

The Prophecies of Daniel and Revelation

“The Scripture which above all others
had been both the foundation and the central pillar
of the advent faith was the declaration:
‘Unto two thousand three hundred days;
then shall the sanctuary be cleansed.’ Daniel 8:14.

These had been familiar words to all believer’s in the Lord’s soon coming.”¹

Daniel 8:14. The 2300 day prophecy.
A magnificent message that’s often drowned
in a sea of complicated computations.
Most of us who have tried to explain the prophecy today
in a Bible study or revelation seminar,
often get exhausted long before
the final nail has been put in place.

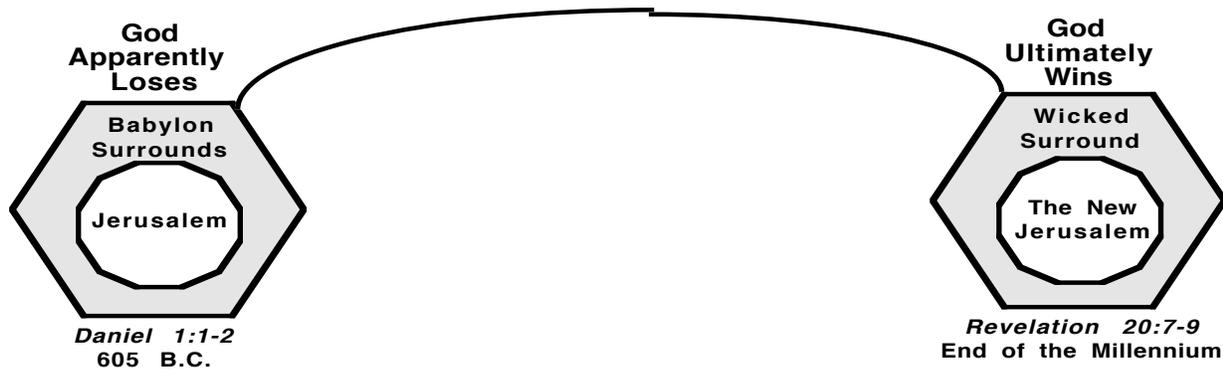
This essay has the one purpose to awaken in people
the realization that Christ’s Coming is near, “even at the doors.”
We will therefore try to stay on the main highway of the prophecy
and understand the three key signposts
to remember in Daniel 7, 8 and 9:
Destruction, Restoration, Advent.

The Prophecies of Daniel and Revelation

1) **The Linking of Daniel 1 to Revelation 20:** Prophecy begins in Daniel 1 with wicked Babylon surrounding and conquering Jerusalem in 605 B.C. and ends in Revelation 20 with the wicked of all ages surrounding the New Jerusalem and being defeated at the end of the millennium. A simple diagram of this link would look something like this:

Daniel 1:1-2 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. 2 And the Lord delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia and put in the treasure house of his god.

Revelation 20:7-9 When the thousand years are over, Satan will be released from his prison 8 and will go out to deceive the nations in the four corners of the earth — Gog and Magog — to gather them for battle. In number they are like the sand on the seashore. 9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.



2. **The Destruction, Restoration and Advent of the Earthly and Heavenly Sanctuaries:** The prophetic time period is divided into three distinct phases of Destruction, Restoration, Advent which are mirrored in both the Old and New Testaments. Whereas the Old Testament is focusing on the earthly sanctuary, the New Testament after the first Advent is concerned with the Heavenly Sanctuary. A simple diagram with the prophetic chapters would look something like this:

Daniel 1	Daniel 9	Daniel 8	Daniel 7	Revelation 20	
Destruction of earthly sanctuary by Babylon in Daniel 1 in 605 BC.	Restoration of earthly sanctuary by Ezra and Nehemiah beginning in 457 BC.	Advent of the Messiah, "The Anointed One" preaching "the time is fulfilled"	Destruction of heavenly sanctuary by the horn power during the dark ages.	Restoration of heavenly sanctuary and God's people by the recovery of truth.	Advent of the King of Kings to reward the righteous and punish the wicked.
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Restoration of the Earthly Sanctuary and the People

Daniel 9:25

Daniel 9 basically concerns itself with the burden Daniel has concerning the future of His people and the desecrated temple at Jerusalem. In Daniel 9:3-19 the prophet asks God to show mercy on the downfallen people and earthly temple. In Daniel 9:20-23 the angel messenger is sent in response to the prophet's prayer and reveals to him the good news that Jerusalem would indeed be rebuilt: "know and understand that from the going forth of the command to restore and build Jerusalem. . ."

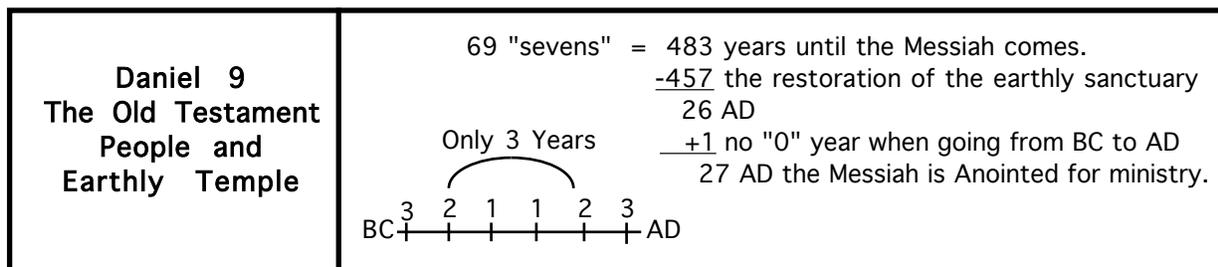
It should also be noted that along with the prophecy concerning the restoration of the earthly sanctuary is linked the restoration of the people in the seventy "sevens" prophecy of Daniel 9:24 which we will look at more closely in the next section.

First Advent of the Messiah

Advent—Daniel 9:25

It is very important to realize that the restoration of the temple is closely linked to the advent of "Messiah [the Anointed One] the Prince" some "seven sevens and sixty-two sevens" later. The prophecy clearly points out that the restoration of the temple would signal the countdown of 69 "sevens" or "weeks" to the Messiah. Once the command to restore the Temple is set forth, the 69 sevens begin to count down like falling dominoes until "the time is fulfilled" (Mark 1:14-15) for the beginning of Christ's ministry after His anointing by the Holy Spirit at His baptism.

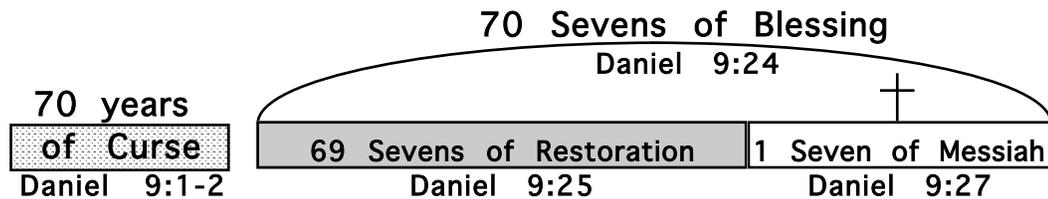
The following chart shows the necessary mathematical calculations to cover from 457 BC (when the command was given to restore the temple and the people in Ezra 7:11-28) to 27 AD (when Jesus, the Messiah, was anointed for his ministry by the Holy Spirit at His baptism in the "fifteenth year of Tiberius Caesar" in Luke 3:1,21-22).



The prophecy in Daniel 9 points out a terrific irony and twist of fate: Whereas God allowed the Babylonian nation to bring judgment on Israel and the Temple in 605 B.C., the Advent of the Messiah would bring an end to the significance of the earthly temple in 31 A.D. and the end of the Jewish nation as God's special covenant people in 34 AD. This is how the prophecy tells us this would come about:

The End of the Significance of the Temple Daniel 9:27 also shows that as a result of the Messiah’s death in the “middle of the week” (31 AD), “He shall bring an end of sacrifice and offering.” The sacrificial system carried out in the earthly temple therefore no longer has any significance once the Lamb of God is slain.

The End of the Significance of the People: Daniel 9:27 tells us that “He” (Messiah the Prince) will “confirm a covenant with many for one seven.” Christ and His church would reach out in a special way for a “week” or seven years to the Jews who were the Old Testament covenant people. But as a result of rejecting Christ and persecuting His church, the disciples are scattered and the gospel is also sent to the Gentiles as well (Acts 8:1-4). The seventy “sevens” or 490 years of probation in Daniel 9:24 and this text counter the dispensational and rapture theology which teaches that literal Israel still has a significant part to play in the prophetic times in the future. The following chart shows how the construct of the passage prevents any shifting of the seventieth week to some future date:



Also take note in the diagram above that the year for a day principle can be explained most clearly and directly by Daniel 9:1-2. The 70 years of curse of Jeremiah’s prophecy mentioned in Daniel 9:1,2 are echoed in the 70 “sevens” of blessing in Daniel 9:24.

So far we’ve seen the Destruction of the Temple by the Babylonians and the exiling of the people. Daniel is shown that the Restoration of the earthly temple will signal the Advent of the Messiah in 483 years. As a result of the Advent, the temple loses it’s sacrificial significance and the Jewish people lose their special covenant place with God. Now let us see how these concepts apply to the New Testament era.

Destruction of the Heavenly Sanctuary

Daniel 8:1-12

There is one main point that must be brought out in Daniel 8:1-12: That the influence of the heavenly sanctuary is as effectively destroyed by the little horn power in the New Testament era as the earthly sanctuary was destroyed by Babylon in the Old Testament. First we see that Daniel 8 uses the symbolic sanctuary-type animals to convey this message. The ram with 2 horns (Daniel 8:3,4) is Media and Persia (Daniel 8:20); and the goat with the notable horn (Daniel 8:5-8) is Greece (Daniel 8:21-23).

Next we see that out of the four winds (Daniel 8:9), the little horn first grows horizontally in Daniel 8:9 (the Roman conquests) and then vertically in Daniel 8:10-12 (the medieval Church’s

distortion of the truth). Notice that since the realm of the destructive activity is in heaven (verse 10) that the sanctuary cast down in verse 11 must be the heavenly sanctuary. Through the “changing of times and laws” (Daniel 7:25) by changing the day of worship, by allowing idols in the churches, the worship of saints, and the confessional, the medieval church eclipsed the worship of Christ, “The Prince” (Daniel 8:11, 9:25) in the heavenly sanctuary.

Restoration of the Heavenly Sanctuary

Daniel 8:13-14

Daniel overhears a conversation between two heavenly beings asking how long will this destruction of the heavenly sanctuary take place. Note that the question by a heavenly person about the restoration of the heavenly sanctuary in Daniel 8:13 is paralleled by the prayer of an earthly person Daniel concerning the earthly sanctuary in Daniel 9:3-19.

The answer is 2300 “evening-mornings” or days, then the sanctuary shall be “cleansed.” (KJV) The word for cleansed, “Sadaq” is a very rich Hebrew word that can include the meaning of restored. The NRSV translates Daniel 8:14 in the following way: “For two thousand three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state.” Since we’ve already handled the year-day principle in Daniel 9:25 we know this is 2300 years. But when do these 2300 years start and end?

We must understand that Daniel 8 and 9 are linked together both thematically (Destruction, Restoration, Advent) and prophetically. In Daniel 8:27 the prophet tells us that he was “astonished at the vision but no one understood it.” The essence of the message in Daniel 9 is to help Daniel understand the relationship between the 2300 year prophecy and God’s purpose to begin the restoration of Israel after 70 years of captivity (Jeremiah 25:11; Daniel 9:1-2).

The angel messenger comes and helps Daniel understand that the earthly temple and people are soon to be restored. This restoration of the earthly temple in 457 B.C. would be the starting point for both the first advent and the confirmation of the “vision and prophecy” (Daniel 9:24) concerning the 2300 days. Daniel 8 gives the length of the 2300 year prophecy and Daniel 9 gives the starting date. Note how the 2300 day prophecy begins with the restoration of the earthly sanctuary and ends with restoration of the heavenly sanctuary.

<p>Daniel 8 The New Testament People and Heavenly Temple</p>	<p>2300 years until heavenly sanctuary is restored</p> <p><u>-457</u> The restoration of the earthly sanctuary</p> <p>1833</p> <p><u>+1</u> no "0" year when going from BC to AD</p> <p>1844 The heavenly sanctuary is restored</p>
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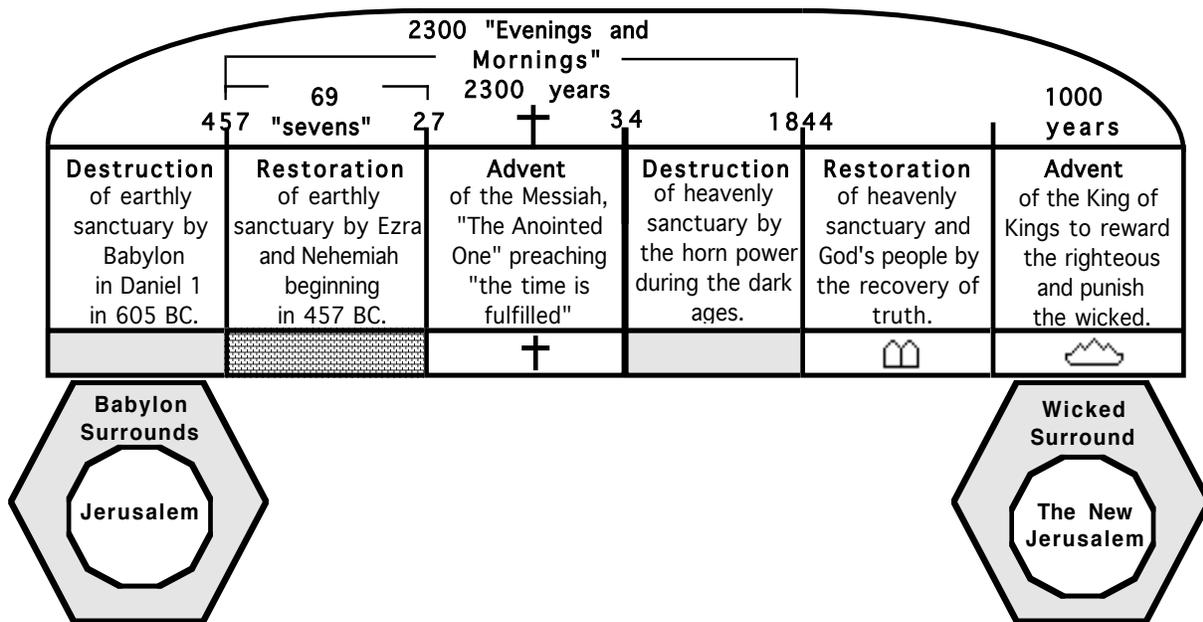
The Second Advent of the Son of Man

Daniel 7

In the Old Testament the command to restore the people and temple started the dominoes falling which led to the first Advent of the Messiah. The years have continued to fall in the New Testament era as the parallel destruction of the heavenly temple and God's people has taken place. But then in the years just preceding 1844, the sealed prophecies of Daniel were opened and were proclaimed by many (Daniel 12:9, Revelation 10).

Since 1844 the restoration of the truth about Jesus, His High Priestly ministry for man, the proper relationship of law and grace are more clearly understood. we are in the time of the restoration and the advent is soon to come! For just as Jesus came the first time following the restoration of the earthly temple, He will come the second time following the restoration of the heavenly temple. "Behold the Bridegroom Cometh! Go out to meet Him!" Matthew 25:6.

OVERALL DIAGRAM OF DANIEL 7, 8 AND 9



Endnotes

1. Ellen G. White, *The Great Controversy*, (Washington D.C. Review and Herald, 1911), 409.