

## ***How to decode time prophecies***

By Ed R. Meelhuysen, Editor & Scripture Compiler, [www.BiblePlus.org](http://www.BiblePlus.org), FaceBook: [BiblePlus.org](http://BiblePlus.org)

A time prophecy is a distinct specific time period, whether long or short, that is foretold at the **determination** of God. “Seeing **his days are determined**, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;” Job 14:5

There are THREE different types of time prophecies in the Word of God that must be interpreted correctly to get the answer that God intended. The decoding rule options are:

- literal time: a day = a day, a year = a year
- symbolic time: the day-for-a-year principle applies
- heavenly time: a day in heaven is as a thousand years on earth

Do you know how and when to apply the proper decoding rule for every time prophecy in the Bible? The decoding rule you apply to a given prophecy will determine your conclusion. Not all time prophecies use the day-for-a-year principle; in fact, many use the literal day-for-a-day, year-for-a-year rule (see later in this paper for an extensive list). However, application of several decoding rules to a given time prophecy may provide two worthwhile results, a long-duration time period and an alternative short-duration time period – and these can be fun to find. However, the primary intended interpretation is the one that best matches the prophecy type.

### **Decoding rules**

Here are the simple rules: There are two primary types of prophecy: primarily literal and primarily symbolic.

- In **primarily literal prophecies**, the subjects (nouns) are in plain language, kings are kings, nations are nations, trees are trees, land is land, the sea is the sea, persecution is persecution, no rain means no rain, famine is famine, the sword/war is the sword/war, etc. No explanation is given by the messenger (i.e. Daniel, John, an angel) as none is usually necessary nor intended. Examples include the visions of Isaiah, Jeremiah, Ezekiel, Daniel 11 and 12, and in Revelation, the seven last plagues, the two witnesses, heaven, the millennium, etc. In this type of prophecy, one should best interpret any time given using literal time, i.e. day for day, year for year. Symbols may be used as comparatives or adjectives to describe the subject.
- In **primarily symbolic prophecies**, the subject of the vision or dream is given as a symbol: a mixed metal statue, horns, goats, rams, dragon, harlot, multi-headed beast, beast from the abyss, lamblike beast, etc. These symbols represent something else. For example: horns represent kings or kingdoms, the dragon represents Satan or the Roman Empire, the two horns on a ram represents the kingdoms of the Medes and Persians. In nearly all cases, an explanation by someone, e.g. Joseph, Daniel, an angel, is given, often in response to a petition or expressed astonishment. Examples of interpretations include: Pharaoh’s dreams and the dreams of the two servants of Pharaoh which Joseph interpreted, Nebuchadnezzar’s two dreams which Daniel interpreted, most of Daniel’s dreams

which an angel explained except Daniel 11 and 12 (no explanation was given), many of Zechariah's dreams, and in Revelation the seven seals, the harlot, the dragon, the beasts, etc., that often an angel or the LORD explains. In this type of prophecy, one should interpret any prophetic time given using symbolic time, i.e. the day-for-a-year principle.

As mentioned earlier, often dual meanings or apparent fulfillments may be obtained by applying both types of decoding rules to a given prophecy. One that extends over a long period of time (i.e. hundreds of years) and another that has a short period of time (i.e. a few months or years). However, the most correct decoding rule is the one that most closely matches the prophecy type.

In some prophecies that predate the time of the Bible writings, Jesus the Word gives time in heavenly time, e.g. six days, which He later explains is 6000 years explaining that a day in heaven is as a thousand years on earth. Again, in this case, an explanation is provided for clarification in response to a petition.

### **No more prophetic time?**

In the King James Version (KJV) of Revelation 10:6 a mighty angel makes the proclamation, "And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that **there should be time no longer**: [most versions have: "no more delay". See <http://biblehub.com/revelation/10-6.htm>]

Based upon the KJV's translation of the angel's statement, many take the position that the angel meant prophetic time, time that has been prophesied or foretold, has ended, that there are no time periods that extend after a certain date, which some hold to be 1844 A.D. (the end of the 2300 year period of Daniel 8:14).

I would have to humbly and respectfully disagree with this position regardless of who stated it and the intensity of the position they may take.

Why? There is more than one time prophecy from the Word of God that is yet to be fulfilled and there are references to time periods in the new earth. Restating from the beginning:

A time prophecy is a distinct specific time period, whether long or short, that is foretold at the **determination** of God.

Let me give a number of these time periods to you:

The millennium or thousand years mentioned *six times* in Revelation 20:2-7, is a prophetic time period of a thousand years which begins and has a stated duration that occurs after 1844. No explanation is given, nor needed regarding the thousand years, and thus it must be interpreted using a year-for-a-year principle used for literal time

prophecies. The time prophecy of the millennium in of itself negates the position of no more time prophecies.

Secondly, in the opening of the seventh seal of Revelation 8:1, there was "...silence in heaven about the space of half an hour." This verse follows the second coming of Jesus at the end of Revelation 6, the opening of the sixth seal. It is a future time prophecy.

Thirdly, if "there shall be time no longer" refers to a discontinuance of any regular cycles of time keeping, then why does Isaiah 66:22-23 state regarding the new earth, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Are not new moons and Sabbaths measurements or cycles of time?

But there is more:

The two witnesses of Revelation 11 give their testimony for 1260 days, calling fire down from heaven on anyone that tries to harm them and can strike the earth with various plagues during the time of their testimony. These two "prophets" are killed by the beast from the bottomless pit in a city that we can clearly identify as Jerusalem. Furthermore, 3½ days later they are resurrected and taken up to heaven. At that time, an earthquake happens killing 7000 people in Jerusalem. This prophecy of these two witnesses are treated by some denominations as being fulfilled. One position is that the two witnesses are the Old and New Testaments being discarded or suppressed during the French Revolution, but that does that really make sense? "Come let us reason," says the Lord of Hosts.

While the deaths of about 40,000 people during the French Revolution were tragic, they pale in comparison to the number of deaths that happened after that in various countries and conflicts. These include (but are not limited to):

Idi Amin (Uganda):	80,000-300,000 deaths
Rwandan Genocide:	800,000-1 million, possibly 2 million deaths (100 days)
Dictator Pol Pot (Cambodia):	1.5 million deaths
Nazi Germany:	11 million deaths in the Holocaust
World War I:	17 million deaths
Mao Zedong (China)	45 million deaths over a 4 year period
World War II:	60 million deaths
Stalin's pogroms	56 to 62 million "unnatural deaths"

Many of these, especially those of the communists included persecution of Christians and ethnic groups, often to institute a communistic (USSR, China, Cambodia) or dictatorial

regime. What about the trend in the USA today with the public discarding the Bible and its teachings? <sup>1</sup>

Let's look closer at the passage: The two witnesses (prophets) minister in a city which is identified FOUR different ways for clarity:

- 1) The holy city
- 2) where also their Lord was crucified
- 3) that is spiritually (figuratively) called Sodom
- 4) that is spiritually (figuratively) called Egypt

Jerusalem is the ONLY city that meets those four identifiers.<sup>2</sup> Furthermore, the two prophets are killed by the beast from the bottomless pit (Satan incarnate), who hasn't appeared yet. While the events of the French Revolution and the numerous deaths are tragic, they did NOT take place in Jerusalem! Nor has Satan, the beast from the bottomless pit, a.k.a. the eighth king of Revelation 17:10, (who once was visible, now is not visible, yet will become visible) appeared, nor killed these two witnesses. Nor was there an earthquake that killed around 7000 people in Jerusalem around the time of the two witnesses' resurrection and ascension to heaven. Two witnesses, two prophets, are literal terms – they are not symbols for something else. Their prophetic ministry, actions, speaking plagues or calling fire from heaven, as final warnings to the world are literal. The place where they testify is literal. No explanation is provided by the angel other than comparing these two prophets to the two lampstands that stand before the Lord. Note that Zerubbabel was also called a lampstand (Zechariah 4:2,6) empowered by the Holy Spirit (oil from two olive trees). The seven churches were also represented as lampstands (Revelation 1:20). Therefore the time periods given must be interpreted using the literal time decoding rule, day-for-a-day, year-for-a-year, and the event is yet future (or soon to begin). Note that a comparative term (i.e. prophets like lampstands, locusts jumping like horses or entering like thieves) does not change the type of prophecy.

The teaching that the two witnesses are the Old and New Testaments and that the events took place in France originally originated from a Baptist minister (the exact name escapes me, but I researched this 15+ years ago). That teaching was adopted by Uriah Smith and others in the early Advent movement. Ellen White, so as not to create conflict with her

---

<sup>1</sup> See the trend in the Civil Right Commissions 2016 report:

<https://www.washingtonpost.com/news/powerpost/wp/2016/09/09/commission-says-religious-liberty-should-not-top-civil-rights/>

<sup>2</sup> Where the two witnesses' bodies lie is easily determined by the multiple descriptions provided, including "holy city," "Sodom," "Egypt" (Cush), "where also their Lord was crucified." Amos 9:7 states, "Are not you Israelites the same to me as the Cushites [Egyptians]?" declares the LORD." Additionally, the only city in the Bible called Sodom by God, other than the original Sodom, is found in Isaiah 1:8-10. "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Except the Lord of hosts had left unto us a very small remnant, we should have been as **Sodom**, and we should have been like unto **Gomorrah**. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." God is calling Jerusalem Sodom and Gomorrah because of its wickedness. And that neatly coincides with the identifiers "holy city" and "where also their Lord was crucified."

associates adopted that position as well.<sup>3</sup> But I think she would change her viewpoint with the additional information at our current disposal.

If indeed the prophetic ministry of the two witnesses is in the near future, then the time period of 1260 days is clearly prophetic time. See [http://www.bibleplus.org/prophesy/rev/18\\_witnesses.htm](http://www.bibleplus.org/prophesy/rev/18_witnesses.htm) for more details on the two witnesses.

Thirdly, in the *book of Adam and Eve* (I know it's not part of the canon, but it's real) Jesus states multiple times that He will return Adam to Eden after 6000 years of transgression. That is a time prophecy that many are familiar with, but weren't aware of the source. It is a time prophecy that still awaits its fulfillment.

Daniel 11 and 12 are given without explanation, kings are kings, princes are princes, ships are ships, the wise, the holy people are literal. Thus we should use the literal time decoding rule for God's primary intended meaning! The 1260 days, the 1290 days and the 1335 days are not symbolic time and therefore should not be interpreted using the day-for-a-year decoding rule. For interest's sake, one may look at the duality of the prophecy, at 1260-year and 1335-year time periods. However, the primary meaning is that they are literal days.

To claim that an interpretation that these time periods are literal and future is a Jesuit teaching in order to deny the 1260 years of papal supremacy is misinformed. There are other prophecies in the Bible that provide more than adequate prophetic evidence for the papal power. The description of Babylon the harlot and the seventh king that must last for a while (Revelation 17:10), clearly points to the Papacy and the Roman Church. In Revelation 12, the woman, wings as an eagle, a dragon spewing a flood out of its mouth are clearly symbols and therefore, one needs to interpret the 1260 days as years using the day-for-a-year principle! The beast and mark of the beast of Revelation 13 along with Daniel's visions of the little horn power (Daniel 7:8 ff) provide additional information on this entity, the papal power. And history proves the 476, 538 and 1798 A.D. dates involved with the papacy. Not every 1260 day or year prophecy points to the same events! No loss to this teaching on the papal power is encountered by rightly interpreting Daniel 12.

***Knowing right interpretation rules STRENGTHENS one's positions rather than diminishes them.***

---

<sup>3</sup> Remember that while God's messages to His messengers in the form of dreams and visions are infallible, those messengers are not infallible. God does not reveal anything more to them than He intended in His great mercy and wisdom. He may intentionally shield their eyes from complete knowledge such as with Daniel, sealing up messages provided to them until the time is right. Their writings outside their visions or dreams, while of great value and worth examining include sharing from their own experience, emotions, research into the writings of other authors, social contacts, circumstances, etc. These include Moses, David, Jeremiah, Peter, White, Knoll and others.

A proper interpretation of Revelation 10:6 is NOT that there is no more prophetic time or cycles of time, but as most translations listed at <http://biblehub.com/revelation/10-6.htm> have it, that there shall be no more delay, no more waiting, no more postponement of the events that wrap up earth's history.

The events of the end will be rapid ones.

To continue on to **The 1335-Day Mystery Solved?** Click on the link below.

[http://www.bibleplus.org/endoftime/The\\_1335-Day\\_Mystery\\_Solved.pdf](http://www.bibleplus.org/endoftime/The_1335-Day_Mystery_Solved.pdf)

To continue studying about literal and symbolic Time Prophecies in the Bible, continue to the next page.

### **Addendum**

For those who would like a copy of this paper or would like a copy of other important messages, go to my public FaceBook page: [BiblePlus.org](http://www.bibleplus.org). You can also read some other articles there that may be helpful for you. LIKE the [BiblePlus](http://www.bibleplus.org) page to be notified when other papers and sermons are posted.

Please SHARE the FaceBook posts and this document (intact) so that others can benefit as well.

You may also download a copy of this message via the following link:

[http://www.bibleplus.org/endoftime/How\\_to\\_decode\\_time\\_prophecies.pdf](http://www.bibleplus.org/endoftime/How_to_decode_time_prophecies.pdf)

## ***Time prophecies in the Bible and proper decoding***

A time prophecy is a distinct specific time period, whether long or short, that is foretold at the **determinations** of God. “Seeing **his days are determined**, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;” Job 14:5

Following is a list of ALL the time prophecies that I could find in the scriptures, going through it via a search for the terms **year** and **day**. Instructions containing days, such as days for cleansing, seven days circling the city of Jericho, etc., are not considered determinate time prophecies for this list’s purposes.

The list is broken down into two categories,

1. Literal time prophecies, where it is evident that God meant the recipients to interpret the time stated as is, a day is a day, a year is a year.
2. Symbolic time prophecies, where the primary subjects are given in symbolic terms, where the symbols represented something different. In these cases, the interpretation of a day for a year is used.

There are many, many more prophecies given in the Bible, but many do not involve time.

### **Literal time prophecies requiring literal decoding including day for day**

Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them **four hundred years**; **Fulfilled:** Exodus 12:40-41 Now the sojourning of the children of Israel, who dwelt in Egypt, was **four hundred and thirty years**. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. Acts 7:6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil **four hundred years**. Galatians 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was **four hundred and thirty years** after, cannot disannul, that it should make the promise of none effect.

Exodus 19:11 And be ready against the **third day**: for the **third day** the Lord will come down in the sight of all the people upon mount Sinai. ... And he said unto the people, Be ready against the **third day**: come not at your wives. ... 16 And it came to pass on the **third day** in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. (while this is a short time prophecy, it is similar to saying, the Lord is going to visit us after 6000 years).

Numbers 14:33-34 And your children shall wander in the wilderness **forty years**, and bear your whoredoms, until your carcasses be wasted in the wilderness. **After the number of the days** in which ye searched the land, **even forty days**, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. **Fulfilled:** Nehemiah 9:21 Yea, **forty years** didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet

swelled not. Amos 2:10 Also I brought you up from the land of Egypt, and led you **forty years** through the wilderness, to possess the land of the Amorite.

2 Samuel 24:13 So Gad came to David, and told him, and said unto him, Shall **seven years** of famine come unto thee in thy land? or wilt thou flee **three months** before thine enemies, while they pursue thee? or that there be **three days'** pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

1 Chronicles 21:12 Either **three years' famine**; or **three months** to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else **three days** the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. [Yes, there is a discrepancy between the number of years of famine as recorded in 2 Samuel and in 1 Chronicles – there are in fact at least 29 discrepancies in the Bible that I know of.]

1 Kings 17:1-3 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain **these years**, but according to my word. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. **Fulfilled:** Luke 4:25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up **three years and six months**, when great famine was throughout all the land; James 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of **three years and six months**.

2 Kings 8:1 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land **seven years**. And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. **Fulfilled:** 2 Kings 8:3 And it came to pass **at the seven years' end**, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

2 Kings 20:5-6 Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: **on the third day** thou shalt go up unto the house of the Lord. And I will add unto thy days **fifteen years**; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

Isaiah 7:8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within **threescore and five years** shall Ephraim be broken, that it be not a people.

Isaiah 16:14 But now the Lord hath spoken, saying, **Within three years**, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.



Isaiah 21:16 For thus hath the Lord said unto me, **Within a year**, according to the years of an hireling, and all the glory of Kedar shall fail:

Isaiah 23:15-17 And it shall come to pass in that day, that Tyre shall be forgotten **seventy years**, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

Isaiah 38:5 Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days **fifteen years**.

Jeremiah 25:11-12 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon **seventy years**. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. **Fulfilled:** Daniel 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish **seventy years** in the desolations of Jerusalem. Zechariah 1:12 Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these **threescore and ten years**? Zechariah 7:5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even **those seventy years**, did ye at all fast unto me, even to me?

Jeremiah 28:3,11 Within **two full years** will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: ... And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of **two full years**. And the prophet Jeremiah went his way.

Jeremiah 29:10 For thus saith the Lord, That **after seventy years** be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

Ezekiel 4:4-6 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: **according to the number of the days** that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, **three hundred and ninety days**: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah **forty days**: I have appointed thee each day for a year.

Ezekiel 29:10-13 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even

unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited **forty years**. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate **forty years**: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God; At the end of **forty years** will I gather the Egyptians from the people whither they were scattered:

Ezekiel 39:9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire **seven years**:

Daniel 11 various verses: And in the end of **years** they shall join themselves together ... he shall continue **more years** than the king of the north. ... shall certainly come after **certain years** ... There is no reason to suspect that the continuation of this vision as given in Daniel 12 are not also literal time periods.

Revelation 20:2-6 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a **thousand years**, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the **thousand years** should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a **thousand years**. But the rest of the dead lived not again until the **thousand years** were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a **thousand years**.

The following are indeterminate (i.e. no specified time), but have a distinctive ending at an event or condition.

1 Kings 17:14-15 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, **until the day** that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, **did eat many days**.

1 Kings 21:29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in **his days**: but in **his son's days** will I bring the evil upon his house. [While not a specific time duration, this prophecy was more of a duration based upon an event, Ahab's death]

## **Symbolic prophecies requiring symbolic time decoding including day for year**

In primarily symbolic dreams, the subject (generally a noun) is a symbol representing something else. These could be horns representing kings and kingdoms, a woman

representing a religion, a beast representing either a political power or a religio-political power, a dragon representing Satan, etc. In most, but not all symbolic dreams in the Bible, someone gives an explanation of the symbols. For example, in Revelation 17, the angel asks John what he is so astonished and then says he will explain the symbols. In Daniel with the visions of the 4 beasts, an angel explains the symbols. With Pharaoh's dreams, Joseph explains the symbols.

Genesis 40 Two of Pharaoh's servants had dreams that Joseph interpreted. However, the time was symbolized by a quantity (i.e. three branches and three baskets, both representing three days).

Genesis 41:1 Pharaoh's two dreams of the ears of corn and the cows, where the seven cows of lean and plump nature and the seven ears of lean and plump corn represented seven years of plenty and seven years of famine. Joseph interpreted these dreams for Pharaoh in which time was represented by a quantity of an item.

Ezekiel 4 Ezekiel is instructed to build a model (a symbol) of the city of Jerusalem upon a clay tile. Then to symbolically lay siege to it with a model fort, an enemy camp and battering rams. While one arm is free to "symbolically attack the model", he is lay on his left side for 390 days (bearing the iniquity of the house of Israel) and then continuing by laying on his right side another 40 days (bearing the iniquity of the house of Judah). Each day of this symbolic siege was to represent a year. (v 6 "I have appointed thee each day for a year.") These days were to represent the years that the Israelites and Judah neglected to keep the commandments of the LORD. At the end of the siege, Ezekiel's hair, which by then had grown long was to be shaved off and split into portions, some of which were to be burned, some smitten with the knife, some scattered to the wind, and some chased with the sword. These were to be symbols of what the LORD was going to do to Israel and Judah.

Most of the dreams of King Nebuchadnezzar and visions of Daniel were symbolic in nature. In Daniel 2, Daniel explains the dream of King Nebuchadnezzar but the time prophecy is indeterminate

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

In Daniel 4, Daniel explains the dream of King Nebuchadnezzar but in this case, the time prophecy is determinate, i.e. has a specified duration, i.e. seven times or seven years. While the vision is in symbols, the interpretation of the seven times or years is literal.

<sup>13</sup> I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; ... : <sup>16</sup> Let his heart be changed from man's, and let a beast's heart be given unto him; and let **seven times** pass over him.

<sup>24</sup> This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: <sup>25</sup> That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and **seven times** shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to

whomsoever he will. **Fulfilled:** <sup>34</sup> And **at the end of the days** I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, ...

In Daniel 7, Daniel is shown a vision of four great beasts coming out of the sea, different from one another. He needs an explanation. "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things." Although no time prophecy is given in the chapter, it sets the stage for the symbolic dream to follow two years later as recorded in the next chapter.

In Daniel 8, Daniel is shown a vision of a powerful ram that was then smitten by a goat with a notable horn. That horn was broken off and four other horns grew out. Out of one of those, another grew and waxed great and took away the daily sacrifice (verses 9-12).

<sup>10</sup> 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. <sup>11</sup> Yea, he magnified himself even to the prince of the host, and **by him the daily sacrifice was taken away, and the place of the sanctuary was cast down.** <sup>12</sup> 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.

<sup>13</sup> Then I heard one saint speaking, and another saint said unto that certain saint which spake, **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?** <sup>14</sup> And he said unto me, Unto **two thousand and three hundred days;** then shall the sanctuary be cleansed. <sup>15</sup> And it came to pass, when I, even I Daniel, had seen the vision, and **sought for the meaning,** then, behold, there stood before me as the appearance of a man. <sup>16</sup> And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, **make this man to understand the vision.**

Gabriel then explains the vision

<sup>23</sup> 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 [occultic incantations/sorcery?], shall stand up. <sup>24</sup> And his power shall be mighty, but not by his own power [under Satan's power?]: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. <sup>25</sup> And through his policy also he shall cause [witch]craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. <sup>26</sup> 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.

Some time later, after the overthrow of the king Belshazzar during whose reign Daniel had the prior visions, Daniel has another that is recorded in Daniel 9. It appears to be a continuation of the prior vision.

<sup>24</sup> **Seventy weeks** are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

<sup>25</sup> 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.

<sup>26</sup> And **after threescore and two weeks** shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

<sup>27</sup> And he shall confirm the covenant with many **for one week**: and **in the midst of the week** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Are the seventy weeks, seventy weeks of **days** or seventy weeks of **years**? In *the Book of the Law and the Testimony* (also known as *Jubilees*), when the angel of the LORD discusses dates from the Creation of the World, the date or time is usually given in jubilees, weeks of years, years, months and days. A jubilee is seven weeks of years, a week of years is seven years. Thus Daniel would have understood Gabriel to be referring to **weeks of years** or **seven-year cycles**. The seventy weeks Daniel would recognize to be **70 x 7 years, 490 years or ten jubilees**. Using “symbolic time” interpretation, this would have been equivalent to a “day for a year”, i.e. a day in symbolic prophecy equals a year in actual time, but he would not have needed to make this association, since this time terminology was already defined by God in another common sacred book.

This may help us interpret the 2300 days of Daniel 8 as well. Note that Gabriel is selective in his choice of words. In Daniel 8:21, he states that the goat represents **the king** (singular) of Grecia and the first horn is **the first king** (i.e. the goat and the first horn are symbols for the same king).

<sup>21</sup> And the rough goat is **the king of Grecia**: and the great horn that is between his eyes is **the first king**. <sup>22</sup> Now that being broken, whereas four stood up for it, **four kingdoms** shall stand up out of the nation, but not in his power. <sup>23</sup> 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.

Then **four kingdoms** (plural) shall come out of the first king. A **kingdom** implies a line or sequence of kings. Then in the latter part of their kingdoms, shall come **another king** (singular).

So are the 2300 days that happen during this king’s reign literal days or symbolic days?

One could interpret them as 2300 years, or as Gabriel specified, as 2300 evenings and mornings (literal days). For one king, i.e. the king indicated, to live for 2300 years is not reasonable, but an event during a king’s lifetime could easily be fulfilled in 2300 days or 6.3 years.

A possible fulfillment that took place was significant enough that it resulted in the celebration of the Jewish holiday of Hanukkah, celebrating the cleansing of the temple.

'And the king [Antiochus IV Epiphanes] sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to

the land, to forbid burnt offerings, and sacrifices and drink offering in the sanctuary, to profane Sabbaths and feasts, to defile the sanctuary and the priests, to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals, and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, so that they should forget the law and change all the ordinances. "And whoever does not obey the command of the king shall die.

" . . . Now on the fifteenth day of Chislev, in the one hundred and forty fifth year, they erected a desolating sacrilege upon the altar of burnt offering. They also built altars in the surrounding cities of Judah, and burned incense at the doors of the houses and in the streets. The books of the law which they found they tore to pieces and burned with fire. Where the book of the covenant was found in the possession of any one, or if any one adhered to the law, the decree of the king condemned him to death. They kept using violence against Israel, against those found month after month in the cities. And on the twenty-fifth day of the month they offered sacrifice [probably of swine] on the altar which was upon the altar of burnt offering.

“According to the decree, they put to death the women who had their children circumcised, and their families and those who circumcised them; and they hung the infants from their mother's necks. But many in Israel stood firm and were resolved in their hearts not to eat unclean food. They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die. And very great wrath came upon Israel.' 1 Maccabees 1:41-50, 54-64.

The temple was cleansed years after its desecration, and we have the date for that, so going back 2300 days might reveal the commencement of the temple's desecration.

This document is still a work in process, but being posted for those who need information on the two primary types of Bible prophecy. This document will be updated and reposted online from time to time. Check back for updates.

### Interesting time items

Genesis 50:3 Jacob was embalmed 40 days and the mourning in Egypt took 70 days, then another 7 in the land of Canaan.

Exodus 7:25 And seven days were fulfilled, after that the Lord had smitten the river.

Psalms 90:4 For a **thousand years** in thy sight are but as yesterday when it is past, and as a watch in the night.

2 Peter 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a **thousand years**, and a **thousand years** as one day.

Isaiah 20:3 And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

Acts 13:20 And after that he gave unto them judges about the space of **four hundred and fifty years**, until Samuel the prophet.