



Why Do Historians Dislike Daniel So Much?

Ezekiel 14:14: (NASB) *even though these three men, Noah, Daniel and Job were in its midst, by their own righteousness they could only deliver themselves, declares the Lord GOD.*



Special Guest: David Rice

Daniel was a good, righteous and deeply faithful man. From a very young age, he showed himself to be wholly keyed in on being in lock step with obedience to God. God, in turn, blessed Daniel in many ways, from preserving his life, to granting him ability to interpret dreams, to elevating him in power, to bestowing upon him an incredible gift of prophecy. Oh yeah, and God also delivered him from the den of lions! Today, Daniel's prophecies are among the most discredited scriptures in the Bible. So why is that? What is it about Daniel that makes so many afraid?

David Rice is considered a "Daniel Expert," and has been an Elder with the San Diego Bible Students for 35 years.

Who was Daniel and where was Babylon? Let's get started.

DAVID: Daniel was an Israelite, taken as a teenager with his three Hebrew friends into captivity. There were three waves of captivity that Babylon brought upon Israel. Daniel went in the very first wave of captivity. There were two other prophets contemporary with him and a little older than him. Jeremiah preceded him. Jeremiah stayed in Israel, so the prophecies of Jeremiah are the later ones contemporary with Daniel, and the other prophet of note is Ezekiel. Ezekiel was a little older than Daniel, but he went into captivity some years after Daniel. Daniel was part of the nobility that were taken early into Babylon as part of an effort to make sure the fealty of the king of Israel remained with Babylon.

Would Daniel have potentially known Jeremiah and Ezekiel?

DAVID: Daniel would have known Ezekiel. He would have known of Jeremiah. Whether he actually encountered him when he was a teenager in Israel, well, that's not known, but he would have known of him. Jeremiah had a reputation.

We do not usually think to link these Bible prophets together. Jeremiah, Daniel, and Ezekiel were all contemporary individuals who lived at the same time.

DAVID: Ezekiel was taken into Babylon in the second wave of captivity. Daniel was a little younger than Ezekiel. He was younger when he went in captivity, but Ezekiel would have been a little older than Daniel age-wise when he came into Babylon - about ten years after Daniel.

Ezekiel 14:14: (New Living) *Even if Noah, Daniel, and Job were there, their righteousness would save no one but themselves, says the Sovereign LORD.*





We can see that Ezekiel saw Daniel's character and included him with Noah and Job as very righteous people in their generations.

DAVID: By this time Daniel already would have stepped in the limelight. We will see that later in Daniel 2. He already would have interpreted a critical dream of Nebuchadnezzar, so Daniel's fame would have gone abroad.

When was the first wave of captivity?

DAVID: If you look in the very first verse, it says *in the third year in the reign of the king Jehoiachim*. This would have been the accession year of Nebuchadnezzar -the year in which Nebuchadnezzar became king to replace his father. Actually, when Nebuchadnezzar first came to the west and crossed the River Euphrates, his father was still king, but it was the year in which he would die and Nebuchadnezzar would take over.

So where is Babylon? We don't have a place called Babylon now.

DAVID: If you think of the city of Baghdad, you're not too far off. It is not in Baghdad, but Baghdad is in Iraq, and it is on the Euphrates River. If you think about coordinates around Baghdad, you have a rough location.

How young was Daniel at this time?

DAVID: You know, we don't have an exact date, but estimates are that he was between 15 and 17 years old when he was carried captive. Babylon is idolatrous and Daniel comes from a country where they worship Jehovah, the one God. And there are immediate problems. Daniel and his three friends are really treated very well by the king because they're very bright young boys and being trained for service. And, of course, they're expected to participate in the Babylonian customs, and the customs of Paganism are different than that of an Israelite. And therefore, it's a matter of conscience with Daniel, so there are problems right off the bat.

We know in the beginning of Daniel that he takes a stand right away.

DAVID: I love the character of Daniel because even when he took a stand, it wasn't a belligerently opposed stand. He tried to figure out a way in which his conscience could be satisfied without upsetting his captors, and he found that way. It showed wisdom, humility, maturity for a teenager. It is remarkable. It shows his character.

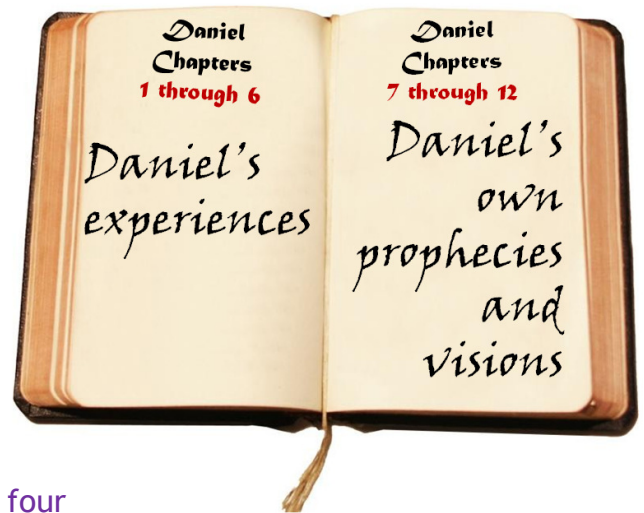
So we get a little bit of a sense of the context of Babylon and the context of Daniel being taken away captive in these waves of captivity. Babylon is a very, very powerful place at this point.

DAVID: It is. We're going to talk about four world empires that dominated the ancient Middle East, and Babylon was the first.

The book of Daniel is broken up into 12 chapters. There are two basic parts with six chapters in each. The first six chapters take you through the narrative experiences of what Daniel went through, and the last six chapters are full of four prophecies and visions that Daniel himself had.



Now, there are prophecies and visions in the first six chapters. There was a dream of Nebuchadnezzar in Chapter 2 and another one in Chapter 4. These are things Daniel interpreted, but they weren't his own visions. So, it is part of the historical narrative. Those first six chapters are in sequence chronologically as they occurred to Daniel.



The second six chapters filled with four visions of Daniel himself are also in chronological sequence among themselves, but the two segments of six chapters overlap each other.

The visions and so forth that Daniel had himself came later in his life. So, the earlier part of Daniel's life was really spent in servitude in Babylon and to the point of being able to understand things to be God's mouthpiece for interpretation and so forth. Then later as Daniel became a much more mature man, he had visions himself which he recorded, many of which we will be touching on in this program.

Why is the book of Daniel always under so much attack?

DAVID: Daniel is the battleground for divine inspiration. It is as simple as that. Because Daniel's prophecies are so precise, so direct, so unambiguous in content that they predicted history in advance with such precision, you can only explain it either of two ways: either he was a divinely inspired prophet or he was a fraud who wrote after the fact.

Did Daniel's prophecies really foretell who the future world governments after Babylon would be?

Understand that when you grasp the import of the prophecies of Daniel, you see unequivocally the mind of God, the God foresight of God, and the opening up of His plan. And you can see it all through the book of Daniel.

Daniel 2:1-2, 31-45: (NASB) ¹Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; and his spirit was troubled and his sleep left him. ²Then the king gave orders to call in the magicians, the conjurers, the sorcerers and the Chaldeans to tell the king his dreams. So they came in and stood before the king.

No one could tell Nebuchadnezzar what the dream was except Daniel. He not only knew what the dream was but what it meant as well:

...³¹You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome. ³²The head of that statue was made of fine gold, its breast and its arms of silver, its belly and its thighs of bronze, ³³its legs of iron, its feet partly of iron and partly of clay. ³⁴You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them. ³⁵Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time and became like chaff from the summer threshing



floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.

That is the dream as Daniel recounted it to King Nebuchadnezzar. What is the meaning that Daniel told?

³⁶This was the dream; now we will tell its interpretation before the king. ³⁷You, O king, are the king of kings, to whom the God of heaven has given the kingdom, the power, the strength and the glory; ³⁸and wherever the sons of men dwell, or the beasts of the field, or the birds of the sky, He has given them into your hand and has caused you to rule over them all. You are the head of gold. ³⁹After you there will arise another kingdom inferior to you, then another third kingdom of bronze, which will rule over all the earth. ⁴⁰Then there will be a fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces. ⁴¹In that you saw the feet and toes, partly of potter's clay and partly of iron, it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay. ⁴²As the toes of the feet were partly of iron and partly of pottery, so some of the kingdom will be strong and part of it will be brittle. ⁴³And in that you saw the iron mixed with common clay, they will combine with one another in the seed of men; but they will not adhere to one another, even as iron does not combine with pottery. ⁴⁴In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. ⁴⁵Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the great God has made known to the king what will take place in the future; so the dream is true and its interpretation is trustworthy.



Daniel lived in the time during the first of these empires that was predicted in this vision. These four parts of this metal image represented four universal dominions that are going to hold the sway over the Middle East and over the people of Israel, and ultimately it is going to take you down to the establishment of a fifth universal empire, which is the kingdom of Christ.

Now, Daniel starts off very explicit in Verse 6 saying, there's the dream. By the way, Nebuchadnezzar could not remember the dream. He required Daniel to tell him the dream and then the interpretation. That was a marvelous thing that God showed Daniel the dream that someone else dreamed.

Now, in Verse 37 he says, *Thou, oh, king, are a king of kings to whom the God of heaven has given the kingdom, the power, the strength and the glory. So the first kingdom - represented by the head of gold - was Nebuchadnezzar's Babylonian empire that he founded. Then he says in Verse 39, After thee shall arise another kingdom inferior to thee, then another third kingdom of brass, which will rule over all the earth, and the fourth kingdom shall be as strong as iron and break all others.*



So, he is predicting there will be four kingdoms. And if you go down to this image of ten toes at the bottom, he states the fourth kingdom would divide into ten different powers, and then farther down in history they would be broken and consumed, and the kingdom of Christ would be set up in place of them.

Now, we have gotten to the point where we can look back historically and we can see, yes, Babylon. They were overcome by the Persian Empire, then by the Grecian Empire, then the strongest empire that ever reigned, Rome. After the Roman Empire, there was not another universal empire that subsumed Rome and took over. Instead, the Roman Empire broke into the countries of Europe. They became, as history passed, politically religious spheres of influence that were dominated by a central dominating power.

And this religious, political sphere held sway for over a thousand years until modern times when they began to be broken up in the Napoleonic Wars, World War I and World War II. Now we are on the threshold of the most dynamic part of this dream, and that is the establishment of the kingdom of Christ that is referred to in Verse 44.

This dream of Nebuchadnezzar took world history from Daniel's time all the way to where we are now and the future. This gives us a sense of the power of the book of Daniel.



A caller reminds us that Jesus referred to Daniel in Matthew 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.*

The fact that Jesus quotes Daniel and he talks about the abomination that maketh desolate, which Daniel's prophecies talked about, gives you a sense that Jesus looked upon the prophecies of Daniel not as something that would have been a fraud.

If historians don't accept Daniel as a fraud, then they have to accept that he was prophesying world history in great detail - and not just world history for the next two weeks. We're talking world history for thousands of years! Jesus quoted him, obviously giving a sense to his authenticity.

DAVID: Now, to show how specific his vision was, not only that he said there would be four strong empires coming, but there were names put to them.

Now the first one, of course, would have come and conquered Babylon during the lifetime of Daniel. So that one is a given. That is the kingdom of the Medes, although his explanation of the dream preceded that by decades. But either way, he lived long enough to see that. But then he prophesied by name that Greece would be the third kingdom.

Now, you don't get Greece by name until you get to the 8th chapter, but here it is in a different vision and with different symbols:

Daniel 8:1-10, 20-24: (NASB) ¹*In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously.* ²*I looked in the vision, and while I was looking I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision and I myself was beside the Ulai Canal.* ³*Then I lifted my eyes and looked, and behold, a ram, which had two horns, was standing in front of the canal. Now*



the two horns were long, but one was longer than the other, with the longer one coming up last. ⁴I saw the ram butting westward, northward, and southward, and no other beasts could stand before him nor was there anyone to rescue from his power, but he did as he pleased and magnified himself. ⁵While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes. ⁶He came up to the ram that had the two horns, which I had seen standing in front of the canal, and rushed at him in his mighty wrath. ⁷I saw him come beside



the ram, and he was enraged at him; and he struck the ram and shattered his two horns, and the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his power. ⁸Then the male goat magnified himself exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous horns toward the four winds of heaven. ⁹Out of one of them came forth a rather small horn, which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land. ¹⁰It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down.----

²⁰The ram which you saw with the two horns represents the kings of Media and Persia. ²¹The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king. ²²The broken horn and the four horns that arose in its place represent four kingdoms, which will arise from his nation, although not with his power. ²³In the latter period of their rule, when the transgressors have run their course, a king will arise, insolent and skilled in intrigue. ²⁴His power will be mighty, but not by his own power, and he will destroy to an extraordinary degree and prosper and perform his will; he will destroy mighty men and the holy people.

He says very specifically that a ram represents the third kingdom. The ram that thou sawest having two horns are the kings of Media and Persia, and the rough goat the king of Grecia. Daniel was very specific in three of these kingdoms. We know the first is Babylon, and then Medo-Persia then Greece almost two centuries before Greece became anything like an empire that could even be conceived of as becoming dominant.

In the interim during the Persian Empire, the whole wealth of the Persian Empire was gathered against Greece to defeat them and they lost. And then Greece 150 years later came back to be the next empire. You would not have guessed that if you had been in Daniel's shoes 200 years before Alexander. But it goes deeper.

In the seventh chapter of Daniel you have a parallel to the second chapter. But in the seventh chapter, this is a dream that Daniel himself had. It covers the same prophetic view, but now these four world governments are four animals that come up out of the sea.

From Daniel's perspective as a prophet, the kingdoms that "ravage" the world are like four great beasts that just ravaged the world. The first one is a lion - that's Babylon. Next is a bear which represents Medo-Persia. The third, a leopard, represents Greece. This leopard is unlike a leopard you've ever seen. It has four heads, and these are interpreted to be the four divisions of the Grecian Empire after the first king, who was Alexander.



So Daniel not only named Greece by name, but he said there was something unusual. All of the kings of Babylon were succeeded by one heir who took the kingdom in a unified position. All the kingdoms of Persia did the same thing. But he said when Greece becomes the empire after the very first strong king, it was going to be broken; his heir would not receive the kingdom. It would be split into four parts exactly.

And historically we know those four parts: Egypt, Syria, Thrace, and Macedonia. These are so clear historically and Daniel predicted this whole scenario so far ahead it had to be by inspiration unless he's a fraud and, therefore, his historians will choose the latter.

But he didn't name the name of those four, did he?

DAVID: No. He didn't even tell us the name of Alexander, but he described him so precisely nobody, including skeptics of the Bible, doubts the fulfillment. The only question is: Was it a legitimate prophecy ahead of time, or was it written after the fact?



Alexander fighting the Persian king Darius III.
From Alexander Mosaic, Naples National Archaeological Museum

The writings of Daniel and the prophecies of Daniel, in terms of these universal empires and the greatness of the plan of God unfolding, would have been so precise that the skeptics have to admit, okay, yeah, he's describing these things but it has to have been written later because his description is so incredibly accurate there is no other way to explain it. Because, goodness knows, you wouldn't want to have divine intervention! You wouldn't want to have a God of all knowledge and all wisdom and all understanding involved in this!

The ten divisions, the ten toes, what about that?

DAVID: When you look historically, there were ten countries that came split up from the Roman Empire that, if you look very carefully, all were said to wear the diadem showing they had the power of the Roman emperor but they were separate individual countries. You can actually trace ten of them. The Roman Empire instead of being subsumed by a greater empire was broken apart into ten divisions which subsequently became the nations of Europe.

The detail is unfathomable. This cannot be a guess. This is divine providence! The prophecies of Daniel are so specific that they are amongst the most challenged verses in Scripture because they are so clearly focused on unfolding history in such an accurate way that you can't doubt what they are talking about.

Daniel 8:1-3: (NASB) *¹In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously. ²I looked in the vision, and while I was looking I was in the citadel of Susa, which is in the province of*



Elam; and I looked in the vision and I myself was beside the Ulai Canal. ³Then I lifted my eyes and looked, and behold, a ram, which had two horns, was standing in front of the canal. Now the two horns were long, but one was longer than the other, with the longer one coming up last.

This is Daniel talking about a vision that he had after another vision.

DAVID: The third year of the reign of Belshazzar would be about ten years or so before this vision would be fulfilled. In this vision, he is saying that the next kingdom is going to be a kingdom of two powers. And the two powers he says are represented by the two horns and the higher one came up last. Well, everybody can see historically that was the kingdom of the Medes and the Persians, and the Medes were dominant early but the Persians became dominant later under King Cyrus and thus rose later and was the more dominant later.

This prophesy in Chapter 8 is unique because it gives us the names of the empires. He said by name the second empire would be Persia and the third empire would be Greece. But beyond that it tells us something about the fact that there would be four parts to the Grecian empire.

Daniel 8:8,9: *⁸Then the male goat magnified himself exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous horns toward the four winds of heaven. ⁹Out of one of them came forth a rather small horn, which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land.*

This is obviously a vision and it is very strange. There are multiple-headed beasts in some places and all these horns growing up.

DAVID: But actually it is very simple because the visions are compatible with each other. Now, remember in Chapter 7 the third government was represented by a leopard of four heads. Here in the third government, the first king is represented by a great horn, he is broken and four horns come up to replace him. You see the connectivity between the two visions is very straightforward.

The pictures are one thing, but the numbers are lining up so it makes an easy transition from one to the other.

DAVID: It is very clear after the first king of Greece there would be four divisions to the Grecian empire. Now, this didn't happen under Babylon or the centuries of the Persian Empire's reign, but right after Greece took over, Greece broke in exactly four pieces. This is the kind of precision two centuries ahead that Daniel gives us which would be unaccounted for except by inspiration.

I mentioned maybe he was a fraud, but we mentioned there are two parts to the book of Daniel - the first six chapters and the second six. Today in a technical analysis, many of the skeptics are agreeable on the integrity of the first six chapters. They agree they were written by a Hebrew who lived in the time Daniel claims to have lived. They still challenge the second set of six. But what they don't understand is they're giving up half the argument because in the first six chapters you have the dream of Nebuchadnezzar that connects to the vision of Daniel in the 7th chapter.



Now we'd like to connect the thought of this to the last vision that Daniel had starting in Chapter 11. We are still focusing on that third empire, Greece, breaking into four pieces. Daniel 11 is going to start a little earlier and then build to that third kingdom:

Daniel 11:1-4: (NASB) *¹In the first year of Darius the Mede, (He was after King Nebuchadnezzar as the first king of the empire that subsumed Babylon) I arose to be an encouragement and a protection for him. ²And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of them; as soon as he becomes strong through his riches, he will arouse the whole empire against the realm of Greece.*

DAVID: What we have enumerated in these Scriptures is something remarkable, that Cyrus was the first king. He said there would be three more. That would be his son Cambyses, then Smerdis, then Xerxes would be the fourth one. Xerxes is famous for rousing up the whole wealth of the Persian Empire going against Greece to defeat them. And that's exactly what it says. The fourth king specifically will gather all his riches and stir up all of the realm against Grecia. This is a landmark battle. If you ever heard of the Battle of Marathon, the 300 Greeks repelled this Persian army, that's one part of this campaign. It is a milestone battle and episodic campaign in world history because Greece was not defeated. They're going to become the next empire. That's what verses 3 and 4 proceed to describe.

³And a mighty king will arise, and he will rule with great authority and do as he pleases. ⁴But as soon as he has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his own descendants, nor according to his authority which he wielded, for his sovereignty will be uprooted and given to others besides them.

DAVID: Verse 3 is talking about in the aftermath of this - generations later - a mighty king is going to come up. That is Alexander. Nobody disputes that verse 3 is Alexander. He would come and rule according to his dominion. As soon as he became strong, as soon as he finished conquering the known world at that time, he would be broken. Alexander died at about 33 years of age. He took 13 years to conquer the world and died at the height of his glory. And when he was gone, four divisions of the empire served and not one of those four were taken by his posterity, just like it says. Quite unique. All of the other empires went into unified form to their successor. He says when Greece comes 200 years away from now, after the very first strong king, it will be broken and four divisions will come. His posterity won't receive any of them. This is remarkable precision.

This is remarkable precision about documented world history. It's about world history that everybody knows about and when you study the ancient world these are the things that you learn. But what you weren't told is that these things were predicted long before they happened - one place and one place only - the Holy Scriptures through the prophecies of Daniel.

We looked briefly at four prophecies in Daniel: Chapter 2, Chapter 7, Chapter 8 and Chapter 11, and all of them are telling us about four world empires that start in Daniel's day with Babylon and then follow with Persia, Medo-Persia, Greece, and Rome. The details are so explicit that we are told about the first

recap
recap



king of Greece, that Greece was split into four pieces afterward and we are then told about various details of the generations that follow Alexander.

DAVID: We're going to turn back to Chapter 7 and start talking about the embedded time prophecies. One of the fascinating things is that Daniel includes specific time prophecies intertwined with these prophecies about world kingdoms coming. He's going to tell us specific periods of time that are going to take place, when they will begin and when they will end. Now, he doesn't give you a date, but he gives a time period. It is for other later Christian interpreters to realize when that date would be for the beginning and ending - notable people like Isaac Newton and many of the famous names of the reformation plied these prophetic waters trying to understand when these times will be applicable. We're living so far in advance now that we can look back and pinpoint this precisely.

Daniel 7:8,25: (NASB) *⁸While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth uttering great boasts. ²⁵He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.*

The historical setting of the time prophecy is up through the fourth beast, the Roman Empire, the greatest empire of all. He says the ten horns are the ten divisions of the Roman Empire in the later times.

Those ten divisions are exactly compatible with the ten toes previously discussed in Daniel 2. Then he says in Verse 8 that there's going to be another stout, powerful horn growing up among these ten political powers that is going to have dominance for this *time, times and half a time*.

It is fairly straightforward to determine what that power is from a political standpoint. We look back at the history of the European nations and find that for centuries they were dominated by a religious force that became a political force, ruled out of Rome.

It came right from the Roman Empire in that sense. It uprooted three of the political powers of the day in order to establish political power, and then it dominated for centuries - the Roman Catholic Church that became known as the "Holy Roman Empire."

So, you're establishing that this other horn, which started out small and became very big and powerful, is the papal system.

DAVID: That's correct. And that was pretty much the identification of Protestant expositors for centuries. Now, people like Isaac Newton have plied these waters. I have a book by Newton on the prophecies of Daniel and the apocalypse. He identifies this prophecy as the fundamental prophecy of the book of Daniel.

We're going to explore this a little bit. We first have to find out what this cryptic expression *time, times, and half a time* is all about.



We note that Daniel repeats this twice. We have read one. It is also expressed the same way in Daniel 12: *Time, times, and half a time*.

But then in the book of Revelation and you find it five times there. And it is expressed three ways:

1. *Time, times and half a time* - linking back to Daniel very clearly.

2. 42 months: Revelation 11:2 and Revelation 13:5.

Revelation 11:2: (NASB) *Leave out the court, which is outside the temple, and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for **forty-two months**.*

Revelation 13:5: (NASB) *There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for **forty-two months** was given to him.*

3. 1260 days: Revelation 11:3 and Revelation 12:6

Revelation 11:3: (NASB) *And I will grant authority to my two witnesses, and they will prophesy for **twelve hundred and sixty days**, clothed in sackcloth.*

Revelation 12:6: (NASB) *Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for **one thousand two hundred and sixty days**.*

DAVID: Now, think about this word *times*. Most expositors say a *time* is like a period of a year. Well, let's test this out and see if it works. How many months are in one year? Twelve.

In the Hebrew text when it gives you the plural *times* but does not determine the actual number, one chooses

the minimal number for a plural, or two.

More than *one time* = *times*

So we have 12 months and then two years of 12 months each more.

24 months plus 12 months = 36 months

DAVID: ...then half of a year.

6 months plus 36 months = 42 months

DAVID: That is exactly the number in Revelation on two occasions. Now, normally speaking, you think of a month of about 30 days. That is how it is used prophetically in Scripture.

42 months at 30 days per month = 1260 days





DAVID: You'll find in two Scriptures in Revelation that number is expressly given to us: Revelation 11:3 and Revelation 12:6. Both of them expressly call out a time prophesy of 1260 days.

Revelation 11:3: (NASB) *And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth.*

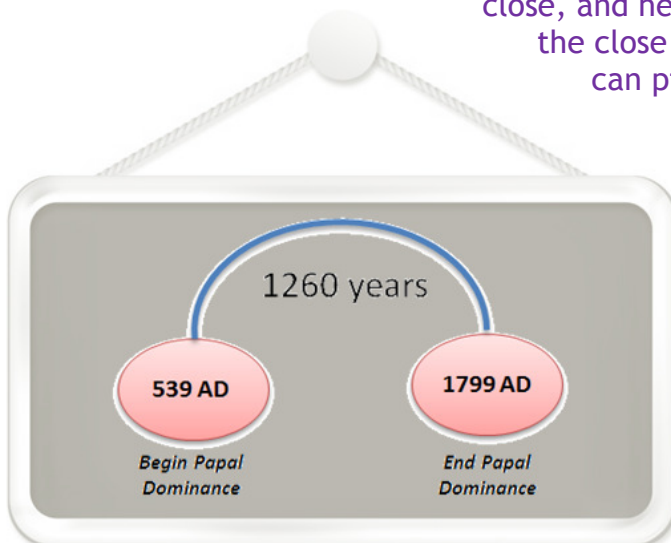
1260 days is the unlocking of the *time, times and half a time*.

DAVID: And this is pretty much agreed upon by all expositors. How do we figure out how many years this is really referring to? There is a prophecy in Daniel 9 that predicts the number of years between Daniel's day and the Jewish Messiah, Jesus. And it is 70 weeks. And the only way to unlock that prophecy is to understand that those weeks are weeks of "years," each week representing seven years. Therefore, each day represents one year in the fulfillment.

Now, this "day-for-a-year" prophecy principle has been used widely for hundreds of years. And you'll find it explicitly referred to in places like Ezekiel the 4th chapter where God says to Ezekiel, *I have appointed thee each day for a year*. And even back when the Israelites were spying out the land for 40 days, God says, You came back with a bad report. Each day you are going to be punished a year.

The "day for a year" principle is not something where we are going to take 1260 days and say it means 1260 years because we feel like it. It is a biblical pattern that has been established and used over and over.

DAVID: Specifically in Daniel 9 everybody sees that is what it means. If you apply that term - that key - that means Daniel is prophesying that the Roman Catholic Church will have a political sphere of influence for 1260 years, and that is something that expositors have looked to for a long time to determine, where do you place that period of time? This is not unique to the last few years. This has been centuries that people have looked at the prophecy this way, Isaac Newton included. Isaac Newton lived before this time came to a close, and he said we wouldn't know exactly when this was until the close of the time. We're living beyond that time, so we can pinpoint this.



And it turns out that the year that the Pope, as a representative of the Roman Catholic Church, first got political control uncontested of Rome was in the debacle of 538 to 539 AD. And this was the time when the Gothic power that had control of Rome was vanquished and in 539 that campaign was ended and the Pope was left unambiguously in control of Rome as a political appointee.

That's the key. No longer was Rome just a religious power but also now a political power.

$$539 + 1,260 \text{ years} = 1799$$



When you look at that date you say, okay, this was a remarkable time in the history of the Roman power because in 1799 the Pope died as a prisoner of Napoleon, and Napoleon would not allow the election of a successor. If you look at the history of times before this and after this, before this the Pope and the Roman Pontiff would always have been the ones to govern the affairs of Europe.

After the Napoleonic wars, the Pope was not even invited to the conclave that resolved things and such political power ended. This was a new chapter in the history of Rome. The Catholic encyclopedia recognizes 1799 as the very lowest point of Papal fortunes in modern times. So, it was a landmark event and a time.

To recap, this prophecy in Daniel talks about the small horn growing up and becoming incredibly powerful *for time, times, and half a time*. This predicted a religious system that would also be a world-dominating empire for 1260 years. This happened between 539 and 1799. This is equal to 1260 years. This is the embedded time prophecy of Daniel.



A caller suggested: Daniel 7:13: *I saw one like a son of man coming with the clouds of heaven.* We know the truth of Daniel's prophecies. And we know that the youths survived the white hot furnace, but we also know the fires of Auschwitz still burned and the guns of Sandy Hook still rang out. So what does Daniel tell us about our life today? Isaiah 46:9,10: *I am God declaring the end from the beginning and from ancient times things not yet done.* As God works in history, God works in *our* history. Nebuchadnezzar did not know his dreams, but Daniel lived with faith in a pagan world. The Christian does not always understand life but knows that God is with us now. Luke 1:31,32: *You will name him Jesus. He will be great, but we call the son of the most high.*

We do know and understand these time prophecies of Daniel and it helps us to have a greater faith at a time when the world is really upside down. There is a good ending to all of these prophecies in Daniel and that's the most important thing.

Did Daniel's prophecies cover world history even within the last few hundred years?

DAVID: This is such a fundamental time prophecy scripture that it appears five times - twice in Daniel, five times in Revelation. This is used as a predicate for two other time prophecies that are now going to take us to the end of the age. And that's why it is significant to find that time prophecy, because it points us to *our* day a little further on.

Daniel 12:1-4: (NASB) ¹*Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.* ²*Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.* ³*Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.* ⁴*But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.*



Several things jump out at us, like the great time of trouble such as never was and Daniel being instructed to seal the book until the time of the end, which is when we live. Are there other time prophecies that are built on the 1260 days?

DAVID: Yes. And they take us to roughly our time. Daniel 12:1-4 that we just read takes us even as far as the resurrection of the dead and the Millennial Age of Jesus Christ. We're not that far yet, but we're already in the time of trouble. So these prophecies are going to take us to our day, and we can see them already fulfilled.

Let's read two additional prophecies that extend the 1260 days further:

Daniel 12:11-13: ¹¹*From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days.* ¹²*How blessed is he who keeps waiting and attains to the 1,335 days!* ¹³*But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.*

The first thing that jumps out at me is when Daniel mentioned the 1260 days, he didn't just say "1260 days." He said *time, times, and half a time*. That is one of the reasons it looks like it was obscured.

DAVID: Very good point. You couldn't possibly break the code until Revelation gave you more clues.

What about this 1290 days and 1335 days?

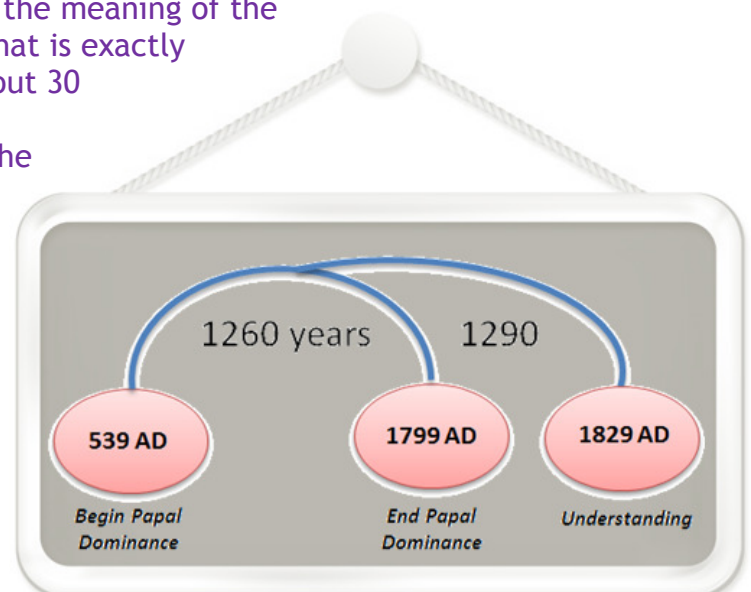
DAVID: The *1290 days* would obviously extend the time 30 years beyond the original 1260 days. So what happened 30 years after 1799 AD? Exactly what the previous Verse 10 talks about:

Daniel 12:10: *Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand.*

The wise will understand what? The prophecies of Daniel. And you'll find that in the 1820's there was a movement in England, Europe and the United States from different leaders. They were all looking forward to the end of the age and beginning to unlock the meaning of the prophecies of Daniel. And that is exactly what this prophecy says: about 30

years after the end of that political dominating force, the Scriptures have a renewed influence, and the prophecies of Daniel will begin to be unlocked.

This was the time when Protestant expositors really began to publish on the book of Daniel and break open the very things we've been talking about today including that 1260 time prophecy. This is nothing new with us. This goes back almost 200 years.





Essentially in the 1820's there was this incredible resurgence of interest and understanding in biblical time prophecy, and this 539 to 1799 thing you're saying is not something *you* figured out.

DAVID: Not at all. This is something we received as a heritage, but I looked at it very carefully because it's so engaging to me. But, no, this is not modern at all. In fact, as I said, Isaac Newton knew about the time period from his day. He said it would be somewhere around about a hundred years from now before this would come to pass, and he was just about right.

In America, it was the Adventist movement. William Miller was the chief proponent, but it was a broad Adventist movement. But it was also in England before Miller had it here. There was a Thomas Wolfe in Europe. As a matter of fact, Thomas Wolfe was so prominent in his expositions that the United States Congress had him give a presentation to joint committees of Congress. This wouldn't happen today. That's what kind of stature these prophecies began to unfold and the kind of learning that ensued from them.

There was recognition of these, not just in small quiet religious circles, but in national circles.

DAVID: 1335 adds 45 years into the future = 1874. The 1870's was a period of remarkable resurgence of understanding the whole plan of God. From there we can date the beginning of what we call affectionately the Bible Student movement or Truth movement that really has proclaimed more than any other the coming establishment of the kingdom of Christ. Our last caller referred to Daniel 7:13, which talks prophetically about Jesus receiving this wonderful kingdom to bless all the world of mankind.

This is also repeated in Chapter 2, as well as:

Daniel 7:27: *²⁷Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.*

This tells us the whole world will be subject to the administration of Christ and his saints...for what purpose? To bless the whole world of mankind like he told Abraham, *in thee and thy seed shall all the families of the earth be blessed*. Remember, Paul said, *If ye be Christ, then are ye Abraham's seed*. You're going to be blessing the world of mankind during this time. We are at the threshold of the kingdom of Christ.

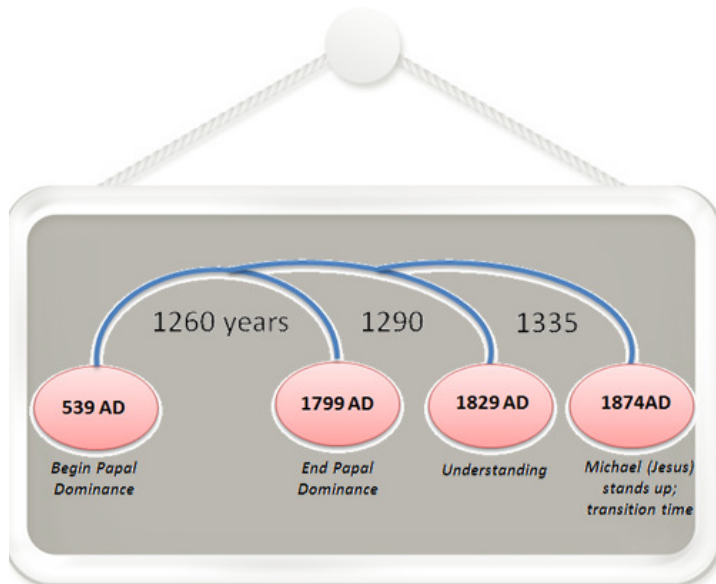
That is where these prophecies ultimately take us. But we're still in the end of the age. We've seen the time of trouble break out. The time of trouble is not yet over and these prophecies have taken us right to the end of the age.

The 1335 days takes us to 1874 AD. That was a very important year. It says *blessed is he who keeps waiting and attains to the 1335 days*. So if we take the days out and put the year in, you are saying "blessed is he who keeps waiting and attains unto the year 1874." That's a long time ago! You are saying that is sort of a pivot point, but for us we are looking back and saying that was 139 years ago!



DAVID: Daniel 12:1 says *then Michael shall stand up*. This is the beginning of the time when God begins to step in as a transition period to establish the kingdom of Christ. But what's really said here is that this is going to apply to the Christian faith community, not to world leaders, not to world episodes, but to the Christians at the end of the age. And I'd like to parallel this with something in the gospel of Luke:

Luke 12:35-37: ³⁵*Let your loins be girded about and your lights burning...* (Meaning, we should be understanding scripture, ready to receive things at the end of the age.) ³⁶*And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.* ³⁷*Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat and will come forth and serve them.*



Jesus serves them an understanding of his plans and purposes. At the end of the age we have the opportunity to understand the plan of God unlike during the Dark Ages when it was obscured. He says at the end of the age you'll have a bounty of truth and understand God's purposes like never before. We're in that period. We're in the end of the age, and so these aren't earthshaking events here; but to the Christian community, they are earthshaking revelations of the understanding of God's plan.

The blessedness is in the fact that the returning Michael is standing up. We see Michael standing up for his people as Jesus

being present in a very, very special unique way now versus times before. Time today does not permit great detail, but the blessedness comes from the fact that we are living in a time where things have changed. It is not the end, but it is the *beginning* of the end.

Time prophecies take a long time, but when we get to a point where there is a transition, we are blessed to be there.

Are there parallels to our day from Jesus' first advent to his second?

DAVID: When Jesus appeared at the first advent, he was baptized in 29 BC and began his ministry; it was 40 years after that that the trouble really blew up about Israel. That next year in 70 AD, they saw their temple destroyed and the whole Jewish system pretty much brought to ruin.

When Michael stands up - according to these prophecies in 1874 - add 40 years to get exactly 1914 - the beginning of the time of trouble, World War I.

World War I was followed by World War II and still pending is Armageddon. We're in this unfolding period of the time of trouble and the date 1914 really is an extension of these very time prophecies.



Going back to the scripture that says *blessed is he that waits to the 1335 days*. You're saying "blessed" because you're on the cusp of the greatest trouble in the history of the world? Is that a blessing?

DAVID: It's a blessing because of what follows the trouble.

And it is a blessing because of the uncovering and the ability to know about it.

Also the prophecy in Daniel 12 about knowledge will increase and people will go back and forth, if you think about the world of transportation, life changed in the world globally with transportation.

DAVID: We're going to take a step back a little bit to Daniel 11. This chapter doesn't receive a lot of attention by Christians today, although a lot of commentators spend a lot of hours on it, because it is extremely detailed. We're not going to take you through all that detail today but just explain in a nutshell what this chapter is about and why it is so vital to the integrity of inspiration of Scripture.

We already read Daniel 11:1-4. That takes us through Alexander the Great and the first four rulers that would divide the Grecian kingdom.

Starting with verse 5 and going onward through the rest of the chapter, you have six generations of rulers in Egypt and six generations of rulers in the Selucid Empire in Syria. And they go back and forward. Then you have generation-by-generation history of the chief points of the history for six generations.

This is the part that is so stunning and so precise, although complex, that historians say, wait, that can't be! This must have been written after the fact.

This takes us up to the time of Antiochus Epiphanes, but Antiochus Epiphanes is to the time when already the Scriptures, including Daniel, had been translated into the Greek language, called the Septuagint. It is not even possible that this could have been written afterwards.



A caller asked if the 1260 years was based on our solar years or the lunar years as used by the ancient Hebrews.

DAVID: Revelation says it is exactly 1260 days - a day for a year, and those years are calendar years as we know them. Even the Jews when they counted years counted calendar years as we know them. A lunar year is not 360 days, but a prophetic year is.

Back to Daniel 11. We will have time to discuss only a few of the verses.

Daniel 11:5: *Also the king of the South shall become strong, as well as one of his princes; and he shall gain power over him and have dominion. His dominion shall be a great dominion.*

King of the South = king of Egypt; the Egyptian part of the Grecian Empire will be strong. Ptolemy was the strongest of the four at the outset. He had Egypt, Libya, Cyprus, and Palestine. He was pretty strong.



As well as one of his princes /he shall gain power over him and have dominion = Ptolemy's prince was Selucas, who, because he feared somebody else, came to Egypt and was subservient to Ptolemy for a period of years. He then went back to Syria, started his own kingdom and became the strongest of all the four kingdoms. It is very clear how it was fulfilled. Any Bible commentary you can read is going to say the same thing on this.

You go down to the next generation with Ptolemy Philadelphus. He is the one who translated the Old Testament into Greek called the Septuagint. During his reign there was a marriage alliance between the two kingdoms:

Daniel 11:6: *And at the end of some years they shall join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement; but she shall not retain the power of her authority, and neither he nor his authority shall stand; but she shall be given up, with those who brought her, and with him who begot her, and with him who strengthened her in those times.*

All the details relative to this marriage alignment and how it broke apart are outlined in this chapter, and history fulfilled it all.

There is another marriage alliance a couple of centuries later, but it is too detailed for this program:

Daniel 11:17: *He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do. And he shall give him the daughter of women to destroy it; but she shall not stand with him, or be for him.*

Anybody who is interested could go through the first half of the 11th chapter, get a good Bible commentary and you'll see how every generation, every prophecy fits detailed. That's why historians are skeptical that whoever wrote this must have written after the fact. It's that precise. But it can't be, because now more and more evidence is coming to the fore to show that the grammar, the language of the Aramaic in Daniel was not the Aramaic of a later time. It was the Aramaic of the early time when Daniel lived. There are some very detailed studies on this. The evidence is mounting so much that skeptics are bending - not broken - but bending.

**What about the destiny of the human race -
did Daniel's prophecies provide a key for that door?**

So, why Daniel?

DAVID: I think because Daniel was living at the time when God punished disobedient Israel by causing their national existence to be under the thumb of four universal empires. So, it was appropriate at that point in history to give visions and Revelations about those four universal empires. He saw this would take you down the time of history to Jesus's kingdom, the "fifth universal empire." The kingdom of Christ will finally subsume and conquer all the other kingdoms. Unlike the other four, it will stand forever per Daniel 2.

We are in the time today of a transition. That is why we have a time of trouble, a time of difficulty. That is why Israel has been restored to their land to become in due time the incipient kingdom of God. All the things we see in the political sphere today - they are all a turmoil preparing for the establishment of Christ's kingdom.



The "time of trouble" and the "time of the end" are different right?

DAVID: The end is a broader term. The time of trouble is within the time of the end. In one sense, in certain of the prophecies of Daniel the time of the end was from the Napoleonic conflicts forward to the end, because that was the beginning of the breakup of the political stronghold of the Papacy.

The time of the end is sort of at the end of the 1260 days then. Then you have the time of trouble cropping up after the 1335 days. So the time of the end is an introduction, then you have all these things happening.

DAVID: Yes. Really where all these prophecies take us to is Daniel 12:1-3: the end of the age, the blessing of the saints with the understanding of the truth, the unfolding of the time of trouble, finally the resurrection of the dead, and the turning of many to righteousness during the millennial kingdom of Christ. That's really the capsule summary of what the prophecies of Daniel lead to.

We had the kingdom of God established at Israel. They were punished. It has been overturned and overturned and overturned to Babylon, Medo-Persia, Greece, Rome, and now we're in the times when the Christ is taking the reins of authority, beginning to break apart the other kingdoms, restoring Israel and setting the stage for the kingdom of Christ.

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

Daniel is an inspired prophet, and he is the fulcrum of inspiration. We can receive credibility for the inspiration of Scripture from the fulfilled prophecies of Daniel.

It gives us hope because these prophecies reveal to us the absolute, positive unquestionable inspiration of Scripture. We should take faith and walk with our heads held high because the glory of God is revealed in Daniel through the trouble all the way until the end where *thy kingdom come thy will be done on earth* will be fulfilled. Jesus prayed for it and it is going to happen.

*So, why do historians dislike Daniel so much?
For Jonathan and Rick and Christian Questions...
Think about it...!*

*And now even more to think about...
only in the **Full Edition** of CQ Rewind!*





Daniel 2:31-45	Daniel 7:2-8	Daniel 8:1-10,20-24	World Governments
Daniel interprets a dream of Nebuchadnezzar	Daniel himself has a dream	Vision of Daniel	
World governments from the standpoint as man sees them (royal/strong)	The same world governments from the standpoint as God sees them (beastly)		
Head of Gold	Lion		Babylon
Silver breast and arms	Bear	Ram having two horns, one higher than the other	Medo-Persia
Belly and thighs of brass (bronze)	Leopard with four heads	Goat with a great horn that broke; up came 4 notable horns	Greece
Feet and ten toes of iron mixed with clay	Terrible beast with iron teeth and ten horns	Little horn	Rome

Here is a preview of more on the topic of Daniel - coming soon to Christian Questions!

Daniel the Man of Faith, Courage and Integrity

The several phases of Daniel's Life:

Phase 1: Daniel the Young Captive: Daniel is about 17 years old.

Phase 2: Daniel the Young Prophet

Phase 3: Faith Under Fire: Twenty years later, Daniel is not personally the subject, but his influence is!

Phase 4: Daniel, the Bad News Bearer: Ten years later, Daniel is now probably in his early 50's.

Phase 5: Daniel the Visionary: Daniel is now in his early 60's and his life is about to take an entirely different path. For the last 43 years he had faithfully served king Nebuchadnezzar. Now with the "head of gold" gone, Babylon would slowly begin its unraveling process.

Phase 6: Daniel the Prophet of Doom: Nine years have passed since the visions of Chapters 7 and 8 and Daniel is now in his 80's. Belshazzar, the young egotistical co-king now in his mid-thirties or so, makes a great feast as we open this next chapter of Daniel's life.

Phase 7: Daniel the Beloved of God: Daniel in his eighties is back in the lime-light, solely by virtue of his character and godliness.