

# The 2300 Days and 70 Weeks Prophecies of Daniel

## Introduction

The book of Daniel contains prophecies that are of vital importance for us to understand today. We who are living today have greater spiritual light than any previous generation, we have all the evidence available that is required to correctly interpret these prophecies. In fact these prophecies were written more for us today than for any previous generation, because they reveal crucial events that will happen in our time, therefore it's vital that we have a clear understanding of them.

These prophecies are crucially important to us because:

1. They show us where we are in the stream of time, specifically that we are living at the end of present human history, in what the Bible calls the "time of the end", just prior to the second advent of Jesus Christ.
2. They clearly reveal the identity of the Antichrist power, which will play a pivotal role in the final events of human history.
3. They reveal the exact date of the first advent of the Messiah, and prove beyond doubt that Jesus Christ fulfilled this prophecy.
4. They demonstrate that God is always in control of seemingly random human events, they reveal, as Daniel said, that "the Most High rules in the affairs of men".

There are two time prophecies contained in the book of Daniel, the 2300 days, and the 70 weeks. We will explore both of these time prophecies.

But before we begin, we must be aware that when dealing with time prophecies in the Bible, God has given a specific principle that must be applied. We can find this principle stated in Ezekiel 4 and Numbers 14:

Ezekiel 4:6 <sup>6</sup> And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

Numbers 14:34 <sup>34</sup> After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

What we can see from these verses is that each day in a time prophecy represents a literal year. Unless this principle is applied, it's not possible to correctly interpret time prophecies in the Bible.

With this principle established, we can now explore the time prophecies themselves.

## The 2300 Days Prophecy

The 2300 days prophecy in Daniel is the longest time prophecy in the Bible. Also there is no time prophecy in the Bible that goes beyond the end of the 2300 days. This prophecy is of vital importance to us, and yet the truth of this important prophecy is rarely heard today.

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

This is telling us that at the end of this 2300 day period, the "sanctuary" is to be cleansed. We know that the earthly sanctuary, which was used by the Levitical priesthood, no longer exists, so

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the sanctuary being referred to here must be the original sanctuary in heaven, where Jesus dwells and mediates for us, which Paul confirms for us in Hebrews 8 and 9.

Before we go any further, let's confirm an important point first. The majority of Christians believe that this prophecy relates to a literal 2300 days, or three and a half literal years, and that it will happen in the last days. But this cannot be correct, because if we read the vision in Daniel 8, we see that it talks about a ram, a goat and a little horn. And the angel Gabriel actually confirms who these animals represent. The two-horned ram represents the Medo-Persian empire, the goat represents the Greek empire which conquered Medo-Persia. The empire which conquered Greece was Rome, which means the little horn that comes after them comes out of Rome.

So what does all this mean? If the vision concerning the 2300 days includes Medo-Persia, Greece and Rome, then that time frame of "2300 days" must be able to span the existence of those nations. Would 2,300 literal days span those nations? No, but 2300 years would! And this also means that the 2,300 prophetic "days" has to start sometime during the reign of Medo-Persia, because that is the first kingdom in the vision - the ram.

This also lines up with the fact that the 70 weeks prophecy of Daniel 9 is part of the 2,300 day vision, because at the end of Daniel 8 it says that no one understood the 2300 day vision. Then in Daniel 9, Gabriel says he has come to give Daniel understanding about the vision. What vision? Well the only vision that is not understood is the 2300 "days". Gabriel then goes on to explain the 70 weeks prophecy, which everyone agrees is not 70 literal weeks (490 days), but 490 years. So the 2300 prophetic "days" also has to be years.

Another reason why the 70 weeks prophecy has to be part of the 2300 "days" is that without the 70 weeks which Gabriel gives to help Daniel understand the 2300 "days", we would not have a starting point for the 2300 days, which would render that prophecy useless. But with the 70 weeks, we have a starting date.

And this all falls into line with the day for a year principle of Bible prophecy that we established previously.

### **Daniel's Vision**

So to get a complete picture of this "vision" and a true understanding of it, let's start in Daniel 8, which is where this 2300 day "vision" begins.

Daniel 8:2 <sup>2</sup> And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

So Daniel is now in a vision.

Daniel 8:3 <sup>3</sup> Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

Daniel 8:5 <sup>5</sup> And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

Notice that these two animals are those that were used in the Old Testament ceremonial service in the earthly sanctuary. This is another point which shows that the 2300 "days" (years) which deals with the sanctuary are connected to Medo-Persia and Greece, and cannot be placed in the

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last days. So just to confirm the identity of these two animals without any doubt, let us read what Gabriel says:

Daniel 8:20-21 <sup>20</sup> The ram which thou sawest having two horns are the kings of Media and Persia. <sup>21</sup> And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Then in verse 9 we have this little horn that comes out from one of the "four winds of heaven", which basically represents the four directions of the earth. Now what kingdom rose to power after Greece? It was Pagan Rome, which later became Papal Rome with the Roman Catholic Church taking control and inheriting the seat and power of the Roman emperors. You can see this in the Daniel and Revelation studies on our web site. This little horn must be Papal Rome, because it is the same little horn power that is described in Daniel 7.

Daniel 8:9-12 <sup>9</sup> And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. <sup>10</sup> And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. <sup>11</sup> Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. <sup>12</sup> And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

By him the daily (sacrifice) was taken away - Here we now have the transfer from Pagan Rome to Papal Rome. So the text could read, 'by Papal Rome the daily (sacrifice) was taken away'.

The words 'taken away' come from the Hebrew word *ruwm*, which means bring up, raise, lift up, set up, and exalt. In Daniel 4:37 it is translated as 'extol', 5:19, 23 set up and lifted up, 11:36 exalt. So this taking away of the daily is not a destruction of it, but an exaltation of it.

If you look in your Bible, the word sacrifice is in italics which indicates that it is a word which was supplied by the translators. It is not found in the original text. In the original Hebrew, the word means 'perpetual' or 'continual', and is found to be in the noun form; which means that it is a naming word. From verse 13 it is easily seen that the 'daily' is paganism.

The Papacy absorbed pagan beliefs and practices and exalted these under the garb of Christianity. You will find the Papacy riddled with pagan ceremonies that have been given a Christian name.

So by the Papal form of Rome the pagan form was 'taken away'. Pagan Rome was transformed or remodeled into Papal Rome.

This is why we only see one little horn to describe the 2 powers, for in reality one is just the continuation of the other. Notice the following quote;

*"Whatever Roman elements the barbarians and Arians left ... were ... put under the protection of the Bishop of Rome, who was the chief person there after the Emperor's disappearance. ... The Roman Church in this way privily pushed itself into the place of the Roman World-Empire, of which it is the actual continuation; the empire has not perished, but has only undergone a transformation. ... That is no mere 'clever remark,' but the recognition of the true state of the matter historically, and the most appropriate and fruitful way of describing the character of this Church. It still governs the nations. ... It is a political creation, and as imposing as a World-Empire, because the continuation of the Roman Empire. The Pope, who calls himself 'King' and*

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*'Pontifex Maximus,' is Caesar's successor"* Adolf Harnack, *What Is Christianity?* [New York; G. P. Putnam's Sons, 1903], pp. 269, 270, italics in the original.

Place of his sanctuary was cast down - The word 'his' refers to the daily/pagan Rome.

It is interesting to note that the word for sanctuary, *miqdash*, can refer to a holy place of worship or an evil one, which is not uncommon as we see the use of this word to define an evil sanctuary in Isaiah...

Isaiah 16:12 <sup>12</sup> And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

And also Ezekiel:

Ezekiel 28:18 <sup>18</sup> Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

The significance of this word will be shown in verse 13.

Pagan Rome's place of worship, the Pantheon and Rome itself, lost its eminence when Constantine moved the seat/government of Rome to Constantinople in the east in 330 A.D. Romulus Augustus, or the Diminutive Augustus, was the last of the emperors in the West until he moved the seat to Constantinople in 476 A.D.

Rome and the Pantheon, which was the place of Pagan Rome's worship, faded into the background as Papal Rome absorbed the pagan idols and traditions, exalting them through so-called Christianity. This same transaction is recorded and brought to light in Revelation 13:2, where the dragon (Pagan Rome) gave the beast (Papal Rome) its seat (the city of Rome) and its power.

Daniel 8:12 <sup>12</sup> And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

An host was given him against the daily - The word 'host' means a multitude. So a multitude of people was given to the papacy against the daily/paganism. This came in the form of Clovis, king of the Franks. He was converted to Catholicism in 496 A.D., and then went about converting the other pagan nations of Western Europe. This was done through war and capitulations. By 508 A.D. Clovis and his military strength, exercised on behalf of the papacy, had successfully finished their work.

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

Two thousand three hundred days - this is dealing with prophetic time, and thus, using the already established day for a year principle, would represent 2300 literal years.

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## The Sanctuary Cleansed

The question must be asked - what is the sanctuary? Let's look at a few texts to see what it is referring to.

The Lord instructed Moses to build a sanctuary from the free will offerings of the children of Israel, so He could dwell amongst them, and it was to be made according to the pattern that was shown him on Mount Sinai.

Exodus 25:1,8-9 <sup>1</sup> And the LORD spake unto Moses, saying... <sup>8</sup> And let them make me a sanctuary; that I may dwell among them. <sup>9</sup> According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

This is talking about the earthly sanctuary. Now if you turn to Hebrews 8:1-2 you will notice that there is also a tabernacle in heaven.

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

This heavenly tabernacle was pitched by God and not by man's hands, and in this tabernacle is a High Priest, Jesus, who is set on the right hand of the throne of the Majesty in heaven. So it is clear to see that there is a sanctuary in heaven and this is the true tabernacle. Verse 5 of the same chapter tells us that the earthly was patterned after the heavenly, and this was the pattern that was shown to Moses on mount Sinai. We find there exists a relationship between the two sanctuaries, as type and antitype. To understand the true/heavenly, or antitype, we need to look to the pattern, which is the visible/earthly sanctuary, which is a symbol, or type, of the true sanctuary in heaven.

The earthly sanctuary had two apartments, known as the holy place and the most holy place, and in the most holy place was the ark of the testimony/covenant.

Exodus 26:33-34 <sup>33</sup> And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. <sup>34</sup> And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

God's presence was to dwell in the most holy place, above the mercy seat of the ark, and from here He would communicate with the people through the High Priest, who represented Christ.

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

But the heavenly sanctuary was not opened until the close of the earthly one, which happened when Christ was crucified, bringing to an end the services in the earthly sanctuary, and then He entered into the holy place in the heavenly sanctuary with His own blood:

Matthew 27:50-51 <sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up the ghost. <sup>51</sup> And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

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Hebrews 9:8-12 <sup>8</sup> The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: <sup>9</sup> Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup> Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. <sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

We see in verses 11 and 12 of Hebrews 9 the contrast between the ministration of the earthly sanctuary, where the priests would sacrifice goats and calves etc. on a daily basis, whereas Christ made one sacrifice once and for all time.

Hebrews 10:10 <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Christ does not need to be sacrificed over and over again as the animals were in the earthly system.

Now that we have seen that there is a sanctuary both on earth and in heaven, and both have services performed in them, first the earthly then the heavenly, we need to see if there is a service that deals with the cleansing of the earthly sanctuary. Also we need to ask the very important question - what does the sanctuary need to be cleansed from? The fact that this cleansing is done by blood shows us that it cannot be cleansing from physical impurity, as blood would not accomplish this. Thus it is not some physical impurity in the heavenly sanctuary that needs to be cleansed. The reason why this cleansing is performed with blood is because without the shedding of blood there is no remission, or forgiveness, of sin.

Hebrews 9:22 <sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

So we can conclude that the work to be done, the “cleansing”, is the remission of sin. The work of cleansing the heavenly sanctuary is not a physical work, such as a cleaner would do, but a cleansing from sin.

But how did sin come to be in the sanctuary? We can answer that question if we turn to Leviticus 4:1-7, where we shall see the process of the sin offering.

Leviticus 4:1-7 <sup>1</sup> And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: <sup>3</sup> If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. <sup>4</sup> And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. <sup>5</sup> And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: <sup>6</sup> And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. <sup>7</sup> And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the

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congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

There was provision made for everyone to be able to bring a sacrifice, as outlined in chapter 1 of Leviticus. Here in Leviticus we read of a bullock being bought before the Lord, but most often it was a lamb, so in substitute of the bullock we shall place a lamb, as it is the most easily recognized and applied to Christ. So if you had sinned through ignorance, you were to bring a lamb without blemish to the north side of the altar (Leviticus 1:10-11). You were to then lay your hands upon its head, thus confessing your sin upon the innocent victim and transferring it to the animal, which now becomes your substitute (Leviticus 4:4). After doing this you were to take a knife and cut its throat - the innocent dying for the guilty - and thus the claims of the law are satisfied, because the law requires the death of the sinner, but in this case an innocent substitute has died in your place.

The priest was to catch the blood in a bowl and take it into the sanctuary and with his finger sprinkle it seven times before the veil which separated the holy place from the most holy place. Then the priest would take some of the blood and put it on the horns of the altar of incense, which is also before the veil of the most holy place. The sin of the individual was thus, by his confession, by the slaying of the victim, and by the ministry of the priest, transferred from himself to the sanctuary. Victim after victim, and day after day, this went on.

Hebrews 9:6 <sup>6</sup> Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

So the sanctuary became the continual receptacle for the sins of the congregation. This is how sin accumulated in the sanctuary.

### **The Day of Atonement**

The sanctuary now needs to be cleansed of this accumulation of sin, and this was accomplished by the yearly service of the Day of Atonement, which you can study in our video The Law and The Feasts. The Day of Atonement was to cleanse the people and the sanctuary from everything which sin had defiled.

Leviticus 16:30,33-34 <sup>30</sup> For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD...<sup>32</sup> And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: <sup>33</sup> And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. <sup>34</sup> And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

So the Day of Atonement dealt with the cleansing of the sanctuary. Upon this day a special service was performed by the High Priest.

Hebrews 9:7 <sup>7</sup> But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The High Priest was to cast lots for 2 goats, one goat for the Lord, which represented Christ, and one for the scapegoat, which represented Satan:

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Leviticus 16:8 <sup>8</sup> And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

Then he would offer the Lord's goat as a sin offering (representing Christ's crucifixion) and take some of the blood into the most holy place and sprinkle it on the mercy seat:

Leviticus 16:15 <sup>15</sup> Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

After this he would come out into the holy place and apply the blood to the horns of the altar of incense where the record of sin is, thus cleansing it.

Leviticus 16:18 <sup>18</sup> And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

He would then go out and confess all the sins of Israel upon the head of the live goat/scapegoat, and thus sin from the sanctuary was transferred to the priest and then to the scapegoat, and the scapegoat was to bear the confessed sins of Israel until it died in an uninhabited place.

Leviticus 16:20-22 <sup>20</sup> And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: <sup>21</sup> And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: <sup>22</sup> And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

So the sanctuary has now been cleansed. This day was an important day where the people were to afflict their souls before God or they would be cut off from His people.

Leviticus 23:28-29 <sup>28</sup> And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. <sup>29</sup> For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

If it was necessary to cleanse the earthly sanctuary with the blood of bulls and goats, then the heavenly sanctuary must also likewise be cleansed, but with the infinitely more valuable blood of Christ.

Hebrews 9:22-23, 12 <sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission. <sup>23</sup> It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these..... <sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Thus the ministration of the earthly sanctuary is seen in the ministration of the heavenly one.

A distinction must be drawn here between the type and the antitype. Whereas the priests of the earthly sanctuary ministered this entire service each year, in the heavenly sanctuary our great High Priest "*ever liveth to make intercession for us.*"

Hebrews 7:25 <sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

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Thus the work of the heavenly sanctuary, instead of being a yearly work, is done once for all time. Instead of being repeated year after year, one grand cycle is allotted to it, in which it is done and finished forever.

One year's round of service in the earthly sanctuary represented the entire work of the sanctuary above. In the earthly type, the cleansing of the sanctuary was the brief closing work of the years' service.

In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the sanctuary in heaven. In the type, to cleanse the sanctuary the high priest entered into the most holy place to minister in the presence of God before the ark of the testament. In the antitype, when the time comes for the cleansing of the true sanctuary, our High Priest, in like manner, enters into the heavenly most holy place once for all, to make a final end of His intercessory work in behalf of mankind.

So the 2300 day prophecy is designed to show us the starting date of the great work of cleansing the heavenly sanctuary of sin.

In Daniel 7:9-10 we see a judgment scene in the temple in heaven, where the ministration is before the throne of the Almighty God Himself.

Daniel 7:9-10 <sup>9</sup> I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. <sup>10</sup> A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

In chapter 8 we find this phase described as the cleansing of the sanctuary, which enlarges for us the process and method of the judgment in Daniel 7. Thus this work of cleansing the sanctuary is in reality the final judgment, to determine the lost and the saved of all the earth and to make up the kingdom of Christ, eternally.

### **How Long the Vision?**

Now in verse 13, Daniel asks for what length of time the vision will be:

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

The answer is 2300 days (years), and then the heavenly sanctuary will be cleansed. Now at this point we do not have a starting date for this 2300 day prophecy. So we need to continue on into chapter 9, because at the end of Chapter 8, Daniel says that he became sick from the vision and could not understand it. But we will see the angel Gabriel come back in chapter 9 to reveal the all-important starting point of the 2300 days (years).

Daniel 9:21-23 <sup>21</sup> Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. <sup>22</sup> And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. <sup>23</sup> At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

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So we know that whatever Gabriel is about to say, it is connected with the vision of the 2300 days (years) in chapter 8, because at the end of that vision Daniel says that it could not be understood, and there is no other vision that Daniel needs understanding of.

So now Gabriel has come to give Daniel understanding. And to understand this we need to understand the 70 week prophecy which is a small portion of the 2300 days.

This is an amazing prophecy that provides us with a number of important truths. The 70 weeks prophecy of Daniel gives us an important starting date for the 2300 day (years) prophecy of Daniel 8. It also gives us a definitive time frame that God gave to the Jews as a nation to turn to Him and accept Jesus. And most important of all it confirms Jesus Christ as the Messiah. In this amazing study we will find out exactly what happened to the Jewish nation when this time prophecy was fulfilled and came to an end.

### The 70 Weeks Prophecy

Of all the controversial topics found in the Bible, none other has been so abused or misunderstood than the prophecy known as Daniel's 70 Weeks. There is no other Messianic prophecy that so perfectly foretells the coming of Christ and the year of His baptism and crucifixion than does this prophecy.

All Israel should have been waiting, anticipating and ready for the first coming of Christ. The scriptures had clearly revealed this and even told them the place of Christ's birth...

[Micah 5:2](#) <sup>2</sup> But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

The scriptures had also revealed the time that the Messiah was to appear:

[Daniel 9:25](#) <sup>25</sup> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:

But the prophecies were misinterpreted. The Jews failed to recognize that the time had come for Christ's appearing. The inquiries of the Magi in Jerusalem were passed off as of no importance. The scribes knew where the Messiah was to be born, but they didn't bother to look; only a few humble shepherds celebrated this long awaited event of the coming Messiah.

Today the same prophecies that state without doubt that Jesus Christ is the Messiah are still being misinterpreted by the majority of Christians, and one of the strongest proofs that Jesus is all that He claims to be is being totally misunderstood.

So why is this 70 week prophecy of Daniel 9 so misunderstood? The true answer can only be attributed to our adversary. Non-Messianic Jews would realize they had missed the first coming of the Messiah if they understood this prophecy, but instead they avoid it, pronouncing a curse upon anyone who should dare to attempt to interpret it:

*May the bones of the hands and the bones of the fingers decay and decompose, of him who turns the pages of the book of Daniel, to find out the time of Daniel 9:24-27, and may his memory rot from off the face of the earth forever.*

The one passage proving the Messiah they ignore and refuse to read it! So let's have a look at the historical context.

# The 2300 Days and 70 Weeks Prophecies of Daniel

## Exile and Deliverance

The Jews (the tribes of Judah and Benjamin) were in Babylonian captivity for 70 years because of their sin and rebellion against God, and now the time foretold by Jeremiah had just about reached its fulfillment.

Jeremiah 25:4-11 <sup>4</sup> And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. <sup>5</sup> They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: <sup>6</sup> And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. <sup>7</sup> Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt. <sup>8</sup> Therefore thus saith the LORD of hosts; Because ye have not heard my words, <sup>9</sup> Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. <sup>10</sup> Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. <sup>11</sup> And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

All the events described in Daniel chapter 9 took place in 538 B.C. soon after the Chaldeans (Babylonians) were conquered by the Medes and the Persians.

Daniel 9:1 “In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;”

Daniel had studied the word of God, he had always remained faithful, never wavering from His trust in his Maker, he knew that the 70 years of captivity for him and his people were coming to an end.

Daniel. 9:2 <sup>2</sup> In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

It is to this effect that Daniel was praying, asking that God would show him exactly when Israel would be restored. Daniel’s prayer is immediately answered. God sends the angel Gabriel, who appeared in response to Daniel’s prayer. Gabriel proclaimed to Daniel that the time of Israel’s deliverance was near; he gave the assurance of the coming of the Redeemer, and set a definite time when He would appear.

So we see that during Daniel’s prayer the angel Gabriel appeared to Daniel again, because in Daniel chapter 8 we see the angel had given Daniel a vision, this vision was describing 2300 prophetic days, or 2300 literal years. The angel told Daniel about a specific period of time. However, because this so distressed Daniel, he collapsed and was unable to hear the entire interpretation of the vision at that time.

Let’s have a look at this vision in Daniel 8.

Daniel 8:14-16, 27 “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. <sup>15</sup> And it came to pass, when I, even I Daniel, had seen the vision,

## The 2300 Days and 70 Weeks Prophecies of Daniel

and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. 27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.”

Daniel 9:20-22 “And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; 21 Yes, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.”<sup>22</sup> And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

So Gabriel returns and now tells Daniel that he is going to explain the vision Daniel had at the beginning. However, nowhere in Daniel 9 do we see Daniel having another vision. The last vision Daniel had was in the previous chapter of Daniel 8 when he collapsed and was unable to hear all Gabriel had to say. Plain common sense and logic tells us that Gabriel is now about to finish telling Daniel what he was too sick to hear before when he fainted. Remember there are no chapters or verses in the original Hebrew and Greek, these were added by later translators.

Daniel 9:23-24<sup>23</sup> At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. <sup>24</sup> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Note that the word *determined* in Daniel 9:24 comes from the Hebrew word, “*chathak*,” (see Strong’s 2852) which literally means to *cut off* or to be *marked out*. In other words, the angel is telling Daniel that 70 weeks had been *cut off* or *marked out* for the people of Israel, but how do you *cut off* this time? Well it would have to be *cut off* from a larger period of time, which can only be the 2300 day (2300 years) prophecy in Daniel 8:14. The angel Gabriel is about to illustrate a period of time that is *cut off* from a longer period of time, that is *marked out* of that longer period specifically for the people of Israel.

These 70 weeks are cut off from, or begin at, the same time as the larger 2300 day (year) prophecy of Dan 8:14, which has as its focus in the cleansing of the sanctuary in heaven and the beginning of judgment. So both the 70 week (490 years) and the 2300 day (year) prophecies begin at the same date. And it’s this date that is very important, because if you get this wrong then you throw all of the prophecy out.

Daniel 9:25-27<sup>25</sup> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. <sup>26</sup> And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. <sup>27</sup> And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

## The 2300 Days and 70 Weeks Prophecies of Daniel

We found in Daniel 9:24 that God gave Daniel's people 70 weeks:

<sup>24</sup> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

They were given 70 weeks to end their sin and rebellion against Him, but if they ignored this warning then God would reject Israel as His chosen nation. Following the day for a year principle, Daniel's 70 weeks (490 days) is actually a literal 490 years. Daniel 9:25 informs us that these 70 prophetic weeks began with the decree to restore and rebuild Jerusalem.

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

The words of Gabriel were clear: the decree to "restore and build Jerusalem" was the starting point, and this would reach down to the coming of the Messiah, but it also says that in the midst of these 70 weeks the Messiah would be cut off.

Daniel 9:26 <sup>26</sup> And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

So it says that the Messiah will be cut off, but not for Himself.

The words 'cut off', in Hebrew, *karath*, means to cut down or asunder, destroy or perish (Strong's 3772). So it's clear that this refers to the crucifixion of Christ. Isaiah in his prophecy about the Messiah confirms this...

Isaiah 53:8, <sup>8</sup> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Jesus did not die for His own sins, because He never sinned, but rather He died for the sins of mankind. These texts show that Jesus died for our sins:

1 John 2:2 <sup>2</sup> And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 Peter 2:22-25 <sup>22</sup> Who did no sin, neither was guile found in his mouth: <sup>23</sup> Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: <sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. <sup>25</sup> For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Isaiah 53:8-11 <sup>8</sup> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. <sup>9</sup> And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. <sup>10</sup> Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. <sup>11</sup> He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

# The 2300 Days and 70 Weeks Prophecies of Daniel

## The Starting Point of the Prophecy

But now let's return to the start date when these prophecies would commence.

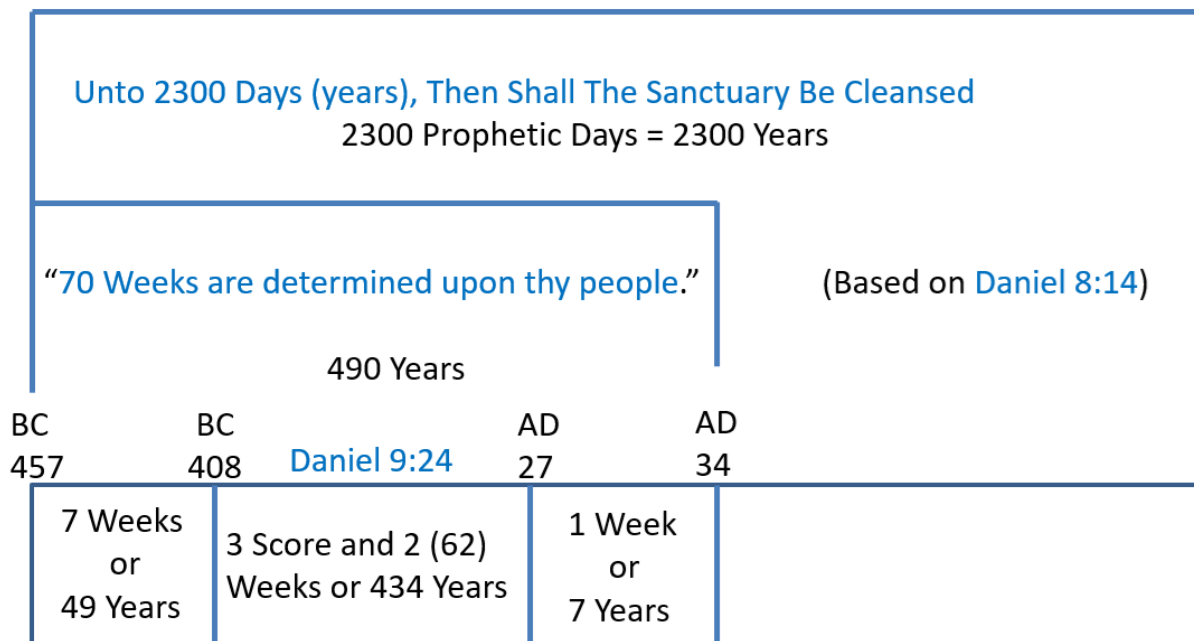
It took 49 years to rebuild Jerusalem, this may appear to be a rather long time to accomplish the task. But we need to understand the opposition the Jews incurred from their enemies, and the incident of the Jews placing the poor of their own into slavery, also the prophets Haggai and Zechariah being raised up because of the Jews slothfulness in building the house of God, and how they gave their own houses priority over God's house. We can see from all this that the rebuilding work repeatedly started and stopped, started and stopped.

The angel gave a breakdown of the 70 weeks as follows:

7 weeks of years for the rebuilding of Jerusalem (verse 25)

62 weeks of years to the Messiah (verses 25-26)

1 week of years to the close of the period of the prophecy (verse 27)



However it is this starting point, [the commandment to restore and to build Jerusalem](#), that causes much debate;

There are four dates we need to consider - these are:

- Ezra 1:1-14, 1st year of Cyrus, dated to 537 B.C.
- Ezra 6:1-12, 2nd year of Darius. dated to 520 B.C.
- Ezra 7:1-27, 7th year of Artaxerxes. dated to 457 B.C.
- Nehemiah 2:1-8, 20th year of Artaxerxes. dated to 444 B.C.

These are summarized in the following table.

## The 2300 Days and 70 Weeks Prophecies of Daniel

DECREE	DATE	69 WEEKS (483 YEARS)	70 WEEKS (490 YEARS)
Ezra 1	537 B.C.	54 B.C.	47 B.C.
Ezra 6	520 B.C.	37 B.C.	30 B.C.
Ezra 7	457 B.C.	27 A.D.	34 A.D.
Nehemiah 2	444 B.C.	40 A.D.	47 A.D.

When we look at these dates we will find that all dates apart from 457 B.C. are either too early or too late to be the command referred to. The decree in Ezra 7 (vs. 23-26) permits civil and religious autonomy to be restored in Jerusalem in compliance with God's law, fulfilling Daniel's prophecy.

So starting in the fall of 457 B.C. this places the end of the 70 weeks, or 490 years, in the fall of 34 A.D., placing the year of the crucifixion, which happened in the middle of the 70th week of Daniel, at the spring of 31 A.D.

Let's look a little closer at this to confirm we have the correct start date. The kingdom of Babylon was in decline. The Medo-Persian Empire was just coming to power. Under the rulership of Persia, three decrees were given for the Jewish people to go back to Jerusalem.

**The first decree was given** by Cyrus in 537 B.C., to return and build the Temple. Ezra 1:1-3; 2:1-9.

538 BC: Cyrus gives the edict that the temple in Jerusalem was to be rebuilt. Ezra 1:1-4.

538 BC: The first colony of Jews return to Jerusalem under the leadership of Zerubbabel. Ezra 1-6.

538 BC: The foundation of the temple is laid. Ezra 3:8-13.

537 BC: The building is hindered. Ezra 4:24.

That was the first decree.

**The second decree** was given by Darius, in 520 B.C. Darius re-commissions the rebuilding of the temple. Ezra 6.

516 BC: The temple is completed. Ezra 6:15.

**The third decree** was given in the seventh year of King Artaxerxes in 457 B.C. Ezra 7:7. Artaxerxes issued a decree giving Ezra authority to establish judges and magistrates over Jerusalem and to execute judgment. This decree restored civil authority to Israel and reestablished it as a nation, and thus it was with this third decree that the time foretold went into effect (Ezra 7:21, 25, 26).

## The 2300 Days and 70 Weeks Prophecies of Daniel

Remember what the angel said...to restore and to build Jerusalem...not just to build it, but to restore it. A city is not restored by building only, but also by restoring civil authority, law and order - unless a city has these it is not functioning as a nation.

Ezra 7:23-26 <sup>23</sup> Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? <sup>24</sup> Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. <sup>25</sup> And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. <sup>26</sup> And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Now some put a starting date of 444 B.C. from Nehemiah 2:1-8, the 20th year of Artaxerxes. However no decree was given at this time.

So we now have a starting point of 457 B.C. for the complete restoration of Jerusalem and the prophecy given to Daniel to be fulfilled. We can also see that all the other dates given were either too early or too late – the only one that fits is 457 B.C., given the generally accepted age of 30 for Jesus at His baptism in the 15th year of Tiberius, which can be independently and firmly established as 27 A.D. Only one of the decrees fits, that being the 3rd decree given in Ezra 7 in the fall of 457 B.C. The others are either too early or too late to be the command referred to in the prophecy.

### The Coming Messiah

Daniel 9:25 <sup>25</sup> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks

From the date of 457 B.C. until the Messiah was 69 prophetic weeks.

We already saw that in Bible prophecy a day represents a literal year, so simple mathematics can help us understand what Gabriel was showing Daniel. From the decree to restore and build Jerusalem, 457 B.C., unto Messiah the Prince, would be 69 prophetic weeks. Multiplying 69 by 7 gives us 483 literal years. So adding 483 years to the starting date of 457 (i.e. -457 + 483, or 483 - 457, and also adding 1 year since there is no year 0 when going from B.C. to A.D.) brings us to A.D. 27, the time when the Messiah was to appear.

Jesus was 30 years of age when He started His public ministry:

Luke 3:21- 23 <sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup> And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. <sup>23</sup> And Jesus himself began to be about thirty years of age...

Messiah means “anointed one.” Christ was “anointed” by the Holy Spirit at His baptism:

Acts 10:37-38 <sup>37</sup> That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; <sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.....

## The 2300 Days and 70 Weeks Prophecies of Daniel

The first verse of Luke 3 pinpoints the historical setting of Jesus' anointing...

[Luke 3:1](#) <sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

This can be independently and firmly established as 27 A.D. as this is the only one of the decrees that fits, that being the 3rd decree given in Ezra 7 in the fall of 457 B.C.

So "in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate, being governor of Judea." The fifteenth year of Tiberius Caesar was A.D. 27, the very year Christ began His ministry, it was at this time that Jesus said...

[Mark 1:15](#) <sup>15</sup> And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Here Jesus was proclaiming that the 70 weeks prophecy in Daniel had reached its fulfilment, that He was the Messiah whom Daniel had prophesied would appear in the 70th week of the prophecy.

All ancient dates can be confirmed so that we can know for certainty that the dates of Daniel 8 and 9 begin at 457 B.C. and can be easily calculated.

- B.C. 457 2300 days and 70 weeks begin
- B.C. 408 the end of seven weeks (49 days)
- A.D. 27 the end of seven weeks and sixty-two weeks
- A.D. 31 the middle of the seventieth week
- A.D. 34 the end of the seventieth week
- A.D. 1844 the end of the 2300 days

A review of the traditionally accepted dates for each of the events mentioned shows them to have been fulfilled precisely. The city of Jerusalem was rebuilt in B.C. 408, the coming of Messiah the Prince was fulfilled at Jesus' baptism in A.D. 27, the Messiah was cut off by his crucifixion in A.D. 31, the 70 weeks cut off for the Jewish people ended when the Sanhedrin officially rejected the Messiah and in evidence of it stoned Stephen in A.D. 34, and finally Christ stepped into the most holy place of the heavenly sanctuary to make atonement for sin in A.D. 1844. When that work of cleansing the sanctuary is finished, Christ will return as promised. But there is no date given for that event.

In the process of restoring the sanctuary and the hosts, that is the people, the following five things had to take place.

- Jerusalem and the temple rebuilt
- The baptism of Jesus
- The crucifixion of Jesus
- The gospel sent to the Gentiles
- The sanctuary cleansed

This will be followed by the second coming of Jesus.

But it's at this point that much of today's misinterpretation of prophecy takes place.

## The 2300 Days and 70 Weeks Prophecies of Daniel

The angel Gabriel told Daniel that 70 weeks were determined upon his people, referring to the Jewish nation:

Daniel 9:24 <sup>24</sup> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Gabriel broke the 70 weeks into three parts...

Seven weeks:

Daniel 9:25 <sup>25</sup> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks...

Then 62 weeks:

...and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

And then 1 week:

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

This is 70 weeks in total.

### **The Final Week**

The final week is the one that we need to look at carefully in this study. The prophecy states:

Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation (or offering) to cease

This final week is often referred to as “the seventieth week of Daniel.” Following the principle that a day represents a year, the seven days of the last week mean seven years. This seventieth week starts at the end of the 69 weeks, which ended in A.D. 27.

Verse 27 of Daniel 9 tells us that in the middle of the seventieth week, Messiah would bring an end to the sacrificial system:

Daniel 9:27 ...and in the midst of the week he shall cause the sacrifice and the oblation to cease...

Half of seven is three and a half. Adding three and a half to A.D. 27 takes us to the spring of A.D. 31, the exact year that Christ died, in fulfillment of the prophecy in verse 27.

This leaves us with three and a half years to finish the seventieth week of Daniel 9. Adding three and a half to A.D. 31 takes us to A.D. 34. Daniel had been told that 70 weeks were determined upon his people. Just as Gabriel had foretold, when the 70 weeks (or 490 years) came to an end in A.D. 34, Stephen was stoned and the gospel went to the Gentiles.

At the stoning of Stephen this infamous deed marked the then-ruling Jewish leaders’ final, official rejection of the gospel of our Saviour. Only then did the gospel go to the Gentiles. In Acts 9, Saul who witnessed Stephen’s death became Paul, the “*apostle to the Gentiles.*” (Romans

## The 2300 Days and 70 Weeks Prophecies of Daniel

11:13). In Acts 10, God gave Peter a vision, revealing it was *now time* to preach to the Gentiles (see Acts 10:1-28). Read also Acts 13:46. Thus approximately three and a half years after the crucifixion, and at the end of the 70 week prophecy given for the Jewish people, the gospel shifted to the Gentiles, *exactly as predicted in Bible prophecy*. All this happened in A.D. 34 (Acts 9; 10). The explosive evidence is absolutely overwhelming! Point by point the events of Daniel's seventieth week have been fulfilled.

This 70-week prophecy, standing as one complete block of time, is one of the most convincing proofs there is that Jesus Christ is the Messiah.

Many Christians and authors have taken the seventieth week of Daniel 9 away from the 69 weeks and have tried to make it stand by itself. Instead of seeing in this prophecy the great fulfillment of Christ's sacrifice for us, they have applied it to seven years of tribulation at the end of time. As a result, many are looking for the return of our Lord in the wrong place and at the wrong time.

The seventieth week cannot be separated from the sixty-ninth week by thousands of years. Nowhere in scripture is a gap of 2,000 years mentioned in connection with this prophecy.

So who would you think is responsible for this great misrepresentation, veering so far from the Biblical truth, as to say as some do that this prophecy foretells the coming of antichrist?

Well as part of the Counter Reformation, the Catholic Church commissioned Jesuit priests to write counter interpretations of Bible prophecy as a response to the Protestant reformation, when the finger was pointed at them as being antichrist. Spanish Jesuit, Francisco Ribera, proposed that the final seven years of the 70 weeks of Daniel was a future antichrist and that antichrist would bring an end to sacrifices in a rebuilt temple.

This is where the supposed 7 years of tribulation comes from before the second coming of Christ. But this was manufactured prophecy, written with the sole purpose of deceiving Christians on the true identity of antichrist. Attributing Daniel's seventieth week of Jesus' baptism and crucifixion and applying it instead to antichrist is outright blasphemous, but Satan will use all of his powers to take the focus from Jesus.

The entire "seven year period of tribulation" theory is an end time delusion, a massive mega-myth. The whole concept is like a gigantic bubble. Once the 70 weeks of Daniel, and especially verse 27, is correctly understood, and the sharply pointed pin of truth is inserted, "Pop goes the seven years!" It is an absolute fact: There is no text in the entire Bible which teaches a "seven year tribulation." To hunt for it is like hunting for the mystical Fountain of Youth, but never finding it.

Daniel's 70 weeks is actually not that difficult to understand and current historical and archeological information make it relatively easy to get accurate dates. Despite this, there are an alarming number of people who believe there is an unknown gap of time between the 69<sup>th</sup> and the 70<sup>th</sup> week, which actually originated with the Spanish Jesuit Francisco Ribera.

Taking this approach puts people completely out of sync with the Word of God and the importance of correctly interpreting scripture, leaving many looking in the wrong place and at the wrong time for Christ's second coming. Once again Christ will return to find many of His followers unprepared for His coming.

## The 2300 Days and 70 Weeks Prophecies of Daniel

It is very important that we know and understand the 70 week prophecy of Daniel 9 and the 2300 day prophecy in Daniel 8 as it is these that show us just where we are in this world's history and how very close we are to the second coming of Christ and the end of this world as we know it. Virtually all you hear today about end time events hinges on the correct interpretation of these few verses found in Daniel.

But Daniel's 70 week prophecy is also just that! It is not 70 weeks plus some indefinite period of time thrown in between the 69<sup>th</sup> week and the 70<sup>th</sup> week. To quote the obvious, that would no longer be 70 weeks! The angelic interpreter speaking to Daniel declares exactly how long it is, and nowhere does scripture say we can manipulate time periods by adding time in where we choose. This is nonsensical foolishness and is not supported in the Bible anywhere. Those teaching this erroneous heresy have tragically been deceived by our adversary who has succeeded in having them spread this Jesuit spawned propaganda. Too many people underestimate what the enemy can do and has done over the centuries and continues to do.

Daniel 9:26 <sup>26</sup> And the end thereof shall be with a flood, and unto the end of the war desolations are determined.

This is a description of the overwhelming character of the end of the Jewish nation. The scriptures use similar symbols to describe the destruction of the Jews under the Assyrians.

Isaiah 8:7-8 <sup>7</sup> Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: <sup>8</sup> And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck...

### **Confirm the Covenant**

And lastly...

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

In verse 26 we see the reference to the Messiah being cut off after the 69 weeks, but have no real dialogue explaining the events of this nor any explanation of the 70th week. Here in verse 27 we find the opposite taking effect. The 70th week is specifically outlined with when the Messiah would be cut off. Let's just unpack this verse a little...

**And He shall confirm the covenant** - This is a reference to the covenant made with the Jewish people from the time their forefathers were called to be God's chosen representatives. The gospel message, which this covenant was pointing to, of the coming Messiah and promised seed, were to be especially preached to the Jews...Jesus speaking says in Matthew...

Matthew 15:24 <sup>24</sup> But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

The one week - 7 days = 7 years, indicates that the message of Jesus that was to be preached was primarily for the Jews, for a total period of 7 years - 3 ½ years by Jesus Himself, He would then be cut off, and it would be continued afterward by the apostles for the final 3 ½ years, before finally going to the Gentiles.

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**In the midst of the week** - half of 7 = 3 ½. Remembering that Artaxerxes decree went into effect in the latter part of the year (the autumn or seventh month of the year by Jewish reckoning), this 3 ½ years added to 27 A.D. would then reach to 31 A.D.

**Cause the sacrifice and oblation to cease** - The types and symbols of the Old Testament Sanctuary service, that created a platform for the entire Jewish economy and practice, was to meet its fulfilment in the life, ministry, and death of Jesus. For a more in-depth study on this you can see our videos on the Sanctuary and also the Feasts.

After Jesus gave His life a ransom for many, we no longer needed to bring a lamb, as the Lamb of God had been slain for all:

John 1:29 <sup>29</sup> The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

At the death of Christ, the veil in the temple was rent from top to bottom, signifying that these things were finished:

Matthew 27:51 <sup>51</sup> And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

So in 31 A.D. Christ was crucified.

Daniel 9:27 ...and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The verse then speaks about - **the overspreading of abominations** - Due to the apostasy of the Jews they were rejected as God's people.

**Make it desolate** - The Jewish nation, as God's remnant, was to be forever destroyed and scattered, never again to be the elect of God. It is important to note that this is not speaking of individual Jews that come to know and love the Saviour, but only the nation as a whole.

**Until the consummation** – This was to be the state of the Jewish nation until the second coming of Christ and the establishment of His kingdom, which is the focus of all these prophecies of Daniel. The ultimate end, the blessed hope, the glorious appearing of our Lord and Saviour.

1 Thessalonians 4:14-18 <sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. <sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. <sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. <sup>18</sup> Wherefore comfort one another with these words.

Titus 2:13 <sup>13</sup> Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

**And that determined** - that which had been determined by the choices of the Jews themselves, by their apostasy rather than repentance and restoration. According to Matthew 23 the Jews were given many opportunities to follow God's plan, but continually rejected the opportunities.

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Matthew 23:34-37 <sup>34</sup> Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: <sup>35</sup> That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. <sup>36</sup> Verily I say unto you, All these things shall come upon this generation. <sup>37</sup> O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

The ultimate condemnation they poured upon themselves was in the crucifying of the very Messiah they said they looked and longed for. The very rejection of the Son of God Himself. They had cried at His trial and crucifixion, that His blood be on them and on their children, and so it was to be, they had sealed their own fate.

Matthew 27:25 <sup>25</sup> Then answered all the people, and said, His blood be on us, and on our children.

**Shall be poured upon the desolate** - The Jews were to suffer the vengeance of the offended God, according to all the light and warning and opportunity that they had had. The Jewish nation was to be forever destroyed and scattered, never again to be the elect of God.

So in studying the 70 week/year prophecy we see that only the decree of 457 B.C. can fulfill the requirements of Daniel 9:25. Combining the following facts we believe that the proof is sufficient.

- Using the start date of 457 B.C. the ending date of the 69 weeks matches up with the described events.
- Working backwards from the maximum range of the life of Jesus gives a range of dates that only 457 B.C. fits into.
- The magi would have showed up at Jerusalem in 4 B.C. only if 457 B.C. was the right date.
- The anointing of Jesus occurred at his baptism, not at any other time in his life:

The only possible conclusion is that the decree issued by Artaxerxes in 457 B.C. is in fact the correct decree, and the correct date for fulfillment of the prophecy in Daniel 9.

### **Spiritual Israel**

Now all who turn to Jesus, whether Jew or Gentile are true Israel, as the following verses confirm:

Romans 2:28-29 ...'For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.'

Galatians 3:28-29 ...'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

Ephesians 3:6 ..... 'That the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel.'

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A true Jew, a true chosen child of God, is anyone who turns to Him, accepts Jesus as their Saviour, and worships God in spirit and in truth. Jesus said Himself in Matthew...

[Matthew 23:38 ...'Behold, your house is left unto you desolate.' ...](#)

The house/nation of the Jews, and their special chosen status, became desolate, destroyed, because of their complete rejection of the gospel message.

So this amazing 70 weeks prophecy of Daniel confirms Jesus Christ as the Messiah, and at the same time confirms that Israel in the flesh are no longer God's chosen nation.

Now, I'm sure that Israel will have a part to play in the end times, as will all other nations, but don't focus your attention on them, as many other prophecy students do.

Focus instead on following Jesus and obeying and keeping God's Commandments...

[Revelation 14:12 ...'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'](#)

These are God's TRUE end time people.

### **Cleansing the Sanctuary**

So now that we have explored the 70 weeks prophecy and have identified its starting date, lets tie up the rest of the 2300 day/year prophecy.

We have seen that the 70 "weeks" start at the command to rebuild Jerusalem, which is 457BC. So the 2300 "days" have to start at the same point, because there is no other starting point given. And Gabriel confirmed that he had come to give Daniel understanding concerning the 2300 day vision. So the 70 weeks have to be part of the 2300 and the starting date has to be the same for both.

So going from 457BC, 2300 years reach to the date when the sanctuary would be cleansed and when the truth would be restored. And that date is the year 1844.

During the long years of Papal suppression of the truth, known as the "dark ages", the people of the world were kept in darkness concerning the truth of God's Word and the ministry of Christ in the heavenly sanctuary for us – during this period the Bible was kept chained up and was not enabled to shed its light. But in the 1500's a great Protestant reformation began and over the next few hundred years the light of God's truth began to shine again.

Then at the start of the 19th century a man called William Miller (a Baptist) came to the truth about the 2300 day prophecy, that it would come to an end in 1844. Now because the word "sanctuary" in this prophecy was widely accepted as meaning the earth, William Miller believed that the "cleansing of the sanctuary" meant the earth would be cleansed, meaning Christ would return then.

When this did not happen, this period of time became known as the Great Disappointment. Now if you take the commandment to rebuild Jerusalem that's given in Daniel chapter 9, which was 457 B.C. and add to that 2300 years, it takes you to the autumn of 1844 A.D. These sincere searchers of God's word believed that Jesus was going to cleanse the earth, the sanctuary, with fire – which meant that Jesus would come in 1844.

This movement was formed from Christians of all different denominations, that had come together to search diligently the Word of God. They called it the Great Advent Movement

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because they believed that the second advent of Christ, His second coming, was to transpire in the autumn of 1844.

Preachers all over the world started to preach the message of the Second Coming of Jesus, they started to preach the Three Angels Messages, which is a message for people to return to God because the Judgment is upon them, to come out of false worship systems and return to the pure truth of the gospel...

Revelation 14:6-12 <sup>6</sup> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, <sup>7</sup> Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. <sup>8</sup> And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. <sup>9</sup> And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, <sup>10</sup> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup> And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. <sup>12</sup> Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

This is God's last warning message to the earth, it is a judgment message, it is a message of choice for each one of us, it is the message that has to go to the world, warning people of Christ's soon coming, it is a message showing each of us that we need to prepare our lives to be right with Him.

This is God's last message pleading with each of us to come out of the false systems of worship and to worship Him who made the Heavens and the Earth and the Fountains of water. You can see this in our video The Three Angels Messages.

Now when Christ didn't return in 1844 the believers went through a bitter disappointment, some got discouraged, some discontinued studying, some went back to their respective churches, but some continued to examine the scriptures again because they believed that they had the right year and it was not the Bible that was wrong but that it must be they that had misinterpreted something, and so a remnant went back to the Word of God and after careful study of the prophecy and Hebrews 8 and 9, they realized that the sanctuary wasn't the earth, but rather the original sanctuary in heaven where Christ intercedes for us, and on which the earthly Old Testament sanctuary was a copy.

These believers then came to the truth that Jesus had moved into the most holy place of the heavenly sanctuary to begin judging the world. Just as the earthly high priest would move into the most holy place on the day of atonement to "cleanse" the earthly sanctuary of the people's sins, Christ moved into the most holy place of the heavenly sanctuary to begin cleansing it and to begin judgment. Hence the phrase *"until two thousand three hundred days, then the sanctuary shall be cleansed."* (you can read in Hebrews 8 and 9 about Christ's role as our High Priest).

Now we have seen that there was a sanctuary on earth, in the time of the Israelites, it was the literal earthly sanctuary made after the pattern of the heavenly one...

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Exodus 25:8-9 <sup>8</sup> And let them make me a sanctuary; that I may dwell among them. <sup>9</sup> According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make....

Hebrews 8:5 <sup>5</sup> Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

The earthly sanctuary of Moses was patterned after the heavenly. Jesus is now our High Priest and is officiating in the Heavenly Temple...

Hebrews 4:14-16 <sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. <sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 7:25 <sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Now after the cross the literal became spiritual and we are now the temple of God.

Holy Ghost which is in you, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 3:16-17 <sup>16</sup> Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? <sup>17</sup> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Again we must follow the type, we must look back to the Israelites and to the cleansing of their earthly sanctuary which happened on the Day of Atonement; We must see what happened there to know what is happening now. This can be seen in our video The Laws and the Feasts.

So, in 1844, Christ entered into His last phase of cleansing His people on earth - if you study the Feasts and the Sanctuary (we have videos of both) the Bible tells us that the last phase of that Sanctuary cycle, the sacred cycle, was the cleansing of the Sanctuary on the Day of Atonement. When the trumpet blew 10 days prior to this day, it was a time of Judgment.

So the 2300 day/year prophecy brings us to this great scene of Christ Jesus moving into the most holy place in the heavenly sanctuary, to begin His work of judgment.

God will have His end time remnant people, those who will follow Jesus and His word alone, those who will preach the Three Angels Message of Revelation 14 which is a call to worship the true God and give glory only to Him, to come out of the false beliefs and teachings of Babylon and return to Him and to be ready for His soon coming.

Are you a part of God's remnant people? Christ is pleading for us now in the judgment. Are you giving your all for Him today? Come to the foot of the cross and give your all for Jesus because He says in 2 Peter that He does not want any to perish...

2 Peter 3:9 <sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

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The gospel is about love but also about a judgment. When we come to Christ we have to change, and if you believe in a once-saved always-saved gospel then you are drinking the wine of Babylon, the false doctrines of these churches.

You see the prophecies that we have looked at here, the 2300 days and the 70 weeks, show us beyond a shadow of a doubt where we are in the stream of time, and we see that we are in the final solemn hours of the judgment, in the anti-typical Day of Atonement, and that this is the time we should be repenting and confessing our sins, getting our lives right with God, asking that He dwell within us and change us into His image.

I pray that each one of us, like the Israelites of old, see the solemn time that we are in and make preparation to meet our God.