boldness **to enter into the holiest** [εἰς τὴν εἴσοδον τῶν ἁγίων - "**eis ten eisodon ton hagion**" - "**to enter into the sanctuary**"] by the blood of Jesus, by a new and living way, which he **hath consecrated** [ἐγκανίζω - "**egkanizō**"] for us, through the veil, that is to say, his flesh."

The following Old Testament passages, describe the dedication of the first covenant and the earthly sanctuary and its all its vessels of service, to which Hebrews 9:18 - 21 is referring.

Exodus 24:4 - 8: - "And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, **which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD**. And Moses took half of the blood, and put [it] in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

Leviticus 8:10 - 15: - "**And Moses took the anointing oil, and anointed the tabernacle and all that [was] therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.** And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses. **And he brought the bullock for the sin offering:** and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew [it]; and Moses took the blood, and put [it] upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it."

Leviticus 9:1 - 4: - "And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders of Israel; **And he said unto Aaron, Take thee a young calf for a sin offering,** and a ram for a burnt offering, without blemish, and offer [them] before the LORD. **And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering;** and a calf and a lamb, [both] of the first year, without blemish, for a burnt offering; **Also a bullock** and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you."

Every prince from the respective tribes of Israel, had to offer a bullock for a burnt offering, and one goat for a sin offering, and two bullocks and five goats for a peace offering, **at the dedication of the Altar**, when the earthly Sanctuary was dedicated.

Numbers 7:1, 11, 15 - 17, 87 & 88: - "And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; ... And the LORD said unto Moses, **They shall offer their offering, each prince on his day, for the dedicating of the altar. ... One young bullock,** one ram, one lamb of the first year, for a burnt offering: **One kid of the goats for a sin offering: And for a sacrifice of peace**

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<sup>37</sup> Bauer's Lexicon, page 215.

**offerings, two oxen**, five rams, **five he goats**, five lambs of the first year: this [was] the offering of Nahshon the son of Amminadab. ... **All the oxen for the burnt offering [were] twelve bullocks**, the rams twelve, the lambs of the first year twelve, with their meat offering: **and the kids of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings [were] twenty and four bullocks**, the rams sixty, **the he goats sixty**, the lambs of the first year sixty. **This [was] the dedication of the altar, after that it was anointed.**

**See also: - Numbers 7:21 & 22, 27 & 28, 33 & 34, 39 & 40, 51 & 52, 57 & 58, 63 & 64, 69 & 70, 75 & 76, 81 & 82.**

- Bullocks and goats were also used as sin offerings in the **daily** service in the Holy Place, in the earthly Sanctuary. A bullock was offered when a priest or if the congregation of Israel had sinned against the Lord's Commandments.

Leviticus 4:3 - 7, 13 - 18: - "If **the priest that is anointed** do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, **a young bullock** without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary. And the priest shall put [some] of the blood upon the horns of the altar of sweet incense before the LORD, which [is] in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation. ... **And if the whole congregation of Israel sin through ignorance**, and the thing be hid from the eyes of the assembly, and they have done [somewhat against] any of the commandments of the LORD [concerning things] which should not be done, and are guilty; When the sin, which they have sinned against it, is known, **then the congregation shall offer a young bullock for the sin**, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger [in some] of the blood, and sprinkle [it] seven times before the LORD, [even] before the veil. And he shall put [some] of the blood upon the horns of the altar which [is] before the LORD, that [is] in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation."

- A goat was to be offered as a sin offering when the congregation of Israel, or if an individual Hebrew had sinned through ignorance, against the Lord's Commandments.

Numbers 15:22 - 29: - "And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, [Even] all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded [Moses], and henceforward among your generations; Then it shall be, if [ought] be committed by ignorance without the knowledge of the congregation, **that all the congregation shall offer one young bullock for a burnt offering**, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and **one kid of the goats for a sin offering**. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it [is] ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people [were] in ignorance. And if any soul sin through ignorance, **then he shall bring a she goat of the first year for a sin offering**. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, [both for] him that is born among the children of Israel, and for the stranger that sojourneth among them."

Also, in the annual ceremonial feasts and Sabbaths of the Hebrew people, a goat was offered as a sin offering for the congregation of Israel, on these different ceremonial occasions - See Numbers 28:11 to chapter 29:40.

- In Hebrews 9:13, Paul refers to the ashes of the Red Heifer, which has no reference to the annual Day of Atonement services.

Numbers 19:1 - 10: - "And the LORD spake unto Moses and unto Aaron, saying, This [is] the ordinance of the law which the LORD hath commanded, saying, **Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke:** And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and [one] shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And [one] shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast [it] into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man [that is] clean shall gather up the ashes of the heifer, and lay [them] up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it [is] a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever."

We must also remember that the earthly High Priest ministered the blood of the sin offerings, in **both** the **daily** and **yearly** services within **both** Holy Places of the Sanctuary.

Hebrews 7:27: - "**Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's:** for this he did once, when he offered up himself."

Hebrews 9:7: - "But into the second [went] **the high priest** alone once every year, not without blood, **which he offered for himself, and [for] the errors of the people.**"

Does it automatically follow that because Jesus had entered into the heavenly Sanctuary at the time Hebrews 9:11 & 12 was written, that it means that Jesus had gone into the heavenly Holy of Holies at that time? By no means. We find that John the Baptist's father, the priest Zechariah, entered into the earthly Temple at Jerusalem, but he was clearly ministering in the Holy Place of the Temple, at the Golden Altar of Incense, and not in the Holy of Holies.

Luke 1:8 - 11: - "And it came to pass, that while he executed the priest's office before God in the order of his course, **According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.** And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing **on the right side of the altar of incense.**"

☞ Paul is **not** referring to the Day of Atonement services in Hebrews 9:11-13, as many Christians assume. Rather, Paul is contrasting the advantages we have through Christ's heavenly High Priesthood within the true Sanctuary in heaven, where he ministers his blood for us, over the blood of animals offered in the earthly Tabernacle.

What about the expression "**having obtained eternal redemption for us**" in Hebrews 9:12? Does that teach that the atonement was finished when Jesus died upon the cross? Let us briefly examine the Biblical evidence concerning this vital point.

There appears to be confusion in the minds of many Christians concerning the meaning of the words "**atonement**", "**salvation**" and "**redemption**". They appear to believe that these words have an

interchangeable meaning for each other. The Greek words for “atonement” or “salvation” are **not** used in this passage at all.

The Greek word that is translated as “redemption” in the KJV, is the word λύτρωσις – “lutrosis” - Strong’s Concordance; Greek, Number. 3085. It is defined as “ransoming, releasing, redemption.”<sup>38</sup>

The word “**RANSOM**” means: - “The action of procuring the release of a prisoner or captive by paying a price, or of obtaining one’s own freedom in this way; the fact or possibility of being set free on this condition; the paying of money to this end.”<sup>39</sup>

The word “**REDEMPTION**” means: - “The action of freeing a prisoner, captive, or slave by payment; ransom.”<sup>40</sup>

With this accurate and precise understanding of what “**REDEMPTION**” means, we can see from the following New Testament Scriptures that Christ did indeed give his life upon the cross as a ransom or redemption price for all of humanity. He paid the ransom price to free us all from the slavery of serving Satan and sin.

Matthew 20:28: - “Even as **the Son of man came** not to be ministered unto, but to minister, and **to give his life a ransom for many.**”<sup>41</sup>

1st Timothy 2:5 & 6: - “For [there is] one God, and one mediator between God and men, **the man Christ Jesus; Who gave himself a ransom for all**, to be testified in due time.”

The other area of misunderstanding concerning this passage relates to what was to be achieved for us in Jesus’ act of paying humanity’s redemption price when he laid down his life on the cross. The apostle Paul makes it perfectly clear what Christ’s giving himself for us was to obtain for us. Christ gave himself for us to redeem us **from all lawlessness, and to purify to himself a people who are zealous of good works!**

Titus 2:13 & 14: - “Looking for that blessed hope, and the glorious appearing of the great God and **our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity<sup>42</sup>, and purify unto himself a peculiar people, zealous of good works.**”

This is a vastly different message than what is taught today in Christendom, concerning the subject of redemption through Christ. This passage from the epistle to Titus is too plain to be misunderstood. It is the same message that Peter preached concerning the blessing Jesus was sent to bring to us. He blesses us in turning us **away** from our iniquities.

Acts 3:25 & 26: - “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. **Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.**”

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<sup>38</sup> Bauer’s Lexicon, page 483.

<sup>39</sup> The Oxford Universal Dictionary Illustrated; Volume 2, page 1656; 1970 edition.

<sup>40</sup> IBID., page 1680.

<sup>41</sup> **See also**: - Mark 10:45 where Mark’s gospel repeats this teaching.

<sup>42</sup> The Greek word that is translated in the KJV as “iniquity” in Titus 2:14 is the word ἀνομία – “anomia” – See Strong’s Concordance; Greek Number 458. It is defined as “Lawlessness” – See Bauer’s Lexicon, page 71.

God sent forth his Son to redeem those who were under the law, so that they might receive the adoption as children of God.

Galatians 4:4 & 5: - "But when the fulness of the time was come, **God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.**"

And if we are children of God through adoption, we are being led by the Holy Spirit, and having the righteousness of God's law being fulfilled within our lives.

Romans 8:14 & 15: - "**For as many as are led by the Spirit of God, they are the sons of God.** For ye have not received the spirit of bondage again to fear; but **ye have received the Spirit of adoption, whereby we cry, Abba, Father.**"

Romans 8:3 & 4: - "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**"

As we have been bought or purchased by the price of Christ's blood, we are to glorify God in our body temples.

1st Corinthians 6:19 & 20: - "What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own? **For ye are bought with a price: therefore glorify God in your body,** and in your spirit, which are God's."

☞ All this is to be achieved through the eternal redemption price which Christ purchased for us when he laid down his life upon the cross.

## PART 3 - ISSUES DIRECTLY RELATING TO THE INVESTIGATIVE OR PRE-ADVENT JUDGMENT: -

### CAN THE INVESTIGATIVE OR PRE-ADVENT JUDGMENT BE ESTABLISHED FROM THE SCRIPTURES ALONE?

**NOTE:** - The following propositions, which are logically linked together, are plainly taught in the Scriptures, and establish the truth beyond any doubt, that, the professed followers of Christ will have been judged according to their deeds committed during their lifetime, or as the gospel writer Luke calls it, they will have been “**accounted worthy**”, of a place in Christ's eternal kingdom; and this work of Judgment takes place **BEFORE** the 2<sup>nd</sup> Coming of Jesus Christ.

#### 1. GOD HAS SET A TIME TO JUDGE THE WORLD - BOTH THE RIGHTEOUS AND THE WICKED: -

The Lord is the Judge of **all** the earth – of both the righteous and the wicked.

Genesis 18:23 - 25: - “And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not <sup>43</sup>**the Judge of all the earth** do right?”

Ecclesiastes 3:17: - “I said in mine heart, **God shall judge the righteous and the wicked:** for there is a time there for every purpose and for every work.”

Acts 17:30 & 31: - “And the times of this ignorance God winked at; but now commandeth all men every where to repent: because **he hath appointed a day, in the which he will judge the world in righteousness by that man** whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

**NOTE:** - The reason that God commands all mankind to repent, is because of the fact, that he has set a Day of Judgment for the world, is to be judged by Jesus Christ. God has given **all** mankind the assurance of this coming Day of Judgment, by his raising Jesus Christ from the dead. The fact that **all** humanity has the assurance of their facing the Day of Judgment, is because **all** humanity are going to come into judgment!

We must **all** appear before the Judgment-seat of Christ, to receive our eternal reward according to the deeds committed by us during our lifetime, whether they are good or evil.

2<sup>nd</sup> Corinthians 5:10: - “**For we must all appear before the judgment seat of Christ;** that **every one** may receive the things done in his body, according to that he hath done, whether it be good or bad.”

We are **all** to appear before the Judgment-seat of Christ, to give account of ourselves to God.

Romans 14:10 - 12: - “But why dost thou judge **thy brother?** or why dost thou set at nought **thy brother?** **for we shall all stand before the judgment seat of Christ.** For it is written, As I live, saith the Lord, every knee

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<sup>43</sup> The Lord could not be the Judge of all the earth, if he did not also judge the professed followers of Christ. Therefore he must judge **both** the righteous and the wicked as Ecclesiastes 3:17 plainly teaches.

shall bow to me, and every tongue shall confess to God. **So then every one of us shall give account of himself to God.**"

**NOTE:** - Paul is addressing this admonition to his Christian brethren at Rome, and he clearly teaches, that Christians should not judge one another because they all shall have to appear before the Judgment-seat of Christ, to give account of their lives to God.

Paul's faith in Jesus Christ included the truth of a coming Judgment.

Acts 24:24 & 25: - "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and **heard him concerning the faith in Christ.** And **as he reasoned** of righteousness, temperance, and **judgment to come,** Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

Peter has left us in no doubt at all, of the fact that the professed followers of Christ shall come into Judgment; and the house of God is to be judged **first** or **before** the ungodly are to be judged.

1<sup>st</sup> Peter 4:17 & 18: - "**For the time is come that judgment must begin at <sup>44</sup>the house of God: and if it first begin at us,** what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The context of the above statement of Peter's as far as to **when** the Judgment will commence is given in the following verse from the same chapter.

1<sup>st</sup> Peter 4:7: - "But **the end of all things is at hand:** be ye therefore sober, and watch unto prayer."

**NOTE:** - "**The end of all things is at hand**" or near. In other words, in the last days, before the 2<sup>nd</sup> Coming of Jesus, is the time setting for this chapter.

## **2. THE RIGHTEOUS ARE GOING TO JUDGE THE WICKED AND THE FALLEN ANGELS: -**

Daniel 7:21 & 22: - "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and **judgment was given to the saints of the most High;** and the time came that the saints possessed the kingdom."

1<sup>st</sup> Corinthians 6:2 & 3: - "**Do ye not know that the saints shall judge the world?** and if the world shall be judged by you, are ye worthy to judge the smallest matters? **Know ye not that we shall judge angels?** how much more things that pertain to this life?"

Revelation 20:4 - 6: - "**And I saw thrones, and they sat upon them, and judgment was given unto them:** and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; **and they lived and reigned with Christ a thousand years.** But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

**NOTE:** - The time when the righteous sit in judgment upon the wicked and the fallen angels, is during their 1, 000 years reign with Christ in heaven, commonly called the Millennium, which commences at the time of the first resurrection. Those who are raised in the first resurrection are called by John, "**blessed and holy**" in VS. 6; and this resurrection is also called in the Scriptures, "**the resurrection of the just**" - See Luke 14:13, 14 & Acts 24:15.

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<sup>44</sup> The term "**the house of God**" refers to the professed church or people of God - See 1<sup>st</sup> Timothy 3:15 & Hebrews 3:6. Peter's statement in the next verse 1<sup>st</sup> Peter 4:18 is very sobering indeed: - "**And if the righteous scarcely be saved**".



The fallen angels have been **reserved** unto the Day of Judgment.

2nd Peter 2:4: - "For if God spared not **the angels that sinned**, but cast them down to hell, and delivered them into chains of darkness, **to be reserved unto judgment.**"



The righteous must therefore be judged **BEFORE** they sit in Judgment upon the wicked and the fallen angels. Their cases are **NOT** decided at the same time as the wicked. When is the time they are going to be judged? Obviously **before** Jesus comes again, so that they may be accounted worthy to receive their eternal reward at the 2<sup>nd</sup> Coming.

### **3. AT THE SECOND COMING OF JESUS, THE RESURRECTION OF THE JUST TAKES PLACE, WITH THE RIGHTEOUS RECEIVING THE GIFT OF INCORRUPTION AND IMMORTALITY: -**

1st Corinthians 15:22 & 23: - "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; **afterward they that are Christ's at his coming.**"

1st Corinthians 15:42 - 44: - "**So also is the resurrection of the dead.** It is sown in corruption; **it is raised in incorruption**: it is sown in dishonour; **it is raised in glory**; it is sown in weakness; **it is raised in power**: it is sown a natural body; **it is raised a spiritual body.** There is a natural body, and there is a spiritual body."

1st Corinthians 15:50 - 55: - "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; **We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.** So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

And the resurrection of the just occurs at the last trump - the 2<sup>nd</sup> Coming of Jesus Christ.

1st Thessalonians 4:15 - 17: - "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. **For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**"

**NOTE**: - Those who are raised and changed to immortality at the last trump, are those who are in Christ; those who belong to Christ. Therefore, these passages are referring to the first resurrection - the resurrection of the just.



The fact that at the resurrection of the just, which occurs at the 2<sup>nd</sup> Coming of Jesus, the righteous are raised to immortality (which means that they are no longer subject to death - they will have actually received eternal life), is decisive proof that they have already passed the test of the Judgment, and have been accepted by the Judge of all the earth, as worthy of a place in the kingdom of God and the resurrection of the just.

#### **4. THE RIGHTEOUS HAVE BEEN ACCOUNTED OR JUDGED WORTHY BEFORE THE SECOND COMING OF JESUS, OF A PLACE IN GOD'S KINGDOM AND OF THE RESURRECTION OF THE JUST: -**

Those who are raised from the dead in the resurrection of the just, have been **ACCOUNTED WORTHY** to obtain a part in that resurrection, because they have done good during their lifetimes.

Luke 20:34 - 36: - “And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be <sup>45</sup>**ACCOUNTED WORTHY to obtain that world, and the resurrection from the dead**, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”

John 5:28 & 29: - “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; **they that have done good, unto the resurrection of life**; and they that have done evil, unto the resurrection of damnation.”

The righteous who are alive when Christ comes, shall have been **accounted or judged worthy** to stand before Christ in peace at his Second Coming.

Luke 21:34 - 36: - “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be **#ACCOUNTED WORTHY** to escape all these things that shall come to pass, and to stand before the Son of man.”

Thus the above passage from Luke 21, answers the following question asked in the Revelation concerning the Day of the Lord's wrath at the 2<sup>nd</sup> Coming of Jesus: -

Revelation 6:16 & 17: - “And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; **and who shall be able to stand?**”

☞ Those who have been **accounted or judged worthy** from among the living shall be able to stand in the Day of Christ's wrath, when he comes the second time.

Daniel 7:9 - 14: - “**I beheld till the thrones were cast down, and the Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: **the judgment was set, and the books were opened**. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. **I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion,**

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<sup>45</sup> # The Greek word that has been translated in Luke 20:35 & 21:36 as “**accounted worthy**” in the KJV, is the word καταξιόω – “**kataxióō**” -Strong's Concordance; Greek, Number. 2661.

It is defined as “consider worthy; in the passive, be considered worthy of a thing” – Bauer's Lexicon, page 415. This same Greek word is used in the following passage from Paul, “that ye may be **counted worthy** of the kingdom of God” – 2<sup>nd</sup> Thessalonians 1:5. Paul exhorted the Thessalonians to be **accounted worthy** of a place in the kingdom of God.

**and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”**

**NOTE:** - From this passage, we have indisputable proof that God sits in Judgment **before** the 2<sup>nd</sup> Coming of Jesus. Let us summarize briefly this passage in point form: -

i.) The Ancient of Days - God the Father sits upon his throne in heaven, and the Judgment sits and the books are opened.

ii.) The Little Horn continues its work of blasphemy upon this earth, **after** Daniel sees the Judgment scene commence.

iii.) The Son of man - our Lord Jesus Christ, is brought before the Ancient of days - his heavenly Father, at the Judgment scene, to receive his everlasting kingdom of glory from his Father.

And this last point helps establish beyond any doubt, that the Judgment is sitting in heaven, **BEFORE** the 2<sup>nd</sup> Coming of Jesus Christ. How does it do this? Because Jesus has taught us, that when he receives his kingdom, he then returns the second time.

Luke 19:11, 12 & 15: - “And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom, and to return.** ... And it came to pass, that **when he was returned, having received the kingdom, ...**”

The nobleman - Christ, returns from heaven – “**the far country**” at his 2<sup>nd</sup> Coming, as soon as he receives his kingdom. This is taught in the following passage.

Isaiah 13:4 - 6: - “The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. **They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand;** it shall come as a destruction from the Almighty.”

☞ The fact that Jesus returns from heaven - the “**far country**” at his second coming, is because he has received his everlasting kingdom from his heavenly Father, in the Judgment scene of Daniel 7:9 - 14, who is sitting in heaven, while the Little Horn's work of blasphemy is continuing upon this earth, proves that God sits in Judgment upon the professed followers of Christ, **BEFORE** the 2<sup>nd</sup> Coming of Jesus. We must remember that according to 1<sup>st</sup> Peter 4:17, the Judgment commences with the house of God. So they must be the ones who are being judged in Daniel 7:9 - 14, as the wicked are going to be judged during the 1, 000 years of Revelation 20:4 - 6.

Another piece of Biblical evidence that helps to establish the Investigative or Pre-Advent Judgment from the Scriptures, is found in Jesus' parable of the "Call to the Marriage". The King who holds the marriage feast for his son, and who invites his guests to come to this celebration, represents God the Father. The King's son would represent our Lord Jesus Christ. In the repeated calls made by the King's servants, to get the invited guests to come to the wedding, would represent the preaching of the gospel of Christ, to bring souls into the Kingdom of God. I note that in VS. 10, the repeated calls of the King's servants to provide guests for the wedding, results in both the good and bad responding to this gospel invitation.

The particular aspect of this parable, which helps to establish the Investigative or Pre-Advent Judgment, is the following Biblical point: -

When the guests are finally seated waiting for the wedding banquet to begin, the King comes in to see [or examine] the guests, to see if they are wearing the wedding garment. [This wedding garment would symbolize Christ's righteousness, which the Apostle Paul wanted to be found wearing, through his faith in Christ - "And be found in him, not having mine own righteousness, which is of the law, but that which is through the

faith of Christ, the righteousness which is of God by faith." - Philippians 3:9. When the King finds one guest not wearing the wedding garment, and questions him, as to why he is not wearing this garment, he is left speechless, having no defence to utter. The King commands his servants to eject this unprepared guest from the wedding feast, and to cast him into outer darkness - VS. 11 - 13.

Matthew 22:1 - 14: - "And Jesus answered and spake unto them again by parables, and said, **The kingdom of heaven is like unto a certain king, which made a marriage for his son**, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. **So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.** For many are called, but few *are* chosen."

The marriage of the Lamb [that is, of Jesus], takes place after the second coming of Jesus.

Revelation 19:6 - 9: - "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for **the marriage of the Lamb is come**, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, **Write, Blessed are they which are called unto the marriage supper of the Lamb.** And he saith unto me, These are the true sayings of God."



Thus, the Investigative or Pre-Advent Judgment can be established from the Scriptures alone.

**AN EXAMINATION OF THE GREEK WORDS κρίσις & κρίνω USED IN THE  
NEW TESTAMENT IN RELATION TO THE SUBJECT OF JUDGMENT AND  
CONDEMNATION: -**

☞ It is often asserted that the New Testament Scriptures, do not support any concept that professed believers in Jesus, will come into Judgment. It is further asserted with a great degree of confidence, that the following passage from John's gospel, clearly teaches that believers do not come into judgment, and this assertion is claimed to be based on the Greek text itself.

John 5:24: - "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and **shall not come into condemnation** [καὶ εἰς κρίσιν οὐκ ἔρχεται - "kai eis krisin **ouk erchetai**"]; but is passed from death unto life."

**NOTE:** - The Greek word that lies at the heart of this assertion in this verse, and that has been translated in the King James Version as "condemnation" is **κρίσις** - "**krisis**" - Strong's, Greek Number 2920. Below is its basic lexical information, and how it has been translated in the King James Bible.

**Greek - English Dictionary**

**G2920**

Strong's No.: **G2920**

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Greek: **Κρίσις**

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Transliteration: Krisis

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Phonetic: kree'-sis

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Word Origin: (Subjectively or objectively for or against)

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Bible Usage: accusation condemnation damnation judgment.

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Part of Speech: Noun Feminine

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**Strong's Definition:** by extension a tribunal; by implication justice (specifically divine law)

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**Thayers** 1. a separating, sundering, separation

- Definition:**
- a. a trial, contest
  - 2. selection
  - 3. judgment
    - a. opinion or decision given concerning anything
      - 1. esp. concerning justice and injustice, right or wrong
    - b. sentence of condemnation, damnatory judgment, condemnation and punishment
  - 4. the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem)
  - 5. right, justice
- 

- Translation**      [accusation](#) ( 2 )
- Occurrences:**    [condemnation](#) ( 2 )
- [damnation](#) ( 3 )
- [judgment](#) ( 39 )
- [judgments](#) ( 2 )<sup>46</sup>

The verb of this Greek word which I shall also examine in this Section of the Study Document, is the word **κρίνω** - "krinō" - See Strong's, Greek Number 2919. Below is its basic lexical information, and how it has been translated in the King James Bible.

#### Greek - English Dictionary

**G2919**

**Strong's No.:**      **G2919**

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**Greek:**                      **Κρίνω**

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**Transliteration:**      Krinō

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**Phonetic:**              kree'-no

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<sup>46</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/G\\_2920](http://www.kingjamesbibledictionary.com/StrongNo/G_2920).

**Word Origin:** Properly to distinguish that is decide (mentally or judicially)

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**Bible Usage:** avenge conclude condemn damn decree determine esteem judge go to (sue at the) law ordain call in question sentence to think.

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**Part of Speech:** Verb

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**Strong's Definition:** by implication to try condemn punish

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**Thayers Definition:**

1. to separate, put asunder, to pick out, select, choose
2. to approve, esteem, to prefer
3. to be of opinion, deem, think, to be of opinion
4. to determine, resolve, decree
5. to judge
  - a. to pronounce an opinion concerning right and wrong
    1. to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it
  - b. to pronounce judgment, to subject to censure
    1. of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others
6. to rule, govern
  - a. to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment
7. to contend together, of warriors and combatants
  - a. to dispute
  - b. in a forensic sense
    1. to go to law, have suit at law

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**Translation** [avenged](#) ( 1 )

**Occurrences:** [concluded](#) ( 1 )

[condemn](#) ( 1 )

[condemned](#) ( 2 )  
[condemneth](#) ( 1 )  
[condemning](#) ( 1 )  
[damned](#) ( 1 )  
[decreed](#) ( 1 )  
[determined](#) ( 7 )  
[esteemeth](#) ( 2 )  
[is](#) ( 1 )  
[judge](#) ( 45 )  
[judged](#) ( 26 )  
[judgest](#) ( 6 )  
[judgeth](#) ( 9 )  
[judging](#) ( 2 )  
[law](#) ( 3 )  
[ordained](#) ( 1 )  
[question](#) ( 2 )  
[thought](#) ( 1 )<sup>47</sup>

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**NOTE:** - Having personally examined every time that these two Greek words appear in the New Testament, I shall now establish the fact, that these Greek words, while clearly having the meaning of "judgment", or, "to judge", they also have the meaning of "condemnation"; or, "to condemn". It is the immediate context surrounding their usage, which determines the meaning that the Bible writers wished to convey to their readers. [I should also point out, that I am not going to list every time where these two Greek words appear in the New Testament Scriptures. And there are other shades of meaning involved with these two words, which I am not going to list in this SECTION of the Study Document.]

The following passages clearly indicate that κρίσις - "krisis" does indeed have the meaning of "judgment". In a few of the following verses, the verb κρίνω - "krinō" also appears in the same verse, and has also been highlighted for the reader.

[A careful reading of some of these passages, reveals that "the judgment" being referred to, is applying to the **execution of the judgment**; or to the **punishment** that will be meted out by the Lord to the wicked. These passages will be indicated by an asterisk \*.]

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<sup>47</sup> Taken from [www.kingjamesbibledictionary.com/StrongNo/G](http://www.kingjamesbibledictionary.com/StrongNo/G) 2919.



Matthew 10:15: - "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment [κρίσις - "krisis"], than for that city."

Matthew 11:22: - "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment [κρίσις - "krisis"], than for you."

Matthew 12:36: - "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment [κρίσις - "krisis"]."

Mathew 12:41 & 42: - "The men of Nineveh shall rise in judgment [κρίσις - "krisis"] with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here. The queen of the south shall rise up in the judgment [κρίσις - "krisis"] with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here."

Mark 6:11: - "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment [κρίσις - "krisis"], than for that city."

Luke 10:14: - "But it shall be more tolerable for Tyre and Sidon at the judgment [κρίσις - "krisis"], than for you."

Luke 11:31 & 32: - "The queen of the south shall rise up in the judgment [κρίσις - "krisis"] with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon [is] here. The men of Nineve shall rise up in the judgment [κρίσις - "krisis"] with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here."

John 5:22 & 27: - "For the Father judgeth no man, but hath committed all judgment [κρίσις - "krisis"] unto the Son: ... \* And hath given him authority to execute judgment [κρίσις - "krisis"] also, because he is the Son of man."

John 12:31: - "Now is the judgment [κρίσις - "krisis"] of this world: now shall the prince of this world be cast out."

John 16:8 & 11: - "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment [κρίσις - "krisis"]: ... Of judgment [κρίσις - "krisis"], because the prince of this world is judged [κρίνω - "krinō"]."

Hebrews 9:27: - "And as it is appointed unto men once to die, but after this the judgment [κρίσις - "krisis"]."

\* 2<sup>nd</sup> Peter 2:9: - "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment [κρίσις - "krisis"] to be punished."

\* 2<sup>nd</sup> Peter 3:7: - "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment [κρίσις - "krisis"] and perdition of ungodly men."

1st John 4:17: - "Herein is our love made perfect, that we may have boldness in the day of judgment [κρίσις - "krisis"]: because as he is, so are we in this world."

Jude 6: - "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment [κρίσις - "krisis"] of the great day."

\* Jude 14 & 15: - "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment [κρίσις - "krisis"] upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him."

Revelation 14:6 & 7: - "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment [κρίσις - "krisis"] is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

\* Revelation 16:5 - 7: - "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou **hast judged** [κρίνω - "krinō"] thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous [are] thy judgments [κρίσις - "krisis"]."

\* Revelation 18:9 & 10: - "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment [κρίσις - "krisis"] come."

\* Revelation 19:2: - "For true and righteous [are] his judgments [κρίσις - "krisis"]: for he **hath judged** [κρίνω - "krinō"] the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

In the following passages which I am about to examine, **κρίσις - "krisis"** has the meaning of "condemnation". As it has been translated in the King James Version as "condemnation" or "damnation", it may be helpful to first to define these two words.

"CONDEMNATION, n.

1. The act of condemning; the judicial act of declaring one guilty, and dooming him to punishment.

For the judgment was by one to condemnation. Romans 5:16.

2. The state of being condemned.

Dost thou not fear God, seeing thou art in the same condemnation. Luke 23:40.

3. The cause or reason of a sentence of condemnation. John 3:19."<sup>48</sup>

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<sup>48</sup> Noah Webster's 1828 Dictionary.

"DAMNATION, n.

1. Sentence or condemnation to everlasting punishment in the future state; or the state of eternal torments.

How can ye escape the damnation of hell. Matthew 23:33

2. Condemnation."<sup>49</sup>

**NOTE:** - These two dictionary definitions, reveal that "condemnation" and "damnation" are synonyms for each another.

Matthew 23:33: - "[Ye] serpents, [ye] generation of vipers, how can ye escape the damnation [κρίσις - "krisis"] of hell?"

Mark 3:29: - "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation [κρίσις - "krisis"]."

John 3:19: - "And this is the condemnation [κρίσις - "krisis"], that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

John 5:24: - "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [κρίσις - "krisis"]; but is passed from death unto life."

John 5:29: - "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [κρίσις - "krisis"]."

**NOTE:** - In these two last verses, we can see that the concepts of "**condemnation/damnation**" - κρίσις - "krisis" and "**life**" - ζωή - zōē<sup>50</sup>, are opposites. In VS. 24, it is either entering into eternal life or being under condemnation. In VS. 29, a person will either be raised up in the "resurrection of life", or they will be raised up in the "resurrection of damnation/condemnation".

Turning now to examine the verb κρίνω - "krinō", we do find that it does indeed have the meaning of "to judge".

[A careful reading of some of these passages, reveals that the "judging" being referred to, is applying to the **execution of the judgment**; or to the **punishment** that will be meted out by the Lord to the wicked. These passages will be indicated by an asterisk \*.]

Matthew 7:1 & 2: - "**Judge** [κρίνω - "krinō"] not, that ye **be not judged** [κρίνω - "krinō"]. For with what judgment ye **judge** [κρίνω - "krinō"], ye **shall be judged** [κρίνω - "krinō"]: and with what measure ye mete, it shall be measured to you again."

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<sup>49</sup> Ibid.

<sup>50</sup> See Strong's, Greek Number 2222.

Matthew 19:28: - "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, **judging** [κρίνω - "krinō"] the twelve tribes of Israel."

Luke 7:43: - "Simon answered and said, I suppose that [he], to whom he forgave most. And he said unto him, Thou **hast** rightly **judged** [κρίνω - "krinō"]."

John 5:22: - "For the Father **judgeth** [κρίνω - "krinō"] no man, but hath committed all **judgment** [κρίσις - "krisis"] unto the Son."

John 7:51: - "**Doth** our law **judge** [κρίνω - "krinō"] [any] man, before it hear him, and know what he doeth?"

John 12:47 & 48: - "And if any man hear my words, and believe not, I judge [κρίνω - "krinō"] him not: for I came not to **judge** [κρίνω - "krinō"] the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth [κρίνω - "krinō"] him: the word that I have spoken, the same shall judge [κρίνω - "krinō"] him in the last day."

Acts 17:31: - "Because he hath appointed a day, in the which he will judge [κρίνω - "krinō"] the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead."

Romans 2:1: - "Therefore thou art inexcusable, O man, whosoever thou art that judgest [κρίνω - "krinō"]: for wherein thou **judgest** [κρίνω - "krinō"] another, thou condemnest thyself; for thou that judgest [κρίνω - "krinō"] - "krinō"] doest the same things."

Romans 2:16: - "In the day when God shall judge [κρίνω - "krinō"] the secrets of men by Jesus Christ according to my gospel."

Romans 3:6: - "God forbid: for then how shall God judge [κρίνω - "krinō"] the world?"

Romans 14:4: - "Who art thou that judgest [κρίνω - "krinō"] another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

1st Corinthians 4:5: - "Therefore **judge** [κρίνω - "krinō"] nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

1st Corinthians 6:2 & 3: - "Do ye not know that the saints shall judge [κρίνω - "krinō"] the world? and if the world shall be judged [κρίνω - "krinō"] by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge [κρίνω - "krinō"] angels? how much more things that pertain to this life?"

2nd Timothy 4:1: - "I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge [κρίνω - "krinō"] the quick and the dead at his appearing and his kingdom."

James 2:12: - "So speak ye, and so do, as they that shall be judged [κρίνω - "krinō"] by the law of liberty."

James 4:11: - "Speak not evil one of another, brethren. He that speaketh evil of [his] brother, and **judgeth** [κρίνω - "krinō"] his brother, speaketh evil of the law, and **judgeth** [κρίνω - "krinō"] the law: but if thou **judge** [κρίνω - "krinō"] the law, thou art not a doer of the law, but a judge."

1st Peter 1:17: - "And if ye call on the Father, who without respect of persons **judgeth** [κρίνω - "krinō"] according to every man's work, pass the time of your sojourning [here] in fear."

1st Peter 4:5: - "Who shall give account to him that is ready **to judge** [κρίνω - "krinō"] the quick and the dead."

\* Revelation 6:10: - "And they cried with a loud voice, saying, How long, O Lord, holy and true, **dost thou not judge** [κρίνω - "krinō"] and avenge our blood on them that dwell on the earth?"

Revelation 11:18: - "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged [κρίνω - "krinō"], and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

\* Revelation 16:5 & 6: - "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged [κρίνω - "krinō"] thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

\* Revelation 18:8: - "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth [κρίνω - "krinō"] her."

\* Revelation 18:20: - "Rejoice over her, [thou] heaven, and [ye] holy apostles and prophets; for God hath avenged [κρίνω - "krinō"] you on her."

\* Revelation 19:2: - "For true and righteous [are] his judgments: for he hath judged [κρίνω - "krinō"] the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

Revelation 19:11: - "And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge [κρίνω - "krinō"] and make war."

Revelation 20:12 & 13: - "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged [κρίνω - "krinō"] out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged [κρίνω - "krinō"] every man according to their works."

As we will now find, it is also true, that the verb κρίνω - "krinō" does also have the meaning of "to condemn" or "to damn", which is clearly established from the following passages.

John 3:17 & 18: - "For God sent not his Son into the world to condemn [κρίνω - "krinō"] the world; but that the world through him might be saved. He that believeth on him is not condemned [κρίνω - "krinō"]: but he that believeth not is condemned [κρίνω - "krinō"] already, because he hath not believed in the name of the only begotten Son of God."

Acts 13:27: - "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled [them] in condemning [κρίνω - "krinō"] *him*."

Romans 14:22: - "Hast thou faith? have [it] to thyself before God. Happy [is] he that condemneth [κρίνω - "krinō"] not himself in that thing which he alloweth."

2<sup>nd</sup> Thessalonians 2:12: - "That they all might be damned [κρίνω - "krinō"] who believed not the truth, but had pleasure in unrighteousness."

☞ If a person still insists that a professed believer in Jesus will not face a Judgment based on the popular assertion that John 5:24 should be translated as "shall not come into judgment", there are some very clear New Testament passages, which contradict such a translation of κρίσις - "krisis" in this verse.

A coming judgment was part of the Apostle Paul's faith in Christ.

Acts 24:24 & 25: - "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for **Paul, and heard him concerning the faith in Christ. And as he reasoned** of righteousness, temperance, and **judgment to come**, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

The Apostle Paul has also clearly taught that everybody must give an account at the Judgment Seat of Christ. Including those who believe in Jesus. [This is indicated by the fact, that he wrote the next two verses to the Christian believers at Rome and Corinth.]

Romans 14:10: - "But why dost thou judge thy brother? or why dost thou set at nought thy brother? **for we shall all stand before the judgment seat of Christ.**"

2<sup>nd</sup> Corinthians 5:10: - "**For we must all appear before the judgment seat of Christ;** that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad."

The writer of the Epistle to the Hebrews, repeated the following truth that was first stated in Moses' writings [see Deuteronomy 32:36], that the Lord shall judge **his people**.

Hebrews 10:30: - "For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge [κρίνω - "krinō"] his people."

The writer of the Epistle to the Hebrews, describes God as being the judge of **all**. The word "**all**" must also include professed believers in Jesus, as well as unbelievers. Otherwise, **all** does not mean **all!**

Hebrews 12:23: - "To the general assembly and church of the firstborn, which are written in heaven, and to **God the Judge of all**, and to the spirits of just men made perfect."

The Apostle Peter taught that judgment must first commence with the house of God; which in context, is referring to the righteous.

1<sup>st</sup> Peter 4:17 & 18: - "**For the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us**, what shall the end [be] of them that obey not the gospel of God? And if **the righteous** scarcely be saved, where shall the ungodly and the sinner appear?"

All these New Testament passages echo the following texts, stating the same truth found in the Old Testament Scriptures.

The faithful patriarch Abraham recognized that God was "the judge of **all the earth**". The expression "**all the earth**" must also include professed believers in Jesus, as well as unbelievers. Otherwise, **all** does not mean **all!**

Genesis 18:25: - "That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not **the Judge of all the earth** do right?"

The inspired wise man King Solomon, recognized that God will judge both the righteous and the wicked.

Ecclesiastes 3:17: - "I said in mine heart, **God shall judge the righteous and the wicked**: for [there is] a time there for every purpose and for every work."

It would appear that those Christians who believe in the popular assertion concerning John 5:24 which I have been examining in this SECTION of the Study Document, do not have a clear understanding of the difference in meaning between "judgment" and "condemnation/damnation".

### **CONCLUSION: -**

The New Testament Scriptures clearly teach that God is to be the Judge of all; that God shall judge the world; that judgment commences with the House of God; that we must all give an account of ourselves when we stand before the judgment-seat of Christ.

But the New Testament Scriptures also teach, that those who are in Christ [that is, those who are abiding in Christ, which will be demonstrated by their walking after the Spirit and not after the flesh], are not under condemnation before the Lord. The Apostle Paul also makes it clear in context, that the righteousness of the God's Law, will be fulfilled in [that is, it will be fulfilled within the lives] of those who are walking after the Holy Spirit, and not after the flesh.

Romans 8:1 & 4: - "*There is therefore now* **no condemnation** to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit**. ... That **the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit**."

The Apostle Paul has also outlined in some detail in his epistle to the Galatians, the fruits that will be manifested within the lives of those who walk after the flesh. He labels these actions "the works of the flesh", which will prevent a person from being able to inherit the Kingdom of God. A careful reading of the list of these works reveals that they are violations of God's Moral Law of Ten Commandments.

Galatians 5:19 - 21: - "Now **the works of the flesh are manifest**, which are *these*; **Adultery**, fornication, uncleanness, lasciviousness, **idolatry**, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, **murders**, drunkenness, revellings, **and such like**: of the which I tell you before, as I have also told *you* in time past, that **they which do such things shall not inherit the kingdom of God.**"


**NOTE:** - Paul's use of the expression "**and such like**", indicates that this is **NOT** a complete list of "**the works of the flesh**".

The Apostle Paul then contrasts these works of the flesh, with the fruits of the Spirit, which will be manifested within the lives of those who belong to Christ. And if we belong to Christ, we will have crucified [that is, put to death] the flesh with its passions and lusts.

Galatians 5:22 - 24: - "But **the fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And **they that are Christ's have crucified the flesh with the \*affections and lusts.**"

**NOTE:** - \* In VS. 24, for the word "**affections**", the margin has "**Or, passions**".


This passage is describing what Romans 8:4 is referring to, for those who are having the righteousness of God's Law fulfilled within their lives, as they walk after the Holy Spirit. Far from walking after the Holy Spirit freeing a believer in Jesus from having to obey God's Moral Law of Ten Commandments; in actual fact, it empowers them to fulfil the righteous requirements of God's Law within their lives.

 **TO SUM UP:** - Those who are truly abiding in Christ Jesus, while they will be judged by the Lord as all the world will be, they will not be condemned as being guilty transgressors. That is because they will be walking after the Holy Spirit, and they will have the righteousness of God's Law fulfilled within their lives, which will be manifested in their lives by their having the fruits of the Holy Spirit.



## APPENDIX: -

### HOW DANIEL 8:14 HAS BEEN TRANSLATED IN VARIOUS DIFFERENT BIBLE VERSIONS AND LANGUAGES THROUGHOUT HISTORY: -

 The compiler has been able to gather together many different Bible versions published throughout history of Daniel 8:14. He has also been able gather together quite a number of non-English Bible versions published throughout history containing Daniel 8:14. In the following TABLE I will give the reader all these various different versions' translation of Daniel 8:14.

The findings make very interesting reading on this specific issue. The reader will be able to see that the translation of the Hebrew word **צָדַק** - *tsādaq* in this verse as "**shall be cleansed**" has ample support in a large array of different Bible versions, both in English and in non-English translations throughout history. It must also be acknowledged, that the translation "**shall be justified**"; or "**shall be restored**"; or "**shall be put right**"; or "**shall be vindicated**", or a similar like expression, is also used in some of the Bible versions, both in English and in non-English translations. It appears to be the case that many Bible translators throughout history, have seen a wider range of semantic meaning for this one Hebrew word in Daniel 8:14, than one narrow translation of this Hebrew verb.

**NOTE: -** I have arranged all the various translations in their chronological order of publication. For those non-English translations, I have provided an English translation directly underneath the respective non-English translations.

<b><u>BIBLE TRANSLATION - VERSION: -</u></b>	<b><u>DANIEL 8:14: -</u></b>
<b>LXX - Septuagint - Greek - 3rd century before Christ.</b>	καὶ εἶπεν αὐτῷ Ἔως ἑσπέρας καὶ πρωὶ ἡμέραι δισχίλια τριακόσiai, καὶ καθαρισθήσεται τὸ ἅγιον. And he said to him, Evening and morning [there shall be] two thousand and three hundred days; and [then] the sanctuary <b>shall be cleansed</b> .
<b>Greek translation of Theodotion - 150 approximately after Christ.</b>	καὶ εἶπεν αὐτῷ Ἔως ἑσπέρας καὶ πρωὶ ἡμέραι δισχίλια καὶ τριακόσiai, καὶ καθαρισθήσεται τὸ ἅγιον. And he said to him, Evening and morning <b>there shall be</b> two thousand and four hundred days; and <b>then</b> the sanctuary <b>shall be cleansed</b> .
<b>Latin Vulgate - 405 approximately after Christ.</b>	et dixit ei usque ad vesperam et mane duo milia trecenti et mundabitur sanctuarium. And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary <b>shall</b>

	<b>be cleansed.</b>
<b>Wycliffe's Bible 1382 after Christ.</b>	And he said to him, Till to the eventide and morrowtide, two thousand days and three hundred; and the saintuary <b>shall be cleansed.</b> (And he said to him, Until the evening and the morning, two thousand and three hundred days; and then the sanctuary <b>shall be cleansed.</b> )
<b>Coverdale's Bible - 1535 after Christ.</b>	And he answered him: Vnto the euenyng & the morninge, euen two thousande and thre hudreth dayes: then <b>shall</b> the Sanctuary <b>be cleansed agayne.</b>
<b>The Great Bible - 1539 after Christ.</b>	And he answered him: Unto the euenyng & the mornynge, euen two thousande and thre hundreth dayes: then <b>shall</b> the Sanctuary be <b>cleansed agayne.</b>
<b>Martin Luther's Old Testament - German - 1545 after Christ.</b>	Und er antwortete mir: Es sind zweitausend und dreihundert Tage, von Abend gegen Morgen zu rechnen, so wird das Heiligtum wieder geweiht werden. And he answered me, There are two thousand and three hundred days to be counted from evening toward morning, and the sanctuary <b>shall be consecrated again.</b>
<b>The Bishop's Bible - 1568 after Christ.</b>	And he answered me: Unto the euening and the morning, two thousand and three hundred: then <b>shal</b> the sanctuarie <b>be cleansed.</b>
<b>Las Sagradas Escrituras [that is, the Holy Scritpures] - Spanish - 1569 after Christ.</b>	Y él me dijo: Hasta dos mil trescientos días de tarde y mañana; y el santuario será justificado. And he said unto me, Until two thousand three hundred days at even and in the morning; And the sanctuary <b>shall be justified.</b>
<b>The Geneva Bible - 1599 after Christ.</b>	And he answered me, Unto the evening and the morning, two thousand and three hundred: then <b>shall</b> the sanctuary <b>be cleansed.</b>
<b>Douay Rheims - 1610.</b>	And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary <b>shall</b>

	<b>be cleansed.</b>
<b>King James Version - 1611.</b>	"And he said vnto me, Unto two thousand and three hundred dayes: then <b>shall</b> the Sanctuary <b>be cleansed.</b> "
<b>Dutch Statenvertaling - 1637.</b>	En hij zeide tot mij: Tot twee duizend en driehonderd avonden en morgens; dan zal het heiligdom gerechtvaardigd worden.  And he said unto me, Until two thousand and three hundred evenings and mornings; Then the sanctuary <b>will be justified.</b>
<b>Italian Giovanni Diodati Bibbia - 1649.</b>	Ed egli mi disse: Fino a duemila trecento giorni di sera, e mattina; poi il santuario sarà giustificato.  And he said to me, Up to two thousand three hundred days in the evening and in the morning; Then the sanctuary <b>will be justified.</b>
<b>Jean Frederic Ostervald - French - 1724.</b>	Et il me dit: Jusqu'à deux mille trois cents soirs et matins; puis le sanctuaire sera purifié.  And he said unto me, Up to two thousand and three hundred evenings and mornings; Then the sanctuary <b>will be cleansed.</b>
<b>Charles Thomson's Translation [translated from the Greek - 1808 after Christ.</b>	And he said to him, Even till there shall be of an evening and a morning two thousand four hundred days. Then <b>shall</b> the sanctuary <b>be cleansed.</b>
<b>Noah Webster's Revised King James Version - 1833 after Christ.</b>	And he said to me, Until two thousand and three hundred days; then <b>shall</b> the sanctuary <b>be cleansed.</b>
<b>Lancelot Charles Lee Brenton's English translation of the LXX or Septuagint - 1844 after Christ.</b>	"And he said to him, Evening and morning <i>there shall be</i> two thousand and four hundred days; and <i>then</i> the sanctuary <b>shall be cleansed.</b>
<b>Isaac Leeser's Jewish Bible - 1853 after Christ.</b>	And he said unto me, Until two thousand and three hundred evenings and mornings, when the sanctuary <b>shall be justified.</b>
<b>Robert Young's literal translation of the Bible -</b>	And he saith unto me, Till evening -- morning two thousand and three hundred, then is the holy place

1862 after Christ.	<b>declared right.</b>
<b>Julia E. Smith Parker - 1876 after Christ.</b>	And he will say to me, Even to evening morning, two thousand and three hundred; and the holy place <b>was justified.</b>
<b>The Revised Version, Old Testament - 1885 after Christ.</b>	And he said unto me, Unto two thousand and three hundred evenings <i>and</i> mornings; then <b>shall</b> the sanctuary <b>be cleansed.</b>
<b>Elberfelder Bible - German - 1905 after Christ.</b> <u>NOTE:</u> - This was a German translation of J. N. Darby's Old Testament.	Und er sprach zu mir: Bis zu zweitausend dreihundert Abenden und Morgen; dann wird das Heiligtum gerechtfertigt werden.  And he said to me, Up to two thousand three hundred evenings and morning; Then the sanctuary <b>will be justified.</b>
<b>Louis Segond - French - 1910 after Christ.</b>	Et il me dit: Deux mille trois cents soirs et matins; puis le sanctuaire sera purifié.  And he said to me: two thousand and three hundred evenings and mornings; then <b>shall</b> the sanctuary <b>be purified.</b>
<b>Hebrew Bible in English - Jewish Publication Society - 1917 after Christ.</b>	And he said unto me: 'Unto two thousand and three hundred evenings and mornings; then <b>shall</b> the sanctuary <b>be victorious.'</b>
<b>Riveduta - Italian - 1927 after Christ.</b>	Egli mi disse: "Fino a duemila trecento sere e mattine; poi il santuario sarà purificato".  He told me: "Up to two thousand three hundred evenings and mornings; then <b>shall</b> the sanctuary <b>be cleansed.</b>
<b>Almeida Atualizada [Almedia updated], originally translated by João Ferreira de Almeida, Portuguese - 1948 after Christ.</b>	Ele me respondeu: Até duas mil e trezentas tardes e manhãs; então o santuário será purificado. And he said unto me, Unto two thousand and three hundred afternoons and mornings; Then the sanctuary <b>shall be cleansed.</b>
<b>The Bible in basic English - Professor Samuel Henry Hooke - 1949 after Christ.</b>	And he said to him, For two thousand, three hundred evenings and mornings; then the holy place <b>will be made clean.</b>

<b>The Revised Standard Version - 1952 after Christ.</b>	And he said to him, "For two thousand and three hundred evenings and mornings; then the sanctuary <b>shall be restored to its rightful state.</b> "
<b>The New English Bible, Old Testament - 1970 after Christ.</b>	The answer came, 'For two thousand three hundred evenings and mornings; then the Holy Place <b>shall emerge victorious.</b> '
<b>The New International Version - 1978 after Christ.</b>	He said to me, "It will take 2,300 evenings and mornings; then the sanctuary <b>will be reconsecrated.</b> "
<b>The New King James Version - 1982 after Christ.</b>	And he said to me, "For two thousand three hundred days; then the sanctuary <b>shall be cleansed.</b> "
<b>The New Jerusalem Bible - 1985 after Christ.</b>	The first replied, 'Until two thousand three hundred evenings and mornings have gone by: then the sanctuary <b>will have its rights restored.</b> '
<b>The Complete Tanach or Jewish Bible - 1985 after Christ.</b>	And he said to me, "Until evening and morning, two thousand and three hundred, and the holy ones <b>shall be exonerated.</b> "
<b>Contemporary English Version - 1995 after Christ.</b>	The other answered, "It will be two thousand three hundred evenings and mornings before the temple <b>is dedicated and in use again.</b> "
<b>The World English Bible - 2000 after Christ.</b>	He said to me, To two thousand and three hundred evenings <i>and</i> mornings; then <b>shall</b> the sanctuary <b>be cleansed.</b>
<b>English Standard Version - 2001 after Christ.</b>	And he said to me, "For 2,300 evenings and mornings. Then the sanctuary <b>shall be restored to its rightful state.</b> "
<b>Orthodox Jewish Bible by Phillip Goble - 2002 after Christ.</b>	And he said unto me, Unto erev-boker two thousand and three hundred; then <b>shall</b> the Kodesh (Sanctuary) <b>be vindicated.</b>
<b>The Lexham English Bible - 2012 after Christ.</b>	"And he said to me, "For two thousand three hundred evenings and mornings, then [the] sanctuary <b>will be restored.</b> "
<b>Tree of Life Version - 2015 after Christ.</b>	Then he said to me: 'For 2,300 evenings and mornings; then the sanctuary <b>will be vindicated.</b> '

### **A BRIEF SUMMARY OF THE FINDINGS OF THIS TABLE: -**

There are 40 different Bible translations and versions, both in English and non-English Bibles, listed in this TABLE. A simple break down as to how the expression under consideration has been translated across the stream of time, and in a number of different languages, reveals some interesting facts: -

- **"shall be cleansed"** - 19 versions;
- **"will be made clean"** - one version;
- **"shall be consecrated again"** - one version;
- **"shall be exonerated"** - one version;
- **"is dedicated and in use again"** - one version;
- **"declared right"** - one version;
- **"shall be justified"** - 6 versions;
- **"shall be purified"** – one version;
- **"shall be restored to its rightful state"** - two versions;
- **"will be restored"** - one version;
- **"will have its rights restored"** - one version;
- **"will be reconsecrated"** - one version;
- **"shall be victorious"** - one version;
- **"shall emerge victorious"** - one version;
- **"will/shall be vindicated"** - two versions.

**NOTE: -** The translation **"shall be cleansed"** wins hands down concerning being the most popular translation of Daniel 8:14 throughout history. We then find, that **"shall be justified"** comes in a distant second.