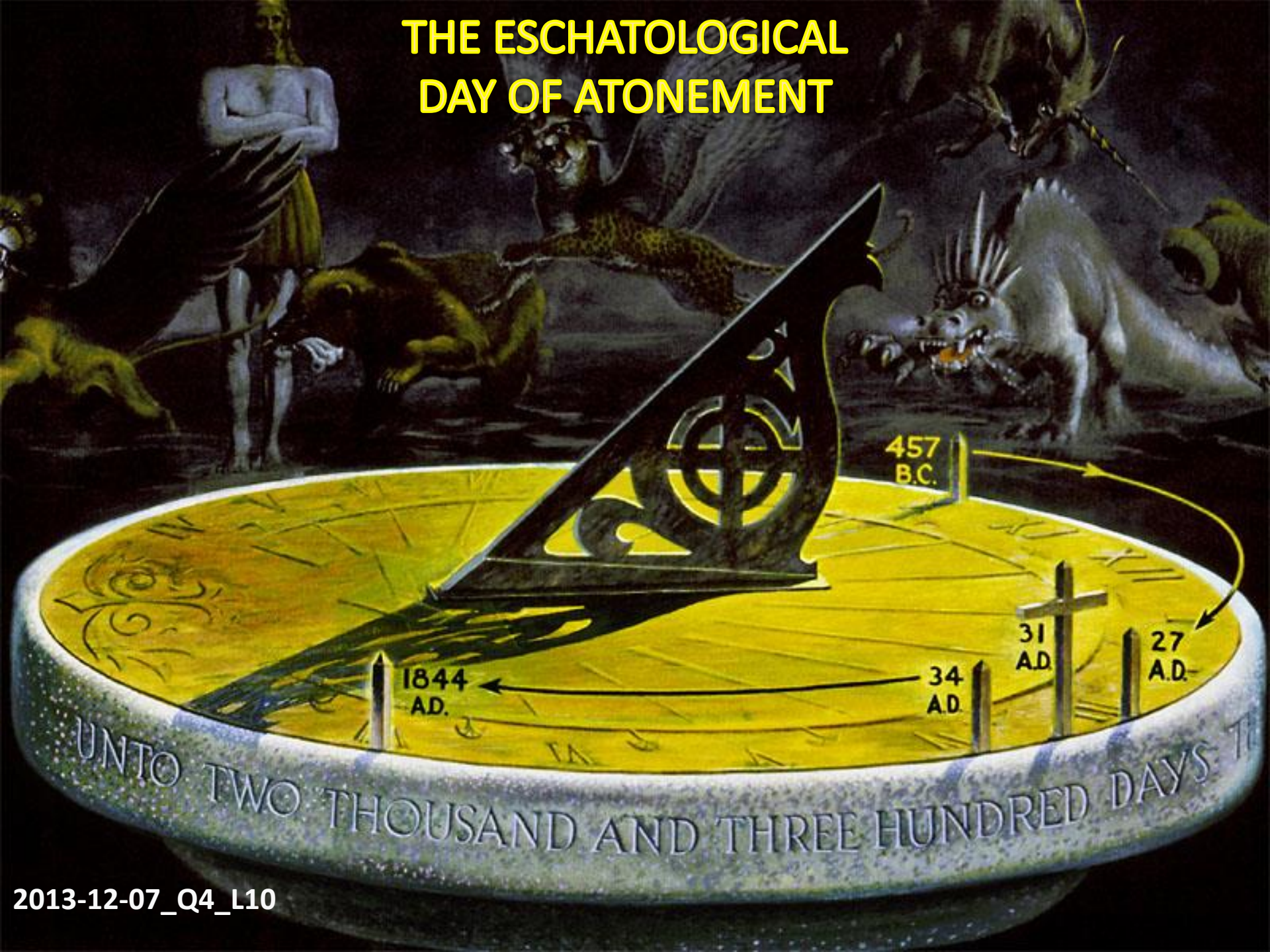
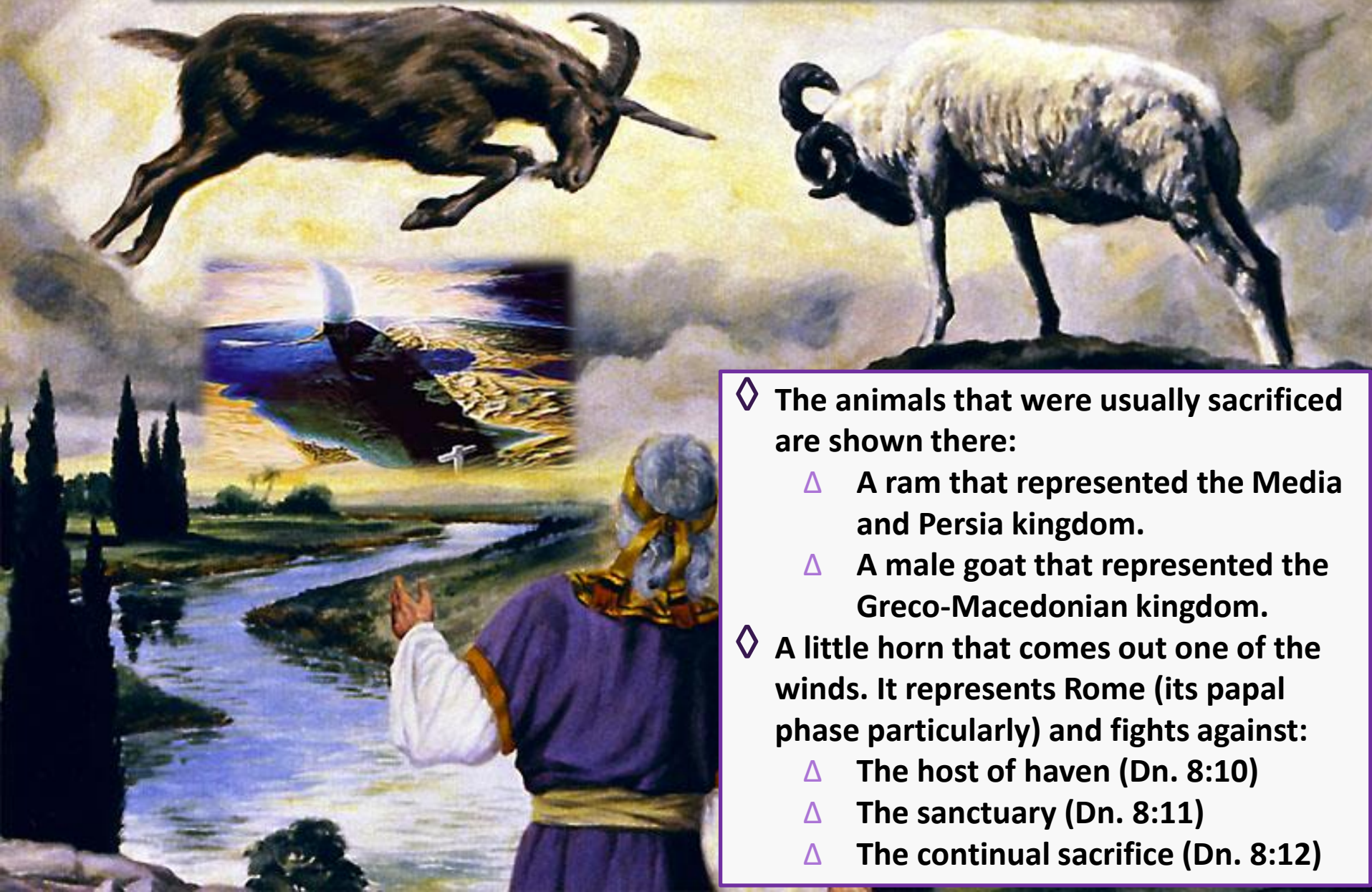


THE ESCHATOLOGICAL DAY OF ATONEMENT



THE SANCTUARY IS UNDER ATTACK

The vision in Daniel 8:1-14 is closely related to the Heavenly Sanctuary.



- ◇ The animals that were usually sacrificed are shown there:
 - △ A ram that represented the Media and Persia kingdom.
 - △ A male goat that represented the Greco-Macedonian kingdom.
- ◇ A little horn that comes out one of the winds. It represents Rome (its papal phase particularly) and fights against:
 - △ The host of heaven (Dn. 8:10)
 - △ The sanctuary (Dn. 8:11)
 - △ The continual sacrifice (Dn. 8:12)

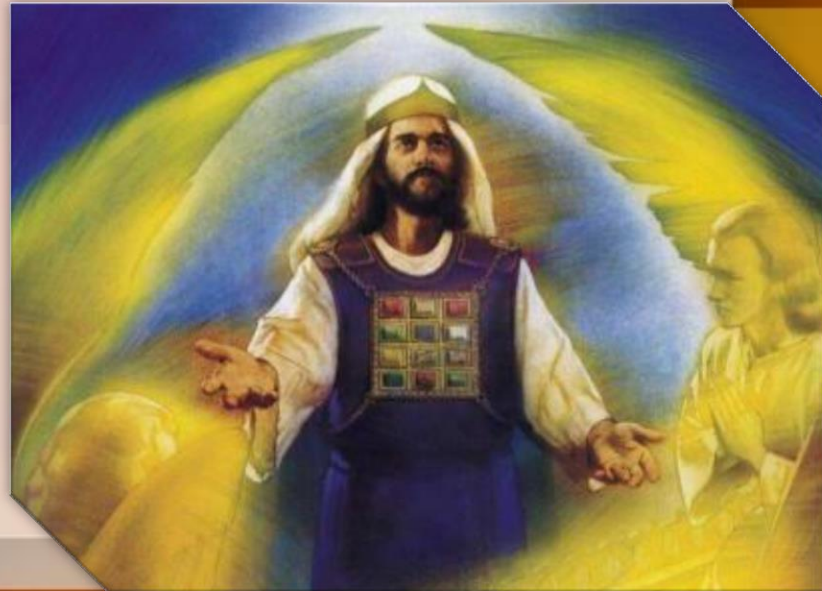
THE SANCTUARY IS UNDER ATTACK

“And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered” (Daniel 8:12)

The “daily (or continual) sacrifice” is the morning and evening sacrifices that were carried out every day in the Sanctuary.

The little horn wants to replace Christ’s mediation in the Heavenly Sanctuary by the mediation of human priests, saints and virgins.

So Christendom has been left defenseless for a long time, not being able to know Jesus, the true mediator.



THE HEAVENLY CRY

“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?” (Daniel 8:13)



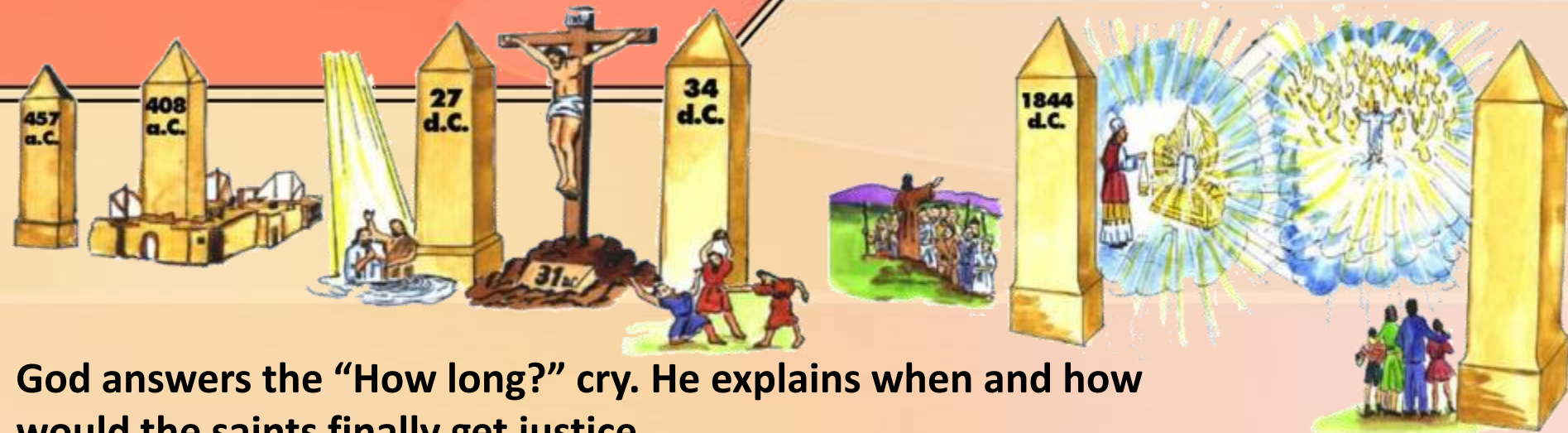
The heavenly beings are indignant at Satan’s trick on the human beings on Earth. They long for God and His people to be liberated, so they cry, “How long?”

They are mourning the constant anguish. They beg for change and for a calling to the divine judgments.

That’s an echo of the lament of many believers that cried out against sin and injustice, longing for salvation (Ex. 10:3; Nm. 14:27; 1K. 18:21; Ps. 94:3; Rev. 6:10)

THE PURIFICATION OF THE SANCTUARY

“And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:14)



God answers the “How long?” cry. He explains when and how would the saints finally get justice.

First, He explains when the judgment would begin. He uses the expression “evenings and mornings”; that’s how He called the day during Creation (Genesis 1:5)

Secondly, the restoration of the “holy” (or “sanctuary”) in Daniel 8:14 encompasses the solution to all the problems mentioned previously in the question. Not only will judgment be rendered against the little horn power, but the sanctuary will be cleansed, and God’s people and God’s sanctuary will be given their rightful state. This finds a parallel in what happened on the Levitical Day of Atonement (Lev. 16:20, 30) when the Sanctuary was purified.

COMPARING THE VISIONS FROM DANIEL 2, 7 AND 8

When comparing the three visions, we understand that the judgment in Daniel 7:9-10 and the 2,300 days point to the same event.



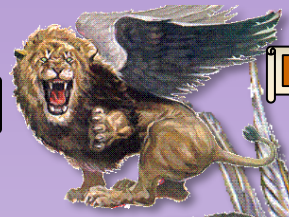
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PERSIA

GREECE

ROME

EUROPE



BABYLON



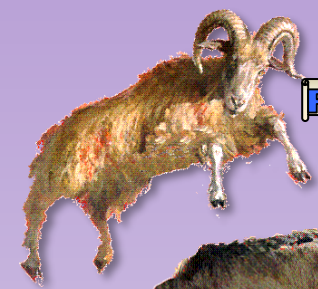
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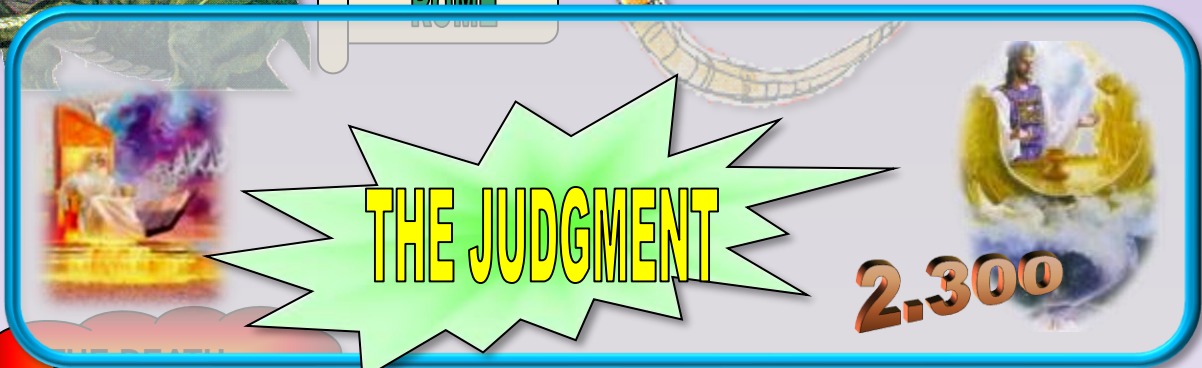


ETERNAL KINGDOM



**OF THE
BEAST**

ETERNAL KINGDOM

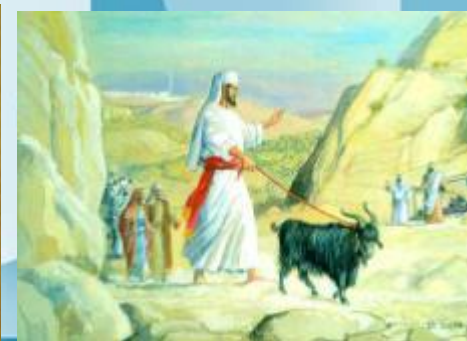


THE JUDGMENT

2,300

THE ESCHATOLOGICAL DAY OF ATONEMENT

The Sanctuary was purified on the Day of Atonement (Leviticus 16), so the Heavenly Sanctuary must also be purified in the eschatological Day of Atonement (in the End Time) As God demonstrated on the Day of Atonement that He is just in His dealings and judgments by forgiving the loyal and judging the disloyal and rebellious, so the eschatological Day of Atonement will verify that God is just when He saves and when He punishes.



WHEN DOES THE PURIFICATION OF THE HEAVENLY SANCTUARY BEGIN?

According to the conversation with the angel, the vision (“hâzôn” in Hebrew) would last for 2,300 days.

That includes at least the Persian, Greek and Roman empires and the papal phase during the Middle Ages.

That part of history covers more than 2,300 literal days. So we must use the prophetic day; that is, one day means one year (Ez. 4:5-6; Nm. 14:34)

The vision that began in times of the Persian Empire ended 2,300 years later. Then, the Investigative Judgment began and the Heavenly Sanctuary would be purified by it.

We can find the exact beginning and ending date of that prophecy in Daniel 9.



DANIEL 8

1

- In the third year of the reign of king Belshazzar a vision [hâzôn] appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

26

- And the vision [mar'ah] of the evening and the morning which was told is true: wherefore shut thou up the vision [hâzôn]; for it shall be for many days.

27

- And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision [mar'ah], but none understood it.

DANIEL 9

21

- Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision [hâzôn] at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

23

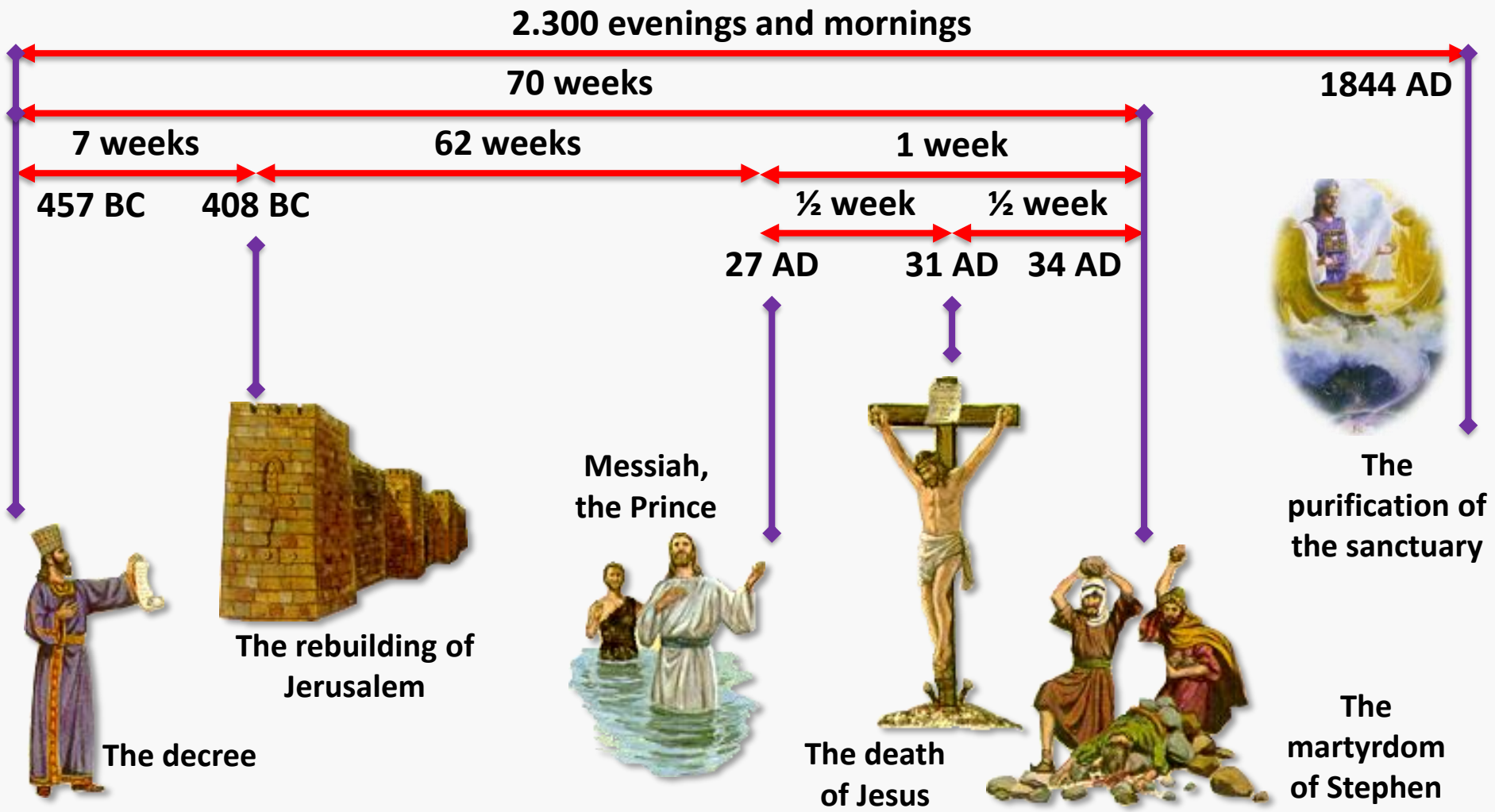
- At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision [mar'ah].

The word “vision” in Daniel 8 and 9 is the translation of two Hebrew words: *hâzôn* and *mar'ah*.

The word *mar'ah* is used for the vision of the 2,300 evenings and mornings (8:26). Daniel didn't understand it (8:27) and Gabriel explained it (9:23) in Daniel 9:24-27.

"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" (Daniel 9:24)

"determined" [châthak] = "cut off". The 70 weeks are cut off from the 2,300 years. Both periods happened during the same time.



“Those who would share the benefits of the Saviour’s mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days”