

**“Knowing this first, that no prophecy of the scripture is of any private interpretation.”  
(2 Peter 1:20)**

## **Private Interpretation**

With what is happening in the Middle East and the Ukraine one has to wonder how far this will go and how it will end. Many commentators now appear visibly shaken and concerned that the confrontation in the Ukraine could escalate into a nuclear exchange.

Would it really be a surprise to any student of Bible prophecy if a peace covenant were to emerge from the wreckage and carnage taking place in the world today with the middle east, Syria, Iraq, Israel, the Palestinians, the Ukraine etc. Would it be startling if a man were to emerge onto the world stage who would have the extra ordinary ability and wisdom to bring a temporary settlement to the madness that is engulfing more and more of the world every day.

Would it also be shocking if this man were to confirm this Holy peace covenant for seven years ushering in the last seven years before the return of Jesus Christ to set up His thousand year reign on earth?

We don't think many students of Bible prophecy and current events would be all that surprised. We of course don't know exactly when this will happen, it could still be well in the future but conditions today remind us of what Jesus said in Matthew, chapter sixteen:

“The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, It will be foul weather to day: for the sky is red and lowing. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?”

If we are on the cusp of seeing the antichrist emerge on the world scene, and many Bible scholars and teachers think we are, then there are several timed sign posts to watch out for especially in the books of Daniel and Revelation.

The one we wanted to discuss today are two verses from the book of Daniel, specifically Daniel 8:13-14.

We have debated whether to even write anything concerning this verse as it may prove redundant and unnecessary, but there is a colloquialism which says; “better to have it and not need it than to need it and not have it”, and we feel this applies to Daniel 8:13-14.

We wanted to start by presenting you with some information concerning the Septuagint which we spent some time explaining in our introduction of July 5, 2014.

### **English Translations of the Septuagint**

The Septuagint has been translated a few times into English, the first one (though excluding the Apocrypha) being that of Charles Thomson in 1808; his translation was later revised and enlarged by C. A. Muses in 1954.

The translation of Sir Lancelot C. L. Brenton, published in 1851, is a long-time standard. For most of the time since its publication it has been the only one readily available, and has continually been in print. It is based primarily upon the Codex Vaticanus and contains the Greek and English texts in parallel columns. There also is a revision of the Brenton Septuagint available through Stauros Ministries, called The Apostles' Bible, released in January 2008.

The International Organization for Septuagint and Cognate Studies (IOSCS) has produced A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included Under that Title (NETS), an academic translation based on standard critical editions of the Greek texts. It was published by Oxford

University Press in October 2007.

The Apostolic Bible Polyglot, published in 2003, includes the Greek books of the Hebrew canon along with the Greek New Testament, all numerically coded to the AB-Strong numbering system, and set in monotonic orthography. Included in the printed edition is a concordance and index.

The Orthodox Study Bible was released in early 2008 with a new translation of the Septuagint based on the Alfred Rahlfs edition of the Greek text. To this base they brought two additional major sources. First the Brenton translation of the Septuagint from 1851. Second, Thomas Nelson Publishers granted use of the New King James Version text in the places where the translation of the LXX would match that of the Hebrew Masoretic text. This edition includes the New Testament as well, which also uses the New King James Version. It also includes extensive commentary from an Eastern Orthodox perspective.[65]

The Eastern / Greek Orthodox Bible (EOB) is an extensive revision and correction of Brenton's translation which was primarily based on Codex Vaticanus. Its language and syntax have been modernized and simplified. It also includes extensive introductory material and footnotes featuring significant inter-LXX and LXX/MT variants. Father Nicholas King a Jesuit priest who lectures in New Testament Studies at Oxford University has completed a four volume translation of the Septuagint, begun in 2012, and this is available from Kevin Mayhew Publishers. It has a very useful mini commentary on each book which gives a flavour of what it is to be hoped is the start of accessible reasonably priced individual commentaries for the general reader. It is titled, The Old Testament. However, the most comprehensive English edition is that of Gary F. Zeolla entitled: Analytical Literal Translation of The Old Testament (Septuagint). Four volumes have already been published, and the fifth and final volume on the Apocryphal/Deuterocanonical books is expected to be published by LuLu Publishers in 2015. It is a word for word literal translation, rather than a dynamic equivalence, or sectarian translation. Like the NETS it has every 'Septuagintal' Book, rather than slavishly following the Hebrew canon as a template, which makes for completeness. An advantage for the beginner in using Zeolla's edition is that he can compare with the original Greek or any English translation of the Hebrew OT to see the variations between the two versions." Wikipedia

In the King James version of the Bible, which was translated from the Masoretic Hebrew scriptures, Daniel 8:13,14 reads:

“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? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

In Sir Lancelot C. L. Brenton's 1851 translation of the Greek Septuagint the same verses read:

“And I heard one saint speaking, and a saint said to a certain one speaking, How long shall the vision continue, even the removal of the sacrifice, and the bringing in of the sin of desolation; and how long shall the sanctuary and host be trampled? 14 And he said to him, Evening and morning there shall be two thousand and four hundred days; and then the sanctuary shall be cleansed.”

There is a difference of one hundred days. The confirming of the covenant, the breaking of the covenant and the time of Jesus' return, “immediately after the tribulation” remain the same.

Let's take a moment to study what one Bible prophecy teacher had to say concerning these two verses in Daniel 8.

Daniel 8:14

by David Brandt Berg (This has been edited from a longer document.)

March 1981

Daniel 8 Verse 14: "And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed." How long is it going to be from the time the daily sacrifice begins, as mentioned in the 13th verse, until the sanctuary is cleansed? The only way the sanctuary can be cleansed is at the end of the Tribulation with the coming of the Lord Jesus Christ and the slaughter of the Antichrist forces, a casting of Satan and the Antichrist and his False Prophet into Hell and the cleansing of the whole Earth! You're going to find out that if you figure out two thousand three hundred days, it amounts to about six years and three months. So what you're getting here is a specific exact prophecy regarding the length of time from the reinstatement of the Jewish sacrificial worship in front of the Temple.

Here we see the daily sacrifice has been restored, because now it is caused to be ceased, so therefore it must have been started. Therefore he's telling us the length of time from the reinstatement of the daily sacrifice before a restored rebuilt Temple, a newly dedicated Temple built in these Last Days by the Jews under the Antichrist and his seven-year Pact of peace with the World's greatest religions.

How long is it going to take them to get that temple rebuilt. It is right here as clear as can be. The Bible in other places tells us that the Pact that he makes is for seven years, the Pact that the Antichrist makes which literally makes him ruler of the World, as well then to share and internationalize Jerusalem.

The Pact that he makes is for seven years and we've already studied how that he breaks the pact in the middle of the seven years, at the end of 3 1/2 years, and follows it with a period of great persecution and chaos of all religions because he sets himself up as God then. He sets his idol or image up in the Holy place and tries to force the World to worship him as God.

Here is one saint speaking and asking a question to another saint. Apparently Daniel is in the land of saints and the land of saintly spirits and angels, he's getting visions and dreams and messages from God and he's not the only one asking questions. He hears one saint ask another: "How long shall be the vision concerning the daily sacrifice and the transgression of desolation and the trodding under of the sanctuary and the host"--for the 3 1/2 years of Great Tribulation, in other words. And someone tells him, two thousand and three hundred days--six years and three months, and then the sanctuary shall be cleansed.

The only possible way and time the sanctuary could then be cleansed is by the coming of Jesus Christ and the end of the Antichrist rule. Jesus puts an end to the Tribulation, an end to this desolation, an end to this abomination, an end to this contamination and this desecration.

But how long is this going to last? Well, he says, until the sanctuary shall be cleansed will be six years and three months. Well, isn't that interesting, because the Antichrist makes a Pact for seven years and that leaves a nine month difference, doesn't it?

Which shows that from the time that the antichrist makes this seven-year pact, the Jews don't waste any time rebuilding their Temple, because within nine months they have rebuilt the Temple and restored Temple worship and resumed the daily sacrifices exactly six years and three months from the End.

Exactly nine months after the antichrist rule has begun, exactly nine months after this international Pact is made by the Antichrist between the World's powers and three great

religions, to internationalize Jerusalem and to make peace between the great powers and religions of the World, by the end of the first nine months of that seven-year period of the Antichrist reign and rule, the Jews will have rebuilt their Temple and restored their Temple worship and resumed the daily sacrifices. It has to be then, according to this exact time prophecy giving the exact number of days, as 2300 days later the sanctuary will be cleansed by the coming of Jesus Christ .

Beloved, would you like to predict the exact day of the coming of Jesus? Then I suggest that you watch the news for the proclamation of this great Pact, this great religious Treaty between the World's three great religions made by the Antichrist, this coming great World leader, this superman, this Devil-man who is going to rule the World! From the day he makes that Pact, God's Word tells us clearly it's going to be exactly seven years till Jesus comes and ends his reign! Would you like to know when the Temple is going to be rebuilt and rededicated and sacrificial worship restored?--Exactly nine months after the Pact, and you can count the days from then--2300 days until the sanctuary is cleansed by the coming of Christ!

Would you like another prediction of exactly how to figure out the day of Christ's coming? Well, when you see and hear on television that the Antichrist has broken the pact and has abandoned it in the midst of the seven years, at the end of first 3 1/2, from then on, 1260 days later, Jesus will come--you'll again know exactly the time of Christ's coming.

Don't tell me we can't figure it out or won't know the day of His coming! The Apostles in Jesus' day didn't know, Jesus Himself didn't know, the angels of Heaven didn't know, but God knew, and He said, "Of that day knoweth no man"--at that time nobody knew. Right now, nobody knows exactly the day of Jesus' coming. But according to God's own Word you can measure the time to the exact day of Jesus' coming by counting the days of Daniel 8 and counting the days of Daniel 12 and counting the days of Revelation 12!

It will be exactly 2300 days from the restoration of the temple sacrifices at Jerusalem, no doubt the dedication of the newly rebuilt Temple by the Jews. It will also be exactly 1260 days from the day that the Antichrist breaks that Covenant and sets up his image there, the Abomination of Desolation, and stops the sacrificial worship and demands that the whole World worship him as God.

From the day the antichrist makes that treaty, it will be exactly seven years. And from the day Temple worship, sacrificial offerings are resumed it will be 2300 days. And from the day of the breaking of that treaty, the holy Covenant, the religious Pact with those great religions by the Antichrist, when he breaks it in the midst of those seven years at the end of the first 3 1/2 and the beginning of the next 3 1/2, God's Word by the mouth of His Own prophet right here says it'll be 1260 days, exactly 3 1/2 years.

From the day the antichrist takes over and makes that covenant you will know virtually the day of the coming of the Lord Jesus Christ. And it will be confirmed again when the Jews resume sacrificial worship before the Temple, it'll be just 2300 days later. And it will be confirmed again when the Antichrist breaks the Pact in the midst of the seven years, at the end of the first 3 1/2, and it'll be exactly 3 1/2 years longer and to the day, 1260 days later.

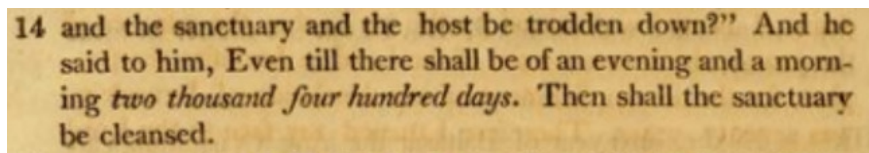
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As we said previously this possible one hundred day difference poses no problem concerning the timing of the confirming of the covenant, the breaking of the covenant, and the return of Jesus. There is however one possible problem though if the 2400 day prophecy is correct which we will explain in a moment.

Making matters a little more difficult, as you read above from Wikipedia, the Septuagint has had several English translations.

The two oldest English translations of the Septuagint are the 1808 Charles Thomson translation and the 1851 Sir Lancelot C. L. Brenton translation. These both say 2400 days.

From what we have been able to ascertain the Brenton translation is the most highly regarded and read of the English translations.



**Charles Thomson 1808 translation of Daniel 8:14**

The C. A. Muses 1954 translation which is a revision of the Sir Lancelot C. L. Brenton we were not able to obtain.

The Apostolic Bible Polyglot, the NETS, and the Analytical Literal Translation of the Old Testament all say 2300 days. So there is an obvious discrepancy. With not knowing ancient Koine Greek or knowing anyone who does we frankly have gone about as far as we can.

8:13	καὶ ἤκουσα	ἐνὸς ἁγίου	λαλοῦντος	καὶ εἶπεν	εἰς
	And I heard	one holy one	speaking.	And	[ <sup>3</sup> said <sup>1</sup> one
39	ἅγιος	τῷ	φελμουρί	τῷ	λαλοῦντι
	<sup>2</sup> holy one]	to the	Phelmouni,	to the one	speaking,
3588	3706	2476	3588	2378	3588 142
	ἡ	ὄρασις	στήσεται	ἡ	θυσία
	shall the vision	stand,	[ <sup>3</sup> the <sup>4</sup> sacrifice	<sup>1</sup> the <sup>2</sup> taking away],	and
3588	266	2050	3588	1325	2532 3588 39
	ἡ	ἁμαρτία	ερημώσεως	ἡ	δοθείσα
	[ <sup>3</sup> the <sup>4</sup> sin	<sup>5</sup> of desolation	<sup>1</sup> the <sup>2</sup> granting],	and the holy place	
2532	3588 1411	4841.1		2532 2036	1473
	καὶ ἡ	δύναμις	συμπατηθήσεται	8:14	καὶ εἶπεν
	and the force	shall be trampled upon?		And he said to him,	
2193	2073	2532 4404	2250	1367	5145
	ἕως	εσπέρας	καὶ πρωῒ	ἡμέραι	δισχίλια
	Unto evening	and morning	[ <sup>3</sup> days	<sup>1</sup> two thousand	<sup>2</sup> three hundred],
2532	2511	3588 39			
	καὶ καθαρισθήσεται	τὸ ἅγιον			
	and [ <sup>3</sup> shall be cleansed	<sup>1</sup> the <sup>2</sup> holy place].			

Why is any of this important at all. What difference does the one hundred days make.

Well, should it possibly be 2400 days, and we again are not claiming to know that it is, that would mean the the Jewish temple would be built in just under six months rather than nine months.

And again what difference does this make? If you are using the King James Bible, which a great many Christians believe is the most accurate English Bible, and you start counting 2300 days, and the Temple is actually built in just under six months rather than nine months, that would mean by the time those 2300 are up, Jesus would not actually be returning for another one hundred days, just over three months.

You could think the prophecies are wrong, and maybe the whole thing is wrong, you might think you missed the Rapture, like in the Left Behind series. It could possibly really shake your faith, or maybe not. It could cause some real confusion.

As we said earlier there may be no problem with the 2300 day prophecy in the King James Bible, but it is better to have the warning and not need it, than to need it and not have it.

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**Addendum:**

**Charles Thomson**

From Wikipedia

“**Charles Thomson** (November 29, 1729 – August 16, 1824) was a Patriot leader in Philadelphia during the American Revolution and the secretary of the Continental Congress (1774–1789) throughout its existence.

### **Biography**

Thomson was born in Gortead townland, Maghera parish, County Londonderry, Ireland, to Scots-Irish parents. After the death of his mother in 1739, his father emigrated to the British colonies in America with Charles and two or three brothers. The father died at sea, and the penniless boys were separated in America. Charles was cared for by a blacksmith in New Castle, Delaware, and was educated in New London, Pennsylvania. In 1750 he became a tutor in Latin at the Philadelphia Academy. During the French and Indian War, Thomson was an opponent of the Pennsylvania proprietors' American Indian policies. He served as secretary at the Treaty of Easton (1758), and wrote *An Enquiry into the Causes of the Alienation of the Delaware and Shawanese Indians from the British Interest* (1759), which blamed the war on the proprietors. He was allied with Benjamin Franklin, the leader of the anti-proprietary party, but the two men parted politically during the Stamp Act crisis in 1765. Thomson became a leader of Philadelphia's Sons of Liberty. He was married to the sister of Benjamin Harrison V, another signer, as delegate, of the Declaration of Independence. Thomson was a leader in the revolutionary crisis of the early 1770s. John Adams called him the "Samuel Adams of Philadelphia". Thomson served as the secretary of the Continental Congress through its entirety. Through those 15 years, the Congress saw many delegates come and go, but Thomson's dedication to recording the debates and decisions provided continuity. Along with John Hancock, president of the Congress, Thomson's name (as secretary) appeared on the first published version of the Declaration of Independence in July 1776.

Thomson's Great Seal proposal; a modified version was accepted

Thomson's role as secretary to Congress was not limited to clerical duties. According to biographer Boyd Schlenker, Thomson "took a direct role in the conduct of foreign affairs." Fred S. Rolater has suggested that Charles Thomson was essentially the "Prime Minister of the United States". Thomson is also noted for designing, with William Barton, the Great Seal of the United States. The Great Seal played a prominent role in the January 14, 1784, (Ratification Day) ratification of the Treaty of Paris. Britain's representatives in Paris initially disputed the placement of the Great Seal and Congressional President Thomas Mifflin's signature, until mollified by Benjamin Franklin.

But Thomson's service was not without its critics. James Searle, a close friend of John Adams, and a delegate, began a cane fight on the floor of Congress against Thomson over a claim that he was misquoted in the "Minutes" that resulted in both men being slashed in the face. Such brawls on the floor were not uncommon, and many of them were promoted by argument over Thomson's recordings. Political disagreements prevented Thomson from getting a position in the new government created by the United States Constitution. Thomson resigned as secretary of Congress in July 1789 and handed over the Great Seal, bringing an end to the Continental Congress. He spent his final years at Harriton House in Bryn Mawr working on a translation of the Bible. He also published a synopsis of the four evangelists in 1815. In retirement, Thomson also pursued his interests in agricultural science and beekeeping.”

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**Lancelot Charles Lee Brenton**

From Wikipedia

**“Sir Lancelot Charles Lee Brenton** (1807–1862) was the son of Sir Jahleel Brenton. Lancelot was the second of four children and his key claim to fame was as the translator of one of only two English translations of the Septuagint. His father, Jahleel, was a Vice Admiral in the British Navy and a contemporary of Nelson. Jahleel was later made a Baronet for services to the crown. It was this title that Lancelot Brenton inherited. Lancelot however didn't inherit his father's acceptance of war, when he re-edited his father's memoirs he made it clear that he was a pacifist. He trained for ministry at Oriel College and was ordained by the Church of England in 1830. He had left the established church by December 1831 to found an independent chapel in Bath with a friend, William Moreshead. He had met Darby at Oxford in 1830. By 1835 this chapel was associated with the Brethren and by 1837 Lancelot was contributing to "The Christian Witness", an early Brethren journal, and appears to have cemented his relationship with the emerging Brethren movement. On the death of his father in 1844, Lancelot became Sir Charles. He moved to the Isle of Wight from Bath in 1849 where, although married, he died childless, the second and last Baronet of his line. At time of writing, his translation of the Septuagint was the second and the latest English translation available. It was first released in 1844 and has gone through several reprints and formats in the over a century and a half since.”

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