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THEN SHALL THE SANCTUARY BE CLEANSED

Daniel's 2,300 Days, the Antichrist of Daniel 8, and the Judgment That Begins at the House of God

A Continuous Jubilee Calendar Study

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." — Daniel 8:14 (KJV)

Author's Note on Terminology: This paper uses the traditional Christian terms "Old Testament" and "New Testament" for clarity. The author recognizes that the books of the Old Testament are the Hebrew Bible, the Tanakh, which Jewish tradition holds as complete Scripture in its own right, and quotes them with respect for that tradition.

> ***A note on what follows.*** *The interpretation in this paper is my best understanding of Scripture, reached by following its own examples and patterns. Where I draw a conclusion of my own, I say so plainly. The paper is held to one rule above all others:*

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> ***Rule 1: No Scriptural conflicts.*** *No conclusion here may contradict any passage of Scripture. Where Scripture does not settle a detail, I say so plainly.*

Scripture is quoted from the King James Version. Pronouns for God and Christ are capitalized in the author's own words; KJV quotations are left as written.

Before we begin. Nothing in this paper sets a date for Christ's return. This research's readings are labeled, and anything taken from history, Hebrew or Greek rather than the English Scripture is marked, with its source listed at the end. This paper and all the others in this research are free to read at ScripturesCJC.com (https://scripturescjc.com).

In Brief

- God has always given transgressors time to repent before judgment, until "the measure" is full. Daniel 8 uses the same words: the enemy stands up "when the transgressors are come to the full" (Daniel 8:23).
- That enemy, the king of fierce countenance, is identified by Scripture's own repeated terms as THE Antichrist: Satan himself, working through the men he uses, at the time of the end.
- The seventy weeks of Daniel 9 were "cut off" from the front of the 2,300, so both begin with the decree in the seventh year of Artaxerxes (Ezra 7), 457 BC. Gabriel measured the seventy weeks in Jubilees, and one unbroken Jubilee count, from Hezekiah's Jubilee onward, runs through them, through the 1,260 years, and on to the end of the 2,300 in the autumn of 1844.
- Daniel 8:14 does not say Christ returns. It says the sanctuary is cleansed. The Day of Atonement, Hebrews 9, Daniel 7 and Revelation 4 and 5 show that cleansing as a judgment in heaven that begins at the house of God, with Christ coming before the Father, not to the earth.
- The judgment and the time of the transgressors run side by side. The door stays open, the gospel goes on, and the cleansing is finished only when the trampler is broken without hand.

Why a Careful Reader Should Be Skeptical

Many readers have heard the date 1844 before, and for good reason they are wary of it. In the 1830s and 1840s, a Bible teacher named William Miller and

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his followers counted the 2,300 days of Daniel 8:14 from 457 BC and expected Christ to return in the autumn of 1844. He did not come. The day became known as the Great Disappointment. (That history is outside Scripture.)

Anyone who has been burned by a false date has every right to ask: why should this be different?

Here is my honest answer, and I ask you to test it, not take it on my word. As my study reads it, the count was not where they went wrong. The event was. Both the count and the event have to be tested against Scripture, and this study sets out to do both. Daniel 8:14 never says Christ will return. It says, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:14). And Jesus Himself said no one can date His return: “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (Matthew 24:36). A study that uses the 2,300 to date the Second Coming has already left Scripture.

What this study asks instead is what Scripture says happens at the end of the 2,300, and whether the rest of Scripture agrees. To answer that, we have to follow a pattern God has repeated from Genesis to Revelation: a falling away, time given to repent, a measure that fills up, and a judgment that begins with God’s own house. Once the pattern is clear, Daniel 8 reads like every other time God has done this.

How this study is laid out

Each section answers one question, and each builds on the one before. At the end of most sections, a short “Where we are so far” note gathers what has been shown.

1. How does God deal with rebellion among His people? He gives them time (section 1).

2. Does Daniel 8 follow that same pattern? It uses the same terms (section 2).

3. Who is the enemy that stands up at the end? Scripture’s own terms identify him (section 3).

4. How long are the 2,300, and where do they start and end? (section 4)

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5. What is “the sanctuary,” and what is “the house of God” where judgment begins? (section 5)

6. Does Scripture show that judgment in session? Daniel 7 and Revelation 4 and 5 (section 6)

7. Why does the world go on after the judgment begins? (section 7)

8. How does it all fit, in order? (section 8)

9. What does this study claim, and what does it not? (section 9)

Along the way, I keep three things apart so you can weigh each one: what a verse says, how this study connects it to another verse, and the conclusion I draw. Where a step is this study’s reading, it is labeled.

1. God Gives Transgressors Time

Again and again, Scripture shows God warning and giving time before judgment falls. He waits, warns, and waits again, until the measure is full.

Before the flood. “My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years” (Genesis 6:3). God set a limit and then waited out every year of it. Noah was “a preacher of righteousness” (2 Peter 2:5) through that time. Then “the LORD shut him in” (Genesis 7:16).

Before the conquest of Canaan. God told Abraham his descendants would wait four generations to receive the land, and He gave the reason: “for the iniquity of the Amorites is not yet full” (Genesis 15:16). Judgment waited until the sin was full.

Before Babylon destroyed the first Temple. “Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy” (2 Chronicles 36:14-16). God sent warning after warning, “rising up betimes,” until there was “no remedy.”

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Before AD 70. Jesus told the leaders of His day, “Fill ye up then the measure of your fathers” (Matthew 23:32). Paul said they were trying “to fill up their sins alway: for the wrath is come upon them to the uttermost” (1 Thessalonians 2:16). The measure filled, and the judgment came.

In Revelation. Of the false prophetess in Thyatira, Christ says, “I gave her space to repent of her fornication; and she repented not” (Revelation 2:21). Under the trumpets, men “repented not” (Revelation 9:20-21), even then.

And the reason for the waiting. “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” (2 Peter 3:9). “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Romans 2:4).

The pattern is the same every time: sin grows, God sends warning and gives time, and only when the measure is full does the judgment fall.

2. Daniel 8 Follows the Same Pattern

Daniel 8 uses the same language.

Power is given because of transgression. “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” (Daniel 8:12). The horn does not overpower a faithful people. Power is given to it “by reason of transgression,” because of the rebellion.

The question names the transgression first. “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?” (Daniel 8:13). The rebellion and the desolation it brings are named together.

The horn rises when the measure is full. “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up” (Daniel 8:23). “Come to the full” is the Amorites’ “not yet full,” the measure Jesus told His hearers to “fill up,” now reached at the end.

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Paul gives the same order. “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition” (2 Thessalonians 2:3). He gives the reason too: “because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie” (2 Thessalonians 2:10-11). Jesus describes the same thing: “And because iniquity shall abound, the love of many shall wax cold” (Matthew 24:12).

So Daniel 8 is not describing something unusual. It is the same pattern again: the transgressors are given a long time, the falling away grows until it is full, and then the enemy stands up. (The *Shepherd’s Gathering* paper traces this pattern in full: https://scripturescjc.com/the-shepherds-gathering.html)

Where we are so far: in every age, God gives transgressors time, and judgment falls only when the measure is full. Daniel 8 uses the same words. Now: who is the king who stands up when it is full?

3. Who Is the King of Fierce Countenance?

Before we can place the 2,300 on Scripture’s timeline, we have to know who the enemy is. Get this wrong and the whole timeline goes wrong with it. Many have stopped at a man, a king of the past or a ruler still to come. My study finds that Daniel 8 points past every man to the one who stands behind them. This section walks through how Scripture itself shows that, one step at a time, because the same method opens up Revelation and many other passages.

There are two different claims here, and I want to keep them apart. The first is that Satan empowers and works through the rulers who persecute God’s people. Few Bible readers would argue with that. The second is that the king of Daniel 8 is Satan himself, standing up through a man at the end. That is the claim this section has to prove, and the evidence for it comes in steps four to seven.

Step one: start with what Gabriel names

Gabriel explains the vision himself, and we start there: “The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first

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king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up" (Daniel 8:20-23).

So the first question is this: how can a king at the end be tied to four Greek kingdoms that rose more than three centuries before Christ? Scripture answers it three ways.

Gabriel puts the king at the end. "Understand, O son of man: for at the time of the end shall be the vision" (Daniel 8:17). "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (Daniel 8:19). "The latter time of their kingdom" reaches to the end.

Daniel shows old kingdoms lasting to the end. Of the earlier beasts in Daniel 7: "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time" (Daniel 7:12). In Nebuchadnezzar's image, every metal is still there when the stone strikes: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together" (Daniel 2:35).

Daniel 11 traces the line to the end. Gabriel's later explanation follows the same Greek kingdom: "his kingdom shall be broken, and shall be divided toward the four winds of heaven" (Daniel 11:4). From one of those winds comes "the king of the north," and the title runs through the chapter, ruler after ruler, until "at the time of the end" (Daniel 11:40). The line that starts with one of the four runs straight to the last king.

Gabriel names the kingdoms, but he does not say who stands behind the last king. For that, Scripture has a pattern.

Step two: Scripture speaks to a king and describes Satan

Scripture has a habit it uses more than once. It addresses an earthly king, and partway through it describes someone no earthly king could be.

The king of Babylon. Isaiah is told to "take up this proverb against the king of Babylon" (Isaiah 14:4). A few verses later the same proverb says, "How art

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thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isaiah 14:12-14). Some read this as poetry about a proud king's fall. But the words go beyond a king's pride: a throne "above the stars of God," "the mount of the congregation," "like the most High." Jesus used the same picture for Satan: "I beheld Satan as lightning fall from heaven" (Luke 10:18).

The king of Tyre. Ezekiel first speaks to the prince of Tyre as a man: "yet thou art a man, and not God, though thou set thine heart as the heart of God" (Ezekiel 28:2). Then he turns to the king behind him: "Thou hast been in Eden the garden of God... Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God" (Ezekiel 28:13-14). "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezekiel 28:15). No king of Tyre was in Eden or was created a cherub.

Princes behind the kingdoms. Daniel himself was shown that spiritual princes stand behind earthly ones. The angel told him, "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me" (Daniel 10:13), and "now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come" (Daniel 10:20). Paul says the same: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

Satan working through men. Jesus spoke to Peter and named who was speaking through him: "But he turned, and said unto Peter, Get thee behind me, Satan" (Matthew 16:23). Of Judas it says, "And after the sop Satan entered into him" (John 13:27).

So Scripture gives us a pattern to test. When a description reaches heaven, the stars, Eden, or a rivalry with God Himself, we should ask whether it points past the man to the power behind him. In Isaiah 14 and Ezekiel 28 it does. Proud language alone would not prove it, so for Daniel 8 we look for more: details that Scripture elsewhere gives to Satan by name.

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Step three: where the horn comes from

“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” (Daniel 8:9). The “them” goes back to the verse before: “four notable ones toward the four winds of heaven” (Daniel 8:8). (Whether “them” means the four horns or the four winds is debated in the Hebrew grammar, which is outside the English text. My reading below does not depend on which.)

Daniel saw the vision at Shushan in Persia (Daniel 8:2), east of the pleasant land. The little horn grows “toward the south, and toward the east, and toward the pleasant land” (Daniel 8:9): south, east and west. As with the ram, which came from the east and pushed “westward, and northward, and southward” (Daniel 8:4), the direction left out is its origin. The horn comes from the north, as Daniel 11:40 names “the king of the north” at the time of the end, and as Lucifer claimed “the sides of the north” (Isaiah 14:13).

I offer this as a supporting clue, not as a rule Scripture states. The directions and Daniel’s location are in the text; Shushan lying east of Jerusalem is geography, outside Scripture; and the conclusion is this study’s reading. The case does not rest on it.

Step four: the horn’s actions reach heaven

Now read what the little horn does, and ask whether any man could do it.

“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” (Daniel 8:10).

Scripture uses stars for angels: “The seven stars are the angels of the seven churches” (Revelation 1:20), and at creation “the morning stars sang together, and all the sons of God shouted for joy” (Job 38:7). Revelation shows who cast the stars down: “And his tail drew the third part of the stars of heaven, and did cast them to the earth” (Revelation 12:4), and it names him: “the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Revelation 12:9).

“Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down”

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(Daniel 8:11). This is Lucifer's own ambition: "I will be like the most High" (Isaiah 14:14), the prince of Tyre's "I am a God, I sit in the seat of God" (Ezekiel 28:2), and Paul's man of sin, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thessalonians 2:4).

Step five: Gabriel's explanation, phrase by phrase

Gabriel explains the horn as a king: "a king of fierce countenance, and understanding dark sentences, shall stand up" (Daniel 8:23). Each phrase that follows has been used elsewhere in Scripture, and each one fits Satan.

"Fierce countenance." Moses used these same words for the enemy God would send against His people when they broke the covenant: "The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young" (Deuteronomy 28:49-50). The term itself carries the pattern of section 2: this enemy comes because of transgression.

"Understanding dark sentences." He is clever with riddles and hidden things, like the prince of Tyre: "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee" (Ezekiel 28:3). And from the beginning: "Now the serpent was more subtil than any beast of the field which the LORD God had made" (Genesis 3:1).

"His power shall be mighty, but not by his own power" (Daniel 8:24). Satan has no power that God does not allow. To Job's accuser God said, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand" (Job 1:12). Jesus told Pilate, "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11). Daniel 8 has already said so: "an host was given him… by reason of transgression" (Daniel 8:12). And in Revelation the power moves the other way too, from Satan to the men he uses: "and the dragon gave him his power, and his seat, and great authority" (Revelation 13:2).

"He shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people" (Daniel 8:24). Compare: "And it was given unto him to make war with the saints, and to overcome them"

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(Revelation 13:7), and “when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Daniel 12:7).

“Through his policy also he shall cause craft to prosper in his hand” (Daniel 8:25). Deception is his work: “And no marvel; for Satan himself is transformed into an angel of light” (2 Corinthians 11:14). He “deceiveth the whole world” (Revelation 12:9).

“He shall magnify himself in his heart” (Daniel 8:25). Lucifer: “For thou hast said in thine heart” (Isaiah 14:13). Tyre: “Because thine heart is lifted up” (Ezekiel 28:2).

“By peace shall destroy many” (Daniel 8:25). “For when they shall say, Peace and safety; then sudden destruction cometh upon them” (1 Thessalonians 5:3).

“He shall also stand up against the Prince of princes” (Daniel 8:25). Earthly rulers did stand against Christ at the cross: “The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ” (Acts 4:26), as Herod and Pilate did (Acts 4:27). This king stands against Him at the end, when He comes as King: “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings” (Revelation 17:14).

“But he shall be broken without hand” (Daniel 8:25). No human army ends him. It is the stone “cut out without hands” (Daniel 2:34), which “brake in pieces the iron, the brass, the clay, the silver, and the gold” (Daniel 2:45). Scripture shows Satan’s end in stages, and no human hand does any of it. When Christ comes, “the beast was taken, and with him the false prophet” (Revelation 19:20). Satan is bound: “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Revelation 20:2). After the thousand years he is loosed for a little season (Revelation 20:7), and then “the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are” (Revelation 20:10). As this research reads it, “broken without hand” begins at Christ’s coming and is finished at the lake of fire.

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Step six: the king of the north says the same things

Daniel 11 ends with “the king of the north” at “the time of the end” (Daniel 11:40), and the terms repeat Daniel 8 almost word for word.

- He “shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods” (Daniel 11:36), as the horn “magnified himself even to the prince of the host” (Daniel 8:11).
- He “shall prosper till the indignation be accomplished” (Daniel 11:36), as the horn “shall prosper” (Daniel 8:24) until “the last end of the indignation” (Daniel 8:19).
- He comes against “the glorious land” (Daniel 11:41) and plants his tents “between the seas in the glorious holy mountain” (Daniel 11:45), as the horn grows “toward the pleasant land” (Daniel 8:9).
- His end comes the same way: “yet he shall come to his end, and none shall help him” (Daniel 11:45), as the horn is “broken without hand” (Daniel 8:25).

The title “king of the north” is used throughout Daniel 11 for one ruler after another. (History identifies the earlier ones as Greek kings of Syria; that is outside Scripture.) My study reads the title the way Isaiah and Ezekiel use their kings: it passes down a line of earthly rulers, and at the time of the end it belongs to the one who was behind them all along.

Step seven: who stands up against him

This is one of the strongest connections in the chapter. The very next verse names who rises to meet this king: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time” (Daniel 12:1).

Revelation tells us exactly whom Michael fights: “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels” (Revelation 12:7), the dragon who is “that old serpent, called the Devil, and Satan” (Revelation 12:9). Daniel’s final king and Revelation’s dragon have the same opponent, at the same time of unequalled trouble. As this research reads it, they are the same enemy.

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Step eight: why this matters, and why it is not Antiochus

Gabriel twice ties this king to the end: “at the time of the end shall be the vision” (Daniel 8:17), and “in the latter time of their kingdom” (Daniel 8:23). Antiochus IV, whom many teachers name here, died in 164 BC (history, outside Scripture). He never cast down the stars of heaven, never stood against the Prince of princes, and was not broken without hand at the time of the end. He may be one of the earlier rulers who carried the title, but the final king is far greater. (The full case against Antiochus is in *Pre-Tribulation*: https://scripturescjc.com/pre-tribulation.html)

Now we can answer the question from the start of this section. Why say the king is Satan himself, and not only a man he empowers? Revelation keeps the two apart: “the dragon gave him his power” (Revelation 13:2). The dragon is the giver; the beast is the one given. So we ask which one Daniel’s king matches. He casts down the stars of heaven, which Revelation 12:4 says the dragon did. Michael stands up against him, and Revelation 12:7 says Michael fights the dragon. He magnifies himself to the Prince of the host, as Lucifer said in his heart. These are the dragon’s marks, not the beast’s. Like the king of Tyre, he stands up through a man, but the one Gabriel describes is the one behind the man.

So, as my study reads Daniel 8, the little horn is THE Antichrist: Satan himself, working through the men he uses, as the dragon gives his power to the beast and works through the false prophet (Revelation 13:2; 16:13). Paul describes it the same way: “Even him, whose coming is after the working of Satan with all power and signs and lying wonders” (2 Thessalonians 2:9). This is a different horn from the little horn of Daniel 7, which rises among the ten horns of the fourth beast (Daniel 7:8) and which this research reads as the papacy of 538-1798.

The method, for use anywhere in Scripture

These are the tools Daniel 8 has taught, and they work just as well in Revelation:

1. **Start with what the angel names, then look behind the king.** When a description reaches heaven, Eden, the stars, or God’s own throne, ask whether it points past the man to the spiritual power behind him (Isaiah 14; Ezekiel 28;

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Daniel 10:13, 20; Ephesians 6:12). Then confirm it with details Scripture gives to Satan by name.

2. **Follow the repeated terms.** When Scripture repeats a phrase (“magnify himself,” “the pleasant land,” “prosper till the indignation,” “broken without hand,” “fierce countenance”), it is tying the passages together. Let one passage explain the other.

3. **Notice what is left out.** The missing direction suggested the horn’s origin. Use a clue like this only to support, never alone.

4. **Ask who opposes him.** Michael stands against the dragon (Daniel 12:1; Revelation 12:7).

5. **Ask how he ends.** A man dies; this king is broken without hand, bound, and at last cast into the lake of fire (Daniel 8:25; Revelation 20:2, 10).

With the enemy identified, the rest of the vision falls into place. The trampling comes from Satan’s final work at the end, given room “by reason of transgression” (Daniel 8:12), when the transgressors are come to the full. And the cleansing of the sanctuary is the judgment that ends with him broken without hand.

Where we are so far: the transgressors are given time (sections 1 and 2), and when they are come to the full, Satan stands up, working through the men he uses, as this study reads section 3. Now: how long is the time, and where does it start?

4. How Long? Counting the 2,300

Daniel heard the question asked in plain words: “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?” (Daniel 8:13). And he heard the answer: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:14).

To count any period, we need two things: how long a day is, and where the count begins.

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How long is a day in prophecy?

Scripture gives the key itself: “each day for a year” (Numbers 14:34), and “I have appointed thee each day for a year” (Ezekiel 4:6). This study applies that key to this vision for reasons in the text itself. Gabriel said it reaches “the time of the end” (Daniel 8:17) and “shall be for many days” (Daniel 8:26). Twenty-three hundred literal days is a little over six years, and it would not reach from the Persian ram to the time of the end. Twenty-three hundred years does.

Daniel did not understand the time

Gabriel had been told, “make this man to understand the vision” (Daniel 8:16). He explained the ram, the goat, the horns and the king of fierce countenance. But at the end he said, “And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days” (Daniel 8:26). The “evening and the morning” points back to the 2,300. The KJV reads “days” in Daniel 8:14, but the Hebrew there is literally “evening morning,” as many KJV margins note. (That is from the Hebrew, outside the English text.) It is also the rhythm of the daily sacrifice, offered “in the morning” and “at even” (Exodus 29:39). The time was the one part left unexplained, and it overwhelmed Daniel: “And I Daniel fainted, and was sick certain days... and I was astonished at the vision, but none understood it” (Daniel 8:27).

Gabriel comes back to finish the explanation

In the next chapter, Daniel is praying about Jerusalem’s desolation, and the same angel returns: “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” (Daniel 9:21). Scripture makes a point of telling us it is the same Gabriel from “the vision at the beginning,” the vision of chapter 8.

He tells Daniel why he has come: “O Daniel, I am now come forth to give thee skill and understanding” (Daniel 9:22). “Therefore understand the matter, and consider the vision” (Daniel 9:23). Which vision? Daniel 9 has no new vision of its own before this point. The only vision Daniel had seen and not understood was the evening and the morning of chapter 8. (In the Hebrew, the word for

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"vision" in Daniel 8:26, 8:27 and 9:23 is the same word, *mar'eh*, "appearance," which ties the three verses together. That is from the Hebrew, outside the English text.)

And the very next words Gabriel speaks are a time period: "Seventy weeks are determined upon thy people and upon thy holy city" (Daniel 9:24). He explains the unexplained time by starting with a smaller piece of it.

"Determined": cut off from the longer vision

The English word "determined" in Daniel 9:24 translates a Hebrew word, *chathak*, that is found only here in the whole Old Testament. Its root meaning is to cut, or cut off, and from that, to decide or decree. (This is from the Hebrew, outside the English text.) The thought is of a piece cut off from something larger.

Scripture itself shows what the seventy weeks were cut from. Gabriel came to explain the 2,300 (Daniel 9:21-23), and his explanation begins with seventy weeks (Daniel 9:24). Seventy weeks are 490 days, and by the same day-for-a-year key, 490 years. They were cut off for "thy people and... thy holy city," Daniel's people, the Jews, out of the longer 2,300.

The hinge: why the seventy weeks are the front of the 2,300

This is the point a careful reader most needs to test, so I will state it openly. Daniel never says in one sentence that the 2,300 and the seventy weeks begin together. This study draws it from the connection between the chapters. If a shorter time is cut from the front of a longer one, both start at the same point. So the question is: why the front, and not the middle or the end?

The 2,300 measure the whole vision. The question was "How long shall be the vision" (Daniel 8:13), and the vision begins with the ram, Media and Persia, already pushing west (Daniel 8:3-4, 20). So the count has to begin while Persia rules.

The seventy weeks begin under Persia. Their start is "the going forth of the commandment to restore and to build Jerusalem" (Daniel 9:25), and that commandment was given by Persian kings (Ezra 6:14).

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Nothing else fits. If the seventy weeks were the last 490 years of the 2,300, the 2,300 would have to start about 2267 BC, centuries before Persia or Abraham. If they sat anywhere in the middle, the 2,300 would still start long before the ram existed. Only the front puts both starts inside Persia's rule, where the vision itself begins.

Gabriel explains from the beginning. He came to explain what Daniel had not understood, and he started with the first period, from the commandment forward.

So this study understands the seventy weeks as the opening portion of the 2,300, because Gabriel returns to the unexplained vision and begins his explanation with a shorter period that starts under Persia. The shared starting point follows from that. If we can find where the seventy weeks begin, we have found where the 2,300 begin.

Where the seventy weeks begin

Gabriel gives the start: "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" (Daniel 9:25).

Ezra names the year

Scripture itself tells us when that commandment went out. Ezra gives the king, the year, the month and the day:

- "And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king" (Ezra 7:7).
- "And he came to Jerusalem in the fifth month, which was in the seventh year of the king" (Ezra 7:8).
- "For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him" (Ezra 7:9).

This is the decree that finished the work. Ezra counts the commandments of three kings as one: "according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia" (Ezra 6:14). Artaxerxes' decree was the one that

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restored self-government to Jerusalem. It gave Ezra authority to “set magistrates and judges” and to enforce “the law of thy God, and the law of the king” (Ezra 7:25-26).

Three Persian commandments are named, so which one does Daniel 9:25 mean? This study reads it as Artaxerxes’, for two reasons: it is the one that restored law and judges to Jerusalem (Ezra 7:25-26), and from it the count reaches the Messiah on time.

So the Bible fixes the year as the seventh year of Artaxerxes, beginning its journey on the first day of the first month, in the spring. History then converts that year into our calendar: 457 BC. (The BC number is from history, outside Scripture. The year itself, the seventh of Artaxerxes, is Scripture’s own.)

Gabriel’s numbers are Jubilee numbers

Look at how Gabriel divides the time: “seven weeks, and threescore and two weeks” (Daniel 9:25), and then one last week (Daniel 9:27). Why break off the first seven weeks? Seven weeks of years are forty-nine years, and that is exactly the Jubilee count God gave Moses: “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years” (Leviticus 25:8).

Seven sevens complete the Jubilee count, and the Jubilee itself follows: “ye shall hallow the fiftieth year” (Leviticus 25:10). The CJC counts that fiftieth year as also the first year of the next cycle, so each Jubilee opens a new forty-nine. That overlap is the CJC’s reading, not words Leviticus uses. The whole seventy weeks is that same forty-nine counted ten times over: $70 \times 7 = 490$ years $= 10 \times 49$. As this research reads it, Gabriel measured the seventy weeks in Jubilees.

The decree itself sounds like a Jubilee. The Jubilee was the year of release and return: “proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” (Leviticus 25:10). Artaxerxes’ decree did exactly that for the captives in Persia: “I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee” (Ezra 7:13). Liberty, and a return to the land. As this research reads it, Gabriel

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identified the seventy weeks as a Jubilee decree: a time measured in Jubilees, starting from a proclamation of release.

Why a Jubilee start must give a Jubilee end

Here is the simple math. A Jubilee cycle is 49 years. If a count starts in a Jubilee year and runs for an exact number of cycles, it must land in a Jubilee year again. It cannot land anywhere else. 490 years is exactly ten cycles, so seventy weeks that start in a Jubilee must end in one.

The Continuous Jubilee Calendar (CJC) counts the 49-year cycles in an unbroken line through history, with the Jubilee as year 1 of each cycle. Here is how it flows through the seventy weeks:

- **457 BC**, the seventh year of Artaxerxes: CJC Cycle 21, Year 1. A Jubilee year. The decree of liberty goes out in a Jubilee.
- **AD 27**, the Messiah anointed: Cycle 30, Year 43.
- **AD 30**, the cross, “in the midst of the week”: Cycle 30, Year 46.
- **AD 34**, the seventy weeks close: Cycle 31, Year 1. A Jubilee year again, exactly ten cycles later.

Anyone can check this. The formula is a single line, published with the CJC papers. (See *Jubilee Calendar: The Story of the End*: https://scripturescjc.com/jubilee-calendar-story-of-the-end.html)

One count, never reset: from Hezekiah’s Jubilee to the end of the 2,300

A fair reader will ask: was the calendar simply lined up to make 457 BC a Jubilee? That is a fair question, and I will answer it plainly. The CJC’s Jubilee phase is set from its anchors, and 457 BC is one of them. So 457 BC falling on a Jubilee is part of how the calendar was built, not separate proof of it.

What answers the charge of choosing numbers to fit is this: the CJC is not started fresh for the seventy weeks and again for the 2,300. It is one count of 49-year cycles, running without a break or an adjustment, and it begins centuries earlier, with a Jubilee Scripture itself describes.

When Assyria came against Jerusalem in Hezekiah’s day, God gave this sign: “Ye shall eat this year such as groweth of itself; and the second year that which

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springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof" (Isaiah 37:30). Two years without sowing is what the law produces when a sabbath year is followed by a Jubilee: "A jubile shall that fiftieth year be unto you: ye shall not sow" (Leviticus 25:11). This research reads Hezekiah's sign as that double rest. (That reading is one of two that careful scholars hold, and the year of Sennacherib's campaign is from history, outside Scripture. The CJC kit sets out the dating questions in full.)

Run the same formula forward from there, never changing it, and watch where it lands:

- **702 BC, Hezekiah's Jubilee:** Cycle 16, Year 1.
- **457 BC, the decree in the seventh year of Artaxerxes:** Cycle 21, Year 1. A Jubilee, exactly five cycles later.
- **AD 27, the Messiah anointed:** Cycle 30, Year 43.
- **AD 30, the cross:** Cycle 30, Year 46.
- **AD 34, the seventy weeks close:** Cycle 31, Year 1. A Jubilee, exactly ten cycles after the decree.
- **March 538, the start of the 1,260 years:** Cycle 41, Year 14, a sabbatical year.
- **February 1798, the end of the 1,260 years:** Cycle 66, Year 49, the last year before a Jubilee. The new year in spring 1798 is Cycle 67, Year 1, a Jubilee.
- **Autumn 1844, the end of the 2,300:** Cycle 67, Year 47.
- **1994:** Cycle 71, Year 1, the seventieth Jubilee. From Hezekiah's Jubilee to this one is exactly 55 cycles.

The 1,260 years (538 to 1798) come from history and from Daniel 7, not from the CJC, and the count was never adjusted to meet them. Yet they open on a sabbatical year and close at the turn of a Jubilee. I present that as a pattern that agrees with the history, not as proof by itself. But it does show that the math was not applied selectively to the seventy weeks or to the 2,300. The same unbroken count runs through all of them.

The Messiah arrives on time

From 457 BC, the seventy weeks reach the Messiah in AD 27, the cross in the midst of the last week in AD 30 ("in the midst of the week he shall cause the sacrifice and the oblation to cease," Daniel 9:27), and the end of the 490 in AD

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34. The Messiah arrived right on time. Jesus Himself announced it as He began His ministry, reading from Isaiah's Jubilee passage: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor... to preach deliverance to the captives... To preach the acceptable year of the Lord" (Luke 4:18-19), and "The time is fulfilled" (Mark 1:15). (See *Seventy Weeks, No Gap*: https://scripturescjc.com/seventy-weeks.html)

Where the 2,300 end

The 2,300 share the same start. Here is the arithmetic, done two ways so anyone can check it:

- From 457 BC, 2,300 years reach AD 1844 (there is no year zero, so 2,300 − 457 + 1 = 1844).
- The 490 years end in AD 34. Take 490 from 2,300 and 1,810 years are left. AD 34 + 1,810 = AD 1844.

Counted by Scripture's own spring-to-spring year ("This month shall be unto you the beginning of months," Exodus 12:2), the last year began in the spring of 1844. The Day of Atonement, "in the seventh month, on the tenth day of the month" (Leviticus 16:29), fell in the autumn of that year. On the Continuous Jubilee Calendar, 1844 is Cycle 67, Year 47: inside the cycle opened by the Jubilee of 1798.

That is the count. But a count only tells us when. It does not tell us what. As my study reads it, William Miller's mistake was not his arithmetic. It was the event. But the arithmetic only works if its inputs are right. Given a 457 BC start and a 2,300-year length, the count reaches AD 1844; the start and the length are what the sections above had to establish, and the reader should weigh them there. So the next three sections ask what Scripture says the cleansing of the sanctuary is, using the Day of Atonement, Daniel 7 and Revelation 4 and 5.

Where we are so far: God gives transgressors time until the measure is full (sections 1 and 2). As this study reads it, the enemy who stands up at the end is Satan, working through men (section 3). The 2,300 share the 457 BC start of the seventy weeks and end in the autumn of 1844 (this section). Now: what happened at the end of the 2,300?

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5. What “the House of God” Is, and Why Judgment Begins There

The sanctuary was cleansed because of the people

Daniel 8:14 says “the sanctuary” will be cleansed. On the Day of Atonement, Israel’s sanctuary was cleansed every year. Leviticus tells us why it needed cleansing: “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins” (Leviticus 16:16).

How did the people’s sins defile a building? Through the year, when an Israelite sinned and brought a sin offering, the blood was carried toward the presence of God: “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” (Leviticus 4:6). The priests “bear the iniquity of the congregation, to make atonement for them before the LORD” (Leviticus 10:17). As this study reads it, the sinner went home forgiven, but the sin had been carried, through the blood, into God’s house. Leviticus does not use the word “record”; that is this study’s way of describing it. What Leviticus does say is that the holy place itself needed atonement “because of the uncleanness of the children of Israel” (Leviticus 16:16). Once a year, on the Day of Atonement, it was cleansed: “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” (Leviticus 16:30).

So the cleansing of the sanctuary was never about the building alone. It was about the people whose sins were recorded there.

The earthly sanctuary was a copy of the heavenly one

The tabernacle was built from a pattern: “See, saith he, that thou make all things according to the pattern shewed to thee in the mount” (Hebrews 8:5). Christ now ministers in the real one: “We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Hebrews 8:1-2).

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And Hebrews says the heavenly sanctuary is cleansed too: “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” (Hebrews 9:23). “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Hebrews 9:24).

This is the sanctuary Daniel 8:14 speaks of, as my study reads it. By 1844 there was no temple in Jerusalem to cleanse. It had been gone for nearly eighteen centuries. The sanctuary still standing was the one in heaven, the one Christ entered “for us.”

The house of God is His people

In the Old Testament, “the house of the LORD” was the temple. But the temple was always about God dwelling with His people, and the New Testament says plainly who the house is now:

- “But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Hebrews 3:6).
- “That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth” (1 Timothy 3:15).
- “Ye also, as lively stones, are built up a spiritual house, an holy priesthood” (1 Peter 2:5).
- “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16).

So “the house of God” means everyone who professes to belong to Him: the true and the false together, the ones who hold fast and the ones who fell away. That is why a judgment must begin there. It sorts the house.

Judgment begins with the house

Ezekiel saw it begin exactly there. Before Babylon came, he was shown “the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary” (Ezekiel 8:6). The faithful were marked first: “set a mark upon the foreheads of the men that sigh and that cry for all the

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abominations that be done in the midst thereof" (Ezekiel 9:4). Then: "begin at my sanctuary. Then they began at the ancient men which were before the house" (Ezekiel 9:6).

Peter says the same of the church: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17).

Jesus Himself describes a judgment of people who claimed His name: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven... Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?... And then will I profess unto them, I never knew you" (Matthew 7:21-23). "The Lord knoweth them that are his" (2 Timothy 2:19).

Malachi foretold the Lord coming to His temple to judge His own people: "and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in" (Malachi 3:1). "But who may abide the day of his coming?... And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi" (Malachi 3:2-3). As this research reads it, this is a coming to the temple, not to the earth, the same direction Daniel 7:13 shows.

One sacrifice, and a later work of the High Priest

A careful reader will raise Hebrews here: "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" (Hebrews 9:12). "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28).

This study agrees completely. It does not propose a second sacrifice or an unfinished redemption. The cross paid for sin once, for all time. But Hebrews also says the High Priest's work did not stop at the cross: "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" (Hebrews 7:25), and He entered heaven "now to appear in the presence of God for us" (Hebrews 9:24). Israel's Day of Atonement was also a priest's work done by blood. What this study proposes is a later phase of Christ's ministry, the judgment, carried out by the one sacrifice already made.

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What this study understands is cleansed: the record

In heaven the record is kept in books. “And a book of remembrance was written before him for them that feared the LORD” (Malachi 3:16). “And I saw the dead, small and great, stand before God; and the books were opened… and the dead were judged out of those things which were written in the books, according to their works” (Revelation 20:12). For the faithful, the record of sin is blotted out: “Repent ye therefore, and be converted, that your sins may be blotted out” (Acts 3:19), and their names are kept: “I will not blot out his name out of the book of life” (Revelation 3:5).

So, as my study reads it, the cleansing of the sanctuary is the heavenly Day of Atonement: the books of God’s house are examined, the sins of the faithful are blotted out, and those who fell away are found wanting. That is a judgment, and Daniel 7 shows the court sitting for it.

Where we are so far: the 2,300 end in 1844. As this study reads it, the sanctuary to be cleansed is the heavenly one, and its cleansing is a judgment of God’s house, His professing people. Now: does Scripture show that judgment in session?

6. Two Courtrooms, One Scene: Daniel 7 and Revelation 4 and 5

Daniel 7 and Revelation 4 and 5 describe a courtroom in heaven. Read side by side, they share so many details that this research reads them as the same scene seen by two prophets.

The thrones are set. Daniel: “I beheld till the thrones were cast down, and the Ancient of days did sit” (Daniel 7:9). The word “cast down” here means placed or set in position. (That is from the Aramaic, outside the English text.) John: “and, behold, a throne was set in heaven, and one sat on the throne” (Revelation 4:2). Around it are more seats: “round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment” (Revelation 4:4). Daniel saw thrones, plural.

White garments. The Ancient of days sits “whose garment was white as snow, and the hair of his head like the pure wool” (Daniel 7:9). The elders are “clothed in white raiment” (Revelation 4:4).

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Fire from the throne. Daniel: “his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him” (Daniel 7:9-10). John: “And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne” (Revelation 4:5).

The same count of angels. Daniel: “thousand thousands ministered unto him, and ten thousand times ten thousand stood before him” (Daniel 7:10). John: “and the number of them was ten thousand times ten thousand, and thousands of thousands” (Revelation 5:11). The two prophets use the same unusual numbers.

The books. Daniel: “the judgment was set, and the books were opened” (Daniel 7:10). John: “And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals” (Revelation 5:1). Daniel sees open books; John sees a sealed one. Scripture shows both kinds of record in the same judgment: “and the books were opened: and another book was opened, which is the book of life” (Revelation 20:12).

One comes before the throne. Daniel: “one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him” (Daniel 7:13). John: “And he came and took the book out of the right hand of him that sat upon the throne” (Revelation 5:7). In both, Christ comes to the One on the throne. In neither does He come to the earth.

He is given the kingdom. Daniel: “And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him” (Daniel 7:14). John: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Revelation 5:12).

Every people. Daniel: “all people, nations, and languages” (Daniel 7:14). John: “out of every kindred, and tongue, and people, and nation” (Revelation 5:9).

The saints receive the kingdom. Daniel: “judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom” (Daniel 7:22). John: “And hast made us unto our God kings and priests: and we shall reign on the earth” (Revelation 5:10).

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When the court sits

Daniel tells us when. The court sits after the little horn of Daniel 7 has had its time: “and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (Daniel 7:25-26). This research places those 1,260 years at 538-1798. (See *Unto Caesar, and Unto God*: https://scripturescjc.com/unto-caesar.html and *The Books Were Opened*: https://scripturescjc.com/books-were-opened.html) So the court sits, and the Lamb takes the book, after 1798.

These parallels show two prophets seeing the same courtroom. They do not make Daniel’s open books and John’s sealed book the same object, and this research reads them as two records. Jeremiah’s land deed shows the pattern, a sealed copy and an open one: “both which is sealed, and this evidence which is open” (Jeremiah 32:14). The open books record every life’s works, “and the dead were judged out of those things which were written in the books, according to their works” (Revelation 20:12). The sealed book, as this research reads it, is the Father’s Book of Life. Scripture does not name it in so many words, but it is held first by the Father, “in the right hand of him that sat on the throne” (Revelation 5:1), as Moses called the book of life “thy book which thou hast written” (Exodus 32:32). Then the Lamb takes it (Revelation 5:7), and it becomes “the book of life of the Lamb” (Revelation 13:8).

Why the seals begin with a conqueror

Before we open the seals, we need to see what Christ came to conquer, because the first seal is about conquering.

From the beginning, God promised a Conqueror. To the serpent He said, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15).

Isaiah tells us how He would win. Not with an army, but by taking our place: “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all” (Isaiah 53:5-6). And Isaiah ends with His victory: “Therefore will I divide him a portion with the

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great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isaiah 53:12).

Notice those last words. The time God gives the transgressors (section 1) is not empty waiting. It is the time of His intercession for them.

He lived without sin. He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). He "did no sin, neither was guile found in his mouth" (1 Peter 2:22). That is why He could take our place: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

He paid the penalty in full. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). He paid those wages Himself: "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" (1 Peter 2:24). On the cross He said, "It is finished" (John 19:30).

He conquered sin, death and Satan. "That through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14). "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Colossians 2:15). The night before, He told His disciples, "be of good cheer; I have overcome the world" (John 16:33). Isaiah saw the end of it: "He will swallow up death in victory" (Isaiah 25:8).

And He gives that victory to us. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57). "Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:37). "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). Revelation's promises are all made to the one who conquers: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21:7).

So when Revelation 5 asks who is worthy to open the book, the answer is the One who conquered: "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Revelation 5:5). He is worthy because of the cross: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain" (Revelation 5:9).

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Worthy at the cross, opening the book at the appointed time

If He was worthy at the cross, why does this research place the opening of the seals after 1798? Because Scripture shows Him winning the victory and then waiting for the appointed time to act on it.

His victory was proven by the resurrection: He was “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Romans 1:4). Then He sat down to wait: “Sit thou at my right hand, until I make thine enemies thy footstool” (Psalm 110:1). Hebrews says the same: “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool” (Hebrews 10:12-13).

Hebrews also holds both sides together: “But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour” (Hebrews 2:8-9). Crowned already, yet not yet all things under Him.

Daniel shows when the waiting ends. After the little horn’s “time and times and the dividing of time,” “the judgment shall sit, and they shall take away his dominion” (Daniel 7:25-26). Then the Son of man is brought before the Ancient of days, “And there was given him dominion, and glory, and a kingdom” (Daniel 7:13-14). Revelation 5 is that same court. As this research reads it, the Lamb’s worthiness was won at the cross, but the time to take the book and open its seals came when the 1,260 years ended in 1798.

The seals then open one at a time, and every rider acts only by what is “given” (Revelation 6:2, 4, 8).

The first seal: the Lamb crowned, going forth to conquer

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Revelation 6:1-2).

As this research reads it, the rider is Christ Himself, going forth in His victory:

- **Called by the lion.** The first of the four beasts around the throne “was like a lion” (Revelation 4:7), and the One who prevailed is “the Lion of the tribe

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of Juda" (Revelation 5:5). (Scripture also calls the devil a roaring lion; the next subsection answers that.)

- **The same word for victory.** "Prevailed" in Revelation 5:5 and "conquering" in Revelation 6:2 translate the same Greek verb, *nikaō*, "to overcome." It is the word in "I have overcome the world" (John 16:33) and "even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21). (That is from the Greek, outside the English text.) The One who overcame at the cross now goes forth overcoming.
- **The crown is given.** This is the dominion given in the court: "And there was given him dominion, and glory, and a kingdom" (Daniel 7:14).
- **The white horse.** White is always holy in Revelation, and when heaven opens at the end, the rider of the white horse "was called Faithful and True" (Revelation 19:11).
- **The bow.** It is the Messiah's bow: "And in thy majesty ride prosperously because of truth and meekness and righteousness... Thine arrows are sharp in the heart of the king's enemies" (Psalm 45:4-5). It is also God's covenant sign: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (Genesis 9:13). No arrows are shot and no one is killed in the first seal.
- **"Conquering, and to conquer."** The victory is won; its full outworking is still ahead. The first seal opens His campaign, and the seals that follow carry it out. His people share it the same way: "And they overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11).

Is the first rider the Antichrist?

Many sincere readers have been taught that the first rider is the Antichrist, a false christ on a white horse who imitates the real one. Some will also point out that Scripture calls Satan a lion: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). These are fair objections, and they deserve answers from Scripture.

The same symbol can point two ways, and the setting decides. Scripture uses the lion for Christ, "the Lion of the tribe of Juda" (Revelation 5:5), and for the devil (1 Peter 5:8). It does the same with the serpent: the serpent deceived Eve, yet Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). So a lion by itself proves

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nothing either way. We have to ask which lion this is. The one who calls the first rider is one of the four beasts around God's throne, beings who "rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come" (Revelation 4:8). The roaring lion of 1 Peter walks the earth seeking prey. The lion of Revelation 4 worships before the throne.

Heaven sends the rider. The Lamb opens the seal, and a being from the throne calls him out: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see" (Revelation 6:1). Zechariah's horses are the pattern: "These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth" (Zechariah 6:5), and "These are they whom the LORD hath sent to walk to and fro through the earth" (Zechariah 1:10). God's horses come from God's presence.

The crown is heaven's kind, and it is given. The rider's crown is "given unto him" (Revelation 6:2). In Revelation the crowns of the dragon and the beast are a different kind: the dragon has "seven crowns upon his heads" (Revelation 12:3), and the beast "upon his horns ten crowns" (Revelation 13:1). The Greek word for those is *diadēma*, a ruler's band. The first rider's crown is *stephanos*, a victor's wreath, the word used for the crown Christ promises His faithful, "I will give thee a crown of life" (Revelation 2:10), and for the Son of man on the cloud, "having on his head a golden crown" (Revelation 14:14). (Those word meanings are from the Greek, outside the English text.) The locusts of the fifth trumpet have only "as it were crowns like gold" (Revelation 9:7), likenesses, and Revelation says so.

Revelation labels its counterfeits. When Revelation shows an imitation, it tells us: the second beast "had two horns like a lamb, and he spake as a dragon" (Revelation 13:11). Nothing in Revelation 6:2 hints at an imitation. Throughout Revelation, white belongs to Christ and His people: white robes, white raiment, the white cloud, the great white throne. And when heaven opens at the end, the rider of the white horse is named: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True" (Revelation 19:11), "and on his head were many crowns" (Revelation 19:12).

The bow is God's. Habakkuk saw the LORD riding out with a bow: "that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made

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quite naked, according to the oaths of the tribes, even thy word" (Habakkuk 3:8-9). Horses of salvation, a bow, and "thy word," all together.

The timing does not fit the Antichrist. As section 3 showed, the king of fierce countenance stands up "when the transgressors are come to the full" (Daniel 8:23), and the man of sin is revealed only after "a falling away first" (2 Thessalonians 2:3). The first seal, as this research reads it, opened after 1798 and is still running. THE Antichrist's time is still future and comes at the end, not at the start of the seals.

Christ appears in more than one figure. Some ask how Christ can open the seal and also ride the horse. Revelation 5 already shows Him two ways in two verses: John is told to behold "the Lion of the tribe of Juda" (Revelation 5:5), and turns to see "a Lamb as it had been slain" (Revelation 5:6). The Lamb opening the book and the Conqueror riding out are the same Christ in two pictures.

One honest note. The word "overcome" (*nikaō*) is also used of the beast, who is "given unto him to make war with the saints, and to overcome them" (Revelation 13:7). So the word alone does not settle who the rider is. What settles it is everything together: opened by the Lamb, called by a worshipper before the throne, sent like Zechariah's horses, given a victor's crown, white, carrying God's bow, and riding before the falling away is full. Every detail points to Christ, and none is marked as a counterfeit.

The second seal: the sword of the Word given

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Revelation 6:3-4).

As this research reads it, the second seal is the Word of God put into the hands of the people, and the division and persecution that follow it:

- **The sword is the Word.** "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:17). "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit" (Hebrews 4:12). The Greek word for "sword" in Revelation 6:4 is the same one used in Ephesians 6:17

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and Hebrews 4:12, *machaira*. (That is from the Greek, outside the English text.)

- **The sword is "given."** The rider does not forge it. It is put into his hand.
- **Taking peace is what Jesus said His Word would do.** "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matthew 10:34-36).
- **"Kill one another."** This is the slaying of the righteous by those who reject the Word, as Cain killed Abel: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:12). The fifth seal's martyrs are those "slain for the word of God, and for the testimony which they held" (Revelation 6:9).
- **Red is the color of blood.** First, Christ's own blood, which the Word proclaims: "Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5); "without shedding of blood is no remission" (Hebrews 9:22). Then the blood of those who hold that Word: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Revelation 12:11). Jesus warned that His Word would cost blood even within families: "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death" (Matthew 10:21). Revelation joins the Word and the blood in one figure: "And he was clothed with a vesture dipped in blood: and his name is called The Word of God" (Revelation 19:13).
- **A red horse is God's horse.** Zechariah saw "a man riding upon a red horse... and behind him were there red horses, speckled, and white" (Zechariah 1:8), and "These are they whom the LORD hath sent to walk to and fro through the earth" (Zechariah 1:10). "In the first chariot were red horses" (Zechariah 6:2). Like the white horse, the red horse is sent from God's presence. As this research reads it, it is the Word going out at the cost of blood: the blood of Christ it proclaims, and the blood of the faithful shed by those who hate it.
- **Called by the calf.** The second beast was "like a calf" (Revelation 4:7), the laboring and sacrificed servant. Paul applies the ox that treads the corn to those who labor in the Word (1 Corinthians 9:9-14).

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History that fits. (Everything in this paragraph is from history, outside Scripture. It is offered as history that agrees with the seal, not as proof, and Scripture gives the seals no opening dates.) In the decades after 1798, the Bible was put into ordinary households on a scale never seen before. The British and Foreign Bible Society was founded in 1804, and the American Bible Society in 1816. By 1825 the British society alone had issued over four million Bibles in about 140 languages. Division followed. Popes Pius VII, Leo XII and Pius VIII condemned the Bible societies, and on 8 May 1844 Gregory XVI issued an encyclical against them, *Inter praecipuas machinationes*, "On Biblical Societies." Persecution followed too. In Madagascar, the Bible was printed in the people's own language in 1835, and that same year the queen outlawed Christianity; believers were put to death in the years after, among them a young woman named Rasalama, speared in 1837.

The third seal, and a proposed connection to 1844

The sanctuary reading above does not depend on this subsection. It is a further connection this study proposes, and readers can weigh it on its own.

"And he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (Revelation 6:5-6).

Many read this as famine. This study reads it as judgment, for these reasons, taking every detail of the verse:

- **The balances.** Scripture's scales are God's judgment: "Thou art weighed in the balances, and art found wanting" (Daniel 5:27).
- **The voice.** It comes "in the midst of the four beasts" (Revelation 6:6), from the throne, where the Lamb stands (Revelation 5:6). The Father "hath given him authority to execute judgment also, because he is the Son of man" (John 5:27).
- **The penny.** In Jesus' parable, the penny is the labourer's wage: "And when he had agreed with the labourers for a penny a day, he sent them into his vineyard" (Matthew 20:2), and at evening "they received every man a penny" (Matthew 20:9).
- **The wheat and barley.** Wheat, barley, wine and oil were the wages Solomon paid the builders of God's house: "twenty thousand measures of

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beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil" (2 Chronicles 2:10). (See *The Early and Latter Rain*: https://scripturescjc.com/early-and-latter-rain.html)

- **Balances and a famine of the Word.** Amos puts balances, wheat and famine together, and says what kind of famine: "making the ephah small, and the shekel great, and falsifying the balances by deceit" (Amos 8:5), and "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD" (Amos 8:11).
- **The oil and the wine.** As this research reads them, they are the Spirit and the covenant. The oil is the Spirit: "Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zechariah 4:6), spoken of the olive trees that feed the lamp. The wine is the covenant: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28). "Hurt not": they are protected while the judgment goes on.

So, as this research reads it, the third seal is judgment and reward: each life in God's house weighed, the faithful paid their wage, and the Spirit and the covenant kept safe while it goes on.

Here is the link you can follow in Scripture's own order. Daniel 7: the court sits after 1798 and the books are opened. Revelation 5: the Lamb takes the book after 1798. Revelation 6: the seals open in order, and the third brings the balances of judgment. Daniel 8: the 2,300 end in 1844, and the sanctuary is cleansed, which is a judgment. As my study reads it, the third seal's scales and the end of the 2,300 mark the same event: the judgment of God's house beginning in 1844. That would give the black horse a date, which Scripture does not state outright, so this is labeled as this research's reading.

Where we are so far: Daniel and John saw the same court. It sat after 1798, the Lamb took the book, and, as this study reads it, in 1844 the judgment began with God's house. Now: if the judgment began in 1844, why is the world still going on?

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7. The Time of the Transgressors Runs Alongside the Judgment

Did the cleansing end in 1844, or begin?

This is the question a careful reader will ask next. Daniel heard, “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?” (Daniel 8:13). But this study places the worst of the trampling at the end, after the king of fierce countenance stands up. If the trampling is still future, in what sense did the 2,300 end in 1844?

There are three ways to read the answer:

1. The 2,300 measure only the trampling, and the trampling ends when they end.

2. The 2,300 measure the whole vision, from the Persian ram onward, and at their end something new begins in the sanctuary.

3. The cleansing begins at the end of the 2,300 and continues while a final trampling takes place, until the trampler is removed.

This study holds the second and third together, for these reasons from Scripture.

The answer names a beginning, not an ending. Gabriel did not say “then shall the treading end.” He said, “then shall the sanctuary be cleansed” (Daniel 8:14). The 2,300 answer how long until God begins to set things right. (The Hebrew word behind “cleansed” carries the sense of being made right, or vindicated. That is from the Hebrew, outside the English text.)

The Day of Atonement was a process with an order. It was one day, but it moved step by step. The high priest made atonement for the most holy place, then the tabernacle (Leviticus 16:15-16), then the altar: “And he shall go out unto the altar that is before the LORD, and make an atonement for it” (Leviticus 16:18). Only after that came the scapegoat: “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” (Leviticus 16:20). The goat was sent away bearing the iniquities “unto a land not inhabited” (Leviticus 16:22). The

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cleansing was not finished until the scapegoat was gone. This study reads the scapegoat as Satan. So the cleansing that begins at the end of the 2,300 is not finished until Satan is removed.

Daniel 7 uses process words. “But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (Daniel 7:26). The court sits, and then the consuming runs “unto the end.”

Gabriel said the vision reaches the end. “At the time of the end shall be the vision” (Daniel 8:17). “It shall be for many days” (Daniel 8:26). The count ends in 1844, but the vision it belongs to runs on to “the last end of the indignation” (Daniel 8:19).

Revelation shows judging and trampling at the same time. John is told to measure the temple, the altar and the worshippers while the outer court is given over to be trodden under foot (Revelation 11:1-2). The measuring does not wait for the treading to stop.

So, as this study reads it, the 2,300 bring us to the opening of the heavenly Day of Atonement. The cleansing begins there and runs on through the final trampling, and it is completed when the king who tramples is broken without hand and the scapegoat is led away.

The judgment and the time of the transgressors, side by side

The judgment does not wait until the transgressors are finished. It runs alongside their time, just as Israel’s daily service ran alongside the Day of Atonement. On that day the atonement offering was made “beside the sin offering of atonement, and the continual burnt offering” (Numbers 29:11). The cleansing went on, and the daily went on with it. As this research reads it, the same is true in heaven: the judgment opened, and Christ’s intercession continues. The door stays open while the books are being examined.

That is why the first angel of Revelation 14 can say both at once. He has “the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Revelation 14:6), and he says, “Fear God, and give glory to him; for the hour of his judgment is come” (Revelation 14:7). The judgment is in session, and the call to repent is still open.

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It also explains the fifth seal. The martyrs cry, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Revelation 6:10). They are told to “rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled” (Revelation 6:11). The judgment is under way, but the time of the transgressors is not yet finished.

And it ends the way it ended in Noah’s day. When the measure is full, the door shuts: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still” (Revelation 22:11). “And the door was shut” (Matthew 25:10).

Revelation 11 shows both works at the end, side by side: “Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months” (Revelation 11:1-2). As this research reads it, the measured worshippers are the faithful of God’s house, and the court left out is those who fell away, handed over to the trampling. That is the treading of Daniel 8:13, “to give both the sanctuary and the host to be trodden under foot.” Daniel ends the same way: “Many shall be purified, and made white, and tried; but the wicked shall do wickedly” (Daniel 12:10).

8. Putting It All Together, in Scripture’s Order

Scripture’s time words, and where 1844 sits

Many readers get lost because Scripture uses several time words, and they are often treated as if they meant the same thing. They do not. Most of them fit inside one another, from the widest to the narrowest.

“The last days” and “the last time.” These began at Christ’s first coming. Peter said of Pentecost, “But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God” (Acts 2:16-17). God “Hath in these last days spoken unto us by his Son” (Hebrews 1:2). John wrote, “Little children, it is the last time” (1 John 2:18). The whole church age is in the last days.

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“The latter times.” Paul uses this for a stretch within the last days, marked by a departure from the faith: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Timothy 4:1). “This know also, that in the last days perilous times shall come” (2 Timothy 3:1). This is the falling away of sections 1 and 2, growing until the transgressors are come to the full.

“The latter days” in Daniel. Daniel uses this for the whole reach of a prophecy down to its end. Nebuchadnezzar’s image shows “what shall be in the latter days” (Daniel 2:28), starting from Babylon itself. The angel told Daniel he had come to show “what shall befall thy people in the latter days: for yet the vision is for many days” (Daniel 10:14).

“The times of the Gentiles.” This is a treading term: “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24). It is the same treading as Daniel 8:13 and Revelation 11:2, and it ends with a fulness: “until the fulness of the Gentiles be come in” (Romans 11:25). As this research reads it, the treading Jesus foretold for Jerusalem runs on until that fulness, and its last stage is the forty-two months of Revelation 11:2.

“The time of the end.” This phrase is Daniel’s alone, and it is the narrowest. God’s people are tried “even to the time of the end: because it is yet for a time appointed” (Daniel 11:35), which this research reads as reaching from the early church onward. The turn comes at Daniel 11:36, where the subject becomes THE Antichrist, and “at the time of the end” the last campaign begins (Daniel 11:40). As this research reads it, the time of the end is still future. The book is sealed “even to the time of the end” (Daniel 12:4), but understanding grows before then: “knowledge shall be increased” (Daniel 12:4), and “the wise shall understand” (Daniel 12:10).

“The time of trouble” and “great tribulation.” “And there shall be a time of trouble, such as never was since there was a nation even to that same time” (Daniel 12:1). “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matthew 24:21). These are inside the time of the end.

“The indignation” and “the wrath.” Gabriel spoke of “the last end of the indignation” (Daniel 8:19), and the king of the north “shall prosper till the indignation be accomplished” (Daniel 11:36). Revelation is careful about when God’s wrath comes. The fourth seal and the early trumpets are never called

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wrath; they call men to repent, and men “repented not” (Revelation 9:20). Wrath “is come” at the seventh trumpet: “And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged” (Revelation 11:18). It is finished in the last plagues: “seven angels having the seven last plagues; for in them is filled up the wrath of God” (Revelation 15:1). And God’s people are not its target: “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Thessalonians 5:9).

“Time no longer” and “the end of the world.” The mighty angel swore “that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished” (Revelation 10:6-7). This research places that in the days of the seventh trumpet. (Some translations render “time” there as “delay”; that is from the Greek, outside the English text.) “The end of the world” is the harvest: “the harvest is the end of the world; and the reapers are the angels” (Matthew 13:39).

“The end.” Jesus tied it to one condition: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14).

Where 1844 sits. Put together, the end of the 2,300 falls inside the last days and the latter times, during the times of the Gentiles, before the time of the end, and well before the wrath. It does not start the end. It opens the judgment, and with it the last gospel call, carried “to every nation, and kindred, and tongue, and people” with the words “the hour of his judgment is come” (Revelation 14:6-7). That call runs until “then shall the end come.”

The seals run in order, across many centuries

The seals help place all of this, because the Lamb opens them one at a time and in order (Revelation 6:1, 3, 5, 7). As this research reads them:

- **Seals 1 to 3** (the Lamb crowned to conquer, the sword of the Word given, and the balances of judgment) have opened since the 1,260 years ended in 1798, after “the judgment shall sit” (Daniel 7:26), and are still running. Scripture gives them no measured length and names no opening event. (The proposal that the third seal’s judgment opens with the end of the 2,300 is labeled as such in section 6.)

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- **Seal 4,** the pale horse, is still future. It opens at the censer, the first day of the great tribulation. The winds are held back first, “till we have sealed the servants of our God in their foreheads” (Revelation 7:3).
- **Seal 5** covers the sixth trumpet, and the martyrs’ cry “How long” (Revelation 6:10) is answered from the altar under the bowls (Revelation 16:6-7).
- **Seal 6** covers the days of the seventh trumpet, the bowls, and the last trump at His appearing: “For the great day of his wrath is come; and who shall be able to stand?” (Revelation 6:17).
- **Seal 7** is opened after the thousand years: “And when he had opened the seventh seal, there was silence in heaven about the space of half an hour” (Revelation 8:1). Then the Book of Life itself is opened in the last judgment (Revelation 20:12).

So the seals reach from after 1798 to beyond the thousand years. The 2,300 end early in that long sequence, and the judgment they open is not finished until the last seal is broken.

The whole picture, in order

Here is the whole picture, step by step, with each step resting on the verses above.

1. **457 BC, the seventh year of Artaxerxes.** The commandment goes out to restore and build Jerusalem (Daniel 9:25; Ezra 7:7-9), a decree of liberty given in a Jubilee year on the CJC. The 2,300 and the seventy weeks cut from them begin together (Daniel 9:23-24).

2. **AD 27 to AD 34.** The Messiah comes on time; He is cut off in the midst of the week, in AD 30, and the seventy weeks close in AD 34, a Jubilee year exactly ten cycles later (Daniel 9:25-27; Leviticus 25:8).

3. **538 to 1798.** The little horn of Daniel 7 has its “time and times and the dividing of time” (Daniel 7:25).

4. **After 1798.** “The judgment shall sit” (Daniel 7:26). The thrones are set, the books are opened (Daniel 7:9-10), and the Lamb takes the book (Revelation 5:7). The Lamb, worthy since the cross, opens the first seals: He goes forth crowned to conquer, and the sword of the Word is given, with division following (Revelation 6:2-4).

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5. **Autumn 1844.** The 2,300 end (Daniel 8:14). The heavenly Day of Atonement begins: the judgment of God's house (1 Peter 4:17; Revelation 14:7). This research proposes that this is the third seal, the balances (Revelation 6:5).

6. **From 1844 on.** The judgment and the time of the transgressors run side by side. The daily continues, the gospel is preached, and God waits, "not willing that any should perish" (2 Peter 3:9). On the CJC, the seventieth Jubilee in 1994 sounds inside this Day of Atonement (Leviticus 25:9).

7. **When the transgressors are come to the full.** The falling away is complete (2 Thessalonians 2:3; 1 Timothy 4:1), and the king of fierce countenance, Satan working through men, stands up (Daniel 8:23). The time of the end has come (Daniel 11:40).

8. **The trampling.** The fourth seal opens at the censer, and the great tribulation begins (Matthew 24:21). The daily is taken away (Daniel 8:11; 12:11). The court left out is trodden under foot while the faithful are measured (Revelation 11:1-2; Daniel 8:13).

9. **The door shuts.** At the seventh trumpet mercy closes: "He that is unjust, let him be unjust still" (Revelation 22:11). Michael stands up (Daniel 12:1), and God's wrath "is come" (Revelation 11:18), filled up in the last plagues (Revelation 15:1).

10. **Christ's coming.** At the last trump His people are delivered (Daniel 12:1; 1 Thessalonians 4:16-17). The stone cut out without hands strikes (Daniel 2:34-35), the beast and the false prophet are taken (Revelation 19:20), and the king is "broken without hand" (Daniel 8:25). Satan is bound a thousand years (Revelation 20:2-3), as the scapegoat was led away "unto a land not inhabited" (Leviticus 16:22). The saints reign with Christ (Revelation 20:4).

11. **After the thousand years.** Satan is loosed for a little season (Revelation 20:7). The seventh seal is opened (Revelation 8:1), and the books and the Book of Life are opened (Revelation 20:12). Satan is "cast into the lake of fire and brimstone" (Revelation 20:10). The saints possess the kingdom (Daniel 7:27).

Nothing in steps 7 to 11 has a date in this study. Scripture gives the 2,300 a beginning and an end, but it gives the close of mercy no day: "Watch therefore: for ye know not what hour your Lord doth come" (Matthew 24:42).

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9. What This Study Claims, and What It Does Not

For the reader who has been burned before, here is exactly what is and is not being said.

- **It claims** that the 2,300 share the 457 BC start of the seventy weeks, which were cut from them (Daniel 9:23-24), and that the arithmetic reaches 1844.
- **It claims** that Scripture gives the decree's year as the seventh of Artaxerxes (Ezra 7:7-8), and that Gabriel measured the seventy weeks in Jubilees: seven sevens, ten times over (Daniel 9:25; Leviticus 25:8).
- **It claims** that Scripture names the event at the end: the sanctuary cleansed (Daniel 8:14). The Day of Atonement and Hebrews 9:23 show this is the heavenly sanctuary, and its cleansing is a judgment beginning at God's house (Leviticus 16:16; 1 Peter 4:17), with the Son of man brought before the Ancient of days (Daniel 7:13).
- **It claims** that the enemy who stands up at the end is Satan, working through men, identified by Scripture's own repeated terms (section 3). The northern origin is offered as a supporting clue only.
- **It does not claim** that 457 BC falling on a Jubilee is independent proof. It shows instead that one unbroken count, from Hezekiah's Jubilee onward, runs through the seventy weeks, the 1,260 and the 2,300 without adjustment.
- **It does not claim** that Christ returned or will return on any date. "Of that day and hour knoweth no man" (Matthew 24:36).
- **It does not claim** that anything visible happened on earth in 1844. The cleansing is in heaven. That is exactly why the 1844 expectation of an earthly event failed.
- **It does not claim** an exact day. Scripture's pattern points to the season of the Day of Atonement in the autumn of 1844. The month and season are enough.
- **It labels** the link between the third seal and the judgment's opening, and the reading of Revelation 11:1-2, as this research's readings. The sanctuary reading does not depend on the third-seal link.

The 2,300 do not ask anyone to believe a new date for the end. They answer the question Daniel heard asked: "How long?" And they point to the same thing every other judgment in Scripture points to: God gives His people time, the judgment begins at His house, and the door stays open until the measure is full. We must allow Scripture to unfold as it states.

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Scripture: all quotations are from the King James Version (KJV).

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- *Unto Caesar, and Unto God: How Church and Empire Joined Hands, the Man Who Was Bought to Sit Between Them, and the 1,260 Years Daniel Foresaw* — Daniel 7's little horn, 538 and 1798. https://scripturescjc.com/unto-caesar.html
- *Seventy Weeks, No Gap: The Jubilee Continuum Behind Daniel 9* — the 457 BC decree and the seventy weeks fulfilled. https://scripturescjc.com/seventy-weeks.html

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- *The Books Were Opened: How God's Judgment Works, and What It Means to Be Blotted Out* — the Son as Judge, and the Lamb's book of life. https://scripturescjc.com/books-were-opened.html
- *The Four Horsemen: What the Words of Revelation 6 Reveal* — the first four seals, word by word. https://scripturescjc.com/four-horsemen.html
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- *Math Lessons: The Scientific Method and Zeller's Formula Test a 3,400-Year-Old Calendar* — the CJC formula, step by step. https://scripturescjc.com/cjc-math-lessons.html

Research kits

- *The Revelations of Jesus Christ* (Tribulation Research Kit, beta) — ask questions about Revelation and Daniel, answered from this research. https://scripturescjc.com/tribulation-kit.txt
- *Scriptures Timeline* (CJC Research Kit) — the Continuous Jubilee Calendar and its papers. https://scripturescjc.com/kit.txt

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