

The 2300 Literal Days *~ Further Study ~*

Please note: It is very important in this portion of the study to understand that the *bottom-half* of the Mirror Chart is covering the events and times of the literal 2300 days, i.e. during the fulfillment of the last-day events, ending with the cleansing of forgiven sin in the Heavenly Sanctuary by our High Priest —Christ.

Further Study 1

2300 Literal Days.

Both the Bible and Ellen White teach that there will be a fulfillment of 2300 *literal days* as last day events!

The Bible: We find the expression “unto 2300 days” in [Dan 8:14](#) where the word “day” is actually two words in Hebrew; boqer `ereb [Strong’s numbers H1242 and H6153] which means *evening* and *morning* ([verse 26](#) gives this translation). These words are used here in Daniel 8:14 to point us to the *same use and explanation* in [Genesis 1:5, 8, 13, 19, 23, 31](#). Their use in Genesis explains that a *creation day* [evening and morning; darkness and light] constitutes a literal day. (We in our day, equate this as being a full day of 24 hours.)

The *type fulfillment* of Daniel 8:14 has been fulfilled in the 2300 years, ending Oct. 22, 1844. (Which was a Feast Day —The Day of Atonement!)

The *antitype fulfillment* is the 2300 literal days and will be fulfilled in literal 24-hour “creation days” at the end of the 6,000 years of probation given to man, when these prophecies have their primary and more complete fulfillment in the Last Great Day of Atonement.

The Mirror Chart explains these prophecies.

The angel Gabriel clearly explains *when the complete fulfillment would happen*; “Understand, O son of man: for **at the time of the end shall be the vision.**” “Behold, I will make thee know what shall be in the last end of the indignation: for at the **time appointed**^{ES-2} (at the appointed Feast) **the end shall be.**” “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.” [Dan 8:17, 19, 26](#). It will be “at the time of the end” that many will study how [the Feasts of the Lord](#) will unlock all the prophecies of the Bible, showing in

great detail *the last great controversy* as our Lord finishes the final acts of atonement in the Heavenly Sanctuary and we see our King coming in the clouds of Heaven. “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro [in the prophecies; in God’s Word], and knowledge [of last-day events] shall be increased.” [Dan 12:4](#) *Unfortunately, for many the prophecies explaining the last day events will remain shut up, only because they do not care to study and believe the way the Lord has led in the past.* “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. . . . But go thou thy way till the end be: for thou shalt rest, and **stand** in thy lot *at the end of the days.*” [Dan 12:9, 10, 13](#).

Note: Some people interpret the *evening and morning* to be the *evening and morning sacrifices* within the period of light, from sun-up to sun-down, thus they conclude that the length of time intended is not 2300 complete days, but half of that, —**1150 days**. This cannot be the intended meaning, for the same words are used in [Genesis 1](#) to define a literal day of twenty-four hours! It is as if Daniel, in reality **the Mighty Angel standing on the river** ([Dan 8:16](#)), foresaw this error and went out of His way to make sure that the 2300 day prophecy would retain the true meaning of *a day*, —**twenty-four hours!** This of course, doesn’t allow for some of the interpretations so often taught using only 1150 days.

This prophecy lifts our eyes toward Heaven when the 2300 days is correctly interpreted as *literal days*, for then we can begin to comprehend the nature of its complete fulfillment! With the Feasts placed in their proper place at the beginning and the end, we can then work with Heaven in the soul preparation needed ([Lev 23:27-32](#)), when at the end of man’s probation, the Heavenly Sanctuary is cleansed of forgiven sin. ([Dan 8:13, 14](#))

Ellen White: [Click here](#) for a study of *2300 literal day statements* (literal time in last-day events) by Ellen White; especially take note of [statement #5](#) in the pamphlet “[A Word to the Little Flock](#).”

Further Reading—

“In the law given from Sinai, God recognized the week, and the facts upon which it is based. After giving the command, “Remember the Sabbath day, to keep it holy,” and specifying what shall be done on the six days, and what shall not be done on the seventh, **He states the reason for thus observing the week**, by pointing back to His own example: “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” [Exodus 20:8-11](#). ***This reason appears beautiful and forcible when we understand the days of creation to be literal.*** The first six days of each week are given to man for labor, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labor, in commemoration of the Creator’s rest. {[PP 111.2](#)}

“But the assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe *the week of literal days* in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible.” {PP 111.3}

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” “For He spake, and it was done; He commanded, and it stood fast.” [Psalm 33:6, 9](#). The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of *the evening and the morning*, like all other days that have followed. At the close of each day is given the result of the Creator’s work. The statement is made at the close of the first week’s record, “These are the generations of the heavens and of the earth when they were created.” [Genesis 2:4](#). But this does not convey the idea that the days of creation were other than *literal days*. Each day was called a generation, because that in it God generated, or produced, some new portion of His work. {PP 112.1}

“It is one of Satan’s devices to lead the people to accept the fables of infidelity; for he can thus obscure the law of God, in itself very plain, and embolden men to rebel against the divine government. His efforts are especially directed against the fourth commandment, because it so clearly points to the living God, the Maker of the heavens and the earth. {PP 113.1}

“There is a constant effort made to explain the work of creation as the result of natural causes; and human reasoning is accepted even by professed Christians, in opposition to plain Scripture facts. There are many who oppose the investigation of the prophecies, especially those of *Daniel and the Revelation*, declaring them to be so obscure that we cannot understand them; yet these very persons eagerly receive the suppositions of geologists, in contradiction of the Mosaic record. But if that which God has revealed is so difficult to understand, how inconsistent it is to accept mere suppositions in regard to that which He has not revealed!” {PP 113.2}

Further Study 2

Strong’s Hebrew meaning for “time appointed.” [Gen 1:14](#); [Dan 8:19](#).

H4150 מוֹעֵד מוֹעֵד מוֹעֵד mow`ed (mo-ade') or (feminine) mowedah
(See [2Chron 8:13](#)) n-m.

1. (properly) **an appointment, i.e. a fixed time or season.**
2. (**specifically**) **a festival** —[The Lord’s Festivals of [Leviticus 23](#), including the seventh-day Sabbath.]
3. (conventionally) a year
4. (by implication) an assembly (as convened for a definite purpose)
5. (technically) the congregation
6. (by extension) the place of meeting
7. (also) a signal (as appointed beforehand)

[from H3259]

KJV: appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synogogue, (set) time (appointed).

Root(s): H3259 —See below.

H3259 **אָדַע** ya`ad (yaw-ad') v. (To be ready for an *appointment*.)

1. to fix upon (by agreement or appointment)
2. (by implication) to meet (at a stated time)
3. (of court) to summon
4. to direct (in a certain quarter or position)
5. (of marriage) to engage, betroth

[a primitive root]

KJV: agree, (make an) appoint(-ment, a time), assemble (selves), betroth, gather (selves, together), meet (together), set (a time).

Further Study 3

The exact measurement of time.

The 2300 literal days—
is the exact measurement of time
between the Spring Feasts
(Passover, First Fruits, Unleavened Bread, and Pentecost)
in the first year
and the Fall Feasts
(Trumpets, Day of Atonement, and Tabernacles)
in the seventh year
—when the Heavenly Sanctuary is cleansed!

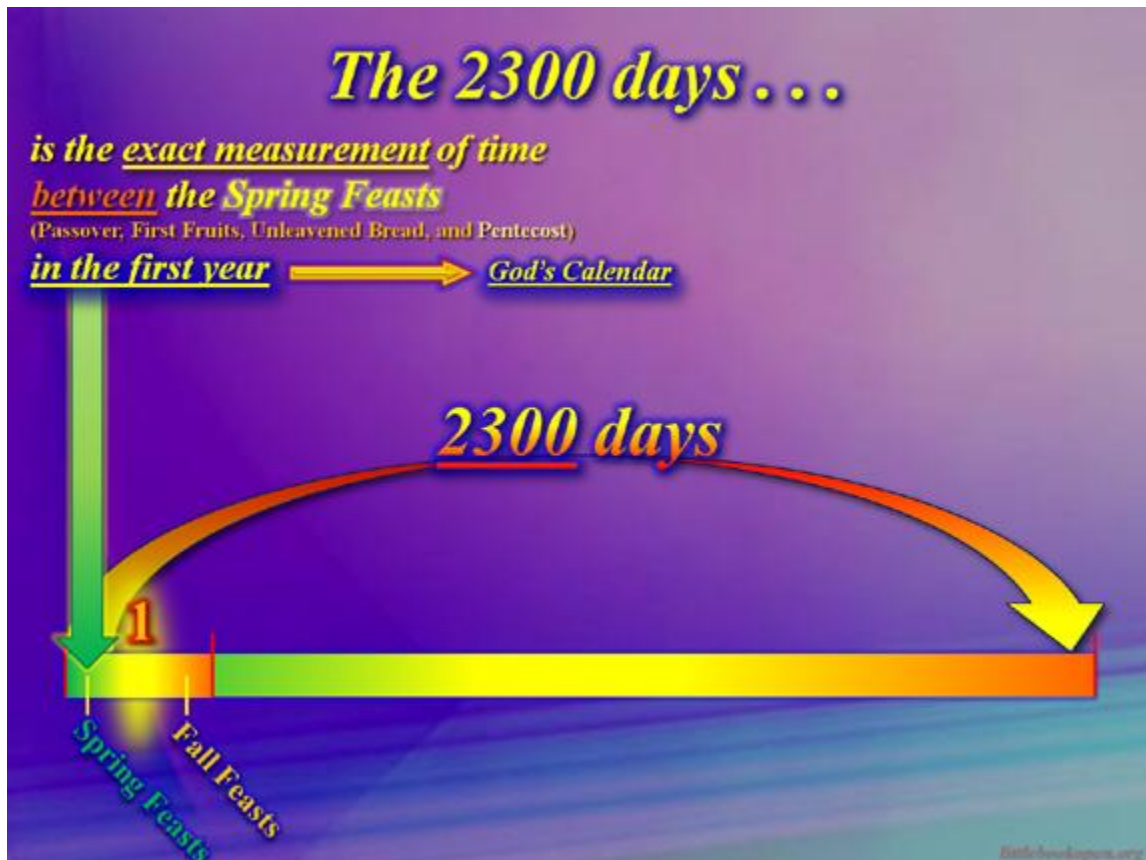
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Further Study 4

The seven final cycles of Feasts, i.e. Spring Feasts and Fall Feasts, complete the last extension of Salvation for the last generation.

About these charts: *These charts are general in nature and show only the seasons, i.e. Spring Feasts or Fall Feasts, and not the individual Feast associated with the beginning and/or ending of a specific prophetic time line. (A specific example is when the 2300 days ends on the seventh month and tenth day, which is **the Day of Atonement**; “then shall the [Heavenly] sanctuary be cleansed.” [Dan 8:14, 19](#) (at the appointed time—mo’ed—Feast Day) and [Lev 23:27-32](#).)*

God’s calendar **fits exactly** into the 2300 days by including *seven complete cycles of Spring and Fall Feasts*, finishing the work of Salvation for the last generation in the shortest amount of time!



The above chart shows the 2300 literal days as a linear chart, from left to right. The first event, which starts the last great day of judgment, coincides with *one of the Spring Feasts* in the first year of God’s Calendar. Shown at the end of the vertical green arrow on the left is the first year cycle of Spring and Fall Feasts. (Clicking on the charts will give a larger copy.)

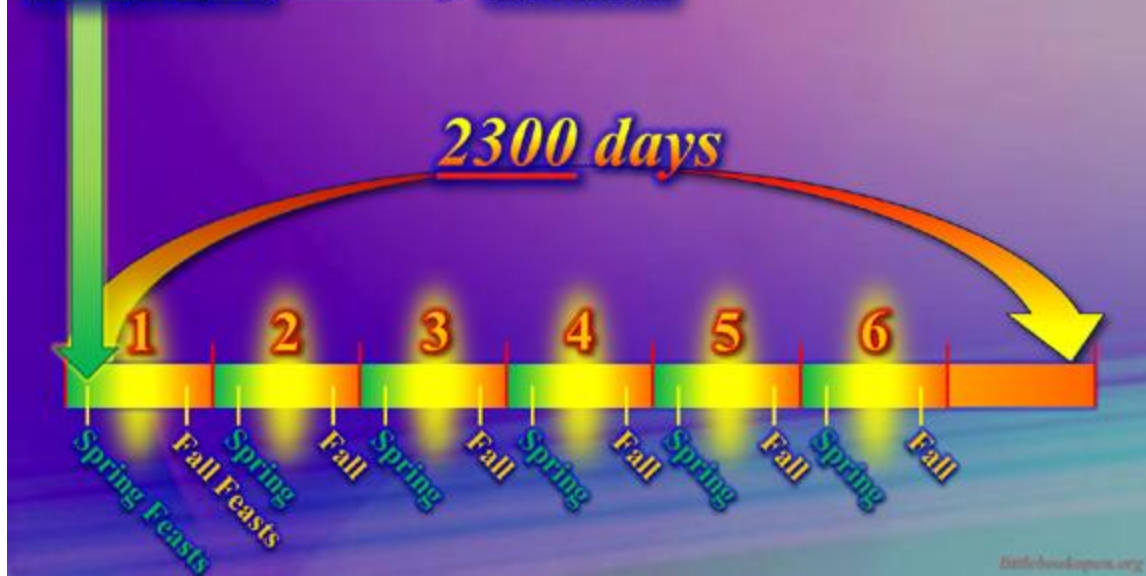
The 2300 days . . .

is the exact measurement of time

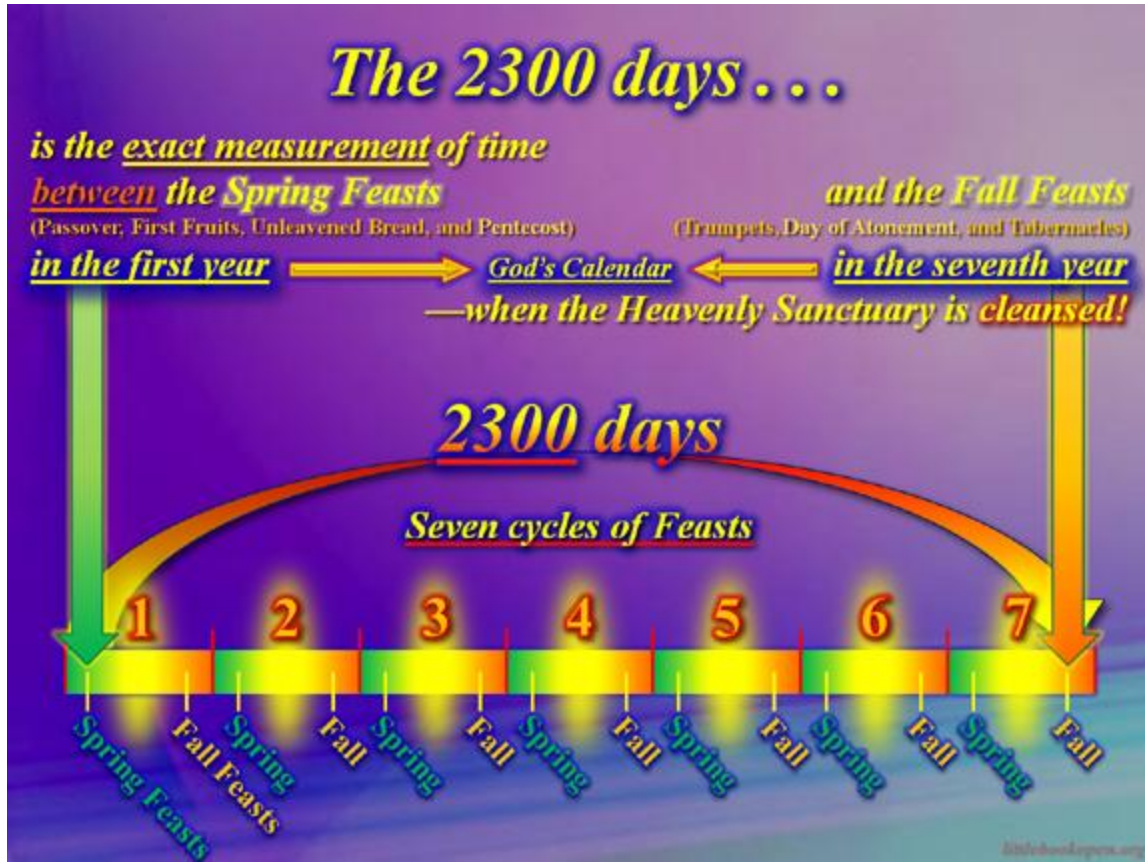
between the Spring Feasts

(Passover, First Fruits, Unleavened Bread, and Pentecost)

in the first year → God's Calendar



The above chart shows the continuation of the yearly cycles of *Spring and Fall Feasts*; —year *two* Spring **and** Fall, —year *three* Spring **and** Fall, and so on for year *four, five, six*.



The above chart shows that the *seventh year* of Feast cycles would, of course, start with the Spring Feasts. As the days of summer pass into the fulfillment of the Fall Feasts, the 2300 days would be completed to the last day, —ending on a Fall Feast/Fast. **Which Fall Feast would that be? —The Day of Atonement!**

Scripture says we, as the last generation, living “in the last end of indignation,” are to understand these events and timelines—

“**How long** shall be the vision” [Dan 8:13](#)

“Unto *two thousand and three hundred days*; then shall the sanctuary be cleansed [on the Day of Atonement].” [Dan 8:14](#)

“Gabriel, make this man [the last generation] to understand the vision.” [Dan 8:16](#)

“Understand . . . for at the time of the end shall be the vision.” [Dan 8:17](#)

“Behold, I will make thee know what shall be in the last end of the indignation: *for at the time appointed [mo’ed—Feast Day—Day of Atonement] the end shall be.*” [Dan 8:19](#)

“And the vision of the evening and the morning [2300 literal days—[Gen 1:5](#)] which was told is true: wherefore *shut thou up* the vision; for it shall be for many days.” [Dan 8:26](#)

“And when *the seven thunders* had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, *Seal up* those things which the seven thunders uttered, and write them not [for they are already written in the little book open, —Daniel].” [Rev 10:4](#)

“But in the days of the voice of the seventh angel, when he shall begin to sound, *the mystery of God [plan of redemption] should be finished*, as he hath declared to his servants the prophets.” [Rev 10:7](#)

“**Go and take the little book** which is open in the hand of the angel. . .” [Rev 10:8](#)

“And **I went unto the angel**, and said unto him, **Give me the little book**. And he said unto me, **Take it, and eat it up**; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” [Rev 10:9](#)

“And **I took the little book** out of the angel’s hand, and ate it up . . . And he said unto me, *Thou must prophesy again* . . .” [Rev 10:10, 11](#)

Notes of interest:

Note: The 2300 days is not seven complete years ($365 \times 7 = 2555$); neither is it a *prophetic* seven year period ($360 \times 7 = 2520$); nor is it two 1260 day periods ($1260 \times 2 = 2520$). However, if we were to calculate 2300 days by our 365 days in a year calendar, 2300 literal days would equal 6 years, 3 months, and 20 days. ($2300 \div 365 = 6+$ years; $365 \times 6 = 2190 - 2300 = 110 \div 30 = 3+$ months; $110 - 90 = 20$ days.)

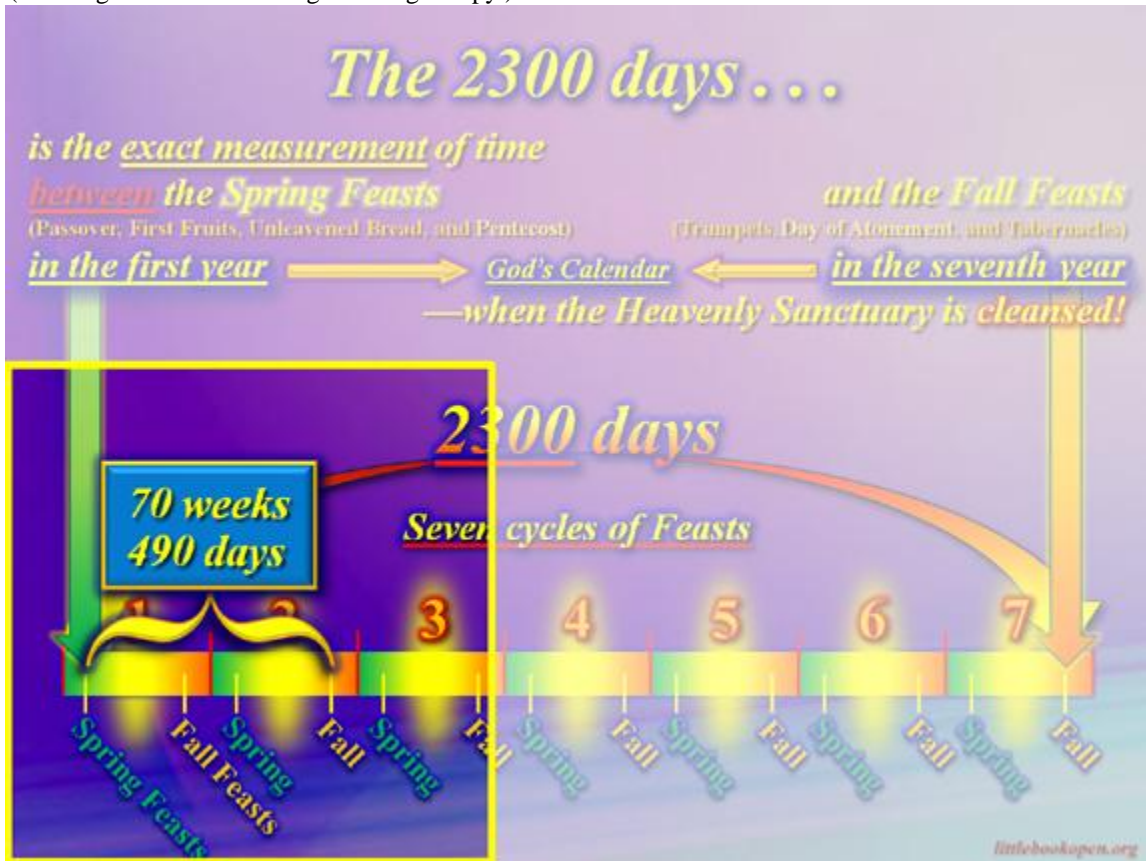
Also Note: It is not my intention to place *specific times and events on this website* except as Jesus reveals them! Jesus, the Mighty Angel of Revelation 10, has the little book of Daniel in His hand and will make the details understood just before and as the seven thunders are fulfilled. I’m the first to admit that there is a great deal I don’t know! But deep study aided by the Spirit of Christ will reveal the details, —of that I am sure. It is my belief that we are guided by our Saviour to know many of the basics, at this time, before their fulfillment, but that many of the details will not be known until “the unrolling of the scroll.” (“**The unrolling of the scroll**” is a phrase used to explain that some of the prophecies of the scroll, —Daniel (and all the prophets), will be better understood just prior to and as the prophecies and events are fulfilled.) (See [FS-10—8T 159.3](#).)

(If you would like to know the specific Feasts associated with their *prophetic time lines*, it would be time for much prayer, and to consider [2Timothy 2:15](#); “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” **Please understand:** It is the practice of this author to tread softly concerning some of the time details. [Daniel 11:27-30](#) shows that there will be persecution over some of these matters. God will bless the earnest seeker of Truth, for He is leading His people to and across the Jordan! It is a matter of Righteousness by faith!)

Further Study 5

Measurement of appointed times in last days.

(Clicking on the charts will give a larger copy.)



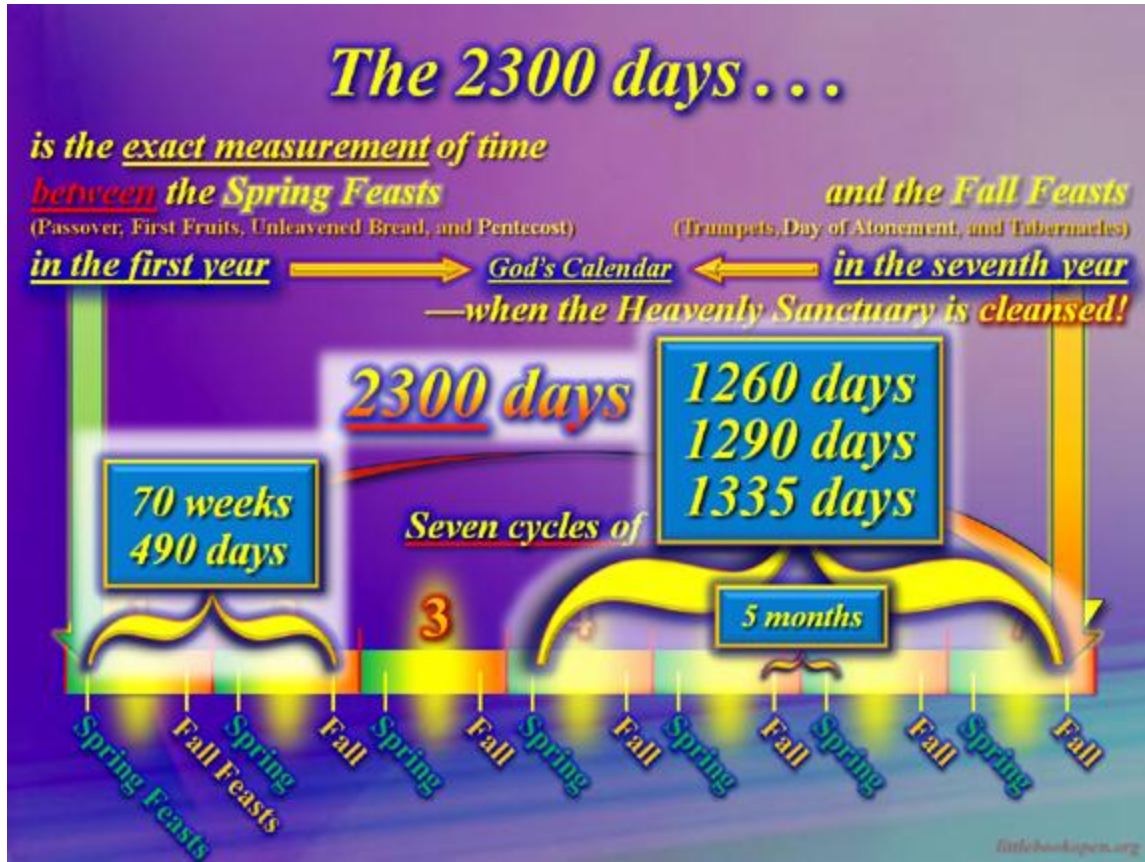
The above chart shows that the 70 weeks, 490 days, is *again* to have its fulfillment with Israel, this time with modern Israel. [Who is modern Israel?](#) With whom has Jesus entrusted His truth? Has she been faithful to His truths and prophecies, or has she allowed herself to be controlled by the Romans? When she is put to the test, will she *again* turn against her Saviour? If history is to be repeated, this prophetic timeline will start at the same time as the 2300 days. On which Feast, 490 days later, would it end?



*The above chart shows the approximate locations of the 1260 days, 1290 days, and the 1335 days. (Note: The 1260, 1290, and 1335 days are placed together on this chart as inclusive of the three times; which means that this chart does not show their *individual Feast fulfillments!* (See the [Mirror Chart](#) for the proper placement.)) We will better understand these prophetic timelines as we get closer to their fulfillment and the unrolling of the scroll. We may have a lot more to learn about the value of the New Moons; the beginning of God's sacred calendar and the beginning of each month. Satan has so rearranged the New Moon in the Gregorian calendar so that it has nothing to do with starting a month. Will the New Moons be kept in Heaven? See [Ps 81:3, 4](#); [Eze 46:1-3](#); [Amos 8:4-7](#); [Isa 66:23](#); [Rev 22:2](#).*



The above chart shows that the times of Daniel may not be the only timelines connected with the Feast Days. It appears that the *five months* of the fifth trumpet may begin in the Fall Feasts and end in the Spring Feasts. [Rev 9:5, 10](#). Even the *ten days* of persecution in the Smyrna church may have literal and/or figurative meaning with the Fall Feasts. [Rev 2:10](#).



*The above chart shows that the Feasts of the Lord will play a **major** role in the placement and fulfillment of last-day events. But their particular purpose will be the preparation of the saints to live in the sight of a Holy God!*

Further Study 6

The Spring Feasts have had their fulfillment!

And the Fall Feasts shall have their fulfillment!

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: **“Christ our Passover is sacrificed for us.”** [1Cor. 5:7](#). The **sheaf of first fruits**, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: **“Christ the first fruits; afterward they that are Christ’s at His coming.”** [1Cor. 15:23](#). Like **the wave sheaf**, which was the first ripe grain gathered before the harvest, **Christ is the first fruits** of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. {[GC 399.2](#)}

*“These types [Spring Feasts] were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries **the Passover lamb** had been slain, **Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as “the Lamb of God,** which taketh away the sin of the world.” That same*

night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, “the first fruits of them that slept,” a **sample** of all the resurrected just, whose “vile body” shall be changed, and “fashioned like unto His glorious body.” [Verse 20](#); [Phil. 3:21](#). {GC 399.3}

“In like manner the types [Fall Feasts] which relate to the second advent must be fulfilled at the time [and event] pointed out in the symbolic service.

Under the Mosaic system **the cleansing of the sanctuary, or the great Day of Atonement**, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. . .” {GC 399.4} [Brackets added.]

Further Study 7

“[1] The **coming** of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in [Daniel 8:14](#); [2] the **coming** of the Son of man to the Ancient of Days, as presented in [Daniel 7:13](#); [3] and the **coming** of the Lord to His temple, foretold by Malachi [[Mal 3:1-5](#)], **are descriptions of the same event**; and this is also represented by the [4] **coming** of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of [Matthew 25](#).” {GC 426.1} (Emphasis supplied.)

I believe this paragraph to be one of the most important explanations of last-day events given to the last generation!

The *events and times* of this paragraph will have ***their more direct application in the very near future, and will take place among the seven thunders.***

When we as a people ***truly understand*** what this paragraph means as it relates to events on earth and events in the Heavenly Sanctuary, ***we will no longer be asleep!*** ([Matt 25:1-13](#).)

Further Study 8

“**Day by day** God instructs His children. By the circumstances of *the daily life* He is preparing them to act their part upon that wider stage to which His providence has appointed them. It is *the issue of the daily test* that determines their victory or defeat in life’s great crisis.” {DA 382.3}

“Those who fail to realize their *constant dependence upon God* will be overcome by temptation. We may now suppose that our feet stand secure, and that we shall never be moved. We may say with confidence, “I know in whom I have believed; nothing can shake my faith in God and in His word.” But Satan is planning to take advantage of our hereditary and cultivated traits of character, and to blind our eyes to our own necessities and defects. Only through [daily] realizing our own weakness and looking steadfastly unto Jesus can we walk securely.” {DA 382.4} (Emphasis added.)

Further Study 9

“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.” **While we are not to know the hour of our Lord’s return, we may know when it is near.** “Therefore let us not sleep, as do others; but let us watch and be sober.” [1 Thessalonians 5:4-6.](#)” {[DA 235.3](#)}

Further Study 10

“This is our work. The light that we have upon the third angel’s message is the true light. The mark of the beast is exactly what it has been proclaimed to be. **Not all in regard to this matter is yet understood, and will not be understood until the unrolling of the scroll;** but a most solemn work is to be accomplished in our world. The Lord’s command to His servants is: “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” [Isaiah 58:1.](#) **A message that will arouse the churches is to be proclaimed.** Every effort is to be made to give the light, not only to our people, but to the world. I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world. **Our own people need to have the light placed before them in clearer lines.**” {8T 159.3} (March 2, 1899)

Further Study 11

The process by which Heaven gives truth to man is found in [Revelation 1:1](#). God the Father gives to His Son, Jesus to angel(s), angels to man, and then man to man. Angels play a much larger role than we think!

“Near the close of the second angel’s message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard **the voices of angels crying**, “**Behold, the Bridegroom cometh; go ye out to meet Him!**” {[EW 238.1](#)}

“This was *the midnight cry*, which was to give power to the second angel’s message. ***Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them.*** The most talented men were not the first to receive this message. ***Angels were sent to the humble, devoted ones, and constrained them to raise the cry***, “**Behold, the Bridegroom cometh; go ye out to meet Him!**” **Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren.** This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. **The most spiritual received this message first**, and those who had formerly led in the work were the last to receive and help swell the cry, “**Behold, the Bridegroom cometh; go ye out to meet Him!**” {[EW 238.2](#)}

Further Study 12

“Every true follower of Christ has a work to do. God has given to every man his work. A few are now pointing to the roll of fast fulfilling prophecy, and proclaiming, **Get ready**, show your obedience to God by keeping his commandments. This is not time for the **messengers of God** to stop to prop up those who know the truth, and who have every advantage. Let them go on to lift the standard and give the warning, **“Behold, the Bridegroom cometh, go ye out to meet him.”** Many who hear *the message*—by far the greatest number—will *not* credit the solemn warning. Many will be found disloyal to the commandments of God, which are a test of character. The **Lord’s servants** will be called enthusiasts. Ministers will warn the people not to listen to them. **Noah** received the same treatment while the Spirit of God was urging him to give the message, whether men would hear, or whether they would forbear.” [[Eze 2:5, 7, 8; 3:11, 27](#)] {SpTA04 4.3}

“Come when it may, the advent of Christ will surprise the false teachers, who are saying, Peace and safety; all things continue as they were from the beginning. Thus saith the Word of Inspiration, “Sudden destruction cometh upon them.” The day of God shall come as a snare upon all who dwell upon the face of the whole earth. It comes to them as a prowling thief. “If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.” [[Matt 24:43](#)] **Habitual watching is our only safety.** We must be ever ready, that that day may not overtake us as a thief.” {SpTA04 5.1}

Further Study 13

“Such was the work that went on *day by day* throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to “cleanse it, and hallow it from the uncleanness of the children of Israel.” [[Leviticus 16:19](#)]. {FLB 198.3}

“Once a year, on **the great Day of Atonement**, the priest entered the most holy place for the *cleansing of the sanctuary*. The work there performed, **completed the yearly round of ministration**. . . . {FLB 198.4}

“The earthly sanctuary was built . . . according to the pattern shown . . . in the mount. It was “a figure for the time then present, in which were offered both gifts and sacrifices”; its two holy places were “patterns of things in the heavens”; Christ, our great high priest, is “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” [[Hebrews 9:9; 9:23; 8:2](#)]. {FLB 198.5}

“[Christ] appears in the presence of God, . . . ready to accept the repentance and to answer the prayers of His people.” {FLB 198.6}

Further Study 14

“**Zechariah’s vision of Joshua and the Angel** [[Zechariah 3:1-10](#)] **applies with peculiar force to the experience of God’s people in the closing scenes of the great day of atonement.** The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. **As** he influenced the heathen nations to destroy Israel, **so** in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law.” {[PK 587.2](#)}

Further Study 15

Strong’s Greek meaning for “reed” and “rod”.

G2563 κάλαμος kalamos (kal'-am-os) n.

1. a reed (the plant or its stem, or that of a similar plant)
2. (by implication) a pen

KJV: pen, reed

G4464 ῥάβδος rhabdos (rhab'-dos) n.

1. a stick or wand (as a cudgel, a cane or a baton of royalty)

[from the base of [G4474](#)]

KJV: rod, sceptre, staff

Root(s): [G4474](#) —See below.

G4474 ῥαπίζω rhapizo (rhap-id'-zo) v.

1. to slap

[from a derivative of a primary root “to let fall, to rap”]

KJV: smite (with the palm of the hand)

Compare: [G5180](#) —See below.

G5180 τύπτω tupto (toop'-to) v.

1. to “thump” by repeated blows, i.e. cudgel* or pummel (properly, with a stick or bastinado)

2. (by implication) to punish

3. (figuratively) to offend (the conscience)

{differing from [G3817](#) and [G3960](#), which denote a (usually single) blow with the hand or any instrument, or [G4141](#) with the fist (or a hammer), or [G4474](#) with the palm; as well as from [G5177](#), an accidental collision}

[a primary verb (in a strengthened form)]

KJV: beat, smite, strike, wound

Compare: [G3817](#), [G3960](#), [G4141](#), [G4474](#), [G5177](#)

* **CUDGEL**, n. A short thick stick of wood, such as may be used by the hand in beating. It differs strictly from a club, which is larger at one end than the other. It is shorter than a pole, and thicker than a rod. To cross the cudgels, to forbear the contest; a phrase borrowed from the practice of cudgel-players, who lay one cudgel over another. (Webster's 1828 Dictionary)

Further Study 16

The Times of the Gentiles.

The 42 months, 1260 days, and 3½ years (time, times, and half), all of which cover the same prophetic time line and beast power, are found in both Daniel and Revelation:

Daniel 7:25 (3½ years); **12:7** (3½ years). (In Daniel 12 the time, times, and half (3½ years) is placed with the 1290 and the 1335 day time lines. **Daniel 12:11, 12.**)

Revelation 11:2 (42 months); **11:3** (1260 days); **12:6** (1260 days); **12:14** (3½ years); **13:5** (42 months).

—Referred to in Matthew 24 and Mark 13:

Matthew 24:21

Mark 13:19

—And are called *the times of the Gentiles* by Luke:

Luke 21:24

Further Study 17

Strong's Greek meaning for "rise." —"Rise, and measure the temple of God . . ."

G1453 ἐγείρω egeiro (eg-ei'-ro) v.

1. to waken
2. (literally) rouse from sleep, from sitting or lying, from disease, from death
3. (figuratively) rouse from obscurity, inactivity, ruins, nonexistence

{ transitively or intransitively }

[probably akin to the base (root) of **G58** (through the idea of collecting one's faculties)]

KJV: awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up

See also: **G58** —See below.

G58 ἀγορά agora (ag-or-ah') n.

1. (properly) the town-square (as a place of public resort)
2. (by implication) a market or thoroughfare

[from ageiro, "to gather" (probably akin to G1453)]

KJV: market(-place), street

See also: G1453 —Above.

Further Study 18

Strong's Greek meaning for "measure." —"Rise, and measure the temple of God . . ."

G3354 **μετρέω** metreo (met-reh'-o) v.

1. to measure (i.e. ascertain in size by a fixed standard)
2. (by implication) to measure out (i.e. **allot*** by rule)

[from G3358]

KJV: figuratively, to estimate

Root(s): G3358 —See below.

G3358 **μέτρον** metron (met'-ron) n.

1. a measure ("metre")
2. (by implication) a limited portion (degree)

{literally or figuratively}

[an apparently primary word]

KJV: measure

* **ALLOT**, v.t. [of ad and lot.]

1. To divide or distribute by lot.
 2. To distribute, or parcel out in parts or portions; or to distribute a share to each individual concerned.
 3. To grant, as a portion; to give, assign or appoint in general.
Let every man be contented with that which providence allots to him.
(Webster's 1828 Dictionary)
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Further Study 19

Strong's Greek meaning for "the temple of God." —"Rise, and measure the temple of God . . ."

G3485 **ναός** naos (nah-os') n.

1. (properly) a dwelling place
2. (concretely) a temple,

[from a primary naio "to dwell"]

KJV: shrine, temple

Compare: G2411, G4638 —See below.

G2411 ἱερόν hieron (hee-er-on') n.
1. a sacred place
2. (specially) the entire precincts of the Temple
(at Jerusalem or elsewhere)
{whereas G3485 denotes the central sanctuary itself}
[neuter of G2413]
KJV: temple
Root(s): G2413
Compare: G3485, G4638, G1493

G4638 σκηνώμα skenoma (skay'-no-mah) n.
1. an encampment
2. (figuratively) the Temple (as God's residence), the body (as
an abode for the soul)
[from G4637]
KJV: tabernacle
Root(s): G4637

Further Study 20

Strong's Greek meaning for "the altar." — "Rise, and measure the temple of God, and the altar, and . . ."

G2379 thusiasterion (thoo-see-as-tay'-ree-on) n.
1. a place of sacrifice, i.e. an altar
{special or genitive case, literal or figurative}
[from a derivative of G2378]
KJV: altar
Root(s): G2378 —See below.

G2378 thusia (thoo-see'-ah) n.
1. sacrifice (the act and/or the victim)
{literally or figuratively}
[from G2380]
KJV: sacrifice
Root(s): G2380 —See below.

G2380 thuo (thoo'-o) v.
1. (properly) to rush (breathe hard, blow, smoke)
2. (by implication) to sacrifice
3. (implication, genitive case) to sacrifice by fire
4. (by extension) to give up to destruction (for any purpose)
[a primary verb]
KJV: kill, (do) sacrifice, slay

Further Study 21

Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. ***For His church in every generation God has a special truth and a special work.*** The truth that is hid from the worldly wise and prudent is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised. **See John the Baptist**, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. **See the first bearers of the gospel** into Europe. How obscure, how hopeless, seemed **the mission of Paul and Silas**, the two tentmakers, as they with their companions took ship at Troas for Philippi. **See "Paul the aged,"** in chains, preaching Christ in the stronghold of the Caesars. **See the little communities of slaves and peasants** in conflict with the heathenism of imperial Rome. **See Martin Luther** withstanding that mighty church which is the masterpiece of the world's wisdom. See him holding fast God's word against emperor and pope, declaring, "Here I take my stand; I can not do otherwise. God be my help." **See John Wesley** preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ's message of love. Hear the response of ecclesiasticism: "Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine." {COL 78.2}

The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? ***The old cry is repeated, "We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is."*** [John 9:29](#). As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God. {COL 79.1}



Further Study:

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