

Daniel 8:14 and the Three-stage Vindication of God

"... then shall God be vindicated"

Daniel 8:14 and the Three-stage Vindication of God

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This study of Daniel 8:14 provides an understanding that points to the vindication of God's character before the universe and the world. It interprets the phrase "then shall the sanctuary be cleansed" 8:14 in a very different way but one that is actually most consistent with how the Bible itself uses the original words.

It can be very helpful to let the Bible define its own terms by examining how it uses words in context. This method, when used on Daniel 8:14, produces a very interesting result.

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

The words in that verse whose meaning could most affect the understanding of the verse as a whole are "days," "sanctuary," and "cleansed." A careful look at the verse and especially those words leads to an understanding you have most likely never heard before.

Daniel 8:14 The Meaning of "Days"

"And he said unto me, Unto two thousand and three hundred **days** (H6153) (H1242); then shall the **sanctuary** (H6944) be **cleansed** (H6663)." (Daniel 8:14)

There is no word in the original Hebrew of Daniel 8:14 equivalent to the English word "days." The Hebrew instead says "ereb boqer" which means "evening morning." The preceding verse says:

"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 word "sacrifice" is supplied in that verse by the translators because they understood that "ereb boqer" referred to the daily sacrifices in the sanctuary of which there was one each morning and another each evening:

"To offer burnt offerings unto the LORD upon the altar of the burnt offering **continually morning** (boqer) and **evening** (ereb), and *to do* according to all that is written in the law of the LORD, which he commanded Israel;" (1 Chronicles 16:40)

"Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day **continually**. The one lamb thou shalt offer in the **morning (boqer)**; and the other lamb thou shalt offer at **even (ereb)**:" (Exodus 29:38-39)

The word "continually" is from the Hebrew word "tamiyd" (H8548) and is the same word rendered "daily" in Daniel 8:13.

Since Daniel 8:14 uses "ereb boqer" it refers to those sacrifices. As there were two sacrifices per day making 2300 in total, those offerings would take 1150 days. Again, there is no word for "days" in the original. We will come back to the time period later.

Daniel 8:14 The Meaning of "Cleansed"

"And **he said unto me**, Unto two thousand and three hundred **days** (H6153)(H1242); then shall the **sanctuary** (H6944) be **cleansed** (H6663)." (Daniel 8:14)

What does "cleansed" mean? Janitorial work? The cleansing of records? The closest to cleansing is what happened on the Day of Atonement each year. But the ceremony on that day involved bringing more blood of animals (symbolic of the sins of the people) into the sanctuary, not cleansing it.

The Hebrew word translated as "cleansed" is "tsadaq" (H6663). Here is the definition from Strong's concordance:

H6663. צדק tsadaq tsaw-dak'; a primitive root; to be (causatively, make) right (in a moral or forensic sense): — cleanse, clear self, (be, do) just(-ice, -ify, -ify self), (be turn to) righteous(-ness).

Here is the definition derived from Brown-Driver-Briggs Lexicon:

H6663 צדק tsadaq tsaw-dak'

a primitive root; v;

AV-justify 23, righteous 10, just 3, justice 2, cleansed 1, clear ourselves 1, righteousness 1; 41

1) to be just, be righteous

1a) (Qal)

1a1) to have a just cause, be in the right

1a2) to be justified

1a3) to be just (of God)

1a4) to be just, be righteous (in conduct and character)

1b) **(Niphal) to be put or made right, be justified**

1c) (Piel) justify, make to appear righteous, make someone righteous

1d) (Hiphil)

1d1) to do or bring justice (in administering law)

1d2) to declare righteous, justify

1d3) to justify, **vindicate** the cause of, save

1d4) to make righteous, turn to righteousness

1e) (Hithpael) to justify oneself

Its meaning is primarily "justify" or "righteous" which sounds rather more like a **judicial** than a **janitorial** word. It is only translated one time (in the KJV) as "cleansed," in Daniel 8:14 and that word does not even appear in the definition above.

It is significant that the Hebrew word commonly used for cleansing is "tahir" (H2891). Here is the definition derived from Brown-Driver-Briggs Lexicon:

H2891 טהר taher taw-hare'

a primitive root; v

AV-clean 80, purify 6, purge 5, pure 2, purifier 1; 94

1) to be clean, be pure

1a) (Qal)

1a1) to be clean (**physically**-of disease)

1a2) to be clean **ceremonially**

1a3) to purify, be clean **morally**, made clean

Before looking further at "tsadaq" we'll consider whether "taher" could have been used by Daniel to indicate the **cleansing** of the sanctuary. "Taher" was used in the Old Testament to indicate cleansing the house of the Lord:

And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to **cleanse** [taher] the house of the LORD. And the priests went into the inner part of the house of the LORD, to **cleanse** [taher] *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron. Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have **cleansed** [taher] all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof." (2 Chronicles 29:15-18)

"Taher" was also used to mean a cleansing from sin. Both Jeremiah and Daniel, contemporaries of Daniel, used it in that sense:

"And I will **cleanse** [taher] them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." (Jeremiah 33:8)

"Thus saith the Lord GOD; In the day that I shall have **cleansed** [taher] you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded." (Ezekiel 36:33)

Another use by Ezekiel points to the idea of a complete and final cleansing from sin so that there can be total union with God:

"Neither shall they defile themselves any more with their idols, nor with their detestable things, **nor with any of their transgressions**: but I will save them out of all their dwellingplaces, wherein they have sinned, and will **cleanse** [taher] them: so shall they be my people, and I will be their God." (Ezekiel 37:23)

Malachi also refers to a cleansing from sin and a purification using "tahir":

"And he shall sit *as* a refiner and **purifier** [tahir] of silver: and he shall **purify** [tahir] the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." (Malachi 3:3)

Here is another example:

"And he shall sprinkle upon him that is to be **cleansed** [tahir] from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field." (Leviticus 14:7)

In that instance, the person is even being cleansed from leprosy, a symbol of sin.

Considering from those examples that "tahir" can mean cleansing the sanctuary and cleansing from sin there is no reason why Daniel could not have used "tahir" if he meant the sanctuary was to be cleansed physically, ritually or morally. Perhaps he meant something different.

Now let's go back to the word "tsadaq." Here is a statement from a Bible scholar referring to a particular form of that word - "nitsdaq" ("tsadaq" with a prefix added) - which happens to appear only in Daniel 8:14:

"The Hebrew word *nitsdaq* never means "cleansed," as the KJV translates it. *Nitsdaq* is the passive form of the verb *tsadaq*, "to be right," and means "to be set right," or as the NRSV renders it, "to be restored to its rightful state." Had Daniel meant "cleansed" he would have used the word *tahir*, which does mean "cleansed" and always refers to ritual cleansing in contrast to *tsadaq*, which always connotes moral rightness." (Cottrell, Raymond, *The Sanctuary Doctrine: Asset or Liability?*; page 9)

Here is an interesting comment about the word:

"The last word, **tsadaq**, is a **forensic** word ... It occurs 41 times in Scripture, and **in every case, it applies to a person being found righteous**, justified, or vindicated. I.e., it is a forensic term relevant to a court case." - (from a commenter on my website who is also a lawyer.)

Agreed. The detailed exercise of letting the Bible define its own terms in this study leads to the conclusion that it essentially means "to be vindicated."

Every use of Tsadaq H6663

Here we will look at every use of the Hebrew word "tsadaq" (H6663) to help determine its true meaning especially in regard to the understanding of Daniel 8:14 the only verse in which it is translated as "cleansed."

This examination of verses is to test the claim that "in every case, "tsadaq" applies to a person being found righteous." The following questions were kept in mind when looking at the verses:

- is tsadaq always used in reference to a person or group of people?
- is tsadaq ever used for a building, especially a sanctuary?
- is tsadaq ever used in the sense of cleansing a record?
- is tsadaq ever used in the sense of someone being vindicated or proven innocent of charges?

The 41 occurrences (in 40 verses, KJV) of "tsadaq" are each examined below. The word translated from "tsadaq," in each case, is in bold print. The person being referred to, when applicable, is underlined. If "tsadaq" can be understood to mean "vindicated," the appropriate word appears in **yellow highlight**. Explanatory comments are added in many cases. Points of evidence have been noted when relevant to the meaning being "to vindicate" including:

- Obvious cases of clearing from charges
- An expressed desire to be seen as innocent
- Indications of a court type of setting
- The context
- Uses in other versions

Here are the verses:

"And Judah acknowledged them, and said, She hath been **more righteous** (H6663) than I; because that I gave her not to Shelah my son. And he knew her again no more." (Gen 38:26)

Tamar was vindicated of the guilt of adultery at least relative to Judah who admitted he had the greater guilt.

"And Judah said, What shall we say unto my lord? what shall we speak? or how shall we **clear ourselves** (H6663)? 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." (Gen 44:16)

The New International Version says: "...How can we prove our innocence? ..." Judah was saying of himself and his brothers "how can we be vindicated of the charge of stealing Joseph's cup?" "Tsadaq" is in the reflexive (Hithpael verb form) meaning to clear oneself.

"Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not **justify** (H6663) the wicked." (Exo 23:7)

Many versions say: "... I will not acquit the wicked" with "acquit" being a close synonym of "vindicate."

"If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall **justify** (H6663) the righteous, and condemn the wicked." (Deut 25:1)

Obviously, a case of charges between men concerning which the righteous will be vindicated.

"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** (H6663)!" (2 Sam 15:4)

Again, this is obviously, in a forensic context. The man bringing the cause would be vindicated.

"Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and **justifying** (H6663) the righteous, to give him according to his righteousness." (1 Kings 8:32)

The preceding verse puts it in the context of a dispute (there would be charges) between neighbors.

"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** (H6663) the righteous, by giving him according to his righteousness." (2 Chron 6:23)

The previous verse says: "If a man sin against his neighbour ..." One would be vindicated, the other condemned.

"Shall mortal man be **more just** (H6663) than God? shall a man be more pure than his maker?" (Job 4:17)

Job, in chapter 3, was questioning why God would have allowed his circumstances and Eliphaz, answering rhetorically, asked whether a mere mortal should be vindicated of the wrongs for which God (in his understanding) was afflicting him.

"I know it is so of a truth: but how should man be **just** (H6663) with God?" (Job 9:2)

The New Living Translation uses the equivalent of "vindicated.": "Yes, I know all this is true in principle. But how can a person be **declared innocent** in God's sight?" (Job 9:2 New Living Translation)

"Whom, though I [Job] were **righteous** (H6663), yet would I not answer, but I would make supplication to my judge." (Job 9:15)

Job, while convinced he was innocent (as some versions say), feels, because of his circumstances, that he cannot defend himself and must simply appeal to His judge for vindication. Obviously, another case of desiring to be vindicated of wrong.

Here is another case of a judgment setting (see verse 19). Job is still wanting to vindicate himself.

"If I **justify** (H6663) myself [Job], mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." (Job 9:20)

Again, the contrast of being found either wicked or righteous shows that it is a case of being vindicated or condemned.

"If I be wicked, woe unto me; and if I [Job] be **righteous** (H6663), yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;" (Job 10:15)

"Should not the multitude of words be answered? and should a man full of talk be **justified** (H6663)?" (Job 11:2)

Many versions of this verse use "acquitted" or "vindicated"; for example:

"Should this stream of words go unanswered and such a speaker be vindicated?" (Job 11:2, Berean Study Bible)

"Behold now, I have ordered my cause; I know that I [Job] shall be **justified** (H6663)." (Job 13:18)

Many versions say "I know that I will be vindicated." One version puts it very much in a court setting:

"Look, now! I've prepared my case for court. I know that I'm going to **win**."
(Job 13:18; International Standard Version)

"What is man, that he should be clean? and he which is born of a woman, that he should be **righteous** (H6663)?" (Job 15:14)

Eliphaz is continuing (from chapters 4 and 5) his charges against Job. Job's answer denies the charges of Eliphaz against him. See especially: "Not for any injustice in mine hands: also my prayer is pure." (Job 16:17) Job was seeking vindication.

"Is it any pleasure to the Almighty, that thou [Job] art **righteous** (H6663)? or is it gain to him, that thou makest thy ways perfect?" (Job 22:3)

Eliphaz is here referring to what he sees as Job claiming to be righteous and vindicated of what Eliphaz is charging him with.

"How then can man be **justified** (H6663) with God? or how can he be clean that is born of a woman?" (Job 25:4)

See Job 15:14 above.

"God forbid that I should **justify** (H6663) you [Job's friends]: till I die I will not remove mine integrity from me." (Job 27:5)

Job would not agree to his friend's charges against him. He continued to claim his innocence against their charges.

"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** (H6663) himself rather than God." (Job 32:2)

Elihu was upset because Job was defending himself against the charges of his three friends.

"Behold, in this thou [Job] art not **just** (H6663): I will answer thee, that God is greater than man." (Job 33:12)

Elihu is disputing Job's claim of innocence which Elihu quotes in verse 9: "I am clean without transgression, I am innocent; neither is there iniquity in me."

"If thou hast any thing to say, answer me: speak, for I desire to **justify** (H6663) thee." (Job 33:32)

Elihu expresses a desire to see Job vindicated in spite of what he had seen to that point as overwhelming evidence against Job.

"For Job hath said, I am **righteous** (H6663): and God hath taken away my judgment." (Job 34:5)

Elihu is just quoting Job's claim to be innocent of the charges brought against him.

"If thou [Job] be **righteous** (H6663), what givest thou him? or what receiveth he of thine hand?" (Job 35:7)

More of the same from Elihu.

"Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be **righteous** (H6663)?" (Job 40:8)

God is cautioning Job to not condemn His conduct in order to justify his own.

"The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and **righteous** (H6663) altogether." (Psa 19:9)

This is saying that God's judgments are true and righteous which scripture indicates will be confirmed at the end: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." (Rev 15:3) Those ways, of course, having been called into question by Satan. Finding God's judgments to be true and righteous is, of course, a vindication of God Himself.

"Against thee, thee only, have I sinned, and done this evil in thy sight: that thou [God] mightest be **justified** (H6663) when thou speakest, and be clear when thou judgest." (Psa 51:4)

Of course, God, through the prophet Nathan, had brought David's sin vividly to his consciousness. David's admission vindicated God's words concerning his guilt..

"Defend the poor and fatherless: do **justice** (H6663) to the afflicted and needy." (Psa 82:3)

The plea here is to judge or vindicate the powerless in society who had no one to defend their cause. Their cases were often being ignored - Isa 1:23; Jer 5:28.

"And enter not into judgment with thy servant: for in thy sight shall no man living be **justified** (H6663)." (Psa 143:2)

"In thy sight" or, compared to God, no man can be justified or righteous because "As it is written, There is none righteous, no, not one:" (Rom 3:10)

"He that **justifieth** (H6663) the wicked, and he that condemneth the just, even they both are abomination to the LORD." (Pro 17:15)

"Justifieth" paired with "condemneth" would seem to indicate a judgment scenario.

"Which **justify** (H6663) the wicked for reward, and take away the righteousness of the righteous from him!" (Isa 5:23)

This verse is speaking about taking bribes to pervert judgment and vindicate falsely.

"Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be **justified** (H6663): or let them hear, and say, It is truth." (Isa 43:9)

Another judgment scene (including "witnesses") that would produce vindication or condemnation.

"Put me in remembrance: let us plead together: declare thou, that thou [Israel and Judah] mayest be **justified** (H6663)." (Isa 43:26)

Other versions say things like "state your case that you may be proved right." Consider this version: "Take Me to court; let us argue our case together. State your case, so that you may be **vindicated**." (Isa 43:26, Holman Christian Standard Bible)

"In the LORD shall all the seed of Israel be **justified** (H6663), and shall glory." (Isa 45:25)

There are Bible versions that more obviously put this verse in a judgment setting. "In the LORD all the offspring of Israel Will be **justified** (declared free of guilt) and will glory (in God)." (Isa 45:25, Amplified Bible)

"All the descendants of Israel will be vindicated by the LORD and will boast in him." (Isa 45:25, NET Bible)

"He is near that **justifieth** (H6663) me [Christ, speaking of His Father]; who will contend with me? let us stand together: who is mine adversary? let him come near to me." (Isa 50:8)

Many versions start this verse with "He who vindicates ..." The verse includes "who is mine adversary" as in one who would bring charges consistent with the next verse "who is he that shall condemn me" (verse 9).

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant **justify** (H6663) many [who will be saved]; for he shall bear their iniquities." (Isa 53:11)

"Many" will be vindicated of the charges brought against them by "... the accuser ... which accused them ..." (Rev 12:10)

"And the LORD said unto me, The backsliding Israel hath **justified** (H6663) herself more than treacherous Judah." (Jer 3:11)

While neither Israel nor Judah were vindicated of the charges of sin and apostasy, Israel was less guilty relative to Judah who had more advantages - the presence of the temple and the majority of the priesthood within their land and even the results of the earlier fall of Israel to warn them. Israel was vindicated or justified only relative to the more-guilty Judah as in the New Living Translation: "Then the LORD said to me, 'Even faithless Israel is **less guilty** than treacherous Judah!'"

"Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast **justified** (H6663) thy sisters in

all thine abominations which thou hast done. 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** (H6663) than thou: yea, be thou confounded also, and bear thy shame, in that thou hast **justified** (H6663) thy sisters." (Eze 16:51-52)

Those verses are similar to Jeremiah 3:11. Ezekiel is saying that Jerusalem is vindicating (only in a relative sense) her "sisters" Samaria (v51) and Sodom (v49) of all their crimes by her worse crimes (v52).

"And they that be wise shall shine as the brightness of the firmament; and they that turn many [those who will accept the truth] to **righteousness** (H6663) as the stars for ever and ever." (Dan 12:3)

Those that turn to God as a result of the witness of the wise will be justified or made righteous. They will be restored to right relationship to God having been vindicated of Satan's charges against them.

In answer to the questions at the start of this section, in the verses above:

- "Tsadaq" is always used to refer to a person or group of people being justified or made righteous.
- "Tsadaq" is never used for any building or inanimate object.
- "Tsadaq" is never used in the sense of a physical cleansing or the cleansing of records.
- "Tsadaq" is consistently used in the sense of to vindicate a person or persons of charges against them.

Try putting simply "cleansed" or "cleansed of a record" in place of the words translated from H6663 in any of the verses above. It doesn't work very well, **except it seems to work with Daniel 8:14** (the one verse in the list not yet considered).

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be **cleansed** (H6663)." (Dan 8:14)

When one verse provides the only exception in meaning relative to 40 others where the meaning is very consistent, it needs to be questioned and carefully examined. The examination of all verses using "tsadaq" (H6663) showed that it must be referring to an individual, one who could be vindicated of charges. That does not work in reference to a building or sanctuary. With "tsadaq" consistently, in context, meaning "vindicated," why should it be translated as "cleansed" in Daniel 8:14? Remember also, that there is the Hebrew word "taher" that would be more appropriate if that was the intended meaning.

Here is a commentary and a version of Daniel 8:14 supporting the idea of "tsadaq" meaning "vindication."

"A significant feature of the final judgment is **the vindication of God's character** before all the intelligences of the universe. The false charges that Satan has lodged against the government of God must be demonstrated as utterly groundless." (Seventh-day Adventist Bible Commentary, vol. 4 p845, comment on Daniel 8:14)

"And he said unto me, Until two thousand and three hundred evenings [and] mornings: then shall the sanctuary be **vindicated**." (Daniel 8:14, Darby Bible Translation)

Here is a verse using "tsaddiyq" (H6662), the adjective form of "tsadaq":

"All things come alike to all: there is one event to the **righteous** (H6662), and to the wicked; **to the good and to the clean**, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath." (Ecclesiastes 9:2)

The man who is "righteous" ("tsaddiyq;" H6662) is also described as "good" and "clean." A person who is "righteous" and "good" and "clean" does not need to be cleansed. The same reasoning applies with regard to Daniel 8:14 as we will see in the next word study.

That "tsadaq" means "vindicated" raises questions regarding the translation of the word "sanctuary" in Daniel 8:14:

- Does it make sense that an inanimate building (sanctuary) could be vindicated of charges against it?
- Could the word "sanctuary" refer to an individual (with charges against them) to match the other forty uses of the word "tsadaq"?
- Is it possible that it could be a reference to God?

Richard Davidson discussing the meaning of "nisdaq" (the verb form of the word "tsadaq" occurring only here in the Old Testament) said:

"The third idea represented by the English translations of *nisdaq* is that of vindication. Several translations read "shall be vindicated," others, "shall be justified" or "its cause vindicated," or the related "emerge victorious." From this brief survey, it is clear that there is no consensus on the best English translation for *nisdaq* in Daniel 8:14." (Richard Davidson, Seventh-day Adventist Theological Seminary, Andrews University; *The Meaning of Nisdaq in Daniel 8:14*)

Daniel 8:14 The Meaning of "Sanctuary"

"And **he said unto me**, Unto two thousand and three hundred **days** (H6153) (H1242); then shall the **sanctuary** (H6944) be **cleansed** (H6663)." (Daniel 8:14)

Next we need to examine how the Bible itself uses the word translated as "sanctuary" in Daniel 8:14. That word is the Hebrew "qodesh" defined below (from Brown-Driver Briggs).

Sanctuary = qodesh (H6944)

H6944 **שִׁדְּשׁ** qodesh *ko'-desh*

from 06942; n m;

AV-holy 262, sanctuary 68, (holy, hallowed, ...) things 52, most 44, holiness 30, dedicated 5, hallowed 3, consecrated 1, misc 3; 468

1) apartness, holiness, sacredness, separateness

1a) apartness, sacredness, holiness

1a1) **of God**

- 1a2) of places
- 1a3) of things
- 1b) **set-apartness, separateness**

"Qodesh," as seen above, is most frequently translated as "holy" but also quite frequently as "sanctuary" as in Daniel 8:14. We have noted, with "tsadaq" meaning to be vindicated, that "sanctuary" does not fit the context as a sanctuary is not vindicated of charges against it. It would make more sense if the word used was referring to a person. So it is important to examine the meaning and Biblical use of "qodesh" to evaluate whether it could refer to an individual.

The original word is the Hebrew noun "qodesh" (H6944) meaning "holy." It is obviously used very often in other verses for physical, inanimate objects especially those used in the service of the sanctuary. Those objects do not have charges brought against them for which vindication is required. So the questions about other uses are:

- does "qodesh" ever refer to a person?
- are there any verses where "qodesh" is used in reference to God?
- is God ever referred to by the word "qodesh" on its own?

Really, we are looking for evidence that "qodesh" could be a reference to a person or persons or even to God, to evaluate the possibility of it having such a meaning in Daniel 8:14.

Every Use of Qodesh H6944

Answering the three questions posed above is a big job - there are 468 uses of "qodesh" in 382 verses in the Old Testament! In evaluating uses of this word, initially every use was considered and all verses referring to physical items (such as articles associated with the sanctuary) were dismissed for the reason given earlier. What remained were those verses to be evaluated as to whether they could be understood to be referring to a person.

Following are verses containing "qodesh" selected for closer examination. The word(s) translated from "qodesh" are in bold. What is being referred to as holy is underlined. If it can reasonably be understood to be meaning "God" it is highlighted. "Most holy" is translated from "qodesh qodesh" which, in Hebrew, is a means of emphasis - to repeat the word. Comments are added in many cases.

"Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in **holiness** (H6944), fearful *in* praises, doing wonders?" (Exo 15:11)

"Qodesh" is used in reference to God but not meaning God on its own.

"And ye shall be **holy** (H6944) men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs."
(Exo 22:31)

"Holy" is obviously referring to men as it does in other verses. It is not necessary to show further examples. The further objective is to evaluate whether uses of "qodesh" could be used to designate God.

"And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my **holy** (H6944) name." (Lev 20:3)

Since "name" represents character; (see the **Character of God and the Gospel Glossary** definition for **name** - (<https://characterofgod.org/name-definition/>), in this verse, profaning God's name is equivalent to profaning Him. Just saying "to profane God" would amount to the same thing. So, in this case, "qodesh" is essentially used for God.

"Neither shall ye profane my **holy** (H6944) name; but I will be hallowed among the children of Israel: *I am* the LORD which hallow you," (Lev 22:32)

Similar to the preceding verse, this could simply be: "Neither shall ye profane me..." although the Hebrew word "shem," meaning name, is in the original.

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

"Most holy" is "qodesh haqodeshim" (in Chumash for Exo 26:33) yet there is no "things" added after it.

the holy <06944> *place* and the most <06944> holy <06944>.
"place" is supplied but logically.

"And thou shalt put the mercy seat upon the ark of the testimony in the **most holy place.**" (Exo 26:34)

"And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of **holiness** (H6944), as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever." (2 Chron 20:21)

They were praising God. We praise God or we praise God for creating beauty. While we appreciate beauty, we do not praise it. The next two verses also use "his holiness" where it could be understood as simply a reference to Him.

"Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of **his holiness** (H6944)." (Psa 30:4)

"Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of **his holiness** (H6944)." (Jer 23:9)

"The words of his holiness" could be simply "His words."

"But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness (H6944)." (Isa 62:9)

Could be courts of God (qodesh)?

It is not holy courts - "qodesh" is a noun, not an adjective

"Seventy weeks are determined upon thy people and upon thy holy (H6944) 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** (H6944) **Holy** (H6944)." (Daniel 9:24)

The Hebrew is "qodesh qodeshim" indicating a plural so not speaking of one individual although some have considered this to be a reference to the Messiah.

"The Lord GOD hath sworn by his holiness (H6944), that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks." (Amos 4:2)

That could be understood to mean "sworn by Himself."

One more use of "qodesh" to consider and we will get to Daniel 8:14. This is the verse just before so it is important for context.

"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** (H6944) and the **host** to be **trodden under foot?**" (Dan 8:13)

"Host" in Daniel 8:13 is "tsaba" (H6635) and is used in "the host of heaven" (verse 10) and "the prince of the host" (verse 11). In verse 13, the host is "trodden under foot." Of course, that is figurative as in:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath **trodden under foot** the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb 10:29)

"Sanctuary" in Daniel 8:13 is "qodesh" and, in light of the verse above, it seems that it could have the meaning of the Son of God along with His angelic host being "trodden under foot" by being despised by the enemy.

Finally, we come to Daniel 8:14 where, in light of the meaning of cleansed (tsadaq) as vindicated and the uses of sanctuary (qodesh) seen above, it seems that it most logically has the meaning of God being vindicated.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan 8:14)

would then be:

"And he said unto me, Unto two thousand and three hundred days; then shall **God** be **vindicated**." (Dan 8:14)

Here are verses that liken God to a sanctuary:

"Sanctify the LORD of hosts himself; and *let him be your fear, and let him be your dread*. And **he shall be for a sanctuary**; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." (Isa 8:13-14)

"Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will **I be to them as a little sanctuary** in the countries where they shall come." (Eze 11:16)

While "sanctuary" in those verses is from "miqdash" rather than "qodesh" both those words are nouns derived from the same verb root ("qadash," H6942).

This verse is a significant use of "qodesh":

"And that ye may put difference between **holy** (qodesh) and unholy, and between unclean and **clean**;" (Leviticus 10:10)

"Holy" is equated with "clean" and "unholy" with "unclean." If something is holy it is clean and, by definition, does not need to be cleansed. However, a holy being, while not needing to be cleansed, might need to be vindicated of **false** charges. The false charges being that the one charged is somehow not clean, not holy and therefore in need of being cleansed.

An example of this is Joshua the high priest:

"And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him." (Zechariah 3:1)

Most versions use "accuse" rather than "resist." Satan was accusing Joshua who was clothed in filthy (verse 3) garments symbolizing his sins. When he was given change of raiment it was equated to the removal of his iniquity (verse 4).

In the study of the word "qodesh," it was concluded that the term "qodesh" could refer to God. That leads to the possibility that "then shall the sanctuary be cleansed" could legitimately have been translated to mean "**then shall God be vindicated.**"

That is much different but if, in fact, God has been accused and is being judged that becomes quite possible. Indeed, we should expect to see it somewhere in scripture. Let's now consider whether God could or has been charged with anything for which He might be judged.

Daniel 8:14 God in Court?

The detailed word studies of "tsadaq" and "qodesh" indicate that the meaning of Daniel 8:14 most consistent with how the Bible uses the Hebrew words "tsadaq" and "qodesh" is "... then shall God be vindicated."

But isn't God the judge? Isn't He the One Who charges others with crimes; Who investigates their cases and decides their fate? Is there any indication that, in fact, God is being judged? Actually, the Bible makes a very plain statement saying exactly that:

"God forbid: yea, let God be **[found to be] true (G227)**, but every man a liar; as it is written, That thou mightest be **justified (G1344)** in thy sayings, and mightest overcome **when thou art judged.**" (Romans 3:4)

The desire expressed by Paul is that God would be found to be truthful and be justified or found or judged to be just in what He has said and done.

If God is in a position where He is being judged it would follow that there must be charges against Him. There must also be a process with witnesses and evidence and finally a verdict. Is there anything to suggest that God has had charges against Him or that He is being judged?

The Bible actually indicates charges against God in a number of places.

In Eden

"And the serpent said unto the woman, Ye shall not surely die:"
(Genesis 3:4)

In saying that, Satan was charging God with lying. Then Satan suggested that God was selfishly holding something back from them, perhaps to avoid competition:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Genesis 3:5)

Both "God" and "gods" in that verse are from the same plural Hebrew "elohim." Satan was saying that eating the fruit would make them like God. He was also suggesting that God was selfish by withholding that from them.

By Israel

The people of Israel, during their wanderings, often accused God or God's servant, Moses (thus implicating God) of bringing them out of Egypt to kill them in the wilderness.

"And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." (Exodus 16:3)

In the Book of Job

Satan charged God with buying Job's allegiance with protection and blessings:

"Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land." (Job 1:10)

We know from the background of the story of Job that God had only allowed (in order to meet Satan's charges) Satan himself to reverse Job's blessings.

"While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee." (Job 1:16)

The servant, not knowing the true source of the fire, was pinning the violent act on God. The book of Job shows that there is another power who can cause destruction. Actually, the story of Job is an early case of God being vindicated. Job did as God suggested he would; God rightly judged Job's character.

Bible Writers

Many times Bible writers themselves wrote in ways that charged God when He was innocent. They may have done it based on the understanding of the times and without any malice towards God but some of what they wrote has

contributed to misunderstandings about God's actions. For example, one has to chose between two versions of how King Saul died:

"Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So **Saul took a sword, and fell upon it.**" (1 Chronicles 10:4)

"And [Saul] enquired not of the LORD: therefore **he slew him**, and turned the kingdom unto David the son of Jesse." (1 Chronicles 10:14)

There are many other examples in which God appears to be responsible when He merely did not interfere with the natural results of man's actions.

Bible Students

Some Bible students today charge God with actions He was not responsible for. Again, they likely do it simply based on their misunderstandings or traditional beliefs without real evidence. A good example of that is the account of the deaths of Ananias and Sapphira which you can read about here.

(<https://characterofgod.org/ananias-sapphira/>) Read it carefully, with a forensic mindset, and you will see that there is no evidence in the account to conclusively implicate God.

Charges in our Day

Even up to the present time, God is accused of crimes against humanity. When natural disasters happen they are often labelled as "acts of God" even though He had nothing to do with the event.

So there have been many charges made against God from a number of sources. God is never guilty. In the end, it will be clear that He is innocent of all charges against Him. We will see that the vindication is in stages at different times and involving different groups of individuals both presenting evidence and passing judgment.

The First Vindication of God

What would it take for God to be vindicated of the sort of charges listed in the preceding section? How was God vindicated the first time? Wasn't it by the life of Jesus, sent as the representative of the Father?

"And **he that seeth me seeth him that sent me.**" (John 12:45)

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father;** and how sayest thou *then*, Shew us the Father?" (John 14:9)

Of course, those who had physically seen Jesus had not physically seen the Father. Jesus was effectively saying "I have given you evidence of what the Father is like;" that they were alike in character as we might use the expression "like father like son." We also know that the character of a person is often considered very important in a trial situation and especially so when the question is over character.

"**I have glorified thee** on the earth: I have finished the work which thou gavest me to do." (John 17:4)

To glorify the Father was to exalt His character.

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall **glorify thy name.**" (Psalm 86:9)

"**I have manifested thy name** unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." (John 17:6)

"**And I have declared unto them thy name,** and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:26)

Here is an interesting explanation from Hebrew teacher Jeff Benner of what it means to declare one's name:

"The Psychology of the Ancient Hebrews is very different from our own and when we read the Bible we must learn to read it from the Hebrew's perspective rather than our own.

When we use a word like 'name,' we focus in on how it is written and pronounced.

*I will tell of thy name to my brethren; in the midst of the congregation
I will praise thee. (Psalm 22:23)*

What does it mean to 'tell someone about another's name?' Does it mean to tell others how to write or pronounce the name? From a Western perspective yes, but from a Hebraic perspective a name is much more than its pronunciation; it is the character of the individual, his ethics, workmanship, attitude, dependability, resourcefulness, compassion, honor, etc. When the Bible teaches us to 'tell others the name of Yahweh,' it isn't telling us to teach others how to write or pronounce it correctly; it is telling us to teach Yahweh's character."

(Jeff A. Benner, *The Torah: A Mechanical Translation* 2019, p34)

Jesus was the perfect representation of His Father's character:

"Who being the brightness of *his* glory, and **the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" (Hebrews 1:3)

The effect of Christ's selfless life in demonstration of His Father's character culminated in the cross:

"And I, if I be lifted up from the earth, will draw all *men* unto me."
(John 12:32)

It is significant to understand that "men" is supplied in that verse. Jesus further said:

"And he said unto them, I beheld Satan as lightning **fall from heaven.**"
(Luke 10:18)

That was not a physical fall but a fall in terms of his influence among or credibility with heavenly beings.

"Fall" is from G4098 πίπτω *pipto pip'-to*

AV-fall 69, fall down 19, light 1, fail 1; 90

1) to descend from a higher place to a lower

1a) to fall (either from or upon)

1a1) to be thrust down

1b) metaph. to fall under judgment, came under condemnation

2) to descend from an erect to a prostrate position

2a) to fall down

2a1) to be prostrated, fall prostrate

2a2) of those overcome by terror or astonishment or grief or under the attack of an evil spirit or of falling dead suddenly

2a3) the dismemberment of a corpse by decay

2a4) to prostrate one's self

2a5) used of suppliants and persons rendering homage or worship to one

2a6) to fall out, fall from i.e. shall perish or be lost

2a7) to fall down, fall into ruin: of buildings, walls etc.

2b) to be cast down from a state of prosperity

2b1) to fall from a state of uprightness

2b2) to perish, i.e. come to an end, disappear, cease

2b2a) of virtues

2b3) to lose authority, no longer have force

2b3a) of sayings, precepts, etc.

2b4) to be removed from power by death

2b5) to fail of participating in, miss a share in

Satan's part in bringing about the crucifixion of the Son of God revealed his true character. Jesus said:

"Ye are of *your* father the devil, and the lusts of your father ye will do. He was a **murderer from** the beginning, and abode not in the truth, because

there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44)

The crucifixion also had the effect of drawing some people on earth to Jesus even during the event:

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God.**" (Matthew 27:54)

However, those people were not aware of charges against God or the issues in the Great Controversy.

The "all" (indicating those beyond humanity) in John 12:32 quoted earlier is significant. This was the first vindication of the character of God. It was vindication in the minds of heavenly beings and it was brought about by the ministry of Christ climaxing at the cross. Here are more verses pointing to the vindication of God being Christ's work:

"And from Jesus Christ, *who is* the faithful **witness**, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood," (Revelation 1:5)

"Witness" (another forensic term) to what? To the character of His Father that He came to reveal. That the life and witness of Jesus was a vindication of His and thus His Father's character can be seen in Revelation.

John, in vision, saw the throne room of heaven and he saw it at a particular point in history:

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon." (Revelation 5:2-4)

John was weeping because no one was found worthy for a particular and very significant task. Then, suddenly, Jesus appeared in the scene and was declared to have been found worthy:

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb **as it had been slain**, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne."

(Revelation 5:5-7)

Was Jesus hiding really well so He couldn't be found or is this passage written to emphasize a definite point in history just after the slaying and, of course, the resurrection of the Lamb? The reaction of heavenly beings was:

"And they sung a new song, saying, **Thou art worthy** to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us [the better translation for "us" is "men"] to God by thy blood out of every kindred, and tongue, and people, and nation;" (Revelation 5:9)

A few verses later they go on to give glory to both the Father and the Son:

"And **every creature** which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto **him that sitteth upon the throne**, and unto **the Lamb** for ever and ever." (Revelation 5:13)

This was **the first stage in the vindication** of God. Heavenly beings were aware of the charges made by Satan, they had seen his actions and the witness by Jesus of God's character in response. They were convinced.

Here is one author's evaluation of this event:

"Satan saw that his disguise was torn away. **His administration was laid open before the unfallen angels** and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of **the heavenly beings**. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and **the heavenly world** was broken.

Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. **And for the sake of man, Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve.**" (The Desire of Ages, p761)

So God was vindicated at the cross in the eyes of beings other than mankind who did not have the background story of the case against God. God wants all involved to be convinced so that sin does not rise up again. And so the case continues.

Daniel 8:14 Counting the Days

Before we go to the second stage of the vindication of God's character, let's look again at our text and see if the time period mentioned corresponds to this first vindication. Does Daniel's prophecy (specifically of the time period) say anything that could confirm that the life and death of Christ had a part in vindicating God's character?

"And he said unto me, Unto **two thousand and three hundred days** (H6153) (H1242); **then** shall ~~the sanctuary~~ **God** (H6944) be ~~cleansed~~ **vindicated** (H6663)." (Daniel 8:14)

"Unto two thousand and three hundred days; **then** shall ~~the sanctuary~~ God be ~~cleansed~~ vindicated" certainly indicates that the "2300 days" come before the vindication.

The 2300 days have been understood by many Bible expositors as 2300 symbolic days representing 2300 literal years (we will look at that more later) with that time period extending from 457 BC to 1844 AD. That does not seem to match at all to the life, ministry and witness of Jesus.

However, there is another way to understand the "two thousand and three hundred days. In that verse, the word "days" comes from two Hebrew words "ereb" and "boqer" meaning, respectively, "evening" and "morning." This was in reference to the sacrifices that were offered each day, one in the morning and one in the evening. The duration of 2300 of those sacrifices would be 1150 actual days with two sacrifices per day. That many days would equate to three and a part years; somewhat short of three and a half years which is a time span often associated with the ministry of Jesus.

But could it be that the 1150 literal days did match the duration of Jesus' ministry to vindicate His Father's name (reputation or character)?

The Jewish year consisted of 12 months averaging 29 ½ days each.

$$\begin{aligned} 12 \text{ months} \times 29 \frac{1}{2} \text{ days per month} &= 354 \text{ days per year} \\ 354 \text{ days per year} \times 3 \frac{1}{2} \text{ years of ministry} &= 1239 \text{ days of ministry} \end{aligned}$$

Jesus was baptized in the fall of 27 AD and crucified in the spring of 31 AD. That is 3 ½ years, 1239 days and likely there was a leap month (Adar 2) included, so considerably more than 1150 days.

However, He was not baptized until sometime well after the Feast of Unleavened Bread in 27 AD and there was a series of events between His baptism and the actual start of His ministry. The period from the start of the Feast of Tabernacles (3 ½ years before the start of the last Feast of Unleavened Bread) until the start of Jesus' ministry would have included:

- the Feast of Tabernacles (eight days) in 27 AD
- His return from Jerusalem to Galilee
- time spent in Galilee
- His travel from Galilee to the Jordan (Matthew 3:13)
- the day of His baptism
- He traveled to the wilderness
- the 40 days of temptation
- possibly a few days of recovery from the fast
- travel to Nazareth in Galilee (Matthew 4:12)
- left Nazareth for Capernaum (Matthew 4:13)
- dwelt in Capernaum (Matthew 4:13)

A few periods of travelling (of unspecified length) are included.

"Now when Jesus had heard that John was cast into prison, **he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum,** which is upon the sea coast, in the borders of Zabulon and Nephthalim:" (Matthew 4:12-13)

A few verses later, it refers to what could be the start of His ministry:

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4:17)

It is not possible to calculate the days exactly as there are several events the lengths of which are not given. But it appears quite reasonable to say that the length of time between the Feast of Tabernacles in 27 AD and start of public ministry could equal the difference between 1150 days and three and a half years.

The beginning of His ministry might be from the point mentioned above or it might be considered to have been from His first miracle:

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." (John 2:11)

The Bible does not explicitly state when His ministry started. While the starting point cannot be exactly identified it is quite possible that His actual ministry was 1150 days (the Bible never says it was three and a half years); it certainly was close to that.

So the two thousand and three hundred evenings and mornings could be understood as 1150 days of Christ's ministry ending at the cross. An examination of Daniel chapter 9 will provide further support for this.

Daniel 8:14 The Vision of the Cleansing

"And **he said unto me**, Unto **two thousand and three hundred days** (H6153) (H1242); **then** shall the **sanctuary** (H6944) be **cleansed** (H6663)." (Daniel 8:14)

When Daniel heard the words of verse 14 he was in vision:

"And I saw in a vision; 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, and I was by the river of Ulai." (Daniel 8:2)

The description of the vision starts in verse 3 and culminates in Daniel hearing a question being asked in verse 13:

"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)

Daniel 8:14 is the answer to that question but we also want to understand what or who is being trodden under foot? Could the Son of God be trodden under foot? Hebrews speaks of just that:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath **trodden under foot** the Son of God, and hath counted the blood

of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:29)

Here is a related verse:

"The people of thy holiness have possessed *it* but a little while: our adversaries have **trodden down thy sanctuary**." (Isaiah 63:18)

Daniel was told that the vision pertained to a time many days in the future.

"And I heard a man's voice between *the banks of Ulai*, which called, and said, Gabriel, **make this man to understand the vision**." (Daniel 8:16)

"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**." (Daniel 8:26)

Daniel fainted before he could come to the point of completely understanding the vision.

"**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, but **none understood it**." (Daniel 8:27)

Sometime later, in chapter 9, he was given more information about the vision:

"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**. "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** (H6944) **Holy** (H6944)." (Daniel 9:23-24)

A period of 70 weeks, understood to be weeks (sevens) of years or 490 years, was allotted for the listed events to happen. Then the beginning point is identified:

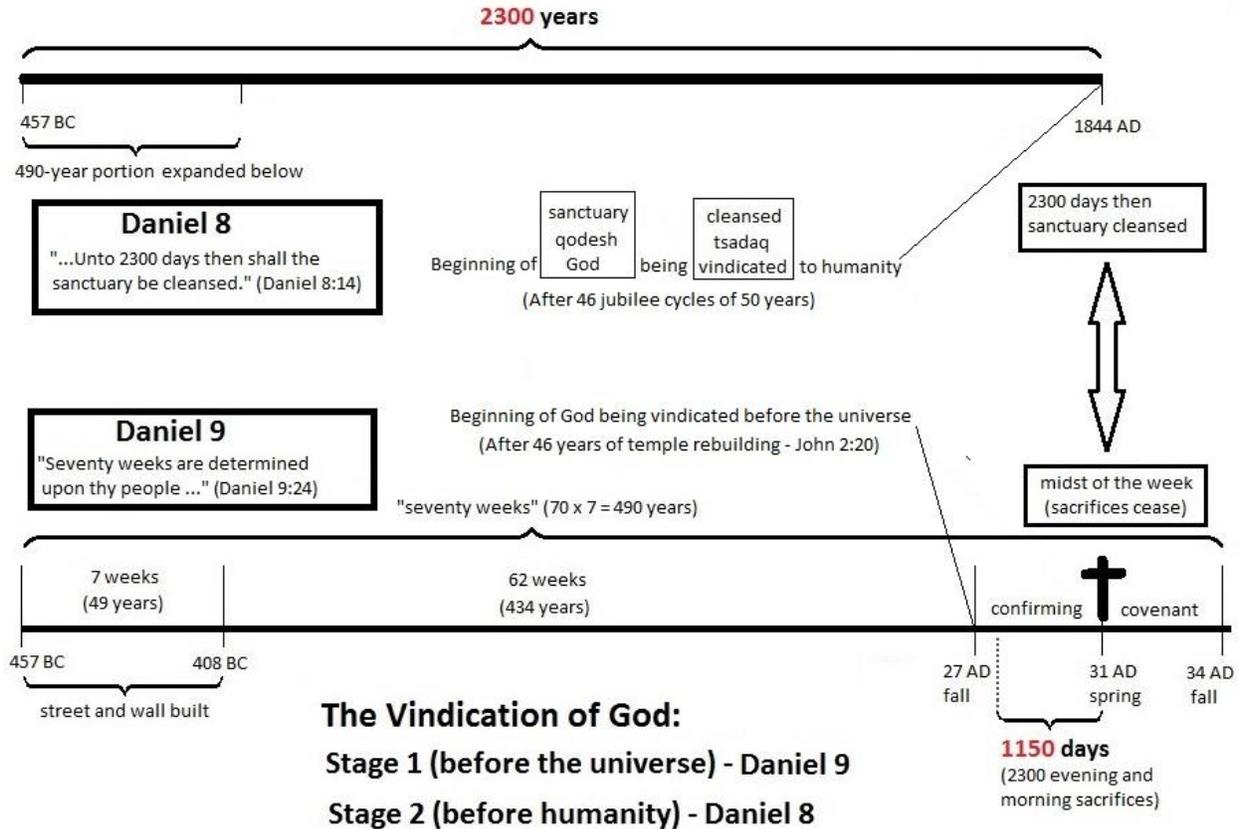
"Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." (Daniel 9:25)

"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; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined." (Daniel 9:26)

"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." (Daniel 9:27)

It makes sense that He was confirming the covenant at a time when sacrifices were happening as He was going to cause them to cease even if that cessation was not literal but meaning they would lose their value or significance.

The beginning point, identified in Daniel 9:25, has long been understood to be 457 BC.



At the start of the 2300 days, literal Israel was called out of literal Babylon. At the end of the 2300 days spiritual Israel was called out of spiritual Babylon (and, logically, begin to proclaim the three angel's messages including to call others out:

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (Revelation 14:8)

That message will swell to a loud cry:

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen ... And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:2,4)

First Vindication	Second Vindication
"2300 evening morning" = 1150 days	"2300 days" = 2300 years
duration of Jesus' ministry	457 BC to 1844 AD
sacrifices actually ceased	need for sacrifices ended in our minds
Jesus preaching	144,000 preaching
vindication before the universe	vindication in human minds

It is perhaps quite significant that there were **46 50-year jubilee cycles** prior to the beginning of the work of vindicating God's character in 1844. Also, interestingly, **46 years** from 1798 to 1844. There was also a 46-year period before Jesus began His work of vindicating His Father's character.

"Jesus answered and said unto them, Destroy [correct meaning is to reject] this temple, and in three days I will raise it up. Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days?" (John 2:20)

That statement was made near the beginning of His ministry just after cleansing the sanctuary (the physical temple). Jesus could have been saying "reject me and in three days (or the three years of His ministry from that point) I will exalt ('raise it up') it ('this temple')" (via being raised on the cross; John 12:32).

Daniel 8:14 Other Possible Meanings

Many recognize that there are other ways to understand Daniel 8:14. Here, very briefly is just a mention of three and there are likely more.

1. The traditional and very-common evangelical understanding connects this time period with a profanation of the temple in the time of Antiochus Epiphanes in the second century BC. The details of timing in that scenario are quite uncertain and there are serious problems with it.
2. The traditional Adventist understanding in which the records of sins recorded in the sanctuary are being cleansed or erased. One has to wonder about destroying the evidence in any sort of judicial situation.

3. There is the concept of the cleansing of the soul temple of God's people which I have explored in detail in a series of 23 studies at:

<https://characterofgod.org/daniel-814-the-cleansing-of-the-sanctuary/>

In that case, it is the heart or really the mind, the understanding that is coming to an appreciation of the true character of God which thus provides the motivation and help needed to overcome sin and cleanse our sanctuaries (where God desires to dwell.)

The Second Vindication of God

We have identified the cleansing of the sanctuary as a reference to the vindication of God. The first stage of that vindication was accomplished by Jesus in His revelation of His Father's (and His own) character. God was vindicated in the understanding of heavenly beings who were aware of the controversy between good and evil and were watching the events unfolding.

But mankind was not aware (in most cases) that there even was a controversy. Jesus showed that God's law can be kept but there were, as yet, unresolved questions, for instance, about whether humans in general could actually keep the law.

The question now is "how will God be vindicated the second time?" - before humanity? And who will do it; do the equivalent of what Jesus did long ago? There is a good clue in this verse:

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads." (Revelation 14:1)

Remember Jeff Benner's comments in the section on the first vindication of God. The verse indicates that the hundred forty and four thousand will have the Father's name (really, His character) in their minds, their thinking. It will control their actions. It is interesting that that group of people make this part of their message:

[another angel or messenger, v6] "Saying with a loud voice, Fear God, and **give glory to him; for the hour of his judgment is come:** and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:7)

The idea is that it is time to make up our minds about God and decide if He is worthy of following Him or not. There are other verses indicating that there will be group of people who reflect God's character:

"Arise, shine; for thy light is come, and **the glory of the LORD** is risen upon thee." (Isaiah 60:1)

"For **the earth shall be filled with the knowledge of the glory of the LORD,** as the waters cover the sea." (Habakkuk 2:14)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16)

"And after these things I saw another angel come down from heaven, having great power; and **the earth was lightened with his glory.**" (Revelation 18:1)

This, of course, is in the context of the end of the world and again (as in Revelation 5 at the celebration of the first vindication) there will be a song of vindication:

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; **just** and **true** *are* thy ways, thou King of saints." (Revelation 15:3)

Who is saying this? It is those who were redeemed from the earth:

"And I saw as it were a sea of glass mingled with fire: and **them** that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God." (Revelation 15:2)

"And **they** sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were **redeemed from the earth.**" (Revelation 14:3)

The Third Vindication of God

The third and final stage in the vindication of God will come at the final "great white throne" judgement scene where even the lost will vindicate God.

"For it is written, As I live, saith the Lord, **every knee shall bow to me**, and every tongue shall confess to God." (Romans 14:11)

Even the lost will then confess - not their sins - but an admission that God has been just in all His dealings. God is not proposing to use force to achieve that. Rather, He will not be satisfied until everyone has seen enough evidence (from the books or records that are opened in the judgment) to convince them. Much of that evidence will come from both the life of Jesus and of the 144,000 during the first and second vindications of God. Perhaps the heaven departing as **a scroll** (a giant video screen?) has some connection to this. See the booklet ***The Lake of Fire and the Second Death*** (p23) for more on this (details below). It is all about removing any doubt from every mind in order to ensure eternal security:

"What do ye imagine against the LORD? he will make an utter end: **affliction shall not rise up the second time.**" (Nahum 1:9)

As noted earlier, in Daniel 8:14, "cleansed" is in the niphah verb form which is the passive form. The subject, the holy (qodesh) God of heaven, did not do the action, rather it was done to or for the subject. God was vindicated (tsadaq/nitsdaq) by the actions of, first of all, His Son and also by the 144,000 such that, in the end, all will recognize that God has been vindicated of any wrongdoing.

"... then shall the sanctuary be cleansed."

Other Studies from CharacterofGod.org

<https://characterofGod.org/resources>

The Cleansing of the Sanctuary

This study examines the topic of the cleansing of the sanctuary as mentioned in Daniel 8:14: “then shall the sanctuary be cleansed.” That has long been regarded as a process of cleansing heaven’s record books of the record of our sins – a judicial process in the final judgment. Here, a careful evaluation is made of what the Bible says about the sanctuary and exploration is made of the meaning of important words to come to a better understanding of the cleansing process.

The cleansing of your sanctuary involves the “renewing of your mind” (Rom 12:2) especially in regard to your understanding of and attitude towards God so that you may become a fit vessel or sanctuary for the indwelling of the Spirit of God “Christ in you, the hope of glory” (Col 1:27) and reflecting the character of God in your life is the goal..

The Cleansing of the Sanctuary



Ray Foucher

In the Heart of the Earth

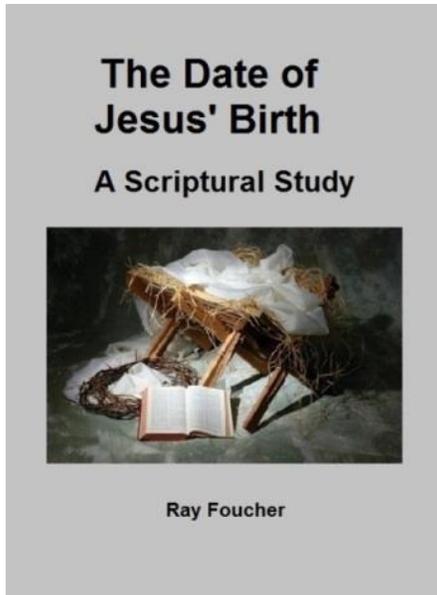
Has a secret code been hidden "in the heart of the earth" for centuries - a code that unlocks what is "in the heart of God" towards you?

Here is perhaps the ultimate code. Dark forces have worked for centuries and are still trying to keep these secrets hidden. This book uses the Bible itself to decipher some key phrases and discover their deepest meaning. Uncovered are gems of truth that you may not read of anywhere else. You will learn some amazing answers to questions regarding Jesus' resurrection.

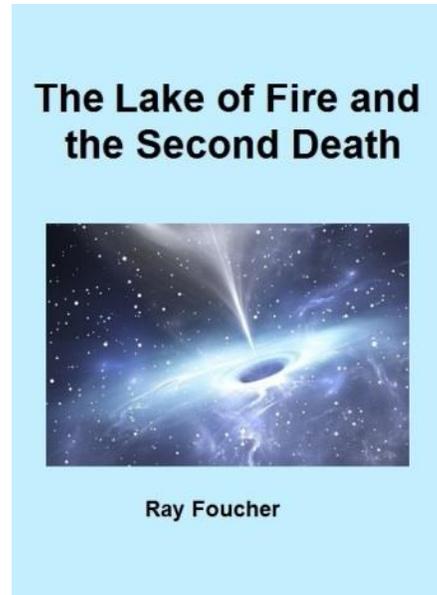
Taking the Word of God as the final authority and using it as its own interpreter, the author explains that there is much more involved in the timing of the resurrection and a correct understanding of Matthew Chapter 12 than has been previously understood.

In the Heart of the Earth

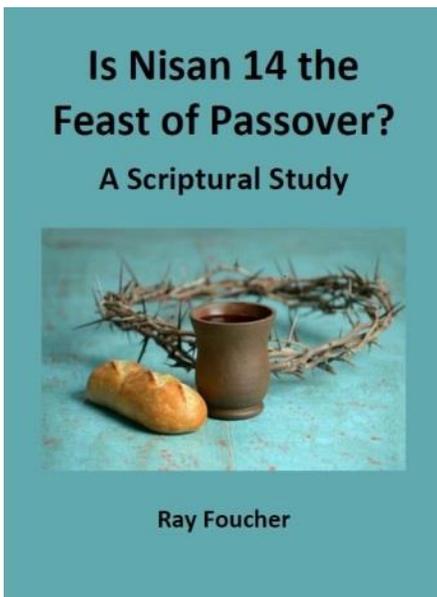
the Secret Code that Reveals
What is in the Heart of God



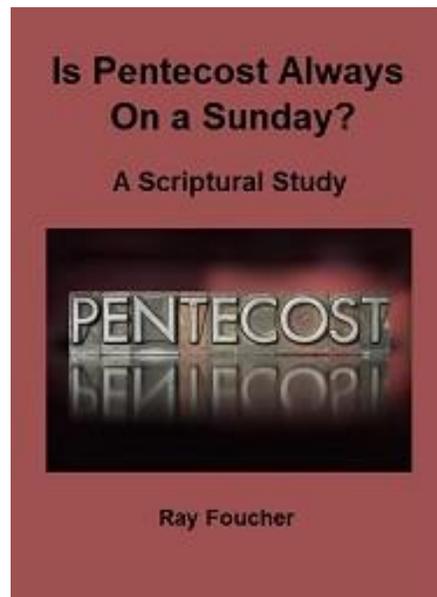
The Date of Jesus' Birth
 - this study looks at evidence for the true date of Jesus' birth. It was definitely not on December 25. (14 pages)



The Truth About the Second Death:
 - explains the true nature of the Second Death and Lake of Fire showing it's not from God. (36 pages)



Is Nisan 14 the Feast of Passover?
 - shows that Nisan 14 is not the Feast of Passover but the day of preparation for Passover. (58 pages)



Is Pentecost Always on a Sunday?
 - shows that Pentecost is always on a seventh-day Sabbath, His special day to meet with His people. (31 pages)