



DANIELS

MESSAGE FOR ME AND OUR WORLD

TODAY

Understanding Prophecy.
Living with Purpose. Ready for His Return.



GOLD = BABYLON

The head of gold represented Babylon, which was the ruling world power from 612 to 539 BC.



SILVER = MEDO-PERSIA

The chest of silver represented Medo-Persia, the ruling world empire from 539 to 331 BC.



BRONZE = GREECE

The thighs of bronze represented Greece, the dominant world ruler from 331 to 168 BC.



IRON = ROME

The legs of iron represented Rome, which enjoyed world supremacy from 168 BC to AD 476.

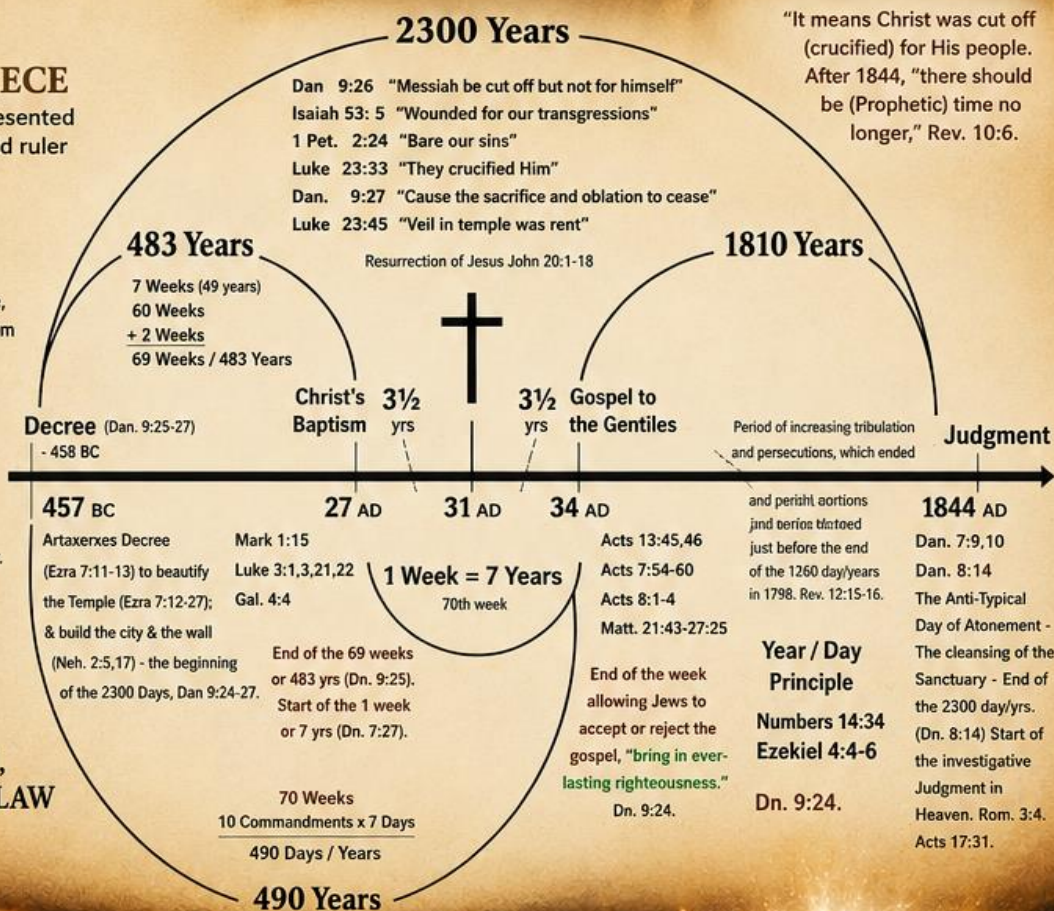


IRON AND CLAY = DIVIDED EMPIRE

The feet that were partly iron and partly clay represented a divided empire that would not cleave together. No single power has ruled the world since AD 476, and it will remain divided until Christ's return.



STONE = CHRIST'S ETERNAL KINGDOM, HIS WORD, AND HIS LAW



"It means Christ was cut off (crucified) for His people. After 1844, "there should be (Prophetic) time no longer," Rev. 10:6.

Know the future.
LIVE THE TRUTH.
BE READY.
JESUS IS COMING!

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In the Bible, the Book of Daniel is an apocalyptic text about remaining faithful to God during times of exile, featuring visions that point to the coming messianic King. It teaches that Daniel's core message provides practical lessons on faith and prophecy for navigating the future. The Book of Daniel centers on staying faithful to God in a hostile culture and contains prophecies detailing the rise and fall of world empires. Archaeological finds and fulfilled prophecies confirm the historical accuracy of the Bible.

The studies are generally divided into two main components:

1. The Stories (Chapters 1–6)

These chapters highlight character traits like courage, prayer, and integrity. These narratives highlight steadfast faith in situations like the fiery furnace and the lion's den.

- **Faith in the Fire:** Shadrach, Meshach, and Abednego show the power of standing firm, even when facing death.
- **The Lion's Den:** Daniel's story teaches how steadfast trust in God delivers His people through life's most dangerous trials. [

2. The Prophecies (Chapters 7–12)

These later chapters shift focus to past, present, and future world events. Daniel's apocalyptic visions, which symbolically map out successive world empires—from Babylon to Rome—and culminate in the promise of an eternal, divine kingdom.

- **Prophetic Kingdoms:** Dreams and visions outline the rise and fall of major world empires (Babylon, Media-Persia, Greece, and Rome) to prove God is sovereign over history.
- **Ultimate Deliverance:** The visions point to the coming "Son of Man" and the final, eternal victory of God's kingdom.

Key Themes

- **God's Sovereignty:** No matter the political or social struggles, God holds the future in His hands.
- **Faithfulness:** Even in exile or a hostile culture, God's people are called to stand for the truth.

Would you like to explore a specific aspect of the Book of Daniel, such as the **prophecies (Daniel 7-12)** or the **stories (Daniel 1-6)**? I can provide more details.

Biblical historians often point to key archaeological breakthroughs that validate the Book of Daniel:

- **The Dead Sea Scrolls:** Fragments of Daniel found at Qumran proved the book was written centuries before the fulfillment of its specific historical prophecies, refuting claims that the book was a later forgery
- **The Nabonidus Cylinder:** This artifact confirmed that Belshazzar was the ruler of Babylon, a specific historical detail that was lost to secular history for centuries but perfectly matches Daniel chapter 5.
- **The Nebo-Sarsekim Tablet:** A cuneiform tablet found in the British Museum that references an official serving under King Nebuchadnezzar, corroborating the specific names and roles mentioned early in Daniel

Basic Structure of Daniel’s Visions

The basic structure of Daniel’s visions indicates that the visions are always followed by explanations.²⁰

Daniel 2	→ vision (31-35)	– explanation (36-46)
Daniel 7	→ vision (1-14)	– explanation (15-27)
Daniel 8-9	→ vision (1-12)	– explanation (13-26; 9:24-27)
Daniel 10-12	→ vision (11:2-12:4)	– explanation (12:5-13)

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Lessons from Daniel 1

Ekkehardt Mueller

Retired, Associate Director of the Biblical Research Institute

The Book of Daniel was written by Daniel a Jew who, together with his countrymen, was taken into Babylonian exile around 600 BC. Precise historical documentation supports the claim that Daniel was indeed the author of the book named after him. Daniel was a contemporary of Jehoiakim, king of Judah; Nebuchadnezzar and Belshazzar, kings of Babylon; Cyros and Darius, both Medo-Persian kings; and others.

I. Discussion of the Chapter

A. The Historical Setting

1. Verse 1—The third year of Jehoiakim's rule lasted from Fall 606 to Fall 605 BC. Under Nebuchadnezzar the Babylonian kingdom flourished and became a world empire.

2. Verse 2—God allowed the Babylonian exile to happen because His people had apostatized, worshiped idols, and gotten involved in all kinds of injustice and evil. The prophets had warned against the exile, calling the people to repentance in order to avoid the disaster (see Jer 4:5–31, where Shinear is another name for Babylon).

B. The Test for the Young Exiled

1. Verse 3—Daniel and his friends were part of the first of three deportations. It was customary to take the leading families first in order to secure the faithfulness of the rest of the captives to the new ruler.

2. Verse 4—Nebuchadnezzar choose young people because they are full of energy and drive, and can still be easily influenced. God often called young people such as Jesus and his disciples, Samuel, David, Jeremiah (Jer 1:6), and Timothy. However, God also calls older people such as Moses, Aaron, Noah, and Nicodemus. Likewise, God calls you and me to follow and serve Him.

3. Verse 5—Nebuchadnezzar's decision may not have been harassment, but a privileged opportunity. To refuse would have been more than impoliteness; at that time, a refusal to do what was demanded could have dangerous consequences.

4. Verses 6, 7—The giving of new names signified that the young men were accepted and welcome at the Babylonian kingly court.

C. Daniel and His Friends' Reaction

1. Verse 8—Daniel exhibited courage and faithfulness. He was obedient to God. His stand was a difficult one to take especially when his countrymen reacted to the

contrary. It is hard to address an issue, when others have already compromised. Daniel's life was in danger, yet for him obedience to God was more important than his own life.

In what ways could we become "unclean" today? Through a false use of the gift of sexuality; by eating unclean and unhealthy food; or by entertaining bad thoughts (Matt 15:18, 19).

2. Verse 9—Daniel experienced God's help, and learned that those who remain faithful to God will not be abandoned by the Lord. They have wonderful experiences. However, we need to dare to be obedient. Whoever is not faithful does not give God a chance to intervene.

3. Verse 10—*In comparison to Daniel, how did the commander respond?*

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He was fearful and tense; Daniel did not show any fear.

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He was all alone; Daniel had God's support.

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He did not believe in Yahweh; Daniel did.

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He only valued what this earthy life holds; Daniel focused on eternal life.

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He doubted the positive outcome of the test; Daniel exercised his faith that the outcome will be for God's glory.

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4. Verse 11—Daniel turned to his immediate supervisor and did not give up after an initial failure. How do we react to failures?

5. Verse 12—Daniel's simple food differed radically from the king's menu.

6. Verse 13—Daniel was courageous in proposing the direct comparison. *In what did he believe?*

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God's power

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The correctness of his decision

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The superiority of his meal plan

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Success

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Because he dared believe as he did, he dared ask that his friends and he be compared with the other young men (v. 13).

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7. Verse 14—The official had doubts but, nevertheless, took the risk.

D. The Final Result

1. Verses 15–17—Daniel's exercise in faith results in success for Daniel; he received God's blessings, experienced God's power, and was strengthened in faith.

What possible reasons could there have been for Daniel and his friends to look better in just ten days?

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God's blessings

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The right food (see biblical health principles)

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Faster recovery after the walk through the desert

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Besides the obvious external signs of wellbeing, there were positive consequences in their mental and spiritual health. When one part of the body is compromised, other parts are also affected. When we place our complete selves—both body and mind—into God’s will, we experience total, comprehensive health (3 John 1:2).

2. Verses 18–21—At the final examination Daniel and his friends were ten times wiser than the wise men, astrologers, and scientists in the entire kingdom. They were called to serve the king. God’s blessings are crucial.

Babylonian wisdom was mixed with paganism and idolatry. How was Daniel able to stay away from these elements?

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He was determined to be absolutely faithful to God and His will.

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He remained dependent on God and was humble.

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His experience mentioned in Dan 1 may have been a safeguard for future trials.

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His constant prayer life (Dan 6) and his study of Scripture (Dan 9) shaped him.

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God blessed and sustained him.

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II. Application of the Chapter

The following principles are important for our lives:

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The positive effects of purity and health

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Faithfulness pays off.

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Absolute obedience to God makes a difference.

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Most of all, God supports his children.

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Daniel Refusing the King's Meat and Wine, by Del. Parson, © 1983 JLI



Book of Daniel 1:8 KJV "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."

Lessons from Daniel 2

Ekkehardt Mueller

Are you interested in the future? Daniel 2 is one of the best-known chapters in Scripture that deal with future developments. It contains an astonishing prophecy, reaching from the time of Daniel to the end of this world.

I. Discussion of the Chapter

A. The king's dream cannot be interpreted

1. Verse 1—During his reign as king of the Babylonian Empire, Nebuchadnezzar receives a special revelation from God.

2. Verse 2—Daniel and his friends are not invited with the wise men to interpret the dream.

3. Verses 3–12—*How does the king contrast with the wise men?*

The king:

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He does not tell them the dream.

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He is distrustful and afraid of a false interpretation.

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On one hand he pressures them; on the other he offers honor and gifts.

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His distrust increases.

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He succumbs to wrath and issues a death decree.

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The wise men:

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They demand to know the dream.

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They exhibit only human wisdom and a seemingly arbitrary interpretation.

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They make a second demand to be told the dream, exposing their insecurity and trickery.

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They refuse to meet the king's request on the grounds that it is humanly impossible to fulfill.

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4. Verse 13—Although they are not present, Daniel and his friends are affected by the king's decree.

5. Verses 14, 15—Daniel gets more information.

6. Verse 16—*Why does the king grant Daniel's request for additional time when he had denied the wise men's request in verse 8?*

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The king is still disturbed by the dream and may be glad for another interpretation of the dream.

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Daniel was not with the other wise men when the king first asked for an interpretation. Possibly, the king considered it fair to allow Daniel to try.

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The wise men demanded to know the details of the dream. Daniel requests only time and not the details.

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God is involved behind the scenes.

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B. The prayer and its fulfillment

1. Verses 17–23—What do we learn about Daniel’s devotional life, especially his prayer life (see also Dan 6 and 9)?

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Daniel approaches God for help. He trusts God. Therefore, there is no need for him to lament and complain.

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He has a season of prayer with his friends.

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He does not forget to express his gratitude. He praises God.

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Daniel is intensely, and on a daily basis, involved in prayer.

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He even risks his life for his desire to seek God regularly in prayer.

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What does Daniel know about God?

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God is omnipotent and omniscient.

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God is the Lord of history.

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God is associated with light (e.g., John 8:12) Daniel considers himself to be a servant and steward. He remains humble.

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C. Daniel before the king

1. Verses 24–30—*What about Daniel's character and philosophy of life can be derived from verses 24–30?*

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Daniel does not care only about himself. He attempts to help the wise men and his friends too. He supports the statement of the wise men in verses 10 and 11.

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He points to the true God and is a witness of God while being involved with the ruler of the Babylonian world empire (see also v. 37).

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This takes faith and courage.

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Daniel does not boast but regards himself a tool in God's hand.

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Daniel became a "man of God" because of his prayer life and his determination not to compromise but remain faithful to God's will. This commitment allowed him to have great experiences with God.

2. Verses 29—Nebuchadnezzar's dream is about the future.

D. The dream

1. Verses 31–35—These verses contain a record of the dream. Even without the details, one notices that earthly things are transient and do not last.

E. The interpretation of the dream

1. Verses. 36–45—*What is the time frame of the dream?*

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It starts with Nebuchadnezzar's kingdom.

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It ends with the kingdom of God.

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The dream describes world history from the Babylonian time till the end of the world. The image consisting of different metals represents earthly kingdoms/empires.

Gold	Babylon (606–539 BC)
Silver	Medo-Persia (539–331 BC)
Bronze	Greece (331–168 BC)
Iron	Rome (168 BC–AD 476)
Iron-clay	Empires of Western Europe (AD 476–end of the world)

Some people have identified the following iron-clay nations:

Alemanni	Germany
Anglo-Saxons	Great Britain
Burgundians	Switzerland
Franks	France
Herulians	destroyed

Lombards	Italy
Ostrogoths	destroyed
Sueves	Portugal
Vandals	destroyed
Visigoths	Spain

The last part of the dream, which deals with the stone, is described in great detail. *What statements are made about the iron-clay mixture?*

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It is a divided kingdom, and no longer a world empire.

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It still contains some of the hardness of iron. To some extent Rome continues to live on in the subsequent nations.

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All attempts to unify these nations fail. European politics of intermarriage between the royal houses did not work. Attempts to unify Europe under Charles the Great (eighth century), Charles V (sixteenth century), Louis XIV (seventeenth and eighteenth century), Napoleon (nineteenth century), Emperor Wilhelm II (twentieth century), and Hitler (twentieth century) were not successful. Today the European Union struggles to survive.

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The climax of the prophecy is the stone. In the Old and New Testaments the stone is an image for God/Jesus (2 Sam 22:2; 1 Pet 2:4–8; Matt 21:42, 44). Our destiny depends on how we relate to Jesus Christ. He will return soon and establish His indestructible and eternal kingdom (Rev 11:15).

F. Reactions of the king and Daniel

1. Verses 46–49—Because of Daniel’s faithfulness and trust in the Lord, Nebuchadnezzar paid attention to the true God. Daniel again cares for his friends.

II. Application

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We do not fully understand world history. We do not see what happens behind the scenes. We are tempted to regard history as a purely human enterprise in which God is not involved.

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Yet history has a goal and is moving toward Christ’s Second Coming and the establishment of His kingdom.

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God is involved in human history. Even though humans make their free decisions, God still pursues His plans.

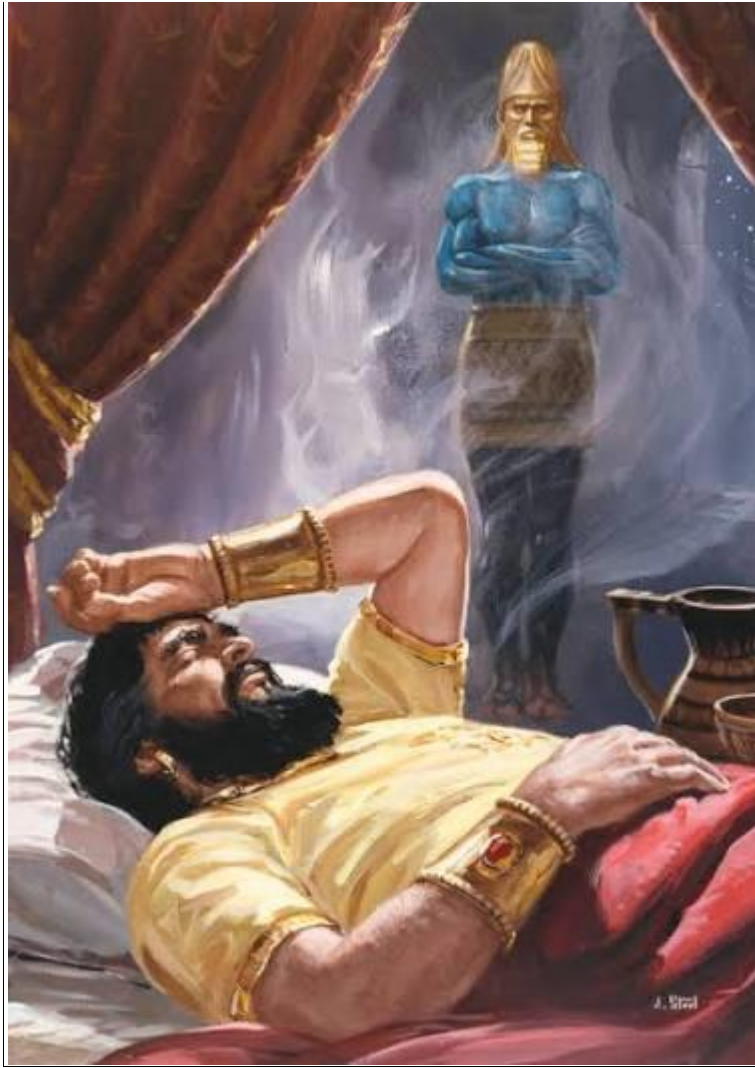
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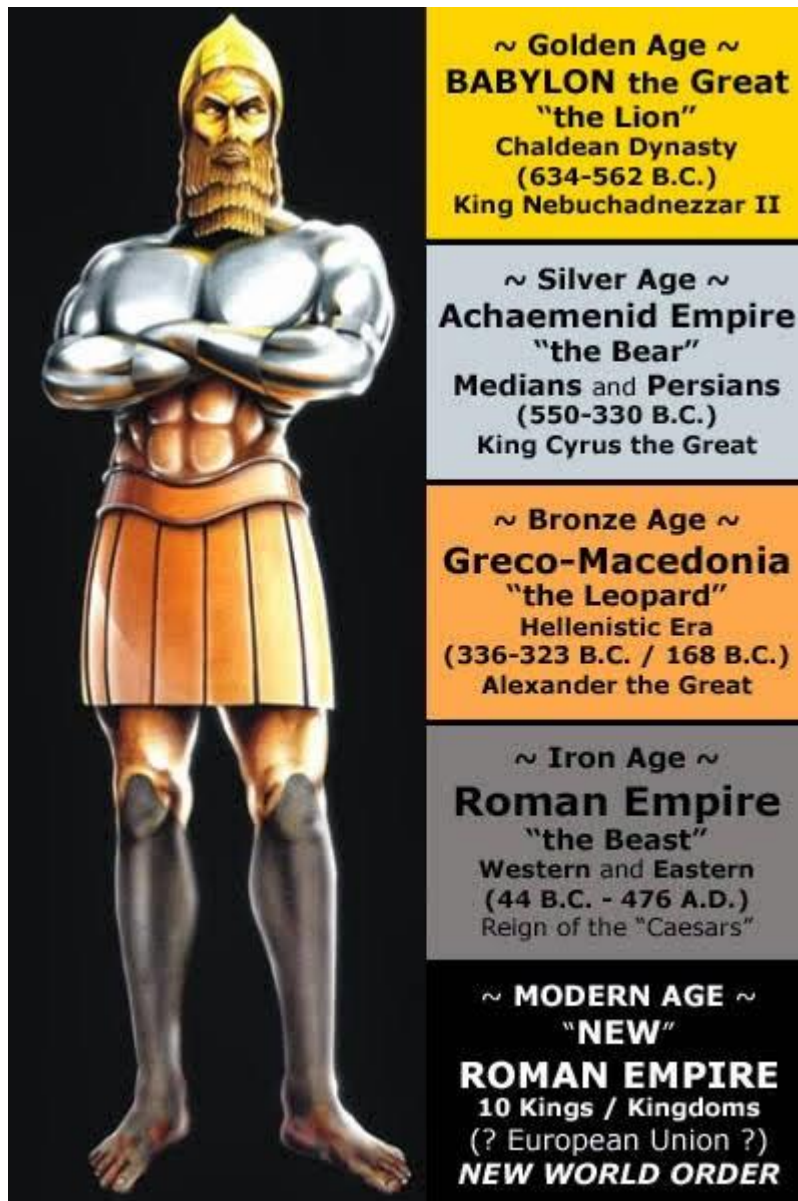
As God guides human history, He is willing to guide my personal history and life and bring it to a good conclusion.

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Conclusion

Because God is the Lord of history we commit our lives to Him. We trust Him, and are looking forward to a marvelous future.





Lessons from Daniel 3

Ekkehardt Mueller

Retired, Associate Director of the Biblical Research Institute

In Daniel 2 we encountered a visual image that describes the future history of the world as a sequence of kingdoms. Daniel 3 also focuses on an image, but this time it is not an image revealed by God but an image erected by Nebuchadnezzar. This image brings about a crisis.

I. Discussion of the Chapter

1. The Image and Worship

vs. 1–7	<i>What are the differences between the image in Daniel 2 and the image in Daniel 3?</i>

Daniel 2

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Shown in a dream

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Revelation of God

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Prediction about the future

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-

Made of different materials

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-

God as highest authority

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Not related to worship

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Daniel 3

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Real image

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Initiative of the king

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Wishful thinking about the future

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Made of pure gold

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The king as highest authority

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Worship of the image

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Daniel 2 indicates that Nebuchadnezzar and his kingdom is the golden head. However, it seems that the king was not content to be the golden head. The entire image had to be made of gold to suggest that his kingdom would be glorious, perpetual, and not followed by an inferior empire. In light of his statement in Daniel 2:47, his action in Daniel 3 must be understood as rebellion against God and hubris.

vs. 2, 3	The dignitaries of the kingdom are summoned. Daniel and his friends belonged to the government officials (Dan 3:12), but Daniel himself was not. He may have been on some kind of mission for the king.
vs. 4–6	<i>What would worship of the image express?</i>
	Recognition of the king as supreme lord and submission to him
	Recognition of the king as a kind of god

	Denial of the true God
	Rejection of the first and second commandments of the Decalogue
	Recognition of the Babylonian gods as superior to other gods and the true God
v. 6	<i>Why is the death penalty for the case of disobedience to the king's command announced right away?</i>
	Disobedience is a sign of disloyalty and rebellion and is suppressed immediately in totalitarian regimes.
	Toleration of disobedience would endanger the absolute authority of the king.
	The unity of the empire would be jeopardized.
v. 7	The multitudes worship the image. However, truth is not necessarily found with the majority. It requires courage and strength of character to stand up to the or wrong decisions of the masses and go against the tide.

2. The Accusation

vs. 8–12	Daniel's friends are accused of disloyalty. There seems to be some sort of jealousy among their accusers and even an indirect criticism of the king's policy of bringing foreigners, prisoners of war, into governmental positions. The issue is brought directly to the king, and it is before the king that the friends defend themselves. <i>How are they described by their enemies?</i>

	They are Jews, foreigners of a different religion, and therefore people of suspicion.
	In spite of their position (Dan 2:49) they refuse to obey orders and are disloyal. They are also ungrateful to their royal benefactor.
	They are opposed to the king and his gods.

3. Dialogue with Nebuchadnezzar

vs. 13– 15	
	<i>How is the King described?</i>
	Extreme furiousness
	Serious intimidations
	Nevertheless willingness to grant a second chance
	Pride and a feeling of superiority with regard to the God of the Hebrews
	Challenging the true God

	Disbelief that God would be able to save the three friends. It seems that in his opinion his gods are more powerful than Yahweh.
	Lust for power: immediate death penalty for alleged rebellion
vs. 16– 18	<i>What about Daniel's friends impresses us?</i>
	Calmness and equanimity
	Courage and boldness
	Faithfulness to their God
	Readiness to die for their convictions
	Faith in the omnipotence of God
	Submission to God's will, no matter what it may mean
	Their understanding of God does not claim that believers are exempt of evil and challenges, or that God is obligated to save them from evil. They should let go of God in case He does not intervene. They do not believe in a kind of contract between God and them in the sense of "I do to you," or "I am giving so that you will give." Rather they have a personal relationship of trust and love with the Lord.

4. Execution of the Verdict

vs. 19–22	In his wrath the king orders the execution of his verdict. In this process his best warriors die. His order to heat the furnace seven times prevent the God of the Hebrews from saving His people. The furnace may have been one of the many kilns used in Babylon.

5. The Phenomenon in the Fiery Furnace

vs. 23–25	A phenomenon happens: although the soldiers outside the furnace are burnt, the three men inside the furnace do not die but freely fourth person joins them. His appearance is described as a son of the gods or the Son of God (vs. 28, 29 suggest the second option). faithful servants. Early church fathers already understood this fourth person as Jesus Christ. The king is stunned.

6. Nebuchadnezzar's Reaction

vs. 26–30	<i>What are the consequences of this miracle?</i>
	The three men are released from their “prison.”
	The king no longer finds fault with their refusal to worship the image.
	He appreciates the faithfulness of the three men, including their unwillingness to compromise.
	Recognizing God as the only true God who can save in such a marvelous way, he issues a command against blasphemy. His know
	The three men are promoted.

II Application

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As it was in the past, so it still is today: The Son of God saves us (v. 25). He makes us His children, if we allow Him.

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Because we are saved and belong to God as Daniel's three friends did, we are faithful (vs. 17, 18). We are obedient in great and small matters. This may not always be easy, but Jesus will help us and will allow us to experience His interventions. Obedience and faithfulness are a sign of love (John 14:15, 21; 15:10).

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Daniel 3 forms the background of Rev 13:11–18. In the last days of world history, this obedience and faithfulness will be needed again. The issue will also be worship: worship of the dragon, the sea beast, or the image of the beast (Rev 13:4, 8, 15) versus worship of God (Rev 14:7). The faithful people of God will be dedicated to Jesus and keep God's commandments, especially the Ten Commandments (Rev 14:12). We want to be part of them.

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Following Jesus does not exclude suffering and, in some cases, even death (Dan 3:18). We should not have illusions. While Christian faith offers us a new and better quality of life, it is not an insurance against distress and suffering in this world.

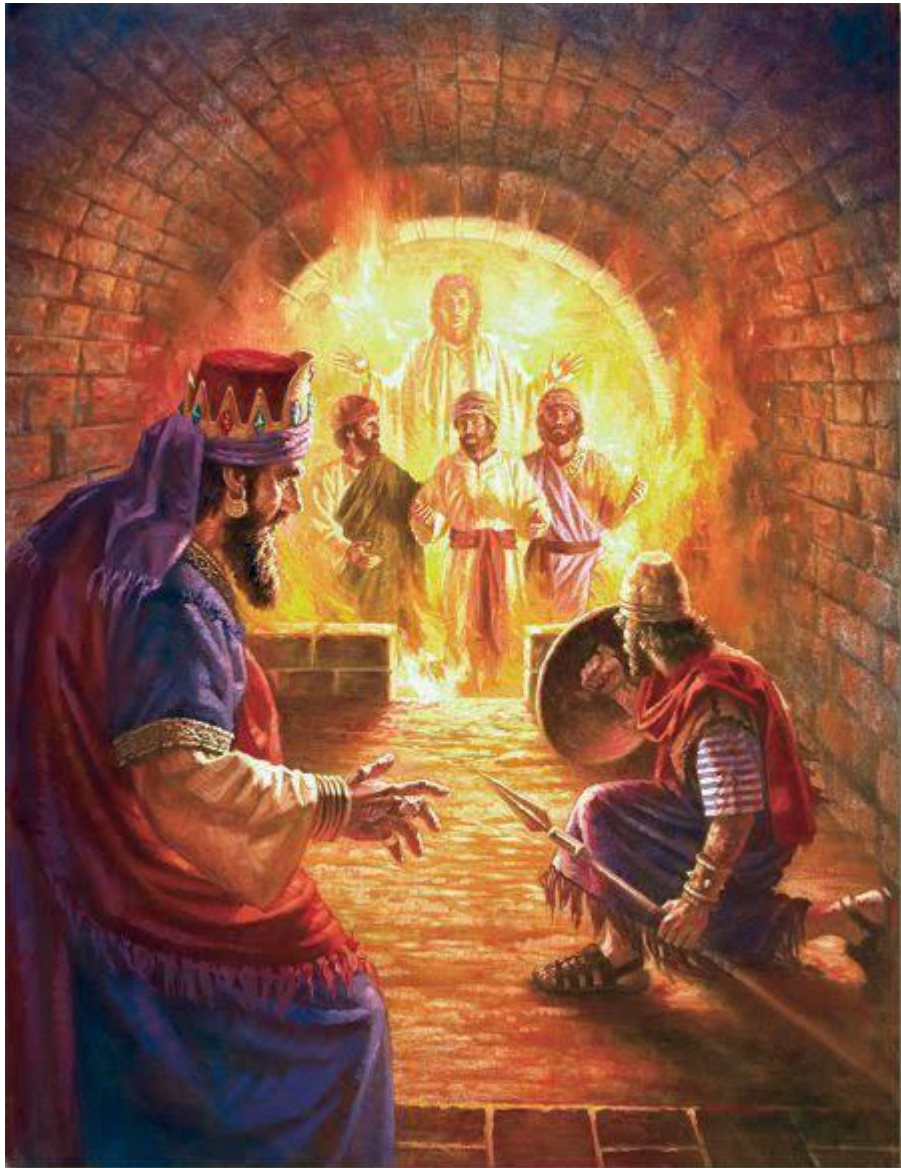
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However, there will be final salvation. We are waiting for God's kingdom to come. There will be the resurrection of the dead and eternal life without suffering and death (Rev 21:3, 4). Daniel also knew about this kingdom of God (Dan 2:44). We are looking forward to it.

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Conclusion

There is salvation. There is hope beyond death (see Dan 12:13). Even if the entire world is ruined and destroyed, this is not the end. There is hope beyond the “end.”



Lessons from Daniel 4

Ekkehardt Mueller

Retired, Associate Director of the Biblical Research Institute

We are confronted with various diseases, among them mental and psychological illnesses. Depression has become a specific problem in our days. In Daniel 4 we read about King Nebuchadnezzar for the last time, and he is suffering from a mental disease.

I. Discussion of the Chapter

1. The Frame

The Aramaic text begins in Dan 3:31 while in English versions that Dan 3:31 is Dan 4:1. We will follow the English verse numbering.

vs. 1–3	The following report is Nebuchadnezzar’s autobiography. <i>What do these introductory words reveal about Nebuchadnezzar’s relationship with God?</i>
	He respects God as the One who is the Most High.
	He testifies to God’s work in him.
	He acknowledges God’s universal and eternal rule.
v. 37	Nebuchadnezzar’s report ends with a doxology.

2. The Dream and the Problem of Its Interpretation

vs. 4, 5	Having reached the climax of his power, Nebuchadnezzar receives a second dream from God. The dream is terrifying.
vs. 6–9	The wise men cannot interpret the dream, although this time the dream is related to them (compare with Dan 2). Again Daniel is brought in. The phrase “in whom is the spirit of the holy gods” underlines the high esteem Daniel enjoyed. It is strange that people do not rely on God to solve problems themselves.
v. 8	<i>What does “according to the name of my god” express?</i>
	Nebuchadnezzar had somehow acknowledged the true God (Dan 2 and 3) and yet adhered to his own god(s).

	There was no true conversion.
	Maybe for him the almighty God was one among many gods.

3. The Dream

vs. 10–18	The dream refers to a tree that is to be cut down. A heavenly being announces the judgment on the tree. The tree is a symbol, for it will be replaced by the heart of a beast. A time span is given for this “beastly” condition.
v. 17	The main thought of the chapter is that God is the highest authority. He is the Lord of history and the Lord of humankind. This conclusion is supported by the text (2:21; 3:33; 4:17, 25, 26, 32, 34, 35, 37).

4. The Interpretation

v. 19	<i>How does this verse describe Daniel?</i>
	He does not rejoice over Nebuchadnezzar’s judgment. Instead he feels sorry about what is to happen to him.
	He cares for the king.
vs. 20–22	Nebuchadnezzar and his empire are the golden head of chapter 2. He is also the tree of chapter 4. He provides protection and support for the king.
vs. 23–26	The verdict will be executed. There is a Lord who surpasses the ruler of the Babylonian world empire. Nebuchadnezzar is accountable to him. He may be cast out of human society for seven years. But the judgment has a goal. Nebuchadnezzar is supposed to learn that God is the Lord and to return to him. The judgment is mingled with grace.

v. 27	<i>Daniel turns to the king with a call. What do we learn from this action?</i>
	The disaster can be prevented, if the king commits his life to God.
	The judgment is linked to conditions and does not happen automatically. See Jonah and the judgment of Nineveh; see the principle
	Daniel can now address the king in a clearer way than ever before and call him to repentance.
	In addition to the call the text also contains a promise.
	Therefore, the dream should be understood as a warning.

5. The Dream is Being Fulfilled

vs. 28–30	<i>In spite of the warning, judgment finally comes upon the king. What are the mistakes that Nebuchadnezzar made?</i>
	Pride and arrogance
	Self-glorification (see the stress on “I” and “my”; see, however, Dan 2:20–23 as contrast)
	The desire to be independent of God

	Bad stewardship
vs. 31–33	The verdict is executed right away, and the prediction is fulfilled (compare with Acts 12:21–23). God does not always react immediately. Nebuchadnezzar was unwilling to learn in good times he has to learn under difficult circumstances until he is willing to accept that God's insanity may be indirectly referred to in historical sources.

6. Nebuchadnezzar's Conversion

vs. 31–34	<i>What does Nebuchadnezzar express with these verses?</i>
	He does not blame God for his sickness.
	He praises God and prays to Him.
	He acknowledges God as the only sovereign Lord. We are dust, while God is eternal and omnipotent. God does all things right (see R
	Nebuchadnezzar is converted to God. When the king looked up to God and entered into a relationship with Him, he was healed. In a office. Let us "fix our eye on Jesus" (Heb 12:2), not on humans. Nevertheless, people who love the Lord can be of great help on our j that without Daniel Nebuchadnezzar may not have found God.

II. Connections to the New Testament

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The great tree with animals living in and under it is used by Jesus in a parable to describe the kingdom of God which surpasses Nebuchadnezzar's kingdom by far (Matt 13:32).

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The fall of Nebuchadnezzar resulting from his pride (Dan 4:30, 31) points to the fall of symbolic, end-time Babylon (Rev 14:8; also chapters 17 and 18). The term "Babylon the Great" is found in both books.

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Compare Daniel 4:34 with Revelation 4:9. We should honor God "who lives forever."

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III. Application

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God is the true and highest Lord. He is the Lord over politics. He is also Lord over dictators who plague humanity. He carries out His plans behind the scenes. Soon He will establish His eternal kingdom from which everything negative will be banned.

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As God revealed Himself to Nebuchadnezzar, so He reveals Himself to us. He does this through answered prayers, experiences, and fellow humans—but especially through His Word, the Holy Scriptures. In some sense we are better off today than people were in the past: we have the full Word of God available to us.

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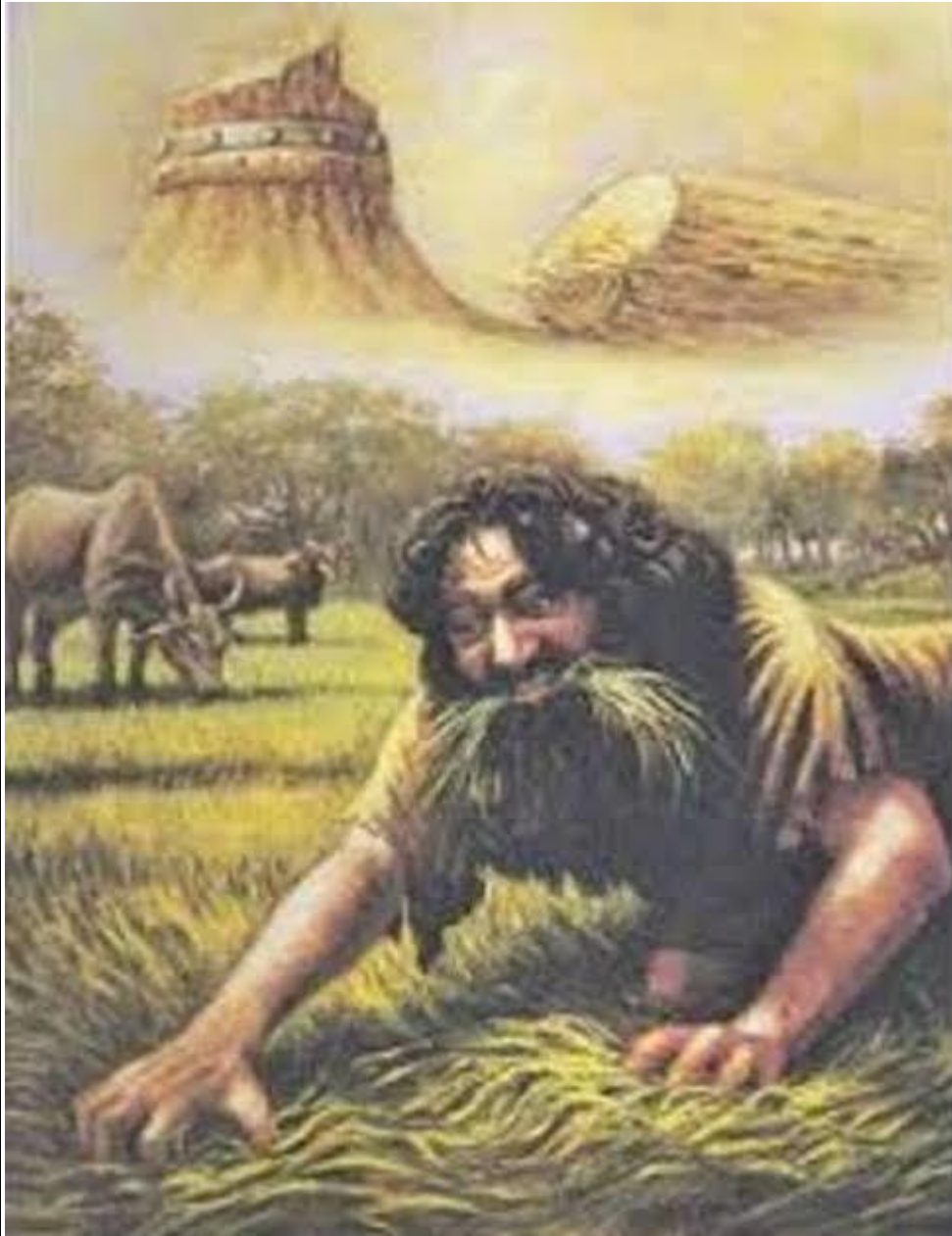
Just as God drew Nebuchadnezzar to Himself, God does not give up on us in His persevering love. Even when we go through bitter situations and experiences, God's goal for us is our salvation.

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As Nebuchadnezzar made a decision for God, we too need to decide if God is our Lord.

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We must share our experience with others as Nebuchadnezzar did. Everyone should have the chance to experience the joy of belonging to God, our Savior and Lord.



Lesson from Daniel 5

Ekkehardt Mueller

Retired, Associate Director of the Biblical Research Institute

In this chapter the last Babylonian king appears: Belshazzar. In the past, critics had considered the book of Daniel to be historically unreliable. At that time not a single historian nor other material was known to mention Belshazzar. Then the cylinder of

Cyrus and a number of clay tablets appeared and confirmed that Belshazzar had lived. He was co-regent with his father Nabonidus. While Nabonidus stayed outside the city of Babylon, Belshazzar was ruling in Babylon, and it is with Belshazzar that Daniel came in contact. So the book of Daniel is reliable. The Babylonian kings after Nebuchadnezzar were Amel-Marduk (Evil-Merodach), Nergal-Sharezer (Neriglissar), Labashi-Marduk, Nabonidus, and Belshazzar.

I. Discussion of the Chapter

1. The Banquet

vv. 1-4	Although the Medes and Persians besieged the city, a huge banquet was held at the Babylonian court. What was the problem with the banquet?
	The attendant guests and court officials got terribly drunk.
	They lost their sense of reality, and the group ignored the impending danger of the siege.
	The party desecrated the holy vessels of the Jerusalem temple (cf. 2 Chron 36:18-21). Nebuchadnezzar insisted on not blaspheming the gods of Babylon.
	Idols were worshipped.
	What are the effects of alcohol?
	It decreases inhibitions—for example, with regard to sexuality—and encourages foul speech and blasphemy.
	The capacity of reaction declines.

	Self-control diminishes.
	One's health suffers. In some cases, permanent damage is done.
	Obviously Daniel himself abstained from consuming alcohol (Dan 1:8). The Bible warns us against drinking alcohol (see Prov 23:31–35). If we drink alcohol and are intoxicated, they are still responsible for their actions. So was Belshazzar. “His father Nebuchadnezzar” —In Scripture, grandfather, ancestor, and even predecessor. Jesus is called “Son of David,” although many generations had passed between him and his grandfather. Belshazzar was likely Belshazzar’s grandfather.

2. The Writing on the Wall

v. 5	Praising the Babylonian gods meant at the same time to blaspheme the God of the Jews. God reacted immediately. Fingers wrote on the wall. People always react immediately. In some cases the judgment comes later—sometimes only at the final judgment. <i>Which examples come to mind?</i>
	Immediate judgments: Ananias and Sapphira (Acts 5), Achan (Josh 7), and the man collecting wood on the Sabbath (Num 15:32–36)
	Later judgments: David and the consequences of his adultery (2 Sam 12–18), Pilate’s banishment, Moses’ death outside the Promised Land
	Final judgment: the murderers of Jesus (Rev 1:7; 20)
v. 6	<i>What might Belshazzar have felt and thought when he saw the handwriting on the wall?</i>
	Horror and fear

	Guilt
	Impotence
	He must have been almost paralyzed, and his legs trembled.
vv. 7–8	Belshazzar turned to his astrologers and wise men for an explanation of the phenomenon. He promised the third position in the kingdom the writing. (While Pharaoh promised Joseph the second position in the kingdom, Belshazzar was only able to offer the third position. himself was the second ruler.) Again the wise men and magicians proved their inability to interpret divine messages.
v. 9	<i>Why did Belshazzar become more terrified when the wise men had no interpretation?</i>
	It may have dawned on him that this was a supernatural event.
	Obviously, he expected some kind of disaster.
	Possibly he feared a god that could harm him.
	The other dignitaries and guests were also affected.

3. Daniel is Introduced

vv. 10–12	<i>The queen or queen mother encouraged Belshazzar and pointed him to Daniel. Why was Daniel not one of the wise men brought to Daniel 2:48 he was their chief administrator.</i>
	It is quite likely that he no longer held that position.

	He may have no longer served at the royal court.
	Nebuchadnezzar's successors pursued different political goals. They may have known about how God revealed Himself to Nebuchadnezzar. They most likely also rejected Daniel. This may have been a reason why under the Medes and Persians Daniel quickly reacquired a high position.

4. Belshazzar and Daniel

v. 13	Again Daniel was being discriminated against. In spite of the high position under his grandfather, Belshazzar addressed him as a slave.
vv. 14–16	The king admitted his helplessness and mentioned Daniel's wisdom. Again he promised a reward.

5. Daniel's Speech and Interpretation of the Handwriting

v. 17	Why did Daniel reject the reward?
	As a prophet of God he did not work for pay (cf. Micah 3:11–12).
	Belshazzar had blasphemed God.
	Daniel knew about the fall of Babylon. A high office in the Babylonian kingdom could have been dangerous.
	He did not want to become selfish.

vv. 18–23	<i>Daniel was again very courageous and willing to speak his mind. Of what does he accuse Belshazzar?</i>
	That he did not learn from Nebuchadnezzar's experience
	That he opposed the true God and Lord who has everything in His hand (vv. 18–19, 21, 23; see also Dan 4)
	That he was proud as Nebuchadnezzar had been
	That he did not use his knowledge in a responsible way
	Daniel's talk consisted of a review of Nebuchadnezzar's experience and a rebuke of Belshazzar.
vv. 24–28	<i>The writing was in Aramaic. Why then did the wise man not understand it?</i>
	Possible answers:
	A few of the words made the meaning of the message unclear.
	The consumption of alcohol may have hindered the people from understanding the message.
	The writing was only readable and/or understandable by receiving divine illumination.

	“Weighed and found deficient” is true also today. There is a judgment of God that affects all human beings. Where do I find m
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6. Daniel’s Reward and the Execution of the Judgment

v. 29	The king fulfilled his promise.
v. 30	Belshazzar died the very same night. Babylon fell to the Medes and Persians. Jeremiah’s prediction (Jer 51:31–32, 56–58) was beginning that took place in 539 BC. The Jews were able to return from exile.
	One cannot play games with God.

II. Application

-

Reasons for the judgment (vv. 20, 22):

- 1.

Humanity’s pride. People are opposed to God and separate from Him (see humanism and materialism).

- 2.
- 3.

The pleasure principle. People live only for pleasure.

- 4.
- 5.

No willingness to learn. Knowledge that would be available is not being utilized. The Scriptures are accessible to almost all of us but we may ignore them. Jesus wants to live in us, and we may allow Him partial access only. This is unbelief.

- 6.
-

Effects of the judgment (Dan 5):

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1.

Death of the sinners.

2.

3.

Justification of God.

4.

5.

Liberation of the people of God.

6.

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How to escape the judgment: Committing one's live in faith to God (John 5:24).

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Conclusion

We should not fear God in the negative sense. His goal is to save humanity. On the other hand, we should not feel free to disregard His will. It is unbelief and disobedience that bring about judgment.



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Lessons from Daniel 6

Ekkehardt Mueller

Freedom of conscience and religious liberty are constantly threatened in this world. Again and again there are persecution, imprisonment, and killing of people for their religious convictions. Daniel 6 describes such a situation. This chapter is the last chapter in the historical part of the book of Daniel; it deals with the time of the Medes and Persians. From chapter 7 on we will encounter the prophetic part of the book.

I. Discussion of the Chapter

1. The Historical Background

vv. 1–3	Under the Medes and Persians Daniel quickly rose high in rank. <i>What could the phrase “because an excellent spirit was in him” mean?</i>
	Wisdom, insight, knowledge
	Faithfulness and reliability
	Excellent administration and wise leadership

	Knowledge of God and knowledge of human nature

2. Intrigues of the Satraps

vv. 4–5	Intrigues happened constantly at royal courts and still happen today in governments and business. Daniel also became a target. He was found that he was innocent and righteous in every respect. His only vulnerability was his religion. Thus Daniel is a remarkable example.
vv. 4–8	<i>How are the governors and satraps in verses 4–8 depicted?</i>
	Envious, ambitious, egotistic
	They wanted to get rid of Daniel.
	They were cruel and ready to kill anyone who would interfere with their interests.
	They flattered the king and obtained a law that was able to harm Daniel.
	They were hypocritical and conniving.
	They were not interested in whether or not a person was innocent.
	They used Daniel's different religion to turn against him.

	Daniel's prayer consisted of petition, praise, thanksgiving, confession of sin, and intercession.
	He experienced marvelous fulfillments of prayer.
	In spite of his many duties and all the stress that he may have had, he made time for prayer.
	Prayer may have been the key to his success.
	Daniel prayed regularly and retreated to a special place at specific times.
	<u>Why did Daniel continue to pray in such a way that he could be seen?</u>
	It would have been a denial of his faith not to continue praying in the same way he did before.
	It would have recognized the king as the highest authority and lord.
	His connection to God was important to him, especially in a crisis.
	A secret refusal to obey orders would still have been a refusal to obey orders. He had nothing to hide.

	<i>Daniel was most likely more than eighty years old. How does old age relate to faithfulness to God?</i>
	One can be faithful to God regardless of age. The temptations encountered by young people and the frailty of old age do not justify
	Daniel had already experienced God's interventions. They may have helped him to stand on God's side in the greatest crisis of his life

4. The Governors before the King

vv. 11–13	After Daniel was spied out, he was accused. With the designation “prisoner” Daniel was degraded and made suspect as a rebel.
v. 14	Finally the king was able to notice the intrigue. He tried to save Daniel.
v. 15	The governors pressured the king to have Daniel executed, arguing with the indissolubility of the law.

5. Daniel and then the Governors in the Lions' Den

vv. 16, 20	<i>What do these verses reveal about Daniel?</i>
	Daniel was highly esteemed by the king.
	The king recognized Daniel as a servant of God and expected from this God's help and Daniel's salvation.
	The king did not feel that Daniel's faith was a crime against his kingdom. Indirectly he praised him for his religion.

	Daniel did not serve God sporadically but constantly.
v. 17	The verdict was executed. Sealing had a double purpose: (1) The king wanted to prevent Daniel from being killed in a manner other than the law; (2) The administrators of the kingdom wanted to prevent the king from saving Daniel.
v. 18	The king was stricken with sorrow.
vv. 19–20	Darius hoped that God would save His servant through a miracle. In some way, Darius recognized God.
vv. 21–22	<i>Daniel was alive and turned to the king. Why did Daniel claim to be innocent only after his salvation?</i>
	If he had claimed innocence before his execution, it could have been interpreted as fear and cowardice.
	It would not have helped anyway because he had transgressed the law.
	Attempts to justify oneself in such a situation create more problems. Jesus did not justify himself either.
v. 23	Daniel attributed his salvation to God. His trust was rewarded. He was able to leave the lions' den, because the law did not demand that God allow Daniel to be thrown into the lions' den and not save him right away?
	Possible answers:
	It should help the king to get to know the true God.

	Maybe God wanted to let Daniel have a new experience of His power.
	It happened so that we would be encouraged (1 Cor 10:6).
vv. 19–24	The liberation of Daniel from the lions’ den was at the same time of his enemies’ doom. This topic is also found in Rev 13–18: God (Rev 13:15); however, symbolic Babylon is being judged (Rev 18:6–7).

6. Darius’ Confession and Decree

vv. 25–28	Daniel’s God was made known in the Persian Empire. To some extent, Darius acknowledged this God. Daniel had a high position

II. Application

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Religious liberty is an important right. It is indirectly mentioned in the Old and New Testaments (see Acts 5:29). In many countries it is one of the basic human rights.

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However, religious liberty was and is seldom granted (as seen in human history from ancient Rome to the present). It is limited or non-existent in many countries.

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According to the book of Revelation religious liberty and personal freedom will again be threatened, and humanity will experience a situation similar to Daniel 6. This chapter provides guidelines for Christian behavior.

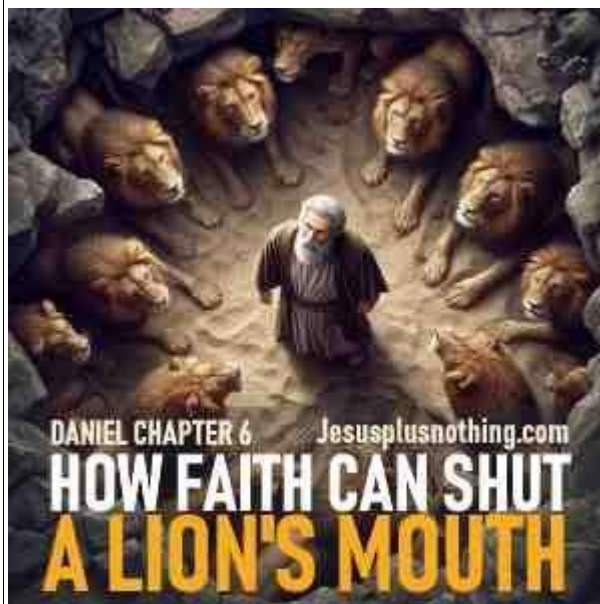
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Some of us still enjoy liberty. Therefore we can freely pray (6:10), serve God and fellow humans (6:16, 20), witness about God (6:22), and study Scripture (9:2). We should take advantage of this situation.

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Conclusion

The Lord does not leave His people alone, even at the end of time when they have to go through “lions’ dens” and suffer the loss of religious liberty. They remain faithful in prayer and witnessing.



Lessons from Daniel 7

Ekkehardt Mueller

Retired, Associate Director of the Biblical Research Institute

Nations use images of animals as their representatives, conveying a message about how they see themselves. Some have chosen an eagle, others a lion, and still others a bear or an antelope. Sometimes humans are given animal names. This can be negative or positive. To be called “dog,” “fox,” “wolf,” or “ass” is typically negative. Animal names are sometimes also used as nicknames for loved ones.

In Daniel 7 we also encounter various animals. However, these animals are either indefinable or strange mixtures of beasts. All of them are ferocious. This chapter takes us to the prophetic part of the book, although the narrative section of Daniel, chapters 1–6, also contains some prophecies.

I. Structure of the Chapter

Daniel 7 closely resembles Daniel 2. Both chapters report a vision that is followed by an interpretation. In both of them, four elements appear, which obviously follow each other chronologically, reaching the eschatological climax—the final establishment of the kingdom of God on earth.

1. Outline of Daniel 7

Daniel 7 consists of two large parts—the vision and the interpretation plus prologue and epilogue:

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Prologue (vv. 1–2a)

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The vision (vv. 2b–14)

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Four empires and the little horn (earthly scene, vv. 4–8)

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Heavenly judgment and the eternal kingdom of God (heavenly scene, vv. 9–14)

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-

The interpretation (vv. 15–27)

-
-

Daniel's first reaction (vv. 15–16)

-
-

First short interpretation (vv. 17–18)

-
-

Daniel's second reaction (vv. 19–22)

-
-

Second and more extensive interpretation (vv. 23–27)

-
-

Epilogue (v. 28)

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2. Emphases

In the vision proper, each of the animals, as well as the little horn, is characterized by one verse each. However, in the interpretational part, the first three animals appear very briefly and in one single verse only. Extensively described are:

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The little horn (vv. 20–22, 24–26)

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-

The judgment, including the saints receiving the kingdom (vv. 18, 22, 26–27)

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The saints (vv. 18, 21–22, 25, 27).

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This is of great importance, revealing the major message of the chapter: (1) the little horn attacks the saints, the people of God, (2) the judgment of God takes place in favor of His saints, and (3) the kingdom is given to the saints.

II. The Discussion of the Chapter

1. The Prologue

vv. 1–2a	Daniel's vision occurs during the first empire of the book, the Babylonian Empire, but under its last king. The visions of Daniel 8–9 f will receive them later.

2. The Four Animals and the Little Horn

vv. 2–3	The four animals represent four world empires that begin with the first in the time of Daniel (v. 17). The sea represents the peoples of the empires arise. The winds may stand for political events that bring about revolutions, wars, and other problems (Rev 7:1). In number 2, we remind us of those in Daniel 2.
v. 4	The lion with eagle wings as king of land animals and king of birds is the same as the golden head in Daniel 2—Nebuchadnezzar and the imagery is found in Babylonian art. However, under Nebuchadnezzar’s successors the empire began to lose some of its lion-like character and strength.
v. 5	The bear raised up on one side represents the empire of the Medes and Persians (see Daniel 8:3, 20). The three ribs could stand for the three empires that were devoured by the new empire.
v. 6	The leopard with four wings and four heads is a very fast animal. The Greeks under Alexander the Great conquered the Persian Empire. But Alexander’s kingdom was divided in four, and later three, parts after his premature death (see Dan 8:8, 21–22).
vv. 7, 19, 23	The fourth animal is indefinable. It corresponds to the fourth empire of Daniel 2 (see Dan 2:40). In both cases iron is mentioned. It is the fourth empire.
vv. 7, 24	The ten horns are smaller kingdoms, which conquered Rome and came forth from it. Historically, Rome was captured by the Germanic tribes. Some have identified them as the Alemanni, the Anglo-Saxons, the Burgundians, the Franks, the Herulians, the Lombards, the Ostrogoths, and the Visigoths.

3. The Little Horn and the Saints

a. Characteristics of the Little Horn

vv. 8, 11, 20–21, 24–26	
	It comes forth from the fourth beast
	In the beginning it is small.

	It grows and surpasses the other horns.
	Three horns are plucked out before it.
	It is different from the other horns.
	It has human-like eyes.
	With its mouth it speaks great things and blasphemes God.
	It changes times and the law of God
	The saints are attacked by it and defeated.
	They are in its hand for three and one half times.
	The little horn will be judged by God.
	It will be destroyed.

b. Interpretation

1.

Out of the pagan Roman empire arose papal Rome.

2.

3.

In the beginning this church was small and persecuted.

4.

5.

Today it is by far the largest denomination. In the Medieval Ages the pope was not only the religious ruler but also quite often the top political ruler in Europe. The power of the Roman Catholic Church was also extended to other continents.

6.

7.

Herulians, Vandals, and Ostrogoths were tribes that supported Arian Christianity—that is, they denied the doctrine of the Trinity. As such they were rivals of the bishop of Rome who was about to become the pope. In 493 AD, the Herulians were defeated by the Ostrogoths who then ruled in Rome. The Vandals were defeated by general Belisarius in 534 AD, and the Ostrogoths had to withdraw from Rome 538 AD due to Belisarius and were eradicated later.

8.

9.

The papacy is a religious-political power, not just a political entity.

10.

11.

The eyes point to insight, intelligence, and foresight.

12.

13.

Blasphemy of God happens, for example, through doctrines that limit the work of Christ, such as the veneration of Mary as the mother of God, the veneration of saints, the ministry of earthly priests, etc. Some papal claims sound like blasphemy:

14.

*The Pope is crowned with a threefold crown as the king of heaven, earth, and the underworld. . . . The Pope is like God on earth. . . . The Pope has such great authority and power that he even can change, explain or interpret divine laws. (L. Ferraris, "Papa II" in *Prompta Bibliotheca*, vol. VI, p. 25–29)*

1.

The context requires understanding the law as the law of God. The second of the Ten Commandments was eliminated (prohibition of venerating images) and the fourth commandment, the Sabbath commandment, was changed into Sunday observance.

2.

3.

The saints are the people of God in general, not special pious people who should be venerated and can intervene for those living on earth (Exod 19:6; Phil 1:1). The persecution of the saints happened, for instance, through having them tried and executed as witches and heretics (see the Waldenses and Huguenots).

4.

5.

The three and one half times refers to three and one half years or 1,260 days. According to the year-day principle (e.g., Ezek 4:6; Num 14:34) these periods amount to 1,260 years (cf. Rev 12:6, 14; 11:2–3; 13:5—in symbolic prophecy the time element should also be symbolic, especially if the prophecy covers hundreds or thousands of years). They start in AD 538, when the decree of emperor Justinian of Eastern Rome (AD 533), which demanded to exalt the bishop of Rome as head of all holy churches and head of all holy priests of God, could slowly become a reality. They ended in 1798 BC, when through the French general Berthier the Pope was taken prisoner and was brought to France where he died in exile. This brought to an end the political power of the Papacy.

6.

7.

The heavenly judgment began some time after AD 1798. It is a judgment in favor of the saints.

8.

9.

The destruction of the little horn is still future.

10.

4. The Judgment Scene

a. Information about the Judgment in Daniel 7

vv. 8–14, 22, 26	
	The Ancient of Days is God the Father who functions as judge. The symbols describing Him point to His purity, experience,
	This judgment is not a secret judgment. Heavenly beings take part in it.
	Records are being consulted.
	The judgment affects the little horn and the other animals.
	At the same time, God vindicates the persecuted saints.
	This judgment happens after AD 1798 and before the Second Coming. Then the saints will finally receive the kingdom.
	In this judgment the Son of Man appears—Jesus Christ. Believers are not directly involved.

b. The End Time

It is in this time of judgment prior to the coming of God's kingdom of glory that we live now. It is the end time!

5. The Kingdoms of God

a. Information about God's Kingdom to Come in Daniel 7

vv. 14–27	
	It is ruled by the Son of Man, Jesus Christ.
	On His side are the saints.
	This kingdom lasts forever and will not be replaced by another kingdom.
	All opponents and enemies will be gone.
	In this kingdom all people will love God and obey and serve Him. Rebellion will be no more.
	We are looking forward to the time of the final establishment of God's glorious kingdom on earth.

III. Application

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God's people are not protected against all suffering, hardship, and persecution. To be a Christian does not mean being freed from all that is negative. Christians encounter pain and sorrow too. We should not live with unsubstantiated illusions. Otherwise we may throw away faith in God when distress and grief reach us.

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However, there is one person who notices everything, who is present with us and carries us: Jesus Christ (Heb 4:14–16). So Christians are not alone when they suffer. The one who supports them has Himself experienced most bitter pain and unprecedented suffering.

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In spite of all evil, Christians know about victory. They expect the kingdom of God, which is free from everything negative, disturbing, and distressing. Therefore, they live goal-oriented lives. Christians are people with a realistic hope and deep joy. While they live here and now and see problems with the environment, the economy, warfare, and many other things, they step in and try to make a difference, knowing that the glory of God's kingdom is just around the corner.

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And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. 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.” Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.” Ellen Gould White, The Great Controversy, 479–480.



Lessons from Daniel 8

Ekkehardt Mueller

So far we have encountered two long-term prophecies in the book of Daniel, covering world history from the time of Daniel until the coming of the future kingdom of God (Dan 2, 7). In Daniel 8 an overview of world history is provided again with additional details.

I. Structure of Daniel 8

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Prologue (v. 1)

-
-

Vision (vs. 2–14)

-
-

Ram, goat, and little horn (earthly dimension—vs. 3–9)

-
-

Little horn (heavenly dimension—vs. 10–12)

-
-

Audition (vs. 13–14), including a time element

-
-

Interpretation (vs. 15–26)

-
-

Call to interpret the vision (vs. 15–16)

-
-

Daniel's reaction (vs. 17–18), including a short interpretation (v. 17b)

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-

Second and more extensive interpretation (vs. 19–26)

-
-

Epilogue (v. 27)

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II. Survey of Daniel 8

1. Time Frame

While Daniel receives his vision during the time of the Babylonian Empire, the vision itself begins with the Medo-Persian Empire, unlike Daniel 2 and 7.

The vision extends to the time of the end (Dan 8:17, 19, 26). Therefore, it parallels Daniel 2 and 7. This is important for its interpretation.

2. Distinctive Features

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Instead of five powers, only three are mentioned.

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However, two are stated by name and at a time when they had not yet played their role as world empires. The Bible is the Word of God. Its predictions are fulfilled.

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In Daniel 8 the sanctuary is stressed, while in Daniel 7 the saints are emphasized.

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The animals of Daniel 8 are sacrificial animals, while those of Daniel 7 are predators. With this feature the sanctuary is emphasized again.

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III. The Discussion of Daniel 8

1. Prologue

vs. 1–2	Toward the end of Babylonian rule, Daniel receives another vision. In this vision Babylon is no longer mentioned—obviously because

2. Ram and He-Goat

vs. 3–4, 20	The ram with the two different horns represents the empire Medo-Persia (see the bear that is raised up on one side in Daniel 7). The goat, coming from the west, north, and south, conquering other powers. Reaching the Aegean Sea it attempts to enter Europe.

vs. 5–8, 21–22	The he-goat represents Greece, and the first horn is Alexander the Great. With tremendous speed (“without touching the ground”) defeats the Medes and Persians (compare with the leopard with four wings in Daniel 7). However, in 323 BC, at the age of thirty-three and success, Alexander died. His generals divided the empire among themselves (see the four heads of the leopard). The four kings were Lysimachus, and Seleucus.

3. The Little Horn

a. Information about the Little Horn

vs. 9–12, 23–25	(1) It comes out of one of the winds. (2) In spite of small beginnings, it grows exceedingly great. (3) It grows toward the south, the east, and the beautiful land. (4) It grows to the host of heaven. (5) It throws some of the host of heaven and the stars to the earth and tramples on them. (6) It grows up to the Prince of the host. (7) It takes the daily from Him. (8) It overthrows His sanctuary. (9) It casts the truth to the ground. (10) It is broken without human hand.

b. Parallels with the Little Horn of Daniel 7

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The enormous growth (v. 2)

-
-

War against the saints (vs. 4–5)

-
-

Blasphemy (vs. 6–8)

-

-

Suppression of truth (v. 9)

-
-

Its destruction (v. 10)

-

c. Differences between the Two Little Horns

The little horn of Daniel 8 appears after Greece, not after Rome as does the little horn of Daniel 7. Additionally, the little horn of Daniel 8 comes out of one of the winds, not out of a beast.

d. Interpretation

- 1.

The Hebrew grammar in Daniel 8:8b–9 supports the coming of the little horn out of one of the points of the compass.

- 2.
- 3.

This little horn power becomes a new world empire. The wording of the little horn in Daniel 7 and 8 is not identical (see also Aramaic versus Hebrew). The “horn from littleness” in Daniel 8 represents both the pagan and the papal Rome. Verse 9 dealing with its earthly dimension points more to the pagan Rome, while the heavenly dimension of verses 10–14 refers to the papal Rome.

- 4.
- 5.

The beautiful land is most likely Palestine. Rome conquered it as well as Egypt in the south and Syria in the east, becoming the new world empire.

- 6.
- 7.

According to the interpretation provided in verse 24, the host of heaven is the true people of God. Stars may point to their leaders and teachers (Dan 12:3).

- 8.
- 9.

The people of God are being persecuted (see the persecutions of Christians through the Roman Empire and later the Inquisition of the Roman Church).

10.

11.

The Prince of the host of God is Jesus Christ. The little horn rebels against Him. Rome crucified Jesus. In the Roman Church the preeminence and supremacy of Jesus is limited (due to the worship of Mary and the supposed intercession of the saints).

12.

13.

In the Old Testament sanctuary system there existed a daily ministry and a yearly ministry. This dual ministry is a type and foreshadowing of the daily and “yearly” ministry of Jesus as our High Priest in the heavenly sanctuary. The daily ministry of Jesus is being undermined through additional mediators that the Bible does not know, such as the saints, Mary, priests, and the pope. It is undermined through unbiblical doctrines, such as the confession of sins to a priest and absolution granted by him, the mass as a non-bloody sacrifice, etc.

14.

15.

The heavenly sanctuary, Christ’s ministry there, and God’s authority are negatively affected through papal Rome.

16.

17.

False teachings are introduced. Scripture is supplemented and sometimes, if not oftentimes, eclipsed by the authority of tradition.

18.

19.

In Daniel 2 the stone comes without involvement of human hands and destroys all powers. So also the little horn will be destroyed.

20.

4. The Time Element

vs. 13–	The entire vision, which begins in Medo-Persian time (vs. 2–3) and lasts till the end, includes 2,300 evenings and mornings. These 2,300 years. Daniel does not receive further information and therefore does not understand the time element. After the 2,300 years

14, 26	cleansed. From verse 10 onward the chapter deals with the heavenly dimension. Also, after AD 70 the earthly sanctuary no longer exists. The heavenly sanctuary corresponds with the Day of Atonement of the earthly sanctuary (verbal and thematic parallels between Daniel 8 and Leviticus 16 and Daniel 9 and Leviticus 16). At the same time the Day of Atonement is a period of judgment (see Lev 16 and Dan 7). Jesus begins the second phase of His ministry as our High Priest in the heavenly sanctuary. After its completion He will come again and judge the living and the dead. However, based on Daniel 8 we are not able to date the 2300 years. Daniel 9 will furnish more information. In any case: We live in the last days. Jesus is involved in a special ministry on our behalf. Soon he will come again. We want to be ready.
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5. Daniel's Reaction

V. 27	Although Daniel did not completely understand what was revealed to him, nevertheless he transmitted it faithfully. God again has allowed His Word to be fulfilled exactly.
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IV. Application

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Among other things, Daniel 8 is dealing with truth. What is truth? In the New Testament it is Scripture and the teaching contained in it (John 17:17). It is also Jesus (John 14:6). To be in the truth means to be in Jesus and agree with His Word and His teachings. This truth is being attacked today. Many people are not interested in God. They fabricate their own theories and religions, but are without orientation because they have become their own yardsticks. But true Christians have a sure foundation and grow in Christ.

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The sanctuary has to do with God's presence among His people. It is also the place from which judgment and salvation come. God does not allow for His plan of salvation to be destroyed, nor does He permit that His way of obtaining salvation be replaced by another system. It is still best to follow Him instead of a man-made system.

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While we live in the last period of earth history when error increases and various kinds of problems become insurmountable, we look forward to Christ's second coming and prepare for it.



GOD REVEALED THE FUTURE TO DANIEL

ONLY THE TRUE GOD CAN PREDICT THE FUTURE!

IN about 600 B.C. GOD'S PROPHET
PREDICTED



BABYLON

Head of Gold
605 - 539 B.C.



MEDO-PERSIA

Chest & Arms of Silver
539 - 331 B.C.



GREECE

Belly & Thighs of
Brass 331 - 168 B.C.



ROME

Legs of Iron
168 B.C. - 476 A.D.



POST EMPIRE

Feet of Iron
and Clay



Daniel Chapter 2

–

Daniel Chapter 7

adapted from Mensaje Adventista via pinterest.com

Lessons from Daniel 9

Ekkehardt Mueller

When employees want to achieve something with their supervisors, they have a number of options: file a petition, collect signatures, curry favor with the

supervisors, or even threaten or bribe them. Daniel uses a different approach with God. He prays. He speaks openly with the Lord.

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Daniel's Study of Scripture (v. 2)

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Daniel's Prayer (vv. 3–19)

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Confession of sins (vv. 3–14)

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Request for restoration of Jerusalem and the temple (vv. 15–19)

-
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God's Reaction (vv. 20–27)

-
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Connection to the previous chapter (v. 22b)

-
-

Appreciation of Daniel as a person (v. 23)

-
-

The seventy weeks for Israel (vv. 24–27)

-
-

Gabriel's appearance (vv. 20–22a)

-
-

Gabriel's speech (vv. 22b–27)

-

II. Survey of the Chapter

While the chapter is cast in a narrative framework and contains insights into the practical life of a believer—specifically about how to relate to God—it also contains one of the most fascinating biblical prophecies.

III. Discussion of the Chapter

1. Prologue

v. 1	With Daniel 9 we have come to the time of the Medes and Persians. For years Daniel had thought about the previous chapter (Dan 8), but he could not understand.

2. Daniel's Study of Scripture and Prayer

vv. 2–3	People choose different ways to find answers to important questions regarding life and the future. They may read the horoscope, consult with friends and experts, or turn to God through prayer and the study of Scripture. Daniel chooses the best option: he studies Scripture. When the prophet Jeremiah talked about the Babylonian exile of the Southern Kingdom (Judah) and its duration of seventy literal years (Jer 29:10). This period was coming to an end, and the disobedience of the people of God may have prolonged this time by the 2,300 evenings and mornings of Daniel 8:14. So he fasts and prays for clarification and understanding.
vv. 4–14	The first part of the prayer consists of a request for forgiveness of sin.
	<i>Which sins are mentioned?</i>
	Apostasy from the true God

	Disobedience vis-à-vis God's commandments
	Disobedience vis-à-vis God's messengers
	No confession of sins and turning toward God
	Disregard of the truth
	Sin needs to be taken seriously because typically the consequences are unavoidable. Daniel includes himself with his people in this prayer, not separating himself from them—although he is not portrayed in Scripture as being disobedient and having turned away from God. He does not condemn others, knowing that all people are sinners and dependent on God's grace.
	<i>How is God presented in Daniel's prayer?</i>
	God is great and awesome.
	In his love He maintains His covenant with His people, including promises (blessings or curses).
	He is just and righteous.
	He is merciful and ready to forgive sins.

vv. 15–19	Daniel turns to God with his petition for the restoration of Jerusalem and the temple. He appeals to God’s honor and reputation (“fo sounds very much like Paul (Rom 3:23–24; Eph 2:8–9), stressing that there is no human merit that can gain favor with God, only God 3:10–12) and are saved by Jesus Christ alone (Acts 4:12), if we believe in Him.

3. God’s Reaction

a. The Appearance of Gabriel

vv.20–22	<i>How does God answer prayers (according to the Bible)?</i>
	God may answer immediately, as in this case.
	The fulfillment of our request may not be seen easily and directly (e.g., Job).
	God may not answer as we have asked Him (e.g., Paul’s thorn in the flesh).
	In any case, God appreciates our prayers.
	He always reacts, but in the way He deems best, because He loves us (e.g., Moses is not allowed to enter the promised land, but

b. Gabriel’s Speech

v. 23	God loves Daniel, and He loves us. He listens to our prayers and is gracious and merciful.
	The vision mentioned in Daniel 9:21 is the vision of Daniel 8. Gabriel now helps Daniel understand the time element of Daniel 8, the 2,3 also v. 23).

v. 24	Seventy weeks are weeks of years (490 years). They refer to God's people of old. The end of transgression and sin, the atonement for iniquity, righteousness, and the anointment of the most holy place refer to the fulfillment of the plan of salvation as brought about by Jesus through his death and resurrection. weeks.
v. 25	The time of the beginning of the 490 years is linked to the command to rebuild Jerusalem. There were three such commands (520 BC, 445 BC, and 332 BC). The last, issued by King Artaxerxes, was the most comprehensive one and granted Jews some kind of autonomy. The anointed one is without doubt the Messiah, Jesus. He would appear after seven plus sixty-two weeks—that is, after 483 years, in the year AD 30. He was baptized and began his public ministry.
v. 26	Sometime after the sixty-nine weeks the Messiah would die. Verse 27 provides further information. The rest of the verse relates to the destruction of Jerusalem in AD 70. Regarding the "flood," see Isaiah 8:7–8.
v. 27	Jesus would strengthen the covenant that God had established with His people. He would even bring about the new covenant (Heb 10:16). In the middle of the last week (the seventieth week)—that is, after three and one half years, the sacrificial system would come to an end, the temple would be torn (Matt 27:51) and the system of prefiguration ended. The "abomination of desolation" points to the Roman destruction of the temple. It mentions this fact in Matthew 24:15–21. The seventy weeks (490 years) would end in AD 34. At this time Stephen would die as the first Christian martyr.

c. The Relation to Daniel 8

Verses 21 and 23 have established a relation between Daniel 9 and Daniel 8 with its unexplained time element (linguistic and conceptual links). Therefore, the 490 years must be connected with the 2,300 years and this in such a way that the 490 years are a part of the 2,300 years and that the 490 years, whose starting point can be calculated, help establish dates for the 2,300 years. This is only possible if the seventy weeks and the 2,300 evenings and mornings have the same starting point. The 490 years stretch from 457 BC to AD 34 and the 2,300 years from 457 BC to AD 1844, the time of the end (Dan 8:17, 19, 26).

Beginning with AD 1844 the heavenly sanctuary would be vindicated and cleansed. Jesus would begin the second phase of His high priestly ministry. This includes a special work of judgment in favor of the saints (Dan 7 and 8). When this ministry comes to an end, Jesus will come again and establish His kingdom.

IV. Application

Daniel 9 particularly addresses prayer and the revelation of the coming of the Messiah, providing exact dates. This concerns us.

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Praying can be a meaningless repetition of words. It also can be a wonderful conversation with God. For this to happen the desire to establish a relationship with

God. This includes humility, respect, honesty, openness, and confession of sins. In prayer we can bring to God our praise, gratitude, and requests.

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However, sometimes there are problems with prayer. First, we may not pray enough. We may bring to God our petitions but run away. We may only pray in times of distress. However, our heavenly Father delights in daily conversation with us. Second, sometimes God does not seem to react to our prayers. Most Christians have experienced these “desert” times. But in these times God is especially close to us.

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But Daniel 9 also solves the conundrum of the time prophecy in Daniel 9. Again it is associated with Jesus. In 1844 Jesus as heavenly High Priest began a phase of His ministry that would restore the heavenly sanctuary and bring to an end the sin problem.

God gave us time prophecies that were exactly fulfilled. We can trust Him and His Word. Evil will finally be defeated and His kingdom of eternal peace be established.

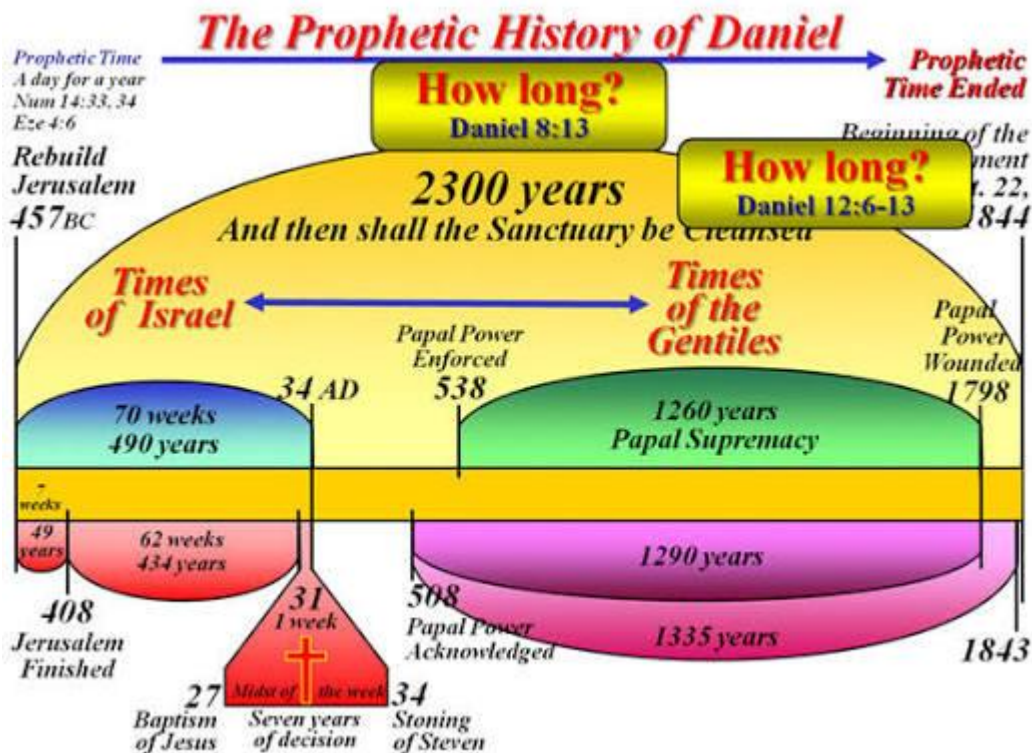
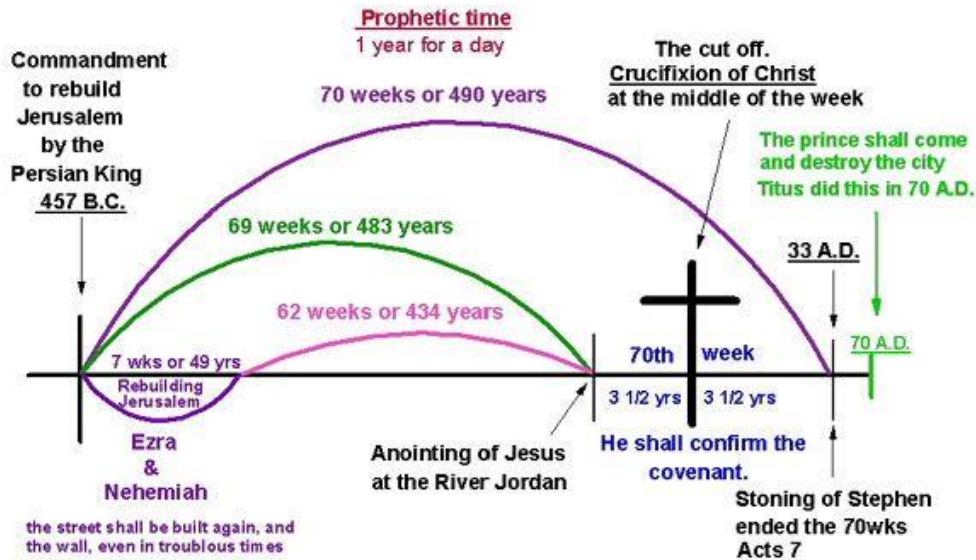
Conclusion

God and His word are trustworthy, being fulfilled in astonishing ways. We rely on Him. In prayer we turn to the Lord who hears us.

70 weeks of Daniel

Daniel 9:24-27

490 Years



Lessons from Daniel 9

Ekkehardt Mueller

When employees want to achieve something with their supervisors, they have a number of options: file a petition, collect signatures, curry favor with the

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Conclusion

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Daniel 2



Babylon
605-539 BC

Medo-
Persia
539-331 BC

Grecia
331-168 BC

Rome
168 BC-476 AD

Daniel 7



Lessons from Daniel 10

Ekkehardt Mueller

Humans may notice what is visible to them, at least to some extent. Insiders take notice of what is happening behind the scenes. This is so in the world of business and politics as well as in many other areas. In contrast to the insiders, most people can only guess at what is really happening.

However, when it comes to the supernatural world all of us are outsiders. We can guess, but we do not know what is going on. We are caught in our three-dimensional world and have no access to knowledge beyond our sphere—that is, unless God reveals it to us and we care to listen.

Daniel 10 is a unique chapter in Scripture. It not only introduces Daniel's last vision but also draws the curtain aside so we can understand that there is another dimension to our struggles on earth.

I. Structure of the Vision of Daniel 10–12

The broad outline below comprises Daniel 10–12, although for now we will concentrate on chapter 10 only. It consists of three major parts and helps us see the contours of the entire last vision of the book of Daniel.

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Prologue to the last vision of Daniel (10:1–11:1)

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-

The vision of the kingdoms (11:2–12:4)

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-

Epilogue to the last vision and to the entire book (12:5–13)

-

In the beginning of chapter 10 Daniel mourns (10:2–3). At the end of the vision he is told that he would rest and experience the resurrection (12:13). The man in linen clothes, who appears in Daniel 10:4–9, reappears in Daniel 12:6–7(13). He may be present during the entire vision. Michael is found in Daniel 10:13, 21 and Daniel 12:1. This shows that the introduction and the conclusion of the vision correspond in an important way. There is Daniel, the prophet of God, who sees what the people of God will experience. There are heavenly beings and a divine being who control events on earth and sustain the people of God. In the end, there will be the resurrection. There is hope.

For now, we will concentrate on chapter 10 but the outline helps us to see the larger issue more clearly. Chapter 10 can be structured in the following way:

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Historical Setting (10:1)

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-

Daniel Mourns (10:2–3)

-
-

The Man in Linen Clothes and Daniel (10:4–9)

-
-

Description of the Man in Linen Clothes (10:4–6)

-
-

Daniel's Reaction to the Vision (10:7–9)

-
-

The Angel and Daniel (10:20–11:1)

-
-

The Angel's Actions and Speech (10:10–16a)

-
-

Daniel's Response (10:16b–17)

-
-

The Angels Action and Speech (10:18–19a)

-
-

Daniel's Response (10:19b)

-
-

The Angel's Speech (10:20–11:1)

-

II. Survey of Chapter 10

1. Time Frame

Daniel received his vision during 536/535 BC, the third year of the Persian king Cyrus. Having been deported from Jerusalem in 605 BC, he was an old man in his late eighties. The vision of chapter 11 begins in Persian times and extends to the end of time.

2. Distinctive Features of Daniel 10

While the chapter is cast in a narrative framework and contains insights into the practical life of a believer—namely how to relate to God—it also contains one of the most fascinating biblical revelations. A number of persons appear, although it is not completely clear how many. In any case, there are Daniel, the man in linen clothes, probably an interpreting angel, Michael, and the princes of Persia and Greece.

In this chapter two visions are mentioned: the vision of the man clothed in linen and the vision about the kingdoms and the people of God, which will be developed in chapters 11 and 12a.

Remarkable are also the phenomena describing a prophet in a vision.

III. The Discussion of the Chapter

1. The Historical Setting

10:1	While the revelations of chapters 7 and 8 are given during the first and third year of a Babylonian king, those of Daniel 9 and 10 occur during the reign of Persian kings. When Daniel experienced what is described in chapter 12, he was at the Tigris river (Dan 12:4). The vision deals with a period of time that Daniel understood what was shown him in the next verses, but we know from the book that certain parts of what he had seen he did not see "until the time of the end" (Dan 12:4).

2. Daniel Mourns

10:2–3	No reason is provided for Daniel's mourning. However, the historical context may indicate that he was afraid that Cyrus' decree, which allowed the Jews to return to Palestine, might not be completed due to the resistance on the part of the Samaritans. In his distress, Daniel sought God's presence through partial fasting.

3. The Man in Linen Clothes

10:4–6	The first vision is one of the man in linen clothes. It is distinct from the vision of the kingdoms in Daniel 11, which is described with a second vision. This vision was seen by John in Revelation 1:12–16. <u>What are the similarities between what Daniel saw and what John saw?</u>

	Both supernatural beings are described as men.
	They wear long, priestly garments.
	They have a golden sash or belt, which may point to royalty.
	Their eyes are like flames of fire.
	Their feet and legs are like burnished bronze.
	Their faces were like lightning, or the sun shining at full strength.
	They both have a mighty voice. In Revelation it is very clear that this person is Jesus, and that Jesus is God. Some of the characteristics of the Ancient of Days (Dan 7:9; Rev 1:14). In Daniel we also have to assume that this person is Jesus. Daniel 10:4–6 reminds us of the vision in Revelation 1:13–14. So Daniel encounters the pre-incarnate Jesus in His glory.

4. Daniel's Reaction to the Vision

10:7	The fact that while only Daniel saw the vision, the people with him, while they did not see the vision, trembled and fled, indicates the presence of the divine. It reminds us of Paul's Damascus experience and the effects on his companions in Acts 9:7.
10:8–	It is very rare in Scripture that we hear 16–19 about the prophets' physical reactions when they received a vision. This is due to the fact that how prophets were affected but on the message they had to deliver. Nevertheless, in the case of Daniel we are informed that no strength was in his face, he was helpless, and fainted. That he was without breath could mean that he ceased breathing. Therefore, he needed to be strengthened.

10,	upright (Dan 10:11). The call, “Fear not” seems to indicate that he was afraid.
	The physical and emotional phenomena are reminiscent of Ellen G. White’s experience when she was in a vision.
	In Daniel 10 we do not have a lot of “message”; rather we see the majestic Jesus and some actions. <u>What could be some reasons for here?</u>
	Daniel sees a theophany, an appearance of God. While the appearance of angels, such as Gabriel, evokes fear in humans (Dan 8:16-17), this can hardly be compared to Daniel’s strong reaction in chapter 10.
	To see God, even in a veiled form, is almost too much for humans—even believers. God is the sovereign Lord and not just a good friend. Love and grace go hand in hand. We cannot play games with God.
	It is this majesty of heaven, the Almighty, that is able to settle all things and keep the power of human beings, but also of evil superhuman powers (the princes of Persia and Greece). God is able to solve the problems of His people. While this message of God’s might and sovereignty is presented with words, it is occasionally also presented without words, by a direct appearance of God.
	Daniel and all followers of Jesus need encouragement when the future looks bleak. The Lord does not run out of possibilities to implement His plan of salvation.
	Daniel and Christ’s disciples need to have a personal relationship with the Lord and recognize their personal responsibilities.

5. The Angel

10:10, 16, 18	Three times Daniel is touched. Physical touch is important to most humans; they are encouraged and comforted by the presence of others and show care. Here Daniel is being touched by a being.
	Is it the man in linen or is it an angel? There is a correspondence in terminology and concepts between Gabriel’s appearance to Daniel in chapter 8 (e.g., the heavenly being coming to Daniel in 8:15 and 8:16; Daniel as being loved in 8:17 and 8:18; 8:22 and 8:23). Therefore, it is often assumed that here we have presented Gabriel as interpreting angel, as he also appears elsewhere (e.g., Dan 9:21 and 9:22).

6. The Dialogue between the Angel and Daniel

10:10–11:1	In the ensuing dialogue the angel speaks three times; Daniel speaks just twice.
	Daniel is being encouraged. Twice he is told that God loves him greatly (Dan 10:11, 19). Who would not like to hear that from God? Twice Daniel is also told not to fear (Dan 10:12, 19). Peace will be with him.
	While being strengthened, he is also affirmed that his intercessory prayer for his people is heard and that it has made and will make a difference. He was not heard right away and was not put on a waiting list. Therefore, he now can be strong and of good courage (Dan 10:19).
	His understanding will be enlarged (Dan 10:13, 20). He has not only seen the pre-incarnate Jesus but will also know that behind the scenes that will be won by the supreme Lord. It is not only the Samaritans who cause problems to the Jews returning from exile; there are also those who stand against God and His people.
	So the present issues behind the scenes as well as the future of God's people are revealed to Daniel. Verse 14 is crucial. The king's actions do not reflect all major powers in the history of this earth or even the major political players that still may appear. The focus is not so much on the world but rather on the people of God, especially "in the latter days."
10:16–17, 19	Daniel seems to contribute little to the conversation with Gabriel. <i>Why is it important anyway?</i>
	He acknowledges his weakness and his respect for the heavenly being. But this makes all the difference.
	Daniel knows that he is not in charge; God is.
	What is really important is that Daniel wants to listen to the message from God.

7. Michael	
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10:13, 21	Twice the angel informs Daniel about Michael. <i>What do we know about Michael?</i>
	Michael came to the help of Gabriel, who was involved in a spiritual battle against the prince of Persia—obviously a fallen angel, if involved in a spiritual battle against evil powers in favor of his people. The battle extends also to the heart of the pagan king. Michael (Dan 10:13).
	Michael is “your prince” (Dan 10:21), the prince of God’s people, who intervenes with the Persian and Greek overlords and by implication (Dan 10:13).
	Daniel 12:1 again calls Michael the great prince of “your people.” He will rescue all those “written in the book.” There will be a future resurrection (Dan 12:2).
	Michael has fought the dragon, Satan, and gained the victory (Rev 12:7–8; Jude 1:9)
	He is the only one to be called archangel in Scripture (Jude 1:9).
	His name means “Who is like God?”
	Jesus will return with the voice of the archangel (1 Thess 4:16).
	Obviously Jesus is the archangel Michael, as He is the Chief Shepherd (literally “arch-shepherd,” 1 Pet 5:4).
	If this conclusion is correct, then Daniel encounters the pre-incarnate Christ as the Man Clothed in Linen, but he also hears about the resurrection of the dead (Dan 12:2).

	spiritual battle against evil powers.
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Result

As other chapters in Daniel have a strong emphasis on the (at this time) still future Messiah, and as Daniel 9 even indicates the time of His public appearance as a human being on earth, so Daniel 10 is all about Jesus.

IV. Application

There are a few lessons for us to learn from Daniel 10:

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Our spiritual life is important. It is dangerous to neglect one's spiritual life. A day without prayer can easily become a lost day. We also need to recover fasting, even if it is a partial fasting. Fasting may go beyond abstaining from food. We may need to abstain, for instance, from excessive work, the preoccupation with material things, the Internet and the constant occupation with mobile phones and other devices, or from the obsession to be reachable at any time and to reach others at any time. We should live our lives in the presence of God instead of being chained to our devices.

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Our dedication to God and the welfare of His people are important. Life is not only about ourselves; it is also about others, including the community of faith. When things go wrong in the church, people today tend to withdraw. Daniel, while suffering, held on and interceded for his people. He did not cut himself off from the fellowship of believers. God heard his prayer, encouraged him, and granted him inner peace.

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While God considers us His beloved children, we also need to love him. A formal religion, a mere adherence to biblical beliefs, and even a strict observance of God's commandments are insufficient if we do not love God and each other.

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Battles behind the scenes continue today. We do not recognize and understand all of them, and full understanding may not even be necessary. But there is someone who knows all things. He cannot be deceived, and His plan cannot be thwarted. Daniel

was not able to fight all the battles; he had to leave them to the Lord. It is best for us to leave the battle in Jesus' hand, while we follow Him faithfully with all our heart, soul, and mind. He has already gained the victory, and this victory will fully be realized at His second coming and after the Millennium.

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Therefore, we are not alone when evil powers assault us (Eph 6:10–18). In all temptations, suffering, and persecutions Jesus will be with us as He has promised (Matt 28:20)—even to the end of the world. Those who belong to Michael will also be victorious.

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Conclusion

Daniel 10—and we have to repeat this—is all about Jesus, the Man Clothed in Linen and Michael, our Prince. It is all about Him, who has saved us and will save us completely.

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DANIEL FAST

FOOD LIST



EAT

- ACORN SQUASH
- APPLES
- ARUGULA
- ASPARAGUS
- AVOCADOS
- BANANAS
- BEETS
- BLACK BEANS
- BLUEBERRIES
- BROCCOLI
- BROWN RICE
- BRUSSELS SPROUTS
- BUTTERNUT SQUASH
- CABBAGE
- CARROTS
- CAULIFLOWER
- CELERY
- CHICKPEAS
- CILANTRO
- COLLARD GREENS
- CUCUMBERS
- EDAMAME
- FLAXSEEDS
- GARLIC
- GINGER
- GREEN BEANS
- KALE
- LENTILS
- OATS
- ONIONS
- ORANGES
- PEARS
- POTATOES
- PUMPKIN SEEDS
- QUINOA
- RASPBERRIES
- SPINACH
- STRAWBERRIES
- SWEET POTATOES
- TOMATOES
- WALNUTS
- ZUCCHINI

LIMIT

- 100% APPLE JUICE
- 100% ORANGE JUICE
- ALMOND BUTTER
- ALMOND MILK (UNSWEETENED)
- BROWN RICE PASTA
- CASHEWS
- COCONUT MILK (UNSWEETENED)
- COCONUT WATER
- DRIED APRICOTS
- DRIED FIGS
- DRIED MANGO
- DRIED PRUNES
- FIGS
- GRANOLA (UNSWEETENED)
- GRAPE JUICE (100%)
- HUMMUS
- NATURAL PEANUT BUTTER
- OLIVE OIL
- PEANUTS
- PECANS
- PISTACHIOS
- PLANTAINS
- POPCORN (PLAIN)
- PUMPKIN PUREE
- RAISINS
- SALSA
- SESAME SEEDS
- SMOOTHIES (UNSWEETENED)
- SOY MILK (UNSWEETENED)
- SUNFLOWER SEEDS
- TAHINI
- TEMPEH
- TOFU
- TORTILLAS (WHOLE GRAIN)
- WHOLE GRAIN BREAD

AVOID

- ALCOHOL
- BACON
- BEEF
- BUTTER
- CANDY
- CHEESE
- CHICKEN
- CHOCOLATE
- COFFEE
- COOKIES
- CORN DOGS
- CRACKERS
- CREAM
- DONUTS
- EGGS
- ENERGY DRINKS
- FAST FOOD
- FISH
- FROSTING
- FROZEN DINNERS
- HAM
- HONEY
- HOT DOGS
- ICE CREAM
- JAM
- MARGARINE
- MAYONNAISE
- MILK
- MUFFINS
- PASTRIES
- PORK
- SAUSAGE
- SODA
- SOUR CREAM
- SUGAR
- TURKEY
- SWEETENED CEREAL
- SWEETENED COFFEE DRINKS
- WHITE BREAD
- WHITE PASTA
- YOGURT

Daniel 10:2-3

At that time I, Daniel, mourned for 3 weeks. I ate no choice food, no meat or wine touched my lips and I use no lotions at all until the 3 weeks were over.

Daniel didn't choose how longed his fasted. He fasted until he received an answer.

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DANIEL FAST



FOOD LIST

EAT

- ZUCCHINI
- WALNUTS
- TOMATOES
- SWEET POTATOES
- STRAWBERRIES
- SPINACH
- RASPBERRIES
- QUINOA
- PUMPKIN SEEDS
- POTATOES
- PEARS
- ORANGES
- ONIONS
- OATS
- LENTILS
- KALE
- GREEN BEANS
- GINGER
- GARLIC
- FLAXSEEDS
- EDAMAME
- CUCUMBERS
- COLLARD GREENS
- CILANTRO
- CHICKPEAS
- CELERY
- CAULIFLOWER
- CARROTS
- CABBAGE
- BUTTERNUT SQUASH

LIMIT

- WHOLE GRAIN BREAD
- TORTILLAS (WHOLE GRAIN)
- TOFU
- TEMPEH
- TAHINI
- SUNFLOWER SEEDS
- SOY MILK (UNSWEETENED)
- SMOOTHIES (UNSWEETENED)
- SESAME SEEDS
- SALSA
- RAISINS
- PUMPKIN PUREE
- POPCORN (PLAIN)
- PLANTAINS
- PISTACHIOS
- PECANS
- PEANUTS
- OLIVE OIL
- NATURAL PEANUT BUTTER
- HUMMUS
- GRAPE JUICE (100%)
- GRANOLA (UNSWEETENED)
- FIGS
- DRIED PRUNES
- DRIED MANGO

AVOID

- YOGURT
- WHITE PASTA
- WHITE BREAD
- SWEETENED COFFEE
- SWEETENED CEREAL
- TURKEY
- SUGAR
- SOUR CREAM
- SODA
- SAUSAGE
- PORK
- PASTRIES
- MUFFINS
- MILK
- MAYONNAISE
- MARGARINE
- JAM
- ICE CREAM
- HOT DOGS
- HONEY
- HAM
- FROZEN DINNERS
- FROSTING
- FISH
- FAST FOOD
- ENERGY DRINKS
- EGGS
- DONUTS
- CREAM

Daniel 11 - The King of the North

Daniel 11 study. Learn about the identity of the King of the North and the role of Turkey in Bible prophecy.

This chapter of Daniel is a continuation of the vision of chapter 10, and is different from the other prophetic chapters, as it is not written in symbols the way the prophecies such as [Daniel 2 and 7](#) are. Right at the start, the angel who spoke with Daniel told him, “And now will I shew thee the truth” ([Dan 11:2](#)). In [Daniel 7:16](#), when Daniel asked to know the truth about the vision he’d seen, Daniel records that the angel made him “know the interpretation of the things” ([Dan 7:16](#)). So in this chapter, because the angel said, “I will shew thee the truth,” we can expect that what follows is a literal interpretation of events that would happen through history.

The long narrative of the kings and queens whose actions would impact the lives of God’s people is marked by a few easily recognizable events in history, such as a reference to Caesar’s affair with Cleopatra ([vs 17](#)) and the taxation at the time of Jesus’ birth ([vs 20](#)). The unmistakable details of these and other events act as waymarks to help us check our progress as we line up the angel’s narrative with history.

A key end-time figure introduced in this chapter is the King of the North. After the death of the Greek emperor, Alexander the Great, the empire was divided into four kingdoms by his generals. Over time, these four kingdoms were consolidated into two vast regions ruled by only two kings, the King of the North and the King of the South. The northern kingdom encompassed the Seleucid Empire from Thrace to India, while the southern kingdom spread across the Ptolemaic Kingdom of Egypt over what is now Libya, Egypt, Israel, and Syria.

These two kingdoms, referred to as kings, are the major players of this chapter and though they are not referred to at all in the period of history described at the middle of the chapter, they reappear near the chapter’s close to play important roles at the “time of the end” ([vs 40](#)).

1Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Chapter 11 is a continuation of the previous chapter which describes Daniel's encounter with the angel in the "third year of Cyrus king of Persia" ([Dan 10:1](#)). Gabriel tells Daniel that he had strengthened Darius in his day, but that there would be three more kings of Persia after the current king, Cyrus, and a fourth who would be known for his great wealth, Xerxes, known in the Bible as Ahasuerus.

Other Persian kings followed Xerxes, but the kingdom declined from Xerxes' reign and the prophecy passes over them, introducing the next important king, Alexander the Great.

Notice how these verses show that a new ruler or ruling power has come upon the scene. The assumption of power is described as a king standing up. Sometimes, the new ruling power is also said to "do according to his will ([vss 3, 36](#)), further signifying the full control of the newly introduced power.

DANIEL 11:3-4

3And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

The prophecy briefly deals with the unexpected death of Alexander and the dividing up of the Greek Empire into four parts.

DANIEL 11:5-6

5And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

For a period of about 40 years, Alexander's successors fought among themselves. Of the four divisions of the empire that emerged, only two were to continue for any length of time, the Seleucid dynasty, or King of the North, and the Ptolemaic dynasty, the King of the South. As the Bible deals with events that concern God's people Israel, the King of the North is the kingdom north of Israel, while the King of the South is the kingdom south of Israel.

[Verse 6](#) is a waymark that refers to the second king of Egypt (King of the South), Ptolemy II Philadelphus, and the deal he made with the third king of Syria (King of the North), Antiochus II Theos. To secure peace between them, Antiochus agreed to put away his wife Laodice and marry Ptolemy Philadelphus's daughter Berenice around. Antiochus later took Laodice back, but she no longer trusted him and had him killed along with Berenice, Berenice's son, and supporters.

DANIEL 11:7-9

7But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9So the king of the south shall come into his kingdom, and shall return into his own land.

[Verses 7-9](#) describe the revenge Berenice's brother Ptolemy III Euergetes (reigned over Egypt, 245-221 BC) took against the King of the North, Seleucus Callinicus, the son of Laodice. He marched into Syria and took the city of Seleucia, which was kept for some time afterwards by the kings of Egypt.

He returned to Egypt with captives and the Egyptian gods that had been previously taken from Egypt by Cambyses.

DANIEL 11:10

10But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

The sons of Seleucus Callinicus (King of the North) wanted to avenge their father and reclaim territory lost to Ptolemy III of Egypt. They retook Seleucia and recovered much of the lost territories.

One son, Antiochus III the Great, was “stirred up” because of internal problems within his own empire, and returned “even to his fortress” to deal with them.

DANIEL 11:11

11And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

[Verse 11](#) describes the retaliation of Ptolemy IV Philopater (King of the South) who, “moved with choler,” or in great anger, left Egypt with a large army to fight the Syrian king, Antiochus III the Great (King of the North).

The Bible predicted that the King of the South would be the victor in the conflict with Antiochus. Though the King of the North (Antiochus) would “set forth a multitude,” it would “be given into” the King of the South’s (Ptolemy’s) hand.

DANIEL 11:12

12And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

After his victory, Ptolemy IV Philopater (King of the South) entered into Jerusalem ([vs 12](#)) about 217 BC, and would have offered sacrifices but was forced out. Insulted, he launched a fierce persecution in which 40,000 - 60,000 Alexandrian Jews perished. He was not strengthened by this, but, rather, faced rebellion, which came to be known as the Great Revolt of the Egyptians.¹

DANIEL 11:13

13For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

When Ptolemy IV Philopater died (204 BC), his son, Ptolemy V Epiphanes Eucharistos, was only 4 or 5 years old. Antiochus III the Great (King of the North) decided to take advantage of Egypt’s weakness, raised a great army, and marched south.

DANIEL 11:14-16

14And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Antiochus III (241-187 BC) made a league with Philip V (238-179 BC) of Macedon and together, they began dividing Egypt's territories among themselves. The Romans interrupted their plans because Rome had been made the protectorate of the boy-king, Ptolemy V, by his father.

There shall many stand up against the king of the south

Before the Romans got involved, immediately after Ptolemy IV Philopater's death, others, including Egypt's prime minister, tried to take the kingdom from the boy who was the King of the South.

The "robbers of thy people shall exalt themselves to establish the vision"

[Verse 14](#) introduces a new entity, also known as "the robbers of thy people" — literally, "the breakers of thy people." This is the fourth kingdom of [Daniel 2, 7, and 8](#), which was described as a kingdom of iron "forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise" ([Dan 2:40](#)). Daniel called this fourth kingdom "terrible, and strong exceedingly," and said it "devoured and brake in pieces" the kingdoms that were before it ([Dan 7:7](#)).

"The robbers," or breakers, "of thy people" refers to the small kingdom of pagan Rome which would someday become a world power and fulfill other prophecies in Daniel and Revelation. ([Daniel 7, 8; Rev 12, 13, 17](#))

The Roman Empire did indeed break the Jews by bringing the Jewish nation under its authority and forcefully putting down all Jewish uprisings.

God had entrusted the Jews with the holy Scriptures and had established them in Palestine at the crossroads of many nations so that Israel could be the light of the world. But when the Romans arrived at Jerusalem, God's purposes were disappointed. Haskell writes:

Rome came to Jerusalem—came because sent of God, but the well was a cracked and leaky cistern, and the soul-thirst of the nation could not be quenched. As a result, Rome enslaved the Jews: the power of life which repels the enemy was lacking.²

The Bible depicts Rome as a robber that cannot be corrected and is unrepentant to the very end. In accurately predicting the rise of Rome as a power that would exalt itself by interfering in the affairs of other nations, the vision was established, or demonstrated to be true.

“But they shall fall”

The text is unclear on who the “they” refers to here and scholars have offered a couple of ways of understanding who this phrase applies to. “They shall fall” could refer to the fall of those who came against Egypt's infant king, whom Rome overthrew. But if it refers to Rome itself, the prophecy of its fall was yet to be fulfilled in the distant future. Either interpretation works.

“The king of the north shall come, and cast up a mount, and take the most fenced cities”

The Aetolian General Scopas (died 196 BC) who served the Ptolemies in Egypt, seeing that Antiochus III was at war in Asia Minor and not able to launch a defense, brought Judea under the control of Egypt (King of the South).

Hearing the news of this, Antiochus III (King of the North) came against Scopas in the Battle of Panium (200 BC), forcing him to retreat to Sidon, one of the strongest cities

of the time. Antiochus besieged (“cast up a mount”) against Sidon (“the most fenced cities”) until Scopas and his forces (the King of the South’s “chosen” people) surrendered. ([vs 15](#))

But he that cometh against him shall do according to his own will

Meanwhile, Rome’s power was growing and its character as a meddler in the affairs of other nations was solidifying. At the Battle of Magnesia in 190 BC, Rome came to the aid of Smyrna and Lampsacus, and defeated Antiochus. And Rome, “he that cometh against” the King of the North, did “according to his own will” and none stood before him.

The term, “do according to his own will” is used in Daniel to show a change of power ([Dan 8:4; 11:3,16, 36](#)) as indicated above.

The significance of this phrase is explained by Stephen Haskell:

One thing which the inspired historian notes, is, that he would do “according to his will.” When man makes such a resolution, it means that he has been offered a choice between God and Satan, and has chosen the latter. There are but two minds in the universe, and he who rejects God may claim that he exercises his own mind, but it means that he is swayed by the mind of the enemy of God. “Let this mind be in you which was also in Christ Jesus,” for it brings liberty.³

And he shall stand in the glorious land, which by his hand shall be consumed (vs 16)

As Rome transitioned from a republic to an empire, the powerful general Pompey, brought what remained of the Seleucid Empire under Rome’s control. Around the same time, civil war raged in Jerusalem between two brothers of the Hasmonean kingdom.

Pompey appointed one of the brothers, Hyrcanus, as puppet king. From 63 BC when Pompey entered Jerusalem, Judea was ruled under the authority of Rome.

DANIEL 11:17-19

17He 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, corrupting her: but she shall not stand on his side, neither be for him.
18After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.
19Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Egypt was all that remained of Alexander's empire which had not yet fallen under the control of Rome. Rome now "set his face to enter" Egypt with the "strength of his whole kingdom."

When Ptolemy Auletes died in 51 BC, he left the kingdom to his oldest son and daughter. Cleopatra (69-30 BC) was just 18 and according to her father's wishes, she was married to her 10-year-old brother, Ptolemy XIII to reign jointly with him. Because they were young, they were placed under the guardianship of the Romans. Pompey was appointed as the guardian of the young heirs.

However, Julius Caesar engaged in a civil war against Pompey and pursued him to Egypt. However, Pompey was killed before Caesar got there, and Caesar became the new guardian of Ptolemy and Cleopatra.

The brother and sister, however, were at war with each other, each with their own army vying for the upper hand. The civil unrest in Egypt was increasing daily, and to end the dispute, Caesar decreed that Ptolemy XIII and Cleopatra disband their armies, appear before him, and submit to his decision as arbiter in their dispute.

Rather than negotiate, Cleopatra made a gift of herself to Caesar by being rolled up in a carpet that was delivered to him.

Caesar was 52 and Cleopatra was 21 when they met. Cleopatra, "the daughter of women," seduced Caesar, but the Bible describes Caesar's falling for her as "corrupting her." After all, he was an older, married man who was supposed to be her protector.

At first, Caesar declared that the siblings should reign jointly, but Ptolemy's supporters would not have it and revolt broke out. Antipater I the Idumaeen (of Edom), the father of Herod the Great,⁴ came to Caesar's aid with 3000 Jews, the "upright ones," without whose help Caesar is likely to have been defeated.

Finally Caesar's army defeated the rebels, and Cleopatra's brother, Ptolemy XIII, drowned in the Nile.

Nevertheless, [vs 17](#) says that Cleopatra would "not stand on his side," neither was she "for him." Though she gave birth in 46 BC to Caesar's child, she later joined herself to his enemy, Mark Antony.

Meanwhile, Pharnaces II, king over the Cimmerian Bosphorus region, set out to reclaim territories lost by his father including regions along "the isles" or sea coasts of the Black Sea ([vs 18](#)). Caesar quickly gained the victory and secured the area to Rome.

The latter part of the verse is a bit obscure, and historians believe that it applies to events between the victory over Pharnaces and Caesar's death at Rome which is in the next verse.

After putting down all his rivals, Julius Caesar returned to Rome ([vs 19](#)) in 44 BC and was declared to be perpetual dictator.

...But he shall stumble and fall, and not be found

The prophecy says that Julius Caesar would "stumble and fall." In other words, he would die unexpectedly. Haskell tells us:

He was nearing the pinnacle of earthly fame when he fell, pierced by a score of daggers, in the presence of the senate which he controlled. He "stumbled and fell,"

leaving no heir to the throne. Another great man had passed from the scene of action. Heaven was watching, for the birth of the Son of man was near at hand.

Note: **Rome was never called the “north.”** The Roman Empire was divided into western and eastern divisions and the coordinates that pertain to them are always “west” and “east.” In relation to Israel, Rome ruled from the west. And because it was the capital of the Western Roman Empire, Rome is considered to be “the West,” never “the North.”

From verse 16, Rome takes on such greatness that there is no longer any need for a distinction between the King of the North and the King of the South because these powers do not play a significant role during this period while Rome is the sole superpower. Every area paid tribute to Rome. The King of the North does not reappear until vs. 40.

Until then, in one way or another, all nations are under one rule - the dominion of Rome. Since there were no longer two parties warring, the Bible no longer mentions any reference to “King of the North” or “King of the South.” This is an important point to note.

DANIEL 11:20

20Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Augustus Caesar, though a nephew, was named in Julius Caesar’s will as his adopted son and heir. He was the “raiser of taxes” predicted here and spoken of in [Luke 2:1](#): “And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.”

During his reign, Rome reached “the glory of the kingdom” and had its golden age. This was the perfect time, according to God’s schedule for Christ to come.

In 14 AD, with failing health and having settled the affairs of his kingdom, Augustus Caesar died at Nola, “neither in anger, nor in battle,” just as vs 20 predicts.

DANIEL 11:21-22

21And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

Tiberius Caesar was the “vile person” ([vs 21](#)) who inherited the throne of Augustus peaceably and by flatteries. Augustus Caesar’s wife Livia appealed to him “by flatteries” to make her son, his step-son, Tiberius, his heir. Caesar had told her, “Your son is too vile to wear the purple of Rome”⁵ and had appointed Agrippa instead. When Agrippa died and Caesar himself was ill, he reluctantly bowed to Livia’s desire and appointed Tiberius as his successor.

Tiberius was considered “a vile person” for several reasons.⁶ He persecuted Jews and other religions and popularized treason trials in which many powerful and wealthy citizens were tried for treason, and had their possessions confiscated. He lived in lavish villas whose walls were painted with erotic images, but below them were built underground torture chambers.

Near the time of his death, Tiberius adopted Caligula and appointed him as heir. The phrase, “with the arms of a flood shall they be overflowed from before him” means that Tiberius, who inflicted so much violence upon others, himself would suffer a violent death. And he did. Caligula smothered him with a pillow while he lay in bed recovering after he’d fallen into a coma.

There was widespread rejoicing when he died and the people did “not give the honour of the kingdom” ([vs 21](#)) to him, as was customary at royal funerals.

Luke tells us ([3:1-3](#)) that John the Baptist began his ministry in the 15th year of Tiberius which was 27 AD.⁷

The Prince of the Covenant refers to Jesus. ([Dan 9:27, Heb 8:8-10](#)) The “Prince of the Covenant”⁸ was “broken” ([vs 22](#)) or cut off ([Dan 9:26](#)) and Tiberius’ reign was “broken” six years later.

DANIEL 11:23-24

23And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

In [verse 24](#), the angel speaking with Daniel takes us back to the time when Rome became involved with Israel, nearly 200 years before the events described in [vs 22](#). The Romans, while still a “small people,” had made a league with the Jews, promising to aid and protect them. Called the Roman-Jewish Treaty, this “league” was the contract Judas Maccabeus made in 161 BC with the Roman Republic. It was from this point, as the prophecy states, that Rome worked deceitfully and rose to power with cunning.

These verses also introduce another important aspect of Rome, which was the way the Roman Empire controlled nations in its realm. Until this time, nations conquered through war. Now began the acquisition of territories by more peaceable means. A new tradition began which no longer followed the pattern of the emperor’s “fathers” and “fathers’ fathers” ([vs 24](#)). Rome set up client kingdoms in which local rulers were made to share in the responsibilities of governing Rome’s expanding territories. In exchange for protection, local client kings enjoyed an appearance of independence, but with Rome as their protectorate, these client states were gradually absorbed by Rome.

For a “time,” that is 360 years, Rome would “forecast his devices,” or devise her plans, from her stronghold, the city of seven hills. And from what point do these 360 years begin? The answer is in the next verse.

DANIEL 11:25-27

25And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

It was around this time that Augustus Caesar, Lepidus, and Marc Antony had formed a triumvirate, consolidating their power, to avenge the death of Julius Caesar. By this

time, Rome had acquired universal control. While on official business in Alexandria, Antony was seduced by Cleopatra and joined her at the head of Egypt's affairs, making Antony (a Roman) "the King of the South." The Roman people felt he was a traitor, and Augustus had no problem raising an army to fight against him as the enemy of their country.

Augustus came against him (and all of Egypt) with "a great army" ([vs 25](#)). Antony assembled a fleet of 500 ships, carrying 200,000 foot soldiers and 12,000 horses, "a very great and mighty army." The battle was fought on the Ionian Sea near Actium in 31 BC.

When Cleopatra became frightened at the sounds of battle she took to flight, leading away the whole Egyptian fleet on a course back to Egypt. Antony managed to break free of the Roman forces in a smaller ship and followed after Cleopatra.

In the end, Antony's naval and military forces, "they that that feed of the portion of his meat," by their defeat at sea ("many shall fall down slain"), and defections on land, destroyed him ([vs 26](#)).

Though Caesar and Antony, along with Lepidus, had made a pact not long after Julius Caesar's assassination, neither trusted the other and their hidden intentions were "to do mischief" because they spoke "lies at one table," and the triumvirate did "not prosper" ([vs 27](#)).

The battle of Actium in 31 BC marks the beginning of the "time" of [verse 24](#), the limit of the period of the city of Rome's dominance.

In prophecy, a "time" is a year, and in the Bible, a year has 360 days. Applying the day-for-a-year principle for calculating prophetic periods ([Num 14:34](#), [Ezek 4:6](#)), the "time" of [verse 27](#) is 360 literal years. This period of 360 years from 31 BC culminates in 330 AD, the year that the capital of the empire was moved from Rome to Constantinople. [Verse 24](#) states that Rome's rulers would "forecast their devices" "for a time," 360 years, "yet the end shall be at the time appointed" and that is what history shows. The period, or "time appointed," in which Rome was to reign as the imperial city ended in 330 AD, as the prophecy predicted it would.

(To learn more about calculating prophetic time periods, read our article The Day-for-a-Year Principle under the Read tab at [AmazingDiscoveries.org](https://amazingdiscoveries.org/read/articles/the-day-for-a-year-principle), <https://amazingdiscoveries.org/read/articles/the-day-for-a-year-principle>.)

DANIEL 11:28-29

28Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

The Romans returned from Egypt “with great riches.”

The next prize the Romans set their eyes upon was Judea. Titus captured Jerusalem in 70 AD and laid it flat, in fulfillment of Christ’s prophecy ([Luke 19:43-44](#)).

Interestingly enough, not one Christian perished in the siege, for they heeded Christ's warning in [Matthew 24:15-20](#). They all left the city before it was locked down in siege.

The “time appointed” ([vs 29](#)) brings us to the end of the 360 years of pagan Rome’s dominance. In AD 330, the capital was moved from Rome to Constantinople. This move was not “as the former, or as the latter” movements of Rome, in which territories were conquered by her armies. Instead, the capital’s relocation to Constantinople left Rome open to barbarian invasions which eventually led to the end of the Western Roman empire in AD 476.

DANIEL 11:30

30For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

From this period onward, the Roman empire’s decline accelerated. The Vandals, under Genseric (reigned 428-477) launched naval attacks upon the empire from the port of Carthage, identified as the “Chittim” here referred to. Thus, Rome was conquered by Arian tribes, the Heruli, Goths, and Vandals.

Needing an ally to help him fight against the Arian tribes, the emperor Justinian, ruling from Constantinople, employed a new strategy, aimed at destroying the Arian

faith. He declared the bishop of Rome to be the head of the church and corrector of heretics.

The emperors of Rome had “intelligence” or connived with the Church of Rome for the purpose of exterminating “heresy.” Thus the “man of sin” or “little horn power” was raised to its throne by the defeat of the Goths, who at that time controlled Rome, when Justinian’s general, Belisarius, conquered Rome in 538 AD. At that time, Vigilius was made pope under Belisarius’ military protection.

When the Roman state under Justinian declared the pope to be the corrector of heretics, he had “indignation against the holy covenant,” and the “Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope.”⁹

DANIEL 11:31

31And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Historians aren’t fully decided on what “pollute the sanctuary of strength” refers to. This could refer to the sacking of Rome by the Goths and Vandals. If, instead, it refers to the rulers of the empire who worked with the papacy against paganism and all opposing religions, this verse parallels [Dan 8:11](#) and [Rev 13:2](#) and points to the removal of the capital from Rome to Constantinople. This move contributed significantly to the fall of the Roman Empire and the rise of the papacy. Either way, this verse describes the fall of paganism to be followed by papalism.

In the KJV, the word “sacrifice” is italicized to show that it is a word that was added by translators and was not in the original. Rather than adding the word “sacrifice,” the word “desolation” should have been added instead. The verse would then read: “they . . . shall take away the daily desolation, and they shall place the abomination that maketh desolate.” The “daily” desolation was paganism, a continual desolating influence. The “abomination that maketh desolate” is the papacy. See [Dan 8:13](#) also.

This turning point took place in 508 with the conversion of Clovis, king of the Franks, to Catholicism which marked the triumph of Catholicism over paganism. “Paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic Church for the first time waged a successful war against both the civil authority of the empire and the church of the East.”¹⁰ The religious civil war that

ravaged Constantinople at this time resulted in the execution of 65,000 whom the pope had judged to be heretics.

By 508, therefore, paganism (the daily desolation) was “so far suppressed as to make room for its substitute and successor, the papal abomination.”¹¹

(For a deeper study of this topic, see What Is the Daily in Daniel 8? at AmazingDiscoveries.org under the Read tab, <https://amazingdiscoveries.org/read/articles/what-is-the-daily-in-daniel-8>.)

Is Daniel 11:31 about Antiochus Epiphanes? See the [Daniel 11 study guide](#) to find out.

DANIEL 11:32-35

32And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

33And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

The pope corrupted his supporters, those who forsook the Scriptures, by enriching them with wealth, position, and honors. At the same time, those who kept pure religion alive through the Dark Ages did exploits, “marvelous acts of self-sacrifice and religious heroism.”¹² Among those people who knew their God were the Waldenses, Albigenses, Huguenots, and others who made up the church in the wilderness. (See [Rev 12:6](#).)

To learn more about the church in the wilderness, go to AmazingDiscoveries.org and, under the Read tab, read The Woman in the Wilderness - Keeper of the Faith, <https://amazingdiscoveries.org/read/articles/the-woman-in-the-wilderness-rev-12-6-keeper-of-the-faith>.

[Verse 33](#) refers to the 1260 years of papal persecution that the true followers of God endured during the Dark Ages. [Daniel 7:25; 12:7; Revelation 12:6, 14; 13:5](#). Many fell “by the sword, and by the flame, by captivity, and by spoil” during those days.

A “little help” ([vs 34](#)) came to God’s people through the Protestant Reformation.

Persecution broke out against the Reformers in different places until the [“time of the end” \(vs 35\)](#). When the papacy was overthrown by France in 1798, the violent persecution of heretics officially came to an end. [Matthew 24:22](#) says: “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” Persecution tapered off by 1755, just a few years before the pope was taken captive and the 1260 years of oppression finally ceased.

We now come to the final sections of the prophecy. Keep in mind, we are interpreting the prophecy literally, rather than symbolically. The angel has come “to tell Daniel the truth”, meaning that he has come to explain it, not to couch it in further symbols. When it says a king it means just that, a king of a kingdom.

DANIEL 11:36-39

36And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

Although the definite article, “the,” would seem to indicate that “the king” of verse 36 is someone we’ve already been introduced to in previous verses, remember that when the Bible has used the expression “do according to his will” it refers to a new power coming onto the world stage. ([Dan 8:4; 11:3, 16](#)) Another indicator that tells us we’re dealing with a new power is the list of identifying features given, which do not fit the papacy, “the king” of preceding verses.

For example, [vs 37](#) says that he did not “regard any god.” This has never been true of the papacy. “God and Christ, though often placed in a false position, have never been professedly set aside, and rejected”¹³ from Catholicism.

[Verse 35](#) provides some time-based context and is a waymark because of the phrase, “time of the end,” which has been determined to be 1798. (See [Daniel 8 study guide](#) on [Daniel 8:17.](#)) So we need to be looking for a power that comes on the scene at this time.

But if the king referred to here is a new entity, wouldn’t the verse say, “a king”? In fact, some translators do translate the verse without the definite article, “the.”

Some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others translating the passage, “A certain king shall do according to his will,” thus clearly introducing a new power upon the stage of action.¹⁴

The power that best fits the description at the commencement of the time of the end is **France**.

The French Revolution took place at precisely around the date specified and was characterized by its war against God and the magnification of man above God, fulfilling the attributes of this power just as the Bible describes.

For further study of prophecy on France and the French Revolution, see commentary on Rev 11.)

“Till the indignation be accomplished” refers to the completion of the curse of Moses ([Deut 28:64-67](#)) that Daniel had been praying ([Dan 9:1-19](#)) would be lifted.

At the same time, France reduced marriage to a mere civil contract that could easily be gotten out of at will, showing the nation’s disregard for “the desire of women” ([vs 37](#)), or better, “the desire of wives,” as some believe it should be rendered.

In its attempts to de-Christianize the nation, France during this time would “exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods” ([vs 36](#)).

Is the King of the South Atheism? See the [Daniel 11 study guide](#) to find out.

Worship of the Goddess of Reason, the “strange god,” took place “in the most strong holds” of France, its legislative hall and principal cathedral on November 10, 1793.

The Revolution also abolished titles of nobility and sold two-thirds of the landed property in small parcels at auction.

DANIEL 11:40

40And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

The King of the North was last mentioned in [vs 15](#) and the King of the South in [vs 25](#). Here they are brought back to attention again.

The King of the North is still Turkey because that nation still occupies the territory of the original King of the North. (See on [verses 5-15](#).) The King of the South is still Egypt for the same reason. The “him” is still France, as that is the power exclusively dealt with in the preceding verses.

In 1798, Napoleon convinced the Directory, the executive committee that governed France from 1795-1799, to launch a military campaign against Egypt.

Though the Egyptian commander Murad Bey, representing the King of the South, pushed back “at him,” that is, France, Egypt’s forces were no match for Napoleon and the French captured Alexandria July 5, 1798.

The sultan of Turkey, now occupying the territory of the original King of the North and not willing for Egypt to be made a French province, declared war on France. With help from Russia and England, a Turkish fleet of “many ships,” and hordes of fierce Muslim warriors flowing over the land with two-wheeled gun carriages or “chariots,” Turkey came against Napoleon's forces like a whirlwind, and repelled the French who retreated to Egypt.

See the [Daniel 11 study guide](#) to learn why the King of the North cannot be the papacy.



DANIEL 11:41

41He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

From 1517, except for nine years between 1831 and 1840, Judea had been under the control of the Ottoman Turks as well as Egypt (see on [vs 40](#)). Napoleon had planned to make his way to Jerusalem after taking Jaffa and Acre. After besieging Jaffa for only four days, the city fell.

Napoleon had sent messengers to the region's governor who was based at Acre, urging him to surrender. The governor, Ahmed Pasha al-Jazzar responded by decapitating the messengers. As a result, when Jaffa was taken, the French fell upon the inhabitants with sheer brutality, killing, raping, and pillaging without restraint.

Hearing of the atrocities committed at Jaffa, the city of Acre fought with such intensity and determination that Napoleon realized success was not likely. The British cut off supply lines, the plague broke out in the French camp, and the arrival of Ottoman reinforcements, entering “into the glorious land” ([vs 41](#)), were the factors that forced the French to retreat. The siege of Acre (1799) was the turning point of Napoleon’s campaign in Syria. Napoleon never got to Jerusalem but returned to Egypt and secretly fled to France about a year later.

Edom, Moab, and Ammon (now Jordan) escaped the onslaught of the Turks (the King of the North) because these desert areas were not within the army’s corridor of movement.

Each part of this prophecy was fulfilled by the King of the North, the Ottoman Turks.

DANIEL 11:42-43

42He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. By October of 1801, the French strongholds at Aboukir, Cairo, and Alexandria were all in the hands of the Turks, and Egypt did “not escape.” Turkey put Egypt under tribute ([vs 43](#)), requiring an annual payment in gold, silver, and grain.

The prophecy says that the “the Libyans and the Ethiopians shall be at his steps,” or as Strong’s defines it, “at his heels, in his train.”¹⁵ The Libyans and Ethiopians were brought under tribute then also.

DANIEL 11:44

44But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Trouble for the King of the North, first from the east, then from the north, stirred the Ottoman forces. Turkey and its eastern neighbor, Persia, were long-time rivals. In 1821, the Ottoman-Persian war broke out.

And, though Turkey had been allied with its northern neighbor, Russia, against the French in 1799, as the Ottoman Empire weakened, Russia's ambitions grew, bringing conflict between the two. The Crimean war broke out between Russia and the Ottoman Empire and its allies in 1853. The Turks whose resources were already depleted, nonetheless entered the conflict with Russia "with great fury."

An important issue behind this war was what came to be known as the Eastern Question, that is, who would end up controlling territories within the dying Ottoman Empire. See the [Daniel 11 study guide](#) to learn more about the Eastern Question.

DANIEL 11:45

45And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

History shows that the prophecies of [Daniel 11](#) up to this verse have all been literally fulfilled. Only this last verse remains to be played out on the world stage. This final verse of [Daniel 11](#) pictures a conflict centered in Jerusalem, where Turkey will set up a temporary headquarters (its caliphate), but will be abandoned by former allies, and be defeated.

This final event of [chapter 11](#) is connected with humanity's close of probation because the next verse describes the close of Christ's work as our High Priest and the pouring out of God's wrath upon the earth. These events mark the close of earth's history.

Today, Turkey is on the rise once again, thanks in part to the powerful leadership of Recep Tayyip Erdogan, who has been running the nation since 2003. Some see him as "the Sultan of a neo-Ottoman Turkey."¹⁶

Will Erdogan try to re-establish Turkish rule over Jerusalem? How far Turkey is willing to go is yet to be seen but it's clear that Turkey is once again in a position to fulfill the prophecy of [verse 45](#).

According to the prophecy, when Turkey erects its palatial tents at Jerusalem, the next event will be the standing up of Michael ([Dan 12:1](#)) which will unleash the final events of Bible prophecy.

Get the full details on this chapter in the [Foundations of Prophecy Study Guides](#).



Further on the Time Prophecies of Daniel 12

Gerhard Pfandl



Courtesy of Pedro Simao

In recent years a number of Seventh-day Adventists have begun to apply the time prophecies in Daniel 12:5-13 to the future. Rejecting the traditional Adventist understanding, which places the 3½ times, the 1290 days and 1335 days as prophetic time periods in the past, they claim these periods are to be understood as literal days still to come.

A previous issue of *Reflections* dealt with a number of these proposals.¹ However, a more scholarly attempt to interpret the time prophecies in Daniel 12 as literal days is made by Samuel Nuñez, a Th.D. graduate of Andrews University. In his 1987 doctoral dissertation, entitled *The Vision of Daniel 8*, he made a systematic study of the different methods used in the interpretation of the book of Daniel. In 2006 Nuñez also published a book on the prophecies of Daniel in Spanish. Prior to its publication, he sent me an English version of chapter four which deals with the time prophecies in Daniel 12. Though at times fairly technical, the chapter exhibits a detailed knowledge of the text. On page 42 he says, “It is the linguistic and textual evidence that permits us to conclude that the days of Daniel 12:11 and 12 should be understood in a literal way.”² In evaluating his views we will consider the literary structure of Daniel 10–12 as well as some linguistic and hermeneutical issues.

Literary Structure of Daniel 12

One main pillar of Nuñez’s argument that the 1290 and 1335 days in Daniel 12:11-12 are literal time periods in the future is the literary structure of Daniel 10–12. While literary structures are helpful in analyzing biblical passages, the interpreter needs to be aware of the subjective component in establishing a literary structure. In regard to Daniel 10 –12, Nuñez, in harmony with most Daniel scholars, divides the text into three sections:³

Daniel 10:1-21	Two supernatural beings and Daniel’s dialogue with Gabriel
Daniel 11:1–12:4	Gabriel’s predictive discourse
Daniel 12:5-13	Two supernatural beings and Daniel’s dialogue with Michael

What is puzzling in this chapter is the fact that when Nuñez discusses the text he ignores this literary structure and begins his analysis with Daniel 12:1, i.e., he takes the last part of Gabriel’s discourse and combines it with the final section to form a new literary unit (the present chapter 12) which he then analyzes.

We need to remember that chapter and verse divisions are not part of the original text. The division into chapters, for example, was only established in the thirteenth century a.d. Since Nuñez’s focus is the time of the end, why did he not begin his analysis in 11:40 where, in the text, the time of the end begins? The reason is simple, if he had started in 11:40 one main pillar of his argument would not exist.

Nuñez proposes the following chiasm as representing the structure of the passage:⁴

-

A Stand up, time (12:1)

-
-

B Everlasting or forever (12:2)

-
-

C Everlasting or forever (12:3)

-
-

D Many, knowledge (12:4)

-
-

E Daniel (12:5)

-
-

F End of the wonders (12:6)

-
-

G Surely, after a time, times, and half a time. And as soon as . . . all these wonders will be finished (12:7)

-
-

F' End of these wonders (12:8)

-
-

E' Daniel (12:9)

-
-

D' Many, wise (12:10)

-
-

C' Days, time (12:11)

-
-

B' Days (12:12)

-
-

A' Stand up, days (12:13)

-

This chiastic structures looks very impressive, but it is not as compelling as Nuñez wants us to believe. For example, there are several time references in Daniel 12 (vv. 1-3 and 11-13). Yet, he ignores the time references in verses 4 and 9 (time of the end). The name “Daniel” also appears in verse 4 not just in verses 5 (E) and 9 (E’). The Hebrew verb *‘amad* “stand” appears not only in verses 1 (A) and 13 (A’), but also in verse 5 “there stood [*‘omdim*] two others.”

Thus the chiastic structure is not as solid as it seems; and, if one takes into account that the “time of the end” section begins in 11:40 and not in 12:1, the chiastic structure disappears altogether. It is interesting to note that Nuñez uses Daniel 11:40-45 when he explains Daniel 12:11 (pp. 29, 35, 36, 40, etc.), but not when he establishes the literary structure of the “time of the end” section of Daniel.

Linguistic Issues

Some linguistic matters treated by Nuñez raise a variety of issues.

1. The preposition lamed (l) in Daniel 12:7. Nuñez claims that the preposition lamed in Daniel 12:7 should be translated “after” rather than “for.”⁵ He therefore translates the answer to the question in Daniel 12:6 (“Until when shall the fulfillment of these wonders be?”) as “Certainly it will be after a time, times, and half a time” (12:7);⁶ but is this answering the question? The interrogative “Until when . . .?” expects an answer beginning with “until” or “for” not “after.” Notice the similarity of these verses with other passages using the same terminology:

Isaiah 6:11 Then I said, “Lord, **how long?**” (*‘ad matay*) And He answered: “Until (*‘ad*) the cities are laid waste and without inhabitant....”

Daniel 8:13-14 Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, “**How long (‘ad matay)** 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 under foot?" And he said to me, "For (**'ad**) two thousand three hundred days; then the sanctuary shall be cleansed."

Daniel 12:6-7 And one said to the man clothed in linen, who was above the waters of the river, "**How long ('ad matay)** shall the fulfillment of these wonders be?" 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 (**le'mo'ed**), times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.

The Sabbath/Sunday issue is an important element in Adventist eschatology, but never before has anyone identified the Sabbath with the tamid.

Nuñez is correct in stating that sometimes the temporal use of **ל** can be translated by "after."⁷ But is this the case in Daniel 12:7? The prepositional phrase **le'mo'ed** appears five times in the book of Daniel (8:19; 11:27, 29, 35; 12:7) and thirteen times elsewhere in the Old Testament. In these latter cases, it always has the meaning of "at, within, for," or "according to the appointed time." In Daniel 8:19; 11:27 and 29 it has the meaning "at the appointed time" or "it refers to the appointed time," and in 11:35 **le'mo'ed** can be translated as "for a time appointed" or "until the time appointed." Thus, not once does **le'mo'ed** mean "after." Of course, this does not mean that it cannot have this meaning in 12:7. However, in Daniel 7:25 we have the Aramaic equivalent to "a time, times, and half a time;" and there the context clearly indicates that the saints would be persecuted by the little horn for a time, times, and half a time, a prophecy which has **already met its fulfillment**.

Since the shattering of the power of the holy people in 12:7, which lasts for 3½ times, seems to be thematically the same as the persecution of the saints in 7:25 which also lasts for 3½ times, it is difficult to see why the preposition **ל** in Daniel 12:7 should be translated "after" rather than "for."

2. The referent of "wonders" in Daniel 12:6. Nuñez claims that the "wonders" in Daniel 12:6 refer to God's salvific work on behalf of His people, i.e., the destruction of the king of the North in 11:45 and the liberation of the people of God in 12:1, rather than to the blasphemous words of the "King of the North" in 11:36 or to the incredible destruction of the little horn in 8:24. The reason he gives is that the latter two texts use the verb **pala'** whereas 12:6 has the noun **pele'**.⁸

First it needs to be noted that the term "wonders" does not appear anywhere in 11:45 or 12:1. Secondly, in Daniel 8:24 and 11:36 the verb is a feminine participle used as a noun. Furthermore, as Hamilton, who is quoted by Nuñez, has pointed out, there is no difference in meaning between the noun and the verb. In the book of Psalms, for example, "both refer to God's wonders, either in a general sense, or in a specific historical antecedent."⁹ While the noun **pele'** generally refers to God's acts

or words, in Lamentations 1:9 it refers to the Babylonian destruction of Jerusalem, as Hamilton has pointed out.¹⁰ Thus, the statement that the noun *pele'* "is always used in the context of the acts or words of God"¹¹ and therefore cannot apply to Daniel 8:24 or 11:36 is special pleading and not supported by the larger context of Scripture. If it is argued that God used the Babylonians to punish Jerusalem, we have to respond that whatever God allows he does (Isa 45:7), including the activities of the little horn.

To my knowledge, every commentator on Daniel, whether liberal or conservative, applies *pele'* in Daniel 12:6 to the activities of the little horn in 8:24 and also to the activities of the King of the North in 11:36.

3. Literal or Symbolic Days? Nuñez claims that the 1290 and 1335 days in Daniel 12 are literal days because the word *yom* "day" in the Old Testament (when accompanied by a numeral) always means literal days, referring to Ezekiel 4:5, 6 to prove his point.¹² While it is true that for Ezekiel the numbers referred to were literal days (lying 390 days on the left side and 40 days on the right side), it is precisely this passage that shows that the 390 and 40 literal days symbolized 390 and 40 years, "I have laid on you a day for each year" (Ezek 4:6). Daniel and Revelation are apocalyptic books and, in contrast to Genesis 1 for example, the days in these apocalyptic prophecies are symbolic and not literal as Revelation 12:6, 14 show.

Hermeneutical Issues

A fundamental principle of biblical hermeneutics is that "scripture interprets scripture, one passage being the key to other passages."¹³ In Daniel 8, 11 and 12 we find two key phrases repeated:

Daniel 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 H
Daniel 11:31	And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifice of desolation .
Daniel 12:11	And from the time that the daily sacrifice is taken away , and <i>the abomination of desolation is set up</i> , there shall be one thous

Nuñez agrees that in Daniel 8:11 and 11:31 the taking away of the daily sacrifices (*tamid*) and the setting up of the abomination of desolation refer to events during the 3½ times of Daniel 7:25 which are now past.¹⁴ In Daniel 12:11, however, he sees the taking away of the daily and the setting up of the abomination of desolation as events in the future. He does this on the basis of the structure of Daniel 12 which he

established at the beginning of the paper. But, as we have seen, the structure he finds in Daniel 12 is not as solid as he would like it to be.

On pages 33, 34 and 37 Nuñez identifies the *tamid* “the daily” or “the continual” as the “continual service” of Christ’s ministry in the heavenly sanctuary, which has been the Adventist position for a long time. However, the “daily” that is taken away in Daniel 12:11, according to Nuñez, is primarily the Sabbath. He arrives at this conclusion in the following way:

What does it mean that the “continual service will be put aside”? Did we not say that it refers to the redemptive ministry of Jesus in the Heavenly Sanctuary? How then could the eschatological Christian Rome put aside or remove this ministry that operates in the Heavenly Sanctuary? To understand this issue we must settle, in the first place, that the ministry of Jesus in the Heavenly Sanctuary is focused on the atonement of sin and the worship of God. In the second place, we must see that Jesus’ ministry in the heavenly sanctuary is performed in conformity to the principles of the law of God and on the basis of his sacrifice. Based on these facts, we can assert that the “continual service” will be put aside when the “king of the North” casts away the law of God and Jesus’ ministry, by imposing in a universal and obligatory way a religious day of observance which will be contrary to the Ten Commandments of God.¹⁵

Daniel 12:5-13 provides explanations for the whole vision of 11:2–12:4 not just for the last few verses.

Consequently, he identifies the “abomination of desolation” as Sunday.¹⁶ This is a curious mixture of different concepts. The Sabbath/Sunday issue is an important element in Adventist eschatology, but to my knowledge never before has anyone identified the Sabbath with the *tamid*.

Nuñez claims that “Ellen G. White applies the expression ‘abomination which causes desolation’ of Matthew 24:15 to the idolatrous standards of the Roman army and the future imposition of a false day of rest.”¹⁷ This is not quite correct. What Ellen White actually says is this:

As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.¹⁸

She compares two signs: as the siege of Jerusalem was a sign for the Christians then, so Sunday laws will be a sign for the faithful at the time of the end to leave the cities. Nowhere in the context does she even refer to the expression “abomination of

desolation.” In the book *The Great Controversy* she identifies the “abomination of desolation” as the Roman standards.¹⁹

Basic Structure of Daniel’s Visions

The basic structure of Daniel’s visions indicates that the visions are always followed by explanations.²⁰

Daniel 2	→ vision (31-35)	– explanation (36-46)
Daniel 7	→ vision (1-14)	– explanation (15-27)
Daniel 8-9	→ vision (1-12)	– explanation (13-26; 9:24-27)
Daniel 10-12	→ vision (11:2-12:4)	– explanation (12:5-13)

Thus Daniel 12:5-13 provides explanations for the whole vision of 11:2–12:4 not just for the last few verses. The fact that the “man dressed in linen” says to Daniel, “Go Daniel, because the words are closed up and sealed until the time of the end” does not imply, as Nuñez claims, that Daniel wanted to know more about the events of the time of the end.²¹ The phrase *’acharit ’elleh* “the end of these things” in Daniel’s question “My lord, what shall be the end of these things?” (12:8) is not simply asking what will happen at the end of time, but what is the conclusion of all these wonderful things of which he has been told. One of the meanings of *’acharit* is the “end” or “conclusion” of a transaction or event, e.g., Prov. 25:8; Isa 41:²² Daniel wanted to know what the end, the outcome, the result of all the wonderful things he had heard would be.

Conclusion

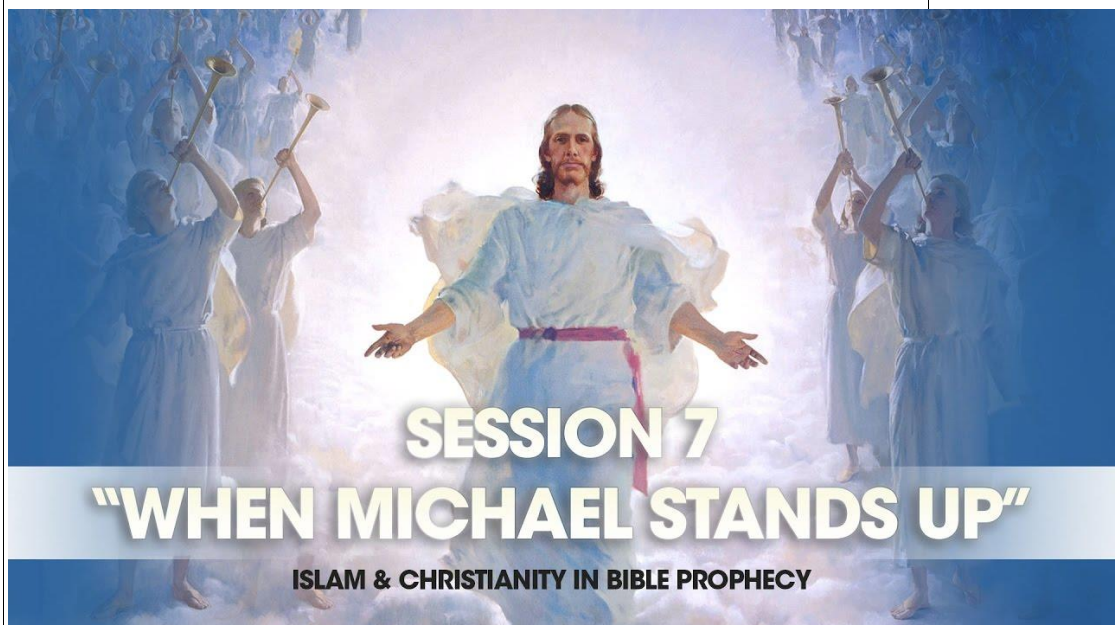
Daniel 12:5-13 parallels 8:11-14 and 11:31. A detailed explanation of this passage in light of these parallel verses has appeared in an earlier issue of *Reflections*.²³ In short, only in 12:11 is a specific time given for the taking away of “the daily” (referred to also in 8:11 and 11:31). This removal of the daily or continual ministry of Christ in the heavenly sanctuary began with Clovis in 508 through the joining of civil and religious powers (the Franks and the Papacy). In a recent publication Heinz Schaidinger, documenting the historical fulfillment of these prophecies, concluded that “In 508, the partnership of throne and altar, the ‘abomination that makes desolate,’ began. Clovis fought for the church, and the church served Clovis.”²⁴

While no beginning point is mentioned for the 1335 days, the context seems to imply that it began at the same time as the 1290 days, putting its fulfillment in 1843-1844 with the preaching of the first angel's message. Significantly, this is also the final year of the 2300 day-year prophecy of Daniel 8 which opens to view, by contrast with the activities of the little horn, the true ministration of Christ in the heavenly sanctuary.

The Adventist interpretation which places the fulfillment of these time prophecies during this crucial period of 1843-1844 remains the best solution to the enigmatic words of Daniel 12:5-13.

We are to remember that human beings are fallible and erring, and that He who has all power is our strong tower of defense. In every emergency we are to feel that the battle is His. His resources are limitless, and apparent impossibilities will make the victory all the greater. Ellen Gould White, Conflict and Courage

(Review and Herald, 1970), 217.



Daniel 12 - Conclusion

Brief verse-by-verse study of Daniel 12.

[Daniel 12](#) is the continuation of the final vision seen by Daniel which is recorded in Daniel 10-12. This chapter adds details to our understanding of the order of final events of history. We learn that the standing up of Michael is associated with the deliverance of God's people and the outpouring of the seven last plagues. In addition, two new prophetic periods are introduced, the 1290 and 1335 days.

Assurance is given to Daniel that though the information was not fully clear to him, the wise would understand at the appropriate time.

This article provides a brief verse-by-verse commentary on Daniel 12. For an in-depth study, go to the [Foundations of Prophecy Study Guides](#).

DANIEL 12:1

1And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

At that time, that is when the events of the previous verse, [Dan 11:45](#), take place, then Michael will stand up. This hasn't happened yet, but when it does, there will be an unprecedented time of trouble.

To see what the Bible says about the identity of Michael, see our [Daniel 10 article](#).

This verse reveals that two things happen when Michael stands up: 1) the seven last plagues, or the great time of trouble, break out, and 2) God's people are delivered. The fact that these two events happen together tells us that Michael standing up will mark the end of human probation. When Michael stands up, the judgment will be finished and every case will then have been decided. The wicked will receive the seven last plagues, and the righteous in Christ will be delivered.

DANIEL 12:2

2And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. The Bible speaks about two general resurrections. The first resurrection is when the righteous are raised at Christ's Second Coming. ([1 Thes 4:16](#)) The second

resurrection is when the wicked are raised after the millennium. ([Rev 20:5](#), first part). These verses show that the righteous and the wicked are not raised at the same time.

However, [Dan 12:2](#) describes a resurrection in which some righteous people are raised to everlasting life and, apparently at the same time, some wicked people are raised to shame and everlasting contempt. This verse points to a special resurrection of particular persons who will witness Christ's return. This special resurrection would include the soldiers who pounded the nails into his hands and feet and the one who pierced his side. (See [Rev 1:7](#), [Mk 15:24-25](#).)

It seems that Christ will honor some of His faithful laborers to rise from the dead just before He returns so that they may experience the joy of seeing Him when He comes with clouds of angels.

DANIEL 12:3

3And 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.

The marginal reading for "wise" is "teachers" and applies to all who have pointed others to the Scriptures "for instruction in righteousness" ([2 Tim 3:16](#)). This is a wonderful promise for everyone who has ever sacrificed time, wealth, or reputation to share the Gospel with others.

DANIEL 12:4

4But 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 "shut up the words, and seal the book" until the "time of the end." Since the "time of the end" has already come, we can be sure that the book of Daniel has been unsealed and can be understood. In fact, John saw Jesus holding the opened book of Daniel in His hand. (See [Rev 10:2, 8-11; 14:6-7](#).)

To learn what the Bible says about when the "time of the end" began, read [When Is the Time of the End?](#)

DANIEL 12:5-7

5Then 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.

6And 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?

7And 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.

Here we see an angel conversing with Christ for the benefit of those who would read Daniel's prophecies. The angel asks Him when the events referred to in the preceding verses would come to an end. In other words, when will the great controversy be over and when will God's people be delivered?

Jesus' answer has two parts. He refers to the persecuting papal power when He says it will be "for a time, times, and an half." But that period came to an end in 1798, and yet the scattering of the power of God's people has continued, and Jesus says it will continue until it is "accomplished," or until it's finished. In other words, the persecution of the Godly will continue until it is complete, then God's people will be delivered.

DANIEL 12:8-10

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

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

10Many 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.

Though the angel does not give any further explanation to Daniel, he assures him that those for whom the information is meant will understand at the appointed time. If we want to be among the wise who understand, we must apply ourselves to studying the prophecies while humbly submitting our lives in obedience to God.

James tells us:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.
James 1:5-6

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. . . . the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. James 3:13-17
(See also [Pr 1:7](#), [Eph 5:8](#).)

DANIEL 12:11-12

11And 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.

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

Here are introduced two new prophetic periods, [the 1290 and 1335 days](#). The marginal reading tells us that from the time that the daily is taken away to set up the abomination that makes desolate, there shall be 1290 prophetic days, or 1290 years if you apply the [day-for-a-year principle](#).

The starting point for calculating the 1290 years is 508 because that is the year that paganism gave way to papalism. The ending point of the prophecy then is 1798, the same year that the 1260-year prophecy ends. The year 1798 marks the beginning of the time of the end and the unsealing of the prophecies of Daniel.

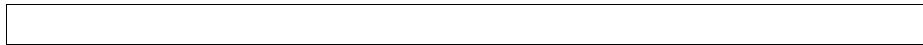
The angel promises a blessing to those who wait and come to 1335 prophetic days, or 1335 years. Using the same starting point, this prophecy brings us to 1843, a year associated with the Advent movement which was based on the study of the book of Daniel. This movement was blessed in their understanding of the prophecies and their Spirit-filled expectation of Christ's return. (See [Mt 13:16-17](#).)

DANIEL 12:13

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

The angel assured Daniel that though he did not fully understand the things he had seen and heard, at the end of the days, his testimony would be understood. The angel's parting words to Daniel should remind us also that at the end of days, we too, will stand in our lot before the righteous Judge.

For a deeper study of Daniel 12, go to the [Basis of Prophecy Daniel 12 Study Guide](#).



Some People Care Only For Themselves. They Are Not Interested In The Future Of The Human Race, The Future Of People Of God, Or Even The Future Of Their Children Or Grandchildren. Others Care Deeply Daniel Belonged To The Second Category, And God Revealed To Him Large Portions Of The Plan Of Salvation And The Destiny Of The Community Of Faith.

I. OVERVIEW OF DANIEL 11 AND 12

A. The Broad Structure of the Vision in Daniel 10–12

Chapters 10–12 of the book of Daniel contain the following broad structure, which will later be broken down into smaller units:

- Prologue to the last vision of Daniel (Dan 10:1–11:1).
- The vision of the kingdoms (Dan 11:2–12:4).
- Epilogue to the last vision and of the entire book (Dan 12:5–13).

In our previous study the emphasis was on the introduction to the vision of the kingdoms (Dan 10). This time the focus will be on chapters 11 and 12, the vision proper, and the epilogue. Daniel as a person appears five times in Daniel 10 and three times in Daniel 12. But other more important characters also appear in both chapters—the man in linen clothes and Michael. While in the beginning Michael is involved in a geographically limited situation (Dan 10), at the end He is involved in a drama of universal dimensions (Dan 12).

B. A Cosmic Scenario

The major visions in the preceding part of the book of Daniel all had some reference to the heavenly world. In Daniel 2 God's kingdom was completely established on earth with the falling of the stone from heaven, which became an all-encompassing mountain. In chapter 7 a heavenly judgment was portrayed before the saints received participation in God's kingdom at the end of time. In Daniel 8 the heavenly sanctuary was presented as it was attacked by the little horn. The last vision of Daniel differs insofar as a cosmic conflict appears right in the beginning (Dan 10) and climaxes in Daniel 12. This is important because we need to see the big picture apart from the details.

C. The Time Frame of the Vision

Which time elements appear in this vision?

- Daniel 11:2 clearly begins in Persian times and continues to the Greek empire.
- The vision informs us specifically about various time elements. It progresses from “the appointed time” (Dan 11:27, 29) to “the time of the end” (Dan 11:35, 40; 12:4, 9), “the time of trouble” (Dan 12:1), and to “the time” of deliverance (Dan 12:1) which is associated with resurrection (Dan 12:2, 3) and in the epilogue is called “the end” (Dan 12:13).
- Specific time elements occur in the epilogue. These are long prophetic periods of three and a half times (Dan 12:7), 1,290 prophetic days (Dan 12:11), and 1,335 prophetic days (Dan 12:12).

Why is this time frame extremely important?

- It helps us understand the vision as it progresses from about 535 BC to the establishment of God’s kingdom of glory at Christ’s second coming.
- It also encourages us to focus specifically on the end of this period.

D. Literal Elements and Symbolic Elements

Daniel 11 begins with a reference to kings, kingdoms, and politics in literal language. Persia is not a bear or a ram as in previous visions but is described as a kingdom with kings. Initially, the kings of the north represent the Seleucids and the kings of the south the Ptolemaic rulers. But later the king of the north and the king of the south become symbolic entities, as do Edom, Moab, and Ammon. This is not unusual, since a mixture of literal and symbolic descriptions is also found in other parts of Scripture (e.g., the seven churches in Revelation). Since the Seleucids and the Ptolemies vanished in history, the appearance of the king of the south and the king of the north in the time of the end must be understood symbolically, at a time when a global widening of the vision develops and a narrow geographical frame is being abandoned.

E. The Religious Dimension

Unlike the image of many metals in Daniel 2, which refers to political entities only, Daniel 11 also contains a religious dimension. The characters appearing in this vision are not only kings, but obviously also religious leaders, the Messiah, and the God of gods (Dan 11:36).

Where does such a dimension surface?

- In the introduction to the vision (Dan 10) and especially the struggle behind the scenes.

- In the epilogue of the book. For instance, the “holy people” occurs (Dan 12:7) and Daniel is promised resurrection (Dan 12:13).
- In the vision proper:
 - Their gods—paganism (Dan 11:8).
 - The beautiful land—Palestine and the people of God (Dan 11:16, 41).
 - The prince of the covenant—Jesus (Dan 11:22).
 - The sanctuary and the daily—Jesus’ heavenly ministry (Dan 11:31).
 - Persecution of God’s people (Dan 11:32–35).
 - The king’s self-exaltation and blasphemy against God (Dan 11:36–37).
 - Reliance on the god of fortresses and a foreign god (Dan 11:38–39).
 - Holy mountain—attack against God and His people (Dan 11:45).
 - Rescue of those written in the book by Michael (Dan 12:1).
 - Resurrection from the dead (Dan 12:2–3).
 - Sealing of the book of Daniel and later understanding of its prophecies (Dan 12:4).

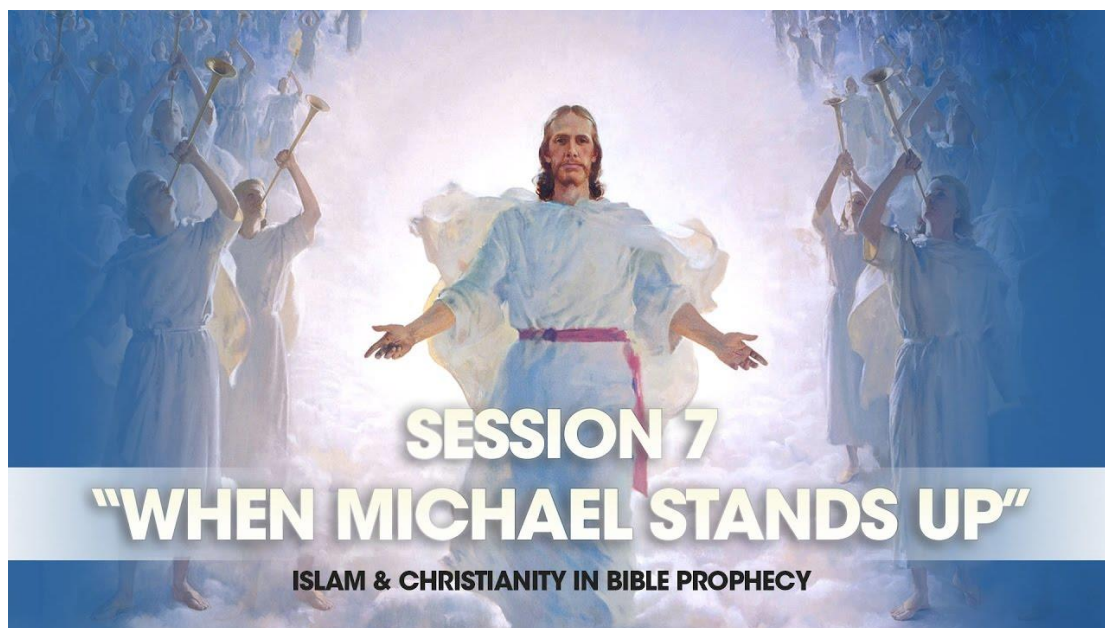
F. Connections to Other Visions in Daniel

Daniel 11 is the most difficult chapter in Daniel and has been interpreted differently. It is important to understand the big picture, even though we may not be able to explain all the details satisfactorily. However, parallels to clearer chapters help us interpret this chapter.

This table suggests that the same empires are found in chapter 11 that also occur in chapters 7 and 8, and also in **Daniel 2**, although the latter is not displayed here. In chapter 11 these empires are described with more details than in the other visions, but as soon as the next kingdom appears, the previous one is no longer considered. The italicized terms or phrases are either using the same vocabulary or the same concepts.

<u>Daniel 7</u>	<u>Daniel 8 and 9</u>	<u>Daniel 11 and 12</u>
Bear (7:5)	Medo-Persia (ram, 8:3-4,20)	Kings of Persia (11:2)
Leopard (7:6)	Greece (goat; 8:5-7, 21)	Greece (11:3)
Four wings and four heads (7:6)	Large horn (8:5, 21)	Mighty king (11:3)
	Four horns (8:8, 2)	Four parts (11:4)

Terrible beast (7:7)	Little horn (first phase, 8:9)	Invader and other rulers (11:1)
	Beautiful land (8:9)	Beautiful land (11:16)
	Messiah the Prince (9:25)	Prince of covenant (11:22)
Little Horn (7:8)	Little horn (second phase, 8:9)	Ruler/King of the north (11:36)
Changes of time and law (7:25)	The daily (8:11)	The daily (11:31)
	Abomination of desolation (9:27)	Abomination of desolation (11:31)
Persecution (7:25)	Persecution (8:10, 24)	Persecution (11:32-35)
Self-exaltation (7:8, 25)	Self-exaltation (8:10,25)	Self-exaltation (11:36-39)
Three and a half times (7:25)	2,300 evenings & mornings (8:14)	Three and a half times, 1,260 days (12:3)
The Son of Man (7:13)	Time of the end (8:17)	Time of the end (11:40)
	Prince of princes (8:25)	Michael (12:1)
God's Kingdom (7:14, 27)		Resurrection (12:2-3, 13)



II. THE DISCUSSION OF DANIEL 11 AND 12

A. The Persian Empire

11:2–3

When Daniel received the vision, the ruling monarch was Cyrus (**Dan 10:1**). The next three kings were Cambyses (530–522 BC), false Smerdis (522 BC), and Darius I (522–486 BC). The fourth king was Xerxes (486–465 BC). He is the Ahasuerus of the book of Esther. Despite his huge navy and army, he lost the battles of Salamis (480 BC) and Plataea (479 BC) against the Greek. The end of the Persian Empire came through the Greek under Alexander the Great, who conquered Persia about 150 years later.

B. The Greek Empire

11:4–15

The mighty king represents Alexander the Great. He died prematurely in 323 BC at about thirty-two years of age. His kingdom split into four parts, the Hellenistic kingdoms (see the parallel in **Daniel 8:8**). Two of those four are described in detail as the king of the north and the king of the south (**Dan 8:5–15**). The Jews were placed between these two powers, had to suffer the consequences of war, and had to deal with changing submission to the respective authority. The two kingdoms were those of the Seleucids in Syria and the Ptolemies in Egypt.

C. The Roman Empire

11:16

A shift to the Roman Empire seems to come with the “invader” in verse 16. The beautiful land (see **Dan 8:9**) should be understood as Palestine here and later in verse 41 in a symbolic way as the people of God. Verses 17–19 may point to Julius Caesar and his relationship with Cleopatra. He died in 44 BC and was followed by Caesar Augustus who took an empire-wide census and levied a tax on the peoples. It was under Augustus that Jesus was born in Bethlehem (**Luke 1:1–7**) because the census affected Joseph and Mary. Augustus died AD 14 after more than forty years of reign. The “despicable person” must have been emperor Tiberius (AD 14–37), Augustus’ son by adoption. He is also mentioned in **Luke 3:1**. Under him Jesus, the prince of the covenant (nagid; **Dan 11:22**, see also 9:25–26), was crucified.

D. The Papacy

11:31–39

What are the major issues dealt with in this section?

- An attack on the ministry in the heavenly sanctuary (**Dan 11:31**)
- Persecution of the true people of God (**Dan 11:32–35**)
- Self-exaltation and blasphemy against God (**Dan 11:36–39**)

The daily has already been found in **Daniel 8:11**. It describes Christ’s priestly ministry in heaven, which is attacked by the little horn’s substitute priestly ministry.

Persecution includes martyrdom but still has the effect of purifying God’s people.

The abomination of desolation points to the desecration of the sanctuary through a false religious system, consisting of unbiblical doctrines and practices. The parallel in **Daniel 7** contains the elements mentioned above but instead of speaking about the abomination of desolation mentions changes in time and law, obviously divine law (**Dan 7:25**).

E. The Time of the End

11:40–45

The time of the end is associated with the three and a half times in **Daniel 12:4–10**. The three and a half times already occurred in **Daniel 7:25**. It was the time of the dominance of the papacy, which came to a preliminary end in AD 1798 when the pope was taken prisoner and exiled. The time of the end would begin after AD 1798.

The events described here are still in the making and are explained in greater detail in Revelation.

What does **Daniel 11:40–45** describe?

- A battle between the king of the north and the king of the south. The two stand symbolically for the religious power of end-time Babylon—Babylon invaded Israel from the north—and atheism and secularism as symbolized by Egypt, the king of the south (**Dan 11:40**). Symbolic Egypt, an atheistic power, will be utterly defeated by Babylon, a religious power (**Dan 11:42–43**). In Revelation Babylon is an equivalent of the satanic trinity (**Rev 12–13**). This victory of Babylon mimics God's victory over Pharaoh during the Exodus. However, Babylon is not a divine but an anti-Christian power, consisting of the papacy, fallen Protestantism, and spiritualism in various forms. Yet Babylon will now be unified.
- An attack on the beautiful land, persecution, and deception of God's people (**Dan 11:41**). Yet some people will be rescued (see **Isa 16:1–5**).
- The arrival of threatening news for the king of the north from the east and the north (**Dan 11:44**). This is where God and the Messiah are coming from (e.g., **Rev 16:12**). The news may announce the fall of Babylon (**Rev 14:6–12; 18:1–2**).
- The attempt to take over the beautiful Holy Mountain (**Dan 11:45**; see **Ps 99:9**), the dwelling place of God, is a direct fight against God. It will end with complete defeat of the king of the north (**Dan 11:45**).

F. The Intervention of Michael

12:1–4

In this extremely difficult time at the end of human history, the people of God experience the intervention of Michael (**Dan 11:1**), the great prince (sar, see **Dan 8:11; 10:21**). He stands up, which means that He assumes rulership. Jesus will rescue all those written in the book (**Dan 11:1**), obviously the book of life (**Rev 21:27**).

Resurrection is promised in verses 2–3.

What do we know about the resurrection from the dead in Scripture?

- Jesus was raised from the dead. He is the firstborn from the dead (**Col 1:18**). All resurrections, whether past or future, depend on Him.

- The first resurrection is the general resurrection of all believers at Christ's second coming (John 5:29; 1 Cor 15; Rev 20:4, 5b–6).
- The resurrection of the enemies of Christ takes place one thousand years later (Rev 20:5a).

- In Daniel 12:2–3 a special resurrection is mentioned that will take place prior to and yet in conjunction with the Second Coming. It comprises a limited group of believers and Christ's opponents—namely those who have crucified Jesus and were His worst enemies. This special resurrection is also alluded to in Revelation 1:7.

- Resurrection is also implied in Daniel 12:1.

- The Old Testament does not talk much about the resurrection from the dead, in contrast to the New Testament. But the book of Daniel clearly maintains the hope of a future resurrection at the very end of human history.

The sealing of parts of the book of Daniel (Dan 12:4, 9) and its later understanding (Dan 12:10) was fulfilled in the nineteenth century when the prophecies, especially the time prophecies of Daniel, were comprehended.

G. Epilogue

12:5–13

Here the question “How long?” is raised again (Dan 8:13). This question refers to the vision of Daniel 11 and requests more information regarding the time spans involved. The man dressed in linen must be the same person who appeared in the introduction to the last vision (Dan 10:5–6). We have identified this person as Jesus (see also Rev 10:1–7). This request is granted. Three time periods are given:

- Three and a half times (see Dan 7:25; Rev 11:2, 3; 12:6, 14; 13:5), lasting from AD 538 to 1798

- 1,290 days, lasting from AD 508 to 1798. They began with the conversion of Clovis, king of the Franks to Roman Catholicism, through which the religious power was joined to the civil power. Ironically, the Franks helped the papacy to progress as a persecuting and deceiving power, and it was France that in AD 1798 gave the papacy a decisive blow.

- 1,335 days, lasting from AD 508 to 1843. This brings us to the preaching of the first angel's message (Rev 14:7) and the Advent movement, as well as to the end of the prophecy of the 2,300 evenings and mornings. There is not only great distress related to the time of the end but also a great blessing for those who live in that time.

III. APPLICATION

Daniel 11 and 12 are rich in theology and encouraging messages:

- God knows the future. He knows all the details. He knows His people, and He knows us personally. He cares for us; we are precious to Him. Through Michael He rescues us from all tribulation and distress, from lion dens and fiery furnaces.
- The book of Daniel can be more completely understood only in the time of the end. Today, while we may not understand all details of **Daniel 11**, we do understand Daniel's time prophecies and the book as a whole. That means we live in the time of the end and are waiting for Jesus' second coming.
- Again we have encountered our Lord and Savior Jesus Christ. We met Him in the person of the man in linen clothes (**Dan 10; 12**). We met Him as Michael, the prince (sar) also in **Daniel 10** and **12**. We met Him as the prince (nagid) of the covenant, who was crucified under the Romans so that He could save us.

Amazingly, the book of Daniel is full of Jesus, although it is an Old Testament document. He is victorious over all powers of darkness. He appears in:

- Daniel 2 as stone
- Daniel 3 as Son of God
- Daniel 7 as Son of Man
- Daniel 8 as the prince of the host and the Prince of Princes
- Daniel 9 as Messiah Prince
- Daniel 10 as the man with linen clothes and Michael our prince
- Daniel 11 as prince of the covenant
- Daniel 12 as Michael and as the man with linen clothes

In gratitude we acknowledge Him as our Lord and praise Him. Contemplating Jesus, we cannot but love Him.

- We have the wonderful hope of resurrection. Our life here and now is only a prelude to life eternal. God has an everlasting kingdom (**Dan 4:3**). The Most High has everlasting dominion (**Dan 4:34; 7:27**); so has Jesus (**Dan 7:14**). And the saints will participate in it (**Dan 7:27**). Jesus has brought everlasting righteousness (**Dan 9:24**) and everlasting life (**Dan 12:2–3**). He has guaranteed resurrection. Therefore, we do not need to be afraid. Even if we die, the promise given to Daniel is also given to us—that we will rest until the resurrection. It is repeated in **Revelation 14:13**: “Blessed are the dead who die in the Lord from now on. Blessed indeed, says the Spirit, that they may rest from their labors, for their deeds follow them!”

· See Heinz Schaidinger, Historical Confirmation of Prophetic Periods, Biblical Research Institute Releases 7 (Silver Spring, MD: Biblical Research Institute, 2010).

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NEBUCHADNEZZAR'S STATUE THE AMAZING PROPHECY OF DANIEL 2

More than 2,600 years ago, God accurately revealed a sweeping panorama of world history through a mysterious dream to Nebuchadnezzar, ancient king of Babylon. Even though the king's trusted wise men failed to interpret the dream, Daniel, a humble Jewish captive, fasted and prayed, calling upon God, who gave the prophet the dream's interpretation.

THE DREAM
DANIEL 2:31-35

In the dream, Nebuchadnezzar saw a giant image of a man made of various metals—a head of gold, chest and arms of silver, thighs of brass, legs of iron, and feet of iron mixed with clay. Next, a great stone from heaven smashed the image to pieces and, in its place, the stone grew to a huge mountain that filled the earth.

THE INTERPRETATION
DANIEL 2:36-45

The prophetic dream presents the five kingdoms that would rule successively until the last days—Babylon, Medo-Persia, Greece, Rome, and modern Europe. The changes in the value of metal from the statue's head to the feet indicate that each kingdom would decrease in glory, but the hardness of the metals indicate the military strength of each successive empire would be greater. The stone "cut without hands" symbolizes the second coming of Christ and the establishment of God's kingdom.

TODAY

Daniel ends his presentation to Nebuchadnezzar by saying, "The dream is certain, and its interpretation is sure" (Daniel 2:45). History confirms the complete accuracy of this ancient prophecy: today we are living in the toes of this image, waiting for the soon return of Christ and His eternal kingdom.

DANIEL 2

PROPHETIC PANORAMA
OF WORLD HISTORY



KINGDOM OF
GOLD: BABYLON
606 B.C. to 539 B.C.

KINGDOM OF
**SILVER:
MEDO-PERSIA**
539 B.C. to 331 B.C.

KINGDOM OF
BRASS: GREECE
331 B.C. to 168 B.C.

KINGDOM OF
IRON: ROME
168 B.C. to A.D. 476

KINGDOM OF
**IRON & CLAY:
MODERN EUROPE**
A.D. 476 to present

**STONE CUT OUT
WITHOUT HANDS:
GOD'S KINGDOM**
Soon Fulfillment

AMAZING FACTS



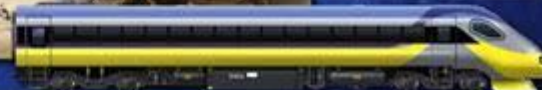

What does "many shall run to and fro" mean?



"But thou, O Daniel, shut up the words of this book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

-Daniel 12:4





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