

## A PROBLEMATIC INTERPRETATION OF THE 2300 DAYS OF DANIEL 8

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Daniel 8 says that a king would arise out of one of the four divisions of Alexander the Great's Empire. This king would place the abomination in the temple, take away the daily sacrifice and after 2300 days the sanctuary would be cleansed.

Most people believe this refers to Antiochus Epiphanes who came out of Syria. According to the Book of Maccabees, on Kislev 15 in 168 BC he took away the daily sacrifices of the Jews and placed a statue of Jupiter Olympus in the temple.

1 Macc 1:54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

This reference:

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[http://books.google.com/books?id=SZANnMjIDM4C&pg=PA215&lpg=PA215&dq=145th+year+of+the+Seleucidae&source=bl&ots=84U0kUienG&sig=4ciwIiyiWG6xYdDnRzfTxa4GGwQ&hl=en&sa=X&ei=9C19Uu\\_LFI3KsQSM\\_4KIDQ&ved=0CDMQ6AEwAg#v=onepage&q=145th%20year%20of%20the%20Seleucidae&f=false](http://books.google.com/books?id=SZANnMjIDM4C&pg=PA215&lpg=PA215&dq=145th+year+of+the+Seleucidae&source=bl&ots=84U0kUienG&sig=4ciwIiyiWG6xYdDnRzfTxa4GGwQ&hl=en&sa=X&ei=9C19Uu_LFI3KsQSM_4KIDQ&ved=0CDMQ6AEwAg#v=onepage&q=145th%20year%20of%20the%20Seleucidae&f=false)

tells us that the hundred forty fifth year of the Seleucidae was from October 168 BC to October 167 BC

This calendar shows the fifteenth day of Kislev as November 17<sup>th</sup> in 168 BC. Counting from Kislev 15, there are 15 more days to the end of the month.

168 BC Kislev Nov/Dec Year 3594						
S	M	T	W	T	F	S
				1-3	2-4	3-5
4-6	5-7	6-8	7-9	8-10	9-11	10-12
11-13	12-14	13-15	14-16	15-17	16-18	17-19
18-20	19-21	20-22	21-23	22-24	23-25	24-26
25-27	26-28	27-29	28-30	29-1		

168 BC Tebeth December Year 3594						
S	M	T	W	T	F	S
					1-2	2-3
3-4	4-5	5-6	6-7	7-8	8-9	9-10
10-11	11-12	12-13	13-14	14-15	15-16	16-17
17-18	18-19	19-20	20-21	21-22	22-23	23-24
24-25	25-26	26-27	27-28	28-29	29-30	

The next month Tebeth, as you see, has 29 days.

Now we must count the number of days (2300) until the sanctuary was cleansed. So, instead of making many calendars to count out the days, I made the following chart of months from Kislev 15, 168 BC forward adding the number of days in each month until 2300 days are reached to see where this number ends up on the calendar. I have placed empty spaces in the chart to designate the end of one year and the beginning of the next

If you scroll down to the end of this chart, you will see where the 2300 days ends.

MONTH AND YEAR	NUMBER OF DAYS IN MONTH	TOTAL
Kislev Nov/Dec 168 BC Year 3594	15	15
Tebeth Dec 168 BC Year 3594	29	44

Shebat Dec/Jan 168 BC Year 3594	30	74
Adar Jan/Feb 167 Year 3594	30	104
Adar II March 167 BC Year 3594	29	133
Nisan Mar/Apr 167 BC Year 3594	30	163
Iyar Apr/May 167 BC Year 3594	29	192
Sivan May/Jun 167 BC Year 3594	30	222
Tammuz Jun/July 167 BC Year 3594	29	251
Ab July/Aug 167 BC Year 3594	30	281
Elul Aug/Sept 167 BC Year 3594	29	310
Tishri Sept/Oct 167 BC Year 3595	30	340
Heshvan Oct/Nov 167 BC Year 3595	30	370
Kislev Nov/Dec 167 BC Year 3595	30	400
Tebeth Dec/Jan 166 BC Year 3595	29	429
Shebat Jan/Feb 166 BC Year 3595	30	459
Adar Feb/Mar 166 BC Year 3595	29	488
Nisan Mar/Apr 166 BC Year 3595	30	518
Iyar Apr/May 166BC Year 3595	29	547
Sivan May/Jun 166 BC Year 3595	30	577
Tammuz Jun/July 166 BC Year 3595	29	606
Ab July/Aug 166 BC Year 3595	30	636
Elul Aug/Sept 166 BC Year 3595	29	665
Tishri Sept/Oct 166 BC Year 3596	30	695
Heshvan Oct/Nov 166 BC Year 3596	29	724
Kislev Nov/Dec 166 BC Year 3596	30	754
Tebeth Dec/Jan 165 BC Year 3596	29	783
Shebat Jan/Feb 165 BC Year 3596	30	813
Adar Feb/Mar 165 BC Year 3596	29	842
Nisan Mar/Apr 165 BC Year 3596	30	872
Iyar Apr/May 165 BC Year 3596	29	901
Sivan May/Jun 165 BC Year 3596	30	931
Tammuz Jun/July 165 BC Year 3596	29	960
Ab July/Aug 165 BC Year 3596	30	990
Elul August 165 BC Year 3596	29	1019
Tishri September 165 BC Year 3597	30	1049
Heshvan October 165 BC Year 3597	30	1079
Kislev Oct/Nov 165 BC Year 3597	30	1109
Tebeth Nov/Dec 165 BC Year 3597	29	1138
Shebat Dec/Jan 164 BC Year 3597	30	1168
Adar Jan/Feb 164 BC Year 3597	30	1198
Adar II Feb/Mar 164 BC Year 3597	29	1227
Nisan Mar/Apr 164 BC Year 3597	30	1257
Iyar Apr/May 164 BC Year 3597	29	1286
Sivan May/Jun 164 BC Year 3597	30	1316
Tammuz Jun/July 164 BC Year 3597	29	1345
Ab July/Aug 164 BC Year 3597	30	1375
Elul Aug/Sept 164 BC Year 3597	29	1404

Tishri Sept/Oct 164 BC Year 3598	30	1434
Heshvan Oct/Nov 164 BC Year 3598	29	1463
Kislev Nov/Dec 164 BC Year 3598	29	1492
Tebeth Dec/Jan 163 BC Year 3598	29	1521
Shebat Jan/Feb 163 BC Year 3598	30	1551
Adar Feb/Mar 163 BC Year 3598	29	1580
Nisan Mar/Apr 163 BC Year 3598	30	1610
Iyar Apr/May 163 BC Year 3598	29	1639
Sivan May/Jun 163 BC Year 3598	30	1669
Tammuz Jun//July 163 BC Year 3598	29	1698
Ab July/Aug 163 BC Year 3598	30	1728
Elul Aug/Sept 163 BC Year 3598	29	1757
Tishri Sept/Oct 163 BC Year 3599	30	1787
Heshvan Oct/Nov 163 BC Year 3599	30	1817
Kislev Nov/Dec 163 BC Year 3599	30	1847
Tebeth Dec/Jan 162 BC Year 3599	29	1876
Shebat Jan/Feb 162 BC Year 3599	30	1906
Adar Feb/Mar 162 BC Year 3599	30	1936
Adar II Mar/Apr 162 BC Year 3599	29	1965
Nisan Apr/May 162 BC Year 3599	30	1995
Iyar May/Jun 162 BC Year 3599	29	2024
Sivan Jun/July 162 BC Year 3599	30	2954
Tammuz July 162 BC Year 3599	29	2083
Ab August 162 BC Year 3599	30	2113
Elul Aug/Sept 162 BC Year 3599	29	2142
Tishri Sept/Oct 162 BC Year 3600	30	2172
Heshvan Oct/Nov 162 BC Year 3600	29	2201
Kislev Nov/Dec 162 BC Year 3600	30	2231
Tebeth Dec/Jan 161 BC Year 3600	29	2260
Shebat Jan/Feb 161 BC Year 3600	30	2290
Adar Feb/Mar 161 BC Year 3600	29	2319

If you add 10 more days to 2290, which is the end of Shebat, you see that 2300 days is ten days into the month of Adar on March 4 in the year 161 BC. This is a little more than six years from the date the abomination was placed.

161 BC Adar Feb/Mar Year 3600						
S	M	T	W	T	F	S
					1-24	2-25
3-26	4-27	5-28	6-29	7-1	8-2	9-3
10-4	11-5	12-6	13-7	14-8	15-9	16-10
17-11	18-12	19-13	20-14	21-15	22-16	23-17
24-18	25-19	26-20	27-21	28-22	29-23	

The problem with this is that there was no cleansing of the temple in Adar, 161 BC.

The book of Maccabees tells us that the temple was restored and cleansed of Antiochus' abomination on the 25<sup>th</sup> of Kislev in 165 BC, three years earlier.

1Macc 4:52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

1Macc 4:53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

1Macc 4:54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

1Macc 4:55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

Some people solve this problem by saying that the 2300 days should be cut in half to 1150 days and this will end up at the cleansing of the temple. So here is the same chart ending at 1150 days instead of 2300 days.

<b>MONTH AND YEAR</b>	<b>NUMBER OF DAYS IN MONTH</b>	<b>TOTAL</b>
Kislev Nov/Dec 168 BC Year 3594	15	15
Tebeth Dec 168 BC Year 3594	29	44
Shebat Dec/Jan 168 BC Year 3594	30	74
Adar Jan/Feb 167 Year 3594	30	104
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Tishri September 165 BC Year 3597	30	1049
Heshvan October 165 BC Year 3597	30	1079
Kislev Oct/Nov 165 BC Year 3597	30	1109
Tebeth Nov/Dec 165 BC Year 3597	29	1138
Shebat Dec/Jan 164 BC Year 3597	30	1168

Here is the calendar showing the 25<sup>th</sup> of Kislev in which they say the 1150 days should end. And as you see here, it corresponds to November 24<sup>th</sup>, 165 BC.

165 BC Kislev Oct/Nov Year 3597						
S	M	T	W	T	F	S
					1-31	2-1
3-2	4-3	5-4	6-5	7-6	8-7	9-8
10-9	11-10	12-11	13-12	14-13	15-14	16-15
17-16	18-17	19-18	20-19	21-20	22-21	23-22
24-23	25-24	26-25	27-26	28-27	29-28	30-29

And as you see in the table, the 1150 days do not actually end until two months later in Shebat. Now look at the month Tebeth and note that it ends at 1138 days. So we add 12 more days in the month Shebat to reach 1150 days on January 9, 164 BC.

164 BC Shebat Dec/Jan Year 3597						
S	M	T	W	T	F	S
	1-29	2-30	3-31	4-1	5-2	6-3
7-4	8-5	9-6	10-7	11-8	12-9	13-10
14-11	15-12	16-13	17-14	18-15	19-16	20-17
21-18	22-19	23-20	24-21	25-22	26-23	27-24
28-25	29-26	30-27				

So cutting the 2300 days in half brings us close to the cleansing of the temple, but this still is not accurate. There are 49 days to go from Nov 24 until Jan 9 when the cleansing takes place.

### WHY CUT THE DAYS IN HALF?

It is obvious that the days have been cut in half to accommodate the way events actually transpired under Antiochus Epiphanes because nobody other than him could be seen as fulfilling this prophecy.

Let's look at the word 'day' in Dan 8:14.

Dan 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?

Dan 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

In verse 14 the word 'day' is translated from the Hebrew words 'ereb' 'boqer' which mean 'evenings and mornings'. The obvious objection to cutting the 2300 (evenings, mornings) in half is that 1150 simply does not fulfill a prophecy that says 2300 (evenings, mornings). 1150 would only account for one of the two, either evenings or mornings. Does God MEAN 2300 evenings, mornings as he says, or does he MEAN 1150 evenings? (Keep in mind that the number 1150 nowhere appears in scripture.)

.Now lets look at the Hebrew in Genesis 1 where God defined a 'day'.

Gen 1:5 And God called the light 'owr' Day, 'yowm' and the darkness 'choshek' he called Night. 'layil' And the evening 'ereb' and the morning 'boqer' were the first day 'yowm'.

Gen 1:8 And God called the firmament Heaven. And the evening 'ereb' and the morning 'boqer' were the second day 'yowm'.

You see that according to God's definition in Gen 1:5, the evening 'ereb' followed by the night 'layil' and the morning 'boqer' followed by the day 'yowm' made up the first full day 'yowm' In verse 8 God did not write out the full definition of a day, but just said that the evening 'ereb' and the morning 'boqer' were the second day.

He continued in this way through the seven days showing that 'ereb' 'boqer' defined full 24-hour days, not portions of days.

Notice also in Gen 1:5 that the word 'day' 'yowm' is used twice – the first time to define only the daylight portion of the day, and the second time to define the entire day which includes evening 'ereb' and morning 'boqer'. If the word 'yowm' had been used in Dan 8:14, it could be misinterpreted to mean only the daylight portion of a day. But since 'ereb' 'boqer' were translated Day in Dan 8:14, this proves from the definition in Gen 1:5 that the 2300 days means 2300 full days and not half that time or 1150 days.

## CONCLUSION

Here is the prophecy...

Dan 8:2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Dan 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

Dan 8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Dan 8:5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

Dan 8:6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

Dan 8:7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Dan 8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Dan 8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Dan 8:10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Dan 8:11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Dan 8:12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Dan 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?

Dan 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Dan 8:15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Dan 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Dan 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Dan 8:18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Dan 8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Dan 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

Dan 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Dan 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Dan 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Dan 8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

Dan 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Dan 8:26 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.

Now let's look at some things in the prophecy that have been overlooked by those who interpret it as referring to Antiochus Epiphanes.

1. This king comes out of the four divisions of Alexander's kingdom (Dan 8:9). Alexander's kingdom was the Third Beast, (Dan 7:6) This king is called the Little Horn in Dan 8:9. Thus his title is the Little Horn of the Third Beast.

2. Now compare Dan 8:9 and 8:23. Verse 23 explains verse 9 that this king will arise in the latter time of the four divisions. So this looks at first like it would apply to Antiochus. But then there are two verses telling us that the vision is for the time of the end, which is our time today, Dan 8:17 and 19. So the latter time of the four divisions must somehow refer to the time of the end today. And here is how it does. In Dan 8:8 the four divisions are said to be toward the four winds of heaven. The four winds of heaven are defined in Mar 13:27 (which is a scripture referring to the end time) as the uttermost part of the earth to the uttermost part of heaven. So the four divisions began with the four generals who took over Alexander's kingdom, but the latter time of their kingdom is the four winds or to the uttermost part of the earth. And this is where the Little Horn of the Third Beast comes from, from the latter time of the four winds, which is our time today.

3. Since the Little Horn of the Third Beast must appear at some point in the end time, he must not be confused with the Fourth Beast and his Little Horn (Dan 7:7-8, Rev 13:1,11) who also appear in the end time.
4. Dan 8:11 tells us that the Little Horn of the Third Beast shall take away the Daily Sacrifice. Since he does not rise until the end time, then it is in the end time that he shall take away the Daily Sacrifice.
5. Dan 8:13-14 tells us that the sanctuary and the host are to be trampled under foot for 2300 days and then the sanctuary shall be cleansed. The cleansing of the sanctuary must take place at the end time too since it must happen in the same timeframe as the taking away of the Daily Sacrifice. Thus, the 2300 days may be interpreted as years according to the biblical day for a year principle extending from that time to our time today - keeping in mind that the sanctuary (temple) has been trampled down for centuries, all the way to our day today, not only during the days of Antiochus Epiphanes. Or the 2300 days may be interpreted as 2300 literal days from when the Little Horn of the Third Beast takes away the Daily Sacrifice sometime during the end time to the cleansing of the temple.
6. It is evident that there is no physical temple today – because it has been trampled down. So there are no physical daily sacrifices being performed. But 1Cor 3:16 says that we (Christians) are the temple of God today because God dwells in us by his holy spirit. So maybe the taking away of the Daily Sacrifice has something to do with God’s people today.
7. Dan 8:11 tells us that the Daily Sacrifice is a PERSON, not sacrifices at the temple, because the place of HIS sanctuary is cast down.
8. And there is only one ‘daily’ (day equals year) sacrifice that is ‘taken away’ rather than killed and that is the scapegoat of the Day of Atonement. The Daily Sacrifice, then is a PERSON who is TAKEN AWAY by the LITTLE HORN OF THE THIRD BEAST on the DAY OF ATONEMENT and can be found with those who keep the Day of Atonement sometime during the END TIME.
9. The scriptures for the Day of Atonement tell us in Lev 16 that this sacrifice is for the ‘cleansing of the sanctuary’. This therefore fulfills both the cleansing of the sanctuary and the taking away of the Daily Sacrifice.
10. I have a theory of how this prophecy is fulfilled that takes into consideration all these points. You can read it on [http://www.marieslibrary.com/PDF\\_Articles/Theories.pdf](http://www.marieslibrary.com/PDF_Articles/Theories.pdf)