



Research article

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THE 2300, 1260, 1290, AND 1335 DAYS IN DANIEL AND THEIR LITERAL FULFILMENT DURING THE MACCABEAN WAR

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ABSTRACT

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The 2300, 1290, 1335, and the supposed 1260 days in Daniel have received varied reckonings depending on the interpretation method to which one subscribes. The current study examines the direct speech of the angel speaking to Daniel and, based on these words, tries to investigate whether there might be possible interpretation errors in the existing popular interpretative views. To do this, the study examines and derives meaning from the direct speech of the angel himself. The research findings show that the '1260' and the 1290 days are actually two versions of one and the same dispensation (running from around 167 BC when the temple was defiled by Antiochus (IV) Epiphanes-163 BC when Antiochus died). Just like the '1260' and the 1290 days, the 1335 days also start around 167 BC and end in 163 BC. Finally, the 2300 days start from the murder of Onias III in 171 BC to the cleansing of the sanctuary by Judas Maccabeus in 164 BC. Thus, a keen analysis of the angel's actual words will reveal that these days actually concerned precise timings on particular future events that were to transpire during the fierce Maccabean war between the Jews and the Seleucids, meaning they were to be literal not prophetic/symbolic days.



Leading Quote

The hermeneutical principles of those tending toward a historical-critical approach to the apocalyptic-eschatology of Scripture while affirming the predictive nature of prophecy were seen by the Millerites as a very effective means in counteracting their historicist hermeneutic. This was the reason why this approach was extensively discussed and attacked. Among those who employed such a critical approach against Miller's interpretations and who stirred the strongest Millerite reaction were John Dowling, A.M., a Baptist minister, Moses Stuart, a Congregationalist professor at Andover Theological Seminary, Nathaniel Colver, a Baptist minister, and Irah Chase, D.D., Professor of Ecclesiastical History at Newton Theological Institute ¹

Preface

Before starting this exposition, it is important to highlight an analysis by Nathaniel Colver, as quoted in the book "Foundations of the Seventh-day Adventist Message and Mission" by Damsteegt, Pieter Gerard.

In 1843 Nathaniel Colver published three sermons criticizing the Millerite position. His interpretation of Daniel 8 and Daniel 12, basically similar to that of Stuart, varied somewhat in the historical data applied to the prophetic time periods. The 2300 days he related to the beginning of the apostasy among the Jews as described in 1 Macc. This apostasy, Colver said, took place "sometime previous to the first invasion of Egypt by Antiochus, on his return from which he entered Jerusalem; which gives it a date of something more than six years preceding the cleansing of the sanctuary," leading to the conclusion that this "gives us the '2300 days,' covering the whole apostasy and subversion." The commencement of the 1290 days he determined on the basis of 1 Macc., which to him provided the evidence that the taking away of the daily sacrifice, the pollution of the sanctuary, the setting up of altars, groves, chapels of idols, and the sacrifices of swine flesh and other unclean animals were performed "at least six months before the setting up of 'the abomination of desolation' upon the altar in the temple." This period he added to the three years and ten days (1 Macc. 1:58; 4:52), giving him the 1290 days of persecution under Antiochus. Although Colver stated that there was no exact historical information as to "the precise date of the death of Antiochus, or the precise time when the news of it took effect upon the affairs of the Jews," he felt that sufficient evidence was available on which to assume that it was "more than probable" that the end of the 1335 days occurred at that event. Colver presented a more fully developed exposition of Daniel 12 than Stuart. The standing up of Michael (12:1) he paraphrased as "the cleansing of the sanctuary, by

¹ Damsteegt P. Gerard, Foundations of the Seventh-day Adventist Message and Mission (Grand Rapids, Mich.: Eerdmans Publishing Co., 1977), P. 63, Par. 1.



the victorious arms of the Michael-sustained host of Judas Maccabaeus.” The “time of trouble such as never was since there was a nation” (12:1) he described as the warfare between the Jews and Antiochus’ allies covering the period between the cleansing of the sanctuary (end of 1290 days) and the termination of this oppression caused by the news of Antiochus’ death (end of 1335 days) ²

Introduction

There exists a divided consensus on whether the little horn of Daniel refers to papacy or Antiochus (IV) Epiphanes. Whereas some scholars identify it with papacy, others argue it represents Antiochus (IV) Epiphanes. Yet for others, they contend it refers to both. A typical example of scholars who identified this horn with both papacy and Antiochus (IV) Epiphanes were the ones assembled at the 1919 SDA bible conference. The conclusion of the majority was that the little horn was Antiochus as the type and papacy and the antitype. Concurring scholars included: H.C. Lacey, A.O. Tait, J.N. Anderson, W.G. Wirth, W.W. Prescott, and M.C. Wilcox. The most recent advocate was the late Dr. Desmond Ford. In particular, Prof. Lacey, the key advocate of Antiochus Epiphanes’ point of view during the 1919 Bible Conference, summarized his view as follows:

In the career of Antiochus Epiphanes, there is a kind of a little wheel within a wheel. There are events in his life which are very like what is predicted of the little horn—extremely alike, and I do not know why we could not consider this in the same way that Ezekiel expresses it— a wheel within a wheel. Just to illustrate: the things said about the little horn of Daniel 7 can apply to Antiochus Epiphanes in a small way. He is the eleventh down the line, three were plucked up in his place (names were mentioned) he did speak great words against the most high, he did wear out the saints of the Most High in a small way, he did change the law of the Most High, things were given into his hand for just a time, times, and half in literal sense, which was three and half years. And in a very small way Antiochus Epiphanes might have been the little horn.³

W.G Wirth, supported Lacey’s point of view as follows: “One who has studied the history of Antiochus Epiphanes will find that he did the things for that time that the Pope did later.” Wirth Continued, “And if we are brought up to Antiochus Epiphanes in the 30 and 31st verses, see what a beautiful, forceful transition we have from that place to what the antitypical Antiochus, or the Pope, did to the people of God in a larger sense! Wirth, summed

² Gerard, Foundations of the Seventh-day Adventist Message and Mission, p. 72, Par. 2.

³ Report of the bible conference held in Takoma Park Washington D.C, July 1- August 1, 1919: Minutes for July 8th.



up his concurring opinion as follows: “I don’t know whether I make that plain or not, but Antiochus Epiphanes was a type of what the Pope was afterwards to become.”⁴

The findings of the 1919 bible conference were echoed by Matthew Korpman, an Adventist biblical scholar, as follows: “A weakness in many of these approaches from 1919 is that while they proposed that large parts of Daniel mirrored Antiochus, and though some proposed a “wheel within a wheel” model, they never attempted to fully develop a practical double fulfillment model. In all their proposals, they tried to blend the two rather than laying out separate ways in which the prophecies were each fulfilled.”⁵ Thus, since many scholars agree that the first king is identifiable with the little horn is Antiochus (IV) Epiphanes, the current study does not seek to prove the same. Rather, it seeks to explore how the days mentioned in Daniel fit his tenure.

Now, whereas some scholars link the little horn with both papacy and Antiochus (IV) Epiphanes, existing research concentrates more on papacy and less on Antiochus (IV) Epiphanes. For this reason, whilst research explaining how the days mentioned in Daniel fit in during the reign of the Roman empire and papacy, little research has been done to explain how these days fit in during Antiochus (IV) Epiphanes' reign. The current research seeks to address this rarely researched perspective.

To reckon the 2300, 1260, 1290, and 1335 days correctly, we need to know the concept of intercalation. So, what is intercalation? “Intercalation- adding a lunar month in the calendar-was practiced in Babylonia, at least since the Old Babylonian period, in order to accord the calendar to the solar year”⁶. More insights on intercalation is described below:

“Herodotus, the Greek “Father of History,” helps us answer that question. Writing around the year 445 BC, in a dialogue about happiness between Croesus and Solon, he states: Seventy years I regard as the limit of the life of man. In these seventy years are contained, without reckoning intercalary months, twenty-five thousand and two hundred [25,200] days. Add an intercalary month to every other year, that the seasons may come round at the right time, and there will be, besides the seventy years, thirty-five [35] such months, making an addition of one thousand and fifty [1050] days. The whole number of the days contained in the seventy years will thus be twenty-six thousand two hundred and fifty [26,250], whereof not one but will produce events unlike the rest”⁷

From the intercalation information above, it follows that during the intercalation era, 70 normally reckoned years had in them 35 extra months or 1050 extra days. This means that to get the exact number of days in 70 years, we need to add 1050 extra days to 25,200 (70

⁴ Ibid: Minutes for July 9th.

⁵ Matthew J. Korpman, "Antiochus Epiphanes in 1919: Ellen White, Daniel, and the Books of the Maccabees," *Adventist Today* 28, no. 2 (2020).

⁶ Hermann Hunger and Erica Reiner, "A Scheme for Intercalary Months from Babylonia," 67 (1975): 21.

⁷ "Understanding the 2,300 “Evenings and mornings” of Daniel 8:14.” (Associates for Biblical Research, n.d.)



years*360 days)- the conventional days in 70 years. This gives 26,250 days as given above. Thus, to reckon the exact number of days in years used in the book of Daniel, we will be asking ourselves: if 70 ordinary years have 35 intercalary/extra months, what of these (variable x) ordinary years? Intercalation is needed in reckoning the days in Daniel because, during the domination of Israel by the Seleucids, this is the calendar that the Seleucids used, meaning days are given by the angel based on the calendar that would be in use by that time. Now, one may ask, why use the Seleucid calendar and not the Jewish calendar? This is the simple answer: God cannot use the Jewish calendar when the Jews are under a power using a different calendar. In fact, even the bible itself switches reckoning methods depending on the current circumstances: For example, while the ancient Jews divided the night into three watches, the Romans divided it into four. That is why in Judges 7:19, for example, the Jewish system is used to describe the night watches. It is used because, by that time, Jews are independent and use their system of timing. However, in the new testament, the Jews are under the roman rule and, thus, the timing used to divide the night is the Roman not the Jewish system. Here is SDA's Bible commentary on Judges 7:19: "The middle watch, it is thought that at this time the night was divided into three watches. If so, the middle watch would have begun a little before midnight. Later the Jews adopted the Roman pattern of four watches in the night."⁸ The Catholic Answer Bible has this to say on the same verse: "At the beginning of the middle watch: about two hours before midnight. The ancient Hebrews divided the night into three watches of about four hours each. At the beginning of a watch the sentinels were changed"⁹. Another good example is Math 14:25. Both the Catholic and the SDA bible commentaries agree on this switch: "Fourth watch. From ancient times the Jews had divided the night into three watches (see on Lam 2:19), but since the ascendancy of the Romans over them, they had adopted the Roman system of four watches"¹⁰ "The fourth watch of the night: between 3 a.m. and 6 a.m. The Romans divided the twelve hours between 6 p.m. and 6 a.m. into four equal parts called watches"¹¹

Thus, God uses the calendar his people can readily access, so that they easily reckon days despite being under a foreign rule. For instance, Dan 11 mentions how Seleucid and Ptolemy kings succeeded one another. This time line uses the Seleucid calendar because if it uses the Jewish calendar there will be confusion since, historically, succession of Seleucid kings (and all other Kings) is reckoned using their calendar not a foreign calendar. Thus, God cannot use the Jewish calendar to explain the succession of Seleucid kings, as this will not agree with the Seleucid data, as they [Seleucid scribes] will use their calendar to do the same reckoning and a mismatch will arise between God and their history and this will cause confusion. Indeed, even sabbath commencement timings vary worldwide because the sun sets

⁸ Francis D. Nichol, *Seventh-day Adventist Bible Commentary*, Vol. 2 (Review and Herald Publishing Association., 1978)

⁹ The New American Bible. The Catholic Answer Bible. (Divine Printers and Publishers, 2005).

¹⁰ Nichol, *Seventh-day Adventist Bible Commentary*, Vol. 5.

¹¹ The New American Bible. The Catholic Answer Bible.



at different times in different regions. Thus, one knows when to begin sabbath depending on when the sun sets in their locality not when it sets in Israel. This confirms that God uses local timings prevalent in different localities.

Now, why is intercalation important in determining the exact number of days in years? Let us refer to the current Gregorian calendar. In the Gregorian calendar, we have a leap year every four years. A leap year has an extra day. Thus, if we say a king ruled for 20 years, for example, humanly and biblically speaking, those are $20 \times 360 = 7,200$ days. However, while we are correct in years, because of leap years, our days are wrong. Thus, to get the days correctly, we need to know how many years were leap years within that 20-year period. If we establish this period had 4 leap years, for example, then it means our days will increase by 4. Thus, our 20 years will have 7,204 days not 7,200 days. This is exactly the case in Daniel: without intercalation, days would be 1260. But because there is intercalation, days increase to 1290. Thus, if we are told a king ruled for 20 years, we should not assume those are 7,200 days. But if we are told he ruled for 7,200 days, then we are justified to conclude the extra days in leap years are also included in these 7,200 days. Thus, when given days, we should not add days in leap years because we know they have already been factored in. Conversely, when given years, we should add days in leap years to get the actual days.

The Arguments

First Argument

In Dan 11:22, (proving that the king in Dan 11:21 is actually Seleucus (IV) Philopater and not Augustus Cesar and that the king in verse 22 is actually Antiochus IV Epiphanes and not Tiberius Cesar is beyond the scope of this article) among the first things that happen after Antiochus (IV) Epiphanes takes control over Israel is the cutting off the prince of the host mentioned in Dan 8:11. Now, who is this prince of the host/covenant? is it Jesus Christ or Onias III?

Now, note that, biblically, the Jews were called the hosts of God (eg Ex 12:41-relate this to Joseph's dream about the host of heaven, that is, the moon sun and eleven stars bowing to him (Gen 37:9) which meant his parents and eleven brothers or the forefathers of the Jews bowing to him) and their leaders were called 'princes of the people' (eg 1 Chr 28:21).

Now, the prince of hosts in Dan 8:11 is the same as the 'prince of the covenant' in Dan 11:22 because the context of Dan 8 and 11 is earthly wars which lead to the breaking/overthrowing of the prince of the covenant who must be an anointed human leader and not a divine being. Biblically and historically, this prince of the covenant must have been Onias III, the legit high priest who was assassinated during Antiochus IV Epiphanes' reign. Biblically, princes of the covenant are basically the priests (see Malachi 2:4,5, 8,10). This fact was confirmed in the 1919 SDA Bible Conference discussion examining the place of



Antiochus (IV) Epiphanes in Daniel's prophecy: "Antiochus stood up against the prince of the covenant at that time, Onias, the head of God's children"¹²

Now, covenant as used in this case means the covenant of Sinai (the agreement between man and God- Ex 19:5) not an agreement between man and man. During Antiochus' time, the priest in charge of preserving God's covenant (that is teaching people the laws and statutes of God that he gave in Sinai) was Onias III and was, thus, the prince of the covenant then. Similarly, during Ezra's time, Ezra the priest was the prince of the covenant (Ezr 7:6,10,12) and during Zerubbabel's time, high priest Joshua the son of Josadec was the prince of the covenant. The last prince of the covenant was Jesus Christ who was the last high priest (Malachi 3:1). After all, even those who argue that Dan 8 relates to Jesus' priesthood ministry being usurped by papacy interpret the prince of the covenant as Jesus the high priest in the heavenly sanctuary meaning they also agree that this prince is a priest.

Now, how does Onias III, our subject here, fit to be the prince of covenant? In Ezek 44:6, 7,10,13 God says, together with Israelites, the Levites broke his covenant by polluting the sanctuary and denies them the privilege of ministering in the most holy place. However, he commends the sons of Zadok, who was the son of Eleazar the son of Aaron (1 Chr 6:3-8). Moreover, in Neh 9:38, the covenant between Jews and God was sealed by princes, Levites, and the priests because these were the representatives of God in whose hands the holy oracles were entrusted. Jer 34:10 also asserts that the princes had a key role in making and facilitating the implementation of the covenant/God's oracles. For the same reason, we see Ezra going to Jerusalem to teach people the laws of God/constituents of the covenant because, as a priest, he was the prince of the covenant (Ezra 7:6, 10, 25). Thus, this is how Onias III fits to be the prince of the covenant: Onias III was from the lineage of Zadok, the first high priest in Solomon's temple and God swore that his seed would minister before him in the post-captivity temple, which Antiochus desecrated (Ezek 40:46, 43:19, 44:15-16, 48:11). Indeed, in Ezek 44:10, 13, 14, God says that all the Levites that went astray shall not come to offer before him but shall only perform menial tasks in the temple. Then in verse 15-16 he commends the loyalty of Levites of the seed of Zadok and says these will have permission to offer/minister before him.

Now, in Dan 8:11, the little horn magnifies itself against the prince of the host and casts down the place of his sanctuary. Who is this prince of the host: a human high priest or Jesus Christ? In the Bible, when the phrase 'place of his sanctuary' is used, 'his' mostly refers to God (Lev 20:3,12, 2 Chr 30:8, Ps 78:54, 69, 96:6, 102:19, 150:1, Lam 2:7, Ez 23:38). However, sometimes, 'his/their' can also refer to God's/god's sanctuary but now specifically identified with the people themselves and not God/god (2 Chr 36:17, Isaiah 16:12, Lam 1:10). Thus, we should not conclude that 'his' must refer to God only. It can also refer to a god or a human being whose center of operation is that sanctuary. Now, what does

¹² Report of the bible conference held in Takoma Park Washington D.C: Minutes for July 9th.



verse 11 of Dan 8 mean? Was the daily sacrifice literally taken away from God/Jesus or from the high priest? Evidently, it was from the human high priest who acted on behalf of God/Jesus (1 Macc 1:45, 46,47,51,54-55, 59). This happened in 175 BC when Antiochus replaced the pious high priest Onias III with his evil brother, Jason and later another evil high priest, Manelaus. This follows that, 'the place of his sanctuary' in this context also refers to the priest's place of operation, the earthly sanctuary. Now, where else is the term 'prince of host/Jews' used in the Bible? (2 Chr 24:23, 1 Kings 14:7, 16:2, 20:15, Neh 9:32, Ps 47:9, 113:8, Ez 11:1). Thus, 'prince of the host' means an anointed leader of God's people. Now, one may ask aren't princes mentioned in the verses you have listed above different from high priests? Why now should a high priest be called a prince of the people/host? While I have already discussed that, nevertheless, during the Maccabean war era, Israel was under the dominance of Seleucids and, hence, had no king. In fact, the high priest was appointed and dismissed by the ruling Seleucid king. This is what one author writes:

From the time of Nehemiah to that of Christ, which was about four hundred years, Jews lived in Jerusalem, and their numbers increased much but they had ceased to be a great nation and became the servants of Persians and Greeks and Syrians and Parthians and Romans. Each nation which conquered them sent someone to be their governor and, speaking generally, the only real chief whom the Jews had from among their own people was the high-priest for the time being.¹³

Thus, from the inference above, it means that at that time, the high priest held both offices: both a prince/leader and a high priest. Now, when King Antiochus dethroned the earthly priest (prince of the host), Onias III, and desecrated the earthly sanctuary, he actually did so against Jesus himself, the actual high priest and hence, owner of the sanctuary (Prince of Princes in Dan 8:25) because this human priest was appointed by authority from God himself.

Now, in Dan 8:12, the little horn casts truth to the ground. This verse refers to the time when Antiochus abolishes God's laws given to the Jews by burning the scrolls (1 Macc 1:49, 56-57) and forces them to follow Greek customs (1 Macc 1:44). By so doing, he now magnifies himself against the Prince of Princes or Jesus himself (Dan 8:25). Note that in verse 25, the word 'also' is used. 'Also' means 'in addition.' By introducing 'also' in verse 25, it means that the previous verses of the angel's explanation were not discussing a divine being. The term 'also' introduces a shift in character/subject from earthly to heavenly. This can be understood to mean: in addition to overthrowing the prince of the host (Onias III) by taking over the sanctuary services he performed, Antiochus will 'also' go against the prince of princes (Jesus) by abolishing his laws and profaning his sanctuary because Jesus is the overall high priest and the minister of the heavenly sanctuary, meaning the earthly priests are just his shadows. Prince of princes is the same as the Lord of lords in Deut 10:17, Ps 136:3, Is

¹³ A.O.B. Story of the kings of Judah and Israel, written for children. (W. P. Nimmo, 1868), 127-128.



26:13, Dan 5:23, 1 Tim 6:15, Rev 17:14, 19:16, the chief prince in Dan 10:13,12:1 and King of kings in Rev 17:14, 19:16. Note that these names refer to God in one instance and Jesus in another because God gave all authority to Jesus, meaning what is his is also Jesus' (Jn 16:15, 1 Cor 15:27, Eph 1:22). Thus, while Dan 8:11 specifically refers to the human high priest, Dan 8:25 refers to God himself/Jesus. Indeed, Antiochus interferes with both the mandate God gave to high priests in the sanctuary and also goes against God himself by abolishing the observance of his laws and banning the observance of the set times for Jewish feast days (think to change times and laws- Dan 7:25).

Now, note that Dan 11:22 is not explicit that it is Antiochus who murders Onias III or personally overthrows his [Antiochus'] possible heirs/competitors to the Seleucid dynasty in verse 21. It is framed as though this is done by a third party (they shall be overthrown before him; yea, also the prince of the covenant shall be overthrown before him) which is actually what happened as confirmed in 2 Macc 4:34. Historically, Antiochus was helped by Eumenes king of Pergamos and Attalus his brother to expel his competitors and Onias III was murdered by Andronicus, Antiochus' general, at the instigation of Menelaus the priesthood usurper.¹⁴

On this note, it is interesting to observe that in Rev 2:12, when addressing the church in Pergamos, Jesus describes himself as the one holding a sharp two-edged sword and mentions Antipas his faithful martyr who was murdered there. The use of sword allegory in Rev 2:12 when addressing the church in Pergamos can be related to Dan 11:22 whereby 'they are overflown by arms of a flood' by the same Pergamos. The murder of the faithful Antipas where Pergamos church was located can also be related to the murder of Onias III in Dan 11:22 after Pergamos helped Antiochus to become established. Thus, the fact that Pergamos helped Antiochus evict his competitors is not surprising: it must have been a city that was skilled in battles. Note that verse 21 says ...whom 'they' shall not give the honor of the kingdom... 'they' here must mean Antiochus' competitors/people. Then in verse 22, it says, "...with the arms of a flood, 'they' shall be overflown before him..." Again, the 'they' here must be referring to the same 'they' in verse 21.

Now, in Dan 8:13, Daniel hears one saint ask another how long shall the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden underfoot? Thus, because in his query the saint includes trodding of the hosts, it means that the 2300 days vision must include persecution of the Jews during the Maccabean war.

Now, while many will know what removal of daily sacrifice means, one may not easily know what 'the transgression of desolation' means. Note that the angel asks how long

¹⁴ Folsom, Nathaniel S. A Critical and Historical Interpretation of The Prophecies of Daniel. (Crocker & Brewster, 1842), 30-32.



shall the daily sacrifice remain unoffered and how long will ‘the transgression of desolation last?’ So what is ‘the transgression of desolation?’ Simply, it refers to the transgression that makes desolate. In layman’s language, it means the transgression that which when committed results in desolation. Note that in Dan 8:12, we are told that the saints and the daily sacrifice were handed over [of course by God himself] to the persecutor because they had committed transgressions (‘by reason of transgression’). This is the transgression that resulted in desolation of the sanctuary. Simply put, the Israelites committed so many abominations both in the sanctuary-thus polluting it (see Ezekiel 5:11, 23:38-39, 44:7) and in the land itself and wandered far from God that He had to punish them by making their polluted sanctuary and land desolate (Ezek 8:6, 24:21, 33:29). God swore to make it desolate (Ezek 24:21) because, being a jealous God, he cannot accept his sacrifices to be mixed with idolatry. Now, one may argue, but the word used is ‘transgression’ not ‘transgressions’ meaning this is a single act of defiling the sanctuary committed by Antiochus not multiple sins of the Israelites. Now, note that in Daniel, transgression is a singular word used to connote communal sin of the Israelites (see Dan 9:24). Other texts where this singular word is used to denote communal sin include: 1 Chr 9:1, Ezra 9:4, Is 24:20, 53:8, Ezek 33:12, Micah 1:5 among many others. Thus, transgression of desolation does not mean a single sin but communal sins taken together.

Now, the first Jew to face this persecution was the pious high priest Onias III when he was assassinated in 171 BC, meaning he opened the persecution period against the Jews during Antiochus IV Epiphanes’ reign. Indeed, immediately Antiochus rises to power in Dan 11:21, in the immediate verse (verse 22), the first thing that happens in Israel is breaking or killing of the prince of covenant, who is undoubtedly Onias III. Thus, Onias III opens the persecution period against the Jews under Antiochus IV Epiphanes. Then note that in Dan 8:14, the saint says that after the 2300 days end, then the sanctuary shall be cleansed. Thus, the 2300 days must end immediately the sanctuary is cleansed. Therefore, while we may not be sure when these days start, deriving from the saint’s direct speech, we are sure when they end (when the sanctuary is cleansed), meaning we can do a backdating to know when they start. If we do so, because from history we know that the Jewish sanctuary desecrated by Antiochus on 15th Kislev 167 BC (1 Macc 1:54) was cleansed on 25th Kislev 164 BC (1 Macc 4:52, 2 Macc 10:5), reckoning from this 164 BC, the backdating of the 2300 days stop at around 171 BC. Thus, the 2300 days must begin with the first occurrence affecting the Jews and sanctuary services: the murder of the pious high priest- Onias III.

Now, Bible scholars have used varied methods to reckon the 2300 days. The most plausible is the one that assumes that the 2300 days were actually 1150 evenings and mornings then multiplied by two to get 2300. The problem with this method is that it assumes the first and third years are intercalary and ignores the other possibility of the second and fourth years being intercalary. Thus, only the first intercalation assumption option seems to satisfy the 2300 days but the second possibility fails. This means that the second possibility is rejected not because it is not probable but merely because it does not satisfy their expected



figure: 1150. This is how they do it: between 15th Kislev 167 BC when the altar was desecrated by Antiochus and 25th Kislev 164 BC when it was purified by Judas Maccabeus, there are exactly 3 years and 10 days. Now, using the biblical principle that a year equals 360 days, 3 years=1080 days. 1080+10= 1090. Now, they assume the first and third years were intercalary and this gives 2 extra months or 60 extra days. Thus, 1090+60=1150 days. Now, they say since the Bible says evening and morning, each day has one evening and one morning. Thus, they, multiply 1150 by 2 to get 2300 days.

However, multiplying 1150 by two is erroneous reasoning since, when they are calculating to get 1150, they are actually using full days (each with an evening and morning) not independent mornings and evenings; for from 15th Kislev 167 BC to 25th Kislev 164 BC are 1150 evenings and 1150 mornings (which are 1150 full days not partial days) based on their approach. Now, if we multiply 1150 by 2 (as they do), we will get 1150 additional mornings and 1150 additional evenings which gives us 1150 extra full days. Now, mathematically and realistically, (though they ignore this fact), we are supposed to add these new extra days to 25th Kislev 164 BC where their initial 1150 days reached, and this will bring us to 10th Adar 160 BC- if my calculation is correct. However, they multiply days but do not add years but assume that the multiplied days still end in 164 BC where the initial 1150 non-multiplied days ended; that is, they assume that the 2300 days they get after multiplying the 1150 days by two still end at the same point with these non-multiplied 1150 days, which is impossible. Logically, one cannot multiply days but fail to add them to years. For example, if I am 20 years old in 2020, if I multiply my age by two, I will be 40 years old in 2040 NOT 40 years in the same 2020. Thus, as you can see, when we change days, years change too. Contrariwise, in their case, their 1150 days end in 164 BC and their 2300 days end in 164 BC too yet they assume both start together in 167 BC. This is impossible: 1150 days and 2300 days cannot start together and end together. This is the mistake they make: they multiply days but assume that years are stagnant. Thus, as you can see, if they do it correctly, by 10th Adar 160 BC when the 2300 days they get should actually end, even Antiochus (IV) Epiphanes is long dead- since he died in 163 BC. Again, when the Bible says 2300 evenings and mornings, it counts an evening and a morning as a unit not two units, meaning it is incorrect to multiply by two. Again, in the Hebrew Bible, Dan 8:14 precisely puts it as 2300 evening and morning:

8:14	וַיֹּאמֶר	אֵלַי	עַד	עֶרֶב	בֹּקֶר	אֲלֶפֶים	וּשְׁלֹשׁ	מֵאוֹת
	u · iamr	al · i	od	orb	bqr	alphim	u · shlsh	mauth
	and · he-is-saying	to · me	until	evening	morning	two-thousands	and · three-of	hundreds
	וַיִּצְדַּק	קֹדֶשׁ	:					
	u · ntzdq	qdsh	:					
	and · he-is-justified	sanctuary						

This removes all doubt that the number “2300” is actually days (as the KJV translates it) and each day has an evening and a morning. Again, both Dan 8:14 and Dan 8:26 use singular



words “evening and morning,” not plural form “evenings and mornings,” meaning the two units are counted as one unit not two different units:

8:26 וּמְרֵאָה הָעֶרֶב וְהַבֹּקֶר אֲשֶׁר נֹאמַר אֱמֶת הוּא וְאַתָּה סָתַם

u·mrae e·orb u·e·bqr ashr namr anth eua u·athe sthm

and·sight-of the·evening and·the·morning which he-was-said truth he and·you stop-up-you

WLC : WLC_v 1.1 / WLC_tm 1.0 / CHES 2.0 AV © 2008

הַחֶזוֹן כִּי לַיָּמִים רַבִּים :

e·chzun ki l·imim rbim :

the·vision that for·days many-ones

Again, while 2300 days= 2300 evenings and 2300 mornings, 1150 days is not equal to 2300 evenings and 2300 mornings, unless when manipulated by multiplication by 2. Thus, it is just by mere pure luck that their multiplied calculation actually gives 2300. Indeed, even the SDA questions on Doctrine (QOD) objects the 1150 days theory, an objection which I also agree with. This is how the QOD puts it: “Furthermore, all attempts to equate the 1260 days of the little horn (of Dan 7:24,25) with the 2300 days, or “evenings-mornings,” of Daniel 8:14-or with 1150 days, if 2300 be divided by two, as some insist- are plainly forced. They constitute only an approximation for 2300 days (or 1150) assuredly do not equal 1260”¹⁵. Notably, such kinds of luck are very common in real-life because, even those who reckon the 70 weeks in Dan 9 from 457 BC successfully arrive at the baptism of Jesus in 27 AD by mere chance. However, this chance too has many questions that can’t be answered satisfactorily thus making it invalid.

Now, while the exact months and day that Antiochus IV Epiphanes invaded Jerusalem and started persecuting the Jews cannot be traced with ease, the years are known:

1st invasion and the start of Jewish persecution- 143rd year of the rule of Seleucids (1 Macc 1:20)- History asserts this to be 169 BC

2nd invasion- 145th year of the rule of Seleucids (2nd Macc 5:1)- History asserts this to be 167 BC

¹⁵ Seventh-Day Adventists Answer Questions on Doctrine An Explanation of Certain Major Aspects of Seventh-Day Adventist Belief. (Review and Herald Publishing Association, 1957), 331.



Jerusalem temple desecrated in the 145th year of the rule of Seleucids- during the second invasion (167 BC)-1 Macc 1:54. The exact date and day is known in history: 15th Chislev- the ninth month of Jewish calendar or December in Gregorian calendar.

Jerusalem temple purified in the 148th year of the rule of Seleucids (164 BC)- 1 Macc 4:52

NB: While Antiochus IV Epiphanes started interfering with Jewish governance as early as 175 BC when Onias III, the pious high priest (2 Macc 3:1) was unfairly dethroned and replaced by his brother Jason and later *Menelaus*, all that time he came peacefully/deceitfully. He started the actual open persecution against the whole Jewish community in 167 BC.

Clarification:

Note carefully that in Dan 8:13, the 2300 days entail (1) taking away of the daily sacrifice (2) persecution of the hosts (3) desolation the sanctuary. It is important to note those three elements so that one does not misunderstand the 2300 days entail only the desecration of the temple.

Daniel 8:13

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?

Daniel 8:14

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

Note that the angel starts with evening then morning and not vice versa because biblically, daylight hours culminate in the evening and nighttime hours culminate in the morning. Thus, when the Bible says and there was evening and there was morning in the creation story, for example, it actually means evening came and morning followed or daylight hours ended and nighttime hours ended (see such Bible translations such as the New American Bible, Holman Christian Standard Bible, the Contemporary English Version, The Scriptures (ISR 1998), to confirm this biblical language).

Justification

Now, one may ask, why do you commence the 2300 days from the time of Onias III assassination yet in Dan 12:6 the angel asks when ‘those’ wonders would end.



Daniel 12:6

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Doesn't those wonders refer the ones described in Dan 11:1-45? Why do you assume the wonders only start from verse 22 and ignore the other wonders in preceding verses of chapter 11?

My understanding:

While it is agreeable that the entire of Dan 11 is full of wonders, if you examine the angel's words in Dan 12:7 carefully, the 'wonders' which he specifically refers to are the ones that specifically affect God's people-the Jews- not the succession stories and wars between Seleucids and Ptolemies described in the preceding verses of Daniel 11 before verse 22. Also note that the 'wonders' are used in relation to the king (he) who arises in verse 21 not all the preceding kings in chapter 11 (*AND WHEN HE (not they) SHALL HAVE ACCOMPLISHED TO SCATTER THE POWER OF THE HOLY PEOPLE, ALL THESE THINGS SHALL BE FINISHED*)...this means that the king of interest here is the one who scatters the power of the holy people not all Seleucid kings. This king is evidently Antiochus IV Epiphanes. Thus, it follows that the wonders are used in relation to the time this king reigns.

Daniel 12:7

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for A TIME, TIMES, AND AN HALF; AND WHEN HE SHALL HAVE ACCOMPLISHED TO SCATTER THE POWER OF THE HOLY PEOPLE, ALL THESE THINGS SHALL BE FINISHED.

Thus, the phrase 'these things' must be referring to the nasty ordeal/wonders/detestable deeds of Antiochus against the Jews and the sanctuary that Jews face from verse 22 onwards.

For this reason, I believe that the 2300 days start from verse 22. Indeed, even the 1290 and 1335 days specifically refer to the time frame involving the Jews not before the Jews come into the limelight: **see below:**

Daniel 12:11

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.



Daniel 12:12

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

As one can see, the 1290 days are used in reference to the ‘daily sacrifice’ and the 1335 days in reference to ‘the blessed,’ who are evidently the Jews who will be surviving at the end of those days and will reject Antiochus’ Hellenization.

Thus, I believe that the 2300 days and the ‘wonders’ should be used in relation to the Jews. After all, all the occurrences in Dan 11:1-45 take more than 2300 days (From Cambyses II/ Ahasuerus the successor of Cyrus the Great in 530 BC to Antiochus (IV) Epiphanes the goat’s little horn- 163 BC), meaning that historically, we cannot even take the 2300 days to cover all the events described in Dan 11:1-45. Regarding the 2300 days, Folsom argues that they commence when Onias III is murdered and end when the sanctuary is cleansed.¹⁶

Inference 1: The 2300 days run from 142nd -148th year of the rule of Seleucids (171 BC to 164 BC): From the assassination of the righteous high priest Onias III (Dan 8:11, 13; 11:22) to cleansing of the sanctuary (Dan 8:13, 14; 12:1).

Second Argument

In Dan 12:6-7, the angel tells Daniel that those wonders would last for a time, times, and a dividing of time (Approximately 3.5 literal years). The last wonder is the death of Antiochus himself (Dan 11:45; Dan 8:25). Now, a part of Dan 11 and the whole of Dan 12 narrate the ordeals the Jews would face during the Maccabean war. Thus, the approximated 3.5 years should be reckoned from 167 when actual continuous persecution begins not 169 BC when Antiochus invades Jerusalem and leaves. Note that after first invasion in 169 BC, Antiochus left Jerusalem and never came back for two years (1 Macc 1:29). Thus, the time of trouble referred to in Dan 12:1 refers to the last week in Dan 9’s 70 weeks prophecy. See below:

Daniel 12:1

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

The fact that chapter 12 starts with the terms ‘and that that time’ means it refers to the time immediately after events in Dan 11 end. Now, when were they to be delivered: at the start of persecution (167 BC) or at the end of the persecution (164 BC)? Clearly: At the end.

¹⁶ Folsom. A Critical and Historical Interpretation of The Prophecies of Daniel, 81-83.



See below:

Daniel 12:7

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

What of ‘written in the book?’ Doesn’t it mean final judgment of the world? Not necessarily. Refer to this verse:

Isaiah 4:3

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

In his book, *The antiquities of the Jews* Flavius Josephus also confirms that the 3.5 years were literal and related to Jewish persecution by Antiochus (IV) Epiphanes. This how he writes: “He [Antiochus (IV) Epiphanes] also spoiled the temple and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months”¹⁷

Inference 2: The time, times, and a dividing of time (approximately 3.5 years) run from 167 (temple desecration-Dan 8:11, 11:31,12:11) to 163 BC (Death of Antiochus, Dan 8:25, 11:45,12:7): 145th -149th year of the Seleucid rule. Because a time, times, and a dividing of time is a general value approximated to be 3.5 years, its precise value must be the 1290 days as will be shown below.

Third Argument

In Dan 12:11, the angel says that from the time the daily sacrifice is taken and the abomination that makes desolate set up, there shall be 1290 days. Now, this taking must refer to the one by Antiochus not Jason or *Menelaus* because ‘the taker’ in Dan 11 is a Seleucid king not an apostate Jewish priesthood usurper. Again, after taking the daily sacrifice, another thing which is abominable is set up and this setting up of another thing which was abominable was done by Antiochus not Jason or Manelaus (Catholic Bible commentary on 1 Macc 1:54): “Fifteenth day of the month Chislew in the year one hundred and forty-five: December 167 BC. Horrible abomination: in the original Hebrew, a contemptuous pun on the title “Lord of Heaven” given to the god Zeus Olympios to whom an image or perhaps an altar was erected upon the altar of holocausts in the temple of Jerusalem”¹⁸

¹⁷ Josephus, Flavius. *The antiquities of the Jews*.

¹⁸ The New American Bible. *The Catholic Answer Bible*.



Now, there are two conditions in Dan 12: 11: (1) taking away of the daily sacrifice (2) setting up an abomination that makes desolate. This time cannot commence on 175 BC when Onias III was dethroned by Antiochus because only one condition was fulfilled then ('the taking away') and the second condition, that is, the setting up of abomination was not fulfilled until 167 BC. Again, the daily sacrifice was actually not taken away in 175 because temple services continued through the pseudo-high priests that Antiochus appointed to replace Onias III. Now, during the second invasion, before Antiochus set the abomination of desolation, he began by building the citadel which was a stumbling block that prevented the Jews from perform the daily sanctuary services because it overlooked the sanctuary and had in it Hellenized Jews who threated their brethren that refused to Hellenize (1 Macc 1:33-36). He also persecuted the Jews and abolished the observance of God's laws and the circumcision rite (1 Macc 1:29-53). By so doing, he fulfilled the conditions of Dan 11:30-being against the holy covenant which is the covenant of the laws given at Sinai in Ex 24:3,7 and the covenant of circumcision given to Abraham in Gen 17:10. It was after the construction of the citadel and abolishment of the Jewish laws that the abomination of desolation was set up (1 Macc 1:54).

Now, one may ask why use 15th Kislev in 1 Macc 1:54 and not 25th Kislev in 1 Macc 1:59 and in Josephus' account? This is the reason: in 1 Macc 1:54, the author indicates the date when Antiochus set a pagan altar on top of the Jewish altar. In 1 Macc 1:59, he now gives the date when the first pagan sacrifice was offered on the just set altar. Now, does the angel say the 1290 days start when the pagan altar is set up or when the first heathen sacrifice is offered on it? Dan 11:31, 12:11 say they start from when the heathen altar is set up. Note that while Dan 11:31 uses the word 'place,' Dan 12:11 uses the phrase 'set up.' Thus, both mean erecting something not offering something. Thus, we go with 15th Kislev 167 BC when this was done not 25th Kislev 167 BC. However, when we come to the end of the 2300 days, the angel says they will end when the sanctuary is cleansed. In this case, therefore, we go with 25th Kislev 164 BC when this was done. Notably, 1 Macc 4:52, 2 Macc 10:5, and Josephus agree on the 25th Kislev date.

Now, the 1290 days must be the exact figure referred to in Dan 12:7 as time, times and dividing of time (approximately 3.5 years or, humanly speaking, 1260 days). Now, why a discrepancy of 30 days? This is the reason: because the Greek calendar used then applied intercalation, 3.5 years, which is, humanly speaking, 1260 days, would actually have one extra month. Thus, while humanly speaking it should be 1260 days, because of intercalation, the days in 3.5 years will not be 1260 as it should be but will be more. Now, though it is not appropriate to use formulas to determine how many intercalary months would be in 3.5 years (since the correct way of determining this is literal reckoning not formulas), nevertheless, since these are ancient years and we cannot precisely tell which year was intercalary and which one was not, using the intercalation figures explained in this article, from the explanation we gave about intercalation, we can devise a simple guiding formula to confirm



this: $(3.5/70*35=1.75)$. Now, the results indicate 1.75 months or simply put, less than 2 months. Thus, since this was our self-devised formula which cannot be 100% accurate, we ignore the decimals and conclude that 3.5 normal years in a Greek calendar which was in use during the reign of Seleucid kings would have got less than 2 intercalary months (1.75), which can only be one month. Thus, to get the actual number of days in 3.5 years, we must add an extra intercalary month or 30 days.

NB: Using formulas to determine the number of intercalary days would evidently give a wrong answer when the range of years is odd. Formulas will only work when the range is even. For example, 3 years cannot have more than one intercalary month since an intercalary month is added every other year (2nd year only). Thus, practically, both a 2-year and a 3-year range would have 1 intercalary month (added during the second year). Similarly, both a 4-year and a 5-year range would have 2 intercalary months (added during the second and fourth years) and so on. Thus, if one uses a formula, they will find that a 3-year range seems to have more intercalary days than a 2-year range and 5-year range seems to have more intercalary days than a 4-year range when practically, they actually have the same number of intercalary days respectively. What do I mean? Simple: if you take 7 random years, for example, you can be sure only two out of the seven will be a leap year (either 1st and 5th, 2nd and 6th, or 3rd and 7th). Thus, 7 random years will have only two possible leap years. However, if you take 9 random years, they can either have 2 or 3 leap years depending on whether the first random year is leap or not (either 1st, 5th, and 9th, or 2nd and 6th, or 3rd and 7th, or 4th and 8th). Therefore, if the result of a cross-multiplication formula shows 7 years have more than two leap years by some days, you need to reason out and ignore these extra days. Thus, you need to reason out before making an inference from this result. Similarly, therefore, when one uses a formula to determine the number of intercalary months in a certain range, they need to reason first before making an inference from the answer gotten.

To get the sense here, let us use today's calendar. Take an example of a child born at the beginning of February of a leap year; at the end of the month, in terms of months, we would say that the child is one month old. However, in terms of days, we cannot say that the child is 28 days old because we know that February of a leap year has an extra day. Thus, we have to add 1 day to 28 to get 29 days. Another example, when one is indicating their years, they only refer to years and ignore months and days. Thus, if a person is 20 years, 3 months and, 2 days old, for example, for convenience purposes, they just say they are 20 years old, but at the back of their mind they know that '20 years' mean 20 years plus some months and days. Thus, precisely speaking, that person should say "I am 20 years, 3 months, and 2 days old." This is what happens with the supposed 3.5 years in Dan 7:25, 12:7 and 1290 days in Dan 12:11. All of them mean and refer to one and the same thing/dispensation but 1290 is the exact value of the preceding two. What I mean is, when Daniel uses a time, times, a and dividing of time, he does not tell us how many exact days are in this duration. Thus, we are forced to assume it is 1260 since such language naturally means about 3.5 years.



Unfortunately, we are a little bit/slightly off in our sincere logical natural reasoning, for it actually means 1290 days and this is clarified in Dan 12:11. For example, when the Bible says Nebuchadnezzar spent 7 seasons in the forest; as humans, we understand these are seven years. However, in my opinion, they were not exactly seven years. They must have exceeded with some few days/hours or even were actually less with a few days/hours. However, unless clarified, we should just adopt the 7 years but be careful to give exact days. Similarly, when God said the Israelites would serve Pharaoh for 400 years (Gen 15:13, Acts 7:6), we should not understand it was exactly/strictly 400 years without adding or subtracting even a second. It just means 400 less or above with some few days/months but does not come too close to 300 or 500 (in fact, they are actually 430 years (Ex 12:40-41, Gal 3:17) meaning they exceeded the biblical 400 by 30 years). Fortunately, this generalization is not the case with Daniel 7:27 and 12:7 because the exact value is given in Dan 12:11. To make more sense of this, consider this real-life example: the Kenyan constitution stipulates that the president's reign should not exceed two terms. Now, this is a general rule and must be specified. What is a term? A term constitutes 5 years. Note that even though a term is 5 years, this does not mean that two terms are exactly 10 years (3,600 days). The exact figure depends on when the next president is sworn in and whether the presidential election is nullified (like it happened at one time) necessitating a repeat of the election. Thus, in most cases, these days are slightly longer than 3600, the exact figure. Similarly, in Daniel, a time, two times and a dividing of time is a general figure whose specific value must be specified. This specific value is specified as 1290 days. Note that unlike in revelation whereby this general value is defined as 1260 days, in Daniel, nowhere is it called 1260 days. Thus, while in revelation a time, times, and a dividing of time is exactly 1260 days, in Daniel, it is actually 1290 days. Thus, while a time, times, and a dividing of time is generally three years and half, its precise value is dependent. On this note, while its exact figure is 1290 in Daniel, its precise value is 1260 in revelation.

Notwithstanding, even if we assume that intercalation is not the reason for this discrepancy, a mere 30 days discrepancy should not be a major cause of alarm. It can also be justified. In Dan 12:7, the terms used are, a time, times, and dividing of time. Now, 'dividing of time' means half a year. In the Bible, when 'half' is used, it does not necessarily mean EXACTLY half. This means that it may be slightly less or slightly more than half: Consider these examples:

1 Kings 16:21

*Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri....*Evidently, it would be absurd to understand that the people were literally exactly half-half. Evidently, this was just an approximation.



Nehemiah 4:16

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.... Again, it would be absurd to think these people were an even number so that they were divisible into two EXACT halves. Thus, this is still an approximation. Other examples are: Deut 3:12, Josh 22:9, 2 Sam 19:40, Neh 4:21, Zech 14:2, Zech 14:4, among others.

But one may ask, if you argue that a time, times and dividing of time is the same as 1260 and 1290 days, what of Rev 12:6,14? There is no problem at all here because even in Revelation, time, times and dividing of time is the same as 1260 days just as is the case in Daniel. However, 1290 is not applicable in revelation since intercalation faded away with time and Rev 12 describes AD years when intercalation is not applicable. Thus, in Revelation, a time, times, and a dividing of time has one application only: Exactly 1260 days. Hence, in Daniel, while the coded duration is a time, times, and a dividing of time (Dan 7:25, 12:7), its decoded value is 1290 days (Dan 12:11). Similarly, while the coded value in Revelation is also times, times, and a dividing of time (Rev 12:14), the decoded value is 1260 days (Rev 11:3, 12:6). Please note that nowhere does Daniel mention 1260 days and nowhere does John the revelator mention 1290 days. Thus, the time, times and dividing of time in Daniel equals 1290 days and the same figure equals 1260 days in revelation. Thus, the figure in Daniel increases by 30 days because of intercalation and the same figure in revelation remains unchanged because intercalation is inapplicable.

Therefore, while we may not be sure when the 1290 days end, deriving from the angel's direct speech, we are sure when they start: when the abomination that makes desolate is set up (Dan 12:11). Thus, because from history we have the start date of the event when these days begin (15th Kiselev 167 BC), to know the end date of these days, we calculate them forward from the known start date. Doing so will reveal that the 1290 days go slightly beyond the other historically known cleansing of the sanctuary date (25th Kislev 164 BC). If they go beyond the cleansing of the sanctuary date, this can only be either late 164 BC or early 163 BC.

Inference 3: Because they are one and the same thing with the time, times, and dividing of time, the 1290 days also begin when the heathen altar is erected (167 BC-Dan 8:11, 11:31,12:11) and ends with the death of Antiochus (163 BC-Dan 8:25, 11:45,12:7): 145th -149th year of the Seleucid rule. These days must be the exact figure of 'a time, times, and a dividing of time.' Indeed, a time, times, and a dividing of time is approximately 1260 days which are only 30 days less of 1290 and this discrepancy, as we have seen, is justifiable. Thus, the 1290 days end after the 2300 days end.

**Fourth Argument**

In Dan 12:12, the angel says that blessed is he who waiteth and cometh to the end of 1335 days. Now, these must be the days that the Jewish persecution lasts. Evidently, they run from the second invasion to death of Antiochus: 167-163 BC. Note that before the temple is desecrated in Dan 11:31, what precedes is abolishment of holy Jewish laws and customs (Dan 11:30). Thus, the 1335 days begin immediately Antiochus comes against the holy covenant in Dan 11:30. Simply put, the 1335 days begin slightly before the 1290 days. Specifically, while the 1290 days begin in Dan 11:31, the 1335 days begin in Dan 11:30.

Now, Dan 12:12 says blessed is the one who ‘waiteth and cometh’ to mean that person who waiteth must see the beginning and the end of the 1335 days. If they are years, then such a statement is invalid since no mortal human being can wait and come to the end of 1335 years. The key word here is ‘waiteth.’ If ‘waiteth’ was not mentioned and ‘cometh’ alone was used, then it may be plausible to argue that cometh may apply to years. However, the inclusion of ‘waiteth’ rules out years since no mortal being can wait and see the end of 1335 literal years without dying- not even Methuselah who has kept the record of living for 969 years. Note that the Bible does not say ‘blessed is he who will be living at the end of the 1335 days’ but that ‘blessed is he that waiteth and cometh to the end of the 1335 days.’ This means such a person must live from the start of the 1335 days and wait/be patient (waiteth) until the end (cometh) of those 1335 days. Thus, if one must live until these days end, these can only be literal days not literal years symbolized by days.

Note that Daniel is not told that he would wait but that he would die and be rewarded at the end of those days (Dan 12:13). Thus, waiting here does not refer to dead people waiting while dead but living people who will endure the Maccabean persecution and remain loyal to God. This means that all the things mentioned in Daniel 11 and 12, including resurrection, will be sealed after 1335 literal days not years. While this discussion is beyond the scope of this article, concerning the resurrection in Daniel 12:2, please note that the precise word used is ‘many will resurrect’ not ‘all will resurrect’ unlike is the case in revelation (Rev 20:12-13). The term ‘many’ is also used when many people resurrect alongside Jesus (Math 27:52). As we all know, when Jesus resurrected, not everybody resurrected with him but many of selected saints. In fact, as far as we read, sinners did not resurrect alongside Jesus, meaning this was a selective resurrection not the universal resurrection mentioned in revelation 20:12-15, in which both the evil and the righteous resurrect. Thus, ‘many’ as used in Dan 12:2 does not mean universal resurrection but a selective resurrection for selected few: in this case, both good and evil. Now even if we assume the 1335 days are prophetic and interpret them as 1335 years, from all possible commencement dates derived to date, none extends to Jesus’ second coming unless we insert a discontinuity/gap (gap theory). Thus, arguing that this prophecy points to second advent and end of the world falls short.



Now, one may argue this way: Rev 2:25, for example says: “hold fast what you have till I come.” Now, if we argue that ‘waiteth’ means one must see the beginning of the 1335 days and be living until those days end, shouldn’t we argue that all the persons in Rev 2:25 must also be living until Jesus comes, a possibility which is impractical because many of the subjects in Rev 2:25 will evidently die before Jesus comes? While such an argument sounds logical, note that whereas one case has definite time-frame (1335 days), the other (Rev 2:25) has no definite time-frame, meaning their contexts are different. Thus, putting verses into context is always and will always be the key to interpreting the Bible correctly. Also note that Dan 12:12 is very different from Is 4:3. In Is 4:3, God says that post-captivity remnants will be saved to mean all those who will be living at the end of the captivity. This means that some who will be living by then would be children born in captivity, meaning they never saw the start of the captivity, but only its end. Similarly, many Jews who saw the beginning of captivity, would be long dead when the end of captivity comes. This means that in the context of Is 4:3, while many of those who would see the start of the captivity would not wait until its end because they would have died, similarly, many of those who would wait until its end will not have seen its beginning since they would be born in the course of the captivity. However, Dan 12:12 means that those who will see the end of 1335 days will also have seen its beginning because they will wait until they see the end of those days. Now, why does the angel say the one who waiteth will be blessed when the end of the 1335 days cometh? Simple, because during the Maccabean war, many Jews would surrender and Hellenize (Dan 8:23, 12:10) but many others will wait patiently, persevere the great persecution by Antiochus (IV) Epiphanes, and obey God’s law and will, thus, be justified/delivered at the end of those days (Dan 12:2-3,10).

Therefore, deriving from the angel’s mode of explanation, we can deduce when the 1335 days end. Now, after deducing this end date, again, we can backdate them from this end date to know where they began. Doing so will reveal they begin in 167 BC, slightly before the sanctuary is desecrated by Antiochus (IV) Epiphanes. According to Folsom, the 1335 days reach to a point in the year 149, which harmonizes perfectly with the date assigned to the death of this persecutor of the holy people”¹⁹

Inference 4: The 1335 days run from the beginning of second invasion (167 BC-Dan 8:10, 11:30) to the death of Antiochus (163 BC-Dan 8:25, 11:45, 12:7): 145th -149th year of the Seleucid rule. Thus, the 1335 days start slightly before the 1290 days but end together with the 1290 days.

Summary Chart for the 2300 Days

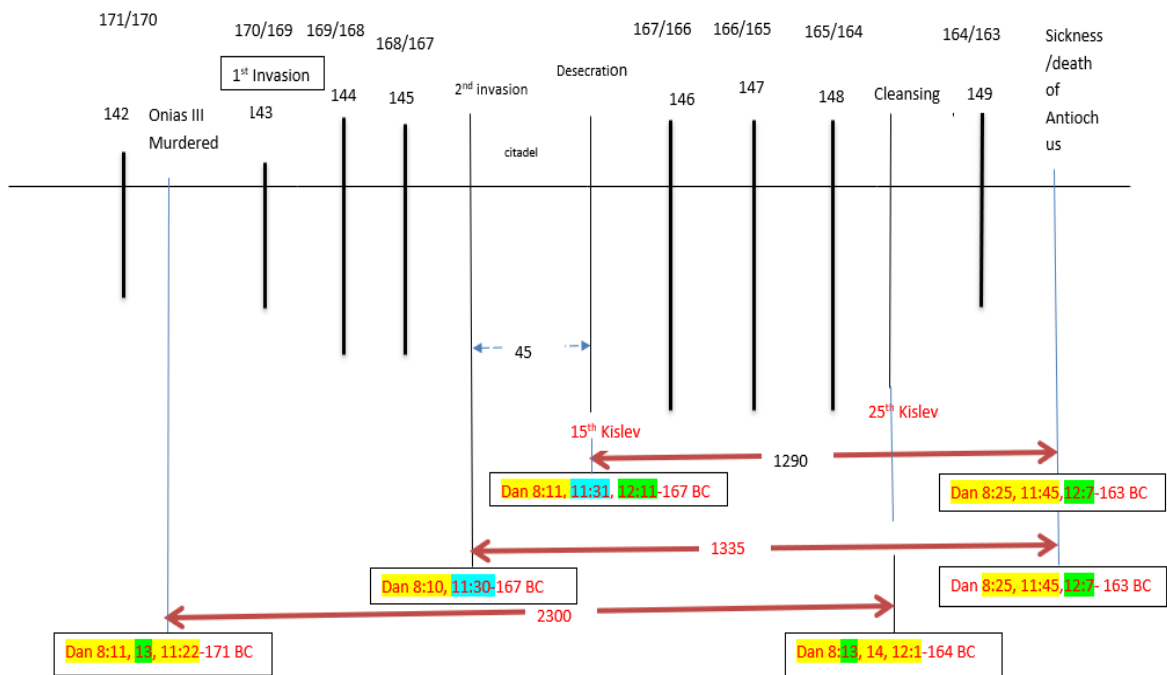
Because we have seen that the 2300 days run from the 143rd to 148th year of the Seleucid rule (171-164 BC), and because history confirms that the temple was desecrated on 15th Kiselev in

¹⁹ Folsom. A Critical and Historical Interpretation of The Prophecies of Daniel, 225-226.



145th year of the Seleucid rule (167 BC) and cleansed on 25th Kislev in 148th year of the Seleucid rule (164 BC), fixing the other two sets of days (1290 and 1335 days) is easy.

Because the original records that have exact details of these years no longer exist, discrepancy exists. For instance, while the book of Maccabees says that Antiochus made first invasion in 169 BC, editors of Josephus' work fix it at 170 BC. However, despite these discrepancies, both sources agree that the year was 143rd of the Seleucid rule. Similarly, while the book of Maccabees says that the temple was desecrated in 167 BC, editors of Josephus' work say it was 168 BC. Again, despite this discrepancy, both agree that this was the 145th year of Seleucid rule. Lastly whereas the book of Maccabees says that the temple was cleansed in 164 BC, Josephus' editors fix it in 165 BC, but both agree that this was done during the 148th year of the rule of Seleucids. Thus, because some dates cannot be traced accurately in history, there is no option but to make assumptions. See the chart below:



Comments

Comment One

1290 days are 45 days less of 1335 days. Thus, we assume that during the second invasion (167 BC), Antiochus took a few days fighting to conquer Jerusalem. Indeed, 1 Macc 1:29-30 says that the Mysian commander sent by King Antiochus came peacefully lured the Jews and after they had gained confidence in him, he launched a sudden attack. Therefore, we assume that from the time the commander came to Jerusalem to when he actually attacked it and, hence, started to build and finish the Citadel, until when he set the abomination of



desolation, it took 45 days. Arguably, because Nehemiah took 52 days (Neh 6:15) to finish building the wall of Jerusalem, it can be argued that 45 days are also enough to finish erecting the citadel too. Adding these to 1290 we get 1335.

Comment Two

The 2300 days=6 full years and 140 days. Counting backwards from 25th Kislev 164/165 BC when the sanctuary was cleansed, these days would end somewhere in 170/171 BC. Notably, this is the year that the pious high priest Onias III, a key figure in the 70 weeks prophecy, was assassinated/cut-off. Thus, 170/171 BC is a plausible date when the temple services were first corrupted prior to the setting up of the abomination of desolation by Antiochus because when Onias III was cut off, and Jason took over and later on, Menelaus took charge. The latter two were not righteous High priests and made the Jews to Hellenize the reason the angel says that after 2300 days (starting from this 170/171 BC) the sanctuary shall be cleansed. Hence, the 2300 days must include the cutting off of Onias III. This fact is confirmed by the NAB Commentary on Dan 9:26-27 which reads: “An anointed: doubtless the high priest Onias III murdered in 171 B.C., from which the author dates the beginning of the persecution”.²⁰ Hence, 170/171 BC is a plausible date of commencing these days.

Comment Three

In the chart above, the days in the three intercalary months that would be in 2300 days are already included in the 2300 days, meaning we need not to add them there since the angel now gives the figures in form of days not times/years. Similarly, the days in the one intercalary month is included in the 1290 and 1335 days.

Comment Four

According to editors of Josephus’ work, Antiochus IV Epiphanes died in 163 BC. However, Josephus indicates this year to be the 149th year of the Seleucid rule.²¹ On the other hand, the book of 1 Maccabees 6:16 indicates this date as between September 22, 164 and October 9, 163 BC²². However, it notes that the Seleucid records indicate this date as late 164 BC. Late 164 BC is slightly after the temple had been cleansed. However, despite the actual date discrepancy, both Josephus’ and the New American Bible commentary on the book of 2 Maccabees 6:16 agree this date was the 149th year of the Seleucid rule. Thus, because the death of Antiochus falls in the 149th year of the Seleucid rule in the chart above, the chart agrees with history.

²⁰ The New American Bible. The Catholic Answer Bible.

²¹ Josephus. The antiquities of the Jews.

²² The New American Bible. The Catholic Answer Bible.



Comment Five: Suggestion for Further Research

If one knows the specific years that were intercalary and the criteria that was used to incorporate these intercalary days in the calendar, then it is possible to determine the exact dates and months that all the other events in the chart happened.

Conclusion

While various interpretative perspectives on the 2300, 1290, and 1335, and the supposed 1260 days in Daniel exist, the accuracy of these views should be evaluated closely relative to what the various God-sent messengers in the book of Daniel say about them. Taking keen notes of the messenger's direct speech will help one to unravel the actual meaning of these days. The current paper has tried to locate these days in the Maccabean war era based on the angel's direct speech. Because these days can be traced somewhere in the Maccabean war era, it follows that they must be literal not symbolic/prophetic days as it is generally held in the prevailing popular views. It is my hope that this study has added useful insights into the existing body of knowledge on Daniel's prophecy.

Conflict of Interest

The author asserts that there is no conflict of interest associated with this manuscript

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