



**Just for clarification:** In my presentations I am using YHVH (Yahuah) instead of LORD, which is a title and not a name and I am using Yahusha instead of Jesus, which is not a translation but a transliteration and really has no meaning, neither in Hebrew nor in English! YHVH (Yahuah) and Yahusha are the actual original names and the true nature and character of them.

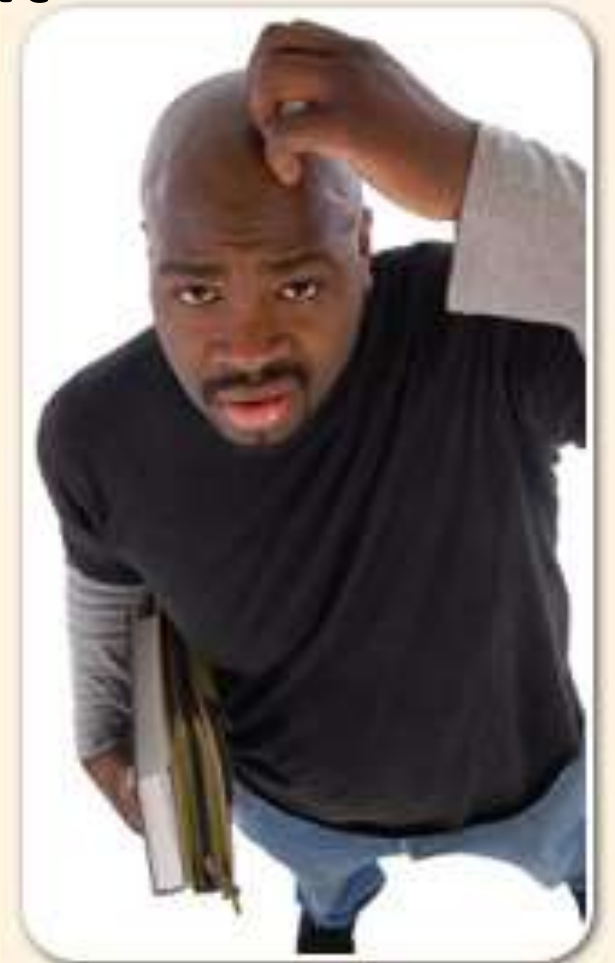


# The 2300-Day Dilemma!



**Do you have a love for the truth?** Will you know when you heard it? Will you believe it, or will you fight against it? **Will you be willing to check it out?**

There are many people that are deceived and utterly confused about various issues and teachings **within their denominations**, and most of them would rather continue in darkness rather than prove what they had been taught as is stated in 1. Thessalonians 5:21



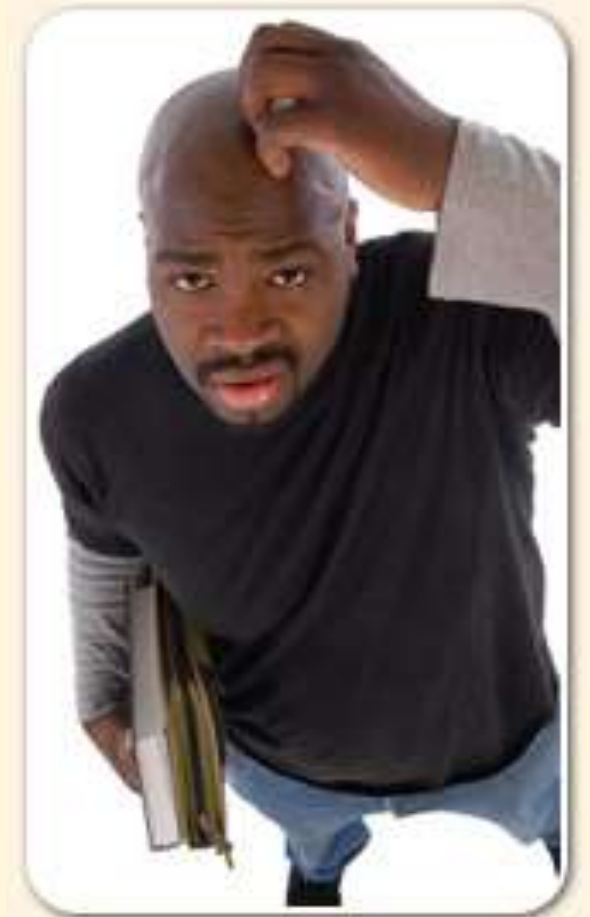




**1Thessalonians  
5:21**

**“Prove all  
things; hold  
fast that  
which is  
good.”**

**Are you willing to remain in darkness for the comforts of a lie?** Most people have become so relaxed in the teachings of their forefathers and Pastors until they do not even dare to investigate these teachings. **They are so boxed into their religions, and if the truth comes along that goes against their belief they can't accept it. Their foundations are built on the traditions and teachings of men rather than on Scripture.**





The words in Jeremiah 16:19,

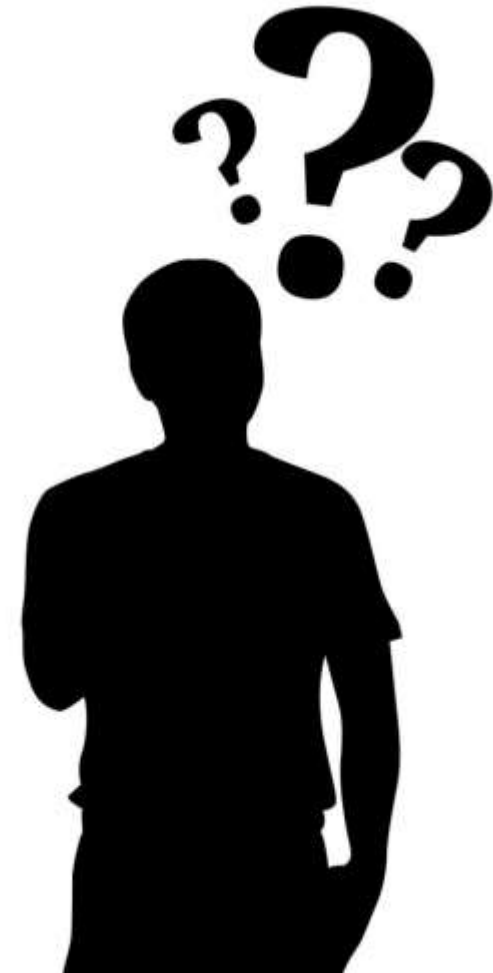
“Yahuah, my strength, and my stronghold, and my refuge in the day of affliction, to you shall the nations come from the ends of the earth, and shall say, Our fathers have inherited nothing but lies, (even) vanity and things in which there is no profit.” World English Bible

**And the fathers have passed these lies on to their children!**

# Who is responsible for spreading lies and false teachings?

According to 2. Corinthians 11:13 and 14, there are **false apostles**, **deceitful workers**, that **transform themselves** into the **apostles of Messiah** and **Satan himself is transformed** into an angel of light.

## For what Purpose?







Could the following verse in Daniel 8:14, which we will look at in this presentation, be one of the scriptures that has been misinterpreted and deceived millions of sincere people, including myself for over 50 years?

“to deceive if possible, the very elect!” *Matthew 24:24 KJV*

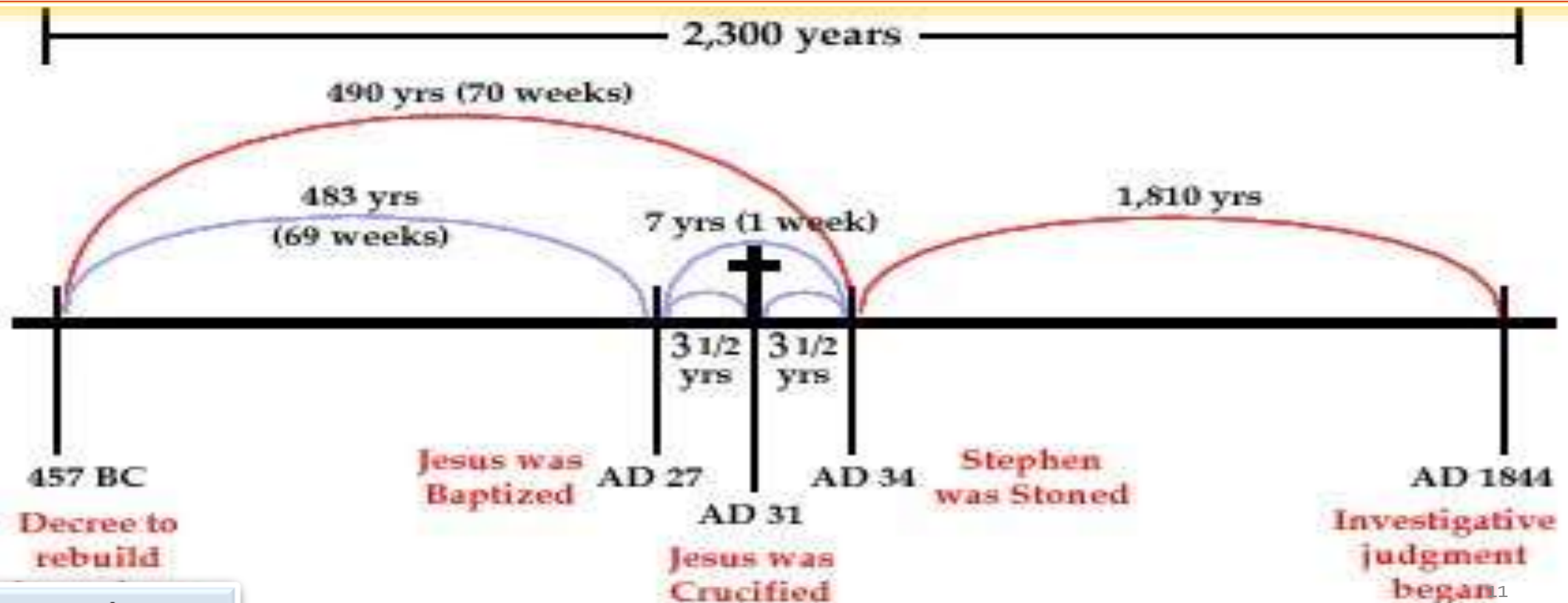


*“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14*

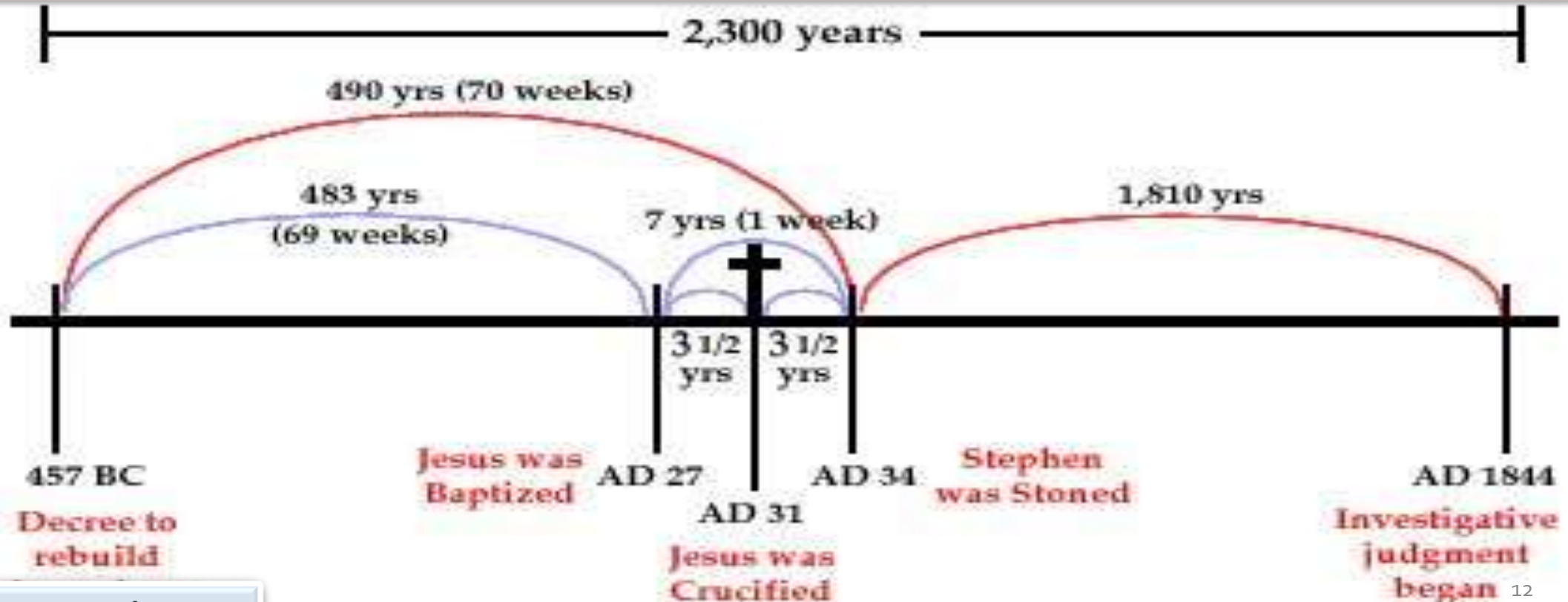
What does Daniel 8:14 mean with the 2300 days? I had a personal interest in this study as I was deceived for many years and I wanted to know the truth and that goes for many other sincere people!



As a teenager I and my parents became Seventh-day Adventists and we were taught that Daniel 8:14 was dealing with a 2300-year prophecy, which started at 457 B.C. and reached until the year of 1844 at which time Yahusha moved from the Holy Place into the Most Holy Place in the Heavenly Sanctuary.



At that time (1844) the investigative judgment started for all those that died in the Lord since the time of Adam. I believed it and I taught it for many years, because It was so convincing **until I was challenged to prove this idea from Scripture alone**, which I was not able to do **and no one else is able to do it without twisting Scripture.**





SDA believe that when Yahusha went to Heaven after His resurrection, He entered the **Holy Place** and stayed there **until the year of 1844** when he moved into the **Most Holy Place** according to a vision which Hiram Edson claimed he had in a cornfield after the great disappointment.



This revelation of Messiah as High Priest in the heavenly sanctuary became one of the main doctrinal pillars of the SDA church, which also was later confirmed through a vision by Ellen White.

**“The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844.”**  
*(Letter 2, 1847 p. 2)*



**At that time I fully believed Ellen White to be a true prophet, and her writings were my final authority!**

**If a true prophet states something, who am I to question it?**



I recommend anyone to watch the 3 DVD's I made with the title "Ellen G White, the SDA Church vs. the Bible!" It can be found on YouTube under

Ellen G White, the SDA Church and the Bible – Part 1 of 3

<http://youtu.be/3pAmTu5O2Gk>

Ellen G White, the SDA Church and the Bible - Part 2 of 3

<http://youtu.be/DV3z1cYlvyl>

Ellen G White, the SDA Church and the Bible - Part 3 of 3

<http://youtu.be/GuiZIkHyidQ>



**“So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment.”**

*Great Controversy,” page 428*

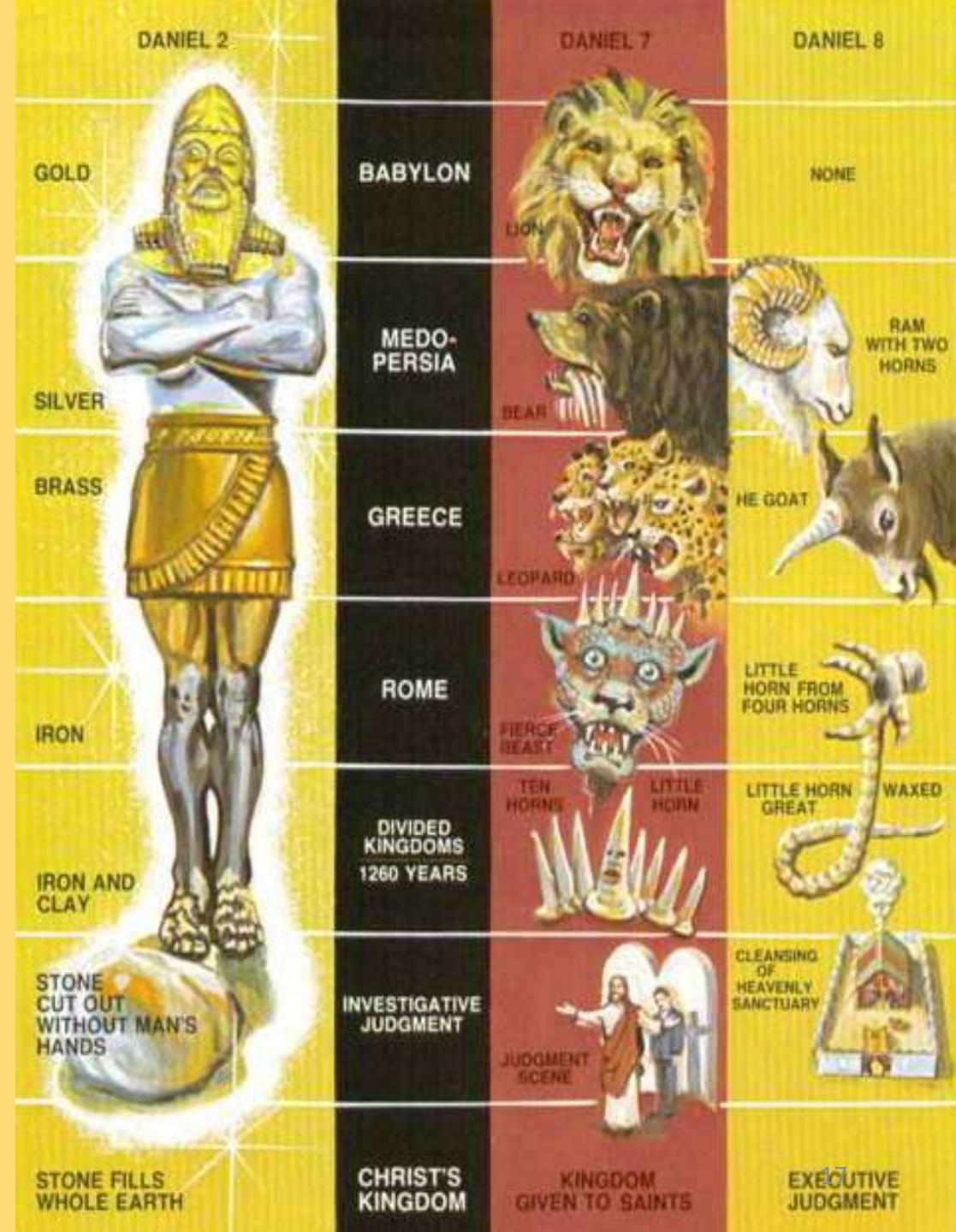
**According to the SDA Church that took place Oct 22, 1844.**

Let's see what Scripture has to say about the 2300 evening and mornings and in what context!





First, the book of Daniel is one of the most exciting books of the Bible because of the detail of prophecy. The series of empires in Daniel 2 is followed by more detailed visions showing the history of the Jewish people and of the world. The visions of Daniel 8 and 9 are among the most remarkable. The entire book of Daniel focuses much on the plight of the temple in Jerusalem, the holy sanctuary, both of which were destroyed



As I mentioned Seventh-day Adventists have a unique understanding of Daniel 8. In my presentation I will examine the teachings of Ellen White and the SDA Denomination regarding Daniel 8 and the 2300-day prophecy according to my research.

**How did Adventists come to their present interpretation of Daniel 8? Here is how it developed!**

William Miller, a farmer, who later became a Baptist minister, proclaimed to a wide audience that the Messiah would come around the year 1843 in fulfillment of the 2300-day prophecy of Daniel 8:14.



He later revised the date to October 22, 1844, after it became apparent that the prophecy was not fulfilled in 1843 as he expected. Miller, to his credit, finally admitted his error, but from that movement came the SDA Church, **who still believe the 2300-day prophecy being fulfilled in 1844.**



Instead of attributing this fulfillment to the return of the Messiah, as the Millerites originally believed it would be, **they introduced new teachings regarding the investigative judgment and a special work for the Messiah in the heavenly sanctuary.** The Church still believes that the prophecy of Daniel 8 and 9 are directly connected, and that the 2300 days represent 2300 years, which extend from 457 BCE to 1844 CE. This teaching is without a doubt the single most important doctrine within the SDA Church. **It is so fundamental to Adventism that you could not in good faith remain an Adventist and at the same time reject this teaching.**





In Ellen White's own words (their own accepted prophet): **"The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Daniel 8:14."** Great Controversy, 408



At this point it should be pointed out that in preparing the sanctuary chapters of the Book Great Controversy, Ellen White copied most of her material from Uriah Smith and J.N. Andrews. In so doing, **she also followed their implicit denial that Daniel 8:13 asks a question to which chapter 8:14 is the answer.** In fact, Daniel 8:13 does not appear in the book Great Controversy at all.



After describing the successes of the wicked little horn against the sanctuary and its worshippers, the inquiry was made (*Daniel 8:13*): **How long would such ravages continue?** When would heaven intervene and stop the wicked aggressor? **Verse 14 was the answer to that inquiry.**

Having been a member of the SDA denomination for over 50 years, I had accepted the 2300-day teaching and 1844 as truth. However, once I studied the teachings of Ellen White and these prophecies on my own for the past few years, I came to find some serious errors being perpetuated by the Church , including their belief regarding what happened in 1844. While we must agree that the starting date of 457 BCE is still valid for the 70 weeks prophecy of Daniel 9, the idea that the 2300 days is connected to it and also starts at the same time is impossible to prove with Scripture. Some SDA scholars agree!



In the 1950's, as an editor of the SDA Bible Commentary, Elder Cottrell tried to defend the SDA interpretation of Daniel 8:14. He resented Dr. Donald Barnhouse's comment that the investigative judgment idea had not one Bible text to support it. But after laboring with Daniel 8:14, using the original languages and the historical-grammatical method of interpretation, **Cottrell found that he could not substantiate the Adventist position.** At the suggestion of F.D. Nichol he sent a questionnaire to 27 leading Adventist scholars and found **that they too had no adequate biblical defense for it.**

Some expressed the thought that Daniel 8:14 had nothing to do with its context and that the inaccurate word “cleansed”, which had lead the SDA pioneers to connect Daniel 8:14 with the cleansing of the sanctuary in Leviticus 16, was simply a fortunate accident. **A committee appointed by the GC met for five years could not resolve the issues.** A minority admitted that the Adventist position could not be proved from the Bible. **The majority wanted to solve the problem by ignoring context and language altogether.**

**At the meeting of the forum Elder Cottrell declared that despite exhaustive efforts he could not prove the SDA view from the Bible.** In the 1950's, Don F. Neufeld of the Adventist Review had reached the same conclusion. Cottrell does not want to abandon the traditional teaching. In fact, he desperately wishes to retain it. **But he believes it solely on the say-so of Ellen White.** It is doubtful that anyone is really satisfied with such a solution.



How can we preach a message to the world, if we cannot prove it from Scripture?

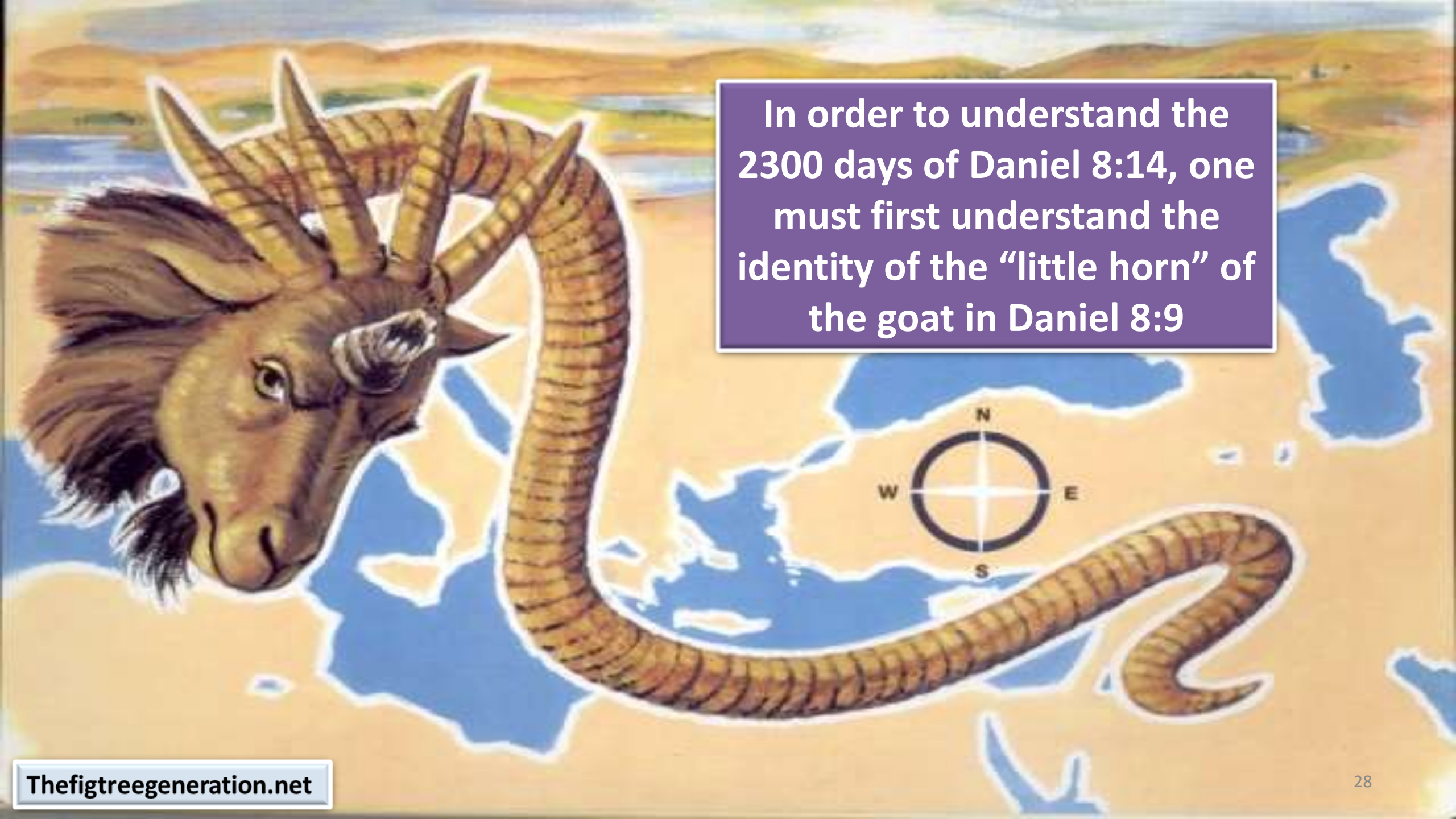
Is that dishonest? Can that be considered a deception?

Is that a deception?

**Yes, indeed!**



In order to understand the 2300 days of Daniel 8:14, one must first understand the identity of the “little horn” of the goat in Daniel 8:9



The “little horn” in Daniel 8 is the entity that makes the “sanctuary” desolate for 2300 days. SDA teach that the “little horn” of Daniel is the Roman power, but is that true? To understand why Adventists teach that

the little horn of Daniel 8 is Rome, we must first go to the previous chapter of Daniel . In Daniel 7, **there is also a**



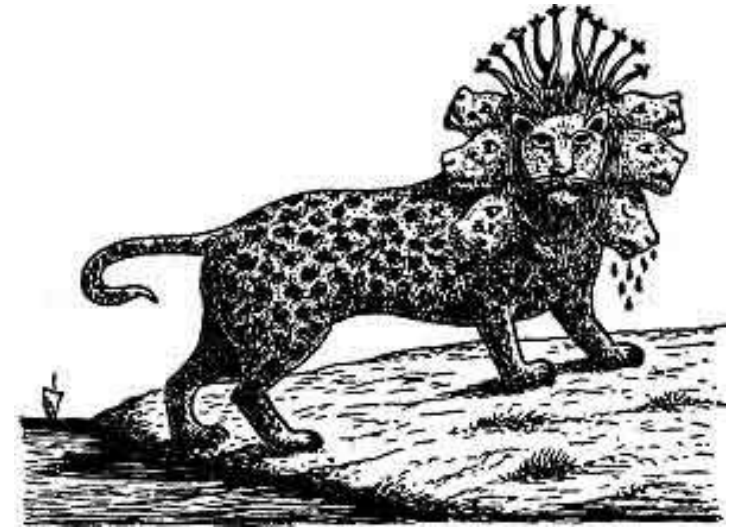
“little horn” power which early Protestant scholars, and later Adventists, described as the persecuting power of Rome. (*Matthew Henry, Commentary, page 1075*)

**So who represents the little horn power of Daniel 7 and who represents the little horn power of Daniel 8?**

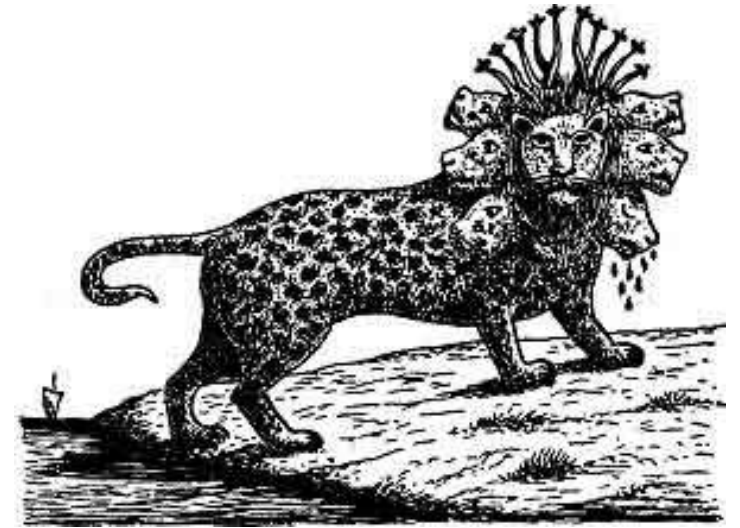


According to SDA teaching, the little horn of Daniel 7 and the little horn of Daniel 8 are the same power. However, at a closer look we will discover that chapter 7 is focusing on the world in general and chapter 8 focuses to future events of particular interest to Israel.

*There are two different powers prophesied.*



In Daniel 7 the world powers are represented by unclean beasts, in Daniel 8 the world powers are being represented by the sacrificial animals of the sanctuary service. It is said that Daniel 7 is written in Aramaic, a Gentile language, this could indicate that the audience is the Gentile world. Daniel 8 is written in Hebrew, which could indicate that the intended audience is the Jews! **A POSSIBILITY?**



## The Little Horn of Daniel 7

Is associated with a beast representing the 4<sup>th</sup> empire.

It rises directly out of the head of the beast.

**It uproots 3 horns in its rise.**

It comes up in the midst of 10 already existing horns.

It is a horn that comes out of a beast.

Is said to be diverse from the other 10 horns, conveying that this horn would be a new, different power.

**Is stouter than his fellows" (v.20). It represents a power that is stronger than those symbolized by the 10 other horns.**

## The Little Horn of Daniel 8

Is associated with a beast representing the 3<sup>rd</sup> empire.

It does not come up from the head of the goat but rises out of an already existing horn.

**Uproots no horns in its rise.**

It rises from one of the four horns of the 3<sup>rd</sup> empire.

**Is a horn that comes out of a horn.**

Nothing indicating this horn is new or different in any way.

**Is a horn out of a horn, a horn of littleness. It is insignificant compared to the 4 notable horns and the one original Alexandrine horn of the goat.**



## First, when does the Little Horn of Daniel 8 Arise?

*It states in Daniel 8:9 "And out of one of them (one of the goat's – Greece's – four horns) came forth a little horn, which waxed exceeding great, toward the east, and toward the pleasant land."*



Daniel 8:9 says the little horn would originate from one of the divisions of Alexander's empire when these were in their "latter time" (verse 23).

This points us toward a power originating from the Greek world sometime after 300 B.C. **Rome was never part of the Alexandrian Empire, nor did it originate from one of the divisions of the Greek Empire.**

Rome came from Italy, and was founded in 750 BC.

Rome became a republic in 509 BC. Rome did conquer the four divisions of the Grecian empire, but **this is further proof that Rome did not arise from any of the four divisions of Alexander's empire.** Therefore, Rome could not possibly fit the prophetic symbol of a horn arising from a horn within the Greek Empire.

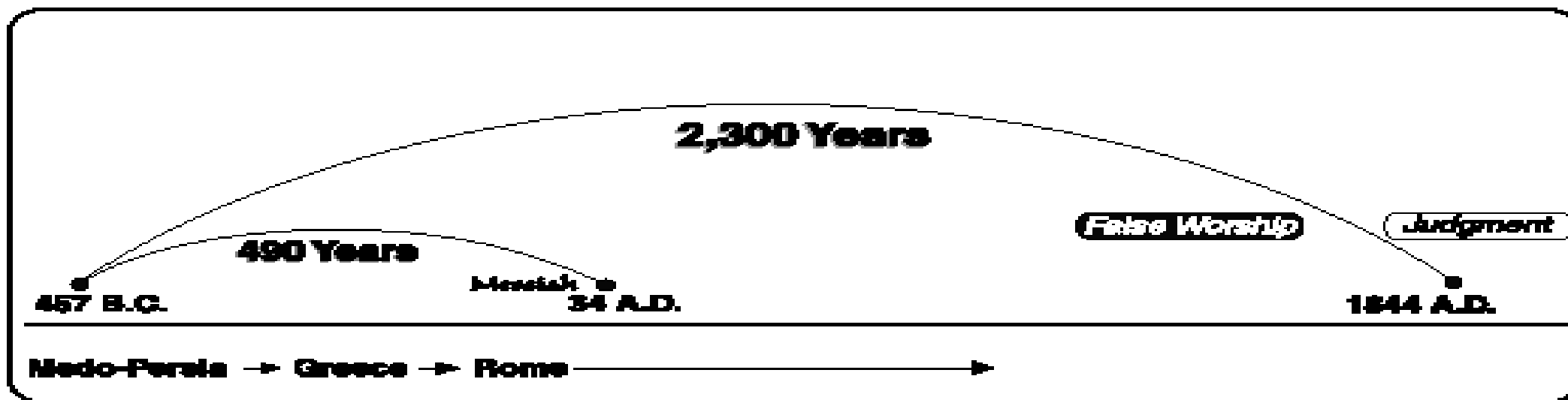
However, the little horn of Daniel 7 (*Rome*) did not have its beginning until the 4<sup>th</sup> beast was divided into 10 kingdoms, which happened in 476 AD. The little horn of Daniel 8 was to come up in the latter time of their kingdom. Their kingdom refers to the four divisions of the Alexandrian Empire. The latter time or last days of the four kingdoms was about 200 BC to 100 BC. **Therefore, the little horn of Daniel 8 was to arise six centuries before the little horn of Daniel 7 existed!** This difference in timing is strong evidence that the two “little horn” powers **are not the same, because they would arise at vastly different points in human history.**



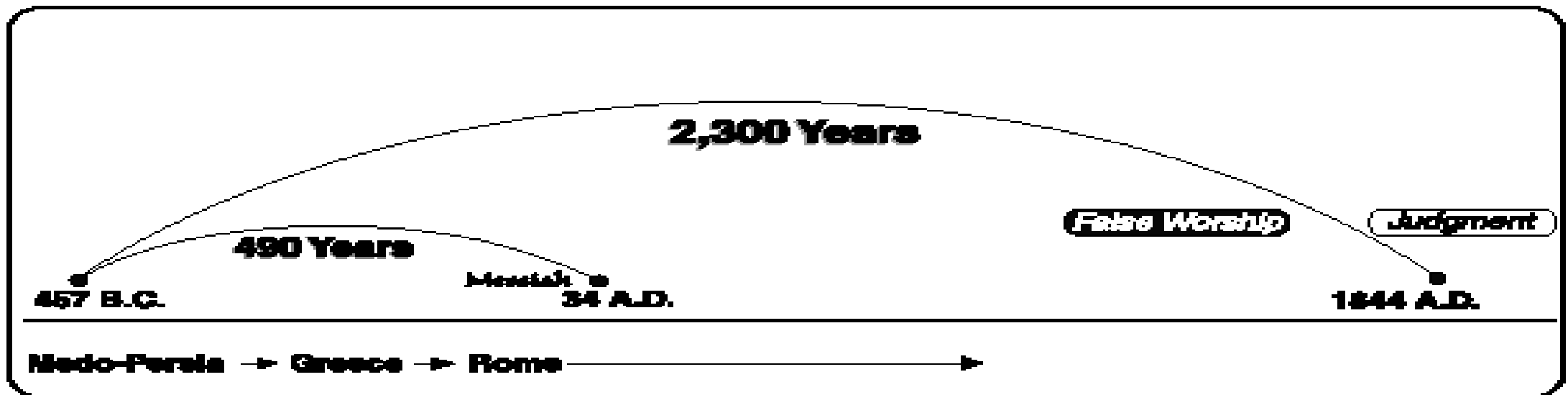


According to Adventists, the 2300 days began in **457 BC** and ended in **1844 AD**. During this time period the little horn of Daniel 8 is supposed to be “treading underfoot” the sanctuary. According to SDA teaching, this began with pagan Rome treading underfoot the earthly sanctuary, and then later became papal Rome treading underfoot the heavenly sanctuary.

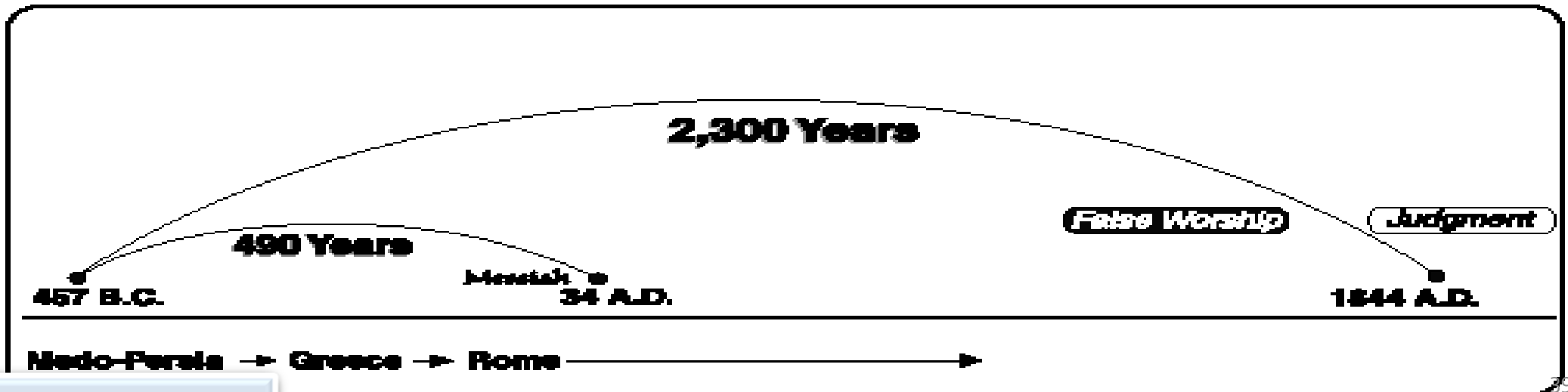
**That is a problem:**



Rome did not have any contact with the Jewish nation until about 161 BC. How could the little horn have begun its desecrating work in 457 BC, about 300 years before it even came into contact with the Jewish state? Rome had no part whatsoever in the activities of 457 BC and thus could not possibly be the "little horn" described in Daniel 8. Rome actually lived peacefully with the Jewish nation and did not even molest the Jews until after Palestine became a ..



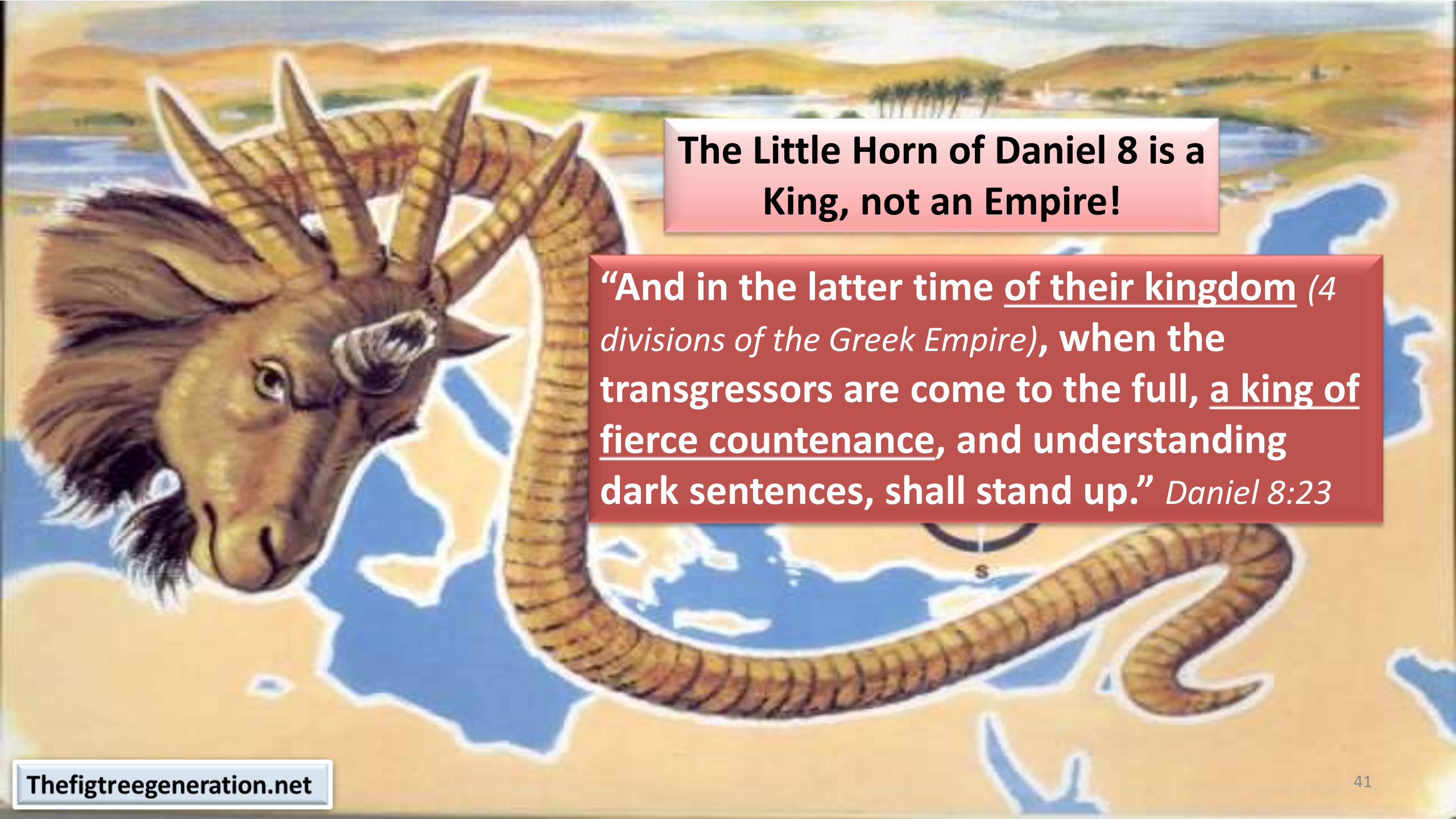
..part of the Roman Empire in 63 BC. How could the little horn be “trampling underfoot” the Sanctuary for nearly 400 years when it never even interfered with the sanctuary service during that time period? If Papal Rome is the little horn of Daniel 8 during the latter part of the 2300 days, then what happened to papal Rome on October 22, 1844? Did the Papacy suddenly stop defiling the Sanctuary in 1844? Was it “broken without hand” in 1844? *(Daniel 8:14 by Desmond Ford – the 2300 day prophecy of Daniel 8 by John Gill)*



I never asked these questions before, because I didn't prove things from scripture! I let other people do the proving for me, which could have been my damnation, because I believed a lie and promoted such! **So it was my fault and I had no excuse all these years?**

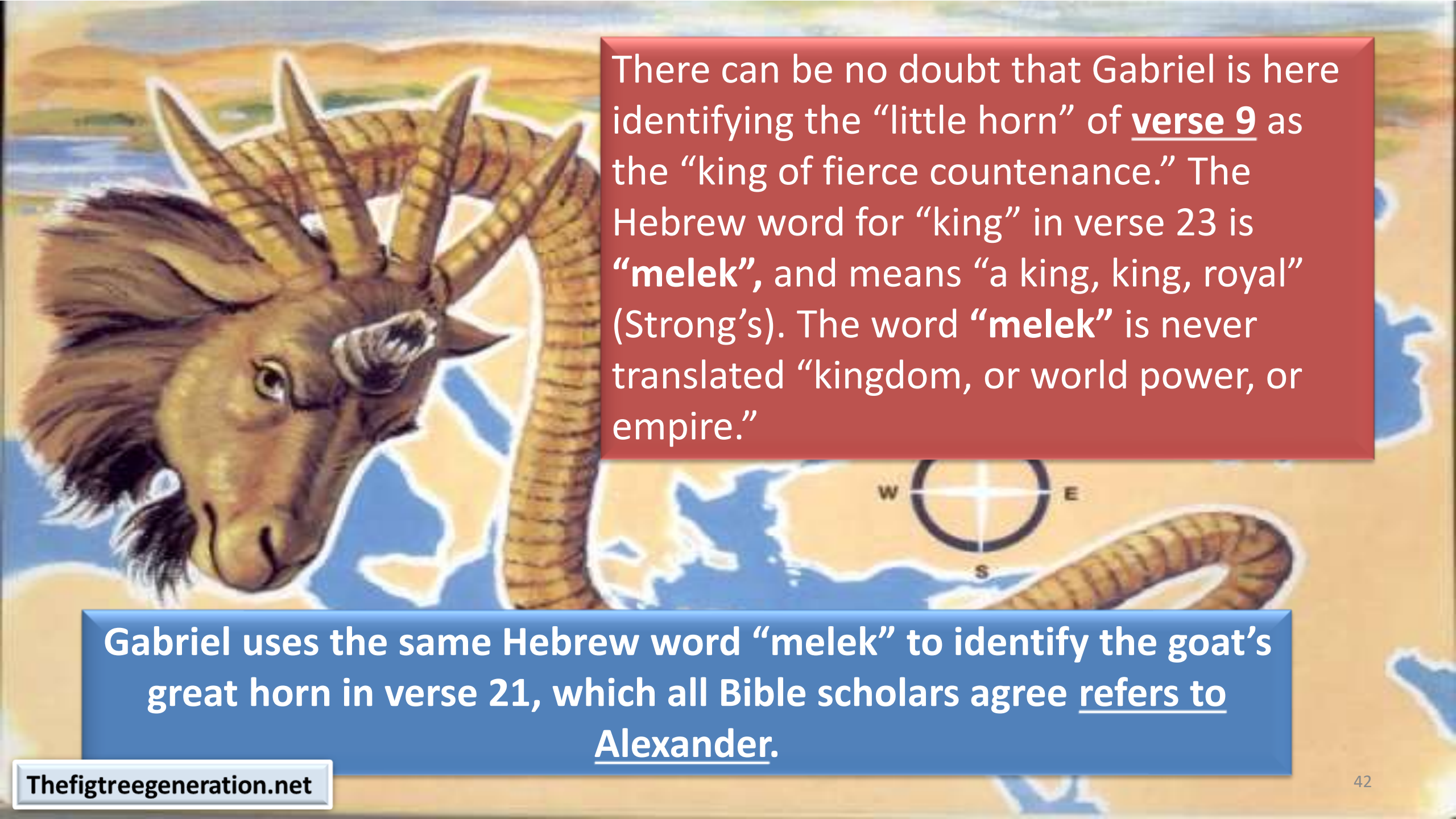






**The Little Horn of Daniel 8 is a King, not an Empire!**


**“And in the latter time of their kingdom (4 divisions of the Greek Empire), when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.” *Daniel 8:23***



There can be no doubt that Gabriel is here identifying the “little horn” of verse 9 as the “king of fierce countenance.” The Hebrew word for “king” in verse 23 is “**melek**”, and means “a king, king, royal” (Strong’s). The word “**melek**” is never translated “kingdom, or world power, or empire.”

Gabriel uses the same Hebrew word “melek” to identify the goat’s great horn in verse 21, which all Bible scholars agree refers to Alexander.





In verse 23 the word “**kingdom**” comes from the Hebrew word “**malkuth**” meaning “a dominion, empire, kingdom, realm, reign, royal” (*Strong’s*) Therefore, Gabriel made an obvious distinction in using these two words. Here is what Gabriel said:

**Out of malkuth** (*dominion, realm, empire, kingdom*) **a melek** (*ruler, king*) shall stand up.

**Proceeding from verse 23, the king is referred to in a personal manner. The words “his” and “he” appear 10 times in the subsequent verses 24 and 25. This denotes that an individual is being referenced, not a world power. As we examine the evidence, it will become abundantly clear that Antiochus Epiphanes fulfills every specification of Daniel 8 with exactness. The same cannot be said of Rome!**



The fact that the little horn began its work long before Rome had any contact with the Jews, and the fact that the little horn arose from one of the divisions of the Greek Empire, eliminates Rome as it fits neither the place nor the time. Furthermore, the little horn is described as a specific king, not an empire.



*Daniel 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.”

The kingdom of Antiochus Epiphanes was centered in Syria, which was to the north of Israel. Notice that during his career, Antiochus attacked only to the South and East of Syria and finally **the pleasant land** (Israel).



**South** - "Antiochus entered Egypt, and fought against [its king] Ptolemy Philometor, king of it, took many cities, and besieged Alexandria; and in all probability would have subdued the whole country, had not the Romans restrained him, by sending their ambassador Popilius to him, who obliged him to desist and depart." (*Gill's Exposition*)



The military campaigns of Antiochus against Egypt are described in 1 Maccabees 1:19,20:

"Thus they got the strong cities in the land of Egypt, and he took the spoils thereof, and after that Antiochus had smitten Egypt, he returned again in the hundred and forty and third year, and went up against Israel and Jerusalem with a great multitude."





**East** - towards Armenia and Persia, the Atropatii in Media, and the countries beyond the Euphrates, whom he made tributary to him:  
"Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money." (1 Maccabees 3:31)



"About that time king Antiochus traveling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; 2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there." (1 Maccabees 6:1,2)



*"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" Daniel 8:10*



This verse is not talking about heavenly beings, because no empire, not even Rome, has cast down heavenly beings. Both the Bible and the Jewish Apocrypha use similar language to describe the priests and rulers of the Hebrew people. Here are some examples:

- 1. The sons of Jacob are described in Joseph's dream as being stars. (*Genesis 37:9*)**



2. In Isaiah 24:21 the Jewish rulers are called, "...the host of the high ones that are on high..."

3. In 2nd Maccabees 9:10 Antiochus is described as, "the man, that thought a little afore he could reach to the stars of heaven..."

Albert Barnes, in his Notes on Daniel, amplifies:

"'And it cast down some of the host and of the stars to the ground' The horn seemed to grow up to the stars,

.....

..... and to wrest them from their places, and to cast them down to the earth. Antiochus, in fulfillment of this, cast down and trampled on the princes, and rulers, and people, of the holy host or army of Elohim. All that is implied in this was abundantly fulfilled in what he did to the Jewish people. See 1 Mac. 1 and 2 Mac. 8:2. 'And stamped upon them,' with indignation and contempt. Nothing could better express the conduct of Antiochus toward the Jews." (p. 345)

*"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. " " Daniel 8:11*



Who is the "prince of the host"?

Strong's defines "prince" (sar) as "a head person, captain, chief, general, governor, keeper, lord, master, prince, ruler, steward." Therefore, the little horn would magnify himself to the head/captain/ruler of the host.

**Antiochus did this literally, during his rule, when the high priest, Onias, was driven into exile and later killed in the cruelest manner. ....**



..... Furthermore, Antiochus figuratively magnified himself to the ultimate prince of the host, Elohim Himself. His surname Theo Antiochus declared him to be an effulgence in human form of the Divine, a Elohim manifest in the flesh (*see Edwin Bevan, The House of Seleucus, vol. 2, p. 154*)..

Antiochus Epiphanes unleashed a **vicious attack** upon the Jewish sanctuary and the Jewish religion in an attempt to stamp the religion out of existence. He forbid the daily sacrifice of lambs and profaned the sanctuary.

The book of Maccabees describes how the daily sacrifice was taken away, and how the sanctuary was desolated:





*"And in his arrogance, he went into the sanctuary and took the gold altar and the lampstand for the light, and all its furniture. . . "* (1 Maccabees 1:21)

Antiochus' attack on the Jewish religion was the worst crisis to face the Jews between the Babylonian captivity in 606 BC and the destruction of Jerusalem in 70 AD.

After two years the situation for the sanctuary worsened:







*"And they shed innocent blood  
all around the sanctuary, and  
polluted the sanctuary itself.  
... Her sanctuary became a  
desolate wilderness..."* (1  
Maccabees 1:37, 39)

Antiochus' goal was to destroy the Jewish religion and have all the people of Palestine unite and worship his heathen religion on penalty of death. He commanded:



**”Then the king wrote to his whole kingdom that they should all become one people, and everyone should give up his particular practices. ... and put a stop to whole burnt offerings and sacrifices and drink offerings at the sanctuary...” (1**

*Maccabees 1:41, 42, 45)*



Now let us examine the next  
verse of Daniel 8, verse 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 practiced and prospered....”** *(Daniel 8:12)*



The Bible says these calamities came upon the Jews **"by reason of transgression."**

In other words, it was the sins **of the Jews** that brought this calamity upon themselves.

It was the Jews themselves who actually took the initiative in Hellenizing Jerusalem.

... A deputation of leading Jews came to Antiochus, shortly after he took power, begging for permission to convert Jerusalem into an Antioch and erect the essential mark of a Hellenic city, the gymnasium. Later, after Antiochus installed his own high priest, the gymnasium was built and soon thronged with young priests, pursuing the Hellenic ideal of bodily strength and beauty. *(See Bevan, The House of Seleucus, vol. 2, pp. 168-181).*

Let me also say, that the sanctuary is defiled not by the confessed sins of the saints, but by the evil actions of the little horn. In the Old Testament tabernacle, what defiled wasn't confessed sins but covenant-breaking and unconfessed sins.





Let's be reminded of Daniel 8:11-12 where it states that the **“little horn”** was the one who “cast down” the “sanctuary”. In the context of Daniel 8, it is the “little horn” that made such a mess of the sanctuary that it needed to be cleansed and vindicated, be restored, be re-consecrated.

*As a Seventh-day Adventist I was taught, that the “cleansing of the sanctuary” refers to the **Day of Atonement** process of Leviticus 16, wherein the sins of Israel are cleansed by the blood of Yahusha. **However, nowhere in Daniel 8 do we find that it is the sins of Israel that have desecrated the Sanctuary.***

*On the contrary, it is the “little horn” power that has desolated the Sanctuary! Therefore, the cleansing of the Sanctuary as described in Daniel 8, cannot refer to the Day of Atonement, rather, it refers to the restoration of the sanctuary that was trampled upon by the little horn power.*

# This creates a serious problem!

Daniel 8 says the Sanctuary was desecrated by the little horn, yet SDA's say it was desecrated by the sins of Elohim's people! **It is impossible for both to be true.** Either the sanctuary was polluted by the little horn (*as described in Daniel 8*) or it was polluted by the sins of Elohim's people. **Which is it?**





*SDA scholar Dr. Raymond Cottrell explains the Adventist Dilemma:*

“The context of Daniel 8:14 attributes the defiling of the sanctuary to the little horn. SDA’s interpretation attributes it to the transfer of confessed sins to the heavenly sanctuary by the priestly ministry of Christ. To pretend to ourselves that the SDA interpretation reads Daniel 8:14 in context then would thus be to identify the little horn as Christ. **In other words, we can’t have both the context and the Adventist interpretation in so far as the Bible itself is concerned.** *(Cottrell as quoted in Daniel 8:14 by Desmond Ford, pp. A-115-116)*

*If one is going to be consistent with SDA logic and say that the cleansing of the sanctuary was the Day of Atonement, then one is forced to conclude that Yahusha and His people are the little horn power that polluted the sanctuary! This is a heretical conclusion and leaves the SDA's in a dilemma from which it is impossible to extricate themselves.*

Now let us examine the next  
verse of Daniel 8, verse 13:



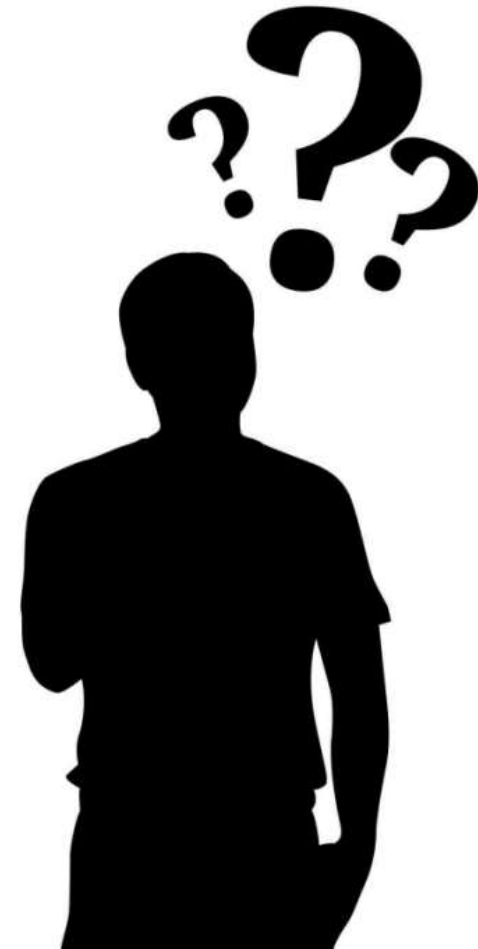


**”Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? ....” *(Daniel 8:13)***



# What is the question?

The Saint wanted to know, how long would this 'horn' be permitted to remove the sacrifices and trample underfoot the sanctuary. How long will the regular offering be suppressed? And this is the question that provoked the answer in the next verse of Daniel 8:



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



**The original Hebrew states, “there would be a cessation of 2300 ‘evening and morning’ and then the Sanctuary would be vindicated from the ‘trampling’ of this horn. *(The term that is translated ‘vindicated’ is the Hebrew word “tsadaq” and means to be made right).***

Adventists apply the "year-day" principle to Daniel 8:14, claiming the 2300-days are equivalent to 2300-years. However, the Hebrew word for "day" (yowm or yamim for days) **does not appear in the verse**. The words translated "days" (`ereb boqer) literally meant "evenings and mornings." Since the context of the verse itself is talking about the daily sacrifices in the temple, which took place every morning and evening, the only reasonable conclusion is that this verse is talking about the daily sacrifices in the temple.

The 2300 evening and morning prophecy witnessed an amazing fulfillment during the terrifying reign of Antiochus. Elohim foresaw this terrible threat coming 400 years before it happened, and sent a message to Daniel to comfort and assure His people that He would ultimately give them the victory? Amazingly, Elohim told the Jews precisely how long His sanctuary would be profaned: **2300 evening and morning sacrifices would be suspended while the sanctuary was profaned.**

A brief history of this story is that in 168 BC the Seleucid ruler, Antiochus IV (Epiphanes), became the ruler of Syria and all Jewish observances were banned under penalty of death. He pillaged the city of Jerusalem, took 10,000 captives, stripped the Temple of its treasures, and build a pagan altar on the Great Altar of Burned Sacrifices. On the 25th day of the 9th month (Antiochus' birthday) a sacrifice was brought to this altar for the first time. Every village was required to sacrifice a pig and then he erected an idol to Zeus in the Holy of Holies – later called the abomination of desolation. The family who came to be known as the Maccabees (Meaning the hammer), under the brilliant leadership of Judas, the ...



....Son of Mattathias, defeated the powerful Syrian army. On the 3<sup>rd</sup> anniversary of the desecration of the Temple in 164 BC the Temple worship was reestablished. The temple was dedicated – in Hebrew the word is Hanukkah and is still be celebrated today.

**When did this abomination take place?**

Note that few dates are better established in antiquity than the dates of the interruption of the sacrifice and its restoration in Daniel 8:12-14 by Epiphanes as detailed in the Jewish history book of the Maccabees.



1. *Maccabees 1:54 states exactly at what date the abomination was **established**:*

**“On the 15<sup>th</sup> day of the 9<sup>th</sup> month of the 145<sup>th</sup> year (of the kingdom of the Greeks) king Antiochus set up the abominable idol of desolation upon the altar of Elohim.”**



*The **termination** of the desecration is also established in the same book – 1. Maccabees 4:52-53:*

**“And they arose before the morning of the 25<sup>th</sup> day of the 9<sup>th</sup> month of the 148<sup>th</sup> year, and they offered sacrifices according to the law upon the new altar...”**

Using the Greek calendar according to Herodotus in use during the time of the Maccabees, with one assumption that the years 146 and 148 (Gregorian calendar years 167-164 BC) were intercalary years (leap years) padded with an extra 30 day month, we come up with the following calculation: 9-15-145 to 9-25-148 (Herodotus Greek Year Calendar), the dates given in Maccabees from the desecration to the cleansing, is three years and ten days.

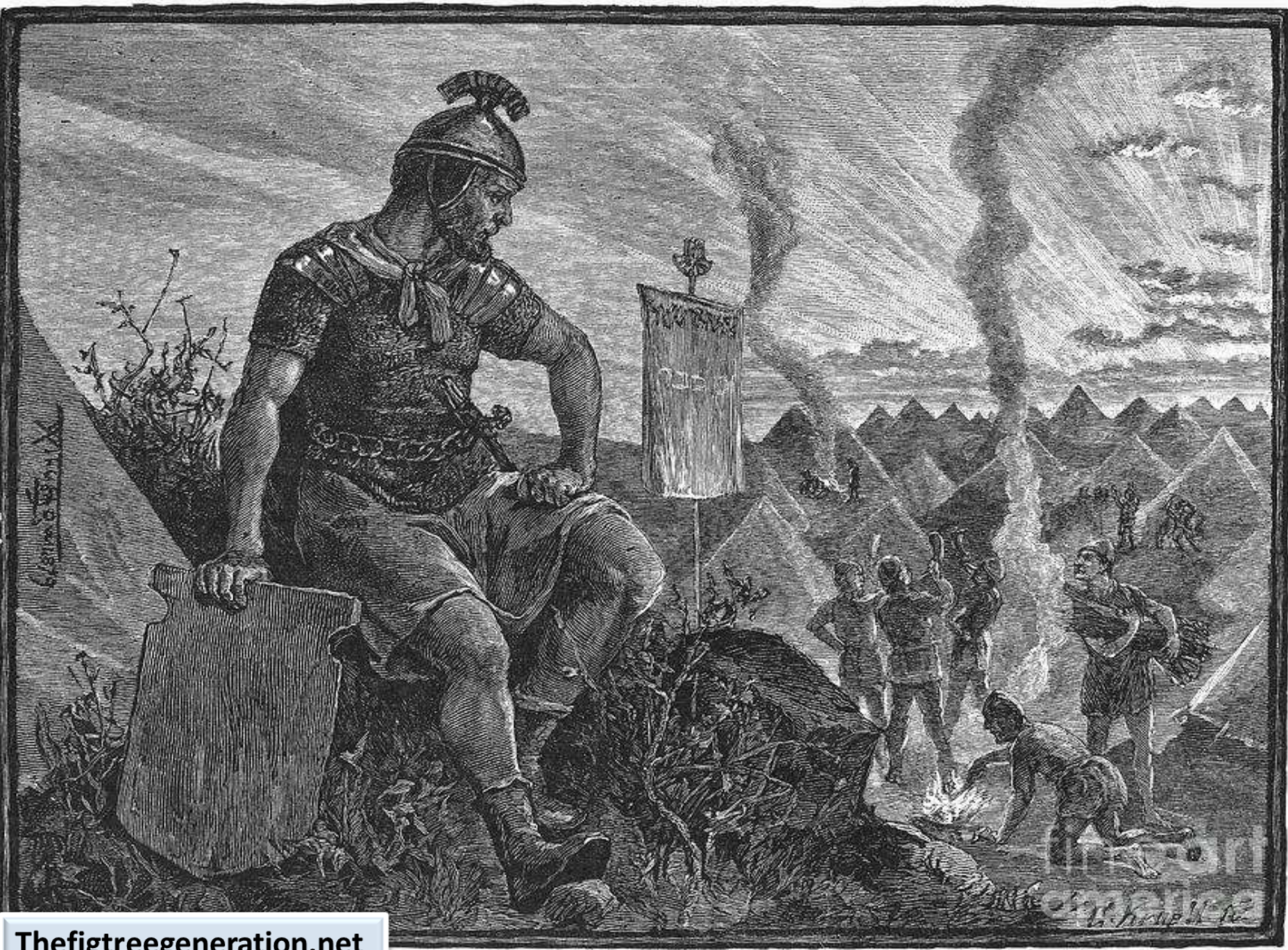
Thus, the math sentence following the Greek calendar which was in use at the time the prophecy was fulfilled would be  $(3 \times 360) + (2 \times 30) + 10$ . Let's diagram it:

3X360 equals .....	1080 days
2X30 (2 intercalary months).....	60 days
From 15 <sup>th</sup> to 25 <sup>th</sup> equals .....	10 days
Total .....	1150 days

This is exactly the period which would accomplish exactly 2300 sacrifices, one in the morning and one in the evening as Daniel 8 predicts.

Source: <http://moellerhaus.com/2300.htm>





Maccabeus rose up and started a revolt against Antiochus. For over 3 years he struggled and fought against the armies of Antiochus. Finally, he was victorious over Nicanor, on the 13<sup>th</sup> day of the month Adar, and the power of Antiochus over Judea was broken.

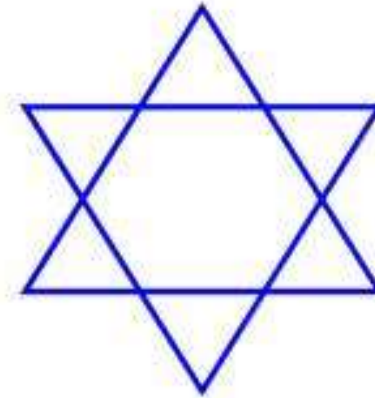
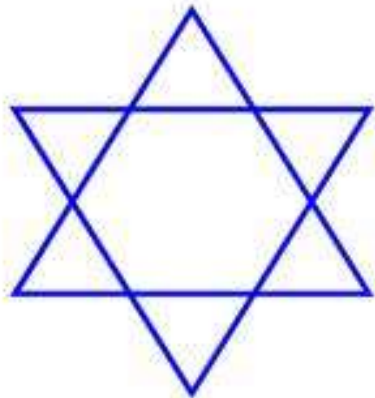




After his victory, when Judas entered Jerusalem, he found “the sanctuary desolate” (1. Mac 4:38). Judas immediately directed the sanctuary be rebuilt and cleansed, so that it could be used again for sacred services (1. Mac 4:41-51. )



The Jews commemorate the triumph of Judas with an annual feast called the **Feast of Dedication or Hanukkah**. The Savior honored this feast by His presence (John 10:22-24)



*Happy Hanukkah!*

The Sanctuary was "cleansed" by **Judas Maccabeus** when he purified the holy places, sanctified the courts, rebuilt the altar, renewed the vessels of the sanctuary, and put all in their proper places:

*Here is the account in 1. Maccabees 4:41-51*



**"Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: Who cleansed the sanctuary and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned; They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it:**





...wherefore they pulled it down and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. Then they took whole stones according to the law, and built a new altar according to the former; And made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings and of incense, .....



...and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make." (1 Maccabees 4:41-51)



**Thus we can see a stunning fulfillment of prophecy as Judas Maccabeus cleansed and vindicated the sanctuary of Elohim at the end of a 2300-morning and evening period of desolation.**

It is plainly shown from history that the 2300 evening and mornings prophecy of Daniel 8 is in reference to the desolation of the temple by Antiochus and not a 2300-year prophecy which was secretly fulfilled in 1844!



**Did Gabriel fail his mission?**



William Miller, Ellen White, Uriah Smith and other SDA's, in an attempt to link Daniel 8 with Daniel 9, have claimed that Gabriel was sent again to Daniel, eleven years later, to explain the vision of Daniel 8 **again**. They claim that the latter part of Daniel 9 is a further explanation of Daniel 8. This teaching is derived from Daniel 8:27





“And I Daniel fainted, and was sick certain days; afterward I rose up and did the king’s business; and I was astonished at the vision, but none understood it.”

First, we need to recognize that the word “it” is supplied by the translators, and is not in the **original Hebrew**. Removing the word makes the meaning of the verse ambiguous. What does “none understood” refer to? Did no one understand the vision? Or did no one understand Daniel’s reaction to the vision? Isaac Lesser, a leading Jewish scholar, renders the verse as follows:



“And I Daniel, grieved, and was sick several days: afterward I rose up, and did the king’s business; and **I was depressed because of the appearance; but no one observed it.**”



**It is obvious from this translation that the part about “not understanding” was referring to the people Daniel worked with, who did not comprehend why he was ill, depressed (bewildered or astonished).**



The people Daniel worked with did not see or know anything about the vision that he had. To make the claim that Daniel failed to understand the vision, thus requiring a second visit from Gabriel, one must first assume that the angel failed in his first mission. In Daniel 8:16 a voice commands, saying: “Gabriel, make this man to understand the vision.”

If Gabriel failed to make Daniel understand the vision, then he would be disobeying YHVH. Further, it would make Gabriel guilty of not doing His job well, because in verse 19 Gabriel tells Daniel very clearly, “Behold, I will make thee known what shall be...” Did Gabriel fail in his mission? There is no reason to doubt that he accomplished his mission. Therefore, there is no reason for Gabriel to return 11 years later to explain a vision that he had already succeeded in explaining.

**Is Daniel 9 an  
expansion  
Of Daniel 8?**



In chapter 9 we find that Daniel had been studying the writings of “Jeremiah the prophet” (*Daniel 9:2*). Daniel’s focus was on Jeremiah’s prophecy regarding the Jews’ 70-year captivity. When Gabriel instructed Daniel to “consider the vision” (*Daniel 9:23*), Gabriel was referring to Jeremiah’s vision. **Gabriel was not referring to a vision that happened 11 years earlier, a vision that he had already explained, a vision that he had already told Daniel to seal up.**

Is the 70-week prophecy “cut off”  
From the 2300-day prophecy?



It is claimed that the use of the word “determined” in 9:24 means that the 70 weeks (*490 years*) are cut off from a much longer period of time, namely the 2300 years. How does anyone come to that conclusion? The ‘Strong’s concordance’ lists ‘cut off’ as one definition for the Hebrew word ‘chathak’. Yet in truth this word in this verb tense has a very plain meaning. “Chathak’ in the Niphal tense means: to be determined, be decreed, be settled, be marked out. Notice the following translations of this verse:





*Daniel 9:24* “**Seventy weeks have been fixed for your people and your holy town.**” (*BBE*)

*Daniel 9:24* “**Seventy weeks are decreed upon thy people and upon thy holy city.**” (*JPS*)

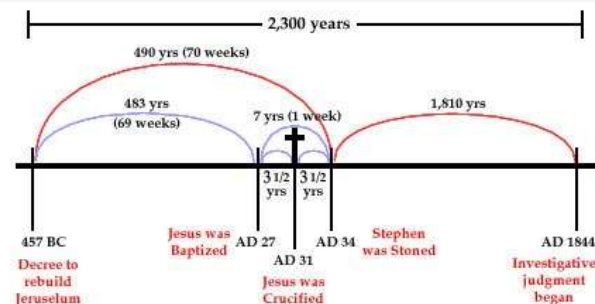
*Daniel 9:24* “**Seventy weeks of years are decreed concerning your people and your holy city.**” (*RSV*)

**Clearly this verse is not telling us that these weeks are “cut off” from another number, but rather YHVH had determined, decreed, marked out the Jews would have a certain period of time (490 years), beyond which the Jewish nation would cease to be recognized as His holy people. If the 490 years are to be cut off from some other time period, then why from the 2300 evening-mornings? Why not cut it off from the 1260-day prophecy, or the 1290-day prophecy or the 1335-day prophecy? How do we know the 70 week prophecy is not cut off out of the middle or the end of the 2300-year prophecy?**

The reason William Miller cut the 70-week prophecy off of the 2300-day prophecy was, because he needed a starting point for his 2300-year prophecy. There is no starting date given in the Bible, so Miller tied it to the 70-week prophecy in order to get a starting date for the 2300 years. It makes absolutely no sense to begin the 2300-day prophecy in 457 BC **because the sanctuary was not desolated until hundreds of years later.**

# The 2300-year prophecy is built entirely upon assumptions:

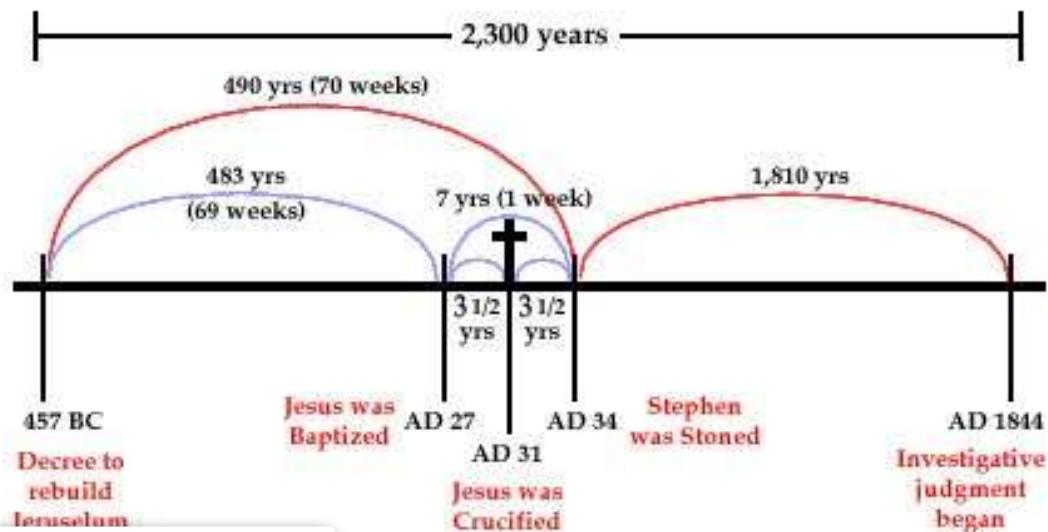
1. We must **assume** that evening-mornings really means days!
2. We must **assume** the year-day principle applies to the 2300 evenings and mornings.
3. We must **assume** Gabriel came back 11 years later to explain a vision to Daniel, which he had already explained to him.
4. We must **assume** Gabriel did not intend to Daniel to seal up the entire vision of Daniel 8, that Gabriel was planning to come back 11 years later to tell him part of it.





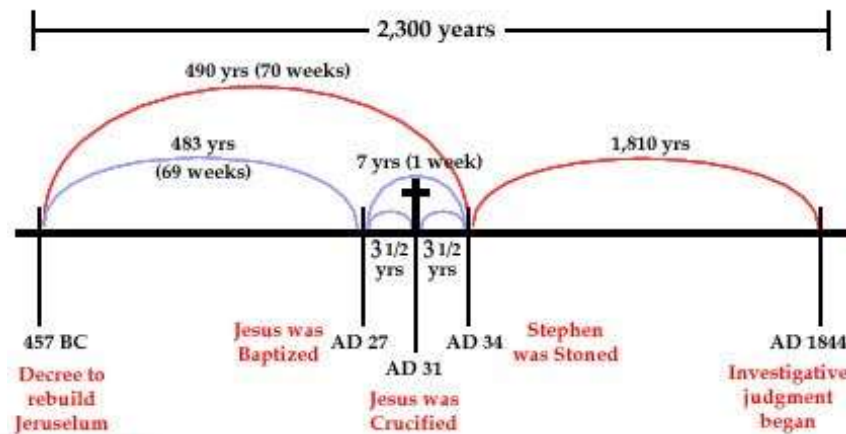
## The 2300-year prophecy is built entirely upon assumptions:

5. We must **assume** Gabriel came back to talk to Daniel about a vision he received 11 years earlier, even though Daniel was asking Elohim for understanding of an entirely different prophecy, Jeremiah's 70-year prophecy.
6. We must **assume** the word "determined" actually means "cut off".

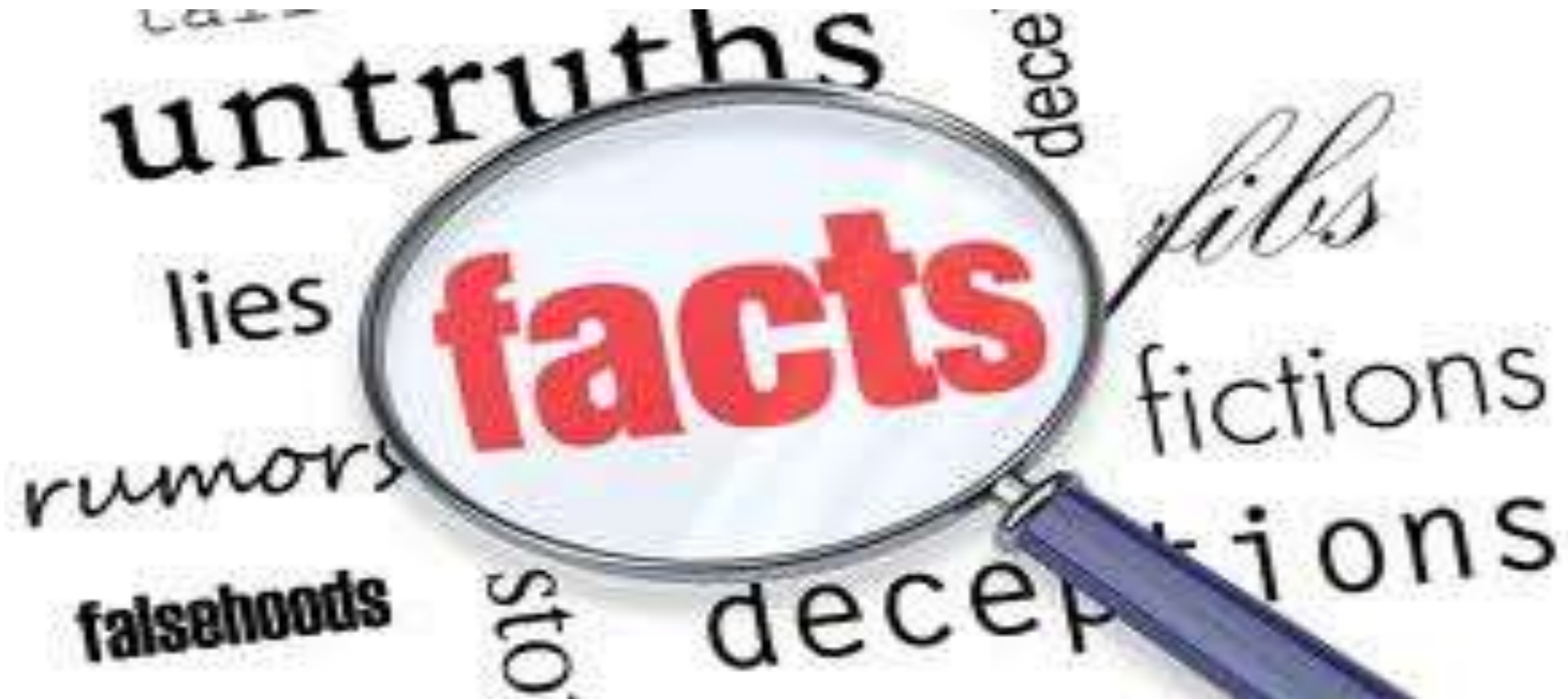


## The 2300-year prophecy is built entirely upon assumptions:

7. We must **assume** the 70-week prophecy is “cut off” from the beginning of the 2300-year prophecy, and not the middle or the end of it.
8. We must **assume** the 2300-day prophecy began in 457 BC even though nothing relating to the desolation of the sanctuary took place then, nor within the subsequent three centuries.



**Is it wise to accept a fundamental doctrine built upon so many weak assumptions? **Doctrines should be built upon facts, not assumptions.****



The facts are that the little horn represents Antiochus Epiphanes, that the prophecy was literally fulfilled and that nearly every Biblical scholar (*Jewish, Christians, including some SDA scholars*) over the last 2,000 years has recognized Antiochus as the literal fulfillment of the prophecy.





# What is the Bottom line?



Without question reputable non-Adventist Bible scholars and the overwhelming majority of Adventist Bible scholars agree that the entire doctrine of 1844 is **NOT Biblical!** In fact the year of 1844 has absolutely no biblical importance, whatsoever!

**THE NEXT  
QUESTION IS?**



**Why would the denomination continue to teach a non-Biblical, indefensible sanctuary doctrine for over 150 years?**

**Is that a deception? Fraud? Dishonest?**

Many prophecies in Scripture have dual applications. Can it be that also the 2300 evening and morning prophecy, meaning 1150 days, has a future application at the very end, because Daniel 8:15-17 states that the prophecy is for the time of the end? **And we live at the very end of time.** Can it be that the persecution under Antiochus IV Epiphanes is a preview of a Tribulation ahead of us? Several people believe that and apply this prophecy to what is going on today in the Middle East as an example.

The Jewish people especially during that period of time turned away from the Elohim of Abraham, Isaac and Jacob and served the no-Elohims. **Therefore, Antiochus was permitted to persecute them.** Isn't the spiritual condition of today's nations much worse than that of the Israelites? Therefore, YHVH will again permit a time of trouble. Today is the day of salvation. Like Daniel, we should be appalled at what is coming and warn the people to get and **to be ready before it is too late.**



**The bottom  
line is  
That we are to  
be ready  
And be sealed  
For Yahushas  
RETURN!**



*Ecclesiastes 12:14* "Let us hear the conclusion of the whole matter: Fear Elohim and keep His commandments; for this applies to every man." LITV







# SHALOM

Supreme Provider is  
Yahusha Ha Mashiach

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