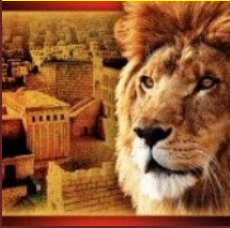


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To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12

Time Line 18 The 2300 Days of Daniel

Among the teachings of various assemblies, there is a doctrine surrounding the 2300 day prophecy spoken of in **Daniel 8:9-14** that teaches the 2300 days of Daniel as a 2300 year period of time, rather than a literal 2300 days.

The basis for this 2300 day to 2300 year conversion is maintained to be supported by the Scriptural passages of **B'midbar (Numbers) 14:34**, and **Yechezk'el (Ezekiel) 4:6**, and in a more indirect way, by **Daniel 9:24-27**, which presents a prophecy in terms of weeks, implying a 7 day to 7 year conversion of events.

This day to year conversion taught by the 2300 year doctrine of these assemblies, teaches that a day given in prophecy equals a year in actual fulfillment. In other words, if a prophet of the Eternal One was to prophesy that Jerusalem would go to war in 3 days, then it would really mean that Jerusalem would go to war in 3 years.

However, the Scriptures teach no such thing, and provide no such basis for conversion of time. In fact, the Scriptures quoted above that are used to defend the one day to one year conversion required of the 2300 year doctrine, are the very same Scriptures that testify against these applications of Scripture.

Let's begin the evaluation of this 2300 year doctrine with the 2300 day prophecy given in **Daniel 8:13,14**.

8:13 Then I heard a set-apart one (holy one) speaking; and another set-apart one (holy one) said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the detestable idol that brings desolation, the giving of both the sanctuary and the armies to be trampled underfoot?"

8:14 And he said to me, "For 2300 evenings and mornings, then the sanctuary shall be cleansed."

The following verses are what are used to support the 2300 year interpretation of this prophecy.

B'midbar (Numbers) 14:34,

14:34 According to the number of days in which you spied out the land, forty days, for each day you shall bear your guilt one year, for a total of forty years, and you shall know my rejection.

This verse is used to state that 1 day of prophecy equals 1 year in actual fulfillment of that prophecy.

This verse of course, makes no such statement, but only prophesies that the Israelites would remain in the wilderness for 40 years.

The actual prophecy itself is presented very clearly in the verse immediately preceding this one. It is **B'midbar (Numbers) 14:33** and is the one they avoid in their quotation, and which reads as follows,

14:33 And your sons *shall be shepherds in the wilderness forty years*, and bear the brunt of your unfaithfulness, until your dead bodies are consumed in the wilderness.

It is pretty plain here what the prophecy is.

Likewise, in fulfillment of this, the Eternal One did not prophesy that their stay in the wilderness would be 40 years only to have it turn out to be only 40 days, or prophesy that they would be in the wilderness 40 days only to have it turn out to really be 40 years.

No, the Eternal One prophesied that they would be in the wilderness 40 years, and 40 years is precisely the length of time they spent there, as even it is written in **Yehoshua (Joshua) 5:6**.

5:6 ...the sons of Israel walked *forty years* in the wilderness, until all the people who were men of war, who came out of Egypt, were consumed, because they did not obey the voice of Yehovah.

Here are the two verses of **B'midbar (Numbers) 14:33 and 14:34** quoted together,

14:33 And your sons *shall be shepherds in the wilderness 40 years*, and bear the brunt of your unfaithfulness, until your dead bodies are consumed in the wilderness,

14:34 According to the number of days you spied out the land, 40 days, for each day you shall bear your guilt one year, *for a total of 40 years*, and you shall know my rejection.

In **verse 14:33** a clear statement of prophecy is being given in the present to be fulfilled in the future.

That prophecy is that the Israelites would remain in the wilderness for **40 years** until all the carcasses of those who were unfaithful were consumed in the wilderness.

And as you can see from the context of this passage, this prophecy was spoken in present tense, in reference to events that were to occur in the future.

A general rule of interpretation is that prophecy is always given in the present to be fulfilled in the future.

The word prophecy literally means "prediction". See, **Strong's Hebrew Dictionary #5016**, and **Greek Dictionary #4394**.

However, in **verse 14:34** we have a third component introduced, the component of a reference to a historical event of the past.

This reference is about Israel's unfaithfulness and disobedience when spying out the land of Canaan for 40 days, and in regard to the false report they gave to discourage their fellow Israelites from going in to take over the land which the Eternal One had commanded them to go in to possess. This account can be read in **B'midbar (Numbers), Chapters 13 and 14**.

So in **verse 14:33**, we have the actual prophecy; and in **verse 14:34**, we have this prophecy reiterated and combined with the reason for the prophecy. The reason is only a reference to the past *and is not a prediction of the future*, but merely a historical reference.

The Eternal One is only stating in **verse 14:34**, that the reason the Israelites are going to suffer for 40 years in the future (*the prophecy*) is because of the 40 days of unfaithfulness they committed in the past (the historical reference used as the basis for the 40 year judgment the Eternal One was going to impose on them in regard to their unfaithfulness and disobedience).

This verse does not make any other prediction other than that the Israelites would be in the wilderness for 40 years. There is nothing in these verses to say that a day of prophecy equals a year in fulfillment.

Remember, prophecy is always presented in present tense to be fulfilled in the future tense, **not** from past tense to be fulfilled in the future.

So when the Eternal One, in the present, proclaimed that the Israelites would spend 40 years of their future in the wilderness that is precisely the period of time that passed in fulfillment of that prophecy.

One day of prophecy in this Scripture did not translate into one year in actual fulfillment. In this Scripture, 1 year of prophecy translated into 1 year in fulfillment, even as the Eternal One prophesied it would.

The same applies to **Yechezk'el (Ezekiel) 4:4-6**,

4:4 Lie also on your left side, and lay the iniquity of the house of Israel upon it. According to the number of days that you lie on it, you shall bear their iniquity.

4:5 For I have laid on you the years of their iniquity, according to the number of the days, 390 days, you shall bear the iniquity of the house of Israel.

4:6 And when you have completed them lie again on your right side; then you shall bear the iniquity of the house of Judah 40 days. I have laid on you a day for each year.

Once again, the Eternal One refers to events *of the past* (the 390 years of Israel's sin, and 40 years of Judah's sin) to provide the basis for this prophecy of judgment, given in present tense to be carried out by Yechezk'el (Ezekiel) in the future on Israel's and Judah's behalf.

So here, the historical reference of the past are the years of sin of Israel and Judah; **but the prophecy given in the present** to be fulfilled in the future is that Yechezk'el would have to bear their sins for, respectively, 390 days and 40 days.

The fulfillment of this prophecy, likewise, was that Yechezk'el (Ezekiel) laid on his left side for 390 literal days, and on his right side for a literal 40 days, respectively, as the Eternal One prophesied that he would have to do.

Note also, that the conversion in this Scripture would not be a day to year conversion as these various assemblies present them as concerning **B'midbar (Numbers) 14:33,34**, but rather would be, a year to day conversion.

This further disqualifies it as a basis for interpreting the 2300 days prophesied in Daniel as 2300 years of actual fulfillment, in that it is dependent on a day to year conversion, not on a year to day conversion as would be the case with the Yechezk'el (Ezekiel) prophecy.

Once again, the conversion of one year to a day was made in the present **in reference to** things of the past, but **the prophecy itself** was given in the present to be fulfilled in the future, and was fulfilled, day for day; even as the prophecy in **B'midbar (Numbers)** was fulfilled year for year.

There is nothing in these two passages to justify the treatment of Daniel's 2300 day prophecy as a 2300 year prophecy.

In addition to these matters, a number of other Scriptures concerning time specific prophecies can be presented to support literal interpretation as cited above.

For example, the 70 year Babylonian captivity prophesied in **Yer'miyahu (Jeremiah) 25:11,12** was fulfilled year for year; and the 3 nights and 3 days that Yeshua prophesied He would remain in the core of the earth in **Mattit'yahu (Matthew) 12:40 & 27:63** was fulfilled day for day (See, *Time Line 12 "A Wednesday or Friday Resurrection. Was He Really in the Grave 3 days"*), just to mention a couple.

The 70 weeks of Daniel are also sometimes used to support the day to year conversion of prophecy, by treating the 70 weeks of Daniel as a 490 day prophecy; that is, by treating each week of Daniel's prophecy as a 7 day period of time (70 x 7 days = 490 days).

However this is not the case, for the Hebrew people did not use the measurement of a week in the same manner as we do.

It is important to understand at this point that a week in biblical Hebrew does not automatically refer to a 7 day period as on our calendar; but more specifically refers to a unit of 7 (much in the same way that we use the word "dozen" to represent units of 12 in English).

For example, even as a "dozen" in our language can be used to refer to any group of 12 items, even so the word "week" in Hebrew can be used to refer to any time frame of 7 units.

So the context of the passage must be evaluated in order to determine what type of unit is meant.

So does the context of the passage require the application of a unit of 7 days, 7 months, or 7 years, in Daniel's 70 weeks?

In the case of the 70 weeks of Daniel, the weeks were given and meant as seventy, 7 year periods of time, for a total of 490 years of fulfillment in prophecy. See *also*, **B'resheet (Genesis) 29:27,28**, as another example of how weeks are treated commonly as 7 year periods of time.

This is what the context determines is meant, and it is the only application that has ever been applied to this passage by our people. In fact, it is this passage that our people used to determine when Messiah would come, for they knew from this prophecy that 483 years (69 weeks of years) after the decree had gone out to rebuild and restore Jerusalem that Messiah would come, and that sometime after that, He would be "cut off".

So, when the word for week is used in regard to the appointed times, it is always understood to be in reference to a 7 day period of time; but concerning the Jubilee cycles and other cycles of time, this word is understood to mean 7 year periods of time. It all depends on the context of the passage.

It is only in the New Testament Greek that the word for week refers exclusively to a 7 day period.

For more information on the 70 weeks of Daniel, see the chapter entitled, "*Time Line 19, The 70th Week of Daniel*".

Likewise, the interpretation given to Daniel by the Eternal One of this prophecy in **Daniel 8:14,26** refers to the 2300 days as **evenings and mornings**.

This further exposes the fallacy of the 2300 year interpretation of this Scripture, for evenings and mornings in Scripture always refer to the two phases of literal 24 hour day periods; **B'resheet (Genesis) 1:5-31; Shemot (Exodus) 18:13, 27:21; I Samuel 17:16; I Divre haYamin (I Chronicles) 16:40; 2 Divre haYamin (2 Chronicles) 2:4, 13:11, 31:3; Ezra 3:3; Yyob (Job) 4:20; Mizmor (Psalm) 55:17, 65:8; Daniel 8:26, and Maaseh (Acts) 28:23.**

The Hebrew word here for evening is “*erev*”, and literally means “dusk”, and the Hebrew word here for morning is *boqer*, and means literally “dawn” as in the break of day; so evenings and mornings in this passage refer literally to 2300 periods of dusks and dawns.

There is no Scriptural basis or authority to treat the 2300 days of Daniel as a 2300 year period, which in turn, causes this 2300 year prophecy, allegedly fulfilled in 1844, and perpetuated among certain assemblies, to be a false prophecy.

Likewise, all prophecies in Scripture that have come to pass have come to pass in a way that can be verified with physical, tangible evidence. But those who hold to the 2300 year interpretation of Daniel allegedly fulfilled in 1844, can produce absolutely no verifiable physical, or otherwise tangible evidence.

Accordingly, every doctrine founded upon this 1844 doctrine is, likewise, false.

Everything, to when the Holy of Holies was entered (at the time of the resurrection, not in 1844); **Mattit'yahu (Matthew) 27:51; Mark 15:38; Luke 23:45; Evreem (Hebrews) 6:19, 20 & 9:12 & 24**); to what the parable of the ten virgins is referring to (to the second coming, not to any time period prior to the second coming) **Mattit'yahu (Matthew) 24:36-25:13**; and to what the covenant was based on and what was written on the Tablets of Stone, all contain to some degree, errors resulting from the 1844 conclusion stemming from the practice of converting one day of prophecy into one year of fulfillment.

See our study “*On the Mystery of the Tablets*” in the booklet section of our website for more on what was written on the tablets of stone.

As for what the 2300 days of **Daniel 8:9-14** *is* referring to *I propose*, is to the 2300 day period that occurs within the 7 year covenant (the 70th week of Daniel) prophesied about in **Daniel 9:27**.

The 2300 days of **Daniel 8:9-14** is pointing to a time period that will take place in the 70th week of Daniel's prophecy, the prophecy of which is yet unfulfilled; **Daniel 8:17-19**, and requires the presence of a Temple; the Temple of which in this passage is highly descriptive of the **Revelation 11 Temple**.

This 70th week will likely involve at its core the initiation of a false 7 year covenant of peace that will allow the Temple of **Revelation 11:1,2** to be built, but that will be violated mid-way through; **Daniel 9:27**. The violation of this covenant will, likewise, bring the sacrifices to an end; **Daniel 8:11; 9:27**.

The 2300 day period itself appears to extend from the time that the sacrifices begin, through the time that Yeshua returns at the end of the 7 year period (See, *Time Line 7, "The 7 Year Covenant, and Great Tribulation" for more details on this*).

This first half of the 7 year period will likely be composed of the 1260 days; **Revelation 11:3**, and the second half composed of the 42 moon cycles of **Revelation 13:5 and 11:2**. (See, *Time Line 20, "On Restoration of the 360 Day Solar Year"*)

The two witnesses of the Eternal One appear to dominate the 1260 day half, and the beast who kills the two witnesses appears to dominate the remaining 42 moon half.

The Temple will likewise, only likely be initiated in its construction as a result of this 7 year covenant.

And though the materials are already in place for the quick construction of this Temple, it will still take several months of fast paced, heavy construction, to complete its assembly.

The window for construction in this scenario would be a time span of likely 220 days (7 moons and 10 days on the corrected solar/moon calendar) before the actual sacrifices commenced (See *Time Line 7*).

If such turns out to be the case, then the 2300 day period will be in reference to the number of days remaining to the end of the 7 year covenant from the time the sacrifices begin.

In which case we can expect to see **Daniel 8:13** unfold as follows,

8:13 "How long will the vision be concerning the sacrifices..."

It will be 2300 evenings and mornings.

The 2300 evenings and mornings will likewise continue through the time that the abomination of desolation is set up, as it is written,

8:13 "...and the transgression of desolation..."

See also in **Daniel 9:27; 11:31; Mattit'yahu (Matthew) 24:15 & Revelation 13:15**.

And onward through the time that both the Temple and the armies are trampled underfoot, as it is written,

8:13 "...the giving of both the sanctuary and the armies to be trampled underfoot."

See also in **Daniel 8:10 & Revelation 11:1,2;**

Then likely at the end of this period, Yeshua would cause the Temple to be cleansed upon His return, as it is written in **Daniel 8:14** (and as hinted at in **V'yikra/Leviticus 16:15-19**, *Yeshua as the Cohen haGadol/High Priest*),

8:14 "For 2300 evenings and mornings, then the sanctuary will be cleansed."

To add further clarity to the possibilities here, it is also believed by this ministry, based on the predictions of the ancient teachers of Israel, that Yeshua will return on the 120th Jubilee year from Adam to usher in the Millennial Kingdom. This 120th Jubilee will occur in the year 6000 from Adam, which would fall in the year extending from Fall of 2027 to Fall of 2028.

So with this, we know that Yeshua will possibly return on Yom Teruach (the Day the "Last Trumpet" is blown on, and day of which "no man knows the day or the hour") of the year 2027, and that 10 days later, on Yom Kippur, the 120th Jubilee and Millennial Kingdom will likely be reigned in.

This means that the 7 year covenant would be initiated either on Yom Teruach, or on Yom Kippur.

This is interesting, for if you count backwards 7 years from 2027/28, and then add 220 days (7 moons and 10 days on a corrected solar/moon calendar) to the time that the Temple would be expected to be built, you would end up at the day of Pesach (Passover) for the day that the sacrifices are restarted, or the day of Shavuot (Pentecost), depending on whether the year contains an Adar Bet (a 13th Moon), and depending on whether the 7 year covenant, initiated on Yom Teruach or Yom Kippur, lands in September or in October of that year.

The possibility of this landing on Shavuot (Pentecost) is interesting in that Shavuot (Pentecost) was the last of the appointed times to be fulfilled in regard to Yeshua's first coming, and therefore interesting that the restoration of the Temple and its sacrifices would pick up where the fulfillment of the feasts in regard to His first coming left off.

This is also significant because Shavuot is the day that the stone Tablets of the Testimony containing the instructions on how to build the 10 components of the Tabernacle had been given; a perfect time for the Revelation Temple, or Tabernacle, to be built. (See, *"On the Mystery of the Tablets" concerning the 10 components of the Tabernacle*)

It is also the time that the immersion of the Ruach haKadosh (the Holy Spirit) was poured out upon the general assembly of Israel at Mount Sinai, and upon believers in Yeshua as the Messiah after the resurrection; so what a perfect time this would be for the latter out-pouring of the Ruach (of the

Spirit) to occur. Only this time at a world scale level.

Another interesting point, if you count 1260 days forward from the beginning of the covenant in Fall of 2020 to the time that it is violated in 2024, you end up on the day of Pesach (Passover) when the two witnesses of the Eternal One are killed; **Revelation 11:7** and the sacrifices brought to an end; **Daniel 8:11**.

What better time could there be than this for the beast to stand in the Temple of the Eternal One and proclaim himself to be Elohim (God) and Messiah; **2 Thessalonians 2:3,4** and to declare his status as such as the reason for ending the sacrifices which he likely will claim to have fulfilled?

What better time for him to present to the world his reason for violating the 7 year covenant, and for doing away with the Temple sacrifices, and for convincing the world that he is the Messiah, than to claim that through his own blood he had nullified the Temple sacrifices, and the 7 year covenant that had made those sacrifices possible? Serious Blasphemy; **Revelation 13:5,6**; **Daniel 7:20,25**.

And what better time could there be for him to present to the world, the true believers as heretics, than at this time of Pesach (Passover) immediately following his murder of the two witnesses that the true believers had been following? **Revelation 12:17**; **13:7**; **14:11,12**; **Daniel 7:21,25**.

And finally, what better reason to explain the expiration of the 2300 day period at Yeshua's return other than that it could only be by Yeshua Himself that the Temple could be cleansed by after being desecrated by this false Messiah/the beast, and by his detestable idol placed in its midst? **V'yikra (Leviticus) 16:15-19** (*Yeshua as the sacrificed goat [think of Barabbas as the scape goat/Azazel that was set free]*); **Daniel 8:14**; **9:27**; **11:31**; **Mattit'yahu (Matthew) 24:15**; **Revelation 13:14-18**.

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Notes