



PROPHETIC STUDY SERIES

# THE 2,300 DAYS OF DANIEL 8:14

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## The 2300 Days of Daniel 8:14

Each student of Bible prophecy wrestles with the meaning of Daniel's vision of the 2,300 days. A student's presuppositions and quirks of Hebrew make the concepts presented in Daniel 8 problematic. Even worse, some comments in Daniel 8 seem disconnected from the vision's main elements – the ram, goat, and horn power.

Daniel 8 is problematic, yet this vision is critical to apocalyptic prophecy, because it provides a key that connects several predictions.

I reviewed the writings of 66 prominent prophetic scholars between AD 430 and 1781, and few wrote about Daniel 8. These expositors did not agree on the meaning of Daniel 8, especially the 2,300 days mentioned in verse 14. Very little has been written on Daniel 8 during the past two millennia. Here are their conclusions.

1. The 2,300 days represent years: 21 writers
2. The 2,300 days are 2,300 literal days: 3 writers
3. The 2,300 days reach the end of the world: 6 writers
4. The 2,300 days represent 1,150 24-hour days: 1 writer
5. No comment on the 2,300 days: 35 writers

During the 19<sup>th</sup> century, Baptist evangelist William Miller, and many others, began teaching that the 2,300 days would end during the 19th century.

## **Nineteenth Century Thinking**

William Miller was among the first to bring Daniel 8:14 out of obscurity. Between 1831 and 1844, Miller created great excitement about the 2,300 days. Although he was not the first to conclude that 1843/44 marked the end of the 2,300 days, he was the first to preach a comprehensible explanation of Daniel 8.

Historians claim that 50,000 to 100,000 of about nine million nineteenth-century Americans agreed with Miller's teachings. Miller's followers joyfully anticipated Jesus sometime during the Jewish year of 1843 (Spring 1843 to Spring 1844). Although Miller was a licensed Baptist minister, the Baptist Church did not accept Miller's conclusions, and eventually, they parted.

As the anticipated year neared its close, Miller spoke in Philadelphia to a crowd of nearly 5,000 in February 1844. He predicted that Christ would appear at the spring equinox within one month, about March 18 or 19. Miller claimed the time of the second advent was revealed, the hour hasteth, and the Master is now even at the door. He based his bold claims on two conclusions.

First, Miller dated the beginning of the 2,300 years of Daniel 8 and the 70 weeks of Daniel 9 on the decree Artaxerxes issued about the first day of a Jewish new year in 457 BC. Therefore, 2,300 full years would reach

the spring of 1844. Second, Miller believed that God would cleanse the earth from sin before He would dwell with man. Therefore, he concluded that the *cleansing* in Daniel 8:14 referred to cleansing the earth. He was bitterly disappointed when March 1844 came without Christ's appearing.

During Miller's February 1844 Philadelphia meeting, two of his colleagues recalculated a new ending for the 2,300 days. Samuel Snow and Apollos Hale calculated this date and concluded that the 2,300-day prophecy should be 2,300 years plus seven months. Miller, of course, could not accept another date for Christ's appearance until his prediction failed. It was only a few weeks before the revised date arrived that he reluctantly accepted the date of October 22, 1844.

However, when October 22 passed, and Jesus did not appear in the clouds of heaven, nearly all of Miller's followers felt deceived. Even the most notable leaders of the Millerite movement abandoned their prophetic positions within a few weeks after October 22. The passage of time had revealed their erroneous prophetic views. Most *Millerites* were angry or bitterly disappointed, and many abandoned their faith in God and dismissed Bible prophecy.

In fairness, Miller spoke on biblical topics besides Daniel 8:14 and time setting. He magnified the Bible with clar-

ity and careful reasoning. His simple but eloquent explanation of repentance, salvation by faith in Jesus Christ, and other Bible doctrines displayed a remarkable grasp of scripture. Tens of thousands came to hear this humble New England farmer/preacher and were deeply moved by the Holy Spirit. His meetings were not embellished with showy vaudeville actors or political personalities.

Miller presented a sober and compelling message. However, for all he accomplished, detractors ridiculed Miller. They called him a false prophet because of the one Bible text he proclaimed so widely—Daniel 8:14. This text brought much attention to his ministry and led to his downfall.

Historians claim that less than 500 *Millerites* clung to Miller's prophetic views within a year of the 1843/44 great disappointment. Truthfully, the Millerite debacle was a critical, defining moment for Daniel 8. An often overlooked fact in the larger story of prophetic exposition was that Miller was able to bring much attention to Daniel 8.

After the disappointment of October 22, 1844, a handful of Millerites tearfully reviewed their prophetic position and concluded that Miller's timing of the 2,300 days was correct (457 BC – AD 1844). However, they maintained that his interpretation of the specific *event* that was to occur on October 22 was wrong.

They concluded that instead of Christ returning to earth in 1844, as Miller claimed, Christ entered a new phase of work in heaven's sanctuary. Historically, Samuel Snow was the first person to associate the Day of Atonement in the Old Testament with the coming of Christ on Yom Kippur in 1844. According to the Karite Jewish calendar, Yom Kippur occurred on October 22 that year.

The following morning of October 23, after the night of great disappointment, Hiram Edson suggested that the sanctuary to be cleansed was the temple in heaven—*not the earth*. After five years of investigation and debate, a smaller group from the Millerite contingent concluded that October 22, 1844, was the correct date marking the end of the 2,300 days of Daniel 8:14. However, the date was when Jesus began to investigate heaven's written records of the dead to determine who would be saved instead of the date of His second coming. Miller did not accept this *new* view. He died in 1849, financially destitute and without a clue about why his Daniel 8 interpretation was faulty.

### **The Millerite Movement**

Miller's followers were mainly Protestants from main-line denominations in early America. As the *Millerite* movement gained momentum, most churches expelled Miller's followers. Many Millerites never returned to their former churches after the great disappointment.

A small group of followers believed Miller's dating was correct, but his interpretation of the event was wrong. They formed the Seventh-day Adventist (SDA) church in 1863, nearly 20 years after their hope for Christ's second coming was dashed. As you might expect, one of their early doctrines was a strong and passionate defense for the *timeliness* of 1844; however, they claimed this verse was fulfilled in heaven and not on earth. For early Adventists, 1844 marked the end of all prophetic periods except for the 1,000 years of Revelation 20 and the half hour mentioned in the seventh seal. For them, 1844 marked the beginning of the *time of the end* and a prophetic milestone indicating it was time to proclaim God's final offer of salvation to the world.

They solemnly warned against receiving the mark of the beast, which they believed was Sunday worship. SDAs claim the beast of Revelation 13:1 is Roman Catholicism, and Sunday worship is its unique mark of authority upon Christendom.

The early SDAs considered 1844 an important date because it marked the birth of the church's corporate beginning on earth as a *movement of destiny*. Like Mormons, Jehovah's Witnesses, and many other religious groups who came into existence during the 19th century, SDAs believe they are the remnant church of Bible prophecy.<sup>1</sup>

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1 Revelation 12:17



## **A New Seventh-day Adventist Doctrine**

We should not overlook the Millerite experience because out of the debacle of 1844 came a new doctrine—the ministry of Christ as man’s High Priest in heaven’s sanctuary. Disappointed Millerites discovered this unique insight when they returned to their Bibles for a clearer understanding of truth.

The SDA church is the only denomination that addresses this profound subject. Although I am not a member of this church, I am convinced that the ministry of Christ as our High Priest is crucial for understanding the 2,300 days of Daniel 8:14. Unfortunately, other Christian denominations have not accepted this Christ-centered doctrine from the Book of Hebrews. This is very unfortunate because the ministry of Christ in heaven’s temple is intricately woven throughout apocalyptic prophecy—especially Revelation.

Now that we have considered the historical record of Daniel 8 during the nineteenth century let us continue our examination by considering events during the twentieth century.

### **C. I. Scofield**

With the dawn of the twentieth century, another Baptist preacher who had influence in America began teaching his conclusions about Bible prophecy. During the

first decade of this century, Dr. C. I. Scofield presented a bold new thesis for Protestants to consider by synthesizing three concepts developing within Protestantism. Since the historical framework taught by Miller had proved to be faulty, Scofield combined futuristic ideas taught by Jesuit scholar Francisco Ribera (1537-1591) with the relatively new concept of a pre-second coming rapture. This rapture notion was first presented at the British Albury Park Conferences, 1826-30. He combined an emerging doctrine called *dispensationalism* with these concepts. Scofield introduced four new prophetic ideas into Protestantism.

1. God will fulfill the promises He gave ancient Israel in the Old Testament after the rapture of the Christian Church. He promised a restored and converted Israel after the rapture.
2. The 70th week of Daniel 9 is disconnected from the 69 previous weeks and moved to the time of the end. Scofield identified the gap between the 69 weeks and the 70th week as the age or dispensation of the Christian Church.
3. Through the ages, God has implemented different plans or requirements (dispensations) to save humanity. This teaching frees Christians from obeying Old Testament laws which were “nailed to the cross.”

4. Before the Great Tribulation begins, the body of Christ will be raptured from earth. Later, 144,000 Jews will convert to Christ and fulfill their original assignment to lead the rest of the world to Him.

Although Scofield's thesis did not gain immediate support, it did take root. The Moody Bible Institute eventually became a strong supporter of Scofield's ideas. Over time, the fundamentalist wing of Protestantism has adopted much of Scofield's thesis of dispensationalism, changing the traditional Protestant view of prophecy.

Perhaps the most profound change between Protestants *before* Scofield and Protestants *after* Scofield is understanding (a) Israel's role during the end time and (b) the identity of the Antichrist. Until 1900, most Protestant writers identified the New Testament *Israel* as people from all nations who received Christ<sup>1</sup> and identified the pope as the great Antichrist.<sup>2</sup>

However, Scofield believed that New Testament *Israel* was the same nation as the Old Testament *Israel*. Scofield anticipated a modern nation of Israel would be established, which did occur in 1948. Scofield also concluded that the Antichrist would be a man, perhaps born in Europe, who would appear in the middle of the seven years of the Great Tribulation, the 70th week of Daniel 9.

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1 Galatians 3:28–29

2 2 Thessalonians 2; Revelation 13:1

In his Bible commentary on Daniel 8, Scofield stated that the 2,300 days of Daniel 8:14 “was fulfilled during the bitter persecution under Antiochus Epiphanies IV and in the cleansing of the sanctuary in Jerusalem.” He refers to a time from 168 BC to 162 BC, historically known as the Maccabean revolt under Judas Maccabees.

Scofield’s reasoning was simple and straightforward: He accepted the Bible statement that the ram of Daniel 8 was Persia, and the goat was Grecia. Scofield then concluded that the horn power of Daniel 8:9 must have been Antiochus Epiphanies IV, a king who came out of Syria, located in one of the four divisions of the Grecian empire.

Antiochus did persecute the Jews and profaned their temple in Jerusalem. Scofield believed the 2,300 days began on December 6, 167 BC, when Antiochus desecrated the temple, and ended on March 27, 160 BC, when General Nicanor was killed.

Scofield correctly observed that the vision of Daniel 8 concerns the appointed time of the end, but this produces a problem. Most commentators, before Scofield, considered the horn power<sup>1</sup> and the “**fierce-looking king**”<sup>2</sup> to be the same entity. However, Scofield separated them. He concluded that the fierce-looking king was not the same entity as the horn power mentioned earlier in Daniel 8:9 but rather an allusion to the An-

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1 Daniel 8:9

2 Daniel 8:23

tichrist during the end times. Scofield placed 95% of Daniel 8 in ancient history and, without displaying any connection between the past and the future, put the final verses of Daniel 8 in the future.

I believe the horn power in verse 9 and the fierce-looking king in verse 23 are the same—the Antichrist who appears during the appointed time of the end. The horn power is the only possible entity that could appear during the end time since the ram and goat are defined in the vision as the ancient world empires of Medo-Persia and Grecia. Scofield erred by separating the horn power from the specifications that go with the fierce-looking king and forcing Antiochus IV and the 2,300 days into an ancient setting.

### **Two Deficient Views**

As you may have concluded, the Scofield and the Seventh-day Adventist views are deficient, although they improve prophetic understanding. I study opinions on Bible subjects because they reveal issues that one person would never find.

### **Variations With Schofield**

Scofield's claim about the 2,300 days is not valid for three reasons:

### **Reason 1 – Length of Time Incorrect**

Scotfield chose two events to mark the beginning and end of the 2,300 days with no textual relevance to Daniel 8. He began with the temple's desecration in Jerusalem and ended with General Nicanor's death *about* 2,300 days later.

Using the future indicative tense, the prophecy in Daniel 8:14 states that the sanctuary will be cleansed when 2,300 days elapse. If the prophecy of Daniel 8:14 is concerned with the temple in Jerusalem that Antiochus IV desecrated, then history does not support Scotfield's claim. According to 1 Maccabees 4:52–54, the rebuilt temple was purified, reconsecrated, and services resumed three years later on December 14, 164 BC. II Maccabees 10:1–8 also confirms that temple services resumed at this time. The length of time between the defilement by Antiochus and the purification of the rebuilt temple by Judas Maccabee in three years is not even close to 2,300 days. This reason alone should render Scotfield's view incorrect.

### **Reason 2 – Jews Did Not Celebrate 360-Day Year**

Although defenders of Scotfield's position acknowledge that temple services began long before the 2,300 days expired, they contend the Jews were only free of a *destructive threat* after General Nicanor died. Daniel 8:14

did not mention danger or destruction. The KJV Bible states, “**Then shall the sanctuary be cleansed** [or re-consecrated—NIV].” Nonetheless, defenders of Scofield say the 2,300 days were fulfilled because the threat of temple destruction disappeared when Nicanor died.

Following is a chart of the 2,300 days often used to support this argument. Data is taken from I Maccabees 1:54 and 7:43.

<b>167 BC</b>	<b>166</b>	<b>165</b>	<b>164</b>	<b>163</b>	<b>162</b>	<b>161</b>	<b>160</b>	<b>159 BC</b>
<b>X</b>							<b>Y?</b>	<b>Y</b>

**X** = December 6, 167 BC – Antiochus IV desecrated the temple

**Y** = March 27, 160 BC – General Nicanor was killed

So: 6 years @ 360 days + 110 days = 2,270 days

Add: 30 days per 7 years to adjust calendar = 30 days

Total Time 2,300 days

This chart is based on a false assumption that the Jews observed a 360-day year. Supporters of this theory calculated that the period from December 6, 167, to March 27, 160 BC, was 2270 days. Then, to make the calculation work, they added one month (30 days) per seven years for calendar adjustment. So, the total time added up to 2,300 days.

This calendar is contrived, not a historical fact. First, consider that no historical evidence exists that Jews ever observed a 360-day year. However, there is evidence that the Jews associated a year with a 360-degree cycle of the sun. No historical evidence exists that any nation or tribe on Earth ever followed a 360-day year.

Even if the Jews used this 360-day per year calendar as described, adjusting 30 days per seven years does not solve the critical problem of solar alignment necessary for planting crops. In seven years, the alignment problem with the sun would be 36.75 days, not 30 days.

Further, if the Jews did use this calendar, with its 30-day adjustment every seven years, then in a mere 28 years, their calendar would be 27 days out of alignment with the sun and its seasons. No agricultural nation could endure this kind of error.

A solar year is 365.2422 days. Before the Babylonian captivity in 605 BC, the Jews followed a twelve-month year based on solar/lunar timing; a lunar month is 29.53 days, which consisted of 354 or 355 days. Jewish leaders added intercalary days to the end of each year to harmonize the lunar calendar with the sun each year.

They waited for the first new moon after the Spring equinox to start each new year. This simple method of adding days to the twelfth month of the old year ensured



accurate reckoning with the sun for crops, feasts, etc. It also means that each new year began within 29 days—between the Spring equinox and the first new moon.

This system worked very efficiently. For example, in any particular year, the Jews might add ten intercalary days to the twelfth month after an equinox while waiting for the first new moon to begin the new year. The following year, however, they might have to add 16 days to the twelfth month. They never added more than 30 days to the twelfth month because a lunar cycle is never longer than 29.53 days, and they never started the new year before the Spring equinox.

According to the *Jewish Encyclopedia*, cloudy days could delay the new year for as long as two weeks because the Jews waited until they could observe the new moon! For this reason, historians cannot calculate Jewish events down to the very day with a high degree of certainty, and the time between Antiochus IV desecrating the temple and General Nicanor dying, assuming this is where the 2,300 days of Daniel 8:14 belong is not 2,300 days!

Scofield seems to brush aside the point that prophetic periods are precise. He comments on the 70-week time period<sup>1</sup> verify this point: “In this connection it should be remembered that, in the grand sweep of prophecy, pro-

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<sup>1</sup> Daniel 9:24

phetic time is invariably so near as to give full warning, so indeterminate as to give no satisfaction to mere curiosity.”

So, if we agree with Scofield’s timing of the 2,300 days, we must also accept *near* timing because the actual number of days between the dates (x and y above) is 2,303 days according to solar reckoning. On the other hand, if we follow the Jewish manner of keeping time, the range in days could be as few as 2,303 or as many as 2,332 total days.

Scofield thought that 2,304 or 2,332 was close enough. If this is true, we should consider all periods in the prophecy, including the 70 weeks, as only approximate timing. We cannot declare the mystery solved once we find an event close enough to fit a prophetic time. I think that God, the author of prophecy, means what He says and says what He means. It appears that Scofield and his followers have *forced* a false assumption into the prophecy of Daniel 8 and then attempted to justify it with a poor fit.

Another issue that Scofield should have addressed is intimately involved with Daniel 8:14. If the 70 weeks in Daniel 9 are reckoned by the day/year principle of the Jubilee Calendar, then what prevents the 2,300 days from being measured by the exact mechanism?

It appears that God determines the periods in Daniel 7 through 9 according to the day/year operation of the Ju-

bilee Calendar. Scofield could not use this method of reckoning and place the end of this prophetic period before Christ's birth. Yet, he offered no reason why the day/year principle should not be used for this period, although he did use it for the seventy-week prophecy in the following chapter of Daniel.

### **Reason 3 – Threat to the Temple Continued**

Scofield claims that the death of General Nicanor is related to Daniel 8. Scofield chose the death of General Nicanor on March 27, 160 BC, to mark the end of the 2,300 days. What made General Nicanor's death THE prophetic fulfillment of Daniel 8:14? The *threat* to the temple in Jerusalem did not end with the death of General Nicanor; in fact, the Jew's situation only worsened. For example, King Demetrius abducted and killed Judas Maccabee<sup>1</sup> about two months after Nicanor was killed, and the wars against Israel did not end with Nicanor's death. In May 159 B.C., about a year *after* the death of Nicanor, "Alcimus ordered the wall of the inner court of the sanctuary to be torn down, thus destroying the work of the prophets."<sup>2</sup>

The book of I Maccabees describes many wars that continued against Israel after Nicanor's death. The idea that the military *threat* against the temple disappeared when General Nicanor died is untrue. Historical facts dispute Scofield's claim of fulfillment.

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<sup>1</sup> I Maccabees 9:18

<sup>2</sup> I Maccabees 9:54

Now, let us summarize Scofield's timing of the 2,300 days. The temple in Jerusalem was not free from threat after Nicanor's death. The time between Antiochus' desecration of the temple and Nicanor's death was not 2,300 days. Further, Scofield should have included many Daniel 8 prophetic specifications in his conclusions. A prophecy can only be fulfilled when **all** the prophetic specifications are satisfied.

Therefore, I believe that God, who defined the orbit and number of electrons around the nucleus of an atom, is much more precise at predicting the actual outcome of events than Scofield's interpretation of prophecy allows.

### **Variations with Miller and SDAs**

I also disagree with the conclusions of Miller and Seventh-day Adventists. Although several of my findings on Daniel 8 are similar, I reach the conclusions using a completely different process. The rules of interpretation I follow may produce similar results in one prophetic element but very different results in another. Following is a brief overview of my conclusions and an assessment of the differences.

William Miller correctly determined that the 2,300 days of Daniel 8:14 are to be reckoned as a day for a year, which would be 2,300 solar years; however, Miller reached this conclusion using faulty logic.

William Miller correctly identified the end of the 2,300 days as the spring of 1844. Samuel Snow and Apollos Hale calculated that the 2,300 days would end on October 22, 1844.

William Miller correctly associated the 2,300 days of Daniel 8 with the 70 weeks of Daniel 9. Miller concluded that the angel Gabriel's explanation, recorded in Daniel 9, continued Daniel's earlier vision recorded in Daniel 8.

William Miller correctly interpreted the ram and the goat as ancient world empires. The ram represents the Medo-Persians, and the goat the Grecians. Miller also concluded that the great or notable horn on the goat was Alexander the Great and that after his death, his empire was divided among his four generals: Seleucus, Ptolemy, Cassander, and Lysimachus.

Early Seventh-day Adventists correctly concluded that the temple *to be cleansed* in Daniel 8:14 is the heavenly, not the earthly, temple.<sup>1</sup> Using Old Testament sanctuary symbology, they learned that Christ began a new phase of work in heaven's temple in 1844 as man's judge. Jesus began a pre-Advent judgment in 1844 by opening the record books of heaven.<sup>2</sup> He investigates each life to determine who among the dead since Adam and Eve should be saved or destroyed. An individual's choice to accept or reject the mark of the beast will determine

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1 Hebrews 8–10

2 Daniel 7:9–10

salvation for those living just before the second coming. However, Adventists incorrectly concluded the judgment that began in 1844 concerns only those who, at some point, have received Jesus as their Savior. I understand that every life is examined in the books of record—not just those who have received Christ.

William Miller and early SDAs believed the horn power/fierce-looking king of Daniel 8 is an enlargement of the little horn power in Daniel 7, so it is the papacy. This conclusion distorts the origin of the horn power. The horn power/fierce-looking king of Daniel 8 is the Antichrist, who will physically appear to deceive the world during the coming Great Tribulation. Satan will personate Christ, perform great miracles, and lead billions of people to believe he is God—before the second coming of Jesus. Remember, the fierce-looking king appears during the *appointed time of the end*.

Finally, William Miller and early Adventists incorrectly interpreted certain specifications within Daniel 8, such as the starry hosts and the daily.

### **Why we Differ**

Scofield, Miller, Adventists, and I developed different positions on Daniel 8 because of the rules of interpretation we used. Rules of interpretation are the methods or means used to interpret Bible prophecy consistently. An

interpreter cannot create accurate rules of interpretation. More importantly, the interpreter should take great care not to bend the rules to make them more favorable to a particular conclusion. The Bible must interpret itself. Much testing is necessary to prove the validity of a rule. Only the Bible provides the rules solving its mystery.

### **No Rules**

Scofield did not publish rules or hermeneutics to support his prophetic interpretation. Even so, most students can carefully analyze their conclusions and determine the methods that produced them. William Miller did publish a set of general rules governing Bible study. His fourteen rules are listed in “Memoirs of William Miller” by Sylvester Bliss, pages 70–72.

Scofield’s interpretation of Daniel and Revelation seems based on certain doctrinal presuppositions. Scofield was an aggressive Bible student, and his writing confirms that he had a broad knowledge of Scripture. Scofield and his peers began to question the historic Protestant view of prophecy. Perhaps the most significant impetus for doing so was the failure of Miller’s historical approach.

Although Miller’s public failure did impact Protestant thinking on prophecy, Scofield’s conclusions have had even more impact on current prophetic thought. This

is surprising since Scofield's interpretive process was even riskier than Miller's because Scofield reached his apocalyptic conclusions based primarily on doctrinal presuppositions.

Scofield's doctrinal positions were apparently in vogue *before* he produced the *prophetic glue* that held his findings together. Unfortunately, time has not changed this approach to Bible study because many people *use* the Bible today to support their presuppositions instead of gathering all the information the Bible offers.

### **Search for Truth**

Can honest seekers of truth determine whether they are using the Bible inappropriately or instead allowing it to interpret itself? In theory, the matter is simple. In practice, the problem is complex. In theory, the only safe course is to place *all* the evidence gathered on the table for consideration—that is, every piece of information the Bible offers on the topic under investigation. In practice, however, human nature tends to see what we want to see and reject or dismiss what we do not understand or like.

I have found a six-step process in my pursuit of truth. First, gather all the evidence. Second, carefully resolve all conflicts that the weight of evidence produces. Third, honestly accept the verdict of truth, wherever it leads.



Fourth, become intimately acquainted with the presence and impressions of the Holy Spirit. Fifth, share what you have learned. Last, keep an open attitude and continue to pursue truth. Be constantly ready to prove and disprove all information. Despite all this, we still may not solve the issue of truth on a particular topic because it is not yet time for God to reveal the truth.

When God determines it is time to reveal a particular truth, He will disclose it to those who are searching. However, before God's timing for that truth, all the people in the world cannot wrestle the most straightforward truth from mystery.

So, if an expositor offers no rules of interpretation, individuals who study his conclusions cannot validate his views from the Bible except in the direction the expositor leads them. Human logic is not trustworthy because logic is governed by premise or supposition, and if a premise or supposition is wrong, the conclusion will also be wrong. Further, testing Miller's and Scofield's conclusions is difficult since the prophesied events have not yet happened.

In Miller's day, there were no rules to test unfulfilled elements in prophecy. All Miller could offer was convincing logic, and history proves that logic alone is too fickle for something essential as Bible prophecy. We humans need a reliable standard to guide and test our logic!

Unfortunately, Bible students do not know whether their conclusions about future prophetic events are correct when there is no way to verify the conclusions. So, how can we determine if we have the truth or not?

The only answer to this dilemma is a valid set of governing rules to test all past, present, and future interpretations. If we accept Miller's or Scofield's views, we are forced into one of two traps. Since portions of Miller's view have proven to be erroneous over time, we need to be more concerned about Scofield's futuristic conclusions.

*Trap 1: Parishioners must depend upon a scholar or a committee of scholars to explain prophecy correctly.* This unacceptable belief is the seedbed for popular and unpopular cults. This position supports the idea that only experts can understand Bible prophecy.

Where were the experts in Christ's day? In Noah's day? Jesus condemned this premise by describing it as **“the blind lead the blind.”**<sup>1</sup>

*Trap 2: Bible prophecy always conforms to parochial doctrine.* This is a formidable and persistent dilemma. For example, Baptists have a prophetic understanding favorable to Baptist doctrine. Mormons have a prophetic understanding favorable to Mormon doctrine. Jehovah's Witnesses, Adventists, Catholics, and others have the same issue. So, which comes first, understanding

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<sup>1</sup> Matthew 15:1–13; 23:13–39

doctrine or interpreting prophecy? These two elements cannot be compatible until a valid set of rules solves the entire prophetic puzzle.

Since the book of Daniel was sealed until the “**time of the end**”,<sup>1</sup> doctrine and prophecy cannot harmonize until the time of the end. However, this contradicts the ideas embraced by large, organized, and well-financed religious bodies.

### **The Basis of Miller’s Conclusions**

William Miller followed a prophetic process that Protestants generally used before 1844. We will discuss the presuppositions Miller included in his interpretations.

#### **1. Bible Prophecy is Historically Progressive**

This is a logical rule and means that Bible prophecy moves forward through time from fulfillment to fulfillment. This rule mandates that Bible prophecy be validated by the moving, unbroken march of time and historical events. Protestant writers used this logic as early as the 13th century to identify the Catholic Church in Rome as anti-Christ. In later centuries, many Protestant writers used this rule to specifically identify the papacy as the little horn power of Daniel 7. Protestants believed this power, which warred against the saints and opposed Christ’s teachings, identified the church at Rome as

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<sup>1</sup> Daniel 12:9

THE Antichrist. Miller understood this logic and followed it faithfully.

Colonial America was founded on the inalienable right to worship God according to the dictates of conscience. Many Protestants fled to this country because of Rome's religious persecution. In 1776, American colonists declared their independence, and only 22 years later, in February 1798, Napoleon's generals captured and exiled the pope. American newspapers printed the headline, *Deadly Wound Inflicted*, and 1798 became an important date for early American Protestants. Miller was 17 when Napoleon imprisoned the pope and 35 when he joined the Baptist Church. Because of this religious/political/social upheaval, Miller was convinced that the papacy was the little horn power of Daniel 7 and the horn power of Daniel 8. Miller had two reasons for following the historical progressive rule. First, Baptist Protestants of his era believed the papacy was the Antichrist. Second, the purpose for the logical order of historical events, as outlined in Bible prophecy, was to help God's people know they were at the end of time. As logical as these two points seemed to be, they contributed to Miller's failure.

## **2. Bible Prophecy Depends Upon Repetition and Enlargement**

The second rule that Miller borrowed from historical Protestantism was repetition and enlargement. People

ascribing to this concept assume the prophecies of Daniel and Revelation cover the same periods repeatedly. Miller believed that each time God gave a prophecy covering a specific period, another prophecy covering the same period expanded on the first prophecy. For example, Miller reasoned that Revelation's seven churches, trumpets, and seals covered the *same* period from Christ's ascension to His return. Each subsequent prophecy, therefore, enlarged the passage of time so the body of Christ could determine when Christ would return.

### **3. A Prophetic Day Always Equals a Year**

Miller concluded that *all* prophetic periods in the Bible had to be calculated as one day for one year since this concept was *true* in his lifetime. In the 1840s, most American Protestants believed the 1,260 years of the little horn power<sup>1</sup> ended in 1798. Therefore, they concluded that the 2,300 days<sup>2</sup> and the 490 days—70 weeks<sup>3</sup>—should also follow the day/year rule. To his delight, Miller found historical data confirming that the 70 weeks also followed the day/year rule. Further, biblical evidence showed God used the day/year rule with ancient Israel.<sup>4</sup> Miller became convinced there was a direct link between the 70 weeks in Daniel 9 and the 2,300 days in Daniel 8. He believed these two periods began

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1 Daniel 7:25

2 Daniel 8

3 Daniel 9

4 Numbers 14:34; Ezekiel 4:5–6

with the same decree, ran concurrently, and were reckoned as days/years. However, Miller erroneously concluded that 2,300 days/years from 457 BC would end with Christ's second coming and the end of the world, which was the cleansing of God's temple. The cleansing of the temple, Miller believed, was the cleansing of the earth so Christ could dwell on earth.<sup>1</sup> Since Miller lived at the end of the 2,300 days, he concluded that *all* prophetic periods in Daniel and Revelation, except for the seventh seal and the millennium, had already occurred. Because he believed his conclusions were based on a consistent use of the day/year rule, he reasoned that the end of the 2,300 days in spring 1844 must be the end of the world!

### **Miller's Rules Brought Disappointment**

Even good rules can be misapplied. Miller and thousands of his followers believed they were on solid ground with these rules or suppositions. After all, his conclusions were logical and within the traditional ground rules of Protestant interpretation. Further, they did not place Baptist doctrines above other church doctrines. This explains why many of Miller's followers were not Baptist. As any reasonable Bible student might do, Miller assumed his interpretative process was valid and based his reputation on this certainty.

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<sup>1</sup> Revelation 21:22

Miller was a farmer who did not seek publicity or fame, and he did not possess a natural talent for public speaking. Yet when the Holy Spirit compelled him to speak, Miller shared what he had learned. He simply and plainly presented his prophetic findings from the Bible and was very surprised at the great response.

Looking back to Miller's day, we can conclude that he made fatal mistakes. However, we can learn that he used an 1844 end-of-the-world conclusion and the rest of the prophecies to conclude that nearly all prophecies of Daniel and Revelation were fulfilled before 1844.

Miller gave an explanation for each verse in Daniel and Revelation. Today, we can smile about his logic and interpretation, but in 1840, Miller's views seemed very *reasonable*. Miller's story is an excellent example of using a presupposition to support a conclusion. Later, Scofield would use the same approach. By putting *the cart before the horse*, Miller used his prophetic conclusion about 1844 to interpret the other prophecies in Daniel and Revelation.

Unfortunately, Miller did not approach Daniel 8 or any prophecies with valid rules. Before we become too critical of Miller's method, remember, **"The words [in the book of Daniel] are rolled up and sealed until the time of the end."**<sup>1</sup>

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1 Daniel 12:4, 9, insertion mine

Miller thought the year 1844 was the end of time, and the prophecies in Daniel were *unsealed*. Today, over 175 years have passed since 1844, and very few people agree that 1844 marked the beginning of the time of the end. Unless, of course, you are one of those people who believe that the end of time is centuries in length and the time of the end is indefinite. You would be surprised to learn how many people believe this. A pastor told me that the time of the end began at the cross. He shared with me that the last days of humanity began with Jesus' resurrection. Two thousand years of *last days* do not make any sense to me.

Obviously, Miller was wrong, and 1844 was not the end of time. Additionally, when the 2,300 days of Daniel 8 ended in 1844, it did not *unseal* the prophecies found in Daniel. When will the book of Daniel be unsealed? Daniel 12 gives us the simple answer—at the time of the end. I believe God chose to seal the blueprint or structure governing apocalyptic prophecy until the time of the end.

I call this architecture the rules of apocalyptic prophecy. Once we discover these rules, the truth unfolds, and understanding blossoms. If we understand the architecture of apocalyptic prophecy, the Bible interprets itself and frees the prophecies from personal or traditional views. So, an ordinary person can examine and understand Scripture by observing the rules of interpretation.



Most prophecies in Daniel have already been fulfilled. God sealed our understanding of Daniel's structure until the last generation. The final generation can compare the architecture of Daniel's prophecies with recorded history. Since most of Revelation's prophecies are still in the future, we have not needed to understand the prophetic architecture until it is time for God to fulfill them.

The keys to understanding Revelation are found in Daniel. God sealed the book of Daniel until the time of the end because the only generation that needs to understand the details of Revelation is the generation that must face the prophetic events such as the mark of the beast. I believe this generation is alive today, and I think God unsealed Daniel in 1994—at the end of 70 Jubilee cycles.

### **Rules that Were Sealed Up**

I have tested apocalyptic prophecy to identify the rules and, so far, I have found four consistent rules. If other rules exist, they would nullify a following rule if it can be demonstrated that it is invalid.

Remember, truth is proven by the harmony that comes from the sum of all its parts. Truth is internally consistent. I have found within Daniel the following rules of apocalyptic prophecy that also appear to operate consistently within Revelation:

1. Each apocalyptic prophecy has a beginning and an ending point in time, and the events within each prophecy occur in chronological order as given.
2. A prophecy or prophetic element within a prophecy is not fulfilled until all the specifications are met. This includes the order of the events within the prophecy.
3. Apocalyptic language can be literal, symbolic, or analogous. One must consider (a) the context; (b) the use of similar language in the Bible; and (c) relevant statements that define the symbol to reach the intended meaning of a passage.
4. The presence or absence of the Jubilee Calendar determines whether God reckons time as literal or as a day for a year.

I believe that if you independently test these rules, they will be accurate and reliable. This does not guarantee, however, that individuals will interpret Revelation the same way. Some people have applied these rules to passages in Daniel and Revelation, and their results differ from mine. This is fine. Rules cannot solve every question, but they are clear enough to keep us on the path toward understanding God's plans.

### **Daniel 8 Reveals the Four Rules**

Given the four rules, Daniel 8 reveals the following:

## **Point 1**

The ram, the Medo-Persian empire, establishes the historical setting of this vision.<sup>1</sup> Interestingly, the vision starts with the Medo-Persian empire even though it is focused on the appointed time of the end. God understands that people on earth cannot visualize the closing scenes in heaven. So, He wisely connected a well-documented period on earth with the restoration, or cleansing, of heaven's temple. He placed a prophetic yardstick of 2,300 days/years between the Medo-Persian empire and the restoration of heaven's temple so we can easily calculate when the cleansing of heaven's temple begins. Remember that 1844 is not the *appointed time of the end* mentioned in Daniel 8:19.

However, the 2,300 days end *before* the fierce-looking king appears. We know that the fierce-looking king who Revelation identifies as the devil, the horn power, physically appears *during* the appointed time of the end.

## **Point 2**

God removed doubt about the beginning of this vision, its interpretation, and its great clock of 2,300 years by including the fall of the Medo-Persian empire and the speedy rise of Grecia's first king, Alexander the Great. According to Rule 1 of apocalyptic prophecy, the starting and ending times in all apocalyptic prophecies are

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<sup>1</sup> Daniel 8:20

essential. Daniel 8:8 provides an important hint explaining the division of Alexander's empire to the four winds when we understand that Daniel did not describe Grecia's defeat in Daniel 8. Daniel 2 and Daniel 7 describe a kingdom following Grecia, but Daniel 8 does not list another kingdom. This is because the ram and the goat in Daniel 8 serve only to set the time of origin for this vision. With that established, there is no reason for tracing the political developments of future nations like other visions in Daniel.

### Point 3

The horn power that rises out of the four winds is significant. Daniel 8:9 says, **“Out of one of *them* came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land.”** The pronoun *them* is problematic. Did the pronoun *them* apply to the four winds or the four horns? Either choice seriously affects the conclusion. Scofield assumed that the pronoun *them* applied to the four horns.

Therefore, he had to find a powerful entity established from a segment that divided the Grecian empire. This was why Scofield used Antiochus Epiphanies IV, a descendant of the Seleucid kings, to support his position. Seleucus was one of Alexander's four generals who gained dominion over part of the divided empire. The early Seventh-day Adventists had a different view.

They believed the pronoun *them* referred to the four winds. They thought this proved that the horn power in Daniel 8 was the papacy because Daniel 8:23 says, **“In the latter part of *their* reign, when rebels have become completely wicked, a fierce-looking king, a master of intrigue, will arise.”** Today, Adventists claim that this companion verse and its pronoun, *their*, refer to the last days or divisions of Alexander’s empire. Their *SDA Bible Commentary*<sup>1</sup> states that the horn power is identified as pagan and papal Rome. This supposition is because pagan and, eventually, papal Rome came from the Macedonian Empire.

Both positions offer insurmountable problems. Scofield tried to solve his problem by disconnecting the horn power in verse 9 from the fierce-looking king in verse 23 and claiming they were not the same entity; however, the context did not support his claim, for the context indicated they are the same entity! If they are not the same entity, then there is not enough data given on the horn power and the fierce-looking king, to determine accurately who they are! The vision in Daniel 8 is focused on three primary players: the ram, goat, and horn power. Gabriel’s commentary is limited to the ram, goat, and horn power. Adding another entity is textually unacceptable.

Although Adventists correctly conclude that the horn power and fierce-looking king are the same entity, they

<sup>1</sup> Volume 4, page 845

erroneously claim the horn power in Daniel 8 represented pagan Rome and *then* papal Rome. This claim cannot be supported by the context or history. Adventists justify this claim so they can conflate the Daniel 8 horn power (fierce-looking king) with the little horn of Daniel 7. This parallel is impossible since the little horn power of Daniel 7 came into existence in the latter part of the Grecian empire nearly 700 years later! So, to bridge the gap of 700 years, Adventists maintain that the horn power of Daniel 8 represents pagan Rome first, and then this same horn power is transferred to papal Rome about AD 538.

This vision concerns the appointed time of the end. We have already reviewed how the ram and goat provided a solid historical footing for the origin of this vision. Therefore, the only other element remaining in the vision is the horn power that must appear at the time of the end since the vision explicitly states that it concerns the appointed time of the end.<sup>1</sup>

To clarify this further, let us go back to the source of the horn power in Daniel 8:9. The Bible says, “**Out of one of them.**” To pinpoint the subject of this phrase, we need to consider the antecedent of the pronoun *them*. Reviewing all the details given in this vision, it seems that only one answer can identify the pronoun *them*: The horn power rises out of the four winds during the appointed time of the end. It does not originate from the

<sup>1</sup> Daniel 8:9, 17, 19

four horns of Alexander's empire that developed long ago. The horn power will appear out of the north!

#### Point 4

This vision takes us forward to a specific time. Notice what Gabriel said to Daniel: **“I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end.”**<sup>1</sup> Consider this timeline:

538 - 531 BC	331 - 168 BC	← Gap →	Time of the End	Time of Wrath
Medo- Persia	Grecia	Today	Horn Power	

This vision has three elements. The two kingdoms of Medo-Persia and Grecia are in the historical record. Since the horn power is the third element, it is logical that it will occur at the appointed time of the end.

Miller recognized this problem and solved it by forcing the identity of the horn power in Daniel 7, the papacy, onto the horn power in Daniel 8. Remember the repetition and enlargement rule that Miller followed. Since Miller thought time would end in 1844, he logically the papacy's fall in 1798 was when the horn power fell.

When 1844 passed, the early Adventists modified Miller's position slightly by allowing a *healed or restored*

<sup>1</sup> Daniel 8:19

*papacy* during the end time. While they have correctly concluded that the papacy would return to a position of world influence and power, the vision of Daniel 8 is not concerned with the papacy either before or after 1798.

Notice Gabriel's details regarding the horn power: Daniel 8:25, "[He will] **take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.**" This clue cannot be overlooked. The horn power will be destroyed, but not by human power. In other words, human beings cannot destroy or kill this horn.<sup>1</sup>

Although Revelation 13 predicts the papacy, the wounded head, will be healed during the Great Tribulation, the specifications about the horn out of the four winds in Daniel do not indicate that this power is an ordinary mortal like the pope.

## Identifying the Horn Power

The Bible gives five characteristics of the horn power in Daniel 8.

### 1. The Horn can Represent a Man, Nation, or Organization

A horn may represent a man, a nation, or even a powerful organization. In Daniel 7, the ten horns represent ten kingdoms, and the little horn represents a powerful kingdom, unlike the other ten kingdoms. In Luke 1:69,

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<sup>1</sup> Revelation 17:8; 19:20–21



Jesus was called a *horn of salvation*. In Lamentations 2:3, Israel's princes were called *horns*. 1 Samuel 2:10 called the king of Israel the horn of the Lord's anointed.

An essential point within the context of Daniel 8 is the two horns on the ram in Daniel 8 were two men, the kings of Media and Persia. The great horn on the goat was its *first* king, Alexander the Great. The goat was Grecia, not Alexander. After the horn of Alexander was broken off, the four horns that followed represent Alexander's four generals.

So, *within the context* of Daniel 8, the horn out of the four winds must be *one* man. That man will be the *man of sin*, a fierce-looking king, who will appear during the appointed time of the end. Further, Daniel wrote that no human being could destroy him—only Christ has the power.<sup>1</sup>

## **2. The Horn Power Comes Out of One of the Four Winds**

The horn power in Daniel 8 does not grow out of a beast or rise out of the sea. The horn power is unlike the beasts in Daniel 7, Daniel 8, and Revelation 13:1 which represent empires that rise out of multitudes, nations, and languages of people, the waters.<sup>2</sup>

The ten horns in Daniel 7 grow out of the fourth beast and represent the ten kingdoms that divided the Roman

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<sup>1</sup> 2 Thessalonians 2

<sup>2</sup> Revelation 17:15

empire. Therefore, the ten horns have their *roots* in the fourth beast. In the same way, the horns (kings) on the ram and goat have roots in their empires.

The horn power in Daniel 8 did not grow out of a beast. It appeared from one of the four winds and grew in strength. This parallels the rise of the lamb-like beast in Revelation 13:11. Another important observation regarding the origin of this horn is that it grows out of the north!

When Daniel received the vision recorded in Daniel 8, he was in Susa. The description of the appearance of the horn power helps us to identify it. Notice what Daniel wrote: **“Out of one of them [four winds] came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land.”**<sup>1</sup> If the horn was moving south, east and toward the beautiful land of Israel (west of Daniel’s location), then this horn comes out of the north. This is important because, in Daniel 11:36, Satan is the “king of the North” during the appointed time of the end.

For the ancients, the source of the highest power and total destruction came from the north. Further, the king of the North was considered a sovereign king. These Bible texts address events from the north:

1. God punished Israel by sending Nebuchadnezzar to attack and take them captive. From Israel’s lo-

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1 Daniel 8:9, insertion mine

cation, the direction of Nebuchadnezzar's advance was from the north.<sup>1</sup>

2. God punished Egypt by sending armies from the north.<sup>2</sup>
3. God punished the Philistines by sending armies from the north.<sup>3</sup>
4. God punished Babylon by sending armies from the north.<sup>4</sup>
5. Ezekiel saw the glory of God coming from the north.<sup>5</sup>
6. Elihu spoke about the glory of God beaming from the north.<sup>6</sup>
7. The table of shewbread, representing God's throne, was located on the north side of the temple.<sup>7</sup>

Gabriel said the appointed time of the end is also a time of wrath. **“I am going to tell you [Daniel] what will happen later in the time of wrath, because the vision concerns the appointed time of the end.”**<sup>8</sup> The time of wrath is the Great Tribulation which will end after the seven last plagues. **“I saw in heaven another great and marvelous sign: seven angels with the seven last plagues—last, because with them God's wrath is completed.”**<sup>9</sup>

1 Jeremiah 1:13–14; 4:6; 6:1, 22

2 Jeremiah 46:20–24

3 Jeremiah 47:1–4

4 Jeremiah 50:2–3; 51:48

5 Ezekiel 1:4

6 Job 37:22

7 Exodus 26:35

8 Daniel 8:19, insertion mine

9 Revelation 15:1

The Great Tribulation occurs only during the appointed time of the end. The horn power from the north in Daniel 8 appears out of nowhere during the appointed time of the end, and remember; his roots are not in the kingdoms of men. Daniel further identifies the horn power as a fierce-looking king<sup>1</sup> who does as he pleases. **“The king [from the north] will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful *until the time of wrath is completed, for what has been determined [by God] must take place.*”<sup>2</sup>**

### 3. Satan Will Prove the Weakness of Our False Gods

When Satan appears, he will present himself to the multitudes of earth. He will quickly grow in popularity and gain the confidence of billions of suffering people through the miracles he performs. They will conclude that he is the almighty God. **“It [the horn] grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them.”<sup>3</sup>** Satan will throw some of the starry host (false gods) down to the earth and trample on them. This means that Satan will show himself to be superior to the gods of religions.

With astonishing miracles, Satan will maneuver earth’s religious and political systems until they are entirely un-

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1 Daniel 8:23

2 Daniel 11:36, insertions and italics mine

3 Daniel 8:10, insertion mine

der his dominion. Using wicked people as his pawns, he will accomplish his evil plans and destroy many saints. The world leaders will join him and use their power over the people for his benefit.<sup>1</sup> What a diabolical plan!

To appreciate Daniel's use of language, we must determine the identity of the starry hosts who are cast down and trampled on. I do not believe the starry hosts are the angels of heaven. Satan cannot trample on the angels of heaven. They trampled on him!<sup>2</sup> The Bible uses *starry hosts* to identify false gods that people concoct by vanity and ignorance. The ancients, even apostate Israel, worshiped many false gods who were thought to live among the starry heavens—gods like Jupiter, Zeus, Thor, Venus, Ra, and Marduk. Review the following texts about Israel's apostacy:

**“They forsook all the commands of the Lord their God and made for themselves two idols cast in the shape of calves and an Asherah pole. They bowed down to all *the starry hosts*, and they worshiped Baal.”<sup>3</sup>**

**“He [Manasseh] rebuilt the high places his father Hezekiah had destroyed; he also erected altars to Baal and made an Asherah pole, as Ahab king of Israel had done. He bowed down to all *the starry hosts* and worshiped them.”<sup>4</sup>**

1 Revelation 17:13

2 Revelation 12:7–9

3 2 Kings 17:16, italics mine

4 2 Kings 21:3, insertion and italics mine

**“The king [Josiah] ordered Hilkiah the high priest, the priests next in rank and the doorkeepers to remove from the temple of the LORD all the articles made for Baal and Asherah *and all the starry hosts*. He burned them outside Jerusalem in the fields of the Kidron Valley and took the ashes to Bethel.”<sup>1</sup>**

**“He [Josiah] did away with the idolatrous priests appointed by the kings of Judah to burn incense on the high places of the towns of Judah and on those around Jerusalem—those who burned incense to Baal, *to the sun and moon, to the constellations and to all the starry hosts*.”<sup>2</sup>**

These verses describe the starry hosts as pagan gods. Daniel says the horn (Satan) grew until it reached (pre-eminence with) the host of the heavens. This means Satan’s influence will grow throughout the earth until many people from all religions accept him as God. The growth and acceptance of Satan’s power are also presented in Revelation 13:11–14.

Through his glorious appearance and mighty miracles and signs, Satan will prove that the gods of men are powerless and will claim that he alone is entitled to global respect, obedience, and homage.<sup>3</sup> Of course, the saints will know of his deceit and worship the only true God.

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1 2 Kings 23:4, insertion and italics mine

2 2 Kings 23:5, insertion mine, italics mine

3 2 Thessalonians 2:4–12; Revelation 13:8–9

#### 4. The Fierce-Looking King Eradicates the Daily

Daniel said that the horn power, this fierce-looking king or evil man, takes away the daily. **“Because of rebellion, the Lord’s people and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.”**<sup>1</sup>

Translators added the word *sacrifice*, which is not included in the Hebrew text. The word *daily* could be accurately translated as *regular* or *continual*. The regular, continual, or daily refers to the intercession by our High Priest in heaven.<sup>2</sup> His continual intercession for earth’s inhabitants will end because of their rebellion. Paul described this rebellion in 2 Thessalonians 2. Satan will lead world leaders to make and enforce laws contrary to the fourth commandment.

Satan will masquerade as almighty God and demand obedience to his laws or suffer a severe penalty. Satan will coerce people to disrespect God’s law by making Christ’s intercessory work in heaven’s court appear foolish, even contrary to the salvation he (the glorious Antichrist) has to offer.

Submitting to the Devil’s authority will be easier than standing for the truth because people will be tortured and/or killed if they refuse to obey. Many saints will perish

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1 Daniel 8:12

2 Hebrews 7:25

because they will stand firm in their faith. When the last person on earth finally decides whom they will obey, Jesus will end his daily intercession for individuals in heaven.

The mark-of-the-beast test will force everyone into a decision. The evil horn power from the north will prosper in everything he does. He will denigrate the importance of the 144,000's message—salvation's story and its redemptive process. Ultimately, many will despise Jesus' intercessory work.

Remember, God allows Satan to deceive the world and lead it astray, but God also gives him power because the world refuses to believe the truth and be saved. For this reason, God *sends* this strong delusion so the conflict with sin can end.<sup>1</sup>

## 5. The Horn Power Was Not Alexander the Great

The horn power is the fierce-looking king who will appear when rebels have become completely wicked. **“In the latter part of their reign, when rebels have become completely wicked, a fierce-looking king, a master of intrigue [politics], will arise.”**<sup>2</sup> Again, a pronoun is causing confusion. If you insist that verse 22 establishes the antecedent of the pronoun *their*, then it could appear to refer to the latter part of Alexander's general's reign.

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<sup>1</sup> 2 Thessalonians 2:9–12; 1 Kings 22

<sup>2</sup> Daniel 8:23, insertion mine



However, consider this paraphrase “When rebels have become completely wicked, in the latter part of *their* reign, a fierce-looking king will arise.” In other words, the pronoun *their* refers to the rebels. This thought seems consistent with the appearance of the man of sin, which happens during the great rebellion before Jesus returns.<sup>1</sup>

By the time the Great Tribulation begins, sin’s effect on the last generation will have taken its toll. **“They perish because they refused to love the truth and so be saved. For this reason God sends them a powerful delusion so that they will believe the lie.”**<sup>2</sup> People will perish because they were given ample opportunity to love and accept truth but refused. So, because of their wicked rebellion, God sends them a powerful delusion—the physical appearing of the Devil. The wicked will be astonished when they see him,<sup>3</sup> and he will lead the world into total condemnation. **“He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy those who are mighty, the holy people.”**<sup>4</sup> Notice how Daniel’s statement mirrors John’s description of the lamblike beast (the Devil personating the Lamb). John says he will order everyone who refuses to worship the image of the beast to be killed.

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1 2 Thessalonians 2:3

2 2 Thessalonians 2:10–11, insertions mine

3 Revelation 17:8

4 Daniel 8:24

This horn power will be a great king, a man-god figure, who can only be the Devil. Satan, that ancient serpent, will physically masquerade as almighty God on earth and quickly establish a visible kingdom. God will grant Satan temporary control over the world during the end time, and he will perform great deceptive miracles. God gives the man of sin, the *Devil*, this power as indicated in 2 Thessalonians 2:11–12; in Revelation 13:15, God gives the lamblike beast, the *Devil*, this miracle-working power. The Bible even describes how the Devil will deceive the world by calling fire out of heaven to prove his assumed divinity!<sup>1</sup>

Jesus Christ, the Prince of princes, will destroy this horn power when He appears in the clouds of heaven.

### **The Missing Link**

The vision recorded in Daniel 8 is critical because it reveals how the saints will know when they are near the appointed time of the end. The end of the 2,300 days described in Daniel 8:14 is an early warning announcing that the day of the Lord is *almost* here. This verse in Daniel 8 is another historical link that *confirms* what many Christians have hoped for—Jesus' second coming will be very soon.

However, knowing where we are in God's plan is much better than hoping the end is near. Of course, it is natural

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<sup>1</sup> Revelation 13:13

for people to trust their senses regarding world events to project the timing of our world's end.

However, let me assure you, God has given us much better information, *the more sure word of prophecy*. Historically, 21 civilizations have come and gone. The coming collapse of our current civilization does not prove that the second coming is soon. It only proves that we are near the end of this civilization!

Miller was wrong—the 2,300 days did not mark the second advent. However, Miller was also right—the 2,300 days are calculated as solar years. Remember rule 4 of apocalyptic prophecy. Scofield was wrong—the 2,300 days do not span the time between Antiochus' conflict with the Jews and the death of Nicanor. However, Scofield was also right—the fierce-looking king will appear during the time of the end. Both men, who embraced very different conclusions, also contributed toward understanding truth. However, we could not understand Daniel 8 until we discovered and proved the rules of interpretation. This could only happen when Daniel was unsealed.

### **Right Place, Right Time**

Let's now consider the proper calculation and timing of the 2,300 days. This prophecy is essential in prophetic study for these reasons:

1. It is integral to the 70 'sevens' mentioned in Daniel

9:24 because the 70 weeks are cut off from this longer period of 2,300 days.

2. It confirms the historical timing of the judgment scene recorded in Daniel 7:9–10.
3. It proves that the Jubilee Calendar operated before and after the cross and continued even after 1798.
4. It solves the timing mystery of Christ's ministry in heaven's sanctuary.<sup>1</sup>
5. It harmonizes with all other prophetic time periods in Daniel and Revelation.
6. It ended at the proper time and Christians understood the meaning of the 2,300-day prophecy just before its fulfillment, like earlier prophetic dates. We only understand prophecy on or about the time of fulfillment.
7. It determines the timing of the third seal<sup>2</sup> and provides another historical milestone indicating our chronological timing within God's Plan of Salvation.

## The Angels' Conversation

After seeing the ram, goat, and horn power in his vision, Daniel *heard* a conversation between two angels. You might think this conversation had nothing to do with the vision. However, the questions are essential to the interpretation of the vision.

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1 Hebrews 8–9; Revelation 5–6

2 Revelation 6:5

An angel asked the other angel a four-part question: **“Then I heard a holy one speaking, and another holy one said to him, ‘How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the Lord’s people?’”**<sup>1</sup>

1. How long will it take for the vision concerning the daily to be fulfilled?
2. How long will the rebellion that causes desolation last?
3. How long will the sanctuary be surrendered (or desecrated)?
4. How long will God’s people be trampled upon?

After reading verses 1–12, many have wondered why the angel asks four questions that seem unrelated to the ram, goat, or horn power. God associated these four questions with this vision because they identify four issues directly connected to the vision! For example, the horn power will trample upon God’s people for 42 months during the appointed time of the end.<sup>2</sup>

Also, a great rebellion against God will occur when the gospel is powerfully presented to the world during the Great Tribulation.<sup>3</sup> Last, this vision is not fulfilled un-

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1 Daniel 8:13

2 Daniel 12:7; Revelation 13:5

3 Daniel 12:10; 2 Thessalonians 2:3

til the people of God are finally conquered.<sup>1</sup> Therefore, three of the four questions provide clues about the work of the horn power during the end time.

The second angel responded to the first angel saying, **“It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.”**<sup>2</sup> The second angel did not answer all four questions. Instead, he directed our attention to the third question because it is important in the setting of 2,300 evenings and mornings.

In the KJV, Daniel 8:14 is interpreted as 2,300 days, although the Hebrew term, *ereb boger*, is singular: evening/morning. The words translated in the NIV are more accurate. The period given is literally 2,300 evenings—mornings. Neither translation is faulty since 2,300 *ereb boger* in English has to be plural. However, the Hebrew sense of *ereb boger* is simply a unit of time or a day. In Judges 19:26 and 2 Samuel 13:4, the word *boger* refers to the morning or the dawning part of the day. The Hebrew word *ereb* is used in the Old Testament more than 40 times and refers to the evening part of the day. A day consists of an evening and a morning (Genesis 1:5). Daniel 8:14 refers to 2,300 days since *ereb* and *boger* are used similarly in many texts.

The 2,300 days is a specific unit of time that must occur between the ram and goat scene, the ancient kingdoms

1 Daniel 12:7; Revelation 13:7

2 Daniel 8:14

of Medo-Persia and Grecia, and the horn power that appears at the appointed time of the end! Specifically, the 2,300 days define a prerequisite period between the two beasts and the horn. The 2,300 days were placed within this prophetic context so that the ram and goat, the 2,300 days, and the horn power of Daniel 8 could be firmly linked in proper order.

### **The Vision of 2,300 Evenings and Mornings**

I call the vision in Daniel 8 the *vision of the evenings and mornings* because the 2,300 evenings and mornings are the most critical point of the vision.<sup>1</sup> Through the ages, the primary purpose for this vision has been the 2,300 mornings and evenings. No other vision details the work that must occur in heaven's temple before Christ returns. Although this vision concerns the appearance of the horn power during the appointed time of the end, the appointed time of the end can only occur *after* the 2,300 days expire.

To understand Daniel's vision completely, let us review some background information about Israel. God had finally reached His limit with Israel's long history of rebellion and, consequently, He sent them into Babylonian captivity in 605 B.C.

God told Israel their captivity would last 70 years with a message from the prophet Jeremiah. **“For twenty-three**

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<sup>1</sup> Daniel 8:26

**years . . . the word of the Lord has come to me and I have spoken to you again and again, but you have not listened. . . . Therefore the Lord Almighty says this: ‘Because you have not listened to my words, I will summon all the peoples of the north and my servant Nebuchadnezzar, king of Babylon . . . and I will bring them against this land and its inhabitants and against all the surrounding nations. . . . This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years.’ ”<sup>1</sup>**

When Daniel received his vision a hundred years later, he knew Babylon would fall. He also knew Jeremiah had predicted 70 years of captivity. After the kingdom of Babylon was destroyed, Daniel wrote, **“I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years. So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sack-cloth and ashes.”**<sup>2</sup>

Daniel was full of expectations. He was anxious for his people to be set free so they could return to Jerusalem. He also greatly anticipated the day when Israel would welcome the promised Messiah. Since Gabriel did not address Israel’s destiny in the vision of Daniel 8, Dan-

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1 Jeremiah 25:3, 8, 9, 11

2 Daniel 9:2–3



iel fasted and prayed for a more comprehensive understanding of God's plans.

God's timing could not be rushed. A long 12 years after the vision was recorded in Daniel 8, Gabriel returned to visit with Daniel. Daniel 9 records Gabriel's good news and bad news.

God does give a vision and then allows some time to pass before the meaning of the vision is discussed and understood. For example, as recorded in Daniel 10, God gave Daniel a vision focused on a great war. Three weeks later, he received the meaning of the vision. Some commentators teach that Gabriel's visit, recorded in Daniel 9, has nothing to do with the vision in Daniel 8 because the second visit from Gabriel is 12 or more years later.

This teaching is not supported because Daniel mentions the earlier vision of Daniel 8 in Daniel 9:21, and Gabriel also refers to the earlier vision during the second visit.<sup>1</sup> If you accept that Gabriel and Daniel were discussing the vision of the 2,300 evenings and mornings, Daniel 9 is easier to understand.

### **Very Broad Plan**

When Gabriel appeared before Daniel on the second visit, he did not say much, but the conversation picked

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<sup>1</sup> Daniel 9:23

up where the previous vision ended. Daniel says, **“While I was still in prayer, Gabriel, the man I had seen *in the earlier vision* [of Daniel 8], came to me in swift flight about the time of the evening sacrifice.”** (Daniel 9:21, insertion and italics mine)

Remember, in the Daniel 8 vision of 2,300 evenings and mornings, Gabriel explained to Daniel that the ram with two horns represented the kings of Media and Persia. In the twelve-year interval since the earlier vision, Babylon had been destroyed. A new kingdom was now in place, and Daniel desired to know the fate of his exiled people.

He tenderly beseeched God in his prayer recorded in Daniel 9. Daniel's view of God's plans suddenly expanded when Gabriel explained that God had appointed 70 weeks, 490 years, for Israel.

The old prophet realized that God's timetable was much more encompassing than just 70 years of captivity in Babylon. It is so difficult for us to grasp the scope of God's plans! We think small because we are small. For us, life is short, and our life plans are likewise.

Gabriel revisited faithful Daniel to reveal that God was planning far more than just setting Israel free to return to Jerusalem and be a nation again. *God wanted Israel to accomplish certain tasks for Him within a specific time frame.*

When Gabriel appeared before Daniel with more information, he said, **“I have now come to give you insight and understanding [as you requested]. . . . Therefore, consider the word and understand the vision [of the 2,300 evenings and mornings].”**<sup>1</sup>

Daniel’s primary concern during Gabriel’s second visit was restoring his people. Daniel was still confused about how the vision of the evenings and mornings related to the restoration of Israel, so he implored the Lord for greater understanding with fasting and prayer. When Gabriel appeared the second time, he immediately began talking about Israel, the restoration of Jerusalem, and the temple because this burdened Daniel’s heart. No record exists of any personal conversation between the angel and Daniel.

Jeremiah predicted Israel would spend 70 years in Babylonian captivity, and this period was about to end when Gabriel visited a second time. A few weeks later, in 536 B.C., Cyrus, King of Persia, released Israel from captivity right on time! The decree concerning this release is recorded in Ezra. **“In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation [freeing Israel to return home].”**<sup>2</sup> Ezra provided further information about Cyrus’ decree in Ezra 1:2–11. Daniel’s

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1 Daniel 9:22–23, insertions mine

2 Ezra 1:1, insertion mine

concerns about this decree were stirring his heart when Gabriel appeared.

When the resumed visit began, Gabriel said, “**As soon as you [Daniel] began to pray, a word [to your petition] went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the [relationship between your people and the] vision [of the evenings and mornings].**”<sup>1</sup> Then, the angel outlined six significant issues concerning the future of Israel:<sup>2</sup>

1. Seventy ‘sevens’ (or 70 weeks) are cut off from the 2,300 evenings and mornings. This period of mercy has been granted Israel to:
  - Pay the penalty for their wicked deeds as a nation.
  - Put an end to national apostasy.
  - Usher in everlasting righteousness.
  - Seal up the vision and prophecy.
  - Anoint the Messiah.
2. From issuing the decree to restore and rebuild Jerusalem until the Anointed One (Messiah) appears, there would be one complete Jubilee cycle of seven ‘sevens’ (or weeks) plus 62 more Jubilee ‘sevens.’
3. In the middle of the 70th week, the Anointed One (Messiah) would be cut off from His people. Jesus

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<sup>1</sup> Daniel 9:23, insertions mine

<sup>2</sup> Daniel 9:24-27

would confirm His covenant with His blood, and end sacrifices and offerings.

4. Jerusalem and its sanctuary would be destroyed, but later it would be rebuilt.
5. Wars and desolations would continue until the *end* of Jerusalem .
6. The horn power of Daniel 8, the one who causes desolations upon the earth, will continue until the very end of time.

**Note:** The Hebrew word in Daniel 9:24, translated as *weeks* (KJV) and *sevens* (NIV), is *shabua*. *Shabua* refers to a week or seven days beginning with the first day of the week. This word is used in the Old Testament 17 times, each referring to a literal week of seven days. Daniel 10:2–3 and Daniel 9:24 use the *same* word: *shabua*. This will become significant in our study since a basic understanding of the Jubilee Calendar is necessary for the following calculations.

### **Comments on Daniel 9**

Gabriel used language during this second visit that most expositors overlook. For example, Gabriel told Daniel that from the decree to restore and rebuild Jerusalem, until the Anointed One (the Messiah) appeared, there would be seven weeks and 62 weeks.

Gabriel said seven weeks and 62 weeks instead of 69 weeks. Four decrees were given to restore and rebuild Jerusalem, but only one occurred at the beginning of a Jubilee cycle. Gabriel gave a clue about the timing of the decree from which God would count the 69 weeks. Gabriel explained to Daniel that the decree to watch for was THE decree that occurred at the beginning of a Jubilee cycle. Artaxerxes gave this decree in 457 B.C., which alone meets this prophecy's timing specifications.

The good news to Daniel's inquiring mind was, "Yes, Jerusalem would be restored, and the Messiah of Israel would come at a specific time."

The Jews understood that the Messiah would come through Israel because Isaiah had prophesied: **"The virgin will conceive and will give birth to a son, and will call him Immanuel. . . . in the future he will honor Galilee of the nations, . . . The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned. . . . And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."**<sup>1</sup>

I am sure Daniel was both disappointed and thrilled with Gabriel's information. Imagine Daniel's joy when he learned that the expected Messiah, the promised King of Israel, would come at an appointed time! How-

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<sup>1</sup> Isaiah 7:14, 9:1-2, 6

ever, Daniel also recognized that Messiah's appearance was still several centuries away. The news that seemed to devastate Daniel the most was that, someday, Jerusalem and the temple would be destroyed *again*. Daniel's great concern was for his nation—would God entirely forget His people?

Gabriel told Daniel that from the decree to restore and rebuild Jerusalem until Messiah, the Prince, appeared would be 69 weeks—literally 69 sevens. The Jews calculated time in two ways, literal time and Jubilee time. A week using literal time was seven evenings and mornings that began with the first day of the week and ended with the seventh day. This is different than how we calculate time today. For us, a week can begin on Tuesday and end with the following Monday. For the Jews, a week was a fixed seven-day period that always started on the first day of the week. If they described the time from Tuesday through Monday, it would be called seven days, not a week.

The Jews also calculated time in Jubilee units according to the operation of the Jubilee Calendar. For example, a Jubilee week is seven years long; each day of the week represents a year. God gave this system of time to Israel at the Exodus, explained in Leviticus 25 and 26. So, under this system, 69 weeks represent 483 years,  $69 \times 7 = 483$ , and remember, a Jubilee week always begins with a Sunday year.

## The Jubilee Rule

Although not explicitly stated in the Bible, a consistent process exists to calculate prophetic time. I believe God established the Jubilee Calendar because He used a recurring cycle of time based on units of seven that allowed Him to show His affection for Israel through events that transpired each Sabbath year and again during the Jubilee year.

A Jubilee occurred after each cycle of seven *sevens* or 49 years had passed. Jubilee cycles keep all other timing cycles together in a very harmonious and synchronous format. God created Jubilee cycles to provide a simple means for measuring large spans of time in prophetic words without requiring many external dates and events outside the Bible. Thus, the Bible requires little external data to validate its prophetic periods.

A principle I use to apply the day for a year in prophecy is: *If a prophetic period falls within the operation of the Jubilee Calendar and that period occurs within one of the apocalyptic prophecies found in Daniel and Revelation, then the period must be reckoned by using the day/year principle.*

This simple principle explains why some periods are day/year while others are literal. For example, I am convinced that the Jubilee Calendar expired in March 1994.



Therefore, the 3½ years mentioned in Daniel 7:25 are to be calculated as 1,260 years because they occurred within the Jubilee Calendar.

However, the 1,000 years of Revelation 20 are to be interpreted as 1,000 literal years because they occur after 1994, when the Jubilee Calendar expired.

### **Jubilee Weeks**

God parallels events in heaven with events on earth so humans can understand the timing of events in heaven. According to Daniel 9, Jesus would leave heaven and come to earth as a baby at a predetermined time. Gabriel told Daniel to count 69 weeks from the decree to restore and rebuild Jerusalem. History proves that God meant 69 Jubilee weeks, not 69 literal weeks. Notice how the story unfolds.

### **Which Decree?**

Historical records reveal that the Israelites had four decrees to restore their homeland! Cyrus gave the first decree in 536 B.C.<sup>1</sup> Darius issued the second decree in 519 B.C.<sup>2</sup> Artaxerxes gave the third and fourth decrees in 457 and 444 B.C.<sup>3</sup>

I believe God intentionally kept the decree marking the beginning of the 69 weeks shrouded in mystery, just as

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1 Ezra 1

2 Ezra 6

3 Ezra 7 and Nehemiah 2

He has intentionally kept the date of Christ's second advent a mystery. God gives information about the timing of both advents to those who study, watch, and pray.<sup>1</sup> During Christ's first advent, most Jews and their leaders were not prepared to meet the Messiah. The parallel is clear. Today, many negligent believers will be surprised at the second coming.

God did not specifically reveal *which* decree would start the prophetic clock. The question of which decree would start the clock kept the Israelites watching and wondering. For example, 69 Jubilee weeks after the first decree in 536 B.C. is 53 B.C. (far too early for the birth of Christ); 69 weeks after the second decree in 519 B.C. is 36 B.C. (still too early to be historically possible); and 69 weeks after 457 B.C. is A.D. 27 (right on time). The 444 B.C. decree is not historically plausible because historical records reveal that an A.D. 40 date is far too late for the appearance or ministry of Messiah.

The 457 B.C. decree is the only decree that occurred during a Sunday year of the Jubilee Calendar! In other words, a week of years or a *seven* can only begin with the first day/year of the week, and 457 B.C. is the only one of the four decrees that occurred during a Sunday year. Amazingly, 457 B.C. is the first Sunday year of a new Jubilee cycle! God's timing is perfect!

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<sup>1</sup> 1 Peter 1:10–12

The intersection of Artaxerxes' decree with a Jubilee year was not coincidental. The whole idea behind the Jubilee year was restoring the land to its original owners—for free! Although Artaxerxes did not realize the significant role he was fulfilling for God's people, his decree to restore the land to Israel for free was right on time!

Seventy weeks equals 490 years (70 weeks x 7 days = 490 days). Seventy weeks also equals 10 Jubilee cycles (49 years x 10 Jubilee cycles = 490 years). The Messiah died in the middle of the 70th week and confirmed how God calculates time which is much more significant than the 70-week prophecy. Jesus established the 70 weeks, died in the middle of the 70th week, and confirmed the synchronism of the Jubilee Calendar.

The Jewish leaders knew Daniel's prophecy and prophetic interest must have escalated as 53 B.C. drew near. When Messiah did not appear in 53 B.C., 36 B.C. must have again raised prophetic interest. Yet, Messiah did not come. So, it is conceivable that when A.D. 27 arrived, messianic interest was at an all-time high.

Luke carefully documented the first year of Christ's ministry. This is no coincidence. God preserved this historical data by recording the governing rulers and the timing of their reigns: **“In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee,**

**his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene.” “The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Christ.”<sup>1</sup>**

The 15th year of Tiberius occurred about A.D. 27, which was the year that Jesus was baptized, being about 30 years of age. The Jews did not acknowledge Messiah or anoint Him as their spiritual leader, as was their privilege. Instead, the Holy Spirit anointed Jesus, and the Father himself spoke and commended Jesus for His faithfulness to the PLAN to save man.<sup>2</sup>

### **The Wise Men**

An interesting element to the story of Jesus' birth was the introduction of the wise men. Many Bible students do not realize that the wise men were scholars of prophecy. They came from the east, close to the original Babylon, where they had found and studied Daniel's prophecies. They must have learned of the Jubilee Calendar and recognized that a priest in Israel had to be 30 years old before beginning his ministry. So, they had calculated an approximate time when the 483 years would end. Then, they subtracted 30 years from their conclusion to determine the approximate year of Jesus' birth.

Considering that their round-trip journey to see baby Jesus

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1 Luke 3:1, 15

2 Luke 3:21-23

could have taken up to two years, we can detect the intensity of their desire to see Messiah. Wise men do not go to such extremes on a whim. They, like the prophets Simeon and Anna, longed to see the Savior of the world.

Their arrival soon after Jesus' birth is another confirmation that Artaxerxes' decree in 457 B.C. is the correct decree for starting the 70-week countdown. The wise men appeared in Jerusalem at the time of Jesus' birth. This is compelling because no prophecy in the Bible other than Daniel 9 pinpoints the time of Messiah's appearing.

It is ironic that these *Gentiles* were watching and waiting for the sign of Messiah while the Jewish leaders chose to ignore the prophecies regarding His appearing. Perhaps some Jewish elders had experienced false Messianic excitement before and, so why should they be excited now?

### **Solving the Mystery of *Chathak***

We now return to Gabriel's visit recorded in Daniel 9. Gabriel told Daniel that 70 weeks were *decreed* upon Israel. The Hebrew word translated *decreed* comes from the Hebrew word *chathak*, meaning to *cut off*, as from a larger piece. For example, if you granted your son one hour to play outdoors, you may stipulate that he must first take out the trash.

In this illustration, the time required to take out the trash

is included in his allotted hour. Usually, in this type of scenario, the garbage gets removed in about one minute! So, Gabriel informed Daniel that 70 weeks had been cut off from the 2,300 evenings and mornings. Many expositors overlook the fact that one can only *cut off* (*chathak*) a shorter period from a longer period. This is the context of Gabriel's statement concerning the 70 weeks.

Daniel and Gabriel were discussing the earlier vision concerning the 2,300 days, and Gabriel told Daniel that God granted the Jews a 70-week period of mercy that was cut off from the 2,300 days. Thus, the shorter period was cut off from the longer period.

The conversation was about periods, and *chathak* was the appropriate word in this context. Translators have used words for *chathak* that fail to convey the primary idea of cutting off a smaller segment from a larger piece for two reasons. First, they overlooked that the second visit in Daniel 9 was a continued discussion regarding issues addressed in the vision in Daniel 8. Second, translators do not appear to understand the Jubilee Calendar.

Bilingual people know that translated words can have a different meaning than initially intended if the translator does not clearly understand the setting or subject content.

If a Bible student accepts that Gabriel and Daniel remembered the previous vision as recorded in Daniel 8,

a big problem regarding the relationship between the 70 weeks and 2,300 days is solved. In the earlier vision, Daniel heard that the sanctuary in Heaven would be cleansed after the 2,300 days expired.

He was not told, however, *when* the 2,300 evenings and mornings would begin. Knowing that the 70 weeks were cut off from a specific period, we can assume that this is the 2,300-day period since there is only one time period in Daniel 8. If we know that the 70 weeks were cut off from the 2,300 evenings and mornings, then both prophecies begin at same time.

### **Concurrent Periods**

The following sections describe the reasons why I believe the 70 weeks in Daniel 9 are directly connected to the 2,300 days in Daniel 8.

#### **1. The 70 Weeks and 2,300 Days Begin at the Same Time**

The angel in Daniel 8:13 asked four questions. Questions 1, 2, and 4 were answered with the specific number of days in Daniel 12. Gabriel immediately answered the third question dealing with the time the sanctuary would be surrendered or desecrated in Daniel 8:14 with a specific length of time—2,300 evenings and mornings.

A person must understand the sanctuary process to comprehend the meaning of the desecration of the sanc-

tuary. Each day of the year, the priests placed blood from sacrifices on the Altar of Burnt Offering and on the Altar of Incense. The blood served as a record of sin. Through a process of grace, the blood representing the guilt of sin was transferred away from individuals to the altars.<sup>1</sup> The record of sin, and blood on the Altar of Incense, however, caused the sanctuary to be desecrated or defiled. On the annual Day of Atonement, the sanctuary was cleansed of the record of sin when the High Priest sprinkled mixed blood on the Ark of the Covenant and on the horns of the altar.<sup>2</sup> The priests' process in the earthly tabernacle shows that heaven's sanctuary remained desecrated and defiled because of the records of sin until the time for cleansing arrived in 1844.

The Bible provides no information about any events in Daniel 8 concerning the beginning of the 2,300 days. The only detail written about the end of the 2,300 days is the cleansing of the heavenly sanctuary. Perhaps the absence of a specific event on earth prevents many people from understanding this prophecy. Humans tend to view everything from earth's perspective instead of heaven's. Unfortunately, we often interpret other prophecies from an earthly perspective as well.

The time, times, and half a time in Daniel 7:25 are not marked by a beginning point either. However, we can

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<sup>1</sup> Hebrews 9:22

<sup>2</sup> Leviticus 16:15-21



determine the ending of the 1,260 years by associating events in heaven with events on earth to calculate the beginning of the 1,260 years. Sometimes, an ending date will work if no beginning event is present. However, for the 2,300 days, a beginning date is established with a decree mentioned in Daniel 9:24.

We have determined that the 70 weeks and the 2,300 days share the same beginning date. Follow the logic: The 70 weeks were *cut off* from the *commencement* of the 2,300 days because the vision of Daniel 8 *began* with the kingdom of the Medes and Persians.

The Persian king, Artaxerxes, made the decree in Daniel 9:24 during the seventh year of his reign.<sup>1</sup> If you move the beginning of the 2,300 days forward, the 70-week prophecy cannot be *cut off* from the vision in Daniel 8 because Jerusalem was destroyed in A.D. 70. If you use a later date for the 70th week (A.D. 27–33), then the appearance and death of Messiah is not historically possible within the timeframe of the 70 weeks.

## **2. The Connection with the Heavenly Sanctuary**

The second reason the 70 weeks and 2,300 days are related is that a sanctuary is mentioned in Daniel. Speaking of the horn power, Daniel said, **“It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and**

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<sup>1</sup> Ezra 7

**his sanctuary was thrown down.”**<sup>1</sup> Jesus is the great Prince of the host.<sup>2</sup> His true sanctuary, built by God and not by man, is in heaven.<sup>3</sup>

Only one entity will set himself up to be as great as Jesus at the appointed time of the end—that fierce-looking king, the ancient serpent, the Devil.<sup>4</sup> The Devil’s goal during his physical appearance on earth is to lead the world into complete rebellion against God, causing Christ’s daily intercession for individuals to end.<sup>5</sup>

The Devil will cause Christ’s sanctuary to be brought low. Christ’s rightful place is sitting at the right hand of the Father.<sup>6</sup> However, through counterfeit miracles and deceptions, the Devil will convince billions of people that he, masquerading as God, has come from heaven’s temple to dwell among men. Thus, the dwelling, or sanctuary, of Christ in heaven will appear as though it is on earth.

Daniel 8:11 introduced the sanctuary in heaven as a key element in this vision. The sanctuary relates to the story of the ram, goat, and horn power because the horn power on earth will oppose Christ, who ministers in heaven’s temple.

The 2,300 days/years not only separate the ram and goat

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1 Daniel 8:11

2 1 King 22:19; Nehemiah 9:6

3 Psalm 102:19; Hebrews 8:2

4 2 Thessalonians 2:4; Daniel 8:25; 11:36

5 Hebrews 7:25; 2 Thessalonians 2:9–12; Revelation 12:9

6 Hebrews 1:13

from the appearance of the horn power but verse 14 also indicates that Christ has a timely work to do in heaven's temple *before* the horn power can appear.

Gabriel placed the phrase “to seal up vision and prophecy” in the same verse as the 70 weeks.<sup>1</sup> If Israel had been faithful, the 2,300 days of Daniel 8 and the destruction of Jerusalem in Daniel 9 would never have occurred. The longer, 2,300-day portion of the prophecy would not have been needed because Jesus would have established everlasting righteousness on earth before A.D. 34. My study of the Old Testament indicates that God's original intention was to establish His kingdom on the earth during the time of Christ, but only if the Jews had been prepared to receive Messiah.

We observe the beauty of God's orderly and timely ways in the 70<sup>th</sup>-week prophecy as it confirms the synchronism of the Jubilee Calendar. We know the 70<sup>th</sup> week began in A.D. 27 and ended with A.D. 33. Christ died in the middle of the 70<sup>th</sup> week, a Wednesday year, in A.D. 30. So, we have complete harmony from the sum of several parts: First, from historical records, the decree of Ezra 7 was issued in 457 B.C. Second, from historical records, Jesus died in A.D. 30—midway through the 70<sup>th</sup> week. Third, the starting point for the 2,300 days is also 457 B.C. because the 70 weeks are *cut off* from the beginning of this period. Since the 70 weeks require the day/

1 Daniel 9:24

year principle, which comes from the Jubilee Calendar, the 2,300 days must also be reckoned as a day for a year. Last, we know the Old Testament sanctuary was cleansed only on the Day of Atonement. So, if we trace 2,300 years from 457 B.C., we reach 1844. Miller failed to understand that 2,300 years had to expire *before* the horn power could appear. Scofield understood the 2,300 years had to pass first, but he misplaced the 2,300-day segment of time and missed the connection of the 2,300 days with the necessity of cleansing the temple in heaven.

If the Jubilee Calendar ended at Calvary, the 70 weeks would have stopped at 69½ weeks instead of 70 full weeks. Further, if Christ's death terminated the Jubilee Calendar in A.D. 30, then the 2,300 days would have never reached fulfillment. Without the operation of the Jubilee Calendar, it is impossible to calculate apocalyptic time in day/year units. (Rule 4)

### **3. The 2,300-Day Prophecy is 2,300 Literal Years**

The period of 2,300 evenings and mornings refers to a span of 2,300 years because the day/year principle is operating under the Jubilee Calendar. Ever since Creation, a day has been an evening and a morning,<sup>1</sup> so 2,300 evenings and mornings equal 2,300 days. During the operation of the Jubilee Calendar, each day of the week equals one year.

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<sup>1</sup> Genesis 1

The previous discussion about the 70 weeks revealed that in Daniel 8 and 9, God reckoned time in Jubilee units. So, if the 70 weeks are measured as days/years, and history confirms this to be correct, then the 2,300 days must also be considered in days/years because the two periods run concurrently. However, the angel stated 2,300 *days* in Daniel 8 and 70 *weeks* in Daniel 9 because 2,300 days do not equal 329 complete weeks. Remember, God's calendar calculates a week beginning with Sunday and ending with Sabbath. The 2,300 days also started with a Sunday year, 457 B.C., but ended with a Thursday year, 1844, since the angel stated the 2300-day period in Daniel 8 in days instead of complete weeks.

### **The Seven Seals and 1844**

The absence of a clearly defined starting date for the 2,300 days has caused considerable discussion. The Millerites *believed* that the 70 weeks and the 2,300 days began simultaneously, but there is another way to prove this point. Although I will not present a detailed analysis of the seven seals in this, they do provide a key. The judgment scene in Daniel 7:9 began in 1798, at the end of the 1,260 years when General Berthier imprisoned Pope Pius VI. When the Ancient of Days pronounced a restraining order in heaven, the little horn power's persecution of the saints ended.<sup>1</sup>

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1 Daniel 7:21–22

If we calculate the beginning date for cleansing the sanctuary as 1844—2,300 years after 457 B.C.—complete harmony exists from the sum of the prophetic parts. In 1798, Jesus was found worthy to receive the book sealed with seven seals, and He began opening the seven seals. The third seal, the rider on the black horse having a pair of scales, represents the proclamation of a pre-advent judgment. This new concept in Christian doctrine developed in 1844.

I have found a prophetic mechanism to be true—when the time comes for a prophecy to be fulfilled, the understanding of that prophecy occurs. True to form, more than 60 prophetic expositors worldwide came simultaneously to understand the general timing of 1844. However, they did not correctly understand the purpose of 1844 until they were greatly disappointed.<sup>1</sup>

God accomplished His objective. Now that 1844 has passed, we have an explanation of what Jesus is doing in heaven's temple! Notice how the elements come together. The 70 weeks began in 457 B.C.<sup>2</sup> Jesus personally confirmed this date when he began His ministry in A.D. 27 and died right on time in the middle of the 70th week—A.D. 30. The judgment scene in Daniel 7:9 started in 1798 because Napoleon's General Berthier brought the power of the little horn down in that year—

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1 The Prophetic Faith of Our Fathers, L. E. Froom, Vol. 3. pgs. 744-45, 1946

2 Daniel 9

this coincides with the restraining order God issued in favor of the saints.

Jesus was found worthy to receive His kingdom<sup>1</sup> and receive the book sealed with seven seals.<sup>2</sup> If you consider Jesus began opening the seals in 1798, the timing of the third seal supports 1844 because it represents the enlightenment that a pre-advent judgment has already begun. This provides new understanding regarding the process in heaven's temple! Hebrews describes the true temple that God, not man, erected.

The opening of the third seal reveals God's disclosure to man that Jesus was found worthy to serve as man's High Priest in heaven's court. According to Daniel 7:14, Jesus was granted sovereign power in 1798 to complete the Plan of Salvation. In the Old Testament sanctuary, the high priest was only found worthy to serve in the temple once a year, on the Day of Atonement.<sup>3</sup> In 1844, Jesus began to review the books of record and determine the rewards of the dead.

The only logical time that the 2,300 days/years could begin is with the decree that started the 70 weeks. Thus, the 70 weeks are *cut off* from the 2,300 years, and the prophecies in Daniel 7, 8, and 9 link to confirm the tim-

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1 Daniel 7:13-14

2 Revelation 5:7

3 Leviticus 16

ing of these prophecies!

### **Earthly or Heavenly Temple?**

What is the surrender or desecration of the sanctuary? What is the cleansing (KJV) or reconsecration (NIV) of the sanctuary? What does the angel's answer in Daniel 8:14 mean? **“It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.”**<sup>1</sup>

Is the angel talking about the nonexistent temple in Jerusalem—destroyed during Daniel's day in 598 or 586 B.C. Or, is the angel talking about the true temple in heaven where Jesus is the High Priest? (Hebrews 8:1–5) I believe the angel is talking about the sanctuary in heaven, for it is the only *true* temple that exists at the appointed time of the end. Even to this day, God's true temple is not in Jerusalem.

The angel said that 2,300 years after the decree to restore and rebuild Jerusalem, heaven's temple will begin to be restored. The verb tense is future indicative, meaning the action will start after the 2,300 days have expired.

### **Cleansing the Temple**

In Old Testament times, the record of sin was placed on the horns of two altars via blood. Blood from the sacrifices was placed on the horns with each sacrifice, and through the shedding of blood, the guilt of sin could be

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<sup>1</sup> Daniel 8:14



transferred from the camp or individual to the temple. The horns were cleaned on the annual Day of Atonement, and the sanctuary was restored or reconsecrated. In heaven, as Jesus determines each case, a person's sins are removed from the temple. The sins are placed upon either the sinner's head or Jesus will place them on the scapegoat, the devil, at the end of the 1,000 years. After reviewing a sinner's life, the guilt of sin no longer remains in the temple of heaven. This is the cleansing that the angel spoke of and the heavenly judgment scene that Daniel saw in his vision. (Daniel 7:10)

## **Conclusion**

The vision of Daniel 8 reveals four elements that are necessary to resolve the mysteries of other apocalyptic prophecies. First, this prophecy reveals that a significant span of 2,300 solar years must occur between the ancient kingdoms of the Medes and Persians and cleansing of heaven's temple. Second, this prophecy teaches that the coming horn power, the Devil, masquerading as God, will appear during the appointed time of the end. He will be brutal, evil, and exceedingly powerful. From a human point of view, he will be invincible, but **“he will come to his end, but not by human power.”** Third, this prophecy is intimately connected to a doctrine from Hebrews that associates Old Testament tabernacle services with Christ's work in the heavenly

temple.<sup>1</sup> Because of this connection, Daniel 8 is linked to the issue of worthiness indirectly presented in Revelation 5. Fourth, Daniel summarizes this prophecy by saying, **“He [the horn power] will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people.”** (Daniel 8:14, insertion mine) These actions by the horn power are reiterated in Revelation 13:7: **“He [the beast] was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.”**

Without a doubt, the vision of Daniel 8 applies to the appointed time of the end. I present this information about the appearance of the Antichrist during the appointed time of the end to benefit those who will live during that time. There is no question about it; the world will soon face a solemn contest.

I have often wondered . . . If Miller and Scofield had been our contemporaries having access to the same information, would they have reached similar conclusions about the 2,300 days as I have?

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<sup>1</sup> The high priest in Old Testament times had to be found worthy on the Day of Atonement before he could cleanse the tabernacle. The parallel is that Jesus had to be found worthy to cleanse the heavenly temple. This issue of worthiness is resolved in Daniel 7:13–14, when Christ is found worthy to receive His kingdom in 1798, and in Revelation 5, when He is found worthy to receive the book sealed with seven seals.

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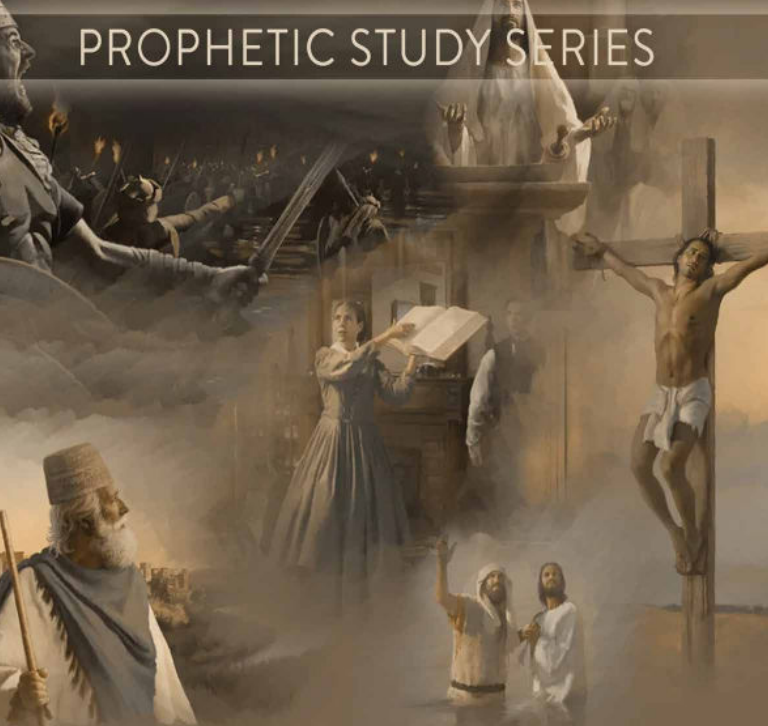
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