

**Daniel's Visions of the
Abomination That Maketh Desolation
and
The Cleansing of the
Sanctuary After 2300 Years**

by Don Dainty

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Introduction

The 24th Chapter of the Gospel of Matthew contains much information regarding the 'time of the end', the Second Coming of Christ and the signs of the accompanying events. Christ points out that Daniel had prophesied regarding the time of His Second Coming, and that when one should see those signs it would be important to pay attention to them.

Christ's words are quoted as follows:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth let him understand)."

(King James Version – Matthew 24:1-15)

In relation to this utterance, in three distinct visions applicable to three separate and considerably varying time durations, Daniel prophesies about:

- (1) the 'transgression of desolation' (Daniel 8:14 – lasting 2300 days until the time of the end),
- (2) the 'abomination of desolation' (Daniel 9:26 – lasting 70 weeks or 490 days until the 'Messiah be cut off' – Christ's Martyrdom), and
- (3) the 'abomination that maketh desolate set up' (Daniel 12:11 – 1290 days, likewise ending at the time of the end).

These three quite different time periods are all characterized by 'desolation'. While the purpose here is to 'read and understand', or describe, the first 2300-day long-term prophecy of Daniel 8, study of the other two 'desolation' texts is helpful in understanding the significances of the terms 'transgression', 'abomination' and 'desolation'.

Christ's choice of the words in parenthesis – (whoso readeth let him understand) – suggests that there is a difficulty, not so much in the reading, but in the understanding of what is read. A similar choice of words is used in Daniel 9:25 (the second of the above prophecies) where it is said that: "Know therefore and understand..." that there would be 70 weeks to the Martyrdom of the Messiah.

The Jewish difficulty in recognizing the importance of this prophecy, and in recognizing the Christ Who was the subject of this prophecy, further indicates the difficulty of reading and then understanding what is read.

The discussion below is presented in an effort to communicate at least one avenue to 'understanding' these matters.

Replacing the Old With the New

First, a look at the second, shortest-term prophecy helps us to understand the meanings of these terms by examining the history surrounding Daniel's time. The prophecy makes clear that the 70-week time duration prophesied, begins with an Edict to rebuild Jerusalem, and ends with the 'Messiah being cut-off', that is, with the Martyrdom of Christ. This particular prophecy is stated in two consistent ways, as follows:

- (1) "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most holy."

(Daniel 9:24)

- (2) "Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall even in troublous times. And after threescore and two weeks shall the messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

(Daniel 9:25-27)

The keys to understanding these two prophecies have been provided authoritatively from the Bahá'í point of view by 'Abdu'l-Bahá. He was appointed as the successor to the Founder of the Bahá'í Faith, Bahá'u'lláh, Who designated him as the Interpreter of Scripture. 'Abdu'l-Bahá participated in the process of 'removing the seals' from the books as prophesied in Daniel 12:9, and in Revelation 5:1. The text is reproduced in Appendix I from pages 48-49 of *Some Answered Questions*.

Some Christians agree that the starting point of this second prophecy was around the 457 BC date given by 'Abdu'l-Bahá. This starting point was the proclamation by the Persian king, Artaxerxes, of the 'third edict' authorizing Ezra was to return from captivity and undertake seriously the rebuilding of Jerusalem and the Temple (see Ezra 7). The Jehovah's Witnesses, for example suggest the starting date was 456 BC; the Abingdon Bible Commentary, p. 467, says the Edict was proclaimed in 458 BC.

In the second excerpt from the King James Version above, the 7-week period, and then the 62-week period, are mentioned in the parallel order to the rebuilding of Jerusalem and the time to the Messiah.

Therefore, it seems reasonable to assign the first seven weeks, equivalent to 49 years, to the first processes of rebuilding Jerusalem and the Temple. This period, as well as the others, is calculated as follows:

1 day = 1 year (from Numbers 14:34, for example)

therefore: 7 days = one week = 7 years

7 weeks X 7 days per week = 49 days, or
= 49 years

so that:	weeks		years	date
				457 BC
(1)	7 weeks	=	49 years	
				408 BC
(2)	62 weeks	=	434 years	
				26/27 AD
(1) + (2)	69 weeks	=	483 years	
				26/27 AD
(3)	70 weeks	=	490 years	
				33/34 AD

The period mentioned after the 7-week one, was the 62-week period. Then it is suggested that after this time period, the Messiah would become active from 26/27 AD, in order to 'confirm the Covenant with many for one week' or for 7 more years. We can be sure that Jesus was always highly motivated and undertook spiritually profitable activity. Consequently, it should not be surprising that he should have been active in the work of the Lord even before His reception of the Holy Spirit.

However, 'in the midst' of that last week (during 29/30 AD), He would announce publicly His Mission as a consequence of being Baptized by John and experiencing the 'descent of the dove'. He would thereby begin the Christian Dispensation. This would, as a consequence, signal an end to the necessity for the practice of the

Mosaic rituals of 'oblation and sacrifice', and put the new wine in new, rather than old, 'bottles' (Matthew 9:17).

Thus Jesus, Whose title 'Christ' means 'Anointed One', anointed the 'most holy' as in Daniel 9:24.

After the passage of 490 years from the proclamation of the Edict to rebuild Jerusalem, His Ministry having been completed, Christ would then be martyred or 'cut off' in the traditional year of 33 or 34 AD for the transgressions of the past Dispensation (see Appendix II). Such a view is commonly held in the Christian world.

The Dissenting Scholarly Voices

The word 'traditional' was applied above to the crucifixion date of 33/34 AD. This word was carefully chosen because the exact historical dates of Christ's Ministry are not clearly known.

Some historical information regarding King Herod's resign indicates that Christ was born in 4 BC. If He attained the age of 33 years as generally thought, the crucifixion would have to have been in 29 AD, rather than 33 or 34 AD.

Therefore, these traditional dates must be viewed as approximate, hopefully to be corroborated by further information.

It is such conflicting important that causes some scholars to wonder if the prophecy was wrong, or that it, indeed does not refer to Christ.

For example, in the *Abingdon Bible Commentary* on p. 756, we read regarding the 70-weeks prophecy in Daniel 9:24-27, that the reference to the Messiah the Prince "...is not a reference to the Messiah of the New Testament, as some of the early translations would seem to imply." The author of this particular commentary, point out that Onias III, a beloved high priest, was perhaps the one to be honoured by the forced sacrifice of his life, a century or more before Christ's own sacrifice took place. This follows from accepting the first Edict to rebuild Jerusalem by Cyrus, rather than the third by Artaxerxes, as the more significant Edict with respect to the events prophesied.

Finally, it is important to distinguish between 'Messiah the Prince' (note the upper case in the King James Version), and the 'prince that shall come to destroy the city' (note the lower case). The first is clearly the expected Christ of renewal. The second is clearly a prince of destruction.

The Abingdon Bible Commentary, p. 758 interprets one such prince of destruction to be the Syrian king, Antiochus Epiphanes. As detailed below in discussion of the 2300-day prophecy, he partially destroyed Jerusalem and defiled the sanctuary sometime between 167 and 165 BC, when the Commentary says it is likely that the Book of Daniel itself was written. But neither Antiochus nor Onias III appear in roles of sufficient stature to make this interpretation seem credible.

Alternatively, Christ Himself prophesied that the Temple would indeed be destroyed such that 'not one stone would be left upon another' (Matt 24:2). That final and ultimate desolating 'flood' of destruction, was accomplished during the Roman occupation in 70 AD as described further below. The Emperor Vespasian, in absolute command of the Roman Empire of the time, can be thought of as that destroying prince. Christ and Vespasian, in contrast to Onias and Antiochus, do appear in roles of sufficient stature to make the prophecy credible.

Although the rebuilding processes were completed as permitted by the Edicts, the Jews continued to suffer under the yoke of foreign rulers who seriously interfered with their 'God-given' modes of worship.

The Greeks under Alexander the Great had taken over Egypt, Persia, the Holy land, Asia Minor, etc. prior to his death in 323 BC. And, alien domination continued under the Syrians (as above), and under the Romans until Christ's time.

Dispersing the Doubts

For those who believe that the Bahá'í Scriptures are divinely inspired, this uncertainty is removed and replaced by a certainty which is the gift of the 'remover of the seals' in the 'latter day' (Daniel 12:9

and Revelation 5:9). 'Abdu'l-Bahá participated in this interpretive process at the behest of 'He Who sits upon the throne' (Revelation 5:5) – Bahá'u'lláh, the Returned Christ.

Accordingly, 'Abdu'l-Bahá confirmed the 'traditional' view that this prophecy refers to Christ, the Messiah as in Appendix I.

So, despite the approximate nature of the prophecy's dates, two of the 'main events' in history, Christ's Ministry and His Martyrdom, are forecast by Daniel.

Two Types Of Transgressors

But there are two ways of viewing who the transgressors or abominators were – that is, those responsible for the desolation mentioned in the prophecies.

The following is an elaboration of the first 'aberrations of the believers' approach touched on above.

A recognized major function of most of the Jewish prophets was to continually admonish the people for transgressions (see for example Ezekiel 7:4 & 9, Ezekiel 5:11 and Zeph 3:4, etc., etc.). This was likewise a concern of Daniel, when he asked how long the 'transgressions' would continue (Daniel 8:13). Therefore, the Jewish Writings themselves, suggest that in this sense, the Jews were thought of as 'transgressors'.

Was the martyred Messiah, Christ, clearing the record by atoning for the transgressions of the Jewish people? And was he thus giving them an opportunity to start anew with recognition of their promised Messiah? Was their rejection the cause of their continued trials?

Interestingly, the Jewish portion of the Bible portrays the 'Lord' in two ways. The Jews had apparently rejected the serious '*suffering saviour*' image of the Messiah (as in Daniel 9:26, usually associated with Christ), in favour of the very attractive '*Glorious Lord*' image, yet to be fulfilled in their eyes (as in Psalms 24:7-10, one example among many).

This viewpoint is sensitively stated in a parallel way, in the *Plain Truth*, September 1993, p. 7, as follows:

“At the first coming, Jesus left many messianic predictions unfulfilled. This is one reason his own people, the Jews, rejected him. They saw the messiah as a national hero who would free them from Roman subjugation.”

Consequently, the Jewish people were destined to wait 2300 years, measured from the same date as the prophecy relating to Christ's Martyrdom, for another opportunity to end the abomination, as described below.

The short Ministry of Christ was more than adequate for the purposes of beginning things anew. Christ and His disciples had affirmed the legitimacy of the past, but Christ modified the Law (divorce and the Sabbath for example). He also provided a new Scripture in the form of the Gospels of the New Testament, but He set aside the Jewish Institutions when expressing the thought of not being able to put 'new spiritual wine in old institutional bottles' (Matthew 9:17).

If a change of spiritual regime by the fulfillment of a Promised One is a dynamic which is applicable to this prophecy of Christ's First Coming, would not that same dynamic pertain to the other similar 'abomination of desolation' references, as well?

So the old spiritual order had been swept away and a new one laid out in its stead.

But The Travail Of The Jews Continued

However, there is an alternative way of looking at who the transgressors responsible for the desolations were. The alternative is the regarding of alien dominance of the Holy Land as an interference with the Jewish practice of their religion, a practice considered by them to be a duty ordained by God.

The 2300-day reference (Daniel 8:12), is quoted more fully below:

“And a 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. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed... Gabriel, make this man to understand the vision. So he came near where I stood... Understand, O son of man: for at the time of the end shall be the vision.”

(King James Version – Daniel 8:12-17)

Please refer to Appendix III for the authoritative Bahá'í interpretation of this passage by 'Abdu'l-Bahá, derived from pp. 49-50 of *Some Answered Questions*.

According to the prophecy, alien hosts and multitudes representing an abomination, would 'practise and prosper' in the Promised Land, preventing the practice of their prescribed religious rituals.

Then the text makes it clear that this 'abomination of desolation' would last through the immense period of 2300 years until the 'time of the end'.

In this Chapter, Daniel's vision took place in a palace in Elam (in South Western Persia – part of modern Iran), and, according to Daniel's own interpretation, his dream involved a 'two-horned ram' (kings of Media and Persia), expanding both north and south. Then, a 'he goat' (Alexander the Great – the King of Grecia), came from the west and conquered the ram.

But the 'he goat's' single horn broke; that is, Alexander suffered a premature death in Persia in 323 BC; and the vision states that subsequently the single horn was replaced by four smaller horns. On his death, Alexander's single empire was divided into four parts:

- (1) Ptolomy – Egypt,
- (2) Seleucus – Syria and Persia,
- (3) Cassander – Macedonia, and
- (4) Lysimachus – parts of Asia Minor and Thrace.

This vision, then, accords with recorded history.

The following paragraph is a condensed interpretation of Daniel 8 from the *Abingdon Bible Commentary*, p. 754/5:

From the Seleucid dynasty in Persia/Syria emerged Antiochus IV (175-164 BC) an ambitious man who ruled the Holy Land from Syria. He mimicked Alexander by assuming the attributes of deity. For this and other arrogant behaviour, he was despised by the Jews. His expansionist drive toward Egypt was met with resistance by Jews in the Palestinian province, referred to as the 'pleasant' or loyal land (verse 9). He felt himself capable of plucking the stars themselves from their places and defied God Himself. He defiled the Temple at Jerusalem and caused the suspension of its services for more than three years from 168 to 165 BC

(1 Macc 1:20-50 and 4:44-61)

During this time the faithful Jews were subjected to great hardships, including the suppression of their right to worship. The final sacrilege was the erection of a heathen altar upon the altar of burnt offering.

(1 Macc 1:54)

This was the horrible thing that necessitated the cessation of all use of the shrine until it could be purified. It was the abomination that made desolate the holy place.

(vs 13; see also Daniel 9:27)

Eventually Rome overtook the dominions of Alexander's successors in the first century before Christ. Rome became master of central Italy by 290 BC and expanded rapidly, conquering Alexander's

Macedonia in 168 BC, and finally encompassing the south (Egypt) and the east (Syria, Mesopotamia, Persia, etc).

The Jews struggled with Syrian authority through the years up to the Roman time. Finally, in 63 BC, Pompey entered Jerusalem, slew 10,000 Jews and entered the Holy of Holies after the temple resistance was quelled. These acts constituted another dreadful transgression against God in the Jewish mind.

The Roman ruler in the Holy Land, Pontius Pilate, permitted the crucifixion of Christ sometime between 29 to 34 AD. Thus was an ultimate transgression committed irrespective of whomever was responsible.

Rome eventually destroyed the Temple in Jerusalem in 70 AD. Indeed, not one stone was left upon another, as Christ prophesied (Matthew 24:2). The 'wailing wall', the foundation of the Temple which is now a shrine to pilgrims of Judaism, was below ground then, and consequently spared. Finally, Rome, like the preceding powers, enjoyed the prophesied prosperity for a time; eventually Rome's rule was likewise ultimately broken.

But the travail of the Jews was to last for a considerable time past even that crucial point in history.

Rome relinquished power over this region to the Eastern Roman Empire, which, notably under the reign of Constantine the Great, exercised influence over the entire Middle East in the third century after Christ.

Yet Another Abomination – The First Woe

From the Jewish point of view, yet another foreign power, another 'transgressor', another 'host' against the Jewish rituals (Daniel 8:12), overtook the Holy Land in 638 AD and prospered.

This particular 'host' was the Muslim armies of a rapidly expanding Islam. Islamic power was strong in the entire Middle East for more than a millennium, except for interruptions by the Crusaders from the West.

It is this further intervention which is the subject of the third of the three 'desolation' prophecies that were drawn to our attention in the Introduction.

The coming of Muhammad represented another spiritual change or dynamic, another application of the principle of change of regime spoken of above in connection with the Martyrdom of Christ.

It also represented, from the Jewish point of view, an alien 'abomination that maketh desolation' which would be in place, this time for 1290 years.

This 'woeful' circumstance for the Jews is one meaning that can be ascribed to the word 'woe' in the Book of Revelation (Revelation 8:13, Revelation 9:12, Revelation 11:14). Muhammad is identified as the first of the 'three woes' to come after the first Christ.

This time period refers to the time elapsed between the Proclamation by Muhammad of His new Revelation (612 AD) to the corresponding Proclamation by Bahá'u'lláh (1863 AD), i.e. 1290 lunar years or 1251 solar years (see Appendix IV for the pertinent time diagram). Daniel 12:11, and the authoritative interpretation of 'Abdu'l-Bahá for this prophecy, is reproduced in Appendix V from page 52 of *Some Answered Questions*.

The Second and Third Woes

Islamic power was, however, weakened by British influence in the 19th Century. The Sultan of Turkey was forced to sign a landmark document, the 'Edict of Toleration', with Britain on March 21, 1844 AD. This remarkable document allowed the Jews to begin their return to the Holy Land after a chequered history of foreign domination which lasted an unimaginable 2300 years (457 BC + 2300 = 1843 or 1844 AD – see Appendix VI).

That is, for the Jews, the 'abominations of desolation' lasted from the 'Third Edict to Rebuild Jerusalem' until the 'Edict of Toleration' which permitted the return of the Jews to the Holy Land after the 2300-year period promised by Daniel.

The fulfillment of the Jewish anticipation of the 'Glorious Lord' thus began. A major act of their 'Lord' would be to facilitate their return to the 'promised land' (Isaiah 11:12); a promise which is, evidently, already fulfilled.

It is not a coincidence therefore, that, on May 23, 1844 AD, a new spiritual era and regime, a new religious Dispensation, began with the momentous announcement of the Báb (the second 'woe') in Persia.

The main message of this announcement was that the Promised One of all Religions would soon come, focussed in the person of Bahá'u'lláh (the third woe – His name means the 'Glory of God'). It would be the task of this 'world redeemer', to usher in the new era of the Kingdom of God on Earth.

Conclusion

Both views outlined above regarding the identity of the transgressors – the 'chosen' on the one hand, or the alien conquerors on the other – have merit. For, although the promise in Daniel of the fulfillment of the Jewish Covenant in 490 years by the Messiah was a serious one, Jewish rejection of that Messiah was also foreseen by Daniel as part of the Divine Plan and historical reality. This is inferred from the fact that there was the promise, in that same book, of a second opportunity for Jewish recognition of the Lord after 2300 years.

Lest anyone be tempted to blame any people for rejection of a Promised One, it should be said in fairness that every Manifestation of the Holy Spirit in the Judaeo-Christian, Islamic and Bahá'í Dispensations, including Moses, Christ, Muhammad, the Báb and Bahá'u'lláh, have met with implacable opposition. This opposition resulted in the Martyrdom of both Christ and the Báb, innumerable afflictions and torments including initial rejection for all of them, and the martyrdoms of countless of the early devotees, as well.

It seems that opposition to 'Promised Ones' is a characteristic of a very conservative humanity. Once understood, however, this

ingrained response is now hopefully to be overcome and avoided.

The Revelation of Bahá'u'lláh claims to fulfill the Covenants and promises of Judaism, Christianity and Islam. As such, this new Revelation provides the spiritual realignment necessary for equipping 'believers' to achieve the triumphs of the promised Millennium.

First, it corrects spiritual aberrations by removing the 'seals from the books' of prior Dispensations (Daniel 12:9 and Revelation 5:2), then it reveals the laws and principles for the New Age in the form of the 'Book of Life' (Revelation 20:12), and the 'little Book open' (Revelation 10:2) – that is, the New Gospel.

Although the 'sanctuary had been cleansed' by both Christ and Muhammad, now the entire world, including the Jewish, Christian and Islamic peoples, has a heaven-sent opportunity to benefit from the recent ending of *all* the promised 'abominations that maketh desolation' that have occurred at the end of the 490, the 1290 and the 2300 years. For Jews particularly, this potentially represents a release from a very long, protracted travail indeed.

Thus has the 'sanctuary been cleansed' with initiation of a new spiritual era, illuminated by the light of Revelation of Bahá'u'lláh, the Messiah, the Returned Christ, and the Promised One of Islam!

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth let him understand)."

(Matthew 24:1-15)

Appendix I

The 70-week Interpretation by 'Abdu'l-Bahá

To conclude: in the Book of Daniel,¹ from the rebuilding of Jerusalem to the martyrdom of Christ, seventy weeks are appointed; for by the martyrdom of Christ the sacrifice is accomplished and the altar destroyed. This is a prophecy of the manifestation of Christ. These seventy weeks begin with the restoration and the rebuilding of Jerusalem, concerning which four edicts were issued by three kings.

The first was issued by Cyrus in the year 536 B.C.; this is recorded in the first chapter of the Book of Ezra. The second edict, with reference to the rebuilding of Jerusalem, is that of Darius of Persia in the year 519 B.C.; this is recorded in the sixth chapter of Ezra. The third is that of Artaxerxes in the seventh year of his reign – that is, in 457 B.C.; this is recorded in the seventh chapter of Ezra. The fourth is that of Artaxerxes in the year 444 B.C.; this is recorded in the second chapter of Nehemiah.

But Daniel refers especially to the third edict which was issued in the year 457 B.C. Seventy weeks make four hundred and ninety days. Each day, according to the text of the Holy Book, is a year. For in the Bible it is said: “The day of the

Lord is one year.”² Therefore, four hundred and ninety days are four hundred and ninety years. The third edict of Artaxerxes was issued four hundred and fifty-seven years before the birth of Christ, and Christ when He was martyred and ascended was thirty-three years of age. When you add thirty-three to four hundred and fifty-seven, the result is four hundred and ninety, which is the time announced by Daniel for the manifestation of Christ.

But in the twenty-fifth verse of the ninth chapter of the Book of Daniel this is expressed in another manner, as seven weeks and sixty-two weeks; and apparently this differs from the first saying. Many have remained perplexed at these differences, trying to reconcile these two statements. How can seventy weeks be right in one

place, and sixty-two weeks and seven weeks in another? These two sayings do not accord.

But Daniel mentions two dates. One of these dates begins with the command of Artaxerxes to Ezra to rebuild Jerusalem; this is the seventy weeks which came to an end with the ascension of Christ, when by His martyrdom the sacrifice and oblation ceased.

The second period, which is found in the twenty-sixth verse, means that after the termination of the rebuilding of Jerusalem until the ascension of Christ, there will be sixty-two weeks; the seven weeks are the duration of the rebuilding of Jerusalem, which took forty-nine years. When you add these seven weeks to the sixty-two weeks, it makes sixty-nine weeks, and in the last week (69-70) the ascension of Christ took place. These seventy weeks are thus completed, and there is no contradiction.

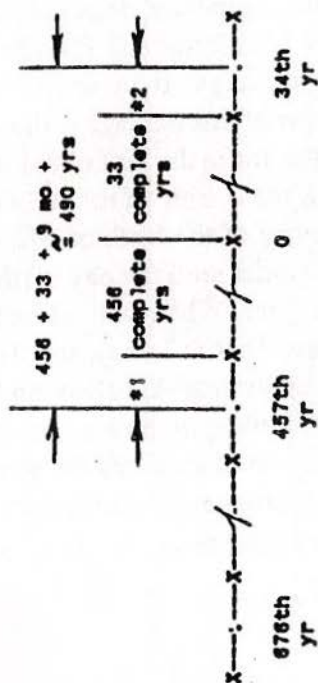
(‘Abdu’l-Bahá, *Some Answered Questions*, pp. 48-49)

¹ Chapter ix. 24.

² Chapter Numbers xiv. 34.

Appendix II

Time Diagram for the 'Martyrdom Of Christ'



*1 Mar21/457 to Dec 31/457 = 9 mo *2 end date not known exactly
(see TITN pp 20-21)

Appendix III

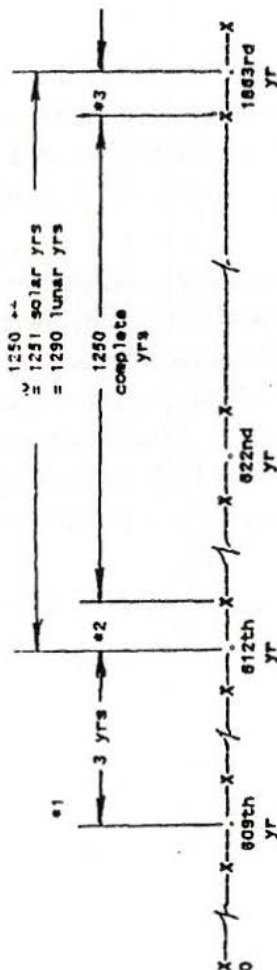
The 2300-Day Interpretation by 'Abdu'l-Bahá

In the eighth chapter of the Book of Daniel, verse thirteen, it is said: '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?' Then he answered (v. 14): 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed'; (v. 17) 'But he said unto me ... at the time of the end shall be the vision.' That is to say, how long will this misfortune, this ruin, this abasement and degradation last? Meaning, when will be the dawn of the Manifestation? Then he answered, "Two thousand and three hundred days; then shall the sanctuary be cleansed." Briefly, the purport of this passage is that he appoints two thousand three hundred years, for in the text of the Bible each day is a year. Then from the date of the issuing of the edict of Artaxerxes to rebuild Jerusalem until the day of the birth of Christ there are 456 years, and from the birth of Christ until the day of the manifestation of the Báb there are 1844 years. When you add 456 years to this number it makes 2300 years. That is to say, the fulfillment of the vision of Daniel took place in the year AD 1844, and this is the year of the Báb's manifestation according to the actual text of the Book of Daniel. Consider how clearly he determines the year of manifestation; there could be no clearer prophecy for a manifestation than this.

('Abdu'l-Bahá, *Some Answered Questions*, pp. 49-50)

Appendix IV

Time Diagram for the 1290 Day Prophecy



- *1 809 AD - date of start of Muhammad's Mission uncertain
 - Balyuzi in MCI p 24 states: "... the first three years of Muhammad's Mission are relatively obscure. All we know for certain is that from the year 610 to 613 there was no public announcement of His Mission..."
 - Abdu'l-Baha, SAQ p 52 states: "... The beginning... is from the day of the Proclamation of the Prophethood of Muhammad... and that was three years after His Mission... And Baha'u'llah in the year 1290 from the proclamation of the Mission of Muhammad caused His manifestation to be known."
- *2 812 AD - Proclamation of Mission of Muhammad; exact date not determined
- *3 1803 AD - Proclamation of the Mission of Baha'u'llah (day of April 22, 1803)

Appendix V

The 1290-Day Interpretation by 'Abdu'l-Bahá

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

(Daniel 12:11)

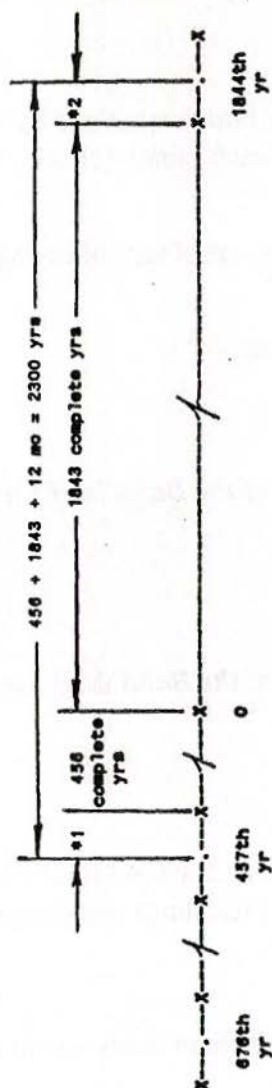
Afterward, in verse 11, it is said: ‘And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolation be set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.’

The beginning of this lunar reckoning is from the day of the proclamation of the prophethood of Muhammad in the country of Hijaz; and that was three years after His mission, because in the beginning the prophethood of Muhammad was kept secret, and no one knew it save Khadijah and Ibn Nawfal.¹ After three years it was announced. And Bahá'u'lláh, in the year 1290 from the proclamation of the mission of Muhammad, caused His manifestation to be known.²

(‘Abdu'l-Bahá, *Some Answered Questions*, p 52)

Appendix VI

Time Diagram for the 2300 Day Prophecy



e1 Mar21/457 to Dec 31/457 = 9 mo
Edict (the 3rd) to rebuild the Temple
(see TITN pp 20-21)

e2 Jan 01/1844 to Mar21/1844 = 3 mo
Edict of Toleration - Mar 21/1844
(see TITN pp 20-21)

FOR MORE INFORMATION:

Books mentioned are available in most public libraries.

Local **Telephone** listings are often in your phone book under "*Bahá'í Faith*".

In Canada **Vision TV** broadcasts *Bahá'í Perspective* the first Wednesday and Thursday of each month (check local listings).

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