The Prophecies of Daniel

by

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Introduction

The book of Daniel is a marvelous collection of prophecies given to Daniel by God. It is filled with many historical details of events that occurred from the time Daniel was taken into Babylonian captivity in approximately 606 BC until the time of Christ. Those prophecies spanned a time period of over 500 years and are so accurate in their predictions that those who do not believe the Bible is inspired by God have to attempt to discount the writings of Daniel in any way possible. To put things in perspective, we cannot accurately predict what will happen tomorrow, but God could tell Daniel about events that would take place 500 years in the future. As those who believe the Bible is inspired by God, we must hold the book of Daniel high and proclaim to the world that only God could have foretold the events recorded in this great book.

God gave these prophecies to Daniel through his own dreams or the dreams of others, which were then interpreted by Daniel. Some of these prophecies are very easy to understand because we are given their meanings. Others are very difficult to understand in their completeness; however, even in those prophecies, we can understand the general meaning that is intended. Hopefully, we can add a little more to our understanding of some of these visions, or at least present some ideas for your consideration.

As we study the visions of Daniel, it is of utmost importance that we keep one concept clearly in mind: The ultimate goal in every vision is to give information concerning the coming of Christ and the establishment of the church. Over and over in the book, information is given concerning events that would take place from the time of Daniel until Christ came to this earth. These are events that would affect the people of God (Israel) during this time period, but the visions always culminate with the main event of the coming of Christ and the establishment of the church. Therefore, when we study the visions in Daniel, we must fully understand that the ultimate goal is always to give information concerning the time of Christ. There is a great deal of history given in Daniel, and it is completely accurate; however, Daniel is not intended to be a history book. It gives the accounts of many historical events that lead up to the main event... the coming of Christ. Therefore, when we study these visions and attempt to understand the historical events, we must always keep in mind that the goal is to foretell of events that would affect the nation of Israel leading up to ultimate event of Christ and the church.

We often speak of the 400 years of silence between the Testaments... that is from the last prophet, Malachi, until the appearance of John the Baptist. That is true; however, it was not a period of total silence. God simply chose to give information about this period by a different
method. For many hundreds of years, God had spoken directly to the people through 
prophets, but for the approximate 400 years between Malachi and John the Baptist, God gave 
the Jews information through the prophet Daniel. As the Jews began to see events unfold that 
were foretold by Daniel, they surely had every opportunity to believe that God was still with 
them, and that his plan was being carried out. Just as the miracles in the Old Testament 
should have convinced the people that God was in charge of all things, and that they should 
always follow Him, the fulfillment of events predicted by Daniel should have convinced the 
Jews of the same thing. They were actually given more detailed information concerning events 
that would affect their nation through Daniel than had been given earlier by the prophets who 
spoke directly to them. This puts the prophecies of Daniel on par with the literal miracles that 
were performed in the time of Moses and the prophets. The prophecies in Daniel were 
miracles in one sense of the word. Only God could have foretold of events to come during that 
400 years with such accuracy. These visions were not predictions. God was telling Daniel 
exactly what was going to take place up to and including the time of Christ on this earth. 
Therefore, it is not totally correct to call the period of time between Malachi and John the 
Baptist a period of silence. It was silent only from the aspect that no prophets were being sent 
to speak directly to them.

We are going to concentrate our efforts on the prophecies that deal with the coming of Christ 
and the establishment of the church. We will focus on the similarities in those visions and 
develop a pattern that will help us use the prophecies in one vision to aid in interpreting the 
prophecies in other visions. We want to center our efforts on the visions because they are used 
by so many to teach doctrines, such as premillennialism, that are foreign to Biblical teachings. 
If we are going to be able to discuss the Bible with people who use the visions in Daniel to 
teach things contrary to what we believe, we must have a good understanding of the visions 
ourselves.

There are many good lessons in Daniel other than the visions, and we encourage you to make 
that study also; however, it is our purpose to concentrate on the visions and pull them 
together so we can see the relationships that exist among them. Daniel is a fascinating book 
that proves the existence of God beyond any reasonable doubt because only God could have 
foreseen the future in such detail as is given in this book. We believe it will become abundantly 
clear that the book of Daniel is much more than a book filled with good stories to tell our 
children.

We will study the visions in chapters 2, 7 and 8, which are virtually parallel in their meanings, 
and then give some thoughts on the vision in chapters 9. The final vision in Daniel covers 
chapters 10 - 12. We will make some comments concerning the historical events mentioned in 
chapters 10 and 11, and then make a detailed study of chapter 12. Once we have completed the 
study of these visions, we will present some ideas concerning three numbers used in Daniel 
that seem to almost defy explanation. This will be for your consideration and further study. All 
scripture quotations will be from the New King James Version unless otherwise noted.
Daniel chapter 2

In the second year of King Nebuchadnezzar's reign in Babylon, the king had a dream, which is recorded in chapter 2. Daniel was taken captive in Babylon during the first year of Nebuchadnezzar's reign (1:1). Chapter 1:21 says that Daniel remained in Babylon until the first year of the reign of King Cyrus of Persia. This means that Daniel was in Babylon all during the 70 years of captivity, and probably a couple of years longer. So, Daniel would have been a very young man at the time King Nebuchadnezzar had his dream. This dream troubled the king greatly, so he called for all the Chaldeans (wise men) of Babylon and demanded that they tell him the dream and give him the interpretation. They could not do this; therefore, Nebuchadnezzar ordered that all the wise men of Babylon be killed. When Daniel heard this, he asked the captain of the king's guard why this was so urgent. When the king's captain told Daniel what had happened, Daniel went into the king and asked for time in order that he might reveal the meaning of the king's dream. Then, Daniel went back to his house and told his companions, Hananiah, Mishael, and Azariah, what had been done. They prayed to God that He would deliver the secrets of the dream unto them in order that they, and the wise men of Babylon, would not be killed. God then revealed the secrets of the dream to Daniel in a night vision. Daniel then went into the king and revealed the dream and its meaning.

Chapter 2:31-33

Dan 2:31 "You, O king, were watching; and behold, a great image! This great image, whose splendor was excellent, stood before you; and its form was awesome.
Dan 2:32 This image's head was of fine gold, its chest and arms of silver, its belly and thighs of bronze,
Dan 2:33 its legs of iron, its feet partly of iron and partly of clay.

In his dream, King Nebuchadnezzar saw a great image with a head of fine gold; its chest and arms of silver; its belly and thighs of bronze; its legs of iron, and its feet partly of iron and partly of clay. Daniel then revealed the meaning of this dream to the king. The head of fine gold represented King Nebuchadnezzar; its chest and arms of silver represented another kingdom to follow that would be inferior to Nebuchadnezzar's; its belly and thighs of bronze represented a third kingdom that would arise to rule the whole world; and its legs of iron, and its feet partly of iron and partly of clay represented a fourth kingdom that would be strong as iron and would break all other kingdoms into pieces and crush them.

From a study of history and the succession of kingdoms during that period of time, it can easily be determined that the four kingdoms described in this vision are: 1) Babylonian; 2) Medo-Persian; 3) Grecian; 4) Roman.

Chapter 2:34-35

In the final part of this vision, Nebuchadnezzar saw a stone being cut out of the mountain without hands. This stone destroyed the image by striking its feet and crushing the entire image. The stone then became a great mountain filling the entire earth.
Dan 2:34  You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.

Dan 2:35  Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

Chapter 2:36-45

In this section, Daniel tells Nebuchadnezzar the meaning of his dream. In verse 38, Nebuchadnezzar is identified as the head of gold. The Babylonian Empire is described as a great and powerful kingdom.

Verse 39 describes two kingdoms that would follow the Babylonian Empire.

Dan 2:39  But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth.

The kingdom that would follow the Babylonian Empire would not be as glorious as Babylon. It was symbolized by silver instead of gold. This was the Medo-Persian Kingdom. Following the Medo-Persian Kingdom, a third kingdom would arise that would rule the entire world. This was the Grecian Empire.

Verses 40-43 describe the fourth kingdom that would arise from the time of Nebuchadnezzar.

Dan 2:40  And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others.

Dan 2:41  Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay.

Dan 2:42  And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile.

Dan 2:43  As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.

The kingdom that rose to power in the world following the Grecian Empire was the Roman Empire. It is described as a very powerful kingdom that would crush and destroy all other kingdoms. Iron is used in the description of the Roman Empire because it is a very hard, strong metal that is extremely rigid and almost impossible to break. Iron was so strong that it would “break in pieces and shatter everything.” This metal certainly describes the power of the Roman Empire. It would crush any nation that resisted domination by Rome. However, this iron was mixed with clay, which is easily broken. This would indicate that even though the Roman Empire was extremely powerful, it was still vulnerable in some ways. Rome eventually
fell from within, so this is probably referring to the weakness of the empire due to its own corruption. This iron and clay mixture would “mingle with the seed of men; but they will not adhere to one another.” This indicates that Rome would conquer many people; however, they would never really become Romans. In 7:7, this fourth kingdom was pictured as having iron teeth, so both of these visions use iron to describe the Roman Empire.

Chapter 2:44

Up to this point in the vision, God has revealed to Daniel and the Jewish people the four empires that would rule the world for the next several hundred years. He also gave information about what type of kingdom each of these would be and how they would affect the Jewish nation. Now, in verse 2:44, we come to the main point of the vision.

Dan 2:44  And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.

During the time of the Roman Empire, God was going to set up a kingdom that would never be destroyed. All of these other earthly kingdoms would fall, but the kingdom to be established by God would last forever. This can be none other than the kingdom of God (church), which was established on the day of Pentecost. See Acts chapter 2. However, this was not to be an earthly kingdom ruled by some man: It was to be a spiritual kingdom ruled by God. The Kingdom of God is the most powerful kingdom on this earth today, and it will break in pieces all other kingdoms of this world ruled by man. All nations of this earth will eventually fall, but the kingdom of God will last forever. The church is a worldwide kingdom that will never be destroyed.

This verse also says that “the kingdom shall not be left to other people.” During the time of the Babylonian empire, the people of God were enslaved. Since the church is a spiritual kingdom, it can never be held captive by a physical government of this world. It cannot be controlled by physical forces. The church will never be captured and have its spoils divided among those who gained control over it.

Chapter 2:45

In verse 45, this Kingdom of God is described as a stone cut out of the mountain without hands. This stone would break “in pieces the iron, the bronze, the clay, the silver, and the gold.” Iron was used as a symbol of the Roman Empire to show how powerful the kingdom was. However, this stone could break iron into pieces, showing the ultimate power of this stone. It also broke into pieces all of the other materials in the great statue King Nebuchadnezzar saw in his dream. In other words, this stone was more powerful than any kingdom that ever existed, or will ever exist, in this world.
Dan 2:45  Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold— the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

This kingdom would be formed by God without the use of any man’s hands. That is exactly what Jesus did. In Heb 8:2, we read that Jesus was,

“a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.”

Jesus built the “true tabernacle” (church) through his death, burial and resurrection. It was made without hands, just as Daniel had prophesied concerning the stone being cut out of the mountain “without hands.”

In verse 35, this stone cut out of the mountain would grow into a huge mountain that would cover the entire earth.

Dan 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

Two almost identical passages in Micah chapter 4 and Isaiah chapter 2 help us understand the meaning of the great mountain that filled the whole earth.

Mic 4:1  Now it shall come to pass in the latter days That the mountain of the LORD's house Shall be established on the top of the mountains, And shall be exalted above the hills; And peoples shall flow to it.

Mic 4:2  Many nations shall come and say, "Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion the law shall go forth, And the word of the LORD from Jerusalem.

In this passage, a “mountain” is being used symbolically to represent the governmental powers of the world. The larger the mountain, the more powerful the kingdom. “Hills” would represent those nations with less power than the “mountains.” The “mountain of the LORD's house” is a description of the church, which was to be established on the top of all other mountains. In other words, it would be the most powerful “kingdom” in this world. However, the church is a “spiritual” kingdom. It does not engage in physical battles with nations of the world; nevertheless, people of all nations will come into God's kingdom. In that kingdom, we will be taught God's ways. The laws of God's kingdom are the words of the Lord that went forth from Jerusalem on the day of Pentecost in Acts chapter 2. Micah 4:7 identifies this
“mountain,” or kingdom, and explains who will be citizens of this kingdom, and who will be their King.

Mic 4:7  I will make the lame a remnant, And the outcast a strong nation; So the LORD will reign over them in Mount Zion From now on, even forever.

The “mountain” is identified as Mount Zion. Speaking of Christians, Heb 12:22 says that we have “come to Mount Zion.” The Lord is reigning over Christians in the church today. The church is made up of those who obey God’s commands and put their faith and trust in Him, not the governmental mountains of this world.

Therefore, this vision of Daniel gave the Jews a picture of events that would lead up to the most important event that ever occurred... the death and resurrection of Jesus Christ. This would enable Him to build the church, which is the most powerful kingdom of this world. It is a stone cut out of the mountain without hands that grew to fill the entire earth.

So, let us keep in mind as we study other visions of Daniel, that each of the visions lead up to the most glorious event that ever occurred on this earth... the coming of Jesus Christ and establishment of the church.

As a concluding thought for this chapter, let us consider the power of the church in the world today. Remember, it covers all the mountains (governments) of this entire world. What is this really telling us about the church? As human beings, we absolutely cannot understand the ways of God.

Isa 55:9  "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

We must remember that the church is the greatest power in this world today. Just as God protected and cared for his chosen people in the Old Testament, He will take care of His people and protect the church today. We may not understand why God allows certain powers to exist in this world today, but we can be sure that God knows what He is doing. We must put our faith and trust in Him. The governmental powers of this world are all under God's control, and we must realize that. As physical beings, we sometimes forget that God is in control and begin to concentrate on what our physical governments are doing. They certainly affect our physical lives; however, as Christians we must remember that our spiritual lives are much more important than our physical lives. The world exists today because there are people living who are faithful to God. If the people of this world ever get to the point of totally rejecting God, He will have no more need for this world to exist. This world exists because the church exists. It is the most powerful force in this world.
Daniel chapter 7

There can be little doubt that the vision in this chapter is parallel to the vision in chapter 2. It covers the same period of time from Daniel to Christ; however, it uses different symbols in order to give more information about events that would occur during that time. This vision was given directly to Daniel; whereas, the vision in chapter 2 was given through a dream of King Nebuchadnezzar.

In this chapter, Daniel sees four great beasts arise out of the sea (v:3). We must keep in mind that these beasts are describing the same governmental powers (kingdoms) as described in chapter 2, which would rule the world from the time of Daniel until the coming of the Messiah. We are given the meaning of these beasts in verse 17, which allows us to determine their identity.

Dan 7:17  "Those great beasts, which are four, are four kings which arise out of the earth.

The four kingdoms that would arise in the world from the time of Daniel until Christ were:

1) Babylonian Empire
2) Medo Persian Empire
3) Grecian Empire
4) Roman Empire

Different imagery is used in this chapter in order to show more of the characteristics of these beastly kingdoms. These beasts are also parallel to the rams, or goats, used in the vision in chapter 8. This allows us to compare each of the visions, which in turn helps to better understand the prophecies. The beasts in this chapter portray each of these governments as fierce beasts of some type that could easily kill and destroy people. This should help us understand the nature of governments in this world. They seek to control the people in any way possible. Many governments throughout time have sought to destroy God’s people, and this is still taking place today. Even though some governments may not actually attempt to destroy God’s people today, they make it very difficult to live a Christian life because of the laws and regulations they impose on their citizens. As Christians we must remember that our citizenship is in heaven (Phil 3:20). However, our heavenly kingdom (church) is more powerful than all nations on this earth combined. We must put our faith and trust in God, not the worldly governments formed by man. As we study these beasts, we will include some of the parallel relationships to the image described in chapters 2 and the rams in chapter 8.

Chapter 7:4

The first beast is described in verse 4.

Dan 7:4  The first was like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it.
This verse describes the Babylonian Empire as a lion. It is interesting to note that Daniel was cast into a lions den during the time of the Babylonian Empire. This lion possessed the wings of an eagle, but they were plucked off. This shows that Babylon was “soaring” high, but was brought down to earth. In today's language, we might say, “his wings were clipped.” However, the kingdom rose up again and stood as a man with the heart of a man. This is actually described in chapter 4. God took the kingdom from King Nebuchadnezzar and made him eat grass in the fields like the animals. However, when Nebuchadnezzar recognized God as the supreme being, his kingdom was restored to him. He praised and honored God and declared that God's works were true and His ways were justice. In other words, he was given the heart of a man.

**Chapter 7:5**

The second beast is described in verse 5.

Dan 7:5  "And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!'

This is another description of the Medo-Persian Empire, which was described in chapter 2 as the chest and arms of silver in the great image. Dan 2:39 also says that the Medo-Persian empire would be inferior to Babylon. We know that the Persian Empire was very powerful, so this is probably a comparison of the splendor and majesty between the two empires. King Nebuchadnezzar bragged so much about the splendor of Babylon that it finally caused God to bring him down to earth and make him eat the grass in the fields.

The description of the Medo-Persian Empire as a bear with ribs between its teeth once again shows the power of this kingdom over the people. The bear was raised up on one side. The understanding of this comes from the parallel description of this kingdom given in Dan 8:3.

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

The Medo-Persian Empire was a dual-powered kingdom... Medes and Persians. This is the meaning of the two horns in the above verse. There were two horns (powers), but one was higher than the other, or possessed more power. In this chapter, the bear raises up on one side showing that one of the powers in this kingdom would be stronger than the other. The Persians eventually rose to be the dominate power in this empire. This kingdom is also represented as a dual-powered kingdom in the great image of chapter 2 by the two arms of silver.

**Chapter 7:6**

The description of the third beast that would rule the world from the time of Daniel is given in verse 6.
Dan 7:6 "After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.

This is a parallel description of the Grecian Empire as described in the great image in chapter two as the belly and thighs of bronze. In this vision, the Grecian empire is described as a leopard. It also has 4 wings of a bird to make it soar with power. In 336 BC, Alexander the Great became King and went on to conquer most of the known world by the time of his death in 323 BC.

This beast is also described as having 4 heads, indicating that four rulers would rise to power in Greece. After Alexander the Great died, Greece was divided among his four Generals, and they became the four heads (rulers) of the Grecian Empire.

Verses 1 - 6 in this chapter gave us a description of the first three beast (kingdoms) to arise in this world beginning with the time of Daniel in Babylon. They were:

1) Babylonian Empire
2) Medo - Persian Empire
3) Grecian Empire

Now, beginning in verse 7, we are given a description of the fourth power to arise in this world from the time of Daniel, which was the Roman Empire.

4) Roman Empire

As we begin this study of the Roman Empire, we need to keep in mind that it was described in each of the visions as a very powerful and vicious government. Chapter 2:40 says this Roman Empire would break in pieces and shatter everything. It world crush all other kingdoms. In verse 23 in this chapter, we see that Rome would devour the whole earth, trample it and break it into pieces. This must have concerned Daniel tremendously because he specifically asked in 7:19 to know the truth about this fourth beast.

In this section of our study, we will examine verses together that deal with the same subject. The vision that Daniel received concerning the fourth beast is found in verses 7 through 11, and the explanation of this beast is located in verses 23 through 25. Hopefully, by studying these verses together, we will have a more complete understanding of this vision.

**Chapter 7:7 and 23-24**

The fourth beast is described in verse 7.

Dan 7:7 "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns.
The explanation of this beast is found in verse 23.

Dan 7:23 "Thus he said: 'The fourth beast shall be A fourth kingdom on earth, Which shall be different from all other kingdoms, And shall devour the whole earth, Trample it and break it in pieces.

The next world-wide government that followed Greece was the Roman Empire, which was certainly dreadful, terrible and exceedingly strong. This Empire would devour and break other nations into pieces and also trample anything that was left under its feet. We know that many Christians were persecuted or killed during the time of the Roman Empire. This beast is also described as having 10 horns. Horns represent individual powers within the beast. This is evident from chapter 8:3 where we see a ram with 2 horns. These two horns represent the dual kingdom of the Medes and Persians. Therefore, there must have been several powers represented by this one beast. We will determine the meaning of these 10 horns in the following section.

Chapter 7:8 and 7:20-21, 24-25

The vision of the horns is given in 7:8.

Dan 7:8 I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.

The explanation of these horns begins in verse 20.

Dan 7:20 and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows.

Chapter 7:21

Dan 7:21 "I was watching; and the same horn was making war against the saints, and prevailing against them,

For our purposes at this time, we need to understand that the horn in verse 21 is the horn that came up among the 10 horns.

The explanation continues in verse 24.

Dan 7:24 The ten horns are ten kings Who shall arise from this kingdom. And another shall rise after them; He shall be different from the first ones, And shall subdue three kings.
The meaning of these horns may be the most debated part of any vision in the book of Daniel. We will leave it to you to compare our interpretation with others you may find. It seems that so many times when interpreting prophecy, commentators seem to look at the vision and attempt to interpret it without making the necessary comparisons with other visions in the same book. We believe there is a reasonable explanation of these horns, and that it can be determined by a logical process. We will attempt to present the meanings of these horns and give reasons for the interpretation.

As we read in verse 7, this beast has 10 horns. “Horns” are always used to indicate power or authority. In chapter 8:3 we will see that the Medo-Persian Empire is symbolized as a ram with 2 horns. One of these horns is higher than the other. This shows that the Persian part of this empire would become stronger than the Medes. Also, in 8:4 we see a ram with one horn, which represents the power of the Grecian Empire. Therefore, just as the two horns represented two powers in the Medo-Persian Empire, the 10 horns are representative of several governmental powers that make up this one beast.

In this vision, we see a “little horn” coming up among the 10 horns and subduing 3 horns. This horn grew to be greater than the other horns (7:20).

Dan 7:20 and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows.

There are many ideas concerning the identity of this “little horn”; however, we are practically told what power this “little horn” represents. We know that the church was established during the time of the Roman Empire. In verse 27, we are told that the Kingdom of God will be established during the time of this “little” horn that grew larger than the other horns. That means that the “little” horn on this beast must represent the Roman Empire.

Now, that leaves us with the problem of what nations are represented by the 10 horns. In order to understand this, we must first understand the meaning of the beast. There were 4 beasts that arose out of the sea (7:4). We know the first 3 beasts represented Babylon, Medo-Persia and Greece. In 8:3, the ram is pictured as having 2 horns; however, one horn grew and became larger than the other. Something similar is happening in this vision. This “little horn” grew to a size greater than the other 10 horns on the beast.

This fourth beast originated in a way that was considerably different from the first three beasts. Verse 23 tells us that this fourth beast was very different from the previous three. The first three beasts acquired their world-wide dominance by defeating the previous world-wide kingdom, thereby becoming the dominate world-wide power. However, this fourth beast did not originate in this manner. The Grecian Empire was divided into four parts when Alexander the Great died. Wars ensued and several nations were formed. Therefore, for a period of time of about 300 years, there were several powers or kingdoms in this world - not one. This is what is represented by the beast with 10 horns. The “10” may have been an accurate count or it may have been used as a symbolic complete number to represent all kingdoms that existed.
on this earth during that period of time. The “beast” represents the powers that oppose the
people of God, and the “horns” represent the numerous individual powers that are a part of
this beast. The Roman Empire was not strong during the beginning of this beast. It was only a
“little horn” that grew to be very great. It eventually grew so powerful that it became the
dominating power in the world and, therefore, actually became the beast.

This “little horn” (Roman Empire) subdued 3 kings as it grew larger. It may be difficult to
identify precisely what three kingdoms were subdued by Rome as it increased in power.
However, Rome defeated three nations shortly before it became a powerful empire. The
Seleucid Empire was annexed by Rome in 63 BC, and in about 31 BC, Greece was absorbed
into the Roman Empire. The Ptolemaic Kingdom in Egypt was defeated by Rome in 30 BC
Shortly after that time, in 27 BC, August Caesar became the first Roman Emperor, and Rome
continued to grow in power by defeating other nations. The Roman Empire soon became the
dominating power in the world. Therefore, the “little horn” became a very large and
dominating horn or power in the form of the Roman Empire.

Therefore, this 4th beast began as a collection of several governments arising as independent
nations or powers (10 horns). As time passed, a little horn began to grow and become very
powerful (Roman Empire). On its way to becoming the most powerful nation in the world, it
subdued 3 kingdoms, possibly the Seleucid Empire, the Ptolemaic Kingdom and Greece. That
made the “little horn” very large, and it became the dominating horn of this 4th beast. During
the time of this horn (Roman Empire), the church was established.

One other statement is made in 7:8 that certainly describes the Roman Empire. “And there,
in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.” This
describes the Emperors of Rome very well. In fact, in 7:25 we read:

Dan 7:25 He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time.

In this passage the Roman Empire is once again described as speaking pompous words
against God. It would also persecute the saints. This certainly describes the Roman Empire. It
is uncertain what is meant by changing times and law. There were certainly many changes
made during the time of Roman rule, including the calendar and how governments operated.

One comment about the “time and times and half a time” in which the saints would be
persecuted. In Revelation this phrase is used symbolically to describe an unspecified period of
time of waiting or longing. Perhaps that is how it is being used here. The people of God who
lived during this period of time in Rome would have certainly been longing for it to end.
Dan 7:9  "I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire;

Dan 7:10  A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.

Dan 7:26  'But the court shall be seated, And they shall take away his dominion, To consume and destroy it forever.

Verse 9 gives us a symbolic description of the Throne of God. His garment and hair being white as snow represents the purity of God. The description of His Throne being a fiery flame and its wheels a burning fire is reminiscent of the description of God’s Throne given in Ezekiel chapter 1. It might be helpful to read that chapter.

“The court shall be seated” was used in verse 10 to signify the judgment of God. He would determine when judgment was to be brought on Rome, and when it would be destroyed. Contrary to what many may say, this is not a picture of the final judgment. It is a picture of the judgment God is going to bring on the Roman Empire; however, this was only part of the judgment God would bring to this world. Judgment also carries with it the meaning of God's will for mankind being brought to this world.

In verse 10, we see a picture of a court scene. God was going to execute His plan to bring Christ to this earth. This would bring judgment to this earth. Speaking of the first coming of Christ, Jeremiah 23:5 says,

Jer 23:5  "Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth.

In this passage, the Branch of righteousness is speaking of Christ. The time was to come during the Roman Empire when God would fulfill his plan for man and send his Son to this earth to execute judgment and righteousness.

Dan 7:10  A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.

The court being seated indicated that a time of judgment had come. Christ was going to bring the judgment of God to this world. Consider the following statements made by Jesus.

Joh 9:39  And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind."
Joh 12:31 Now is the judgment of this world; now the ruler of this world will be cast out.

The books that were opened contained the judgments of God for this world. In other words, the books contained the rules by which the people of this world would be judged. That would be the gospel.

Jesus spoke the following words.

Joh 12:48 He who rejects Me, and does not receive My words, has that which judges him— the word that I have spoken will judge him in the last day.

The words that would judge all men were going to be given to the world during the time of the Roman Empire. Judgment was brought to this world by Christ.

From this it seems likely that the vast number of people (thousands times tens of thousands) standing before God at this time represents all people of this world. Everyone will receive the judgments (laws) of God. Some will obey and others will not, but everyone will be subject to them.

Chapter 7:12

Dan 7:12 As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

This must be a reference to the remainder of the 10 horns. As Rome came to power, they had uprooted three of these horns (nations). During the time of the Roman Empire, the remaining horns would be allowed to remain for some time, yet they would also eventually come under Roman rule. The Roman Empire would rule over the nations of the world.

Chapter 7:13

Dan 7:13 "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him.

Christ is coming before God in order to do the work He has planned for Him to do. This verse reminds us of a passage in Isaiah chapter 59. We encourage you to read that entire chapter to understand the full meaning of the following verses. It should also help to understand the above statements concerning judgment. During the time of Isaiah, the people of Israel had committed many iniquities against God. Because of this, they wanted judgment and salvation, but it was far off. It would come when Jesus brought judgment and salvation to this earth when he came the first time.

Isa 59:11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. (KJV)
Isa 59:16  He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him.

Isa 59:17  For He put on righteousness as a breastplate, And a helmet of salvation on His head; He put on the garments of vengeance for clothing, And was clad with zeal as a cloak.

Isaiah chapter 59 is a great commentary on this section in Daniel. God saw that there was no judgment and justice in the earth because the Law of Moses did not provide for forgiveness of sins. This had to come through Christ. The people of this world needed a Savior; therefore, God brought Christ before Him and clothed him with righteousness and salvation. He then sent Christ to earth to bring salvation to the people.

Notice, Christ was also clad with garments of vengeance. This shows that God would take vengeance on those who did not follow him under the Law of Moses, as well as those who refuse to follow his judgments today.

Chapter 7:14

Dan 7:14  Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.

This verse once again brings us to the main point of the visions. During the time of the Roman Empire, Christ would come to this earth to establish his kingdom... the church. This kingdom would be an everlasting kingdom that would never be destroyed. It will never pass away, and people from all nations and languages can be a part of this kingdom. Christ was to be given dominion and glory and a kingdom. Christ is the ruler over the most powerful kingdom that will ever exist on this earth. It is the spiritual kingdom of Christ... the church.

Chapter 7:18

Dan 7:18  But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever."

During the time of the Roman Empire, the people of God would receive a kingdom (church) that would last forever. Unlike the four earthly kingdoms listed above, this kingdom would never be destroyed.
Chapter 7:27

Dan 7:27  Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him.'

Once again this is the main point. During the time of the Roman Empire, the saints would be given a kingdom that would last forever. It would be the greatest kingdom on this earth. This is exactly what we read about in Acts chapter 2 when the church of Jesus Christ was established.

Chapter 7:28

Dan 7:28  "This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart."

Daniel probably did not understand the full meaning of this vision, or maybe even much of it, even after it was explained to him because these events would take place more than 500 years in the future from his time. We have the great advantage of history and the New Testament Scripture in order to understand the meanings contained in these visions.
Daniel chapter 8

As has been discussed before, the vision in this chapter will parallel the visions in chapters 2 and 7. The visions of Daniel in this chapter once again prophesy of powers that would arise in this world from the time of the Babylonian Empire until the coming of the Messiah and the establishment of the church.

Dan 8:1 In the third year of the reign of King Belshazzar a vision appeared to me—to me, Daniel—after the one that appeared to me the first time.

Chapter 8:2

Dan 8:2 I saw in the vision, and it so happened while I was looking, that I was in Shushan, the citadel, which is in the province of Elam; and I saw in the vision that I was by the River Ulai.

This vision came to Daniel in the third year of the reign of King Belshazzar, which was most likely the final year of his reign. A description of the final events of Belshazzar's reign is recorded in Daniel chapter 5.

Chapter 8:3-4

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

Dan 8:4 I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.

This ram had two horns that were high, but one was higher than the other. Horns represent the power that a kingdom possessed; therefore, this was a powerful kingdom. Since there were two horns, there were two distinct powers that ruled in this government. However, one of these horns was higher than the other, indicating that one part of the kingdom possessed more power than the other. The higher horn also came up last, which means the weaker side of this government developed first and then the other half of this government came later and with greater power. We are given the identification of this ram with two horns in verse 20.

Dan 8:20 The ram which you saw, having the two horns—they are the kings of Media and Persia.

Therefore, without any doubt, we can conclude that the ram with two horn referred to the Medo-Persian Empire. The horn of the Medes came up first. In Dan chapter 5, we have the account of the night in which the Babylonian Empire fell by the hand of Darius the Mede.
Dan 5:30  That very night Belshazzar, king of the Chaldeans, was slain.
Dan 5:31  And Darius the Mede received the kingdom, being about sixty-two years old.

The horn of the Persian power came up last, and became much stronger than the Medes. Verse 4 shows us the power of this empire. It expanded its control as it went in many directions conquering other people. No one was strong enough to stand against this Medo-Persian government, so it gained control of much of the world and became the great Persian empire.

Chapter 8:5-7

The next section of Daniel's vision describes the kingdom that would follow the Medo-Persian empire.

Dan 8:5  And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn between his eyes.
Dan 8:6  Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power.
Dan 8:7  And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand.

In verse 21, we are given the identification of this male goat with the great horn of power between his eyes, which conquered the ram with two horns (Medo-Persia).

Dan 8:21  And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king.

This male goat is identified as the kingdom of Greece, and there can be little doubt that the large horn between his eyes represents Alexander the Great. History records the swiftness with which Alexander conquered most of the world. He ascended to the throne of Greece at the age of twenty and by the time of his death at age thirty-two, he had conquered much of the world, including the great Persian Empire, and the influence of Greece became world-wide.

Verses 8:6-7 give us a picture of Greece conquering the Persian Empire. The goat with the notable horn (Alexander) confronted the ram with 2 horns (Persia) and cast him down and trampled him.

Chapter 8:8 and 8:21-22

Dan 8:8 explains how the power would change in the Grecian Kingdom.
Dan 8:8  Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.

This is exactly what took place in the Grecian Empire. The large horn of Alexander the Great was broken by his death, and the empire was divided among his four Generals.

The angel Gabriel gave Daniel an explanation of this section of the vision in 8:21-22.

Dan 8:21  And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king.
Dan 8:22  As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.

Chapter 8:9-12

The following verses explain the next world power to arise after Greece.

Dan 8:9  And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land.
Dan 8:10  And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them.
Dan 8:11  He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down.
Dan 8:12  Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.

We are very aware that, seemingly, everyone interprets these verses as referring to Antiochus IV Epiphanes. Sometimes when an interpretation is so well accepted and ingrained into our thinking, it becomes almost impossible to even consider another interpretation. This section in Daniel is very difficult and there will be questions that cannot be answered by any interpretation. Therefore, what we must do is closely examine the vision and determine which interpretation seems to best fit the information we have been given. We hope you will give this some serious consideration.

We believe beyond any shadow of doubt that verses 9 through 12 in this chapter describe the Roman Empire. We will give many reasons why we believe this to be true as we study the remainder of the chapter, and you can then make your own determination. However, before we go through the chapter, we would like to point out some reasons why we believe these verses are describing the Roman Empire that might not be brought out in the verses.

We can learn something about this vision by comparing the two previous visions we studied in chapters 2 and 7. In both of those visions, the description of the 4th kingdom to arise on this earth from the time of the Babylonian Empire was the Roman Empire. In the first few verses
of this chapter, we have been shown the Medo-Persian Empire and the Grecian Empire. In chapters 2 and 7, the next power that followed those two empires was Rome. We see no reason to break that pattern in this chapter.

The time of the Roman Empire was very significant because it was during this time that Christ would come to earth and establish the church. So, if the Roman Empire is omitted from this vision, the most important time on earth would be left out.

Horns are used to describe the powers of a kingdom. In this chapter, both Medo-Persia and Greece were pictured as having horns. The next horn to arise on the world stage was Rome. It began as a little horn, which did not possess a lot of power, but it grew to be exceedingly great. In chapter 7, Rome is first described as a “little horn.” Antiochus Epiphanes was a Greek king of the Seleucid Empire. He certainly created a lot of havoc and destruction among the Jewish people, but he did nothing compared to what Rome did to them.

In verse 17, we are told that this vision deals with the “time of the end.” Antiochus did invade Jerusalem and desecrate the temple in approximately 169 BC – 168 BC. He stopped the Jewish sacrifices and rituals, and some claim that he offered swine on the temple altar. He also slaughtered many Jews and desired to equate himself with the Greek god Zeus. This was certainly a horrible time for the Jews, but it did not bring an end to the Jewish nation. A revolt under the leadership of Judas Maccabeus eventually restored the Jewish way of life. Therefore, this was not the “time of the end” described in verse 17. The end came when Rome destroyed the Jewish temple and the city of Jerusalem in AD 70. The Jewish religion as practiced in the Old Testament would never recover. This was the “time of the end.”

The language describing Rome in this vision is very similar to the language used in the two previous visions. All three visions describe Rome as a mighty and powerful kingdom. It was described as a fierce beast with teeth of iron. It would trample everything under its feet. The horn in this chapter is described as having fierce features.

As we stated before, we are thoroughly convinced that this vision is describing the Roman Empire. We will now continue through the vision and its explanation.

Chapter 8:9-14

Dan 8:9 And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land.
Dan 8:10 And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them.
Dan 8:11 He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down.
Dan 8:12 Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.
Dan 8:13 Then I heard a holy one speaking; and another holy one said to that
certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

Dan 8:14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

In order to understand the above passage, we must determine its meaning from the explanation given in verses 23-25. In verse 16, Gabriel is told to make Daniel understand the vision.

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

In verses 13 through 18, Daniel is contemplating the vision and seeking to know its meaning. Then Gabriel appears unto him and begins to explain the vision. Therefore, the following verses give the meaning of the vision Daniel had seen.

Dan 8:19 And he said, "Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be.

Chapter 8:21-23

In verses 22 and 23, we have the setting for the appearance of the “little horn” in 8:9, which grew to be great.

Dan 8:21 And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king.
Dan 8:22 As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.
Dan 8:23 "And in the latter time of their kingdom, When the transgressors have reached their fullness, A king shall arise, Having fierce features, Who understands sinister schemes.

In the latter times of the Grecian Empire another king would arise (v:23). This places the time of the kingdom with fierce features far past the time of the breaking up of the Grecian empire into four parts. This can be none other than the Roman Empire. Notice the description of this king is very similar to the description of Rome in the first two visions... chapters 2 and 7. It would be a kingdom with fierce features.

Chapter 8:24

Dan 8:24 His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy the mighty, and also the holy people.
Rome would be fearful and mighty and would prosper and thrive, but not by his own power. This could mean that God gave this power to Rome in order to bring Christ into the world at this time. Rome would destroy other mighty powers, as well as God's people, beginning with the Jewish nation.

Chapter 8:25

Dan 8:25 "Through his cunning He shall cause deceit to prosper under his rule; And he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; But he shall be broken without human means.

The emperors of Rome certainly exalted themselves in their own hearts. The Prince of princes must be a reference to Jesus. Rome was the empire that rose up against Jesus. Rome would fall without human means. Rome fell from within. The corruption that existed in Rome finally brought the empire down. This could mean that God brought the Roman Empire into existence and then caused it to fall.

Chapter 8:9-14

Now, we will go back to verses 9-14 and interpret those verses in context with the explanation of those verses just studied. This is the vision that Daniel saw.

Dan 8:9 And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land.
Dan 8:10 And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them.
Dan 8:11 He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down.
Dan 8:12 Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.
Dan 8:13 Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"
Dan 8:14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

Chapter 8:9

Dan 8:9 And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land.
This empire that would arise is described as a “little horn” that grew exceedingly great. This is the same symbol that was used in 7:20 to describe the Roman Empire. It was a “little horn” among the mightier kingdoms that followed the Grecian Empire. However, that “little horn” grew to be exceedingly great and became the great Roman Empire. Please see the comments on 7:20 for a further explanation of this little horn. This horn grew exceedingly great toward the south, east and toward the Glorious Land. The Roman Empire would rule most of the world, including the nation of Israel (Glorious Land).

**Chapter 8:10**

Dan 8:10 And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them.

It cast down some of the stars of heaven. This must be a reference to some of the people of God that the Roman Empire was responsible for killing, such as John the Baptist, Jesus, Apostles and many more.

**Chapter 8:11**

Dan 8:11 He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down.

Rome exalted himself as high as the Prince of hosts through emperor worship. This Prince of hosts must be a reference to Jesus Christ. The daily sacrifices were taken away and the sanctuary was cast down. When Rome destroyed the city of Jerusalem, the daily sacrifices were taken away and would never be made again. The sanctuary, temple, was completely destroyed by Rome in AD 70.

**Chapter 8:12**

Dan 8:12 Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.

An army was given over to Rome (horn) to oppose the daily sacrifices. Because of the transgressions of the Jewish people, God sent the Roman army to destroy Jerusalem, which would destroy the daily sacrifices. Rome cast truth down to the ground as they crucified the Son of God and opposed Christianity. Rome did all of this and still prospered.

**Chapter 8:13-14**

Dan 8:13 Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"
Dan 8:14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

In verse 13, Daniel asked about the time period concerning the daily sacrifices and the transgression of desolation and the giving of the sanctuary and hosts to be trampled under foot. Then verse 14 states:

Dan 8:14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

In verse 26, we have a confirmation of the period of 2300 days.

Dan 8:26 "And the vision of the evenings and mornings Which was told is true; Therefore seal up the vision, For it refers to many days in the future."

Daniel is then told to seal up the vision for it would be many days in the future. It was sealed or kept secure until it was time for these events to occur.

**2300 days**

The first point we want to make concerning the 2300 days is that they occurred during the time of the Roman Empire. If we are to understand this time period, we must keep them in their proper context. At the end of this study, we will attempt to use the period of 2300 days, as well as other counts of days used in Daniel, to provide some information about the ministry of Jesus when He was on this earth.

Most commentators believe the 2300 days are marking the time when Judas Maccabeus cleansed the temple that had been defiled by Antiochus IV Epiphanes in approximately 171 BC. At this time, Antiochus made an attempt to Hellenize the Jews by erasing all aspects of the Jewish culture. Antiochus raided the temple and stole many of the treasures, as well as setting up an image of Zeus. Some say they actually sacrificed swine on the altar, which would have been anathema to the Jews. Because of these actions, the Jews revolted under the leadership of Judas Maccabeus who succeeded in restoring the service in the Temple on the twenty-fifth day of the ninth month (Kisleu) (December 14, 164 BCE). The period of time between the desecration of the temple by Antiochus to its restoration by Judas Maccabeus is very close to 2300 days and leads many to believe this is the intended meaning of the 2300 evenings and mornings.

Although the above interpretation of the 2300 days is accepted by many, we do not believe that is the period of time under consideration by the prophet Daniel. Therefore, we will now give an explanation as to why we believe another time should be considered. We hold the view that the prophets prophesied of events leading up to and surrounding the first coming of Jesus Christ and the establishment of the church. We recognize that it is sometimes very difficult to distinguish which “time” or event is actually being described. However, in this case we are firmly convinced that these numbers should be applied to the events during the life of
Jesus. It is our conviction that the cleansing of the temple in 8:14 is referring to the time when Jesus cleansed it forever. Rome destroyed the temple: Jesus cleansed it.

Chapter 8:27

Dan 8:27 And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it.

This vision was very troubling to Daniel and no one understood it. This helps answer a question we sometimes ask, “Did the prophets always understand what they prophesied?” The obvious answer is that they did not.
Chapter 9

This chapter contains one of the visions of Daniel that is used by many in the religious world today to teach doctrines that are contrary to God’s word. Many use the vision of 70 weeks in verses 24-27 to promote various premillennial theories. Therefore, it becomes extremely important for us to have a good understanding of this vision in order to discuss these matters with our religious friends.

Chapter 9:1-2

The setting of this chapter is contained in the first two verses.

Dan 9:1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—

Dan 9:2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

Daniel received this vision shortly after the fall of the Babylonian Empire. He was among the first to be taken captive in Babylon and had lived there about 70 years. From this we know that Daniel was an old man at this time, probably at least in his early 80's. Daniel was reading the writings of the prophet Jeremiah and recognized that God had told Jeremiah that the length of Jewish captivity would be 70 years. Daniel recognized that the 70 years were about completed, so he begins his prayer to God concerning the people of Israel. That prayer is contained in verses 4 -19. In this prayer, Daniel confesses the sins and wickedness of the people and confesses that they had not followed the commands of God. He prays for God’s anger to be turned away from his people and that God’s face would once again shine upon them. We hope you will read that entire prayer and consider the attitude of Daniel in his prayer to God. It can help each of us understand what our attitude should be as we pray to God.

Chapter 9:21-23

As Daniel was praying, Gabriel appears unto him in the form of a man.

Dan 9:21 yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

Dan 9:22 And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand.

Dan 9:23 At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:
This brings us to the vision of 70 weeks. It is very important that we have a reasonable understanding of this vision because it is used by so many in the religious world today to advocate premillennial views. Much time is spent speculating about events that attach to the 70th week of Daniel's vision. This view is very prevalent in the denominational world today, and we need to know how to answer their arguments.

As we begin a study of this vision, we must keep in mind that the visions already studied in Daniel give us much information concerning events that will affect the Jewish nation between the time of Daniel and Christ. However, the visions always conclude with the events surrounding the coming of Christ and the establishment of the church during the time of the Roman Empire. The same will be true of the vision of 70 weeks.

**Vision of 70 weeks**

Dan 9:24  "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

Dan 9:25  "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

Dan 9:26  "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.

Dan 9:27  Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."

**The 70 weeks**

In order to understand this vision, it is absolutely necessary to determine the meaning of the 70 weeks. The view we hold, which is also the generally accepted view in the church, is that each day in the 70 weeks represents one year. Therefore, in 70 weeks there would be 490 days (70 x 7), and each day would represent one year for a total of 490 years. In the above verses the 70 weeks are divided into 3 parts. Verse 25 gives two of the divisions as 7 weeks and 62 weeks. That would be 49 years and 434 years, for a total of 483 years. Then in verse 27, the Messiah will confirm the covenant for one week, or 7 years. This would make a total of 70 weeks or 490 years.

As further evidence that each day represents one year, verse 27, speaking of Jesus, states, “he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering.” We know that the length of Jesus' ministry from his baptism
to the crucifixion was about 3 ½ years. He brought an end to sacrifices and offerings when he died on the cross. See Col 2:14. Therefore, the “week” has to represent 7 years for Jesus to have died in the middle of the week. The 70 weeks (490 years) can be illustrated by the timeline below.

One of the big questions concerning the 70 weeks is: What is the beginning and ending points of this time period? We feel that it is very important to understand the meaning of the events that took place during these 490 years before attempting to determine the exact period of time they cover.

**Dan 9:24**

Dan 9:24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

Notice that this vision of 70 weeks was for Daniel's people and his holy city. This means that this vision is for the Jews and Jerusalem. It is a drastic mistake to apply this vision to the end of time or the Lord's second coming. All of the events mentioned would take place during the
70 week period (490 years). In the above verse, there are six events that were to be concluded during these 70 weeks.

1. To finish transgression:
   The transgressions of the Jewish people were committed against God under the Law of Moses. When Jesus died on the cross, He took away that law and died for the sins of those who lived under that law. See Heb 9:15. He also established a new law, the gospel, which would provide forgiveness of sins to all who are obedient to the commands of God. This would be the end of transgression for the people of God.

2. To make and end of sins:
   When Jesus died, he made a way for sins to be forgiven, which the Law of Moses did not provide. Today, we can be forgiven by being obedient to the law of Christ (gospel). This does not mean there will be no sin. It means we can be forgiven of our sins by obeying the gospel.

3. To make reconciliation for iniquity:
   The gospel made a way for anyone who commits iniquity to be reconciled with God through the blood of Christ.

4. To bring in everlasting righteousness:
   When Jesus died, he brought in everlasting righteousness through the gospel. When we obey the gospel, we are then righteous in the sight of God. If we continue to be obedient to God, we will be righteous in His sight forever. This righteousness provided by God will never cease.

5. To seal up vision and prophecy:
   When these 70 weeks were concluded, all visions and prophecies given in the Old Testament were fulfilled or completed. God would send no more prophets or visions to the people of this earth. He would now speak to his people through the teachings of the New Testament.

6. Anoint the Most Holy:
   In Old Testament times, kings were anointed. The Most Holy, Jesus, would be anointed as King of Kings.

All of these events took place at the first coming of Christ and the establishment of the church. When Jesus died on the cross, He accomplished all of the above statements, and those who become members of His church will receive those blessings. The 70 weeks (490 years) would bring mankind to this point in time... Jesus' first coming - not His second coming!

**Dan 9:25**

Dan 9:25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

This verse explains that there will be a total of 69 weeks (7 weeks plus 62 weeks, or 483 years) from the going forth of the command to restore and build Jerusalem until the coming of the
Messiah. At that time, Christ would accomplish all things listed in verse 24 during the 70th week of the prophecy.

Without any doubt, this is a very difficult verse and has been interpreted in many ways. The point is: we really need to understand this verse because it is used by so many religious organizations in order to promote ideas that are contrary to God's Word. Even in the church, there is tremendous disagreement concerning the correct interpretation of this verse. Therefore, we will deal with this verse phrase by phrase in an attempt to understand its meaning.

The main problem that almost everyone has when interpreting this verse can be summed up in one statement. They are applying the statement “restore and build Jerusalem” to the wrong Jerusalem. This verse is not dealing with the restoration of the old Jerusalem during the times of Ezra and Nehemiah. It is referring to the building of the New Jerusalem (church) during the time of Christ. Once again, this is when Jesus would accomplish all those things listed in verse 24. Notice that at the end of the 7 weeks and 62 weeks (483 years), which would bring us to the time of the 70th week, “The street shall be built again, and the wall.” This is what the “Messiah the Prince” (Jesus) would do when he came to earth the first time. He would rebuild old Jerusalem into the New Jerusalem, the church. He would build the wall and street of the church. In Heb 12: 22, the church is called the “heavenly Jerusalem.” Therefore, the “command” that went forth was a command of God for Jesus to come to this earth and build the New Jerusalem. It was not a command given by King Cyrus of Persia, or any other command to rebuild old Jerusalem. It was a command given by God to begin the process of bringing Christ into this world to build the New Jerusalem. It is also very possible that the “command” is the command of God given in verse 23 which states, “At the beginning of your supplications the command went out...” This would be the “command” given by God to establish a period of 490 years to send Jesus into this world to establish the church and complete God’s plan for man. It would be a period of 70 weeks of years. That is exactly what the angel Gabriel explained to Daniel. God had established a period of 490 years in order to complete his plan to bring forgiveness to this world for all mankind, including Daniel’s people – the Jews. This command did not mark the beginning point of the 70 weeks: it established the 70 week period of time. Since we have the advantage of history now, we can go back and calculate the approximate time when this 70 weeks began. Much more will be said about this later.

Now, let’s continue the study of verse 25. We also read that, “The street shall be built again, and the wall, Even in troublesome times.” The troublesome times were certainly the times of the Roman Empire. All the visions in Daniel end with the time of the Roman Empire and describe how terrible that time would be. So, what was the wall and the street that would be built? Once again we must emphasize this is not speaking of rebuilding the old city of Jerusalem in the times of Zerubbabel, Ezra, and Nehemiah. This is talking about something that Jesus would do when he came to earth the first time and established the church. The meaning of this wall is explained by a prophecy in Isaiah.

Isa 26:1 In that day this song will be sung in the land of Judah: "We have a strong city; God will appoint salvation for walls and bulwarks."
Isa 26:2  Open the gates, That the righteous nation which keeps the truth may enter in.

This is a prophecy of the coming of the church. The wall of the church is called a wall of salvation. Since the church is spiritual, the wall of the church is a spiritual wall. Just as the old city of Jerusalem had a physical wall, the church has a spiritual wall. The physical walls around cites in Old Testament times protected the inhabitants of the city from invaders, and the gates in the wall could be opened and closed depending on the need. Our wall of salvation today protects us from the invasion of spiritual enemies. No one can enter the church unless they are admitted by God. Only those who have been obedient to the gospel are protected by this wall of salvation. It is also a wall that can never be broken down by man because God built it. We must be faithful to God in order to remain inside our wall of salvation; however, we can choose to go outside this wall if we decide to turn from God and follow the ways of this world. Therefore, this wall of salvation was constructed by Jesus during the perilous times of the Roman Empire.

Isa 26:2 also says that only those who are righteous may enter the gates of this strong city. This is once again a prophecy of the church. Only those who have had their sins forgiven can pass through the gates in this wall of salvation and enter the church.

In Dan 9:25, we read that the street shall also be built again. We can identify this street from a prophecy about the church in Ezekiel.

Isa 35:8  And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. (KJV)

The street or highway that Christians walk on today in the church is a way of “holiness.” This street is a “spiritual” street in the “spiritual” church. Notice in the above verse that the unclean shall not walk on this street. Only those who have had their sins washed away by the blood of Christ can walk on the way of “holiness” in the church. It also states that fools shall not walk on this highway. This means that no one can enter the church by accident. Only those who believe in Christ and follow His words can enter the church and walk on the street of holiness.

For more information concerning the wall and street, we invite you to read our comments on Revelation chapters 21 and 22 in “Revelation for Christians Today.”

Now, why was God telling Daniel all of this? It was because of Daniel’s prayer in the first 20 verses of this chapter. Remember, Daniel was living in the last years of Babylonian captivity. He was confessing the many sins of the nation of Israel and imploring God to have mercy on His people. Please go back and read those verses. God had severely punished Israel for their sins and sent them into captivity for 70 years, yet the people had not repented. Daniel was pleading for God’s mercy on Israel. It was almost like Daniel feared that God might totally destroy them because of their evil ways. It was in this context that God told Daniel when He would have mercy on Israel and forgive their sins. He would do this by sending the Messiah to this earth and rebuilding old Jerusalem into a new Jerusalem (church). Although this would
be the time of redemption for Israel, as well as all mankind, it would also be the end of that nation as the chosen people of God. Those who live in the new Jerusalem, the church, are God's chosen people today.

Daniel was living very near the end of the 70 years of Babylonian captivity; therefore, he was familiar with God's use of the number 70 as a designated period of time. In this vision, God used 70 weeks of years, which would be 490 years. So, what did this mean to Daniel? For one thing it meant that God was not immediately going to destroy Israel for their sins. More importantly, it meant that God would eventually have mercy on Israel and provide a way of forgiveness for the people.

We must understand that God used these 490 years to complete his plan for mankind by doing away with the Law of Moses and bringing in the Law of Christ (gospel). Therefore, these 490 years probably did not correspond with some specific command given by man to rebuild the old city of Jerusalem. It was a designated period of time God would use to bring His plan for Israel to a close.

The question remains: Why are the 69 weeks divided into two sections of 7 weeks and 62 weeks? The fact is: we are not told. However, when interpreting prophecy, we must look for the major events that took place in God's plan, not man's. If the 7 weeks (49 years) brought an end to the time in which God would have prophets walking among his people, it would leave 62 weeks (434 years) until the work of Christ began on this earth, or his ministry. From Luke 3:23, we know that Jesus began his ministry at about age 30, so that would leave about 404 years between the end of the prophets and the birth of Jesus. This is what we commonly refer to as the 400 years of silence between the Testaments. We do not know when the prophet Malachi died, but it certainly ended an important time in the history of Israel.

As we continue our study of the 70 weeks, it is of utmost importance to keep in mind that the command to “restore and build Jerusalem” was a command given by God to restore the “old Jerusalem” by building a “new Jerusalem,” which is the church.

**Daniel 9:26**

Dan 9:26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.

As we have studied, the seventy weeks are divided into three sections... 7 weeks, 62 weeks, and 1 week. The 1 week is discussed in verse 27. In this verse, we see the Messiah being “cut off” after the 62 weeks. Therefore, this would bring us to the end of the period of 62 weeks and to the beginning of the 70th week. During the 70th week, the Messiah will be “cut off.” To be “cut off” would mean to be severed or separated from something. Obviously, Jesus was cut off from the land of the living. He was also separated from God as He hung of the cross. While on the cross, Jesus asked, “My God, my God, why hast thou forsaken me?” Jesus represented sin on
the cross, and God cannot even look on sin; therefore, God had to turn away from Jesus on the cross in order that He might destroy the sins of the people of this world.

2Co 5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Jesus knew no sin, or He never committed a sin. He died on the cross in order that we might become righteous in the sight of God. This is what it means that he was cut off, “but not for Himself.” Jesus did not die in order that He might be righteous in the sight of God. He died in order that “we” might become righteous in the sight of God.

Let us now study the remainder of verse 26.

“And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.”

The “prince” to come must be referring to the Roman Empire, or some leader within that empire. The people of that nation would destroy the city of Jerusalem and the temple. There can be little doubt that this verse is dealing with the destruction of Jerusalem in AD 70. Shortly, before He was crucified, Jesus spoke to His disciples concerning the abomination of desolation. He gave them instructions concerning what would take place at that time and what they should do. So, this verse must be speaking of the desolation that would be brought on Jerusalem by the Roman Empire.

In Mat 24:15 and Luk 21:20, we read the following words of Jesus:

Mat 24:15 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:)

Luk 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Dan 9:27

Dan 9:27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.”

Jesus will confirm the covenant for one week... the 70th week of this prophecy, which would be a total of 7 years. In the middle of this week, Jesus would bring an end to sacrifice and offering. This is a reference to the statutes of the Law of Moses. When Jesus died on the cross, He did away with the laws and ordinances of that covenant (Col 2:14). Most believe the
ministry of Jesus was about 3 ½ years long, beginning with His baptism by John the Baptist; therefore, in the middle of this 7 years, Jesus died on the cross and brought an end to sacrifices and offerings. The covenant that Jesus would confirm is the gospel, which is the covenant that exists today between God and man.

Now, let's consider the last phrase in verse 27.

“And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.”

This is once again prophesying the destruction of Jerusalem in AD 70, as was mentioned in verse 26. The one who is going to make Jerusalem desolate is the prince mentioned in verse 26, who would destroy the city and the sanctuary. The children of Israel were selected by God to be His chosen people during the time of Moses. This was the answer to a promise God had made to Abraham. From the time that God delivered the children of Israel out of slavery in Egypt until the first advent of Christ, they committed many abominations against God. God would punish them for their actions, but He would always bring them back to Himself and protect them from their enemies. God loved His people; however, for over one thousand years, they consistently refused to obey Him. When the Jews rejected the Messiah and demanded His crucifixion, this was the “last straw.” God would no longer consider them as His chosen people, and He would no longer protect them from their enemies. Just as God had used Babylon to punish Israel for their disobedience, He would use the Romans to put a final end to their way of life. Rome would destroy the city of Jerusalem and the temple, which would in turn put an end to their abilities to continue the traditions of their fathers. This was all put into motion by the death of Christ on the cross.

The Jews were a spiritually desolate people because they had forsaken God. They had also been physically desolate many times for the same reason. Since their abominations had spread throughout the nation of Israel, God would make them totally desolate. The consummation of this would take place in AD 70, when the Roman Empire would completely destroy Jerusalem. The nation of Israel was already spiritually desolate, and Rome would make them physically desolate as well by totally destroying Jerusalem.

One of the questions often asked concerning the 70 weeks is: Since Jesus would confirm the covenant for one week, and He was crucified in the middle of the week, then what is represented by the final 3 ½ weeks of the 70th week? As is always the case when interpreting prophecies, we must always look for major events that had something to do with the intent of the prophecy. In the case of this prophecy, God is showing Daniel how and why the Jewish nation will end. There was one more thing that had to be accomplished after the crucifixion in order that God could completely abandon the Jews. Please read the following verses.

Mat 10:5 These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans.
Mat 10:6 But go rather to the lost sheep of the house of Israel.
Jesus directed the apostles to take the message of the gospel to the Jews, but not to the Gentiles. Therefore, in order for the gospel to be made available to all men, and not the Jews only, one other event had to take place. God had to give the gospel message to the gentiles. This took place at the house of Cornelius in Acts chapter 10. On this occasion, God sent the apostle Peter to preach the gospel to the gentiles gathered at the house of Cornelius. While he was speaking to them, God poured out the Holy Spirit on those gentiles, like he had done for the Jews on the day of Pentecost. Then, we read in Acts 10:47-48:

Act 10:47  "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?"
Act 10:48  And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

God opened the preaching of the gospel to the gentiles. This event ended all relationships that God had with the Jews. They were no longer special to God in any way. From that point forward everyone was equal in the sight of God. Gal 3:28 states, “there is neither Jew nor Greek... for you are all one in Christ Jesus.” Anyone desiring to be in a close relationship with God has to be obedient to the gospel.

Therefore, it is our conviction that the 70th week in the prophecy of Daniel ended at the house of Cornelius. At that point, God no longer had any special relationship with the Jews. Remember, this prophecy foretold of events that would take place at the end of the Jewish nation. Dan 12:9 states, “And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end.”

In the graphic below, events have been added to the timeline of the 70 weeks. Hopefully, this will aid in understanding the information given above in the discussion of this prophecy.
Summary of Daniel's 70 weeks

As an elderly man, Daniel was reading the writings of the prophet Jeremiah. He understood that because of the sins of the people, God had sent the Jewish nation into captivity and placed a time period of 70 years for Israel to remain desolate. Daniel realized that those 70 years were about to be completed, so he began confessing his sins and the sins of the Jewish nation to God in prayer. At that time, God sent Gabriel to give Daniel understanding of events to come that would bring an end to sins; bring reconciliation for iniquity, and bring in everlasting righteousness. Therefore, God explained events to Daniel that would take away the spiritual sins of the people, not their physical suffering. Gabriel told Daniel that God would determine another period of time to come on the Jewish people. This time it would be 70 weeks instead of 70 years. As discussed above, these 70 weeks must be interpreted as 70 weeks of years or 490 years. At the end of these 70 weeks, the righteousness of God would be brought to this world. During the 70th week, the Messiah would come to earth and fulfill all prophecies concerning Him. However, the Jews would reject Him; therefore, God would reject them and sever any relationship He had with them. Because of this, the enemies of the Jews would destroy the city of Jerusalem, and Jerusalem would once again become desolate. This
would bring an end to the Jewish nation and its religious sacrifices and ceremonies as was practiced during Old Testament times. It would also usher in a time when God would forgive His people of their sins instead of punishing them.
Chapters 10 and 11

Beginning in chapter 10, Daniel saw another great vision (v:8). For our study, it is important to understand that chapters 10 and 11 are preliminary to the vision in chapter 12, or it introduces the information given to Daniel in that chapter. Therefore, the three chapters must be studied together in order to keep the vision in its proper context. Although it may not be possible to determine if all of the information was given to Daniel in one vision or not, it is still continuous in its content.

Dan 10:8 Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength.

As in the previous visions we have studied, this vision describes many events that affect the nation of Israel from the time of Daniel until the arrival of the Messiah. In verse 14, Daniel was told that the events revealed to him in this vision would take place in the latter days. This must refer to the latter days of the nation of Israel. In these two chapters, many events are foretold leading up to the time of the end of the Jewish nation.

Dan 10:14 Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come."

We will not discuss the meaning of each detailed event found in chapters 10 and 11 since they deal with wars and conflicts that would affect Israel (Daniel's people) over many years. Some of these can be understood from history and others are somewhat obscure. Many people have studied these historical events extensively and can give meaning to most of them; however, it may be impossible to have a complete understanding of every detail. If you are interested in these historical details, we hope you will consult those writers who have made that study. However, we would like to offer one cautionary note. The interpretation offered by some are skewed by their religious beliefs; therefore, you may find premillennial views incorporated into some of the interpretations of these chapters. The point we are most interested in making is that these events once again bring us to the time of the Roman Empire. The visions we have studied in chapters 2, 7 and 8, have each covered the time from Daniel until the first coming of Christ. We see no reason to break with that line of interpretation in these chapters. Each vision dealt with the empires of Babylon, Medo-Persia, Greece and Rome, with Rome being the time of the coming of Christ and the establishment of the church. Persia and Greece are even mentioned by name in chapter 10:20. The Roman Empire is never mentioned by name, but it is always described as a powerful, fierce kingdom that would annihilate and crush many people. We see a very similar description to this in 11:44.

Dan 11:44 But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.
Dan 11:45 And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.
Also, compare the language used in verse 11:36 to that used in Dan 8:25 and 7:23.

Dan 11:36 "Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.

Dan 8:25 "Through his cunning He shall cause deceit to prosper under his rule; And he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; But he shall be broken without human means.

Dan 7:23 "Thus he said: 'The fourth beast shall be A fourth kingdom on earth, Which shall be different from all other kingdoms, And shall devour the whole earth, Trample it and break it in pieces.

The Messiah came to earth during the time of the Roman Empire. As with the other visions we have studied, that is precisely how this vision is structured. The vision takes Daniel up to the time of the Roman Empire and the coming of the Messiah. The first verse in chapter 12 tells us exactly when the final events in chapter 11 take place. They took place when the great prince who stands for the sons of the people of Daniel would stand up.

Dan 12:1 "At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book.

We will discuss chapter 12 in detail, but for the concluding thought of chapters 10 and 11, notice that this will take place in a “time of trouble, Such as never was since there was a nation.” The events of chapter 12 would take place “at that time.” This corresponds perfectly with the previous visions we have studied. Chapter 12 takes place during the time of the Roman Empire, and the concluding verses in chapter 11 are describing the terrible situations that would exist at that time.
Chapter 12

Chapter 12:1

Dan 12:1 "At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book.

As with the other visions in Daniel, the concluding portion of this vision brings us to the most important event that ever occurred on this earth - the coming of the Messiah. Notice that the events explained in this verse would take place during a “time of trouble” greater than any that had ever been known by the Israelite nation. This points us directly to the time of the Roman Empire. Israel had experienced many difficult times throughout their history, even to the point of becoming slaves, but God always provided a way for them to come back to Him and exist as a nation. However, this would not be the case during the time being prophesied by Daniel in this verse. Rome would destroy Jerusalem, the temple, and the Jewish way of life. They would never recover as a nation of God’s people as known in the Old Testament. They could no longer trace their family lineage or worship as they had been able to do since the time of Moses. They had no temple in which to worship and their way of life was gone forever. This was truly a time of trouble greater than Israel had ever experienced.

We are told in this verse that Daniel's people would be delivered at this time. This helps us understand what type of deliverance this is. It cannot be “physical” deliverance because the Jewish nation and the city of Jerusalem would be destroyed at this time. Therefore, this must be a “spiritual” deliverance. That is precisely what Jesus did. He delivered all mankind, including the Jews, from spiritual bondage and established a “spiritual” kingdom in which anyone could dwell who chose to follow God. This is the exact purpose of the church. It was built by Jesus in order that man might have a way out of spiritual bondage (sin). The Law of Moses did not provide a way of forgiveness of sins; however, there were those who lived under that law and attempted to follow God and do his will. When Jesus died on the cross, the sins of those people were forgiven (Heb 9:15). That must be what is mean by their names being written in the book. God knew who had followed Him and who had not. When Jesus died, the sins of those people who were written in the book were forgiven, and they were delivered from the spiritual bondage of sin. This enabled them to live eternally with God in heaven.

That brings us to the matter of; who is Michael? Sometimes in prophecy, the only way of determining the identity of a person is by understanding what he did. The only person who could have possibly accomplished all these things was Jesus. He is described as “The great prince who stands watch over the sons of your people.” This again could only refer to Jesus. He is the only one who could have watched over the sons of Daniel, or the Jewish people. Jesus is never called by the name “Jesus” in the Old Testament. However, He is identified by several names. For example:
Isa 9:6  For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

The name Michael is defined by most as: Who is like God? This is certainly a fitting name for Jesus. It is also possible that “Who is like God” could be in the form of a statement rather than a question. This would definitely be a reference to Jesus because He is the only One “Who is like God.” The name Michael is used two other times in the book of Daniel.

Dan 10:13  But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.

Dan 10:21  But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince.

Notice that in both of these verses Michael is called a prince. Jesus was certainly a prince, the son of a King, until He became King of Kings by his death on the cross.

Michael is also named in Jude 1:9.

Jude 1:9  Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"

In this verse, Michael is called the “archangel.” This would be the highest ranking being in heaven other than God.

Another reference in which we see the name Michael is Rev 12:7.

Rev 12:7  And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,

This verse is describing the war between good and evil prior to Jesus coming to earth. Michael led the forces of good, and the dragon (devil) led the forces of evil. When Jesus died on the cross, He won that war. This is why we can overcome the evils of this world today. We “overcome” through our faith in Jesus.

1Jn 5:4  For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.

1Jn 5:5  Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

1Jn 4:4  You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

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Therefore, it is very reasonable that “Michael” was a name used to represent Jesus in the Old Testament. The battle being describe in Rev 12:7 is a battle for the souls of people of this world. It had to take place during Old Testament times because Christ won the battle when he died on the cross. For more information on this subject, please see our commentary titled, “Revelation for Christians Today.”

Chapter 12:2

Dan 12:2 And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.

This is a prophecy of a “spiritual” awakening that would take place at the first advent of Christ. Those who lived and died under the Law of Moses were to undergo this “spiritual” awakening. As discussed before, the Law of Moses did not provide for the forgiveness of sins; however, some had followed God to the best of their ability under that law, and others had not. When Jesus died on the cross, the sins of those who had followed Him were forgiven, but those who had not followed God were awakened unto everlasting contempt.

Heb 9:15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

By His death on the cross, Jesus became the mediator of the new covenant (gospel) and also provided redemption for those under the first covenant (Law of Moses). Therefore, Dan 12:2 is prophesying a “spiritual” awakening. Those who had followed God under the Law of Moses were awakened unto everlasting life, but those who had not followed Him were awakened unto everlasting contempt.

Chapter 12:3

Dan 12:3 Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever.

The “wise” in this verse are those who follow God. It does not refer to those who are very smart or wise in the ways of the world. Please read the two verses below as they define those who are “wise.”

2Ti 3:15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

Psalms 53:1 says, “The fool has said in his heart,"There is no God." They are corrupt, and have done abominable iniquity; There is none who does good.”
The opposite of a wise person is a foolish person. The wise person will believe and trust in God and will become righteous. Jesus made the following statement.

Mat 13:43  Then the righteous will shine forth as the sun in the kingdom of their Father He who has ears to hear, let him hear!

During the time of the Roman Empire, Jesus came to this earth and made a way for anyone to shine like the sun and stars by becoming members of the church.

Chapter 12:4

Dan 12:4  "But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."

The events being described in chapter 12 of this vision would not take place until the time for Jesus to come to this earth; bring an end to the Law of Moses, and cut off His special relationship with the Jewish people. These words were shut up and sealed until that time. Then, these events would unfold and people would understand the meaning of these words. Therefore, the “time of the end” was the end of the Jewish nation, which was brought about by their unwillingness to follow God and their rejection of Jesus as the Messiah. We might add that not all Jews rejected Jesus. Many were baptized and became members of His church; however, generally speaking, the nation as a whole rejected Christ.

Chapter 12:5-7

Dan 12:5  Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank.

Dan 12:6  And one said to the man clothed in linen, who was above the waters of the river, "How long shall the fulfillment of these wonders be?"

Dan 12:7  Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.

In this section of the vision, it is almost like the two heavenly beings are asking and answering the question that Daniel must have been wanting to ask. The first being asked, "How long shall the fulfillment of these wonders be?" The answer given in verse 7 is “that it shall be for a time, times, and half a time.” We do not believe this should be understood as a specific period of time due to the nature of the language being used. In Revelation this period of time is used symbolically to describe a time in which people were waiting and longing for something. However, there is also a possible literal answer to this period of time. If a “time” represents one year and “times” represents 2 years, then we would be dealing with a period of time of 3 ½ years. This was approximately the length of Jesus' ministry from His baptism by John the Baptist to His crucifixion. In other words, Jesus would accomplish these things in 3 ½ years. At the crucifixion of
Jesus, the power of the Jewish people was shattered and the events being described in this vision would come to a conclusion.

Chapter 12:8-9

Dan 12:8 Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?"

Dan 12:9 And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end.

Closed up and sealed would indicate that the events of this prophecy would not be revealed until a specific time, which in this case is the “time of the end.” If the “time of the end” refers to the end of the world when Christ comes the second time, then this prophecy would have no meaning for the church today. Remember, the prophets in the Old Testament prophesied of the first coming of Christ. Therefore, the “time of the end” must refer to some other “end” when Christ came the first time. The only reasonable answer is that this “time of the end” must be referring to the end of the Mosaic age. Jesus brought an end to that age when he came to earth the first time to establish the church and give mankind the gospel. The following verse shows that the Jewish people would no longer be a special people in the sight of God when the ordinances of the law of Moses ceased.

Jer 31:36 "If those ordinances depart From before Me, says the LORD, Then the seed of Israel shall also cease From being a nation before Me forever."

Those ordinances ceased when Jesus died on the cross.

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

When Christ did away with the ordinances of the Law of Moses, the nation of Israel ceased to be the chosen people of God. This was the end of the Mosaic Age. Therefore, the time of the end must be the end of the Mosaic age when the Jewish people would no longer be the chosen people of God.

In these verses, we once again see that the words of this prophecy are closed up and sealed until the time of the end. The events spoken of in this prophecy would take place when the Law of Moses was taken away at the crucifixion, which brought on the destruction of Jerusalem and the Jewish nation. This is the “end” under consideration in these verses. That is when the meanings of this prophecy were revealed and executed.

Chapter 12:10

Dan 12:10 Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.
The words of this prophecy were to be opened when Christ came to this earth the first time and died on the cross and established the church. This opened the way for anyone willing to become a Christian to be purified and made white. Christians wash their robes and make them white in the blood of the Lamb. Christians are also “refined.” To be refined means to be free of impurities. Although we certainly have impurities in our lives, they are taken away by that same blood of Jesus Christ.

There are many who practice wickedness today and in many cases will continue to do so. They will never understand the message of the gospel and become obedient to it, and certainly they will never understand this prophecy of Daniel, which told of the coming of these events. However, the wise will understand. They will understand the message of the gospel and choose to follow it. They will also be able to understand that the message of Daniel prophesied of these events. Without understanding the gospel message, one can never understand the prophecies concerning it.

Chapter 12:11-13

Dan 12:11 "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.

Dan 12:12 Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.

Dan 12:13 "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days.

In the next section of this paper, we will devote a considerable amount of time to the study of the two numbers (1290 and 1335) mentioned in verses 11 and 12. So, let's conclude this section by looking at verse 13.

Daniel is told to go his way until the time of the end, for he would rest. In other words, Daniel would die before these things were fulfilled at the end of the Jewish age. But, notice what would happen to Daniel. At the end of the days, he would arise to receive his inheritance. That is precisely what was stated in verse 2 of this chapter.

Dan 12:2 And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.

At the end of these days, when Jesus was crucified, buried and resurrected, Daniel would undergo a “spiritual” resurrection. His sins would be forgiven, and he would awakened spiritually in order that he might one day claim his inheritance of everlasting life in heaven. It might help to understand this by thinking of a Christian who dies today. His physical body is dead, but his spirit lives on forever because his sins were forgiven. Those who died under the Law of Moses were held in the chains of sin until Christ died and forgave those sins. Those spiritual chains were then released, and they were awakened spiritually unto everlasting life with God. Those who did not follow God under the Law of Moses were still bound by the chains of sins and will be lost eternally.
Chapter 12 is one of the greatest prophecies in the Bible for Christians. It gives us a glorious picture of what the Kingdom of God (church) would be like when Jesus established it on the Day of Pentecost. The visions in chapters 2 and 7 explain that a kingdom would be established by God, but chapter 12 describes what that kingdom would be like for those who become a part of it. Today, as Christians, we are in that kingdom. In the eyes of God, those who are in His kingdom shine like the stars of heaven. We have been purified by God and made white by the blood of Christ. We are refined because our sins have been taken away. Daniel had to wait until Christ died in order to possess everlasting life, but we have it today as members of God's marvelous kingdom.

Pattern of the Visions in Daniel

Now that we have finished studying the four visions in Daniel, we would like to emphasize the pattern that each of these visions follow. When studying prophecies, it is vitally important to look for patterns. The entire Old Testament is a pattern for things to come in the gospel age. If you are not familiar with this concept, we recommend you read our book titled “Eden To Eden.” It can be read free of charge on our website at: https://edentoeden.wordpress.com/. Patterns are extremely important for keeping everything in its proper context. In order to clearly see the patterns of the visions in Daniel, we have put them in table form. As you study the patterns in the table, the columns contain information found in each of the four visions we have studied, and the rows show the parallel description of the kingdoms in each of the visions. Please notice that in the bottom row of the table, each vision ends during the time of the establishment of the church. This is what the book of Daniel is all about. The visions of Daniel each end with the “time of the end” of the Jewish nation, which is also the time of the establishment of the church. Understanding this helps us keep the prophecies in proper context. It also allows us to use the information in one vision to help interpret another vision. These patterns are extremely important, and we encourage you to study the following table carefully.
## Daniel Outline

<table>
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<tr>
<th>Kingdom</th>
<th>Chapter 2</th>
<th>Chapter 7</th>
<th>Chapter 8</th>
<th>Chapters 10-11-12</th>
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<td>Lion (7:3-4) Wings of Eagle - Wings plucked - Stood up - Given the heart of a man</td>
<td>Conquered by kingdom with two horns</td>
<td>Babylon had fallen</td>
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<td></td>
<td>2:38 - Nebuchadnezzar</td>
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<tr>
<td>Medo-Persia</td>
<td>2:32 - Breast and arms of silver</td>
<td>Bear (7:5) Raised up on one side - Three ribs between teeth - Devoured much flesh</td>
<td>Ram - (8:3-4) - Had 2 horns - One higher than other - No beast could stand before him</td>
<td>10:1 &amp; 20 - Prophesied in time of Persian Empire</td>
</tr>
<tr>
<td></td>
<td>2:39 - Kingdom to follow Babylon</td>
<td></td>
<td>8:20 - Kings of Media &amp; Persia</td>
<td>10:14 - Vision of latter days</td>
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<td></td>
<td></td>
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<td>11:2 - Three kings to come in Persia</td>
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<tr>
<td>Greece</td>
<td>2:32 - Belly and thigh of brass</td>
<td>Leopard (7:6) 4 wings like a bird - 4 heads</td>
<td>He-goat - (8:5) came from west - Smote Ram - Broke the 2 horns - Had a great horn between eyes</td>
<td>10:20 - Greece to come</td>
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<td></td>
<td>2:39 - Third kingdom to arise</td>
<td></td>
<td>8:20 - He goat - King of Greece - Great Horn - First King - Alexander - Great horn broken - 4 horns arise</td>
<td>11:3 - Mighty king to stand up (Alexander the Great)</td>
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<td>11:4 - Kingdom to be divided 4 ways and not to his offspring. (4 Generals)</td>
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<tr>
<td></td>
<td>Feet of iron and clay</td>
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<td>8:25 - Will rise up against Prince of Princes - 8:25 - Be broken without hands</td>
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<td></td>
<td>2:40 - Break in pieces and subdue all things</td>
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<td>11:37 - Magnify himself above all</td>
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<td></td>
<td>Has 10 toes</td>
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<tr>
<td></td>
<td>2:44 - God's kingdom to be established during this period of time</td>
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<tr>
<td>Church</td>
<td>2:45 - Stone cut out of mountain without hands</td>
<td>7:27 - Kingdom given to Saints - 7:27 - An everlasting Kingdom - 7:13-14 - Kingdom given to the Son of Man that shall never be destroyed</td>
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<tr>
<td>Established</td>
<td>2:44 - God set up kingdom never to be destroyed</td>
<td></td>
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<td>12:1 - Deliver people found written in book</td>
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<td>12:10 - Many purified and made white</td>
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<td>12:13 - Will take place at the end of days</td>
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</tbody>
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Introduction to Numbers used in Daniel

In this section, we will present some ideas about three numbers used in the book of Daniel. Each of these numbers are a count of days. In 8:13, we have a count of 2300 days; in 12:11 there is a count of 1290 days; and in 12:12 there is a count of 1335 days. If you read comments made by Bible commentators, you will soon see that there are many different ideas concerning the meanings of these numbers. Some views may seem reasonable, and others must be totally rejected by those those in the church. We fully admit the difficulty in understanding the meanings of these numbers, and we are not presenting these thoughts as absolute. They are simply ideas that we would like for you to consider, and then you can decide the plausibility of these interpretations.

There are a few comments we would like to make before beginning this study of the numbers. Hopefully, this will help us put the numbers in the proper context of the events being discussed. Assuming you have studied the interpretations of the visions of Daniel that have been presented, it should be evident that the ultimate purpose of each vision is to show Daniel many events leading up to and surrounding the first coming of Christ. This is the most important event that has ever occurred on this earth, or will ever occur until Christ comes again. In each of the visions in Daniel, God foretold of important events that would affect His people, Israel (Jews), leading up to the coming of the Messiah. God gave Daniel much information about many events that would occur between the time Daniel lived and Christ. It is very important to recognize that the book of Daniel contains a tremendous amount of information about the period of time in which God sent no prophets to the people. After the death of Malachi, God did not send any more prophets directly to the people; however, he did not leave them without a knowledge of events that would affect the nation of Israel. The book of Daniel provided the people with many details of events that would occur from the time of Daniel to the birth of Jesus and the preaching of John the Baptist. Sometimes these events are very detailed, and it becomes very difficult to determine the exact historical event that is being discussed. The book also gives us a tremendous amount of information about the ministry of Jesus. Therefore, for our purposes, we need to understand that the prophecies of Daniel give very detailed information concerning many things that occurred from the time he lived until the coming of Christ. It is very possible that much more information is given than we currently understand.

We must also keep in mind that the events described by Daniel take us to the end of the Law of Moses and the Jewish nation as it was known in Old Testament times. Since Daniel lived as an Israelite, he would have been very concerned to know how that nation would end. It would be like us knowing how the nation in which we live will come to an end. We must understand that the end of the Jewish nation was the “end” that is being prophesied in the book of Daniel.

Now, we need to establish a basis for considering the meaning of the number of “days” in Daniel. Unlike the symbolic 70 weeks, which used one week to symbolize 7 years, the counting of the number of “days” seems to be a specific count of actual days. Each of these references to “days” occurred during the time of the Roman Empire. To be more specific, they dealt in some way with the coming of Christ. Therefore, to apply a symbolic period of “years” to a “day” would not work because of the short period of time Jesus was on the earth. Therefore, it seems
reasonable that these “days” are an actual count of days dealing with events during the lifetime of Jesus while He was on earth. If this is true, thanks to Daniel, we may have a great deal more information about the life of Jesus than we have ever realized. We will now examine these “days” in their context and present some ideas for your consideration.

**Numbers in Daniel**

The first number used in Daniel that is a count of days is found in Dan 8:13. In this vision, Daniel is told of a time that will be 2300 days in length. These “days” are also referred to as “evenings and mornings” in 8:26. That makes it even more definite that this number is an actual count of specific days.

Dan 8:13 Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

Dan 8:14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

Dan 8:26 "And the vision of the evenings and mornings Which was told is true; Therefore seal up the vision, For it refers to many days in the future."

The other 2 numbers are found in Dan 12:11-12. These numbers refer to periods of time consisting of 1290 days and 1335 days.

Dan 12:11 "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.

Dan 12:12 Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.

Many ideas have been presented concerning the meanings of these numbers. Since they are a count of days, they must be numbering some period of time. Therefore, it becomes our responsibility to determine what periods of time occurred according to these number of days.

**The “Days” of Daniel**

Dan 8:13 Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

Dan 8:14 And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."
One holy being asked another holy being, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?" The answer given was, "For two thousand three hundred days; then the sanctuary shall be cleansed." In our study of chapter 8, we gave reasons why this verse is without a doubt speaking of some event that took place during the time of the Roman Empire. Many believe this 2300 days applies to the time when Judas Maccabeus cleansed the literal temple in Jerusalem in 171 BC. Please refer back to the discussion in 8:12. The problem with that interpretation is that Judas Maccabeus did not live during the time of the Roman Empire. He lived during the time of the Grecian Empire; therefore, this must be a reference to a different cleansing of the temple. Jesus cleansed the temple at least once in a physical way. See Mt 21:12, Mk 11:15 and Joh 2:14. However, He also cleansed the temple in a “spiritual” way when He died on the cross and established His church. The church is now the temple of God (Zech 6:12), and this temple has been cleansed forever. This is a far more important cleansing of the temple than that of Judas Maccabeus. When Jesus cleansed the temple and established the new temple, the church, the destruction of the old physical temple in Jerusalem became inevitable. There was no longer any need for the old temple.

As we study these numbers it is also important to keep one other concept in mind. We often hunt for a beginning or ending time for the number of days. That can probably be accomplished with some degree of accuracy later in the study, but for now, we need to view the days as an amount of time used to complete some event. It is like us saying that it took eight months to build a house. We would know how long it took to build the house, but not exactly when it was built until we have some further information. We must first determine what time period these days are counting before assigning a beginning and ending point.

Before we can possibly determine the meaning of the period of time of 2300 days and nights, we must first have a reasonable understanding of the two other counts of days used in Daniel... 1290 days and 1335 days.

Once again we are dealing with a number of days, which makes it reasonable to believe these numbers are the count of actual days. They are not being used figuratively. These numbers are also sequential, since one can see the events of day 1290 and then wait until day 1335. So, these numbers must be numbering the actual days of some event that occurred during the time of Christ.

**Days 1290 and 1335**

First we need to examine the period of 1290 and 1335 days described in Dan. Chapter 12.

Dan 12:11 "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.

Dan 12:12 Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.
Next, we must determine what events occurred during this period of time. In verse 11, we are told that the daily sacrifice would be taken away and the abomination of desolation set up. The daily sacrifices were taken away when Christ died on the cross.

Col 2:13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,
Col 2:14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

When Christ died on the cross, He did away with the laws and ordinances of the Law of Moses. This took the daily sacrifices away. There was no more need for animal sacrifices or sacrifices of any kind because Jesus had made the perfect sacrifice.

Now, we must determine the time of the abomination of desolation. For a discussion of the meaning of the “abomination of desolation,” please refer back to the discussion of verse 9:27. There can be little doubt that the abomination of desolation is the destruction of Jerusalem in AD 70. Please read the following three references.

Luk 21:20 "But when you see Jerusalem surrounded by armies, then know that its desolation is near.
Luk 21:21 Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her.

Mar 13:14 "So when you see the 'ABOMINATION OF DESOLATION,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains.
Mat 24:15 "Therefore when you see the 'ABOMINATION OF DESOLATION,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),
Mat 24:16 "then let those who are in Judea flee to the mountains.
Mat 24:17 Let him who is on the housetop not go down to take anything out of his house.
Mat 24:18 And let him who is in the field not go back to get his clothes.

In the three references above, we are told that the “abomination of desolation” was spoken of by Daniel the prophet. All three of the references use the phrase “when you see.” That places the “abomination of desolation” in 12:11 in the future from the time of Christ, but not far in the future because some of them would actually see the event. The abomination of desolation was the destruction of Jerusalem in AD 70.

Since the abomination of desolation (destruction of Jerusalem) took place over 35 years after the sacrifices were taken away at the cross, how could it be numbered in 1290 or 1335 days? The answer is: It cannot. So, what is the meaning here? The answer lies in the fact that Dan
12:11 says the 1290 days take place when the abomination of desolation is “set up.” So, what “set up” the abomination of desolation? The answer to this is once again the death of Christ on the cross. That event made the destruction of Jerusalem inevitable. It would definitely take place. At the cross, Jesus took away the daily sacrifices and that set up the destruction of Jerusalem. Once Jesus died and was resurrected, there was no more need for the physical temple in Jerusalem. It would be destroyed and “trampled underfoot.” This would put an end to the Jew’s ability to follow the Law of Moses, as well as bringing an end to the entire Jewish nation. When Jerusalem and the temple were destroyed, it destroyed the way of life of the Jewish people. The end had come.

Dan 12:9 And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end.

Therefere, the “abomination of desolation” was set up at the death of Christ. Now the question becomes: If these two events occurred at the same time (setting up the abomination of desolation and the death of Christ), then what are the 1290 days? The reasonable answer to this question is that it took Jesus 1290 days to accomplish these events. Therefore, the crucifixion of Christ would be the end point of the 1290 days. So, what would be the beginning point of the 1290 days? That would be when Jesus was baptized by John the Baptist. This was the beginning point of his teaching or ministry.

Luk 3:23 Now Jesus Himself began His ministry at about thirty years of age...

Therefore, the length of the ministry of Jesus Christ, beginning at His baptism and ending at the cross would be 1290 days. From the day that Jesus was baptized by John the Baptist, it took Him 1290 days to do away with the daily sacrifices and set up the abomination of desolation.

That corresponds amazingly close to another vision in the book of Daniel.

Dan 9:26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.

Dan 9:27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."

This is a description of the 70th week in the prophecy of 70 weeks. Each week in this prophecy represents 7 years (one year for each day of the week). Verse 27 says that Jesus would confirm the covenant for one week. That would be seven years. The verse also states that Jesus would bring an end to sacrifices in the middle of the 70th week, or 7 years. Obviously, the middle of 7 years is 3½ years. There are 2,555 days in 7 years, the exact middle of the week would be day 1278. However, the time of 1290 days is close enough to be considered in the middle of the
week. The “middle” of the week would be approximate, but a count of the days would be exact. We now have 2 visions that agree with the length of time of Jesus’ ministry. Therefore, we believe it is reasonable to conclude that the ministry of Jesus, beginning with His baptism by John, was 1290 days in length.

Now, we come to the second number... 1335 days. As stated before, the numbers 1290 and 1335 seem to be sequential because a blessing is pronounced on those who wait until the 1335th day. The difference in the two numbers is 45 days. So, we must look for an event that occurred on the 1335th day. We are fully convinced that we must interpret these prophecies in light of events that occurred in the life of Jesus. If Jesus’ ministry ended on day 1290, He would have been crucified on day 1291; in the grave on day 1292, and resurrected on day 1293. The next major event that took place was Jesus’ ascension. If His ascension took place on day 1335, there would have been 42 days between his resurrection and ascension. Now in all fairness, there is a slight problem with this number of 42 days. In Acts 1:3, we are told that Jesus was seen of the apostles for 40 days after his resurrection.

**Act 1:3** to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

However, 42 days is extremely close and may have depended on how the count was made, or the number may have been rounded to 40. We know that Jesus did not appear to the apostles on each of the 40 days. Jesus met with the disciples on the day of his resurrection (Jn 20:11-25.). Thomas was not with them when the Lord appeared to them at this time. Then, Jn 20:26 tells us that after 8 days the disciples were once again gathered in the room.

**Joh 20:26** And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"

It should be noted that at least these first two meetings were on Sunday. He met with them on His resurrection day (Sunday) and again 8 days later. Today, we would make that count as 7 days by not counting the first day they met. However, during that time, the count would have most likely included the day they were meeting as the first day. That would mean that Jesus appeared to them on the next Sunday. Also, the meeting situations were identical; therefore, it becomes very reasonable that Jesus met with the disciples on these 2 consecutive Sundays. That Jesus appeared to them on Sunday becomes important as we continue the study of these numbers.

The next time Jesus met with the apostles is recorded in John chapter 21. On this occasion, at least 7 of the disciples were gathered when Jesus appeared. We know this was the third time He appeared to them.

**Joh 21:14** This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.
The point is: this was the third time Jesus had appeared to the disciples. This proves that Jesus did not appear to them during the 8 days between resurrection day and the next Sunday. Therefore, Jesus did not appear to them daily. So, it is reasonable to believe that the 40 days between Jesus' resurrection and ascension could have easily been a rounded number. Therefore, it may have actually been 42 days.

There is another consideration that seems almost too plausible to ignore. If Jesus ascended on day 1335, the ascension would have been on the 7th Sunday from his resurrection, counting the Sunday of resurrection. Considering the way the number 7 is used in scripture to indicate total completeness and that Jesus met with them at least twice on Sunday, it seems reasonable that He would have ascended on Sunday. The following Sunday would have been Pentecost, which was the 50th day from the day of Jesus' resurrection. According to Acts 1:4, we know that the apostles were commanded to wait in Jerusalem after the ascension for an undetermined number of days until Pentecost. If that was one week, then Jesus ascended on day 1335. If that is true, then the vision of Daniel gives us a complete count of the number of days from Jesus' baptism until his ascension. On that day, he completed his work on earth and ascended to His Father in heaven.

One other thing this does is show the importance of the ascension of Jesus. This was the day He ascended to heaven and took His place on the Throne of God at God's right hand. We speak of the ascension, but perhaps we do not fully recognize the importance of that day.

Below is a count of the 1335 days. Hopefully, this will make the count of days easier to understand.

**Count of days**

<table>
<thead>
<tr>
<th>Day 1</th>
<th>Jesus is baptized by John the Baptist</th>
</tr>
</thead>
<tbody>
<tr>
<td>1290</td>
<td>Thursday - last day of Jesus' ministry</td>
</tr>
<tr>
<td>1291</td>
<td>Friday - crucifixion</td>
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<td>1292</td>
<td>Saturday - Sabbath (in the grave)</td>
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<td>1293</td>
<td>Sunday - Resurrection (Jesus appeared to His disciples)</td>
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<td>1300</td>
<td>- Sunday - Jesus appeared to His disciples the second time</td>
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- Sunday – Ascension - 7th Sunday from Resurrection counting day of Resurrection
- Sunday - Pentecost - 50 days from the day of resurrected (7 weeks + 1 day from resurrection counting the resurrection day as instructed in Lev 23:15-16. This would have been a time of Jubilee, which is represented by the number 50. This would mean that Jesus ascended on the 7th Sunday following the resurrection, and Pentecost came on the Sunday following 7 weeks from the resurrection.

With this information in mind, we can now make a reasonable explanation concerning the meaning of the 2300 days spoken of by Daniel in Dan 8:14 & 27. The 2300 days is 6 years and 110 days. We should note that when counting days, it makes no difference which calendar is
being used. According to Lk 3:1, John the Baptist began his ministry in the 15th year of the reign of Tiberius Caesar.

Luk 3:1  Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene,

Tiberius Caesar began his co-regency with his father, Augustus Caesar, in AD 12 and assumed total control of the Roman Throne in AD 14 when Augustus died. Therefore, from the beginning of his reign in AD 12, the 15th year of the reign of Tiberius would have been in AD 26. Historians also tell us that Tiberius appointed Pontius Pilot as Perfect (governor) of Judea in AD 26. This would mean that John the Baptist could not have begun his ministry any earlier than 26 AD. If Jesus was crucified on April 3, AD 33, then 2300 days prior would be sometime late in the year of AD 26. Therefore, it is possible that the 2300 days prophesied by Daniel are the total number of days from the day John the Baptist began his ministry of proclaiming the coming of the Messiah until Jesus was crucified. That is what is stated in Dan 8:14.

Dan 8:14  And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

The 2300 days is the number of days it took to cleanse the temple. Jesus spiritually cleansed the temple when He died on the cross. Therefore, from the beginning of the time that John announced the coming of the Messiah, until Jesus died on the cross was 2300 days.

We can also use the 1290 days of the ministry of Jesus, which is the period of time beginning with Jesus’ baptism and ending at His crucifixion, to calculate the approximate date of His baptism. If we use the date of April 3, AD 33, which many believe to be the date of crucifixion, and subtract 1290 days, we come up with a date in September of AD 29, which would be the approximate date of Jesus’ baptism. If we subtract the 1290 days from the 2300 days that would leave 1010 days, or about 2 years and 9 months, for the preaching of John the Baptist.

We also have the following statement concerning the age of Jesus at His baptism.

Luk 3:23  Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli,

That brings us to the date of the birth of Jesus, which no one has been able to determine with any great accuracy. We do know that Jesus was born sometime prior to the death of Herod the Great.

Mat 2:1  Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem,
Mat 2:2  saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."
Herod, being very angry that someone was to become King of the Jews, sought to have Jesus killed.

Mat 2:16 Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.

Herod ordered that all male children under the age of two be killed in order to attempt to make sure that Jesus could not become King of the Jews. Therefore, we know that Jesus was born during the reign of Herod the Great, but we do not know for certain when Herod the Great died. The generally accepted date is 4 BC; however, others believe it was as late as 1 BC. Most of the discussion concerning the date of the death of Herod the Great centers around a lunar eclipse mentioned by Josephus. A lunar eclipse occurred in 4 BC; however, there were also 2 lunar eclipses in 1 BC. Therefore, it becomes virtually impossible to ascertain the exact date of the death of Herod the Great.

So, the question at hand is: Is it possible that Jesus could have been “about 30 years of age” in 29 AD? Since this is an approximate age, it is impossible to calculate exactly when Jesus was born. However, there are some interesting calculations that we need to explore. Without getting into all the details of the development of our present calendar, it was designed to begin with the year of the birth of Jesus. In other words, the calendar was developed on the idea that Jesus was born in AD 1. The year prior to AD 1 would be 1 BC. So, one of the first things to understand is that there is no year O (Zero). Therefore, if Jesus was born in AD 1, on his first birthday, He would have been 1 year old in AD 2. That means that in AD 29, He would have only been 28 years old. That means that Jesus would have probably been born in at least 2 BC, or possibly 3 BC, depending on the month of his birth during that year. That gives plenty of time for Jesus to have been born before the death of Herod the Great.

Some people believe that Jesus was born even earlier than 3 BC. The point is: Jesus could have possibly been born as earlier than 3 BC, and still have been considered to be “about thirty” years old in AD 29. Anyway, the Bible indicates this is an approximate age and should not be considered exact. Therefore, there is no problem with Jesus being born before the death of Herod the Great.

We would like to make one side note concerning Jesus being about 30 years old when he was baptized by John. When God gave instructions to Moses and Aaron concerning who would be allowed to do the services of the tabernacle, He required that they be between the ages of 30 and 50.

Num 4:3 from thirty years old and above, even to fifty years old, all who enter the service to do the work in the tabernacle of meeting.

The tabernacle in Moses' time was a “physical” representation of the “spiritual” church that Jesus established. At 30 years old, Jesus was at the correct age to begin this work. Therefore, Jesus would have been at least 30 years old at His baptism.
Most people who study these matters believe that, according to our calendar, Jesus was crucified on April 3, AD 33. This has been calculated to be one of the years in which the first full moon after the spring equinox occurred on Friday, the day of crucifixion. There are some who believe that Jesus may have been crucified on a Thursday; however, we do not believe that to be correct because of the dates of the feasts God appointed for Israel to observe in Leviticus chapter 23. In that chapter, the three feasts that correlate to the death, burial and resurrection of our Lord occurred on the 14th, 15th and 16th of the month in the Jewish calendar. We know that Jesus was resurrected on Sunday, which would have been celebrated on the 16th of the month; therefore, the date corresponding to the crucifixion would have been the 14th, which would have been on Friday. The point is that there were three consecutive days of celebration of the death, burial and resurrection – not four. Some also believe that Jesus may have been crucified in the year AD 30 since there was a full moon on Friday, April 7th of that year. The main problem with that date is that it would have been necessary for the ministry of Jesus to have begun in AD 27 in order for Jesus’ ministry to be 3 years in length. That would have given almost no time for the ministry of John the Baptist since the 15th year of the reign of Tiberius Caesar was at least close to the year AD 26. Also, there would not be enough time for the period of 2300 days. We are sure there are many who could give reasons for accepting the AD 30 date, but we believe the evidence supports the AD 33 date.

If the date of April, 3 AD 33 is correct, then by using the counts of days supplied to us by the prophet Daniel, it becomes possible to calculate with a fair amount of accuracy the dates of several events that took place during the ministries of John the Baptist and Jesus. It is very possible that Daniel gave us far more information concerning the time Jesus spent on this earth than we have ever imagined. Please take a careful look at the graphic below. More explanation will follow.

Please remember that the dates of the beginning of John's ministry and the baptism of Jesus are calculated by using a web-based date calculator using our present calendar. Therefore, the dates should be considered approximate, but they should be very close because of the count of days.
As we begin the study of the graphic above, please remember that the dates are calculated on the premise that Jesus was crucified on Friday, April 3, AD 33. If that is the correct date of the crucifixion, then Jesus would have been resurrected on Sunday, April 5, AD 33.

It took 1290 days for Jesus to complete His ministry from the day He was baptized by John the Baptist, so if we subtract 1290 days from April 3, AD 33, we have the date of Sept. 21, AD 29 for the baptism of Jesus.

If we take the date of Jesus' baptism and add the 1335 days, we would have a date of Sunday, May 17, AD 33 as the date of Jesus' ascension. This would be the 7th Sunday following Jesus' resurrection. Pentecost would have then been on the following Sunday, May 24, AD 33. This date would be 50 days following resurrection Sunday, counting the day of resurrection (Lev 23:15-16).

The 2300 days define the time necessary for the temple to be cleansed spiritually by Jesus when He died on the cross. This must have been the total time from the beginning of the ministry of John the Baptist as he prepared the way for Jesus until Jesus' crucifixion. Therefore, if we subtract 2300 days from the date of crucifixion (April 3, AD 33), we have the date of Dec. 16, AD 26 as the approximate date when John began preaching. This means that the length of John's ministry was very close to 1010 days, or about 2 years and 9 months. It is important to note that this was during the 15th year of the reign of Tiberius Caesar and also the
first year of Pontius Pilot as the governor of Judea. This period of 2300 days practically locks in the date of April 3, 33 AD as the date of crucifixion because, if we move the date of crucifixion back to Friday, April 7, 30 AD, and subtract 2300 days, the result would be about 3 years before the 15th year of Tiberius Caesar and Pontius Pilot would not have been governor of Judea.

**Putting All These Numbers Together**

Let's now take a look at the 70th week of the 70 week prophecy given by Daniel. There can be very little doubt that this prophetic week of 7 years begins with the baptism of Jesus. Daniel tell us:

Dan 9:27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering...

Jesus would confirm the covenant for one week (seven years), but in the middle of the week, He would bring an end to sacrifice and offering. He did this by His death on the cross. From our previous study, we know that the “middle of the week” was approximate and turns out to be exactly 1290 days. After Jesus' resurrection and ascension, the only thing left to be done in order for everyone to have the gospel was to open it up to the Gentile people. This was done at the house of Cornelius. Therefore, we believe the ending date of the 70th week of the 70 week prophecy was when Peter went to the house of Cornelius and witnessed the Holy Spirit being given to the Gentiles (Acts 10). This date would probably be sometime during 36 AD, possibly in the month of September.

Please look at the following graphic and see how all the number of days given to Daniel through the visions begin to correspond with the vision of the 70th week in the prophecy of 70 weeks.
The 70th week began with the baptism of Jesus by John the Baptist and concluded with the giving of the gospel to the Gentiles at the house of Cornelius. This concluded God's special relationship with the Jews.

At this point, we now have enough information to make a reasonably accurate conclusion concerning the beginning date of the 70 week prophecy of Daniel in chapter 8. We also need to realize why the number “70” is used. It is a number used to represent a “complete” period of time. In other words, something like 75 weeks could not be broken up into sections of sevens. This is a period of time set by God by using the number 7 in order to complete His plan for all mankind. It is a prophecy of 70 weeks with each week representing 7 years. This is a time designated by God to bring Jesus into this world and give the gospel to everyone.

In Dan 9:25, we are given the beginning point of the 70 weeks. It would begin at a time when a command was given to restore and build Jerusalem.

Dan 9:24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy."
Dan 9:25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

Most attempt to find the beginning date of the 70 weeks in some earthly command for the Jews to return to the old city of Jerusalem. However, we must remember that the Jerusalem which was to be built was the new, spiritual Jerusalem (church). This new Jerusalem was build by Christ. Therefore, only God could have given such a command. God determined that there would be a period of 70 weeks, 490 years, to complete his plan for man. It was a time determined by God. Since, the beginning of the 70th week began with Jesus' baptism, we can simply subtract the remaining 69 weeks (483 years) from that date and arrive at the date which God determined to be the beginning of the 70 weeks. This was a prophetic period of time that God divided into three sections; 7 weeks; 62 weeks, and 1 week. Once this 70 weeks began, every detail explained in this prophecy would come to pass exactly as planned by God. What an amazing prophecy!

Please study the following graphic to see how all the numbers in the book of Daniel work together. This gives us a complete picture of how God brought Jesus to this earth the first time and also a complete picture of the ministry of Jesus as He accomplished the will of God. Please remember that some of the dates must be approximate because we are calculating dates over a period of 490 years.
Daniel lived at least until the third year of King Cyrus of Persia, which would have been about 534 BC. To make prophecies containing such detail some 500 years before they occurred could only have been given by God. Because of this, some attempt to discredit the prophecies of Daniel by claiming it was written as late as the second century BC. That does absolutely nothing to discredit Daniel's prophecies. If events that would take place on exact days and dates could be foretold 200 years before they occurred, they certainly could have been predicted 500 years before they occurred. Both times are far beyond man's ability to predict; only God could have done that.

The prophets in the Old Testament made many prophecies dealing with the coming of Christ and the establishment of the church. It could be possible that God gave us much more information than we realize. The number of days in the book of Daniel are very specific and are put there for some reason. It becomes our responsibility to attempt to understand them. There could be no time of greater importance than the life of Jesus and His ministry that could deserve such specific timing. It seems completely plausible that through the visions of Daniel, God gave us a specific count of the number of days that it would take for John the Baptist to pave the way for Jesus and for Jesus to complete his ministry.
What a great picture this could give us of the ministry of our Lord while on this earth!

The book of Daniel gives us a tremendous amount of information concerning the time between when Daniel lived and the coming of Christ and the establishment of the church. It is a marvelous book for Christians to study today. It brings everything into perspective concerning the end of the Law of Moses and God’s judgment against the Jewish nation because of their disobedience. The book also gives us much information concerning the times in which these events took place. Each of the visions end with a promise from God that during this time, Jesus would establish his church and bring in better times for the people of this world. This would give everyone the opportunity to live righteous in the sight of God by following his gospel message. By emulating the death, burial and resurrection of our Lord through baptism and living a faithful life, our sins can be forgiven, and we can live a righteous life in this present world. This should give us a much greater appreciation for the relationship we have with God today through the gospel of Christ. May God bless you as you continue to study His Word.