

Questions Regarding the 2300 & 1844

The Core Text: [Daniel 8:14](#) "And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." => [A Bible study on the entire chapter](#).

Questions Based on this Prophecy and SDA Teachings

1. When Did Jesus Enter the Most Holy Place of Heaven's Sanctuary?

- According to the SDA Church's official Bible commentary, the "Seventh-day Adventist Bible Commentary", volume 4, page 833, it states: "*The cleansing of the sanctuary, as described in [Daniel 8:14](#), began in 1844, when our Lord entered the most holy place of the heavenly sanctuary to begin the investigative judgment.*"
- *The author of Hebrews seems to disagree => "With his own blood—not the blood of goats and calves— he entered the Most Holy Place once for all time and secured our redemption forever."* ([Heb9:12](#)). Furthermore, as of the 1st-century AD writing of Hebrews, "... **we can boldly enter heaven's Most Holy Place because of the blood of Jesus.**" ([Heb10:19](#)).
- How can this SDA doctrine and the author of Hebrews both be correct?
- [A Bible study about the cleansing of Heaven's Sanctuary](#).

2. Is this prophecy for 2,300 Literal Days or Literal Years?

- **In SDA teaching, it was 2300 literal years**, as witnessed by the above quote.
- **In [Daniel 8:14](#)**, the KJV translated the Hebrew to the English word, "days". However, it translated from the same Hebrew text as "evenings and mornings" when Gabriel was interpreting the same vision in verse 26 =>
 - [Daniel 8:14,26](#) *And he said unto me, Unto two thousand and three hundred **days** ^{H6153; H1242}; then shall the sanctuary be cleansed. ... 26 And the vision of the **evening** ^{H6153} and the **morning** ^{H1242} which was told is true: wherefore shut thou up the vision; for it shall be for many **days** ^{H3117}.*
- Notice also that the English word "days" in verse 26 is from an entirely different Hebrew word, "**yôwm**", which can mean either from sunset to sunset or as the daylight hours. It can also be used figuratively, which, in prophecy, could give it credence to be used with [the day for a year in prophecy Bible principle](#). However, this is NOT the Hebrew word used in the prophesy for verse 14 or 26. **Rather it was a combination of two other Hebrew words - 1)** H6153; "eh'-reb", meaning **evening and/or night. 2)** H1242; "bo'-ker", meaning morning and/or the **daylight hours**.
- You may now wonder, "**why does it matter?**" That would a good question. So, let's consider [Genesis 1:5](#) "And God called the light Day, and the darkness he called Night. And the **evening** and the **morning** were the first day." Here, we see that exactly the same two Hebrew words were used together.
- You may again wonder, "**why does it matter?**" You may be aware that many people don't believe in a literal 7-day Creation week. But, **did you know that [Gen1:5](#) is used as a "proof" text by we who do believe in a literal 7-day Creation week? "How so?"**, you may ask. This text is very-specific as to the duration of one "day" in the Creation week - it consists of one dark time(*eh'-reb*) and one light time(*bo'-ker*), as defined above. Because of this, it is difficult to justify the popular idea that each day of Creation lasted a year or a thousand years, or more. That is why [Gen1:5](#) is a "proof" text for one literal week.
- **Here is the problem** => If you use [Gen1:5](#) as a "proof" text for a single 24-hour day, because of "*eh'-reb*" and "*bo'-ker*" used together, to be consistent, you must also use [Dan8:14](#) as a "proof" text for 2300 24-hour days. Now, if you are NOT familiar with the 2300 day prophecy already, you would probably wonder "why this is a problem?" You would likely think that "of course... it must be 2300 literal days. However, if you have been taught, as I have, that it is really 2300 years, using [the day for a year prophecy principle](#), then **this is a serious conflict that needs to be resolved**. That's why I think it matters.
- **So, how does it make sense for the prophesy to be for 2300 literal years?**

3. Is the "little horn" of Daniel 7 the same "little horn" of Daniel 8?

- **According to** the "Seventh-day Adventist Bible Commentary", vol. 4, p. 833-834, on Daniel 7:

- "The little horn of Daniel 7 and the little horn of Daniel 8 are generally understood by Seventh-day Adventists to represent **the same power - the papacy.**"

○ **According to the Bible, specifically Gabriel:**

- **The Daniel 7 little horn** came up from **the 4th beast** after 3 of its 10 horns(nations) were " plucked up by the roots". That 4th beast is usually understood to be the Roman Empire and its little horn to be Papal Rome, which came to full power in 537 AD after Rome decimated 3 of its kingdoms who refused to agree with some of the papal doctrines.
- **The Daniel 8 little horn:** came up from one of the 4 horns(nations) of Greece after the death of Alexander the Great(the 1st horn/King), as clearly documented by Gabriel([Daniel 8:21-23](#)). Greece was **the 3rd beast** of Daniel 7 not the 4th - Rome. **Daniel 8 ONLY prophecies about Medo/Persia(2nd of Dan7) and Greece(3rd of Dan7).**

○ **From history, the "little horn" of Dan8 could be Antiochus IV Epiphanes, a descendant of Seleucus I, the founder of the Seleucid Empire. Antiochus IV ruled from 175–164 BC and was the 8th ruler of the Seleucid line. He invaded Egypt (south), parts of the East, and the Glorious Land (Israel/Judah).**

○ **So, how is it possible** that the "little horn" of Daniel 7 could be the same as the "little horn" of Daniel 8?

4. **Why is the Hebrew word translated "cleansed" in [Daniel 8:14](#) NOT the same Hebrew word translated "cleansed" in Leviticus 16, where the cleansing of Earth's Sanctuary is documented?**

○ [Leviticus 16:19](#) *And he{Aaron} shall sprinkle of the blood upon it with his finger seven times, and **cleanse** it, and hallow it from the uncleanness of the children of Israel. ... 30 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 Jehovah.*

○ **In Lev16, the three words in red are all translated from the same Hebrew word: *taw-hare'*.** Strong's Concordance's definition is, "properly, to be bright; i.e. (by implication) to be pure (physical sound, clear, unadulterated; Levitically, uncontaminated; morally, innocent or holy)." This Hebrew word was used **87 times** in the old testament. The KJV translations for this word are mostly from the root words "**clean**" and "**pure**" - **84 times**. Also from the root word "**purge**" - **3 times**. These 3 words(*taw-hare'*) clearly apply to the idea of the **removal of sins** - both from the people and from the sanctuary. And this is consistent with [1 John 1:9](#) "If we confess our sins, he is faithful and just to forgive us our sins, and to **cleanse** us from all unrighteousness."

○ **A different Hebrew word was used in [Dan8:14](#).** So, let's contrast *taw-hare'* in Lev16 with *tsaw-dak'* in [Dan8:14](#), where it was translated "**cleansed**". Strong's Concordance's definition is, "to be (causatively, make) right (in a moral or forensic sense)." This Hebrew word was used **41 times** in the old testament. The KJV translations for this word are mostly from the root words "**just**" and "**righteous**" - **39 times**. Only **one time** it was translated "**cleansed**" - in [Dan8:14](#). Because of this, some translators use the phrase "**made just**", rather than "**cleansed**", which **I think is more-accurate**.

○ So, let's compare =>

- In Lev16, we see the Earthly Sanctuary **purged** - made **clean** and **pure from sin**.
- In Dan8, we see the sanctuary **made right/just**, but **from what?**
 - See [this study](#) for a possible answer...

○ **Knowing this, what is the rationale** for thinking that the **making right** of the sanctuary could possibly apply to Heaven's Sanctuary? When was it ever not **right**? However, we do know when Earth's Sanctuary was "not **right**" - [when it was decimated by the Greeks](#) in 2nd century BC and them **made right** in 164 BC, when the Greeks were defeated by Israel, the temple was cleaned up, and the daily sacrifices were restored.

○ **I wonder how the SDA teachings** failed to see this?

5. **Why would anyone think that the 2300 "days" of Daniel 8 would start at the same time as the Daniel 9 prophecy, which was given ~11 years later and when there is already a historical fulfillment of 2300 literal days, ending in 164 BC, when the Greeks were defeated?**