

2 | DOING THE MATH

1. LINKING DANIEL 8 AND 9

A. The commission given to Gabriel.

- i. In Daniel 8:16, the angel Gabriel is given the command to make Daniel understand the vision.
 - a. In verse 27, Daniel says that “no one understood it.”
 - b. In Daniel 9, the angel Gabriel appears to Daniel again “to give you skill to understand” (v. 22). Daniel says Gabriel is the man he saw in the vision (v. 21). Furthermore, Gabriel tells Daniel to “understand the vision” (v. 23). There is no vision, with or without Gabriel, mentioned in chapter 9.
- ii. One of two scenarios must be true –
 - a. Either Gabriel is given the command to make Daniel understand in chapter 8, and we simply have no record of his completing that assignment; AND Gabriel also comes to explain a vision in chapter 9 of which we have no Biblical record; OR
 - b. Gabriel begins to fulfill the command to make Daniel understand in chapter 8, but Daniel becomes overwhelmed, faints, and “was sick for days” (Dan.8:27); therefore Gabriel wasn’t able to finish his explanation at that time. Subsequently, he returns at a later time to Daniel, who recognizes Gabriel as the one “whom I had seen in the vision at the beginning” (Dan. 9:21). He proceeds to finish his explanation of the vision of Daniel 8, beginning his communication by telling Daniel “I have NOW come forth to give you skill to understand... therefore consider the matter, and understand the vision” (Dan. 9:22, 23).

B. The linguistic evidence

- i. In both chapters 8 and 9, Daniel uses two Hebrew words for vision – the word “mareh,” and the word “hazon.” What’s more interesting is the way he uses them.
 - a. In chapter 8, when speaking of the vision in general, he employs the word “hazon” (vs. 1, 2, 13, 15, 17, 26 – last occurrence). However, when speaking of the portion of the vision dealing with the 2300 days, he employs the term “mareh” (vs. 16, 26 – first occurrence, 27).

- b. We would expect to find the same employment of the words in chapter 9, and we do! In vs. 21 and 24, when speaking of the overall vision, Daniel uses the word “hazon.” However, in v. 23, when Gabriel tells Daniel to “understand the vision,” the word Daniel uses is “mareh” – the 2300 days – the specific part of the vision that Daniel did not understand in chapter 8.

C. A final observation

- i. If God didn’t intend for Daniel 8 and 9 to be linked together, we have some serious issues to grapple with.
 - a. First, we have a very crucial prophecy in Daniel 8 with no starting date – a prophecy which, by the way, Daniel himself didn’t yet understand.
 - b. We also have a vision referred to in Daniel 9 that we don’t have record of.
 - c. Worst of all, we have a renegade angel that disobeys direct orders, not having fulfilled his commission to “make this man understand the vision” (Dan. 8:16).

2. THE TIME PROPHECY

A. 2300 days chart.



B. Seventy Weeks are Determined... (Dan. 9:24)

- i. This period of time was allotted to Daniel’s people and holy city as a final period of probation to be reconciled to God. The seventy week prophecy, along with its larger counterpart, the 2300-day prophecy, delineated the work of the coming Messiah, the means of reconciliation to God.
 - a. “...literally, ‘cut out,’ namely, from the whole course of time, for God to deal in a particular manner with Jerusalem.” Jamieson, Fausset and Brown Commentary on Daniel 9:24
- ii. The day-for-year principle (Num. 14:34; Ezek. 4:6)
 - a. Bible prophecy commonly utilizes the figure of a day to represent one year. Without One of the simplest ways to determine whether the day-year principle is being employed is in simply reading the details of the prophecy. For example, the prophecy of Daniel chapter 8 clearly states that the 2300 prophetic days will encompass the reign of the Medo-Persian Empire, the Grecian Empire, the Roman

Empire and beyond. 2300 literal days is just over 6 years. *A literal interpretation couldn't possibly fit!* Likewise in Daniel chapter 9, 70 weeks are to reach from the reign of the Persian King Artaxerxes I to the time of Christ, a span of 483 years; however, 70 literal weeks is barely more than 1 year!

- C. From the going forth of the command to restore and rebuild...
- i. There were 3 commands to rebuild Jerusalem: The first was the decree of Cyrus in 536 B.C. to rebuild the temple (Ezra 1:1-4; Isa. 44:26-8); Darius re-issued the decree of 536 B.C. (Ezra 5:3-6:14); the final decree was issued by Artaxerxes in the fall of 457 B.C. (Ezra 6:14; 7:6-26), the only one that restored Jerusalem as a state.
 - a. The first year of Artaxerxes reign, according to the fall to fall civil calendar (cf. Neh. 1:1 w/ 2:1) was 465/464 B.C.
 - (i) Not by coincidence, this starting date happens to fit perfectly with the baptism and crucifixion of Jesus and the stoning of Stephen. The 458/457 Starting date is rock solid.
- D. There shall be seven weeks... The street shall be built again, and the wall, Even in troublesome times." (Dan. 9:25)
- i. The reconstruction project on Jerusalem's streets and walls was completed in the first 7 weeks (49 years) of Daniel's prophecy in Dan. 9:25.
 - a. "In the fifteenth year of Darius Nothus ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been first begun by Ezra in the seventh year of Artaxerxes Longimanus." Humphrey Prideaux, *The Old and New Testament Connected in the History of the Jews*, Vol. 1, p. 322
 - (i) This was B.C.408.
 - b. The books of Ezra and Nehemiah chronicle the "troublesome times" of rebuilding; under the faithful leadership of Nehemiah, whom God sent to encourage His people in the rebuilding, the wall surrounding Jerusalem was completed in 52 days (see Neh. 6:15).
- E. "Until Messiah the Prince, there shall be seven weeks and sixty-two weeks. . ."
- i. "Messiah" means "Anointed One." Jesus was anointed by the Holy Spirit at his baptism in the fifteenth year of Tiberius Caesar, 27 A.D., in the fall, exactly 69 weeks (483 years) from 457 B.C. (Luke 3:1-3, 21; Gal. 4:4; Matt 3:16, Acts 10:38).
 - a. Many modern sources place the beginning of Tiberius' reign in the year 14 A.D., when Augustus, his adoptive father, died. This would make his fifteenth year 29 A.D. However, archaeological evidence, namely coins minted during his reign, reveal that he was on the throne in 12 A.D.

- (i) “Two years before Augustus died, the Roman Senate voted Tiberius co-ruler of the provinces with his father Augustus. Such an arrangement is called a co-regency and is similar to the situation when King David put Solomon on the throne with him before his own death (1 Ki. 1). Judea was among the provinces that came under the joint rule of Tiberius with Augustus in A.D. 12.”

Dr. William H. Shea, *The Abundant Life Bible Amplifier*, Daniel 7-12, p. 67

- ii. After Christ’s baptism, he began his public ministry with the proclamation “The time is fulfilled” (Mk. 1:15)

The burden of Christ’s preaching was, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The "time" which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. "Seventy weeks," said the angel, "are determined... According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. "The time is fulfilled." DA 233.1

- iii. Messiah was “cut off” “in the midst of the week,” in the spring of 31 A.D. (Dan. 9:27; Matt. 27:50-51; Isa. 53:8, 5; 1 Cor. 15:3).
 - a. We know that there were four Passovers during Jesus’ ministry, the first about 6 months after His baptism, and the fourth and final one at the time of His crucifixion – He was the Passover Lamb (1 Corinthians 5:7). The final week of the prophecy began at the baptism of Jesus in the fall of 27 AD. 3 ½ years would bring us to the spring of 31 AD. Once again, Jesus was crucified exactly on time!
 - (i) “The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius Cassidorus Senator, about A. D. 514. “In the consulate of Tiberius Caesar, Aug. V and Aelius Sejanus (U. C. 784, A. D. 31), our Lord Jesus Christ suffered, on the 8th of the Calends of April (25th of March), when there happened such an eclipse of the sun as was never before nor since.” William Hales, *A New Analysis of Chronology*, Vol. 1, p. 94, (as cited in Uriah Smith, *Daniel and the Revelation*, 1944 rev. ed., p. 215)
- iv. “Not for himself”.
 - a. This is clarified in the prophecy of Isaiah, which declared that the Messiah would be “wounded for our transgressions,” “cut off... for the transgression of My people...” (Is. 53:5, 8).

F. Messiah would confirm a covenant for one week

- i. A covenant must have been made in order to be confirmed
 - a. Can you confirm a flight to Hawaii for tomorrow? Not unless you’ve already booked the flight. Can antichrist confirm a covenant he never made? Who is the one who made the covenant?

- ii. Jesus came to confirm the covenant promise made the His people (Rom. 15:8; Mt. 15:24). He began that confirmation during the first part of the seventieth prophetic week, and after His resurrection sent His disciples back to Jerusalem to finish the job (Heb. 2:2, 3; Lk. 24:47; Ac. 1:8)
 - a. A covenant must be confirmed with blood (Heb. 9:16-20, 11-12)
 - b. Jesus confirmed the new covenant with His own blood (Mt. 26:27)
 - c. Jesus is described in Scripture as the “messenger of the covenant” in connection with the cleansing of the temple (Mal. 3:1f)
- G. The end of the Seventy Weeks
- i. “Seventy weeks are determined for your people and for your holy city...” The seventy weeks, or 490 probationary years for the nation of Israel, ended in the fall of 34 A.D. at the stoning of Stephen (Ac. 7:54-56) by the Jewish Sanhedrin. This was the beginning of Saul’s conversion to the Christian faith, (Ac. 8:1-2; 22:21) and the Lord changed his name to Paul and sent him as an apostle to the gentiles.
 - a. “[Paul] says the first visit [to Jerusalem] came three years after his conversion (Gal. 1:18); the second occurred fourteen years after the first (Gal. 2:1). Then shortly after his second visit to Jerusalem, Paul left on his second missionary journey, which took him to Corinth (Ac. 18). While at Corinth, Paul appeared before the proconsul Gallio (v. 12). So Paul would have stood before Gallio seventeen years following his conversion (fourteen years between his second and first visit to Jerusalem added to the three years between his first Jerusalem visit and his conversion). From an inscription found in Corinth, we know that Gallio’s one-year proconsulship in Corinth occurred in A.D. 51. If the seventeen years for Paul’s two visits to Jerusalem are subtracted from the date of Paul’s appearance before Gallio, then his conversion and Stephen’s stoning should be dated to A.D. 34. This date, A.D. 34, is the one New Testament scholars commonly favor for Stephen’s death and Paul’s conversion.” Dr. William H. Shea, *The Abundant Life Bible Amplifier*, Daniel 7-12, p. 69
- H. “The people of the prince who is to come will destroy the city and the sanctuary. The end of it shall be with a flood... . On the wing [“overspreading” – KJV] of abominations shall be one who makes desolate...” until the determined, or foretold, desolation is brought to consummation.
- i. A “flood” of people (Rev. 17:15), speaking of the overwhelming forces of the Roman armies in the overthrow of Jerusalem. Similar language is used of the overthrow of God’s people by the Assyrians (Isa. 8:7-8). This is a clear reference to the destruction of Jerusalem by the Roman general Titus and his armies [“the people of the prince”] in 70 A.D. The “wing of abominations” refers to the ever-increasing rebellion of the Jewish nation that sealed their doom.

- ii. Luke's gospel applies Christ's warning about "the abomination of desolation spoken of by Daniel the prophet" (Mt. 24:15) to the armies of Rome (see Lk. 21:20-21).
- I. "[T]o... anoint the Most Holy [place]" (Dan. 9:27)
 - i. The expression "the most holy" (Heb. "qodesh qodeshim") applies to the anointing of the Most Holy Place as the precursor to Christ's mediatorial work in the heavenly sanctuary, just as the earthly tabernacle had to be anointed before its first use (see Ex. 30:22-30; 40:9-11; Lev. 8:10-15; Num. 7:1).
 - a. "This expression [qodesh qodeshim] is never used of a person." Dr. Leslie Hardinge, *Jesus is My Judge*, p. 189
 - b. "The phrase 'most holy' is never applied to a person in the OT. When it refers to the Most Holy Place it takes the article, which does not appear here. In the absence of the article 'most holy' refers to the sanctuary and/or to things connected with it.... The idea of anointing a "most holy place" corresponds to the anointing of the earthly sanctuary (e.g., Ex. 30:26-29; 40:9-11). Daniel refers to the anointing or dedication of the heavenly sanctuary when Christ would begin His priestly work. *SDA Bible Commentary*, Vol. 12, p. 391

3. UNTO TWO THOUSAND THREE HUNDRED DAYS...

- A. Although the seventy week prophecy ends in 34 A.D., there remains a period of 1810 years to reach to the end of the 2300 prophetic years of Daniel 8:14.
 - i. As the period of the 2300 days is said to reach to "the latter time" (Dan. 8:19); "many days in the future" (v. 26); we must conclude that the 70 weeks are to be "cut off" from the beginning, and not the end, of the 2300 days. This brings us to the year 1844 A.D., at which time, according to the prophecy, "the sanctuary would be cleansed." What this cleansing is, and how it applies to us today, is the subject of our next few studies.