

# THE WORD OF

# TRUTH

Bible Study Course

Ye shall know the truth, and the truth shall make you free.

John 8:32

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## THE 2300 DAY PROPHECY

The prophecy of Daniel 8 had two parts requiring explanation:-

- a) The Ram and Goat
- b) The 2300 days to the cleansing of the sanctuary

The Ram / Goat vision has been adequately explained in chapter 8 with further support from chapters 2 and 7 (see lessons 9 and 10), while the 2300 days receives no clarification in this chapter. The explanation of this vision has been taken up in chapter 9 by the very angel who previously had introduced the prophecy.

This lesson will now examine the 2300 day prophecy and we shall see that it opens God's last call for salvation to a world that has turned its back on its Creator.

**1. God gave Daniel a vision, that vision included a part described as "the evenings and the mornings," What did God say that Daniel should do with the vision at that time?**

Daniel 8:26,27 \_\_\_\_\_

Note: The Ram/Goat prophecy of chapter 8 was not shut-up, it had been explained. The portion of the prophecy still needing clarification was the 2300 evenings and mornings (days). More will be said on this matter as we proceed.

**2. What was God's reason for not giving the details of the 2300 days at that time to Daniel?**

Daniel 8:26-27 \_\_\_\_\_

Note: Daniel, fainting and feeling sick, may not have been able to continue receiving the vision. The prophecy revealing events that are well into the future (shall be for many days), may have been too exhausting for Daniel to receive at that time. This understanding of these two verses is feasible, as the angel who presented the prophecy in Chapter 8 later returns to continue his discussion with Daniel on matters of future events.

**3. What was Daniel's admission concerning his ability / inability to comprehend the prophecy?**

Daniel 8:27 (c) \_\_\_\_\_

## **SETTING THE SCENE TO RECEIVE THE EXPLANATION**

Some time after the vision, Daniel was concerned over what he thought were the implications of the 2300 day prophecy. He studied the prophet Jeremiah to establish the time for the liberation of his people from the Babylonian captivity. He was evidently fearful that their bondage would be extended and that the sanctuary and the host would be trodden under foot for a further 2300 days, or possibly 2300 years (Daniel 8:13,14).

**4. What message from the prophet Jeremiah was of particular concern to Daniel?**

Daniel 9:2 \_\_\_\_\_

Jeremiah 25:1-13 \_\_\_\_\_

Note: Through a study of the prophecies, Daniel knew that the time period for the desolation of Jerusalem was drawing to a close.

**5. When Daniel prayed to God, what did he acknowledge concerning the response of Israel toward God?**

Daniel 9:3-6 \_\_\_\_\_

Compare Jeremiah 25:4-7 \_\_\_\_\_

Note: Daniel knew that it was the sins of Israel that led to the 70 year captivity and the destruction of the temple. Verses 7-16 continue with this theme in his prayer.

**6. Israel suffered the discipline of 70 years captivity in Babylon. What affect did this discipline have upon God's chosen nation? How did they demonstrate their attitude in respect to repentance?**

Daniel 9:13 \_\_\_\_\_

Note: The word "evil" in this verse does not mean wickedness, rather it means severe adversity, in this case, punishment, affliction. God does not do wickedness, for He will certainly punish the wicked, those who do evil (unrighteousness) (Isaiah 13:11, James 1:13).

**7. Why was this lack of contrition and repentance on the part of the Israelites of concern to Daniel?**

Daniel 9:16-20 \_\_\_\_\_

Note: Daniel feared that God would continue the disciplinary desolation, leaving Jerusalem and the sanctuary in ruins and not reinstate the Hebrew nation.

**8. While Daniel was praying about the desolation of the temple, who appeared unto him?**

Daniel 9:21 \_\_\_\_\_

Note: The angel came in response to Daniel's supplication (Daniel 9:20–23). This was the same angel, Gabriel, who delivered the last vision to Daniel (Daniel 8:16; 9:21).

He was pleading for God to be merciful to His people and not prolong the desolation. He also sought understanding of the prophecy, that as yet had not been explained to him.

## 9. What did Gabriel say was the reason for his appearing to Daniel?

Daniel 9:21-23

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Note: Gabriel came to give Daniel skill and understanding that he may be able to comprehend the vision that was about to be explained to him...What vision? By this time Daniel had already received a number of visions (chapters 2,7,8). Was it one of these that Gabriel referred to, or did Gabriel have another vision yet to be reveal to Daniel?

The visions of Daniel 2 and 7 had been interpreted prior to the meeting referred to in Dan.9:21–23, and part of the vision of chapter 8 had been explained in verses 15–25. However, this latter vision had not been fully explained. Notice now, how the wording of Scripture pinpoints the exact prophecy Gabriel was to interpret to Daniel.

Let us go back to Dan.8:1,2. The Hebrew word translated "vision" in these verses is CHAZOWN (Strong's 2377), meaning: *a sight (mentally) as in a dream, revelation or oracle, a vision.* "Chazown" would refer to the full message, or whole of a vision. This is significant, because verses 26 and 27 also contain the word "vision," but it is translated from a different Hebrew word, not "chazown." The Hebrew word used in these verses is MAREH (Strongs 4758), meaning: *A view – the act of seeing; the thing seen.* "Mareh" would refer to a specific part seen, as opposed to the whole vision.

"Mareh" is specific in stating that *the thing Daniel saw* refers to a definite portion of the whole vision... What portion? That part relating to the "evenings and the mornings" or "days" (v.26,27,14). Note that in verse 14 there are two Hebrew words translated "days", the first being EREB (Strong's 6153), meaning: *dusk, evening, night*. The second Hebrew word being BOQER (Strong's 1242), meaning: *dawn, morning, morrow*. As it takes a night part and a day part to complete a 24 hour day (Gen.1:5 etc.), the English word "days" is used in verse 14 for the translation of the evening and the morning period. "Ereb" and "boqer" of v.14 are the same Hebrew words translated evenings and mornings in v.26.

Verse 27 further states that Daniel did not understand the portion of the vision (*mareh*) that he saw. The use of the word *mareh* in this context strongly indicates that the portion of the whole vision (that referred to in "shut thou up the *chazown*" v.26) that Daniel did not understand was the *mareh* previously mentioned in v.26. This is further supported by the absence of any explanation for the "evenings and mornings" up to v.27.

Verse 26 also states that the whole vision "chazown" is to be shut up for many days, later to be revealed at the appointed time (Dan.12:4,9,13).

Now let us return to Daniel 9:21–23. --- Gabriel, whom I had seen in the vision (full vision, *chazown* v.21) at the beginning.... talked with me. I am come to show thee... the matter... consider the vision (the portion of the vision that you saw, *mareh*).

The only part of the visions of Daniel where a portion of a vision was not fully explained was that of the "evenings and the mornings" of chapter 8 verses 14, 26 and 27. Thus we see that the explanation given in the remainder of chapter 9, that is, verses 24–27, refers directly to the prophecy of the 2300 days.

The 2300 days is a prophecy concerning time. Thus we may understand that, either there will be a sequence of events to identify that period, or the 2300 days, once established, will give startling significance to definite events in history. It will be seen that the 2300 day prophecy will validate certain events that will be of importance to us as a people in need of securing their eternal life.

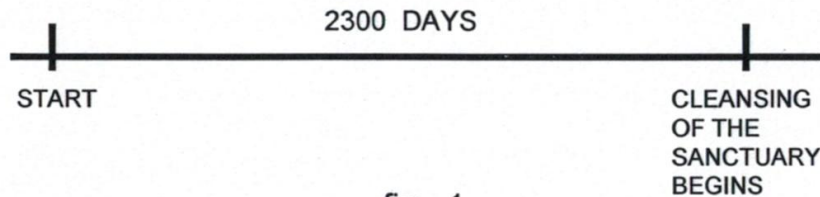


fig. 1

## EVENTS OCCURRING DURING THE 2300 DAYS

### 10. With what time prophecy did the explanation begin?

Daniel 9:24 \_\_\_\_\_

Note: While on the subject of the 2300 days, the angel began with another prophecy, that of the 70 week period. Daniel was given to understand the 2300 day prophecy (Dan.9:23) and immediately Gabriel opened with the 70 week prophecy. Thus connecting the 70 weeks with the 2300 days. As to the starting point of these two prophecies, it would seem more likely that the commencement of the 70 weeks would coincide with the beginning of the 2300 days, rather than the 70 weeks being arbitrarily placed somewhere through the prophecy.

We have already seen a practical application to validate the year for a day principle when measuring prophetic time in the 1260 day prophecy (Lesson 10, p.11). We will exercise caution in this procedure should there be a discrepancy and as in the case cited in lesson 10, test its validity by history. If harmony and synchronisation can be obtained between the stated events

of the prophecy and the records of history, we have a sound and proven method to reckon prophetic time. Seventy weeks would then equate to 490 years.

$$\begin{aligned} \text{Number of days in 70 weeks} &= 70 \times 7 \text{ days} \\ &= 490 \text{ days (years)} \end{aligned}$$

**11. What did the angel, Gabriel, say would be the event to mark the beginning of the 70 weeks or 490 years?**

Daniel 9:25

Note: A commandment (mandate or decree) to rebuild Jerusalem some time after it had been destroyed, is given as the starting point for the 70 weeks.

The 70 week prophecy is divided into four distinct time segments. From the commandment to restore and rebuild Jerusalem to the Messiah the Prince, is to be a period of 7 weeks for the first segment and a further 62 weeks for the second segment, making a total of 69 weeks between these two events. See figure 2.

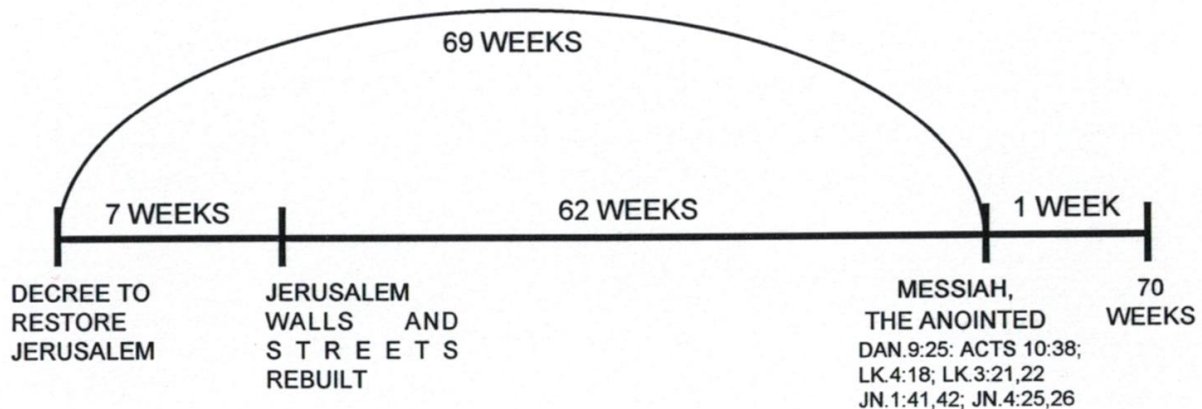


fig. 2

**12. After the lapse of 69 weeks, what does the prophecy state will happen to the Messiah?**

Daniel 9:26 \_\_\_\_\_

**13. It is stated that during the last week of the 70 week prophecy, the Messiah would accomplish a specific objective. Indicate that objective as given in the text.**

Daniel 9:27 \_\_\_\_\_

Note: This prophecy refers to the ministry and death of Jesus Christ.

**14. Through the works of the Messiah the Prince, what is caused to cease in the midst, or middle, of the last week?**

Daniel 9:27b \_\_\_\_\_

Note: The last third of this verse (part c) refers to the removal of sin and the punishment of transgressors (see also verse 24).

**15. What was terminated at the death of Jesus?**

Colossians 2:14 \_\_\_\_\_

Compare Hebrews 9:11-14 \_\_\_\_\_

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Note: The ordinances were the laws relating to the sanctuary services, sacrifices, offerings and ceremonies. These are illustrated by Paul in Colossians 2:16 when he mentioned meat offering, drink offerings and the feast days relating to the death of Jesus (e.g.. 1Cor.5:7; Rev.5:6,9; Heb.9:13,14; John 1:29). These ceremonies were only intended as a model, representation, type, or shadow of the real event (Col.2:17). The real event is sometimes referred to as the "antitype" (after the type), while the model is referred to as the "type".

Hence, when Jesus died, He caused the sacrifice and oblation to cease (Daniel 9:27). This is why we do not have to sacrifice animals today.



The people before the cross looked forward, in faith, to the Messiah, who was represented by their sacrificial lamb. The people after the cross, having the benefit of historical facts and examples, look back to the death of Jesus and accept His sacrifice by faith. Both are saved by faith in exactly the same way (Heb.9:15).

To make a sacrifice now, that is subsequent to the death of Jesus, would be a blasphemous denial and rejection of the offering for sin that He has made for us.

**16. What did God do in the earthly sanctuary to indicate that the formerly sacred rites of the temple services were now no longer recognised or relevant?**

Matthew 27:50,51 \_\_\_\_\_

Note: God, Himself, desecrated the temple, indicating that He was finished with its services. Jesus had now fulfilled the ceremonial law (Mat.5:17,18; John 19:30).

The death of Jesus occurred in the year 31 AD, exactly 3 1/2 years (3 1/2 days, i.e. middle of the week. See Daniel 9:27) after the commencement of His ministry. In the year 27 AD Jesus began His ministry with His anointing by baptism. His mission was to confirm the covenant between the heavenly Father and fallen man (Dan.9:27, Heb.8:10; Jer.31:31-33; Eze.36:24-27; Isaiah 61:1-3; Luke 4:17-20; Heb.9:11-14).

For a further 3 1/2 years (1/2 week) the opportunity remained open for the Jews to take up the Gospel commission and evangelise the world with the message of redemption from sin through the blood of the Son of God. The Father is so merciful and long suffering, He was still willing to have the people who crucified His Son be the ministers of salvation to the world (Isa.42:6,7).

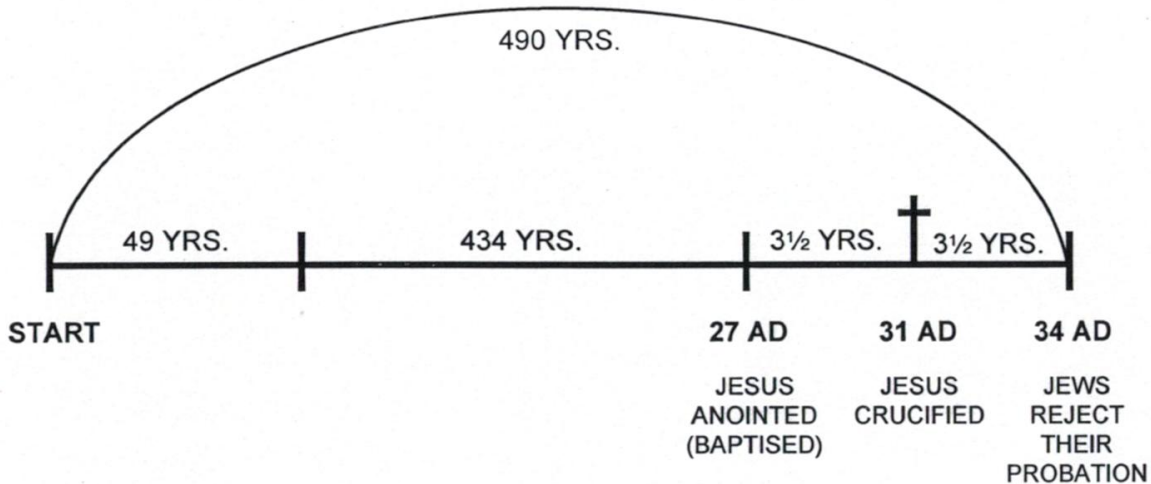


fig. 3

### THE CLOSE OF THE 70 WEEKS

The 70 weeks determined (allocated) upon Israel, was a term of probation in which they may determine (resolve) to work with Christ. The work being the spreading of the gospel and the call to lead people out of sin (Isaiah 42:6,7).

#### 17. What event and reaction of the Jews indicated their rejection of the 490 years probation?

Acts 7:51-60 \_\_\_\_\_

Acts 13:44-47 \_\_\_\_\_

Matthew 21:33-41 (Note vv. 37,38,40,41) \_\_\_\_\_

Isaiah 5:1-7 \_\_\_\_\_

Romans 11:20-22 \_\_\_\_\_

Matthew 27:22-25 \_\_\_\_\_

Note: The stoning of Stephen marked the final rejection of the Messiah by the Jews as a nation. The Gospel commission was then given to the Gentiles (non-Jews Mat.21:43). This does not mean to say that individual Jews who repent of their sin (like the rest of us)

cannot be saved. The blood of Jesus can cleanse from any and all sins that are repented of, including the murder of the Son of God (Rom.11:23,24).

The stoning of Stephen and what it signified, took place in the year 34 AD, thus completing the final week of the 70 weeks that were determined upon Israel. This was the last 70 weeks, or 490 years, in which Israel could realise her holy calling (Daniel 9:24) and be a light to the world. Figure 3 shows the chronological layout.

### THE BEGINNING OF THE 70 WEEKS

If 34 AD was the closing year of the 490 year (70 week) time prophecy, what year then marks its beginning?

490 full years, requires 34 full years AD and 456 (i.e.. 490 - 34) full years BC. The stoning of Stephen occurred some months before the end of year 34 AD. Hence the 490 years must begin the same number of months before the beginning of 456 BC, that is, in the year 457 BC. See figure 4.

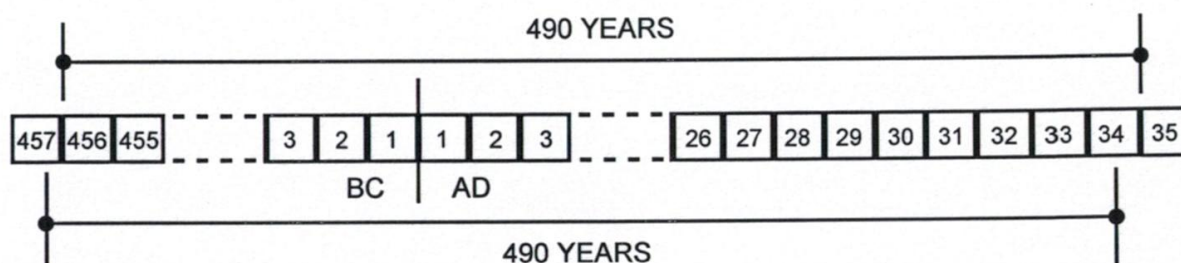


fig. 4

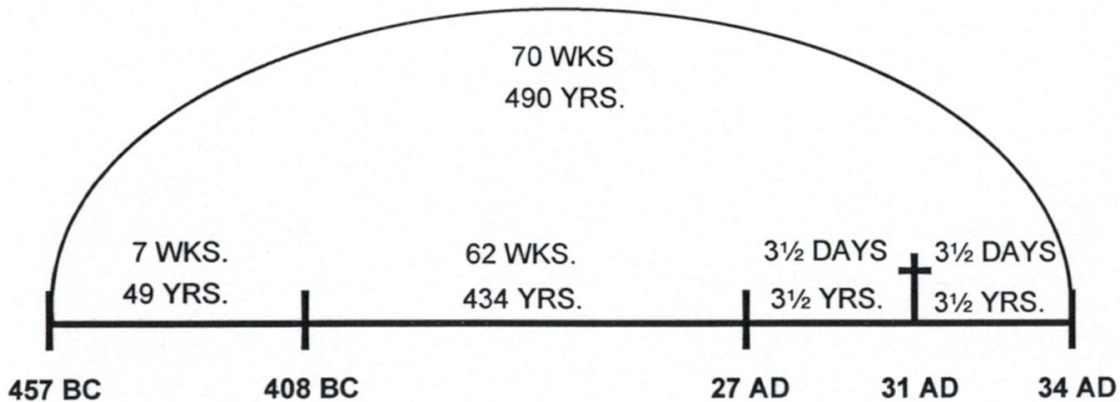


fig. 5

Having now determined the starting date for the 490 year prophecy by counting back from known events, is there any other evidence to support this date of 457 BC?

Referring again to Q11, the starting date is marked by the decree to restore and rebuild Jerusalem after it was destroyed by the Babylonians.

**18. There were three decrees issued by Persian kings, enabling the Jews to return to Jerusalem and rebuild the city and the sanctuary and establish their government. Who issued these decrees?**

Ezra 6:14 first \_\_\_\_\_  
 second \_\_\_\_\_  
 third \_\_\_\_\_

**19. What was the basic content of the first decree?**

Ezra 1:1-4 \_\_\_\_\_

Note: Historians have placed the first year of Cyrus at 537 BC. It was this year that he made the decree. Some of the Jews that were in captivity and now liberated, returned to their homeland the following year, 536 BC (Ezra 2).

It is significant that the prophesied 70 years of captivity began in 606 BC, when Nebuchadnezzar took Jerusalem.

606 - 536 = 70 years (Ezra 5:12; Jer.25:11,12)  
Another Bible prophecy fulfilled !

**20. How was the reconstruction work progressing some years after the decree of Cyrus?**

Ezra 5:16 \_\_\_\_\_

**21. When consulted upon this issue, what did Darius, the then king of Persia, do in response to the needs of the work at Jerusalem?**

Ezra 5:17 - 6:12 \_\_\_\_\_

Note: This decree was issued in 519 BC and is the second of the three decrees for the restoration of Jerusalem.

**22. What resulted from this second decree?**

Ezra 6:15 \_\_\_\_\_

Note: The sixth regnal year of Darius I was 515 BC.

The first and second decrees by Cyrus and Darius respectively, provided for the liberation of the people, and the restoration and rebuilding of Jerusalem and the temple. The decrees included full funding of building materials and anything else necessary to complete the work. So what could be the need of a third decree yet to come from Artaxerxes?

**23. What did God put into the heart of the king to do for the house of the Lord?**

Ezra 7:27 \_\_\_\_\_

Note: Large sums of money were given for the final beautification of the temple (vv. 16-20). Jerusalem and the tabernacle were evidently functional in 515 BC. But Artaxerxes provided the resources for the sovereign decor befitting the House of God.

Further to these generous contributions from the kings of Persia, the establishment of a city and nation is more than stone, mortar, gold and other valuable materials, it is self government, the power of legislation and national autonomy. Did Persia assist in this matter also?...

**24. What appears in the decree of Artaxerxes that indicates that his decree gives political independence to Israel?**

Ezra 7:10-26. Notice in particular vv.10, 23, 25, 26 \_\_\_\_\_

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Note: This decree made official the liberation of Israel to the point where they were now self governing. Though subject to a Persian overlord, they could establish their own laws, appoint their own administrators, operate under their own judicial system and practice their own religion, all according to the law of God.

It was this third decree that completes the prophesied "command to restore and rebuild Jerusalem". Without political and national independence, Israel would not have been fully restored to its former state (Daniel 9:25).

Further to the above, it follows that if the date for this final decree can be established, we have the starting point for the 70 week (490 year) prophecy.

**25. What date is given for the time when some of the Jews returned to Jerusalem with Ezra?**

Ezra 7:6-8 \_\_\_\_\_

Note: Specifying a chronological event in terms of the year of reign of the current monarch was common among the ancients.

**26. What did Artaxerxes give to Ezra before the people departed for Jerusalem?**

Ezra 7:11-13 \_\_\_\_\_

Note: It was in the seventh year of the reign of Artaxerxes Longimanus that the decree had been issued.

*The years of the reign of Artaxerxes are historical dates that are easily established. Such as; by the canon of Ptolomy, with its list of kings and astronomical observations, by references in Greek history to dealings with Persia and by the Greek olympiads. Thus it can be clearly determined that the seventh year of the reign of Artaxerxes was in 457 BC.---* Sir Isaac Newton, Observations Upon the Prophecies of Daniel pp.154-157

Considering that the 2300 day prophecy and the 70 week prophecy both share the same starting date, that is 457 BC. (Q.10 and 11), the closing year for the 2300 year period may be determined as follows:

Beginning at 457 BC. and progressing through the 70 week prophecy to 490 years later, we arrive at the year 34 AD.

The balance of the 2300 years not yet expired, would be --

$$2300 - 490 = 1810$$

Hence, the 2300 years will close 1810 years later than 34 AD.

$$\text{i.e. } 34 + 1810 = 1844$$

According to Daniel 8:14, "unto 2300 days then shall the sanctuary be cleansed". The calculations above indicate that the sanctuary cleansing commenced in 1844. So what is the significance of this date to us, as the third millennium brings a legacy of a world that is waxing old like a garment (Isa.51:6)? And which sanctuary is to be cleansed, the earthly sanctuary or the heavenly sanctuary?

To answer the second question first, it cannot be the earthly sanctuary that is cleansed, as this has been non-existent for many centuries, ever since it had been destroyed by the Romans in 70 AD. But more importantly, Christ's death has fulfilled and ended the services connected with the earthly sanctuary (see Q.15 and 16).

The only structure it can be -- is the heavenly Tabernacle. But why would the sanctuary in heaven need to be cleansed?

In lesson 11 we discussed the ministry of Jesus before the throne of God when He went in before the Ancient of Days to receive His kingdom (Dan.7:13,14). Here He is pleading on behalf of every truly repentant sinner, that the accumulation of their pardoned sins may be removed and the Sanctuary thus cleansed. A clearer understanding of this concept may be seen in the service of the Day of Atonement as conducted in the earthly sanctuary. This will be explained further in lessons 14 and 15.

The case of every soul is examined and determined at this time. Referred to as the "investigative judgement", it occurs on the heavenly Day of Atonement and is seen to take place some time after the rise of the little horn power. The little horn prevailed from 538 AD. to 1798 AD. (Daniel 7:8; 8:9). Thus 1844 fully harmonises with the prophecies of Daniel 7 and 8. Figure 6 illustrates the sequence of these events.

The Day of Atonement is the **final** phase in the saving ministry of our heavenly High Priest. As Jesus entered this work in 1844, we are NOW on the threshold of His second coming and our merciful Saviour is giving the **last warning and call for repentance** to the fallen race (Rev.14:6-12; Gen.6:3; Jer. 44:22).

Those who would accept His terms of salvation, will now be seeking Him with all their heart. They will afflict their soul that every known sin be removed and will have no interest in this world that would distract them from their objective... eternal life (see lesson 11). The *close of probation*



for every man and woman is now closer than any of us realise. How wonderful is God to give us the 2300 day prophecy, that we may know how near we are to the end of this world.

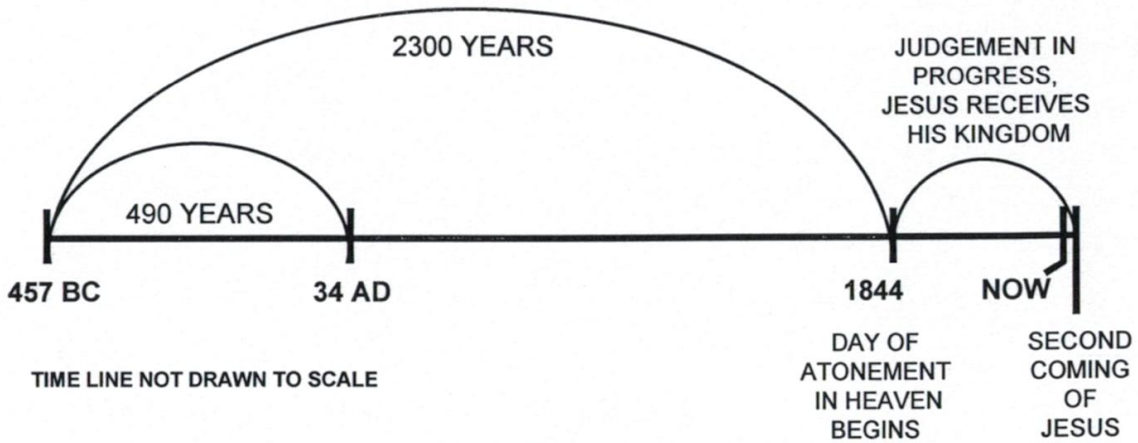


fig. 6



***Believe in the LORD your God, so  
shall ye be established. Believe  
His prophets, so shall ye prosper.***  
*2Chronicles 20:20*

