

RE-EXAMINING 1844

A BETTER UNDERSTANDING



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5. Re-Examining the Start Date of Daniel 8:14

Introduction

The question of “How long?” has been asked or contemplated as far back as Eve in the garden when she supposed that her firstborn son was the promised Seed. Just as the prophets in the Old Testament, and John the Baptist, Peter, James, and Paul in the New Testament, it is human nature for us to apply Biblical prophecy to our time as we question when our Messiah is coming to take us out of this sin-filled world and deliver on the many promises to which we cling.³⁸

In this quest, the Millerites, in a diligent effort to understand the prophecies in the book of Daniel, came to significant conclusions that formed the basis of their understanding of where they were in prophetic history. They correctly understood by historic records that the decree to rebuild Jerusalem given by Artaxerxes in 457 B.C. began the “seventy sevens” of Daniel 9. This was confirmed by Yeshua in the first words recorded in

³⁸ To see many examples of this, see our video presentation titled *Prophecy vs. Prophet's Understanding, Part 1*: <https://rumble.com/v2zq1m0-prophecy-vs.-prophets-understanding-part-1.html>

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Mark's gospel when Yeshua came out of his desert temptation period.

(NKJV) Mark 1:15
and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

Where we will show that the Millerites made their error was concluding that 457 B.C. was also the start date for the 2300 evening morning prophecy of Daniel 8:14. Let's examine their conclusion.

Does Daniel 9 begin Daniel 8:14?

In Daniel 9, Daniel begins with an earnest prayer to understand the prophecy of Jeremiah regarding seventy years of captivity, which was nearing completion. He was confessing the sins of Israel, and asking God to forgive them and allow them to return back to Jerusalem. The context of Daniel's prayer is clear, that Daniel was asking for God to deliver His people from the Babylonian exile.³⁹ The answer that was given to his prayer to understand the fulfillment of Jeremiah's seventy years went further than Daniel was asking. Gabriel also revealed a 490-year period ("seventy sevens") that would culminate with the first coming of Yeshua.

Daniel 9, in response to his prayers about Jeremiah's 70-year prophecy, contains a 490-year prophecy from the end of the Babylonian captivity until the first coming of the Messiah.

³⁹ See our video presentation titled *Daniel 9, His Prayer*:
<https://rumble.com/v2uwbye-daniel-9-his-prayer.html>

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Daniel was given three Second Coming prophecies in revelation of events that foretold the final few years before the Messiah's triumphant return. To lump all the prophecies in the book of Daniel together as end-time prophecies is not warranted by the context and substance they contain.

In their study of the meaning of Daniel 8:14, the Millerites made several conclusions that caused them to mix Daniel 9 with Daniel 8:14. We will delve into these conclusions with the desire and intent that we continue to look to the prophecies that were given for the end times, recognizing that they foretell imminent events rather than past events. No disrespect is intended upon the sincere Bible students who formed these conclusions. This study is for current day Christians who are still relying on these conclusions who we hope to move forward in their understanding of prophecy.⁴⁰

By necessity, some of the points in this chapter require a deep dive into some Hebrew and Aramaic words. Sometimes it seems as though the enemy wants to make things confusing so you just give up trying to understand and resign yourself by saying that your pastor and the church theologians are smarter than you, and if they say it is true, it must be. Likewise, trying to explain the points of confusion that they have made to land on their desired outcome can be difficult. We hope you will bear with us through the technical analysis, as it reveals a lot of good information.

It is also important that you go into this with a desire to learn truth. We have heard it said, "Tell me what you are looking for, and I'll tell you what you find." Please pray that the Holy Spirit

⁴⁰ While the Millerites pre-dated the Seventh-day Adventist church, SDAs arose out of the Millerite movement and hold to the conclusions related to October 22, 1844 to this day.

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will guide you into all truth and show you things to come. That is a promise (John 16:13).

The points that Adventists claim, which we therefore need to investigate, to answer the question if Daniel 9 begins the count for Daniel 8:14 are:

1. Timing of the visions in Daniel chapter 7 - 12
2. The meaning of “are determined” in Daniel 9:24
3. Gabriel’s appearances in Daniel and elsewhere in prophecy
4. To which comings of the Messiah Daniel chapters 7 – 12 belong
5. To whom the “matter” was given
6. The Hebrew words translated as “vision” in Daniel 7 – 9

1. Timing of Daniel 7 – 12

As part of this study, it is important to keep in mind the timing of the various visions along with their subject matter. Historians apply the following estimates to the years to each prophecy:

- Daniel 7: 545 B.C. (with seven years of captivity remaining)
- Daniel 8: 543 B.C. (with five years of captivity remaining)
- Daniel 9: 538 B.C. (the end of Jeremiah’s 70-year prophecy, the year of the first decree of Cyrus when some returned to Jerusalem to begin building the temple)
- Daniel 10-12: 536 B.C. (two years after the decree of Cyrus)
- Decree from Artaxerxes: 457 B.C. (approximately 80 years after the decree of Cyrus)

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Those who hold to the idea that Daniel 9 is interpreting Daniel 8 regarding the timing for the Second Coming are denying not only the first coming timing revealed in chapter 9, but also its correlation to Daniel's inquiry (his prayer for understanding a vision of Jeremiah's), and the timing (the conclusion of the 70 years about which Jeremiah had prophesied). Nowhere in Daniel's prayer does it indicate he was asking about the events of Daniel 8. He was seeking to understand the finality of the captivity, and that, up until the timing of the first coming, is what was given to him.

2. Seventy Sevens “Are Determined”

One reason that the Millerites associated Daniel 9 with Daniel 8:14 is the use of the Hebrew word translated “are determined” in Daniel 9:24⁴¹:

(KJV) Daniel 9:24

Seventy weeks are determined^{H2852} 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 (châzôn) and prophecy, and to anoint the most Holy.

H2852 חָתַךְ *châthak* A primitive root; properly to *cut* off, that is, (figuratively) to *decree*: - determine. Total KJV occurrences: 1

Any time a word occurs only once in Hebrew, it is much more difficult for native English speakers to fully grasp, or for translators to avoid an unclear translation. There are no other

⁴¹ All words which are numbered are with Strongs Concordance numbers.

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Hebrew words in the lexicon that have the same three letter root, also making it difficult to fully understand the word used.

A round-about way of searching for the word in other Scripture is to see how H2852 got translated into the Greek is by using the ABP+ (Apostolic Bible Polyglot with Strong's Numbers, available on e-sword.net). We can then search that Greek word elsewhere in the ABP. In this method, the word for H2852 is G4932, defined in Strong's Concordance as "to contract by cutting, that is, (figuratively) do concisely (speedily): - (cut) short." It appears five times in the Greek Old Testament, with four (including Daniel 9:24) being translated "rendered concise" and the fifth, just two verses later in Daniel 9:26 is translated "being terminated". It also appears twice in the New Testament, as "cut short" and "short":

(KJV) Romans 9:28:
For he will finish^{G4931} the work, and cut it
short^{G4932} in righteousness: because a short^{G4932}
work will the Lord make upon^{G1909} the earth.
[Note also G4931, a closely related word,
translated "finish".]

In reaching out to the Makor Hebrew Foundation⁴² for more information on the Hebrew word, Nelson Calvillo, Manuscript Researcher, had the following to say:

Usually when this happens, we can look at another type of word with the same root, but it's not just this verb, but this entire root is the only one! This makes it extremely difficult to translate a word like this; basically

⁴² <https://makorhebrew.org/>

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an educated guess. When this happens, the other recourse is to look at either other related languages, like Aramaic, or in a different time period; such as the Hebrew of the Dead Sea Scrolls or the Hebrew of the Mishna. As it turned out, this word is in fact used much more often in the Mishnaic period.

He then went on to attach photos from the Jastrow Dictionary, which used “to be cut off, severed”, and “to be decided, decreed” to show how the word was used in the Mishna.

The Millerites could have chosen “decreed” (also shown in Strongs) “being terminated” (as shown in ABP), or “decided” (as shown in the Jastrow), none of which leads to being linked to any other time period. They could have read this as: Seventy sevens were “decreed”, seventy sevens were “terminated”, seventy sevens were “decided”. The Millerites took the meaning of “cut off”. In doing so, it led them to the question, “Cut off from where?” They concluded it was cut off from the 2300 evening mornings of Daniel 8:14, even though there is no contextual (or linguistic, as discussed above) justification to do so.

They interpreted 2300 “evening morning” *sacrifices* as 24-hour days, which meant to them 2300 years, so they assigned the same start date to each of the two time periods, believing that the 490 years were “cut off” from the 2300 years. (As shown in Chapter One, this violated their own rules of blending symbolic and literal prophecies in regard to the day-year principle.)

The question begs to be asked: did this conclusion fit the context? What does Daniel 9 indicate was cut off (or decreed, or determined, using other Strongs meanings)? Israel was given a very specific amount of time to accomplish a very specific set of goals – putting a complete end to sin and walking in the Torah

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in its fullness. They were given 490 years, which included 490 annual Days of Atonement to set aside sin, seventy release (shemittah H8059) cycles (the seventy “sevens”), and ten Jubilee cycles to rehearse a complete reset. They were told plainly that the Messiah would be arriving on the scene at the end of those days. But did they put away sin? Did they accept the Messiah? When He came to purify them, did they repent and return? No, they did not. Instead, they crucified Him.

Israel was told plainly that the Messiah would be arriving on the scene in 490 years. God gave them 490 annual Days of Atonement to set aside sin, seventy sabbath year cycles, and ten Jubilee cycles. But were they ready for the Messiah? When He came to purify them, instead they murdered Him.

Daniel 9 “cut off” (decreed) a specific length of time for Israel to purify herself. When they failed, what was “cut off” was Israel’s period of probation, so to speak. Yeshua wept over them (Luke 19:41) and “cut off”, “decreed”, “terminated” from that point onward that their house was left desolate (Matthew 23:38). What happened in 70 A.D. was evidence that they were cut off, as foretold in Luke 19:44, “because they knewest not the time of thy visitation” (G1984, meaning inspection) in fulfillment of Malachi 3:1-3. The time decreed had expired, and they were caught unprepared. As a result, while Yehovah’s eternal plan did not change, His chosen leaders, by their free will failings, did.

None of this, however, was related to the 2300 evening morning vision of Daniel 8:14, which is stated as being for the time of the end and tells Second Coming events. Instead, Daniel

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9 is directly for the time of the end of the Babylonian captivity and leading up to what God commanded His people to accomplish in time for the first coming.

3. Gabriel's appearances in "the first" vision

Gabriel's presence is another supposed link of Daniel 8 and 9. Because Gabriel is only mentioned by name by Daniel in these two chapters, it is assumed that the vision "at the beginning [H8462]" of Daniel 9:21 can only be a reference to Gabriel's appearance in the Daniel 8 vision, and thus the Daniel 9 interpretation can apply only to Daniel 8. These are two separate claims, one regarding Gabriel's presence, and one regarding the "beginning".⁴³

In chapter 9, Gabriel is simply giving an interpretation of Daniel's petition in chapter 9. The idea that Gabriel's appearance in chapter 9 is to finish a five-year-old job of interpreting chapter 8 overlooks the context of every time that Gabriel is mentioned in Scripture: as the prophet of Messiah's coming. Daniel 8:16, Daniel 9:21; Luke 1:19 (regarding the pregnancy that would birth John the Baptist) and Luke 1:21 (regarding Mary's pregnancy of Yeshua) all mention Gabriel. In Daniel 8 Gabriel interprets a prophecy relating to the end times and the Second Coming of Yeshua, in the other three instances, Gabriel is prophesying events linked to the first coming of Yeshua. Because Daniel 7 is also foretelling end time events leading up to the Second Coming, it appears that Gabriel is the angel who Yehovah uses to deliver messages related to both comings of the Messiah. Thus, it is logical to conclude that it was Gabriel in

⁴³ Strong's Concordance: H8462 techillah. From H2490 in the sense of opening; a commencement; relatively original (adverbially originally): - begin (-ning), first (time).

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Daniel 7, as well as in Daniel 8 and 9, even though the being in Daniel 7 was not identified by name. Therefore, to make a conclusion linking chapter 8 and 9 based on whether or not Gabriel was named needs to be reconsidered.

But back to whether or not “at the beginning [H8462]” in Daniel 9:21 is a reference to Daniel 8. This assertion ignores that Daniel 8:1 also uses this same Hebrew word when he references a vision “at the first [H8462]”. The “first” vision spoken of in Daniel 8:1 had to be something other than the vision that follows in the rest of Daniel 8 itself. This leaves only Daniel 7 to be the “first” vision. Daniel 7 was interpreted by a being who Daniel did not name, but who he later identifies in Daniel 9:21 as having been Gabriel by the pointer word H8462.

(KJV) Daniel 7:15-16

“I Daniel was grieved in my spirit in the midst of my body, and the visions^{H2376} of my head troubled me. 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.” (No name was given of the interpreter.)

(KJV) Daniel 8:1

“In the third year of the reign of king Belshazzar a vision^{H2377 (cházôn)} appeared unto me, even unto me Daniel, after that which appeared unto me **at the first**.^{H8462}

(i.e.: prior to 8:1, which would refer to the first vision found in chapter 7).

(KJV) Daniel 8:16

“And I heard a man’s voice between the banks of Ulai,

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which called, and said, **Gabriel**, make this man to understand the vision^{H4758 (mar'ch)}.”

(KJV) Daniel 9:21

“Yea, whiles I was speaking in prayer, even the man **Gabriel**, whom I had seen in the vision^{H2377 chazôn} **at the beginning**^{H8462}, being caused to fly swiftly, touched me about the time of the evening oblation.”

Daniel 8:1 references a “first” vision. That leaves only chapter 7 as the vision that was first. Remember, too, that Gabriel had already interpreted Daniel 8 five years prior, and Daniel was not praying for understanding on that vision in his prayer from chapter 9. Therefore, the Millerite theory that in Daniel 9 Gabriel can only be interpreting Daniel 8 because Gabriel is mentioned by name only in those two chapters is faulty reasoning.

On one hand, to make the 8 to 9 connection, Daniel 7 must be excluded as “the beginning” mentioned in chapter 9. But on the other hand, Daniel 8:1’s use of “the first” vision can logically only refer to Daniel 7, as it would not make sense that he is applying that term to an unrevealed vision he just now intends to share. In other words, considering Daniel 8:1, Daniel 7 is the only vision that can be first. But in the other instance (for Daniel 9 to point to Daniel 8) Daniel 7 cannot be first.

It is far more reasonable to conclude that the being who interpreted Daniel 7 was also Gabriel, although the name of the being was not specified in chapter 7. This is what Daniel was saying in 9:21 when he states, “the man Gabriel, whom I had seen in the vision at the beginning.”

4. To which comings of the Messiah do Daniel chapters 7–12 belong?

Daniel defines the vision in chapter 8 as being for the end of time in verses 17, 19, and 26. He identifies the related vision in chapters 10-12 as being for the end of time in Daniel 10:1, twice in verse 10:14, and also in 12:4, 9, and 13. At least nine different times these two visions are specified as being for the end of time.

While Daniel 7 never specifies such end times terms, the subject matter ties into Daniel 8, as well as with Yeshua being given eternal dominion over his everlasting kingdom (Daniel 7:13-14). As such, it is not necessary to have been specified as end times because the context makes that obvious. This means that all three of the visions that Daniel personally had were end times visions.

Nowhere is Daniel 9 (an answer to Daniel's prayer based on Jeremiah's prophecy) identified as for the end times. How then is it proper to place it as the starting point of the time of the end? When you compare and contrast the understanding of Jeremiah's prophecy in Daniel 9 with Daniel's three visions, bear in mind the following, which is a quote from the introduction to Daniel 9 in our book *The Wise Shall Understand, Daniel and Revelation*:

There are many features that differentiate Daniel 9 from the rest of Daniel. The timing of the seventy-week prophecy related to events leading up to the first coming of the Messiah, while Daniel's other prophecies all relate to events leading up to the Second Coming of the Messiah. Daniel 7, 8, and 10-12 all have common themes or events that tie them together (such as the four winds; four beasts, four horns, or four kingdoms; and the little horn), none of which are found in Daniel 9. Another

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important difference is that Daniel chapters 7, 8, and 10-12 were visions that came to Daniel, but Daniel chapter 9 is based on visions that came to Jeremiah. Yet another difference is that Daniel 7 and 8 uses symbolism (beasts, horns), while Daniel 9 is literal (rebuilding of Jerusalem, coming of Messiah).

Additionally, Daniel 8:17 and 8:19, Daniel 10:14, and Daniel 12:1-2, 4, 13 plainly declare that those prophecies are for the time of the end. Nowhere is there a declaration made that the seventy-week prophecy of Daniel 9 is for the time of the end. This was not an oversight. Instead, this is because it did not relate to the time of the end of the world, but rather to the time of the rebuilding of Jerusalem and its temple, and the first coming of the Messiah.

Gabriel's Daniel 9 interpretation is not for the time of the end, but rather for the time period beginning in 457 B.C. for the command to restore and rebuild Jerusalem prior to the first coming. The time period which begins Daniel's three visions is the taking away of the daily, which leads to the Second Coming. The two prophecies have two different starting events.

5. Consider "the Matter"

Another conclusion of the Millerites was that the use in Daniel 9:23 of "the matter (H1697)" points to Daniel 8.

(KJV+) Daniel 9:23

At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved:

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therefore understand the matter,^{H1697 (dabâr)}
and consider the vision.

This connection falls short because dabâr never appears anywhere in Daniel 8. Not even once. That Hebrew word does appear 204 times in Jeremiah, as well as in Daniel 9:2 and 9:23. As such, the “matter” that Daniel was praying about from Jeremiah and the “matter” that Gabriel came to make known to Daniel point directly to Jeremiah, as does everything else about Daniel chapter 9.

An important consideration when interpreting the visions and prophecies of Daniel is the source of the prophecy. Daniel had three visions (chapter 7, chapter 8, chapters 10-12). Daniel 9 was not a vision of Daniel, but rather the answer to Daniel’s prayer on the fulfillment of Jeremiah’s 70-year prophecy. Thus, considering Daniel 9 to be an explanation of Daniel 8 is overlooking the fact that they are completely different visions given to two different prophets. They were also given for a different time period (first vs. Second Coming), as discussed above. They do not contain any of the same subject matter.

- The vision in Daniel 7 states “Daniel had a dream and visions of his head upon his bed”
- The vision in Daniel 8 states “a vision appeared unto me, even unto me Daniel”
- The vision in Daniel 10-12 “a thing was revealed unto Daniel”

Additionally, all three visions repeatedly have Daniel making statements such as “I beheld”, “I saw”, “I lifted my eyes”, “he (Gabriel) said unto me”, etc. However, Daniel 9 does not follow this pattern. Instead, it was not a vision given to Daniel, but

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rather Daniel praying earnestly to understand a prophecy of Jeremiah's (Jeremiah 25:11-12, 29:10), as shown in Daniel 9:2:

(KJV+) Daniel 9:2

In the first year of his reign I Daniel understood by books the number of the years, whereof the word^{H1697} of the LORD^{H3068} came^{H1961} to Jeremiah^{H3414} the prophet^{H5030} that he would accomplish seventy years in the desolations of Jerusalem.

When Gabriel comes with the interpretation, he goes beyond the 70 years with his revelation, but it is important to realize that the “seventy sevens” were not related to a vision that Daniel had, but rather an interpretation building on the seventy years of Jeremiah. As such, claiming that Gabriel’s interpretation of Jeremiah’s prophecy was meant to explain the start date of an isolated line out of a vision given to Daniel does not fit. The explanation given by Gabriel in Daniel 9 is the amount of time that would transpire until the Messiah came the first time.

6. The Hebrew words translated as “vision” in Daniel 7 - 9

In linking the start date for the prophecy of the “seventy sevens” in Daniel chapter 9 to the start date of the “2300 evenings and mornings” of Daniel 8:14 and 26, much is made of the different words translated “vision” in these verses. Throughout the texts, you will see both the word *châzôn* (H2377) and *mar’eh* (H4758). It is almost approached as though the use of one Hebrew word over another was a secret code to point to a specific prophecy, or portion thereof. Let’s investigate this idea.

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Daniel 9 states that Gabriel came to show Daniel the “vision” using Hebrew mar’eh.

(KJV+) Daniel 9:23

At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider **the vision**.^{H4758 (mar’eh)}

Though not used in Daniel 8:14, H4758 (mar’eh) was understood as being a waypoint to the 2300 “evening morning” as this two-word phrase also appears in Daniel 8:26 (which also contains the word châzôn as “vision”).

(KJV+) Daniel 8:14

And he said unto me, Unto two thousand and three hundred days;^{H6153 H1242} then shall the sanctuary^{H6944} be cleansed.^{H6663}

(KJV+) Daniel 8:26

And the **vision**^{H4758 (mar’eh)} of the evening^{H6153} and the morning^{H1242} which was told *is* true: wherefore shut thou up **the vision**;^{H2377 (châzôn)} for it *shall be* for many days.

What we need to investigate is this: Does the use of mar’eh in these two verses (Daniel 8:26 and 9:23) mean that Gabriel was interpreting Daniel 8:14/8:26 by what he said in Daniel 9? Or does mar’eh have a broader application such that we cannot conclusively link his chapter 9 interpretation to a time period in the Daniel 8 prophecy based on the presence of this word? Consider also that Daniel 8:26 uses both châzôn and mar’eh.

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Why consider mar'eh as a linking code word, while ignoring the use of châzôn in the same text? The two words are used interchangeably in this verse, but they treat it as referring to two entirely separate visions, then seize only on the first word as if it is code.

Daniel 7 was not written in Hebrew, but rather in ancient Chaldean. It uses only the word H2376 "chezev" for "vision". This is essentially the same word as the Hebrew word H2377 "châzôn", translated "vision" in chapters that were written in Hebrew rather than Chaldean. We mention this to note that in Chaldean, there seems to be no distinction of separate types of visions as a single word is used.

Daniel 8 and 9 were written in Hebrew, and both chapters use both H2377 "châzôn" and H4758 "mar'eh" for "vision". Daniel 9 uses châzôn twice and uses mar'eh once, while Daniel 8 uses châzôn six times and mar'eh three times. The theory is that because Daniel 9:23 uses mar'eh and Daniel 8:26 uses mar'eh (it also uses châzôn), this is a solid link to the starting dates of both Daniel 8 and 9.

So, with that introduction, let's dig in. To start with, the vision being told in Daniel 8 is identified three times in just the first two verses as H2377 "châzôn". The entire chapter's vision is pre-identified three times as châzôn:

(KJV) Daniel 8:

¹ In the third year of the reign of king
Belshazzar a vision^{H2377 (châzôn)} appeared unto
me, *even unto* me Daniel, after that which
appeared unto me at the first.

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² And I saw in a vision; ^{H2377 (châzôn)} - and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, ^{H2377(châzôn)} - and I was by the river of Ulai.

The question we must answer is: are these two Hebrew words translated “vision” significantly different and used so distinctively as to serve as reason to interpret only one line of the complete vision in Daniel 8 where mar’eh is used, to Gabriel’s starting point for Jeremiah’s prophecy explained in Daniel 9:24-27?

Here are the words for “vision” in Daniel 7 – 9, along with their Strongs’ Concordance description:

“Vision” in Daniel 7:1, 2, 7, 13, 15, 20⁴⁴:

H2376 חָזַן **chêzev** (Chaldee); from H2370; a sight: - look, vision. Total KJV occurrences: 12

“Vision” Daniel 8:1, 2, 13, 15, 17, 26, 9:21, 24:

H2377 חָזוֹן **châzôn** From H2372; a sight (mentally), that is, a dream, revelation, or oracle: - vision. Total KJV occurrences: 35

⁴⁴ Daniel 7, in Chaldean, uses a single word for vision, but the concept of synonyms is repeatedly shown. In chapter 7 (KJV) Daniel refers to the vision as a “dream and visions” in verse 1, a “vision by night” in verse 2, “night visions” in verse 7, “visions of my head” in verse 15, etc. There is no basis for determining that chapter 7 is detailing four or more separate visions because the terminology varied a bit from verse to verse.

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“Vision” in Daniel⁴⁵ 8:16, 26, 27; 9:23:

H4758 מַרְעָה **mar'eh** From H7200; a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision: - X apparently, appearance (-reth), X as soon as beautiful (-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look [-eth], pattern, to see, seem, sight, visage, vision. Total KJV occurrences: 104

The many uses of the two words mar'eh and châzôn, not only by Daniel, but also by other writers of the Old Testament, seem to indicate that the two words are used similarly, perhaps even interchangeably, with mar'eh overall used roughly three times as often as châzôn, despite Daniel using châzôn twice as often as he uses mar'eh.

It is important to note that two verses (Daniel 8:15 and 26) use both châzôn and mar'eh in the same verse, with verse 15 translating them as “vision” (châzôn) and “appearance” (mar'eh), and verse 26 translating both as “vision”.

Also, note especially the back-and-forth ping pong effect of these two words in Daniel chapter 8, verses 13 – 17:

- Verse 13 is châzôn,
- 14 (while not appearing in this verse, is linked via verse 26) is mar'eh,

⁴⁵ Daniel 8:15 includes H4758 mar'eh, translated “appearance” (of Gabriel) instead of “vision” in the King James Version. Because it is not translated as “vision”, and is not specific to the vision of Daniel, verse 15 was not listed in this segment.

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- 15 is *châzôn* referencing the vision, and *mar'eh* referencing Gabriel's appearance,
- 16 is *mar'eh*, and
- 17 is *châzôn*.

This indicates that there is no significant difference between using what could easily be synonyms (*châzôn* and *mar'eh*) to refer to a vision, unless you want to suggest that each verse in this passage is to be spliced into two (or even five) separate visions.

The conclusion that both Hebrew words can be used interchangeably also fits how the Hebrew/Greek scholars who translated the Hebrew Scriptures into Greek (the Septuagint) treated the two Hebrew words with a single Greek root word. They used the Greek root word (G3700) to translate both “*châzôn*” and “*mar'eh*”. They do this (use words from the root G3700, including G3701, G3705, and G3706) in every single instance of Daniel chapter 8 and 9, even though the Hebrew moves between the two very phonetically different words of *mar'eh* and *châzôn*. This is evidence that the seventy Hebrew linguistic scholars chosen to create the Greek translation did not see any significant difference between the two words.

See three passages from both the Hebrew King James Version with Strong's Numbers (KJV+) and the Apostolic Bible Polygot (ABP+), which is the Old Testament translated into Greek.

Daniel 8:15 (uses both H2377 *châzôn* and H4758 *mar'eh*, with G3706 used to translate both)

KJV+: Daniel 8:15

And it came to pass, when I, *even* I Daniel, had seen **the vision**,^{H2377(châzôn)} and sought for the meaning, then,

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behold, there stood before me as the appearance^{H4758}
(mar'eh) of a man.

(ABP+) Daniel 8:15

And it came to pass in my beholding, I Daniel, the
vision^{G3706} and I sought understanding. And behold,
there stood before me as an appearance^{G3706} of a man.

Daniel 8:26 (uses both châzôn and mar'eh, with G3706 used
to translate both)

(KJV+) Daniel 8:26

And the vision^{H4758 (mar'eh)} of the evening and the
morning which was told *is* true: wherefore shut thou up
the vision:^{H2377 (châzôn)} for it *shall be* for many days.

(ABP+) Daniel 8:26

And the vision^{G3706} of the evening and of the morning
of the *thing* being spoken -- it is true. And you set a seal
upon the vision^{G3706} for *it is* for many days!

Daniel 9:23 (the verse that supposedly points to Daniel 8:14
through verse 26, with G3701 used to translate mar'eh)

(KJV+) Daniel 9:23

At the beginning of thy supplications the
commandment came forth, and I am come to shew
thee; for thou *art* greatly beloved: therefore understand
the matter, and consider the vision.^{H4758 (mar'eh)}

(ABP+) Daniel:9:23

In the beginning of your supplication [³went forth ¹the

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²word], and I came to announce to you; for [²a man
³desired ¹you are]. And now reflect in the matter, and
perceive in the **apparition!** ^{G3701}

[How to read the ABP: When a series of words are in brackets with numbers preceding them, this is a method to help English readers put the words in the order that the English language employs. For example, in Daniel 9:23, you will see brackets twice. Each set of brackets has the Hebrew order of the words with the numbers being a guide to read this in English. In this verse “³went forth ¹the ²word” would read in English as “¹the ²word ³went forth”. In the second bracketed phrase “²a man ³desired ¹you are” would read “¹you are ²a man ³desired”.]

If indeed the use of mar'eh in Daniel 9:23 was meant to be a pointer to the 2300 evenings/mornings of Daniel 8:14 and 8:26, that very important fact was completely missed by seventy of the most reputable Hebrew scholars of their day when translating into Greek, as well as the many scholars of modern English Bibles who have translated the different words into the single English word “vision”. They could easily have used synonyms such as dream, nightmare, reverie, mental image, etc.

An objective look at the two words translated into English as “vision” in Daniel 8 and 9 are simply an indication that interchangeable synonyms were employed, something we commonly do in our speech and writing. Daniel does this himself in chapter 7. From the King James Version, Daniel refers to the vision as a “dream and visions” in verse 1, a “vision by night” in verse 2, “night visions” in verse 7, “visions of my head” in verse 15, etc.

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There is another problem with the idea that Daniel 9:23 points only to Daniel 8:14 and an event ending in 1844, while the rest of Daniel 8 is separate and fulfilled long before the time of the end (i.e. Alexander the Great). Daniel specifies that he saw “a” (singular) vision in both verses 1 and 2. There is no justification to divide the vision by lifting the 2300 evening morning verse out of it, treating it as separate and distinct from the rest of the vision based on which Hebrew synonym was used. To separate out verse 14 as though it is not part of the whole is a construct, especially coupled with the previously mentioned back-and-forth in five consecutive verses of Daniel 8:13-17.

It is also important to note that, if indeed *châzôn* and *mar’eh* are not synonyms and instead point to different segments of the Daniel 8 vision based on verse 26, there is another problem. In 8:17 it says at the “time of end shall be the vision” (*châzôn*), but there is no corresponding verse anywhere that says that the time of the end shall be the *mar’eh* vision. This would have to mean that only the *châzôn* segment (making the leap that there are two segments of Daniel 8) refers to the time of the end. The *mar’eh* portion would be excluded from being the time of the end. Yet the same Bible students who interpret that the use of *mar’eh* in Daniel 9 was a pointer to the use of *mar’eh* in Daniel 8:26 do give it an end time interpretation. They claim that on the 2300th day/year would be the time of the end, specifically the Second Coming.

We can find no basis for determining that the different Hebrew words for “vision” is a code linking the 2300 evening/morning time period of Daniel 8:14 to Gabriel’s interpretation of Jeremiah’s prophecy in Daniel 9.

We find it interesting that the three visions of Daniel, which are all unquestionably end time events, are considered by many

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Christians to be mostly fulfilled, while the Daniel 9 interpretation of Jeremiah's prophecy, which is unquestionably pointing to the first coming of Yeshua, is considered by most Christians to have its final week yet (a supposed 7-year tribulation) to be fulfilled in end times. This is something that the enemy has successfully flipped on its head. The end time prophecies are disregarded as all past, while the last seven years of the first coming prophecy is considered by many as yet future.

There is a better understanding awaiting those who are willing to challenge what they have been taught from earlier attempts to understand sealed prophecies, prophecies which are being unsealed as the day approaches. We lay those out for you in Chapter Seven of this book.

Key points from chapter five

- In this chapter, we have addressed and answered numerous problems with using Daniel 9 as a start date for Daniel 8. We have shown that to believe that the Daniel 9 interpretation is the start date for the 2300 evening morning segment of the prophecy of Daniel 8, you must accept every one of the following conclusions, none of which can be substantiated by God's word:
 1. *A first coming interpretation applies to a Second Coming vision:* The interpretation given by Gabriel was pointing to the first coming of the Messiah, yet it is applied to what was originally believed to be the timing for the Second Coming (then revised to Yeshua changing locations in the heavenly temple).

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2. *Gabriel's presence is evidence that the two prophecies are linked:* Both chapters refer to an earlier vision, which by default would be chapter 7. Because Gabriel is named in 8 and 9 does not mean the two visions are exclusively linked. Don't forget the obvious: Daniel 9 can be, and is, an interpretation of Daniel's petition in chapter 9, just as in Daniel 8 Gabriel was interpreting Daniel's vision in chapter 8.
3. *Gabriel interpreted a currently ending date of a prophecy of Jeremiah by explaining a single line lifted out of a five-year-old end time vision of Daniel:* Although Daniel 9 clearly references Jeremiah's seventy-year prophecy (which was now meeting its time fulfillment) as the context of his prayer, you have to believe that the interpretation by Gabriel does not apply to Jeremiah's vision at all, but rather applies to a single line lifted from Daniel's previous approximately 5-year-old vision that was sealed until the time of the end, which was not being prayed about, and which is completely different subject matter that totally eclipses the context of chapter 9 itself.
4. *The "matter" (H1697) in Daniel 9:23 refers to Daniel 8, which never uses the word H1697, but it is not related to Jeremiah, which uses that word over 200 times.* Even a casual reading of Daniel 9:2 makes it plain that the "matter" is the word given to Jeremiah, not the word given to Daniel. To say that it refers not to Jeremiah, and instead to a chapter of Daniel where H1697 never appears, is yet another construct, with no evidence to back it up.

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5. *The use of what appears to be interchangeable Hebrew synonyms for “visions” is actually code:* You have to believe that Daniel 9:23 “consider the vision (H4758 mar’eh)” can refer only to Daniel 8:14 via 8:26. This is despite the fact that the chapter 8 vision uses châzôn six times, including the verses immediately before and immediately after Daniel 8:14, and that Daniel 8:26 uses both mar’eh and châzôn. This is also despite the fact that Hebrew translators chose a single Greek root word in place of the two very different Hebrew words in every single instance, indicating they are likely synonyms and not some type of hidden code.
6. *If indeed these are code words, the use of both mar’eh and châzôn in Daniel 8:26 would by extension have to mean that the single vision given in Daniel 8 is split into two (or more) different visions.* There is no indication that there are two separate visions, or that only part of the overall Daniel 8 vision was shut up with one single verse excluded from the shutting up to instead apply right away. It is clear in Daniel 8 that it is one chronological order of events, starting with the ram and goat war, and finishing at Yeshua’s reward: His Kingdom for eternity. You cannot cut out one verse and apply its timing independently of the rest.
7. *The time of the end applies only to the mar’eh vision even though Daniel 8:17 says at the “time of end shall be the châzôn vision.”* Despite it being specified that châzôn is the time of the end, you must believe the interpretation

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that the mar'eh vision of the 2300 evening morning is the time of the end. You must also believe the rest of Daniel 8 vision châzôn that is specified for the end was fulfilled before the end. In other words, you must flip the two from what is stated.

- Because none of these conclusions can be accepted, when in fact every single one would have to be true, the idea that the Daniel 9 interpretation applies to Daniel 8:14 does not stand up under close investigation.