

A Study From the Book of Daniel

The Beasts of Daniel Chapter 2

King Nebuchadnezzar had a dream, which Daniel alone was able to tell, and interpret.

Daniel 2:31-45,

This lays the foundation for all that is to follow. In this dream were seen four kingdoms of men, and a fifth kingdom—the kingdom of God. The four are not regular kingdoms, but great and significant ones—four great *empires* of man. The importance of recognizing these as empires is critical, as emperors declared themselves to be *kings of kings!* Daniel informed Nebuchadnezzar that his Babylonian empire was the statue's head of gold, indicating nobility, precious value, and softness. This is in relation to the following three empires.

The breast of the statue, representing the second empire, was of silver. Silver is of less value than gold—although a still precious metal, and is harder than gold, indicating that the second empire—the Medo-Persian—would be less refined, coarser, and harder on those whom they would conquer.

The brass thighs of the statue, representing the third empire, are speaking of the Grecian (Macedonian) empire, under Alexander the Great. Brass is less precious, and more utilitarian, and is much harder than gold or silver. There is a coarsening of the quality of the statue with each succeeding empire. Each is more warlike, and the people more inclined to a more idolatrous and coarse lifestyle, than the preceding.

The legs of iron are indicative of the Roman Empire, which was a rough, coarse society. Through a tendency to war on their neighbors, each succeeding empire was larger than the one before it. By the time of the Roman Empire, it was a war machine, crushing its opposition, and ruling with an iron hand. Iron is the hardest of the four metals, and one used for weapon making rather than jewelry and adornment.

Interestingly, the feet were iron mixed with miry clay. This signifies that the empire would branch out so much, that it could no longer absorb the people into its culture. In fact, this mixing so rapidly with people of many languages and cultures made it difficult to rule such a far-flung empire.

The undoing of the fourth empire is the stone, cut from the mountain without human hands. It is the eternal kingdom of God, which would break into pieces and consume all of the four kingdoms, which would be buried under the dust heaps of history.

[Go To Daniel Chapter 7](#)

The Beasts of Daniel Chapter 7

In Daniel chapter 7, the Babylonian Empire was still in existence when Daniel had a dream about four distinct beasts arising from the sea.

Daniel 7: 1-28:

Anyone who has read and thought upon the Revelation should immediately recognize the prophetic language in this dream. It parallels language found in the Revelation. There were four great empires rising from the sea. The book of Revelation indicates that waters, when used in prophecy in this manner—that is, in connection with empires—refers to peoples of the earth. In other words, the empires would arise from among the Gentiles.

Revelation 17:15: “And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” This is a description of “the nations”, or the Gentiles.

The four empires are each different from the other. Below is a chart that compares some of the description of the beasts that Daniel saw in his dream.

Beasts of Daniel 7		
Dan 7:4 Like a Lion w/ eagle’s wings	Stood like a man, with a man’s heart	Babylonian
Dan 7:5 Like a Bear, 3 ribs in mouth	Devour much flesh	Medes & Persians
Dan 7:6 Like a Leopard w/4 wings of a fowl, 4 heads	Dominion given	Grecian (Macedonian) Four generals inherited
Dan 7:7 Dreadful, terrible Beast, exceedingly strong, w/iron teeth Different than other 3 beasts, and had 10 horns, a small horn plucked up 3 of the other horns; this horn had eyes of a man, and a mouth speaking great things	Devoured, brake in pieces, stamped residue w/feet	Roman
Dan 7:9 Thrones cast down, Ancient of Days, his wheels described (Read Ezekiel Chapters 1 & 10)		
Dan 7:13 One like the son of man came with clouds	Mt:16:13: When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?	Mt:16:27: For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.
Daniel 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.	Revelation 1:5: And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6: And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 7: Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.	

The third empire, the leopard, had four heads. After Alexander the Great's death, his empire was divided among his four generals.

There is also correlation between the dreams of Nebuchadnezzar and Daniel. Of the four beasts (empires), the one that fascinated Daniel the most was the fourth one. This beast was so terrible, so dreadful, that Daniel did not even try to describe it. This beast, and what it would do, horrified him. He understood the significance of a Gentile "king of kings" (emperor) ruling over the children of Israel. The Babylonian king had destroyed Judah, Jerusalem, and the temple. What worse thing could happen under the rule of the terribly dreadful beast of the fourth empire?

The encouraging thing, which seemed to elude Daniel, was that the eternal kingdom of God would be established upon the earth during the time of the fourth empire. Thus, God would be declared "King of kings", instead of a human emperor taking that title.

Below is a chart that compares segments of Nebuchadnezzar's dream to Daniel's.

Compare Nebuchadnezzar's Dream to Daniel's Dream		
Gold Head	Lion	Babylonian Empire
Silver Breast	Bear	Medo-Persian Empire
Brass Thighs	Leopard	Grecian (Macedonian) Empire
Iron Feet	Terrible Beast	Roman Empire
Stone Creates Eternal Kingdom		Son of Man given eternal kingdom

[Go To Daniel Chapter 8](#)

The Beasts of Daniel Chapter 8

In chapter 8 of Daniel, there is more detail given of the coming Grecian—Macedonian—empire under Alexander the Great.

Daniel 8:1-27::

In this vision, Daniel is perplexed by the ram with two horns battling with the rough he-goat. The angel explains to him that the he-goat is the “king of Grecia”. The Grecians, also known as Macedonians by some historians, would do battle with the two horns of the ram—the Medes and Persians of the second great empire. This king, Alexander the Great, would conquer the Medo-Persian Empire (represented in the book of Daniel by Cyrus and Darius), replacing it with the Grecian, or Macedonian, empire—the third great empire. Upon Alexander’s death, the empire would be divided among his four generals, Seleucus, Ptolemy, Cassander, and Lysimachus. Thus, the larger horn would be replaced by the four smaller.

Ram & He-Goat of Daniel Chapter 8			
Cyrus	559 BC	Ram, with 2 horns	Dan 8:3-7; 20
Darius	522 BC	Ram, with 2 horns	Dan 8:3-7;20
Alexander, the Great	336 BC (Died 323)	Rough He-goat	Dan 8:5-8; 21
Seleucus		King of the North	1 of the 4 horns
Ptolemy		King of the South	1 of the 4 horns
Cassander			1 of the 4 horns
Lysimachus			1 of the 4 horns

Out of one of these, in the “latter time of their kingdom”, would arise a terrible leader, one who would challenge the authority of God, and who would desolate the temple of God in Jerusalem. Since Nebuchadnezzar had already destroyed Judah, and the temple, it is obvious that what Daniel was seeing was to come in the future. In fact, he inquired as to when this would take place, and was told in

Daniel 8:17 & 19:

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

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

The vision’s fulfillment was regarding “the time of the end”, or “the last end of the indignation”, when “the end shall be”. By taking these statements out of context, and switching the wording around, modern religious teachers have created an erroneous doctrine that they call “the end of time”. There is a difference between the time of the end, and the end of time. The first describes something that shall cease, while the second declares that very time itself will halt.

What did Daniel see that had him so troubled? He saw a monstrous emperor utterly destroying the temple of God in Jerusalem. He was told that this would occur at the time of the end of the indignation of God! God was going to pour out His wrath upon first the disobedient Jews, and then upon the disobedient Gentiles! The Jews would suffer the indignation of God at the hands of the emperor’s armies, and then that very emperor would lose his throne as God poured out His indignation upon him! Nothing here suggests that time shall cease, but rather that the temple shall cease during God’s wrath!

[Go To Daniel Chapter 9](#)

Notes from Daniel Chapter 9

In chapter 9, Daniel realizes that the first destruction of the temple, and of Jerusalem, is due to the curse of the Law of Moses.

Daniel 9:11-14:

As Daniel is lamenting the evil of Israel, and is horrified by what his brethren have brought upon themselves and their nation, the angel Gabriel appears to discuss the timeline of events leading to the “abomination of desolation”.

Daniel 9:21-27

Some have worked out the timeline as follows, based upon rendering the passage as “seventy sevens”, or 490, rather than “seventy weeks”.

Daniel 9:24:

70 sevens, or $70 \times 7 = 490$

453 BC + 30 AD to Christ’s death = 483

Daniel 9:25

Artaxerxes Longimanus was king of the Medes and Persians in year 453 BC, when he gave the commandment to rebuild and restore Jerusalem to Nehemiah (see Nehemiah 2:5).

$7 \times 7 = 49$ (Time it took to rebuild the temple.)

Daniel 9:26:

62 sevens = 434. Add this to the time to rebuild the temple: 49 (to rebuild) + $434 = 483$.

Counting the total of 483 years and starting from 453 BC, the countdown brings us to 30 AD, when the Messiah was cut off—Christ was crucified.

Another way of approaching it is to think of it this way (my thought): $453 - 434$ brings us to 19 BC (when Herod began rebuilding temple.) $7 \times 7 = 49$. Starting in 19 BC, and counting down 49 years brings us to 30 AD. Either way, the angel Gabriel was telling Daniel that around 30 AD the Messiah (Christ) would be cut off.

[Go To Daniel Chapter 10](#)

A Study of Daniel Chapter 10

In Daniel Chapter 10, Daniel is mourning as he meditates upon the vision of the destruction of the temple.

Daniel 10:1 Daniel acknowledged that the “time appointed was long”—the event was a long way off in time.

Daniel 10:2-3

Verses 2 & 3 of chapter 10 explain that Daniel fasted, prayed, and grieved for three weeks. Why did he do this for three weeks? The answer comes later in the chapter.

Daniel 10: 4 -7

In verses 4 through 7, Daniel sees something that he calls a vision. This is apparently not something taking place in his head. This is no dream. Had the others not become frightened and run away to hide, they, too, could have seen this vision.

Daniel 10:8 -10

In verses 8-10, Daniel—because of the vision—becomes so weak that he falls prostrate to the ground. That is, he is stretched out face down on the ground. While in this weakened state, he could hear the speaker addressing him. The speaker lifted him to his hands and knees.

Daniel 10:11-12:

In verses 11 & 12, the speaker tells Daniel that his prayers were heard from the first day that he prayed. He tells Daniel to rise to his feet, and stand up. Daniel, still frightened by this experience, still weak and trembling, stands upright. He informs Daniel that he has come in answer to his prayers.

Daniel 10:13-14:

In verse 13, the speaker tells Daniel that the prince of Persia had withstood him for twenty-one days, which happens to be the same three weeks that Daniel was fasting and praying, explaining the delay in answering the prayer! When things had been gotten under control, he then came to answer Daniel’s prayer. (Without dwelling on the topic here, it is interesting to me that an angel had heard the prayer, and had intentions of answering it *just as soon as he got the time!* Makes one think!)

Pay attention to verse 14, because it is loaded with important information. He is bringing Daniel an explanation of what will befall “your people” in the “latter days”, which are not to occur for a long while—“many days”. Three valuable bits of information, essential to understanding all this, are gleaned from those words. They help lay the foundation of where this study is headed.

First, these are things that shall befall “your people”. Who were Daniel’s people? They were the children of Israel, and the offspring of Abraham. Second, what is meant by the “latter days”, or “last days”? It is speaking of the end of Jerusalem, and with it, the end of the way that their religion had been practiced. Finally, we know that they were far removed from Daniel’s time, because they would not occur for “many days”. There is more on this in the twelfth chapter of Daniel. Something terrible was going to happen to the Jews that would bring their way of life to an end, and it would happen long after Daniel was gone.

Daniel 10:15-19 Verses 15 through 19 deal with Daniel’s weakness, and the efforts of the angel to encourage and strengthen him. Daniel was already weakened through his grief for the calamity to befall his beloved city and people. He was further weakened by his fasting. Lastly, he was weakened even more by the startling appearance of this marvelous and awesome messenger from God.

Daniel 10:20-21: In verse 20-21, the angel tells Daniel that he has to return to fight with the prince of Persia, and after that, the prince of Grecia shall come. This prince of Grecia was none other than Alexander the Great! We can see now which direction these scriptures are pointing! He said that no other supported him, except “Michael, your prince”. (More on Michael, which name means “like unto God”, in the next two chapters.

[Go To Daniel Chapter 11](#)

A Study of Daniel Chapter 11

In chapter 11, it is not necessary to try and identify each king that is mentioned with an actual name from history, though some have tried, and perhaps some have succeeded. However, there are specific things that clearly indicate that the culmination of all this warfare was the destruction of the temple, and of Jerusalem!

Daniel 11:1-4:

Verses 2 & 3 clearly indicate the arrival on the scene of Alexander the Great of Macedonia (Grecia). Verse 4 mentions his four generals, who would take over the empire upon his death.

There is no need to identify all the kings and battles. Instead, note verse 31, which makes reference to something that Jesus discusses, as recorded in Matthew 24, and Mark 13.

Daniel 11:31:

Compare this to what Jesus told His disciples, as recorded by Matthew and Mark.

Matthew 24:15: Mark 13:14:

Since Jesus said that this pertained to the destruction of the temple, and since it would all occur in that generation to which He spoke, then we know that verse 31 of Daniel 11 has to do with that very thing—the destruction of Jerusalem in the time of the generation of Christ and the Apostles. This occurred in 70 AD, when the Roman general, Titus Flavius, successfully concluded the siege of Jerusalem, started by his father, Vespasian Flavius—under orders from the Jew-and-Christian-hating Emperor Nero! However, as Daniel realized, the destruction came at the hand of the Romans, but by the authority of God. This was also discussed in:

Daniel 9:26:

There is much discussion among modern religionists about the “abomination of desolation” mentioned by Jesus, or, as the angel told Daniel, the “abomination that maketh desolate”. Let’s look at these important words. “Abomination” means the “hated thing”, and “desolation” means utter destruction. Notice that nothing less than the desolation of the temple is under discussion. The Roman armies were going to enter the holy place of the temple, and stop the daily sacrifices. They would then destroy the temple utterly, or completely. That corroborates what Jesus discussed in:

Matthew 24:1-2

We see then, that the “time of the end”, or the “end of the age” (in the KJV, called the “end of the world”) has to do with the destruction of the temple in Jerusalem. Let’s skip on down to verses 40-41 of Daniel chapter 11.

Daniel 11:40-41

We assume that the “glorious land” is a reference to Judæa—for what other land would an angel from God call the “glorious land”? This glorious, or some notes say “goodly”, land is mentioned again in verse 41, while verse 45 references the “glorious holy mountain”. To better understand the holy mountain, cross-reference this with the following two references from chapter 9:

Daniel 9:16: “O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.”

Daniel 9:20: “And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;”

[Go To Daniel Chapter 12](#)

A Study of Daniel Chapter 12

Daniel 12:1

We find but two references to Michael in the New Testament.

Jude 1:9:

Revelation 12:7

Remember that Michael (which means “like unto God”) was mentioned in chapter 10 as being a chief prince who stood with the angel (bearing the answer to Daniel’s prayers) as he engaged in warfare with the kings of Persia. In 12:1, the great prince Michael was going to stand up for the children of Israel, of Judah, in “a time of trouble, such as never was since there was a nation even to that same time”. This corresponds to a statement made by Jesus, which further nails down the time frame of these events.

Matthew 24:21 This Michael, who assisted the angel in Daniel’s time, is prophesied as being an important player in the “time of the end”. He is not human, as a human would have died long before that time.

The angel speaking to Daniel, as well as our Lord Jesus, both spoke of the same event. This allows us to see that the events of the “time of the end”, recorded in the book of Daniel, were the things that Jesus said would come to pass in the days of His generation. The time of trouble that Daniel foresaw was quoted by Jesus as referring to the events of the first century, including the destruction of Judea, Jerusalem, and the temple!

Notice the following words from **Daniel 12:1**

The “time of the end” was to be a time of deliverance for God’s people.

Romans 11:26:

As we saw in Daniel 9:26, the “time of the end” of the temple in Jerusalem, would also be the time of the Messiah.

Let’s review some comments from Isaiah, in light of this new understanding of the “time of the end” and the emergence of the Messiah, the bringer of deliverance.

Isaiah 9:1-7:

Cross-reference the above to these verses from **Matthew 4: 12-17**

The eternal kingdom was to be established, as described in Isaiah 9:7. Daniel was told about this same eternal kingdom in:

Daniel 2:44-45

By now, the “time of the end”, also known as the “latter days”, is coming well into focus. It is the time of the Messiah, of the destruction of the temple in Jerusalem, the issuance of salvation (deliverance) from Jerusalem, and the establishment of the eternal kingdom of God. It would also be the time when the Law of Moses would be finished.

Acts 6:14: “For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.”

When did all of these events occur? In the first century AD! Now we have the specific time frame, which Daniel was told would not be for “many days”. In fact, the beginning of “the end” would not be until about 538 years after these things were told to Daniel!

Let’s return to the verses of **Daniel 12:1**. It was to be a time of unprecedented, and unparalleled trouble—which some refer to as the “great tribulation”! Jesus said that never had there been such a time of trouble, nor ever would be again. Truly, this is the great tribulation, the “great and notable day of the Lord”. It was the day of the Lord’s vengeance, in which His wrath would be poured out upon Israel first, and then upon the Gentiles, for their disobedience.

Daniel realized that all this was coming on the city because of their great sins against God. Israel had broken the covenant with God, and the curse of God, found in Deuteronomy 28:15-68, was upon them.

Daniel 9:11-14:

This is the same scenario described by Jesus, as He told His disciples of the trouble that was to befall Jerusalem at the hands of the Roman armies.

Matthew 23:37-38:

Looking again at **Daniel 12, verse 2 this time:**

Our hand-me-down doctrines from Roman Catholic and Protestant teachings include “The Judgment Day” and “The One Resurrection”. Yet, God has held many “judgment days” for various countries, empires, kings, and religious groups over the history of the world. There are also several resurrections mentioned in the Bible, especially in the New Testament

In the New Testament, there are found these accounts:

John 11:39-44; Lazarus

Mark 5:35-42:

Acts 9:36 -41 Peter raised Tabitha from death:

And finally, something that strikingly parallels what Daniel was told in Chapter 12: 2.

Matthew 27: 50-53 The opening of the tombs after Jesus died.

And let us not forget our own Lord’s resurrection. These examples conclusively put to rest the false notion of only a single resurrection for all time. That is a false doctrine.

Moving on to Daniel 12 and verse 3:

Daniel 12:3: “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

Jesus is described as the light of the world, and He compared the saints to the light of the world.

John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God.

2: The same was in the beginning with God.

3: All things were made by him; and without him was not any thing made that was made.

4: In him was life; and the life was the light of men.

5: And the light shineth in darkness; and the darkness comprehended it not.”

John 8:12: “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

Matthew 5:14: “Ye are the light of the world. A city that is set on an hill cannot be hid.

15: Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

It is no wonder, then, that those who are wise enough to embrace the Messiah (Christ) are described as lights.

Daniel 12:4: “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

Daniel was told to seal the book, because it was not until the time of the end. In

Revelation, we see John being told that he was *not* to seal the book, because the time was at hand.

Revelation 22:10: “And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.”

Daniel 12:5: “Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6: And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7: And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

Daniel, still shaken by what was being revealed to him, wanted to know when these things would come to an end. The angels discussed the time of the end for Daniel’s enlightenment. It would be for “a time, times, and an half”. There are various explanations given by different Bible students for this phrase, yet many agree that it is saying, “one

year, two years, and a half”, or 3-1/2 years. It took Vespasian and Titus, working in tandem, roughly 3-1/2 years to finish the destruction of Judaea and Jerusalem, including the temple.

Daniel 12:8: “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?”

9: And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”

Daniel still was not able to understand the meaning. When he inquired further, he was told not to worry about it, because the meaning was sealed “till the time of the end”.

1 Peter 1:20: “Who verily was foreordained before the foundation of the world, but was manifest in these *last times* for you,”

1 John 2:18: “Little children, *it is the last time*: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby *we know that it is the last time.*”

Hebrews 1:2: “Hath in *these last days* spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;”

Acts 2:16: “But this is that which was spoken by the prophet Joel;

17: And it shall come to pass in *the last days*, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”

Daniel was told that the abomination that desolates would come at the time of the end.

Jesus said that the armies would surround Jerusalem, and the temple would be destroyed.

It would be the time of the end, and it would occur in that generation to which He spoke.

The apostles said that they were living in the last days, or the last times.

Daniel 12:10: “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”

Matthew 13:13: “Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14: And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15: For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16: But blessed are your eyes, for they see: and your ears, for they hear.

17: For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

Revelation 22:10: “And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11: He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still:

and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12: And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

Daniel 12:11: “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

This is a period of roughly 3-1/2 years, the amount of time that Judaea was under siege by the Roman armies under Vespasian, and later, his son, Titus. The destruction was final in 70 AD.

Daniel 12:12: “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

This is about 3.7 years, which means that anyone who survived the destruction of Judaea and Jerusalem had done well.

Mark 13:14: “But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea *flee to the mountains:*”

Matthew 3:7: “But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, *who hath warned you to flee from the wrath to come?*”

Romans 1:18: “For *the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men*, who hold the truth in unrighteousness;”

Ephesians 5:6: “Let no man deceive you with vain words: for because of these things *cometh the wrath of God upon the children of disobedience.*”

Colossians 3:6: “For which things' sake *the wrath of God cometh on the children of disobedience:*”

1 Thessalonians 1:10: “And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from *the wrath to come.*”

Romans 2:3: “And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt *escape the judgment of God?*”

4: Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5: But after thy hardness and impenitent heart treasurest up unto *thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

6: Who will render to every man according to his deeds:

7: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9: *Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

10: But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11: For there is no respect of persons with God.”

Revelation 6:16: “And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from *the wrath of the Lamb:*”

Luke 21:22: ”*For these be the days of vengeance, that all things which are written may be fulfilled.*”

Matthew 24:22: “And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.”

Daniel 12:13: “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

Daniel was told to go about his business, and not worry about these things. They would occur long after his death, where he would rest. He would be resurrected to give account of his life, along with all the rest, at the “end of the days”. What days are under discussion?

The days of God's vengeance upon the ungodly, which would be manifested in the generation of the Messiah, the Christ. The days when the Law of Moses would come to an end, and the temple, along with Jerusalem and Judaea, would be destroyed. The days of the establishment of the kingdom of God. God bless you all.

