

ON SCHEDL'S ATTEMPT TO COUNT THE DAYS OF DANIEL

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Claus Schedl has recently published an attempt to correlate the 2300 evenings/mornings, the 1290 days, and the 1335 days of the book of Daniel with certain events during the times of Judas Maccabaeus. ¹ He seems confident that he has succeeded where others have failed, "Ich habe nun Schaumberger's Daterungen zugrundegelegt und die danielschen Tage ausgezählt." ² For the Chronology of the Maccabees his paper makes use of a recently discovered cuneiform tablet which contains information concerning the succession and regnal dates of several Seleucid kings. ³

Schedl asserts that the 2300 mornings/evenings of Dan 8 : 14 extend from Dec. 6, 167 B.C., when Antiochus IV Epiphanes defiled the Jerusalem Temple, to Jan. 31, 163 B.C. This latter date was marked, according to Schedl, by the completion of a fortification around Jerusalem designed to prevent future desecrations. He does not, however, produce any evidence for the completion of the fortification on this precise date. Neither the two books of the Maccabees nor Josephus, practically our only sources for the Jewish history of this period, give such a date. This terminal point is therefore speculative. One wonders whether the two months between the consecration of the Temple (Dec. 4, 164 B.C.) and its fortification would be sufficient time to complete such a large task.

¹ Claus Schedl, "Mystische Arithmetik oder geschichtliche Zahlen?," *BZ*, VIII (1964), 101-105.

² *Ibid.*, p. 102. The reference to J. Schaumberger's work is "Die neue Seleukidon-Liste BM 35603 und die Makkabäische Chronologie," *Bib*, XXXVI (1955), 423-435.

³ A. J. Sachs and D. J. Wiseman, "A Babylonian King List of the Hellenistic Period," *Iraq*, XVI (1954), 202-211.

Schedl believes that the 1290 days of Dan 12 : 4 extend also from the desecration of the Temple by Antiochus IV on Dec. 6, 167 B.C. to June 19, 163. This latter date marked the beginning of the Feast of Weeks in that year. 2 Maccabees 12 : 31 says that Judas' triumphal homecoming occurred as the Feast of Weeks approached. But what occurrence does Dan 12 : 11 say would take place at the end of the 1290 days? It says that the abomination of desolation would then be formed. The terminal date in Schedl's interpretation of Dan 12 : 4 is not only inexact (since the interval between Judas' homecoming and the beginning of the Feast of Weeks is not known), but it is also irrelevant, since it is difficult to see how that triumphant return could constitute the forming of an abomination of desolation.

The 1335 days of Dan 12 : 12, 13 are said by Schedl to reach back from the day of Nicanor's death (March 27, 160 B.C.) to July 31, 164 B.C., when Judas made his victorious march on Zion. There is, however, no evidence that Judas' march occurred precisely on July 31, 164 B.C., although it probably occurred on a day near to that date. Neither is it clear how either of these events fulfills Dan 12 : 12, 13.

Schedl makes other hypothetical assumptions which should be labeled as such. He presents them, however, as though they were far more certain than they are. For example, in order to make the 2300 evenings/mornings fit the formula of Dan 7 : 25 he mystifyingly asserts that a "part of a time" is one *quarter* of a lunar year. Why not a half or a third? In order to make the 1290 days fit the formula of Dan 12 : 7, he quite unaccountably adds one week to half a leap year. In order to make the 1335 days fit the formula he simply asserts that a "remnant" of time equals exactly 243 days. Schedl's calculations are partly based on sound information and should re-open the question he discusses. He has, however, left the problem of the precise historical significance of Daniel's numerical formulae about where he found it.