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ELLEN G. WHITE'S ABBREVIATED REFERENCES USED IN THIS STUDY

ABBR	BOOK TITLE
AA	The Acts of the Apostles
Becho	Bible Echo
CCh	Counsels for the Church
CD	Counsels on Diet and Foods
CG	Child Guidance
CH	Counsels on Health
CHs	Christian Service
COL	Christ's Object Lessons
CS	Counsels on Stewardship
CTr	Christ Triumphant
CW	Counsels to Writers & Editors
DA	The Desire of Ages
Ed	Education
EW	Early Writings
FE	Fundamentals of Christian Education
FLB	The Faith I Live By
GC	The Great Controversy
HM	Home Missionary
HP	In Heavenly Places
LDE	Last Day Events
Mar	Maranatha, the Lord is Coming
ML	My Life Today
MR	Manuscript Releases (Vol. 1-21, example: 19MR)
Ms	Manuscript
MYP	Messages to Young People
PK	Prophets and Kings
PP	Patriarchs and Prophets
RH	The Review and Herald
SD	Sons and Daughters of God
SDABC	Seventh-day Adventist Bible Commentary (vol. 1-7, example: 7SDABC)
SL	The Sanctified Life
SM	Selected Messages (vol. 1-3, example: 3SM)
SP	The Spirit of Prophecy
ST	Signs of the Times
T	Testimonies for the Church (vol. 1-9, example: 9T)
TM	Testimonies to Ministers and Gospel Workers
YI	The Youth's Instructor



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #15 - NOTES ON DANIEL 9: THE PROPHECY OF THE 70 WEEKS

Overview of Daniel 9 and its Historical Context (538 B.C.)

As chapter 9 begins, Jerusalem was in ruins and Daniel was diligently studying the 70-year prophecy of Jeremiah 25:9-13. He was studying this specific prophecy for a particular reason. Through Jeremiah, God had promised that the captivity of Israel would last seventy years. However, eleven years earlier, in the vision of Daniel 8, God had seemed to say that the sanctuary, the Prince and the people would be trampled underfoot for 2300 years (Daniel 8:14). This seeming discrepancy between the two prophecies perplexed Daniel. He could not comprehend how the prophecy of Jeremiah 25 related to the time period in Daniel 8:14.

In anguish, Daniel uttered one of the most deeply spiritual prayers in the Bible. He first confessed his sin and that of his people (verses 4-11). Next he described the results of his sin and that of his people (verses 12-14), and finally he interceded before God, asking Him to restore Israel to its land as He had promised (verses 15-19).

The urgency of Daniel's prayer was directly related to the vision (*mar'eh*) he had received eleven years earlier in Daniel 8. Because of the covenant unfaithfulness of Israel, Daniel assumed that perhaps God now intended to prolong the seventy years to 2300. Of course, Daniel loathed that possibility so he poured out his heart to God, pleading for Him to forgive His people.

In response to Daniel's plea, God **sent Gabriel** to inform the prophet that God had heard his prayer and an explanation of the 2300 days would be given (9:20-23). The desolation of Jerusalem in Daniel 9:2 **motivated** Daniel's prayer and the promise of Jerusalem's restoration and rebuilding was **God's answer** to his prayer.

Gabriel explained that Jerusalem and its people would be given **another opportunity** (verses 24-27). The city, temple and walls **would be rebuilt** on schedule in fulfillment of God's promise in **Jeremiah's prophecy**. Seventy weeks (490 years) would be given Israel to **redeem her past failures**. At the end of this period, God would **send Messiah** the Prince to make a **final and urgent** appeal to Israel. However, this appeal would **fall on deaf ears** thus ending the theocracy. Jerusalem would be **destroyed once more**, the temple demolished and the people **scattered** among the nations.

Links Between Daniel 8 and 9

Virtually all **Protestant** and **Roman Catholic** scholars see **no link** between Daniel 8 and Daniel 9. This is **puzzling** because there are multiple **textual** and **contextual** reasons to connect the two chapters. Let's take a look at several reasons why Daniel 8 and 9 are connected:

Daniel 8:1-12 contains a **vision** (*chazon*) and Daniel 8:13, 14 contains an **audition** (two angels speaking to each other). Gabriel then **explained** the vision in verses 19-26. A careful examination of this chapter reveals that all the elements of the **vision** (*chazon*) were explained, **except the conversation** of the two angels concerning the 2300 days. Most likely this was due to the fact that **Daniel got sick** and Gabriel was **not able to complete** his explanation (Daniel 8:27).

It appears that Daniel's illness was due to his **inability to reconcile** the meaning of Jeremiah's 70-year prophecy with the prophecy of the 2300 days. After all, how could God's people be **restored** to their land after seventy years, if their city and temple would to be **trampled upon** by the little horn for **2300 years**?

When Daniel received the vision of chapter 8 in **550 B.C.**, Babylon had **not yet fallen**. However, when the events of Daniel 9 transpired in **538 B.C.**, Babylon

had **just fallen** and the Medes and Persians **had taken over** the kingdom (cf. Daniel 5). Daniel knew that the fall of Babylon was the **harbinger** that Israel would **soon** be **released** from bondage and yet he could see nothing on the horizon to indicate that the **release was imminent**. Daniel knew that Jeremiah's seventy years had begun in **605 B.C.**, when he and his three friends were taken to Babylon. Therefore, he also understood that the **release** of Israel was supposed to take place around the year **536 B.C.**

No doubt, at this point the prophecy of the **2300 days/years** **haunted Daniel**. He surmised that Israel's **unfaithfulness was so great**, that God was determined to **postpone** Israel's captivity from **seventy to 2300 years**. This is the reason why, at the start of chapter 9, Daniel was **studying Jeremiah's 70-year** prophecy (Daniel 9:1-2). He desperately wanted to know how the 70 years related to the 2300 days/years. Daniel's prayer to God as he studied of Jeremiah's prophecy, was followed by a **confession of Israel's sin** and an appeal for **God's mercy**.

The word '**defer**' at the climax of his prayer is important (verse 19). The Hebrew word *achar* is variously translated in the Old Testament. It can mean 'to **loiter**, to **delay**, to **procrastinate**, to **hinder**, to **tarry**, to **slacken**.' **Exodus 22:29** translates 'delay.' **Genesis 24:56** renders it 'hinder.' In **Deuteronomy 23:21** the translation is 'slack.' **Judges 5:28** translates 'tarry' (cf. Habakkuk 2:3; Proverbs 23:30). Daniel's deepest fear was that God had **planned to delay** the release of Israel **beyond the seventy** years. This is why he poured out his heart in prayer pleading with God to remember **His covenant loyalty** and faithfulness.

The same angel who explained the vision of Daniel 8 to Daniel returned in **chapter 9** to explain the **time element** that he had been **left unexplained** (Daniel 8:16-17, 26; 9:21-23). In other words, the angel came back to further **expand**, in Daniel 9, the explanation he had **interrupted** in Daniel 8. Thus these two chapters are linked by the **selfsame angel**, Gabriel!

Furthermore, it is of more than passing interest that the unexplained time element of Daniel 8 **began his explanation** in chapter 9 **with a time prophecy!** That is to say, the unexplained **time element** of Daniel 8 was explained with

another **time prophecy** in chapter 9 and that time prophecy was the **first part** of the 2300 days.

Gabriel told Daniel about the time element of the prophecy in Daniel 9:

‘Seventy weeks are **determined** upon thy people and upon thy holy city.’ (Daniel 9:24, KJV).

The word ‘determined’ in the Hebrew is **chathak**. It can mean ‘to **cut**, to **decide**, to **decree**, to **ordain**, to **appoint**.’ The *New English Bible* translates it ‘**marked out**.’ The word appears **only this time** in the Hebrew Bible but in **Mishnaic Hebrew** it is frequently used in a literal sense to describe the act of **cutting off** parts of **animals** for the sacrificial service, the **cutting off** of the **foreskin** in circumcision, the **cutting off** of a **lamp wick** and a miner **cutting out ore** from a mountain. Figuratively, the word is also used to describe the act of cutting or **dividing a Bible verse** into two parts for study.

The **root meaning** of this word, then, appears to be ‘cut off.’ Now, when something is cut off, it must be **cut off from something else**! For instance, if you to cut a **branch off a tree** there must be a **tree to cut it off from**! This being the case, we must ask: ‘From what are the seventy weeks cut off?’ The answer is not hard to find. It must have been cut off **from the larger prophecy** of the 2300 days/years in the **previous chapter**.

Furthermore, a careful inspection of Daniel 8 and 9 reveals that both chapters share a **common central theme**. They **both deal** with the trampling of the **city**, the **people**, the **sanctuary** and the **Prince** (compare Daniel 8:11-14, 25 with Daniel 9:3-19, 25-26). However, (more on this when we study Daniel 11) while Daniel 8 focuses primarily on the trampling of **spiritual Israel** by the papacy (cf. Daniel 8:13; Revelation 11:2; Daniel 11:31; Revelation 17:1-5; Matthew 24:15), Daniel 9 deals with the trampling of **literal Israel by Rome** (cf. Daniel 9:26-27; Luke 21:20; Matthew 24:15).

Daniel did not understand the **transition** from **literal to spiritual** Israel. If he had, he would have realized that while the **seventy weeks** applied to **literal Jews** in **literal** Jerusalem with a **literal** temple, the 2300 years have to do with

spiritual Israel in **spiritual** Jerusalem with a **spiritual** temple (cf. Revelation 11:2). Daniel's inability to comprehend **this distinction** led him to believe that the 2300 days applied to literal Israel, an idea he could not reconcile with Jeremiah's 70-year prophecy.

Succinctly, Daniel 8 refers to **both pagan** and **papal Rome**. Daniel 9 then picks up on the destruction of **literal Jerusalem** by **pagan Rome** and **Daniel 10-12** take us further ahead to the destruction of **spiritual Jerusalem** by **papal Rome**. Perhaps this is the reason why Daniel 8 provides only **one little horn** to represent **both** the Roman Empire and papal Rome. **Daniel 9** then explains the role of pagan Rome in the desolation of **literal Israel** while **Daniel 10-12** expounds upon the role of **papal Rome** in the trampling of **spiritual Israel**.

After God gave Daniel the vision of chapter 8, Gabriel was commanded (the verb is **imperative**) to **help Daniel understand** (Heb. *bin*) it (8:16; cf. 8:15-17, 23). Gabriel obeyed and proceeded to explain the meaning of the **ram**, the **he-goat** and the **little horn** (8:19-25). However, the last verse of chapter 8 tells us that Daniel was '*astonished at the vision [mar'eh], but **none understood** [bin]*' (8:27). If Daniel did not understand the vision at the end of the chapter, then **Gabriel had not completed** his commanded mission! Therefore, we would expect Gabriel **to come back later** to complete his mission, and he did, in chapter 9.

The use of the word Hebrew word **bin** also forms an **important link** between the **two chapters**. Daniel 9:2 says that Daniel **understood** (*bin*) that Jeremiah's prophecy would be fulfilled after **seventy years**. However, as we have seen, there were some things that Daniel **did not yet understand**. Therefore, after Daniel's prayer Gabriel returned to give Daniel **further understanding** (Daniel 9:22, 23).

Gabriel told Daniel that he had come to **give him understanding** (verse 22, *bin*) and then, in the **imperative**, he commanded Daniel: '***understand** (bin) the matter, and **consider** (bin) the **vision** (mar'eh).*' The question begs to be asked, **which** vision?' Up to this point there was **no vision in Daniel 9**, only a prayer. The use of the word *mar'eh* indicates that Gabriel returned to shed light on the **unexplained portion** of the vision [*mar'eh*] in the previous chapter.

Significantly, after Gabriel further explained the mar'eh in Daniel 9 the prophet 'understood (bin) the thing, and had understanding (bin) in the vision' (Daniel 10:1; *mar'eh*). Obviously, the further explanation of Daniel 9 cleared up many misconceptions that Daniel had after the vision of Daniel 8.

Another link between the two chapters is Daniel's remark:

'Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.' (Daniel 9:21).

The expression '*whom I had seen in the vision [chazon] at the beginning*' echoes back to Daniel 8:16. There was no new vision in Daniel 9 so Daniel must have been referring to the vision in Daniel 8. This is persuasive evidence that the vision that Gabriel referred to in Daniel 9, is the same as the one in Daniel 8.

Although the vision of Daniel 8 was given to Daniel while Babylon still ruled the world (8:1), he was taken in vision in Shushan, the citadel of the Mede and Persian kingdom. Thus, the vision of Daniel 8 began with the kingdom of the Medes and Persians where Daniel was taken in vision and where the interpretation was given in chapter 9 (Daniel 8:2, 20; 9:1).

Although the kingdom of the Medes is mentioned no more in chapters 10-12, the fact still remains that the visions and explanations of Daniel 8-12 were given within the time frame of the kingdom of the Medes and Persians. This indicates that Daniel 8-12 center on the same subject.

A structural matter will help us understand the relationship between Daniel 8, 9, 10 11 and 12. As we study the chain prophecies of Daniel we find that each has a vision with a corresponding explanation, except for Daniel 11:1-12:3 which is an expansion of the previous three chapters:

- ✓ **Daniel 2:** A dream or vision (2:31-35), an audio interpretation (2:36-45).
- ✓ **Daniel 7:** A dream (7:1-14), an audio interpretation (7:15-28).
- ✓ **Daniel 8:** A vision (8:1-14), an audio interpretation (8:15-27).
- ✓ **Daniel 9:** No new vision, only an audio interpretation.
- ✓ **Daniel 10-12:** No new vision, only an audio interpretation.

The fact that the last chain prophecy vision in the book of Daniel is in chapter 8 indicates that **Daniel 9-12** is simply an auditory explanation of the contents of chapter 8. There is no new and unrelated material after Daniel 8. Chapters 9-12 simply explain and expand the 'video' and 'audio' already given in **chapter 8**. This provides strong evidence that Daniel 8-12 is a book within a book, the sealed book of Daniel 12:4.

In response to **Daniel's prayer** (Daniel 9:3-19), Gabriel came back to further explain the vision of Daniel 8, especially the *mar'eh*. However, he not only came to explain the *mar'eh* or audition, but also the starting point for the chazon or vision. That is, he began his expansion in Daniel 9 during the kingdom of Persia, the very same kingdom that ruled when he explained the vision of Daniel 8. This was necessary because the 2300 days begin within the historical time frame of Persia. Gabriel said:

'I am come to shew thee; for thou art greatly beloved; therefore, understand [bin] the matter; and consider [bin] the vision [mar'eh].' Daniel 8:16

Then Gabriel undertook the task of explaining the seventy weeks as that marks the starting point of the 2300 days.

The Literary Structure of Daniel 9:24-27

The prophecy of the 70 weeks appears to be, in a literary sense, a disorganized mumbo jumbo. However, a careful study of the structure shows a beautiful symmetry. In the following chart, we see that Gabriel's explanation alternates between the city and people on the one hand and Messiah the Prince on the other:

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Introduction: 'Going Forth of the Word'	
City and People	Messiah the Prince
'Restore and build Jerusalem'	'Messiah the Prince'
'seven weeks'	'sixty-two weeks'
'the street shall be built again, and the wall, even in troublous times'	'after the sixty two-weeks shall Messiah be cut off'
'the people of the Prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood'	'He [the Prince] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease'

Conclusion: *'and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured out upon the desolate'.*

The Accomplishments of the Seventy Weeks

Daniel 9:24 explains that the seventy weeks would see **six major** accomplishments:

✓ **'Finish the transgression.'**

The word 'transgression' is the **strongest for sin** in the Old Testament. It literally means '**rebellion**' or '**revolt**.' The rebellion described here is not an **ordinary one**. The use of the **definite article** indicates that this was a **specific rebellion**. The seventy weeks would bring an end to the revolt of the **Jewish nation**.

As we shall see in our detailed study of the Seventy Weeks which follows, their rebellion against God could **come to an end** in one of **two possible ways**:

1) They could **receive the Messiah** and bring their repeated **rebellion to an end**.

2) They could **reject the Messiah** and bring the **theocracy to an end**. The prophecy sadly points out that they would choose the **second option**. Jerusalem would be **destroyed again** and the kingdom would be given to a nation that **produced the fruits** thereof (Matthew 21:43).

✓ ***“make an end of sins.”***

The prophecy does not say that the 70 weeks would bring **sinning** to an end but rather **sins**! Jesus made an end of sins because **He bore them** in Gethsemane and on the cross. John the Baptist prophesied (John 1:29) that Jesus would **legally** take away the **sin** of the world. **Hebrews 1:3** tells us that when Jesus *‘had by Himself purged our **sins**, [He] sat down on the right hand of the Majesty on high.’* **Hebrews 9:28** assures us that *‘Christ was once offered to bear the **sins** of many. . .’* **Hebrews 9:26** adds that Jesus *‘once in the end of the world hath appeared to **put away sin** by the sacrifice of Himself’* and **Hebrews 10:12** adds that *‘this man, [Jesus] after he had offered one sacrifice for **sins** forever, sat down on the right hand of God.’*

‘make reconciliation for iniquity.’

Jesus reconciled man to God by His sacrifice. The Messianic prophecy of **Isaiah 53** promised that the Messiah would bring peace through His work:

*‘But He was wounded for our transgressions, he was bruised for our **iniquities**: the chastisement of our **peace** was upon him: and with his stripes we are healed.’*

Romans 5:10 explains why man needed peace:

*‘For if, when we were enemies, we were **reconciled** to God by the death of his Son, much more, being **reconciled**, we shall be saved by his life.’*

In **2 Corinthians 5:18-21**, the apostle Paul expanded the idea of reconciliation through Christ:

*'To wit, that God was in Christ, **reconciling** the world unto himself, not imputing their trespasses unto them. . . For he **[the Father]** hath made him **[Jesus]** to be sin for us, who knew no sin; that we might be made the righteousness of God in him.'*

'bring in everlasting righteousness.'

The prophet **Jeremiah 23:6** wrote that one of the names of Jesus is, 'The Lord our Righteousness.' The Messianic prophecy of **Isaiah 53:11** promised: 'by his knowledge shall my **righteous** servant **justify** many; for he shall bear their iniquities.' This thought is developed many times in the New Testament. In Romans 3 and 4 the apostle Paul developed the concept of Christ our righteousness.

By living a sinless life, Jesus **wove a perfect robe** of righteousness that He is willing to impute to **all who truly believe**. This righteousness is available now in Jesus. When we receive Jesus we have **His life now** (1 John 5:11-12), we are citizens of **heaven now** (Philippians 3:20), we are accepted **in the beloved** and are seated in heaven with Him now (Ephesians 1:6; 2:6).

Of course, there is an **already** and a **not yet**. We can have the assurance of His imputed and imparted righteousness now but to live in a world where righteousness dwells is still empirically future:

*'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein **dwelleth righteousness**.'* (2 Peter 3:13).

'seal up the vision and prophecy.'

At this point we will not say much about this phrase because we will study it in detail later. Suffice it to say that by rejecting the Messiah, the Jewish nation brought the **vision** and the **prophecy** of the 70 weeks to an end. God ceased to communicate with Israel through prophets and visions. As the leaders of the Sanhedrin stoned Stephen, he had a **vision** of Christ at the right hand of God. Thus, he fulfilled his role as a prophet, and God's communications to Israel came to a final end. Stephen received the **last vision** and was the **last prophet** to

Israel.

‘anoint the most holy.’

The phrase literally reads: ‘to anoint the holy of holies.’ This phrase can be understood in one of two ways:

1. The ‘most Holy’ refers to the Messiah **as a person** (cf. Hebrews 7:26).
2. The ‘most Holy’ refers to the **most holy place** of the heavenly sanctuary.

Which of the two options is correct?

When the Old Testament tabernacle services were inaugurated the **high priest**, as well as the **entire sanctuary**, (including the most holy place) were anointed. In harmony with the type, when Jesus **ascended to heaven** to begin His heavenly intercessory ministry, the **entire heavenly sanctuary was anointed** (including the most holy place).

However, not only the sanctuary was anointed. **Jesus was also anointed** as priest/king to begin His work in the holy place (Acts 2:32-36 in the light of the background given in Leviticus 8:1-12; Psalm 133).

Ellen White makes this enlightening statement:

*“Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise, He had sent the Holy Spirit from heaven to His followers, as a token that He had, as Priest and King, received all authority in heaven and on earth, and was the **Anointed One** over His people.” God’s Amazing Grace, p. 193*

Thus, it is possible that the anointing of the most holy refers to Jesus as a person as well as to the most holy place of the sanctuary. This would mean that the 70-

week prophecy highlights all the steps of Jesus' ministry—His baptism at the beginning of the last week, His death in the middle of the last week, and His resurrection and ascension to the right hand of God to begin His ministry in the heavenly sanctuary on the day of Pentecost.

'from the going forth of the word'

Gabriel's began his explanation of the 70 weeks with the following words:

'... from the going forth of the word [NIV: 'decree'; CEV: 'command'; KJV: 'commandment'] to restore and to build Jerusalem. . .' (Daniel 9:25).

Three questions need to be answered as we read Gabriel's words.

- ✓ What is the proper translation of dabar ('the word')?
- ✓ **When** did the word to restore and build Jerusalem 'go forth'?
- ✓ What is the meaning of restoring and building Jerusalem?

The word *dabar* appears frequently in the Old Testament and its usual and proper translation is 'word'. However, we must take context into account. Is the translation 'word' the best in the context of Daniel 9?

There are several instances in the Old Testament where *dabar* refers to a royal 'decree' or 'command'. For instance, in **Isaiah 45:23** the word is linked with an oath and a word with an oath takes the form of a royal decree. In **Esther 1:19** the word is used with the sense of a royal commandment (incorporated into the law code of the Medes and Persians) that Vashti would never again appear before the king.

In **Ezra 7:13** Artaxerxes gave a 'word' or royal decree (the same one as Daniel 9:25) that authorized the Jews to restore their civil and religious life. Ezra 7:13 does not use the identical word *dabar* as did Daniel, because Ezra was written in Aramaic and Daniel 9:25 in Hebrew. Nevertheless, the words are synonymous. The Aramaic word is repeatedly used in the Aramaic portion of Daniel (Daniel 2:4-7:27) and of Ezra in the sense of a royal decree (cf. Ezra 4:19, 21; 5:3, 9, 13, 17; 6:1, 3, 8, 11, 12, 14; 7:21; Daniel 3:10, 12, 29; 4:6; 6:26).

The word *dabar* appears two verses earlier in Daniel 9:23. There, God gave Gabriel a **command** (*dabar*) to explain the 70 weeks to Daniel. Thus, in Daniel 9:25 we have a 'horizontal' royal command (Artaxerxes to the Jews) and in Daniel 9:23 the decree or command is 'vertical' (God to Gabriel).

The formula '*from... unto*' in verse 25 proves that the 70 weeks' have a specific and discernible **starting** and **ending** point.

Four Possible Decrees

Four dates have been suggested as the fulfillment of the decree to restore and build Jerusalem. At this point make reference to the chart at the end of the notes on Daniel 9 and Appendix #4 Gerard Damsteegt material.

The Decree of Cyrus the Great in 536 B.C.

The decree of Cyrus **cannot** be the date that begins the 70 weeks for **two reasons**:

First, a beginning date of 536 B.C. **does not fit** with the events of the **final week**. The final week points to **three events**, the **anointing** of the Messiah, His **death** and the **close of probation** for the Hebrew theocracy. Four hundred and eighty-three years after 536 B.C. would only take us to the year **53 B.C.**, a date **far too early** for the coming of the Messiah.

Second, both Ezra 1:2-4 and 2Chronicles 36:23 make clear that Cyrus' decree did not authorize the restoration and rebuilding of Jerusalem. It only authorized the **building of the temple**.

How then do we explain Isaiah 44:28 and 45:13 where the prophet predicted that Cyrus would give a decree to rebuild the city? The answer is that these verses predict the **beginning of a process** that would **ultimately** culminate in the building and restoration of the city. The verses do not mean that Cyrus would give a command to rebuild the city. **Ezra** and **2 Chronicles** give us the actual decree and **nothing** in the decree refers to the rebuilding of the city.

Finally, for the sake of argument, even if Cyrus had given a decree to rebuild the city (which he did not) it would still not fulfill the specifications of the prophecy of Daniel 9:25 because the prophecy requires a decree not only to **rebuild**

Jerusalem but also to restore it. As we shall see later, restoring and building are two distinct, yet related ideas.

Confirmatory Decree of Darius I in 520 B.C.

Neither does this decree fulfill the specifications of Daniel 9:25. The extant Biblical evidence indicates that when Cyrus gave his decree, many of God's people returned to Jerusalem with great enthusiasm to begin rebuilding the temple (Ezra 2). They quickly laid the foundation and then the Samaritan opposition halted the work. Because of the opposition (Ezra 4:1-5), the people got discouraged, suspended the work, and focused on their own personal affairs. Haggai 1:1-11 describes this period. For over 15 years the temple remained with the foundation only. However, in 520 B.C., Darius I reaffirmed the decree that Cyrus gave in 536 B.C. (Ezra 6:1-13) and the people resumed the building project.

Even a cursory reading of this decree reveals that it was simply a reconfirmation of Cyrus' decree. It gave only permission to rebuild the temple, not the city. This shows that the decree of Cyrus authorized the rebuilding of the temple. Under the wise leadership of Zerubbabel, Joshua, Zechariah and Haggai the people awakened from their slumber, resumed the rebuilding the temple and finished in only five years (Nehemiah 6:15)!

The Decree of Artaxerxes I in 457

This is the only decree that fulfills the specifications of Daniel 9:25. As we have seen, neither of the previous two decrees gave permission for the Jews to rebuild and restore the city. The decree of Artaxerxes says nothing about the actual rebuilding of the temple. Rather, it states that Artaxerxes gave gifts for the temple which had already been rebuilt!

Ezra wrote that this was the third decree given by Persian kings (Ezra 6:14-15). As noted before, the first two do not meet the specifications of Daniel 9:25 so we must take a closer look at this third decree in Ezra 7:11-26 (cf. PK, p. 610). Before we examine the decree itself, we must determine the date when it was given and the evidence points unmistakably to 457 B.C. This date, which is found in Ezra 7:7-8, tells us that the decree was given in the fall of the seventh

year of Artaxerxes. This date is one of the most firmly rooted dates in Persian history. The work of Siegfried Horn and Kenneth Wood, *The Chronology of Ezra 7*, provides ample evidence for the reliability of this date.

Regarding the date, Old Testament Scholar, **Angel Manuel Rodriguez** summarized the evidence:

*"The seventh year of the reign of Artaxerxes (457 B.C.) is a well-established date in ancient history. According to **Greek sources**, Xerxes, the father of Artaxerxes, died during the last part of **465 B.C.** An **Egyptian astronomical texts** suggests that he died between December and the Persian new year in the spring. **Babylonian astronomical texts** and papyrus documents found in the island of **Elephantine**, in Egypt, confirm the fact that Artaxerxes ascended to the throne in **465 B.C.** That was his **accession year**; his first full year as king began in the spring of **464 B. C.**, when the new year started. Artaxerxes' seventh year would then be **457 B.C.***

*Some have suggested that during the postexilic period the Jews used a spring-to-spring calendar and that, consequently, the seventh year of the king would be 458 B.C. The biblical evidence points to the opposite conclusion. Studies made in the Chronology of the kings of Judah indicate that the civil calendar used in Jerusalem ran from **fall to fall**. This was also the case during the exilic period (Ezekiel. 1:2; 8:1; 40:1), and during the time of Ezra and Nehemiah (Nehemiah 1:1; 2:1). Ezra's calendar was a fall-to-fall one, making the seventh year of Artaxerxes 457 B.C."* Angel Manuel Rodriguez, "The Sanctuary and its Cleansing," **Supplement to the Adventist Review**, September, 1994.

Now let's examine the decree itself. Daniel 9:25 requires that the decree accomplish two tasks, **restore** and **build** Jerusalem. In our discussion below we will see that the meaning of the words **restore** and **build** are related but not identical. The word 'build' refers to the actual **physical construction** of the city, while 'restore' refers to the reestablishment of the civil and religious governance of the city according to the specifications of the law of Moses.

The decree of Artaxerxes authorized Ezra to reestablish the **theocratic governance** of Israel by appointing **magistrates** and **judges** to judge the people according to the **law of God** (Ezra 7:25) and to punish violations.

There has been some discussion in scholarly circles about the textual location of **Ezra 4:7-23**. A majority group believe that, for some **unexplained reason**, this passage was inserted into the book **in the wrong place**.

This passage tells us that in the **early reign** of Artaxerxes, he made a decree for the returned exiles to build and restore Jerusalem. However, when the Hebrew exiles were in the process of rebuilding the city, Bishlam, Mithredath, Tabeel and their Samaritan companions, sent a letter to Artaxerxes complaining that the Jews were *'building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.'* (Ezra 4:12). However, this was a slanderous and hyped up accusation cooked up by their **enemies**.

The Samaritans requested that Artaxerxes put a halt to the endeavor, supposedly for the good of the kingdom (Ezra 4:13-16). In response, Artaxerxes sent a letter to the Samaritans telling them to compel the Jews to halt the work (Ezra 4:18-23). And this the Samaritans did, and *pronto!* (Ezra 4:23). According to the KJV translation, Artaxerxes left the door open for a possible future decree. Artaxerxes wrote to the Samaritans:

*'cause these men **to cease**, and that this **city** shall **not be built**, until **another commandment** shall be given from me.'* (Ezra 4:21).

The word *'another'* is not in the Hebrew text. The translators of the KJV inserted the word because they believed that Artaxerxes had already given a decree (in 457 B.C.) authorizing the city to be rebuilt and left the door open possibly for another!

According to this view, it is highly unlikely that the Jews would have begun building the city without a royal decree. Those who hold this view believe that the decree of 457 B.C. was the original decree given by Artaxerxes authorizing the rebuilding of the city by the Jews. However, after he gave the decree, the enemies of the Jews, alarmed by the idea that the Jews would possibly function as a theocracy once more, sent a slanderous letter to the king which led him to suspend the original decree until the matter could be further reviewed.

In this view, the suspension of the decree lasted until the twentieth year of Artaxerxes (444 B.C.). All this time, Jerusalem remained in ruins. In 444 B.C.,

Nehemiah described the deplorable condition of the city in a letter to Artaxerxes:

*'... the city, the place of my fathers' sepulchres, lieth **waste**, and the **gates** thereof are consumed with fire. . . '* (Nehemiah 2:3).

It is noteworthy that the city was still in ruins in 445 B.C. The assumption held by those who have the present view is that Artaxerxes gave the original decree to build and restore the city in 457 B.C. The slanderous accusations by the Samaritans led Artaxerxes to suspend the decree until 444 B.C. when Artaxerxes gave a second decree which authorized Nehemiah to resume the rebuilding.

However, there is a second view that is spelled out in detail in an article by Gerard Damsteegt in Appendix #4 at the end of these study notes. The second explanation hinges on the idea that the **Artaxerxes in Ezra 4** is **not the same** Artaxerxes who uttered the decree in 457 B.C. but rather a **usurper** called **false Smerdis**. The name Artaxerxes was **not a proper** name but rather a **dynastic name** that was used by several rulers of the Persian Empire. Ellen White agreed with this second view:

*"This was a time of wonderful opportunity for the Jews. The highest agencies of heaven were **working on the hearts of kings**, and it was for the people of God to labor with the utmost activity to carry out the **decree of Cyrus**. They should have spared no effort to **restore the temple** and its services, and to re-establish themselves in their **Judean homes**. But in the day of God's power many proved unwilling. The **opposition of their enemies** was strong and determined, and gradually the builders lost heart. Some could not forget the scene at the laying of **the cornerstone**, when many had given expression to their lack of confidence in the enterprise. And as the **Samaritans grew bolder**, many of the Jews questioned whether, after all, the time had come to rebuild. The feeling soon became widespread. Many of the workmen, discouraged and disheartened, returned to their homes to take up the ordinary pursuits of life.*

*During the reign of **Cambyses** the work on the temple **progressed slowly**. And during the reign of the **false Smerdis** (called **Artaxerxes** in **Ezra 4:7**) the*

*Samaritans induced the unscrupulous impostor to **issue a decree** forbidding the **Jews to rebuild** their **temple** and **city** [which they were not doing].” PK p. 572, 573.*

Several details in this significant statement indicate that Ezra 4:7-23 was not inserted in the **wrong place**. Ellen White explicitly wrote that the Artaxerxes of this passage ruled in the period of **Cyrus, Cambyses and False Smerdis** between 536 and 515 B.C. not during the two decrees of Artaxerxes I from 457 to 444 B.C. We shall have more to say about the second decree of Artaxerxes I when we consider the meaning of the words ‘street’ and ‘wall’ in Daniel 9:25. But now let’s turn to the fourth ‘decree.’

Authorization for Nehemiah to Rebuild The City and Wall

This ‘decree’ of Artaxerxes I in 444 B.C. was not a decree at all. It simply gave Nehemiah personal permission to go to Jerusalem and lead out in the task of rebuilding the city and the wall. This was not a new decree but rather a reaffirmation of the decree that Artaxerxes gave in 457 B.C.

Nehemiah 2-6 describes the fascinating story of the rebuilding of Jerusalem. The narration begins with **Nehemiah downcast** because the city ‘*lies waste and the gates are burned with fire*’ (Nehemiah 2:3). When **Artaxerxes saw Nehemiah’s grief** he asked why he was so downcast. Nehemiah explained that the reason was the **condition of his beloved city**. The king then asked Nehemiah what was his request (Nehemiah 2:4). Nehemiah had longed for the king to ask this question so he said to the king: ‘... *send me unto Judah, unto **the city** of my fathers’ sepulchres, that I may **build it**.*’ (Nehemiah 2:5). In response, the king gave Nehemiah letters of authorization to return to Jerusalem to lead the task of rebuilding the city and the wall and provided an escort (Nehemiah 2:7-9).

Chapters 2-6 describe the rebuilding of the **walls** and the **gate** in the midst of **constant opposition** by Sanballat, Tobias and Geshem. These men and their sympathizers used **every stratagem** in their arsenal in an attempt to impede the work of rebuilding, but their every plot was disarmed. The result was

extraordinary. The wall and gates were finished in only **52 days** (Nehemiah 6:15; cf. PK, pp. 609, 628-29, 635-680).

However, what happened after the wall was finished is of equal importance as the building of the wall itself. When the construction was ended, **genealogical records** were set straight (chapter 7), the **book of the law** was read at the **feast of booths**—the captivity had ended and they now dwelt in their own land (chapter 8), the **history of Israel** was reviewed and the **covenant renewed** (chapter 9, especially verse 38), the **covenant ritual** was restored (chapter 10), the **land was restored** to those who had returned (chapter 11), and various **violations of the book** of the law were corrected (chapter 13). All of these actions in Nehemiah 7-13 constitute a **restoration** of the Hebrew theocracy in harmony with the laws of God.

No doubt there were still some things that needed to be corrected (Malachi describes some) and no doubt the **enemies of Israel** continued to offer opposition. However, by the year **408 B.C.**, the city and wall had been **fully rebuilt** and the theocracy's civil and religious system was in **full force**. The **49-years** between the giving of Artaxerxes' decree in 457 B.C. and the completion of the building and restoring of Jerusalem in 408 B.C. were certainly **turbulent and troublous** times as Daniel 9 indicates.

We need to underline one more point. **The permission** that Artaxerxes gave Nehemiah **did not fulfill** the decree of Daniel 9:25 for chronological reasons. As we shall see, the prophecy of the 70 weeks specified that the 'anointed one' would come **483 years after** the decree was given. If we begin the **483 years in 445 B.C.**, the Messiah would have been baptized in **37 A.D.** No scholar ever suggests that Jesus **began his public** ministry in **37 A.D.** A 445 beginning would mean that Jesus would be crucified in **41 A.D.** and Stephen stoned in the year **44 A.D.** These dates simply **do not fit** the historical data.

In conclusion, there were four 'decrees' related to the return of the Jews after the exile. Two of them were 'original' and the other two were simply 'confirmatory':

- ✓ **536 B.C.: Original** decree of Cyrus to rebuild the temple—suspended by False Smerdis in 522.
- ✓ **520 B.C.: Confirmatory** ‘decree’ of Darius I—**confirmed** Cyrus’ decree and revoked the suspension of False Smerdis.
- ✓ **457 B.C.: Original** decree of Artaxerxes I to restore and build Jerusalem.
- ✓ **445 B.C.: Confirmatory** ‘decree’ of Artaxerxes I authorizing Nehemiah to build the city and the wall.

‘to restore and build Jerusalem’

Daniel 9:25 refers to a royal decree to **restore** and **build** Jerusalem, in that particular order. Are the words ‘restore’ and ‘build’ synonymous or do they describe different tasks?

In **1995** a helpful book was published by the Adventist Theological Society (Brempong Owusu-Antwi, The Chronology of Daniel 9:24-27, Adventist Theological Society Publications, 1995). In this publication, Owusu-Antwi provided some valuable information on the meaning of the words ‘restore’ and ‘build’ that I have synthesized in the following paragraphs.

In order to understand the meaning of restoring and building Jerusalem, we must first consider the meaning of the word ‘**Jerusalem**’. Frequently, when the Bible speaks of ‘Jerusalem’ it is **not describing a physical city** composed of bricks and mortar but rather to the city as a *polis*, that is, as a living social, religious and political entity composed of people, commerce, rulers, magistrates, judges and civil and religious laws. In order for the city to function as a *polis* it must have **self-governance** as well as **legal sovereignty** over the land.

The **captivity** of Jerusalem involved **far more** than the destruction of the physical city. In actual fact, Jerusalem **lost its governance** before the city was destroyed. **Daniel 1:1-3** tells us that Nebuchadnezzar came to Jerusalem in **605 B.C.**, besieged it and took king Jehoiakim, the royal seed and all the princes captive. Thus Jerusalem lost her **political autonomy** or right to self-

governance and became **subservient to Babylon**. Although the physical city was not destroyed at this time, the 70-year **captivity of Jerusalem began**.

The captivity of Jerusalem began **19 years** before the physical city was destroyed! Of course, we know that in **586 B.C.**, the city itself was destroyed (2 Chronicles 36:17-20). The land was laid waste, the religious services ended, and the remaining political and military leaders were taken captive to Babylon.

At this point Jerusalem had a double problem. She lost her **political/religious** autonomy and the **physical city** was in ruins. **Jeremiah 25:11** had prophesied that the whole **land** was to be a desolation and astonishment and the nations (including Israel) would **serve** the king of Babylon for 70 years. **2 Kings 24** describes the destruction of the city and the temple. 2Kings 24:14-15 describes the aftermath:

*“And he [**Nebuchadnezzar**] **carried away all Jerusalem**, and all the **princes**, and all the **mighty men** of valor, even ten thousand captives, and all the **craftsmen** and **smiths**: none remained, save the poorest sort of the people of the land. And he carried away **Jehoiachin** to Babylon. . .”*

Of course, Nebuchadnezzar did not carry away the **physical city**. ‘Jerusalem’ here refers to a socio/political/religious entity composed of king, officers, military men and craftsmen. In fact, Daniel himself attributed the loss of self-governance and the destruction of the city **to the apostasy** of the kings, princes, fathers and judges (Daniel 9:6, 8, 12).

Now, in order for Jerusalem to be reestablished as she was before the captivity, **two things** needed to happen: First, her **political/religious** self-determination needed to be **restored** and the physical city **built**. These two tasks, though related, are not identical. The word ‘build’ refers to the **reconstruction** of the physical city. On the other hand, the word ‘restore’ means ‘to give back to’ or ‘to return to a condition that existed before.’

In **Judges 11:13** the king of the children of Ammon complained to Jephthah: ‘Israel **took away** my land, when they came out of Egypt.’ He then made the appeal: ‘now therefore **restore** those lands again peaceably.’ According to 2Samuel 9:7, David promised Mephibosheth: ‘I will **restore** thee all the land of

Saul thy father.’ In both of these texts the emphasis falls on legally **giving back** land to an **original owner**.

2 Kings 14:22 has the same two words that appear in Daniel 9:25. This text tells us that Azariah ‘**built** Elath and **restored** it to Judah.’ This text makes it clear that ‘build’ and ‘restore,’ though related, are **not identical**. The physical city of Elath was built and then governance over it was given to Judah.

1 Kings 12:21 describes **Rehoboam** coming back to Jerusalem and laying plans to ‘*fight against the house of Israel, to bring the kingdom **again** [literally, to **restore the kingdom**] to Rehoboam the son of Solomon*’ and **2 Samuel 8:3** explains that David went on a military campaign to ‘**recover** [**restore**] his border at the river Euphrates.’

None of the examples presented above has to do with the **physical rebuilding** of a city. The central idea is to **legally restore** land, to legally restore **political governance** or to restore the **legitimate borders** of the kingdom. We therefore must conclude that ‘restore’ in Daniel 9:25 does not mean the physical rebuilding of the city of Jerusalem as such, but rather the legal restoration of the land to its original owner and returning the right to political self-governance according to the laws of God.

After the city was ‘restored’ to its original owner, the actual building of the city followed. As we have previously pointed out, the decree of Artaxerxes I is the **only one** that meets the specifications to fulfill Daniel 9:25. **Only** the decree of Artaxerxes officially authorized the **restoration** of the Hebrew civil order and the right of Israel to **govern herself** according to the law of God (cf. Ezra 7:25-26; Nehemiah 8-13). And the decree of Artaxerxes **alone** authorized the **physical rebuilding** of the city (review the previous pages). In the following pages we will provide further corroborating evidence of this.

‘unto Messiah the Prince’

Conservative Bible scholars agree that **Messiah the Prince** in verse 25 is **Jesus Christ**. There are four points that we will address in this section: **First**, the meaning of the word ‘Messiah’. **Second**, the event that marked the anointing of the Messiah. **Third**, the season of the year when Messiah was anointed.

Finally, whether the Prince in verse 26 is the same person as Messiah the Prince in verse 25.

The word 'messiah' is relatively **common** in the Old Testament. It means, '**to anoint**' or 'to smear.' Among others, it is used for the anointing of **David** after which he received Holy Spirit (1Samuel 16:13) and for the anointing of **Aaron** (Exodus 29:7). However, the emphasis in Daniel 9:25, does not fall on the **act** of anointing but rather on the **person** who is anointed. The phrase can be translated '*unto the **Anointed One**, the Prince.*'

The Biblical testimony indicates that Jesus was anointed when He **was baptized**. **John 1:19** describes a group of Pharisees who were sent to John the Baptist to ask him **who he was**. John responded that he was 'not the Christ.' The Greek word 'Christ' has the same meaning as 'Messiah' in Hebrew. John the Baptist was saying: '*I am not the **Messiah**.*'

A little later in the chapter John **baptized Jesus** and introduced Him as the **Lamb** of God (John 1:29). Immediately after His baptism, the **Holy Spirit fell** upon Jesus (John 1:32-33) and a short while later, **Andrew** told his brother Simon Peter: '*We have found the **Messias**, which is, being interpreted, the **Christ**.*' (John 1:41). The following day, **Nathanael** confessed to Jesus: '*thou art the Son of God; thou art the King of Israel.*' (John 1:49)

The gospel of Mark adds details not found in John. **Mark 1:9-11** tells us that as Jesus came up out of the water, the Holy Spirit fell upon Him. After being **tempted** of the devil in the wilderness, Jesus **began His public ministry** in Galilee (Mark 1:14) with the words:

*'The **time is fulfilled** and the kingdom of God is at hand: repent ye and believe the gospel.'* (Mark 1:15; cf. Galatians 4:4).

Ellen White explained that when Jesus said, '*the **time** is fulfilled?*' He was referring to the prophecy of the seventy weeks:

*"The burden of Christ's preaching was, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Thus the gospel message, as given by the Savior Himself, **was based on the prophecies**. The "time" which He declared to be fulfilled was the period made known by the angel **Gabriel to***

Daniel. 'Seventy weeks,' said the angel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." **Daniel 9:24**. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The **seventy weeks**, or four hundred and ninety days, represent four hundred and ninety years. A **starting point** for this period is given: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," sixty-nine weeks, or four hundred and eighty-three years. Daniel 9:25. The commandment to restore and build Jerusalem, as completed by the **decree of Artaxerxes Longimanus** (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B. C. 457. From this time **four hundred and eighty-three years** extend to the autumn of **A. D. 27**. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In **A. D. 27**, Jesus at **His baptism** received the anointing of the Holy Spirit, and soon afterward began His ministry. **Then the message was proclaimed**. 'The time is fulfilled.' *DA*, p. 233

We find the same scenario in the gospel of Luke. Luke wrote that Jesus was **anointed** with the Holy Spirit when He was **baptized**. Next, He went to the wilderness to be **tempted** (Luke 4:1-13) and then He returned to Galilee 'in the power of the Spirit' (Luke 4:14) to officially begin His public ministry. Significantly, Jesus began His preaching in the synagogue of Nazareth with the words:

'The Spirit of the Lord is upon me, because He **hath anointed** me to preach the gospel. . . ' (Luke 4:18).

Luke's testimony, makes clear that Jesus was **anointed** by the Holy Spirit at His baptism.

Acts 10:37, 38 adds that Jesus was **anointed** with the Holy Spirit at His baptism:

'That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, **after the baptism** which John preached; How **God anointed** Jesus

of Nazareth **with the Holy Ghost** and with **power**: who went about doing good, and healing all that were oppressed of the devil; for God was with him.'

As we have seen, Gabriel told the prophet in Daniel 9 that the seventy weeks were **cut off** from the 2300 days for the **Jewish nation**. This is why, more than once, Jesus commanded His disciples:

'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the **lost sheep of the house of Israel**.' (Matthew 10:5-6; cf. Matthew 15:24;).

During the seventy weeks, the mission of the Messiah and His disciples was **confined** to the lost sheep of the **house of Israel** because Gabriel told Daniel: "Seventy weeks are determined for **your** people and for **your** holy city." (Daniel 9:14). Only after the **stoning of Stephen** was the kingdom withdrawn from literal Israel and given **to the Gentiles** (Matthew 21:33-45; Isaiah 49:6; Acts 13:47, 48).

Although the exact year of Christ's baptism has been disputed, Luke 3:1-2 provides many chronological clues:

*"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius **Pilate [26—36 A.D.]** being governor of Judaea, and Herod **[Antipas: 4 B.C.—39 A.D.]** being tetrarch in Galilee, and his brother Philip **[4 B.C.—33/34 A.D.]** tetrarch of Ituraea and of the region of Trachonitis, and Lysanias **[dates not known]** the tetrarch of Abilene, Annas **[6-14 A.D.]** and Caiphas being high priests, the Word of God came unto John the son of Zacharias in the wilderness."*

Regarding the dispute over the year of Christ's baptism, we must remember that the beginning date for the seventy weeks is well established as the fall of 457 B.C. This means that **483 years later** would take us to the **fall of 27 A.D.** (remember that there is no year "0" so only one year transpires between 1 B.C. and 1 A.D.). We know that Jesus was baptized **in the fall** because He died as the Passover lamb **in the Spring**, three and a half years later in the middle of the last week (1 Corinthians 5:7, 8; Matthew 26:18; Luke 22:15; John 19:14) at springtime (Passover).

The Messiah is also called the Prince. Few, if any, conservative Bible scholars question the fact that the Prince of verse 25 is the same person as the Messiah. This same person is called '**the Prince of the Host**' in Daniel 8:11 (cf. **Joshua 5:13-15; the only other occurrence of this title in the Old Testament**), the '**Prince of the Covenant**' in Daniel 11:22, and '**Michael that Great Prince**' in Daniel 12:1. Scripture clearly indicates that this title **belongs to Jesus**. In the great messianic prophecy of **Isaiah 9:6** Jesus bears the name '**the Prince of Peace**.' Furthermore, **Peter** referred to Jesus as 'Prince' twice in the **book of Acts** (Acts 3:15; 5:31)

'seven weeks, and threescore and two weeks'

Why did Gabriel refer to the first 69 weeks as 'seven weeks, and threescore and two weeks' when he could have simply said, '69 weeks'? **Why did he separate** the first seven weeks from the following 62? The literary structure of Daniel 9:24-27 gives us the reason. The first seven weeks are related to the city and the people at the **beginning** of the seventy weeks, and the 62 weeks take us to the time of Messiah the Prince at the **end** of the seventy weeks.

'the street shall be built again'

What is the meaning of 'street' and 'wall' in the prophecy of the seventy weeks? The differing renditions of these words in English translations suggests that they are not easy to translate. Among the translations are:

- ✓ New International Version: 'streets and trench'
- ✓ Revised Standard Version: 'squares and moat'
- ✓ New American Standard: 'plaza and moat'
- ✓ New English Bible: 'streets and conduits'
- ✓ Jerusalem Bible: 'squares and ramparts'
- ✓ King James: 'street and wall'

Let's examine first the meaning of the word 'street'. The question is, what would be **so significant** about rebuilding **one street** (singular) in Jerusalem after the captivity? No doubt there were **many streets** in Jerusalem after the rebuilding was finished. Why does Gabriel refer to the building of **one street** and why in **troublous times**?

‘and the wall, even in troublous times’

As noted before, Brempong Owusu-Antwi wrote a dissertation published by The Adventist Theological Society in 1995 titled *The Chronology of Daniel 9:24-27* where he dealt with chronological matters relating to Daniel 9:24-27. Some of the material that follows is drawn from his dissertation.

The Hebrew word translated ‘street’ is *rachab* which literally means ‘broaden, make room, broad expanse and broad *roomy place*.’ The word refers to ‘a broad, *open space* in a *town or village*.’ The evidence from the Old Testament seems to indicate that it could just as well have been translated ‘*town square*’ or ‘plaza.’ The first time this word appears in the Bible is *Genesis 19:2* where Lot invited two angels to lodge in his house for the night and one of the angels replied: ‘*Nay, but we will abide in *the street* all night.*’

According to *Deuteronomy 13:16* Moses instructed the Israelites that when they conquered a city, they were to ‘*gather all the spoil of it into the midst of *the street* thereof*’ and to ‘*burn with fire the city, and all the spoil thereof every whit.*’ The translation *city square* would seem to fit much better than a particular street. *Esther 4:6* explains that the street of the city was in front of the king’s gate and *Esther 6:9, 11* states that Mordecai was paraded through the street of the city on the king’s horse and in royal apparel. Once again, the town square seems to be a more likely place than a single street.

There are two references in 2 Chronicles that have a direct relationship to our study. *2 Chronicles 29:4* tells us that Hezekiah gathered the priests and Levites in the east street to give them special instructions. *2 Chronicles 32:6* explains that Hezekiah ‘*set captains of war over the people, and gathered them together to him in the street of the gate of the city.*’

The picture here is that of the military leaders gathering in the town square for a pep talk. Once again, in both of these texts from Chronicles, the town square is a more likely meeting place than the street.

However, the *two texts* of particular interest are in *Ezra* and *Nehemiah*, the very books that describe the restoring and building of Jerusalem after the captivity. *Ezra 10:9-10* describes a *general assembly* of the people of

Jerusalem at the **street** to receive instructions on the dangers of mixed marriages. It is difficult to conceive of everyone in the city gathering in one particular street. It is more likely that they gathered at the town square. **Nehemiah 8:1-3** explains that as soon as the wall of the city was finished, the **whole city** gathered *‘as one man **into the street** that was before the water gate; and they spake unto Ezra the scribe to bring the book of the Law of Moses, which the Lord had commanded to Israel.’*

Here in **the street**, the covenant between God and Israel was renewed and the theocracy was officially restored by reading the **Book of the Covenant**.

Having lived in Latin America, I can understand the critical importance of the town **square or plaza**. Although **modernization** has changed many traditions, in small towns the town square is the place where **city hall** and the **cathedral** are located. It is there, that **parades** begin and end and it is there where people gather for **social events** and to hear **civic announcements**. In the past, even **judicial decisions** were made in the town square (such as Plaza de Armas in Peru). In short, the city square is the center of **civil, social and religious life**.

Daniel 9:25 is telling us that the town **square was rebuilt** in order to facilitate the reestablishment of **social, political** and **religious life**. This is the meaning of the command to ‘restore’ Jerusalem. By rebuilding the town square, God’s people were able to **use it once again** for civil and religious governance.

What about the word ‘**wall**’? As we have seen, this word in Daniel 9:25 is variously translated in modern versions as, ‘wall,’ ‘trench,’ ‘moat,’ ‘rampart,’ and ‘conduit.’ But is this really what the word really means?

The Hebrew word **harus** literally means ‘to cut,’ ‘to sharpen,’ or ‘to decide.’ Except for **Daniel 9:25** versions do not translate the word as ‘wall.’ Why, then, is the word translated ‘wall’ in **this solitary instance**? It seems there are two reasons.

First, the rebuilding of the Jerusalem wall by Nehemiah after the captivity seems to have **influenced the translators**. Second, the **LXX** translates the Hebrew *harus* with **teichos** which definitely means ‘wall’. Furthermore, Jerome’s **Latin Vulgate** picked up on the Greek translation rendering the word

muri ('walls'). Notably, **Jerome changed** the Hebrew singular to plural to better fit the work of Nehemiah.

Let's consider the meaning of the word *harus* in the Old Testament. In **1Kings 20:40** king Ahab told a certain prophet:

*'So shall thy **judgment** be; thyself hast **decided** [**haras**] it.'*

In this text, the word *harus* is properly translated 'decided'. Significant is the fact that the concept of **decision** is coupled with the idea of **judgment**. In **Job 14:5**, the patriarch explained how man's existence is under God's control:

*'... his days are **determined** [**haras**], the number of his months are with thee, thou hast **appointed** his bounds that he cannot pass.'*

The central idea here is that God **decides** how long man shall live. In **Isaiah 10:22, 23** God promised Israel that a remnant of Israel would return after the captivity. This had been '**decreed**' (*harus*) or '**determined**' [**haras**] beforehand. **Isaiah 28:22** tells us that God had '**determined**' [**haras**] a consumption upon the whole earth. Again, God makes **a decision** before it becomes reality. **Joel 3:14** explains that the nations gather in the Valley of Jehoshaphat where God will make His **decision** (*harus*) regarding them. The **decision** here is clearly linked with the idea of **judgment** (cf. Joel 3:9-13).

Significantly, the word *haras* appears in two other places in Daniel 9, and in both, the basic idea is that of an **execution of a judgment** that had previously been **decreed** or **decided by God**. **Verse 26** explains that the desolations of Jerusalem had previously been **determined**, a thought which is repeated in **verse 27**. Of course, the question is, why is *harus/haras* translated 'wall' in verse 25 while it is translated 'determined' in verses 26 and 27? Would it not be more consistent to translate the word as 'determined' or 'decision' in all three instances? Why is the word *harus* translated 'wall' only in **this one instance**?

The simple answer is that the word 'decision' does not seem to fit with **preconceived ideas** concerning verse 25. After all, what sense does it make to

translate verse 25 as, ‘the **decision** shall be built again?’ How can a decision be built again?

In order to answer this question, let’s ask another. What does the town square have to do with the making decisions? How does building the **square** relate to the ability to make **decisions**? We find the answer to this question in the fact that the **city gate** that led to the city **square** was the place where **judicial, military, civic** and **religious decisions** were made. In order for decisions to be made at the gate of the square, **the square had to be rebuilt**. Let’s notice several texts on the importance of the gate of the square.

The book of **Lamentations** describes the aftermath of Jerusalem’s destruction by Nebuchadnezzar. One of the results was that the **elders** had ‘**ceased from the gate**,’ where they were accustomed to meet to counsel the people and to render judicial decisions (Lamentations 5:14). We know that in **antiquity, cities** had a council of elders who heard cases that were brought to them at the gate of the town square. We find an example of this in **Jeremiah 26:8-24** where the trial of Jeremiah took place ‘in the **entry of the new gate** of the Lord’s house’ where the princes of Judah had gathered to render their decision (verse 10).

2 Samuel 15:1-3 tells the fascinating story of how Absalom, David’s son:

*‘... rose up early, and stood beside **the way of the gate**; and it was so, that when any man that had a **controversy** came to the king for **judgment**, then Absalom called unto him, and said: ‘Of what city art thou,’ and he said: ‘Thy servant is of one of the tribes of Israel.’ And Absalom would reply: ‘See, thy matters are good and right; but there is no man deputed of the king to hear thee.’” (Verses 2-3)*

Significant here is the fact that Absalom was usurping the king’s position **at the gate** to render **judicial decisions**.

In the days of **Amos**, the judges had become **so corrupt** that they turned ‘judgment to wormwood’ and left ‘off righteousness in the earth.’ (Amos 5:7). This total **lack of justice** was reflected in the fact that the judges afflicted the just and took bribes and turned ‘aside the poor **in the gate** from their right’ (Amos 5:12). Once again we find that **justice** was to be dispensed **at the gate**.

As we have already noted, immediately after the wall was finished in the days of Nehemiah, the people '*gathered themselves together as one man into the street (city square?) that was before the water gate*' (Nehemiah 8:13). It was there that Nehemiah renewed the Covenant and the theocracy was restored. Among other things, the Book of the Law was read, the benevolent acts of God recited, the Feast of Tabernacles kept, the Levitical priesthood reorganized, and the laws of marriage, tithing and Sabbath observance renewed. Even a cursory reading of Nehemiah 8-13 reveals that Israel was reestablishing self-governance according to the laws of God at the water gate in the street or city square.

Summary of Daniel 9:25

The decree in this verse must satisfy two specifications: First, it must be a decree to restore and build Jerusalem. Second, while the restoration refers primarily to the reestablishment of self-governance in harmony with the laws of the theocracy, the building has to do with the actual reconstruction of the physical city: Its walls, its gates, its city square, etc.

The physical rebuilding of the city square (*rachab*) is of prime importance because there judicial, religious, civic and military decisions would be made in the reestablished theocracy. This is the reason why the square (*rachab*) and decision making (*harus*) are paired together in Daniel 9:25.

Because the KJV translators mistranslated the word *rachab* (as 'street'), they also mistranslated the word *harus* (as 'wall'). When we recognize that *rachab* means the 'city square' and *harus* 'the ability to make decisions,' the sense of Daniel 9:25 becomes crystal clear!

Especially significant is the fact that Artaxerxes' decree of 457 B.C. gave Israel the right to appoint judges and magistrates and to decide cases which were brought to them in harmony with the laws of God (cf. Ezra 7:25-26).

The 'troublesome times' came because the Samaritans and the people of the land were opposed to the building of the city and the reestablish self-governance. Therefore, they did all in their power to prevent the rebuilding and restoration. The contentious period between 457 and 408 B.C. can certainly be described

as 'troubled times.'

The Cutting off of Messiah but Not For Himself

The prophecy of Daniel 9 continues with the following words:

*'after threescore and two weeks shall Messiah be **cut off**, but not **for himself**'*

All the events in the previous section took place within the time frame of the first 7 weeks (**49 years**). Then, 62 weeks (**434 years**) later, the prophecy predicted that the Messiah would be **cut off**. What is the meaning of the expression '**cut off**'? For whom and why was he cut off? We find the answer to these questions in the parallel messianic prophecy of **Isaiah 53**. There are several terms in Daniel 9 that appear **also in Isaiah 53** among which are the following:

- ✓ **Transgression** (Daniel 9:24; Isaiah 53:5, 8)
- ✓ **Sin** (Daniel 9:5, 8, 11, 15, 20, 24; Isaiah 53:12)
- ✓ **Iniquity** (Daniel 9:24; Isaiah 53:5, 6)
- ✓ **People** (Daniel 9:6, 24, 26; Isaiah 53:8)
- ✓ **Righteousness** (Daniel 9:7, 14, 18, 24; Isaiah 53:11)
- ✓ **Cut off** (Daniel 9:26; Isaiah 53:8)

Isaiah 53:8 is strikingly similar to **Daniel 9**:

*'He [the suffering servant] was taken from prison and from judgment: and who shall declare his generation? For he was **cut off** [in Daniel and Isaiah the verb is passive which indicates that someone else cut him off] out of the **land of the living: for the transgression of my people** was he stricken.'*

Clearly, the expression 'cut off' means killed. And both prophecies indicate that He died **for his people** and **not for himself**. This **altruistic death** of the suffering servant is repeated in other verses of **Isaiah 53**:

*'... he hath borne **our** griefs and carried **our** sorrows,' 'he was wounded for **our** transgressions, he was bruised for **our** iniquities; the chastisement of **our** peace was upon him; and with his stripes **we** are healed,' 'the LORD hath laid on him the*

iniquity of us all, 'he shall bear their iniquities,' 'he was numbered with transgressors and he bare the sin of many' (verses 3, 4, 5, 6, 11, 12).

Isaiah 53 and Daniel 9 leave no doubt that the suffering servant would be **killed** and his death would be **vicarious**.

‘and the people of the prince that shall come’

Who is this ‘prince who is to come’ and who are ‘his people’? **Three possibilities** have been suggested:

- ✓ The people are the **Romans** and the prince is **Titus**.
- ✓ The prince is the **future Antichrist** and the people are his **wicked followers**.
- ✓ The people are the **Jews** and the Prince is **Jesus Christ**.

We will concern ourselves only with options **one and three** because, once we understand these, the second option will **take care of itself**. **Historicists** in general and Seventh-day Adventists in particular, have traditionally taught that the **prince was Titus** and the people of the prince were the **Roman legions** who **destroyed Jerusalem** in the year 70 A.D. Although this view is tempting, it **does not harmonize** with the **literary structure** of Daniel 9:24-27. Notice the following structural consideration:

Messiah (verse 25)	Prince
+	+
Messiah (verse 26)	Prince

There is no reason to believe that Messiah the Prince in verse 25 is not the same Messiah and Prince of verse 26. In fact, the reference to Messiah and Prince in verse 26 provides a **literary balance** with the reference to Messiah the Prince in verse 25.

A more **serious problem** with the view that the prince is Titus and the people the Romans legions, is that it is **incongruous** with the **three personal pronouns** in verse 27. Verse 27 reads as follows:

‘And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make it desolate. . .’

The context clearly indicates that the **three ‘he’s of verse 27** refer to the same person as the ‘he’ of verse 26. That is to say, the Prince of the people in verse 26 is the same person who confirms the covenant for one week, causes the sacrifice and oblation to cease, and makes the city and sanctuary desolate.

It is true that Titus literally caused the **sacrificial system** to come to **an end** when he and his armies destroyed the Jerusalem temple. However, it is **not true** that Titus made a **strong covenant** with Israel for **one week**.

Seventh-day Adventists have traditionally believed that it was **Jesus** who brought the sacrifice and oblation **to an end** when He said **‘it is finished’** on the cross (a view supported by Matthew 27:51-53 and the book of Hebrews). Seventh-day Adventists have also believed that Jesus **confirmed the covenant** with Israel for **the final** of the seventy weeks.

It is clear that the **antecedent** to all three **‘he’s’** in verse 27 is the prince of verse 26. This is the way it looks:

*‘the people of the **prince** that shall come shall destroy the city and the sanctuary . . . and he [the prince] shall confirm the covenant with many for one week; and in the midst of the week he [the prince] shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he [the prince] shall make desolate. . .’*

If the **Prince** of verse 26 is **Jesus**, then the **people** of the Prince must be the **Jews**. The word ‘people’ throughout Daniel 9 **always refers to Israel**—such as in verses 15, 16, 19, 20, 24. Of course the question that ensues is this: **Did the Jews**—the people of the Prince—**destroy their own** city and sanctuary?

At first sight, the suggestion **appears absurd**. After all, the **Jews did not destroy** their own city and sanctuary, **Titus and the Roman legions** did, or did they? It will help us understand how the Jews destroyed their own city and

sanctuary in 70 AD by comparing to the first destruction of Jerusalem by Nebuchadnezzar.

Who destroyed Jerusalem the first time? Was it **God**, **Nebuchadnezzar**, or **Israel**? **Daniel 9:14** explicitly states that **God** destroyed Jerusalem and 2 Chronicles 36:17-20 states that **Nebuchadnezzar** (whom God calls 'my servant' in Jeremiah 27:6) did. However, Daniel 9:11, 14, 15 explains that **Israel's sins** caused the destruction of the city and the temple. Jeremiah warned what would happen if Israel refused to submit to the king of Babylon: **'thou shalt cause this city to be burned with fire.'** (Jeremiah 38:23; cf. verses 17, 18).

This is how it works out: Because of Israel's sins, **God** employed His servant **Nebuchadnezzar** to destroy the city and the temple. However, God would not have used Nebuchadnezzar had it not been for the **sins of the people**. In other words, Israel, because of her **own sinful choices**, brought destruction upon **herself**.

Now let's take a look at the second destruction of Jerusalem. One thing is absolutely clear in Daniel 9: The **destiny of Jerusalem** is inseparably **linked** with what **happened to Messiah** the Prince. **Twice** in the literary structure, what happened to the Messiah is followed by the destruction of Jerusalem. Verse 26 explains that after Messiah was **cut off**, Jerusalem would be **destroyed** and in verse 27, Jerusalem was **destroyed** after the Prince caused the sacrifice and **oblation to cease**! Does the New Testament shed any light on how the destiny of the Messiah is linked to the fate of the second city and temple? Let's see.

On the **Sunday before** the crucifixion, Jesus entered Jerusalem triumphantly on a donkey. At the conclusion of this majestic event, Jesus entered the temple and cast out the money changers. At this point Matthew referred to the temple as the **'temple of God'** and Jesus called it **'My house'** (Matthew 21:12-13). In the following two chapters, Jesus told a series of **parables** where He underlined that the Jewish nation **was about** to make the **terrible mistake** of rejecting him (cf. Matthew 21:33-45; 22:1-14; 23:29-39).

Of particular significance is the parable of the vineyard in **Matthew 21:33-44** where Jesus reviewed the history of Israel in **five stages**:

- ✓ **Stage #1:** God **sent servants** to Israel to gather fruit in harvest season but Israel **rejected** God's messengers (verses 34-35). This is the period from the Exodus to the Babylonian captivity.
- ✓ **Stage #2:** After the captivity God sent **more servants** and Israel did the **same** with them (verse 36).
- ✓ **Stage #3: Last of all,** He sent His Own Son and they threw Him out of the vineyard and killed Him (verses 37-39).
- ✓ **Stage #4:** The wicked men who killed the Son were then **destroyed** and their **city was burned** (verse 41; cf. Matthew 22:7).
- ✓ **Stage #5:** The kingdom was taken from Israel and given to the **Gentiles** (verse 43; Acts 13:46-47).

These five stages of Israel's history in Matthew 21:33-44 parallel the same stages of Israel's history described in Daniel 9:

✓ **Stage #1:**

After God freed the people of Israel from Egypt, he sent them **messengers** but they mocked and **rejected them** (Daniel 9:6; 2 Chronicles 36:15, 16)

✓ **Stage #2:**

After the Babylonian captivity, God gave Israel another opportunity. The city and temple were rebuilt and God gave them 70 weeks to bear fruit (Daniel 9:24). During this period, God sent them many messengers: Haggai, Zechariah, Zerubbabel, Joshua, Ezra, Nehemiah, Malachi and John the Baptist. However, they also rejected these messengers and fell into apostasy.

✓ **Stage #3:**

At the very end of the seventy weeks, God sent **His Own Son**, Messiah the Prince, and instead of receiving Him, they **cut Him off** (Daniel 9:26).

✓ **Stage #4:**

Because Israel rejected Messiah the Prince, the **Roman legions destroyed** Jerusalem and the temple (Daniel 9:26-27; Matthew 22:7).

✓ **Stage #5:**

The Gentiles then became God's **new Israel**. No longer was the gospel message for the **lost sheep** of Israel. When **Stephen was stoned**, the theocracy came to an end and the gospel went to the Gentiles.

The striking parallel between Daniel 9:26-27 and Matthew 21:33-44 clearly indicates that the rejection of the Son by Israel resulted in the destruction of Jerusalem and the grafting in of the Gentiles as God's chosen nation.

When Jesus left the temple, He pronounced the ominous words: '*Behold, **your house is left unto you desolate***' (Matthew 23:38). Two details in this verse arrest our attention. **First**, the temple was no longer the 'temple of **God**' and Jesus referred to it as '**your** house.' **Second**, the appearance of the key word, 'desolate.' This is the word that appears in Daniel 9 to describe the fate of Jerusalem for rejecting the Messiah. Three times in Daniel 9 the text predicted that Jerusalem would be left **desolate** (verses 26, 27).

Significantly, immediately after Jesus pronounced these chilling words, He **left the temple** and spoke about the **destruction of the city** and the temple (Matthew 24:1-3). Certainly no one can miss the connection between the rejection of the Messiah and the destruction of Jerusalem! Only a willful and **unexplainable blindness** could fail to help us see how the rejection of Messiah the Prince led to the destruction of the city and temple!

There is also a link between the rejection of the Messiah and the destruction of the city and temple in **Luke 19:41-44**:

*'And when he was come near, he beheld the city and wept over it, saying: 'If thou hadst known, even thou, at least in **this thy day**, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that **thine enemies** shall cast a **trench** about thee, and compass thee round, and keep thee in on every side, and shall **lay thee** even **with the ground**, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knowest not the time of thy visitation.**'*

Can there be any doubt that the **fate of Jerusalem** is closely connected with the **rejection of the Messiah**? (For further details on the role the Jews in the death of the Messiah, compare Acts 3:14, 15; 7:52; Acts 2:22, 23).

Let's focus for a few moments on the parable of **Matthew 22:1-14** because it also explains the reason why Jerusalem was destroyed a **second time**. Like the parable of Matthew 21:33-46 God **sent servants** to Israel to invite them to the **marriage** of his son (verses 2-3). This first stage represents the Old Testament period when God sent prophets to prepare Israel for the arrival of the Messiah. Sadly, the invitation **was rejected**.

After the sacrifice of Christ (symbolized by the oxen and fatted cattle killed in verse 4), He sent additional servants (Peter, Stephen, Paul, etc.) but these were **also rejected** (verses 5-6). Verse 7 describes the king's reaction:

*'But when the king [**God the Father**] heard thereof, he was wroth; and he sent forth **his** armies, and destroyed those murderers, and burned up **their** city.'*

Three ideas coalesce in this verse. **God** sent the **Roman armies** to destroy **those** murderers and to burn their city. The people, by rejecting the Messiah, brought destruction upon their own city (cf. Hosea 13:9). **God** destroyed the city through the instrumentality of Titus and the Roman legions, but it was the choice of the Jewish nation that determined its fate. Ellen White described the reason for the rejection of unfaithful Israel:

*"The Jews had forged **their own fetters**; they had filled **for themselves** the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which **their own hands** had sown. Says the prophet: 'O Israel, **thou hast***

destroyed thyself: ‘for thou hast fallen by thine iniquity.’ Hosea 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, **the Jews had caused** the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will.” GC, pp. 35-36

‘the prince that shall come’

The 70-week prophecy describes a ‘prince **that shall come**.’ **Who is** the prince and when did He come? **Historicists** and **Futurists** agree that the prince would come at the conclusion of the first 69 weeks. However, while Historicists believe that ‘*the prince that shall come*’ was fulfilled in Jesus or Titus, Futurists teach that the prince will be a future **world dictator** who will rise to power after the rapture of the church. Which view is correct?

We previously saw how the prophecy of Isaiah 53 pointed to the vicarious death of the Messiah. Now we find in another messianic prophecy the identity of the ‘*prince who is to come*’. **Psalms 118:26** reads:

‘Blessed is **he that cometh** in the name of the Lord: we have blessed you out of the house of the Lord.’

According to **Luke 13:35** Jesus applied this Messianic prophecy to Himself at His second coming (Matthew 23:39), but also to His triumphal entry into Jerusalem on Palm Sunday.

Luke 19:37-44 outlines **three events** in their precise chronological order:

- ✓ Jesus entered Jerusalem on a colt, and the multitudes sang: ‘**Blessed** be the King **that cometh** in the name of the Lord. . .’ (verses 37-38).
- ✓ Jesus then spoke about **his rejection** by the Jewish nation (verses 39-42; cf. Matthew 23:29-39).
- ✓ Finally, Jesus spoke about the ensuing **destruction of Jerusalem** (verses 43-44; cf. Matthew 24:1-3).

Daniel 9:26 has the identical three-fold sequence of events in the exact order:

- ✓ The **prince comes** into Jerusalem in the name of the Lord.
- ✓ Shortly thereafter He is **cut off**.
- ✓ The **city and temple** are destroyed.

Psalm 118:22 identifies the one who comes in the name of the Lord as **'the stone which the builders refused'** and **'is become the head of the corner.'** Jesus claimed to be this Stone (cf. Matthew 21:42 and the context in which it appears).

Significantly, after announcing that not one stone would be left upon another in the literal Jerusalem temple, Jesus announced that He would become **the head cornerstone** of a new spiritual temple, **the church** (cf. Ephesians 2:19-22). In the Old Testament the word 'head' is used interchangeably with the word 'prince' or 'ruler' (Isaiah 19:13; Judges 20:2 and 1 Samuel 14:38 where the word *pinnah* (head) is used in the sense of 'chief, ruler or leader').

'shall destroy the city and the sanctuary'

Gabriel announced that the **temple** that was rebuilt by the decrees of Cyrus and Darius I and the **city** that was restored and rebuilt by the decrees of Artaxerxes, would be destroyed once more because of the rejection of the Messiah:

*'The end **thereof** shall be with a **flood**, and unto the end of the **war desolations** are determined'.* (cf. Matthew 24:15; Luke 21:20, 21; Isaiah 8:7, 8)

The antecedents of the word 'thereof' are the city and the sanctuary. In other words, the end of the city and the sanctuary would be with **a flood**. In the Bible, a devastating **military invasion** is compared to an **overwhelming flood** (cf. Isaiah 8:7-8; Jeremiah 46:6-7; Revelation 12:15-16; Daniel 11:22, 40; Revelation 16:12 with Revelation 17:1-5, 15).

Flavius Josephus, in his classic work, **The Wars of the Jews** wrote a vivid description of the destruction of Jerusalem and its temple by Titus and the Roman legions. It is of interest that **Josephus used the word 'war'**, the very word that appears in the prophecy of Daniel 9:26. Ellen White gave a vivid description of the destruction of Jerusalem in the first chapter of **The Great Controversy**.

Significant in Daniel 9:26 is the word ‘desolations’ which reminds us of the words of Jesus to the Jewish leaders: ‘*Behold, your house is left unto you desolate*’, (Matthew 23:38) immediately after which Jesus spoke of the destruction of Jerusalem and its temple (Matthew 24:1-3). We shall have occasion to say more about the word ‘desolations’ when we study the last half of Daniel 9:27.

Someone might object that the destruction of Jerusalem fell **outside the parameters** of the seventy weeks. This is **true**. However, though the destruction of Jerusalem fell outside the chronological time frame of the seventy weeks (because the seventy weeks ended in the year 34 A. D. but Jerusalem was not destroyed until the year 70 A. D.) it is inseparably linked with events that occurred within that time period. This is reflected in the last phrases of Daniel 9:26 and 27: ‘desolations are **determined**.’

As we have previously noted, the word ‘determined’ refers to an event that has **been decreed** or decided **before** it actually occurs. That is to say, the destruction of Jerusalem and its temple had **already been determined** by events which took place during the time frame of the seventy weeks—particularly the **last week**!

‘and he shall confirm the covenant with many for one week’

We must ask several questions concerning this sentence:

- ✓ Who does the pronoun ‘**he**’ refer to in this verse?
- ✓ What does the word ‘**confirm**’ mean and which ‘**covenant**’ is being spoken of?
- ✓ Who are the ‘**many**’ with whom the covenant is confirmed?
- ✓ Is this week **the last** of the seventy?

The meaning of verse 27 revolves around the identity of the person who confirms the covenant for one week. The all-important question then is, who is this person? **Futurists** believe he is a future Roman Antichrist who, after the rapture of the church, will make a **7-year peace pact** with the **literal Jews** only

to **break it** in the middle of the week. According to their view, this vile person will **halt** the sacrificial system in a **rebuilt** Jerusalem temple and impose a **reign of terror** for the last three and a half years of the seven-year tribulation.

There are ample reasons to believe that this person is the **same as the Messiah** who was cut off in verse 26. There is **no contextual or syntactical** reason to insert the Antichrist into this verse. As we have seen in our discussion above, **Jesus Christ fits** this prophecy like **hand in glove**. This fact will become ever clearer as we answer the questions at the beginning of this section.

What is the meaning of the sentence, *'he shall confirm a covenant with many for one week'*? Without exception, every time the word 'covenant' appears in Daniel, it refers to **God's covenant** with **His people**. The word never refers to a secular **political covenant**. **Daniel 9:4** describes a God who keeps *'the covenant and mercy to them that love him'*; **Daniel 11:22** refers to Jesus as *'the prince of the covenant'*. **Daniel 9:27** also links 'prince' and 'covenant'. **Daniel 11:28, 30** describes the *'holy covenant'*; and **Daniel 11:32** refers to those who *'do wickedly against the covenant.'*

The word 'covenant' in Daniel 9:27 **does not have** the **definite article**. However, it is interesting that the **KJV inserts** the definite article 'the'. This is significant because it shows that **before the rapture theory** intruded into the church in the 19th century, the KJV translators believed that Daniel 9:27 was referring to **God's covenant**! Daniel 9 (in Daniel's prayer) is the only chapter where the covenant name 'Yahweh' appears. This name is God's covenant name throughout the Old Testament.

The expression *'he shall **confirm** the covenant'* is better translated *'he shall **make strong** the covenant.'* The Hebrew word **gabar** appears some **328 times** in the Old Testament and the basic meaning is *'strong,' 'mighty'* (for example, in **Isaiah 9:6** *gabar* is translated *'mighty'*) The sense here seems to be that the Prince would put the covenant on **firm footing** or **ratifying** it. If the covenant needed to be made strong, **was it weak?**

The answer to this question lies in the fact that the old covenant was ratified with the **blood of animals** that could **not take away sin**. The new covenant is

better and **stronger** because it is based on better **blood**, a better **priesthood**, a better **covenant**, better **promises**, a better **sacrifice** and a better **sanctuary**. The old covenant could **not truly remove** sin but the new covenant does (cf. John 1:29; Hebrews 7:22; 8:6, 13; 9:12-27; 10:1-4). The old covenant **was made strong** by its **fulfillment** in the New Testament. The old covenant **was weak** because it could not legally save because *'the blood of bulls and goats cannot remove sin'* (Hebrews 10:4). In fact, **Hebrews 7:18** describes the old covenant priesthood as **'weak'**! The function of the old covenant was to reveal a Savior **to come**, and when He came, He made the **covenant strong** (cf. Hebrews 8:13).

Who are the **'many'** with whom the Prince makes the covenant strong? In our analysis of verse 26 we saw that the Messiah's *'cutting off'* was a **vicarious** sacrifice. The word 'many' is key! In the parallel messianic passage of Isaiah 53 we find the following declaration:

*'... by his knowledge shall my righteous servant **justify many**; for he **shall bear** their iniquities.'*

This prophecy of Isaiah 53 is picked up in the New Testament. **Mark 10:45** assures us that Jesus came *'not to be ministered unto, but to minister, and to give his life a **ransom** for **many**.'* Once more the word 'many' is linked with a vicarious sacrifice. **Hebrews 9:28** contains the same idea: *'So Christ was once offered **to bear** the sins of **many**...'*

However, the most important verse for understanding of the word **'many'** is **Matthew 26:28** (cf. 1 Corinthians 11:25). When Jesus instituted the Lord's Supper as a **memorial** of His death until He comes, He said, *'this is the blood of the new **testament** [Greek: **diatheke**, **covenant**], which is shed **for many** for the remission of sins.'*

All of these texts are related by a **common idea**: A **vicarious sacrifice** for **'many'**. Thus, the statement in Daniel 9:26 that the Messiah was **cut off** but **not for himself** was picked up by three **New Testament writers** and applied to Jesus! Also, the fact that Jesus linked His vicarious sacrifice with the word 'many' and 'covenant' is compelling evidence that the **New Testament holds the key** that unlocks the meaning of the prophecy of the seventy weeks.

Let's move on to our final consideration in this section. To which 'week' was Gabriel referring when he explained: *'And he shall confirm the covenant with many for one week'*? The context clearly points to the last of the seventy. To my knowledge, no commentator has questioned this.

However, Dr. William Shea has pointed out, that there is a chronological progression of Messiah's career that is repeated twice in chiastic fashion in Daniel 9:25-27 ending each time with the destruction of Jerusalem. Notice the progression in verses 25-26:

- A. Anointing of the Messiah begins the 70th week.
- B. Messiah 'cut off' (at an unspecified point during the 70th week).
- C. Messiah's death leads to Jerusalem's destruction in 70 A.D.

A similar sequence of events is repeated in verse 27:

- A. Messiah makes the covenant strong beginning with the 70th week.
- B. Messiah causes the sacrifice to cease in the middle of the 70th week.
- C. At the end Messiah's death leads to the destruction of Jerusalem.

A comparison of verses 25-26 with verse 27 reveals that verses 25-27 cannot be read in a linear fashion as if one event followed the other in a neat chronological sequence. The fact is that the same material is repeated twice in chiastic fashion. Verse 27 expands upon verses 25 and 26. The 'A' in verse 25 pinpoints the date for the initiation of Messiah's ministry during the 70th week while the 'A' in verse 27 emphasizes that Messiah made strong the covenant during the 70th week. The 'B' in verse 26 describes the death of the Messiah at some point during the 70th week but does not specify the exact time. The corresponding 'B' in verse 27 pinpoints the precise time of Messiah's death—in the middle of the 70th week. The 'C' of verse 26 describes the destruction of Jerusalem as does the 'C' in verse 27. This beautiful literary symmetry is further evidence that the Messiah the Prince of verse 25 is the same person as the Messiah and the Prince of verse 26.

'and in the midst of the week he shall cause the sacrifice and the oblation to cease'

This sentence answers three questions:

✓ **Question:** What was to cease?

Answer: The sacrifice and the oblation.

✓ **Question:** Who would cause the sacrifice and the oblation to cease?

Answer: The Prince.

✓ **Question:** When were they to cease?

Answer: In the middle of the last week.

What is meant by the expression '*the sacrifice and the oblation*'? The word '*sacrifice*' (**zebach**) is common in the Old Testament and describes the **animal sacrifices** in the sanctuary (Leviticus 7:11-20). The word '*oblation*' (**minchah**) refers to the **drink and meal** offerings that accompanied the sacrifices (cf. Numbers 28:5, 7).

The **Prince** is the **subject of sentence**. **He caused** the sacrifice and the oblation to cease. The literary structure of Daniel 9:25-27 clearly indicates that the **cutting off** of the Messiah **would cause** the cessation of the sacrifice and the oblation. Synonyms for 'cease' are, 'bring to an end,' 'stop,' or 'discontinue.'

Daniel 9 not only explains that the Prince would cause the sacrifice and the oblation to cease but also **when it would happen**. He would be 'cut off' in the **middle of the last week**. The parallel prophecy in **Isaiah 53:8** says that the Messiah would be cut off from the land of the living for the transgressions of His people!

The Gospels strikingly reveal how Daniel 9:25-27 was **fulfilled in Jesus**. The **deadly error** that Futurists make is that they read the Old Testament **as if there were no New Testament**. They go from the Old Testament directly to the end time and bypass the gospels, when the gospels contain the key that opens the door to the meaning of the prophecies of Daniel and Isaiah. Thus, Futurists place **Antichrist** in the center of the prophecy where Christ should be and in this way are **unable to identify the true** Antichrist in Rome and the United States.

John 19:30 records the final words of Jesus on the cross: He cried out, '*It is finished*' and then commended **His spirit** to His Father. As soon as He pronounced these words, Matthew wrote that:

*‘... the veil of the temple was rent in twain from the **top to the bottom**; and the earth did quake, and the rocks were rent.’ (Matthew 27:51).*

Not only was the veil torn from top to bottom, but something else happened that had a profound significance. Ellen White vividly described the **chaotic scene** that ensued when the veil was rent. At that very moment the priest was about to offer the evening sacrifice and the oblation (cf. Exodus 12:6):

*“When the loud cry, ‘**It is finished**,’ came from the lips of Christ, the **priests were officiating** in the temple. It was the hour of the **evening sacrifice**. The **lamb** representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood **with lifted knife**, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from **top to bottom** by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. . .*

*“All is **terror and confusion**. The priest is **about to slay the victim**; but the knife drops from his nerveless hand, and **the lamb escapes**. **Type has met antitype** in the death of God’s Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Savior was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now **an end to all sacrifices and offerings** [echoing Daniel 9:26] for sin. *DA*, pp. 756-757.*

There was **no sacrifice or offering** in the temple the day that Jesus died. Christ **literally made** these ceremonies **cease** on the day of His crucifixion! If the **Jews** (and the disciples for that matter) **had understood** what this meant, they would have **shut down** the sacrifices and the oblations on that very day **once and for all**! In **three ways** God announced that the sacrifice and the oblation had ceased:

- ✓ By Jesus crying out: **‘It is finished’**
- ✓ By the rending of **the veil**

✓ By the **lamb's escape**

Someone might object, that the sacrifices and oblations **resumed** shortly thereafter and continued **until the destruction** of Jerusalem in A.D. 70. **True enough**, but these ceremonies no longer had any **meaning or importance**. The shadows had given way to the substance (cf. Colossians 2:14-17; Hebrews 10:1-9, 11-12, 18).

Daniel 9 tells us that the Prince caused the sacrifice and the oblation to cease in the **middle of the 70th week**. This means that He died **three and one half years after His baptism**. This information helps us **pinpoint** the **seasons** of the year when Messiah was **baptized** and **died**. It also helps us know in what **season** of the year the **70th week ended**.

Jesus was crucified **during the Passover** season in the **spring** of A.D. 31 (1 Corinthians 5:7-8) and if He died in the spring 31 A.D., He must have been baptized three and one half years earlier in the **fall of 27 A.D.** This also means that the **close of probation** for the Jewish nation and (as well as the **decree of Artaxerxes**) must have been given in the **fall of 34 A.D.** When get the **central pillar** of the 70th week right **all the other dates** of the 70 weeks **fall into place**.

Let's consider, in closing, the **final verse** of the prophecy of Daniel 9:

*'And for the overspreading of **abominations** **he** shall make it **desolate**, even until the consummation, and that determined shall be **poured out** upon the desolate'.*

Who **caused the desolation** in verse 27? The verse uses the **indefinite** 'shall be **one** who makes desolate'. As Jesus, the **Shekinah**, (cf. Haggai 2:7-9) was about to leave the temple for the last time, He announced to the Scribes and Pharisees: '*your house is left unto you **desolate***' (Matthew 23:38). The question is, did God desolate the city or was it Titus? In a certain sense, both! Matthew 22:7 explains that it was God. However, Titus was the instrument in God's hands due to the **people's choice**.

Daniel's prophecy explains the **consequence** of Israel's rejection of the Messiah—Jerusalem would be **destroyed**. The word '**overspreading**' is often translated '**wings**' in the Old Testament. It is found in the description of

Assyria's invasion of Judah (Isaiah 8:7-8). The image is that of a **river at flood stage** and when the river goes over its banks, it spreads out **like wings** (cf. Nahum 1:8).

The words 'abominations' and 'desolation' merit special attention because they reappear in **Matthew 24:15**. Jesus warned His disciples:

*'When ye therefore shall see the **abomination of desolation**, spoken of by **Daniel the prophet**, stand in the holy place, (whoso readeth, let him understand), then let them which be in Judaea flee to the mountains. . .'*

Extremely important here is the reference that Jesus made to the prophecy of Daniel 9:26-27. He explicitly said that the **abomination of desolation** was spoken of by **Daniel the prophet**.

What was this abomination of desolation that His followers could **see** as an omen to flee? The word 'abomination' in the Old Testament describes **idolatry** (cf. Deuteronomy 7:25, 26). According to **Josephus**, when the **Roman legions laid siege** to Jerusalem they put their standards into the ground and **worshiped** them. For this reason, Ellen White referred to the standards as '**idolatrous**'.

Roman standards had **an eagle** with **outstretched wings** surrounded by a **golden wreath**. Under the eagle and wreath was a **solar disk**, representing the sun-god **Mithra**, the patron god of the **Roman legions**. Josephus described the order in which the Roman legions marched:

*"Then came the ensigns encompassing **the eagle**, which is at the head of **every** Roman legion, the king and the strongest of birds, which seems to them a signal of domination, and **an omen** that they shall conquer all against whom they march." Wars of the Jews, 3:6:2*

Ellen White echoed the words of Josephus:

*"When the **idolatrous** standards of the **Romans** should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight." GC, p. 21*

The question is, how could the followers of Jesus flee, if the city was encircled by the Roman legions? The answer is that Cestius, the general of the legions, led them against Jerusalem in 66 A.D. and when it appeared that the fall of the city was imminent, he withdrew for no apparent reason. Josephus described the retreat this way:

‘. . .without having received any disgrace, he retired from the city, without any reason in the world.’

Ellen White echoed Josephus:

‘After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack.’ (GC, p. 30).

When the followers of Jesus in the city **saw** the ‘abomination’ they **fled** and ‘*not one Christian perished in the destruction of Jerusalem.*’ (GC, p. 30)

The parallel verse in Luke 21:20, explains what the ‘abomination’ was: ‘*And when ye shall see Jerusalem compassed by armies. . .*’

Thus, a comparison of Matthew 24:15 and Luke 21:20 shows that the abomination was the siege of the Roman legions with their idolatrous standards onto the holy ground that surrounded Jerusalem.

What does the word ‘desolation’ mean? The word ‘desolate’ appears twice Daniel 9:27. Forty years before, Jesus had said to the Jewish leaders as He left the temple: ‘*Behold, your house is left unto you desolate.*’ (Matthew 23:38). Luke 21:20 explains that the abomination was the omen or sign that the desolation of Jerusalem was near. Thus, the best translation of Matthew 24:15 is:

‘When ye therefore shall see the abomination which maketh desolate.’ In other words, the abominable standards of the Romans were the sign that the desolation of Jerusalem was at the doors.

When we compare Daniel 9:25-27 with the testimony of the gospels we can reach the following conclusions:

- ✓ The parallel terminology of Daniel 9:26-27 and the gospels indicates that

both are describing the **destruction of Jerusalem** by the **Roman legions** in 70 A.D. (Matthew 23:38; Luke 21:20 with Matthew 24:15).

- ✓ The **reason** for the destruction was the **Jewish nation's rejection** of the Messiah. Twice in Daniel 9:26-27 the destruction of Jerusalem comes **after the death** of the Messiah. Luke 19:41-44 and other passages also link the destruction of Jerusalem with the **rejection of Jesus**.

The expression '*until the consummation*' means '*until the full end*'. We have already encountered this word once before in **verse 26**. The root meaning of the Hebrew word **kala** ('consummation') is '*to bring a process to completion*' or '*to finish a process*.' This means that when Jerusalem was destroyed, God was **finished** with the Jewish theocracy.

Coupled with this idea of consummation is the expression **poured out**. What was poured out upon the desolate until the consummation? The answer is, the **wrath of God**. In the Old Testament the expression describes the **outpouring** of God's wrath out of **a cup** (2 Chronicles 12:7; 34:25; Jeremiah 7:20; 42:18; Nahum 1:6). The **Greek word** in the context of the seven last plagues of Revelation helps us understand the ideas of 'pouring out' and 'consummation'. Because of the iniquity of the world at the very end, God will **pour out** (Revelation 14:10; 16: 2, 3, 4, 8, 10, 12, 17) seven plagues because in them the fullness and unmingled wrath of God is **filled up** or **consummated** (Revelation 15:1). The expression 'filled up' could very well be translated 'consummated' or 'complete.' As soon as all seven vials have been **poured out**, the words are heard from the heavenly temple, '*It is done*.' (Revelation 15:1; 17:17).

Putting all these concepts together we have the following picture:

The cup of the iniquity of the wicked will be **full** to the brim (cf. Genesis 15:16) and then God will **pour out** upon them the plagues and these will bring God's wrath to a **full consummation**.

The gospels agree with this scenario. In **Matthew 23:32, 35, 36** Jesus described the **finality** of His judgment upon the Jewish nation in A.D. 70. The rejection of the Messiah was the **straw that broke** the camel's back, **the drop** that filled the cup, the **ounce that tipped** the scales and the **last straw**.

In His indictment of the Jewish leaders, Jesus used the **symbolism of the cup** when He said:

*“**Fill up**, then, **the measure** of your fathers' guilt . . . that on you may come **all the righteous blood** shed on the earth, from the blood of righteous **Abel** to the blood of **Zechariah**, son of Berechiah, whom you murdered between the temple and the altar. ³⁶ Assuredly, I say to you, all these things will come upon **this generation**.”*

The cup was full and there was no **longer any room** for mercy for the theocracy. When God poured out His wrath upon Jerusalem, the theocracy ended. The nation had drunk the **dregs** of the wrath of God. For this reason, the apostle **Paul wrote** that the **wrath of God** had fallen upon the Jews ‘to the **uttermost**.’ (1 Thessalonians 2:16).

The end of verse 27 tells us once again that the outpouring of the unmingled wrath of God had been **previously determined**: ‘**that determined shall be poured out** upon the desolate.’ Although Jerusalem was destroyed in the year 70 A.D., the sentence had already been previously determined in the year 34 A.D.

It is common in the Bible for the door of mercy to close sometime before destruction falls. As examples we have the closing of the door of the ark seven days before the **flood**, the closing of the door for **Sodom**, the handwriting on the **wall of Babylon's** palace, and the close of probation **for the world** before the second coming (Revelation 22:11-12).

Did Probation End in 31 A.D.?

Why do Seventh-day Adventists choose **34 A.D.** as the **ending point** of the 70-week prophecy? Jesus seemed to announce that probation had closed for the theocracy in the **middle of the last week** when He left the temple for the last time and declared it ‘**desolate**’. (Matthew 23:38). Several factors indicate that **probation did not close** at that moment.

In Daniel 9 God promised Israel **seventy full weeks** of probation. If their probation ended in the year 31 A.D., then they **did not get** the full 70 weeks as God had promised.

More than once during His ministry, Jesus said that He was sent to the **lost sheep** of the house of Israel—His mission was **limited to the Jewish nation**. At first sight Jesus appeared to be **rather calloused**. However, a closer scrutiny of His words helps us understand what He meant. His mission involved only the Jews during His ministry because the **70-week** probationary period of the Jewish nation had **not yet come to a full consummation**.

The evidence indicates that although the Jews cried out at the trial of Jesus: *‘We have no king but Caesar,’ ‘His blood be upon us and our children’* and *‘release unto us Barabbas,’* probation did **not end** for the Jewish nation **at that time**.

After the ascension, Peter explained that Jesus sat down at the right hand of God in order *‘to give repentance unto Israel.’* (Acts 5:31) Furthermore, in the **first seven chapters** of the book of Acts the gospel was preached **only to the Jews**. It was not till **chapter 10** that the gospel went **to the Gentiles**. This indicates that the door of mercy was **still open** to the Jewish nation after Jesus ascended.

Matthew 23:32-38 provides additional evidence that **probation did not close** for the Jewish nation when Jesus was crucified. These verses describe the **climax** of Christ’s indictment against the Jewish leaders. In **verses 34-36** Jesus said:

*“Therefore, indeed, I send you prophets, wise men, and scribes: some of them you **will** kill and crucify, and some of them you **will** scourge in your synagogues and persecute from city to city, **that** on you may come all the righteous blood that has been shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon **this generation**.”*

Jesus spoke these words just **three days before** his crucifixion and yet He promised **to send** (future tense) Israel **prophets, wise men, and scribes** even **after** His death and resurrection. The cup of Israel’s iniquity did not fill up until they **rejected the messengers** that were sent to them **after** His crucifixion. Only then was the blood of all the martyrs demanded of that generation (verse 35).

Who were these **prophets, wise men** and **scribes** that Jesus would send after His resurrection? We can glean some **clues** from what Jesus said would happen

to them. Some would be **killed**, others **scourged** in the synagogues and still others persecuted from **city to city**. **Acts 5:40-41** states that **Peter and John** were scourged **in the synagogue**. **Saul of Tarsus** was guilty of **killing** many Christians, the most notable of which was Stephen (Acts 26:10-11; 7:58) and Saul later recounted that he persecuted Christians from **city to city** (Acts 8:3; 26:11).

Acts 6:3 explains that the **seven deacons** were full of **wisdom**. **Peter's sermon** on the Day of Pentecost was **prophetic** and his God given ability to read the hearts of **Ananias and Sapphira** reveals that he possessed the **prophetic gift**. And Stephen, who had **a vision** of the glorified Christ, was the **last prophet** who ever spoke to literal Israel.

Matthew 22:1-10 also gives us evidence that probation did not close for the Jewish nation when Jesus was crucified. In this parable, after the oxen and fatted cattle had been killed (symbolizing the death of Jesus), God sent messengers to invite the Jews to His Son's wedding supper (verse 4). But the messengers were ignored, seized, treated spitefully and killed (verse 6). **Only then** did God send out **His armies** to destroy those murderers and burn their city (verse 7). The gospel then went to those in the **highways and byways**, that is to say, to the way of the Gentiles (verses 8-10).

Clearly, the Father sent out messengers to the Jewish nation even after the death of Jesus. It was only after the Jews rejected the calls of the messengers that the Father destroyed those murderers and burned their city.

In **Ezekiel 11:22-23** we find a picture of God's lingering mercy just before the **first destruction** of Jerusalem. At this point, the inhabitants of Jerusalem had **already been judged** (Ezekiel 9:1-6) and Nebuchadnezzar was **on his way** to destroy the city. The Shekinah left the temple but **lingered** on the Mount of Olives, as if **loath to leave**!

Similarly, when Jesus left the temple for the last time, and pronounced the awesome words: *'Behold, your house is left unto you desolate,'* he was loath to leave. We can almost hear Him say: *'How can I give you up, oh Israel?'* Immediately after these words, **He lingered** on the Mt. of Olives (Matthew 24:1-3). **Mercy lingered** for three and a half years.

Ellen White concurs with our assessment of the Biblical evidence:

*“Through the preaching of the **apostles and their associates**, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents’ sins, and **filled up the measure** of their iniquity.” GC, p. 28*

The Ending Date for the Seventy Weeks

Many have been perplexed by the lack of a **clearly defined ending event** for the prophecy of the seventy weeks. Is such an event **missing** in Daniel 9? Seventh-day Adventists have consistently believed that the **stoning of Stephen** marked the conclusion of the seventy weeks. Are **we justified** in believing this? The Biblical evidence **fully vindicates** the Adventist point of view.

In a seminal article (Wilson Paroschi, ‘*The prophetic Significance of Stephen*’, Journal of the Adventist Theological Society, 9/1-2: 1998, pp. 343-361) Wilson Paroschi provided ample evidence that the stoning of Stephen **marks the end** of the 70-week prophecy. Following, I will share some of his thoughts along with a few of my own.

In our study of Daniel 9:24 we saw that **six things** would be accomplished during the period of the seventy weeks. One of these was ‘*to seal up vision and prophecy*.’ What does this expression mean? The same expression, ‘*to seal up*’ (**hatam**) is used **earlier in the verse** and is translated, ‘*to **make an end** of sins*.’ Thus, one of the accomplishments of the seventy weeks was to bring prophecy and vision **to an end** for the Jewish nation. **How** and **when** did this happen?

A careful examination of **Acts 6 and 7** reveals that Stephen was the **last prophet** who was given a vision for Israel. To be able to understand the importance of the events in Acts 6-7 we must first take into account the **covenant pattern** in the Old Testament.

Due principally to the studies of **George Mendenhall** and **Meredith Kline** scholars now know that God's covenant with Israel in the Old Testament follows a **similar pattern** as the secular suzerainty treaties of the **Late Bronze Age** (1550-1200 B. C.). **Joshua 24** (which describes the covenant renewal before Israel entered the Promised Land) exemplifies the **basic components** of the Old Testament covenant between God and Israel:

- ✓ The preamble (24:1-2)
- ✓ **The historical prologue** (24:2-13)
- ✓ The covenant stipulations (24:15)
- ✓ The covenant blessings and curses (24:16-20)
- ✓ The oath of obedience (24:21)
- ✓ The witnesses (24:22)
- ✓ The covenant ratification (24:23-25)
- ✓ The arrangements for the covenant perpetuation (24:26)
- ✓ The covenant notarization (24:27)

In the Old Testament, when Israel **broke the covenant**, God sent prophets to bring **legal proceedings** against them. The prophets were **God's attorneys** filing a **lawsuit** against Israel. This proceeding has come to be known as a covenant lawsuit (**rib**). Though there are several examples in the Old Testament, we will take **Micah 6** as our example where the word *rib* is translated 'contend' and 'controversy'.

- A call to the **witnesses** to give ear to the proceedings (6:1-2)
- An **introductory statement** of the case at issue (6:2)
- The **recital** of God's **benevolent acts** (6:3-5)
- The **indictment** (6:6-7)
- The **sentence** (6:8)

The **recital of God's benevolent acts** toward Israel was **foundational** to both the **ratifying** of the covenant and to the **covenant lawsuit**. It seems strange that Stephen would dedicate **so much time** to **review** the history of Israel before the **Sanhedrin**. The members of the Sanhedrin were the **intelligentsia** of Israel and nobody knew the history of Israel better than they. Why would Stephen presumably **waste his time** and theirs reciting a history they knew all

too well? The answer lies in the fact that Stephen was **God's prophet** bringing His **covenant lawsuit** against Israel. As we continue our study we will see that this was God's final lawsuit.

There is an amazing parallel between the trial of Christ and the trial of Stephen:

- ✓ Both were taken before the **Sanhedrin** (Matthew 26:59; Mark 14:55; Acts 6:12, 15)
- ✓ Both were accused by **false witnesses** (Mark 14:55; Acts 6:11, 13-14)
- ✓ Both **reviewed the history** of the Jewish nation. Both spoke about God sending the prophets and finally sending His own son (Matthew 23:32; 21:33-44; Acts 7)
- ✓ In both, **money was paid** as a bribe to the false witnesses (Matthew 26:60; Acts 6:11)
- ✓ Both were accused of **speaking against Moses** and the temple (Matthew 27:40; John 11:50-52 Acts 6:13-14)
- ✓ Both accused the Jewish leaders of **shutting their ears** to the truth about the Messiah (Matthew 23:29-36; Acts 7:51-54)
- ✓ Both prayed for God to **forgive the sin** of their enemies (Luke 23:34; Acts 7:60)
- ✓ Both were killed **outside the city** (Hebrews 13:12; Acts 7:58).
- ✓ The **innocence** of both could be seen on their face (John 19:4, 6; Acts 6:15)
- ✓ In both there was a '**mob mentality**' (Matthew 27:24; Acts 7:57-58)

These parallels suggest that Stephen was **repeating** the experience of Jesus (cf. John 16:1-3). What the Jewish leaders had done with Jesus they were now doing to Stephen.

We must closely examine the trial and condemnation of Stephen as the final event of the seventy-week prophecy. In the **Old Testament**, God brought **many**

covenant lawsuits against Israel. However, none of these lawsuits were **final** and **irrevocable**. In fact, the prophets called Israel to repentance so that God, in mercy, could '**drop**' **his lawsuit** against them. However, the case of Stephen is **different**. There is a sense of **finality** in the experience of Stephen that is missing in God's previous lawsuits.

Stephen was taken before the **Sanhedrin** which was the **final court** of appeal in the Jewish nation, the **Supreme Court**, if you please. There, in fine **prophetic fashion**, Stephen presented **God's final covenant lawsuit** by appealing to the **history of Israel** from the time of **Abraham** till the coming of the **Just One** (Acts 7:2-53). At the end of his discourse, Stephen, the **accused**, became the **accuser**. The Sanhedrin presumed to indict Stephen but he ended up **indicting them!**

*"**Ye** stiff-necked and uncircumcised in heart and ears, **ye** do always resist the Holy Ghost; as **your** fathers did, so do **ye**. Which of the prophets have not **your** fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom **ye** have been now become the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it." (Acts 7:51-53)*

Up to this point in his discourse, Stephen had spoken of the fathers in terms of '**our** fathers' (Acts 7:11, 19, 38, 44, 45). In traditional **prophetic fashion**, Stephen included himself, as did Daniel in his prayer, as part of the **historical patrimony** of Israel. However, at the conclusion of his speech he **dissociated** himself from them by saying, '**your** fathers'. Jesus had also made reference to '**your** fathers' in His indictment of the Jewish leaders (Matthew 23:32).

Stephen could no longer in good conscience be in solidarity with literal Israel. In other words, he was **distancing himself** from the patrimony of literal Israel because he knew that after they killed him, they would no longer be God's chosen people—the theocracy would have come to an ignominious end!

Also of great importance is the fact that Stephen, unlike the prophets before him, did not make any **call to repentance**. This seems to indicate that the Jewish leaders were beyond the point of repentance; they had made their final

and irrevocable decision to reject the Messiah. This is indicated by the expressions Stephen used in his indictment as well as by the reaction of the Sanhedrin to his words. He called them stiff-necked and uncircumcised in hearts and ears and accused them of resisting the Holy Spirit. He also accused them of betraying and murdering Jesus and breaking the covenant. There was no mention of future messengers or opportunities.

The **reaction** of the leaders of the Sanhedrin reveals that the rejection of the Messiah **was final**. Instead of receiving Stephen's message, who spoke with the fullness of the power of the **Holy Spirit** (Acts 7:55), with **vitriolic hatred** they . . . **gnashed** on him with their teeth . . . and **cried out** with a **loud voice**, and **stopped their ears**, and ran upon him with **one accord**, and cast him out of the city and stoned him. . . ' (Acts 7:54, 57-58)

The Sanhedrin's verdict was unanimous—they were **all of one accord**. The **apostles** were of one accord on the side of Christ and the Sanhedrin was of one accord against Christ. Thus, the **prophecy of Simeon** to the mother of Jesus was fulfilled:

*"Behold, this child is set for the **fall and rising** again of many **in Israel**; and for a sign which shall be **spoken against**:"³⁵ (Yea, a sword shall pierce through thy own soul also,) that the **thoughts of many hearts** may be revealed." (Luke 2:34, 35)*

The ruling body of the nation and the people they influenced **made their choice**. By stoning Stephen, they silenced the **last prophet** who would ever be sent to them. Truly, **prophecy came to an end** for the nation of Israel at this time!

The prophecy of the seventy weeks also predicted that **vision** (*chazon*) would come to an end when the last week concluded. Was this prediction fulfilled? The answer is yes! Acts 7 not only points out that Stephen was the last prophet sent to Israel but he also had the **last vision**.

What particularly **incensed** the members of the Sanhedrin was the **vision** Stephen had of Jesus in heaven standing on the **right hand of God**. There is no evidence that **anyone other** than Stephen saw it! The question is, did Stephen see Jesus **as** and **where** He was at that **very moment** or was he transported in

vision to the future to see Jesus as He will appear at His **second coming**? The evidence seems to indicate that this was a **prophetic** vision where he was carried to the future to see Jesus coming as the Son of Man. This would square with what Jesus said **to Caiaphas** at His trial:

*"Nevertheless, I say to you, hereafter you will see the **Son of Man** sitting at the **right hand of the Power**, and coming on the clouds of heaven." ⁶⁵ Then the high priest tore his clothes, saying, 'He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! ⁶⁶ What do you think?' They answered and said, "He is deserving of death." (Matthew 26:64-66)*

Jesus taught in His **parables** (Matthew 21:33-45; Matthew 22:1-10; Matthew 23:32-39) that when the kingdom should be taken from the Jewish nation, it would be given **to the Gentiles**. This being the case, we should find an event that marked the end of the seventy **weeks closed the door** of probation for the Jewish theocracy and **opened the door** for the gospel to go to the Gentiles. Does the **stoning of Stephen** fulfill this specification? Once again, the answer is yes!

It is no coincidence that the **ringleader** at the stoning of Stephen was a champion of **orthodox Judaism**, Saul of Tarsus (cf. Philippians 3:3-9). At the precise moment when **probation was closing** for the Jewish theocracy, God—irony of ironies—had already **chosen His champion** to the Gentiles and he was present at the stoning of Stephen! Paul later reminisced about His experience:

*"And when the blood of thy martyr Stephen was shed, I also was standing by, and **consenting unto his death**, and kept the raiment of them that slew him. And he said unto me, depart, for I will **send thee** far hence **unto the Gentiles**." (Acts 22:20-21)*

The sequence of events in Acts 1-11 reveals that the stoning of Stephen was a **watershed event**. Just before His ascension, Jesus had said to His disciples:

*"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in **Jerusalem**, and in all **Judaea**, and in **Samaria**, and unto the **uttermost part** of the earth." (Acts 1:8)*

This verse presents ever broadening **concentric circles** beginning in Jerusalem and ending with the entire the world:

- ✓ Jerusalem (Acts 1-6).
- ✓ Stoning of Stephen (Acts 7).
- ✓ Judea and Samaria (Acts 8:1, 25).
- ✓ Saul's Conversion (Acts 9).
- ✓ Gospel to Gentiles in the entire empire (Acts 10-28).

It is remarkable that the gospel went to the **uttermost part** of the earth only **after the conversion** of Saul. In fact, Paul took the gospel to every region of the Roman Empire on his **missionary journeys**. Thus, in **Acts 7** probation closed for the Jewish theocracy and in **chapter 9** the messenger to the Gentiles was converted. When **one door closed**, shortly thereafter the **other opened**.

Acts 13:1, 2 describes the **official beginning** of Paul's ministry when he and Barnabas were **ordained** to the gospel ministry. Paul and Barnabas then traveled to **Antioch of Pisidia** where Paul preached a lengthy gospel sermon **to the Jews** in the synagogue (13:16-41). The **Gentiles then begged** Paul to preach to them also (13:42-43). The **next Sabbath** almost the **entire city** came out to hear the word of God (13:44). Paul's success provoked the **jealousy** of the Jews and they contradicted and **blasphemed** (13:45). This led Paul to say:

*'It was necessary that the word of God should **first** have been spoken to you; but seeing ye put it from you, and **judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles**. For so hath the **Lord commanded us**, saying, I have set thee to be a **light of the Gentiles**, that thou shouldest be for salvation unto the ends of the earth.'* (Acts 13:46-47)

Paul understood that the gospel was to be preached to the **Jews first**. Why? Because the seventy weeks had been **measured off** for the Jewish nation! However, when the Jewish **nation rejected** the Messiah, God commanded Paul and Barnabas to **turn to the Gentiles**. Clearly, the door of mercy did not close for individual Jews after 34 A.D. because Saul of Tarsus was converted after the year 34 A.D.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #16 - NOTES ON DANIEL 10: GABRIEL, MICHAEL AND THE PRINCE OF PERSIA

The Historical Time Frame

When the events of Daniel 10 transpired the prophet was **88 years old**. We know this because **4T 570** tells us that Daniel was **18 years** old when Nebuchadnezzar took him captive to Babylon in 605 B.C. (Daniel 1:1-2). Although Cyrus had already given the decree authorizing the return of the Jews to their land, Daniel **was still in Babylon** next to the Hiddekel or Tigris river (Daniel 10:4).

Important Dates

As we study chapter 10 it is important to remember **the dates** of chapters eight to eleven:

- ✓ The events of **Daniel 8** occurred in **550 B.C.**, roughly eleven years before the fall of Babylon (in 539 B.C.) and fourteen years before Cyrus' decree of release (536 B.C.).
- ✓ The date for **Daniel 9** is **538 B.C.** At this point Babylon had fallen but Cyrus had **not given** his decree of release.
- ✓ The events of **chapter 10** transpire in the **third year** of Cyrus (**536 B.C.**). The Babylonians counted the **accession year** of a king as the first year of

his reign. The accession year of Cyrus was **539 B.C.** and in this year he became **co-regent** with his uncle, Darius the Mede.

✓ **Chapter 11** has the **same date** as chapter 10 (536 B.C.).

A Potential Chronological Problem

Daniel 11:1 **seems to indicate** that Daniel 9 (the first year of the reign of Darius, 539 B.C.) bears the same date as Daniel 11. However, this is untenable because it would mean that the events of Daniel 11 transpired before those in chapter 10.

The **last half** of Daniel 10:21 and the **first verse** of Daniel 11 are **parenthetical** and break the flow of thought. In other words, the last half of Daniel 10:21 and Daniel 11:1 are **out of chronological order** with the events that come before and after. Here is the parenthetical statement:

*(No one upholds me against **these [the princes of Persia and Greece]**, except Michael your prince. "**Also** in the **first year** of Darius the Mede **[539 B.C.]**, I, even I, stood up to confirm and strengthen him.)*

The purpose of the parenthetical statement was for Daniel to explain that besides strengthening Cyrus **in his third year** (536 B.C.), he had strengthened Darius before **in his first** (539 B.C.). This is how Daniel 10:20 to 11:1 looks **without** the parenthetical statement:

*"Then he **[Gabriel]** said, "Do you know why I have come to you? And now I must return to fight with the prince of **Persia**; and when I have gone forth, indeed the prince of **Greece** will come. ²¹ But **I will tell you** what is noted in the **Scripture of Truth**. ^{10:2} And now **I will tell you the truth**: Behold, three more kings will arise in **Persia**, and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of **Greece**."*

It is clear that the first half of Daniel 10:21 bears a close relationship with Daniel 11:2. In both there is a reference to **Persia and Greece** and in both Gabriel says to Daniel 'I will tell you the truth.' Therefore, we can safely conclude that the **introductory vision** of Daniel 10 continues in **chapter 11** and both chapters

bear the **same date**. **Daniel 10** is the **introduction** to the explanation of that Gabriel gives Daniel in 11:2-12:4 and Daniel 12:5-13 then becomes the **epilogue** to the book of Daniel in general and of **Daniel 8-12** in particular.

Comments on Daniel 10:1

The **'thing'** that Gabriel revealed to Daniel in the **third year of Cyrus** (536 B.C.) was the explanation in **Daniel 11:2-12:4**. It is important to remember that there was no **'chain' vision** in this year. Daniel merely received a **word** ('thing') that **expanded** upon the **vision** (*mar'eh*) that Gabriel had previously given in **chapter 8**. For the purpose of clarity, I will quote verse 1 and provide explanatory notes in brackets:

*'In the third year of Cyrus king of Persia [536 B.C.] a **message** ['thing' = the expansion of Daniel 8 in Daniel 11:2-12:4] was revealed to Daniel, whose name was called Belteshazzar. The **message** ['thing' = the expansion of Daniel 8 in Daniel 11:2-12:3] was true, but the appointed **time** was **long** [because Gabriel's explanation included the periods of Persia, Greece, imperial Rome, papal Rome in its two stages, the close of probation, the time of trouble, the final deliverance of God's people, the special resurrection and the everlasting kingdom]; and he **understood** the **message** ['thing' = Daniel 11:2-12:3], and had **understanding** of the **vision** [*mar'eh* = the vision of the 2300 days of Daniel 8:14 because there was no new vision in Daniel 11].'*

Comments on Daniel 10:2-4

Verses 2-4 describe Daniel **fasting and praying** with deep agony of spirit. Up to this point the book has described Daniel as a man with a profound prayer life (Daniel 2:17-18; 6:10-11; 9:3-19). Daniel 10 not only tells us that Daniel **was praying**. He also was **mourning and fasting**. The question is, what grave **historical circumstances** led Daniel not only to pray but also to grieve, mourn and fast?

We know that Daniel's agony had **nothing to do** with the decree for God's **people to return** to Jerusalem to rebuild the temple because at this point **Cyrus had already given** the decree and the first wave of exiles had returned

(Ezra 1:1-4; 3:1-8; 1:1). Neither did Daniel's agony have to do with whether Artaxerxes I would utter the decree to **restore and build Jerusalem** because that decree was still **eighty years** in the future. Furthermore, Daniel was not mourning because he did not understand the 'vision' (*mar'eh*) of Daniel 8 because verse 1 tells us that **he understood** it at this point. Why, then, was Daniel praying, mourning and fasting? There appear to be **two reasons**.

First, **three years before** the events of Daniel 10 (538 B.C.), Gabriel had explained the seventy weeks that were the first 490 years of the 2300. However, **many details** were still **unclear** in the mind of Daniel. This motivated Daniel's fasting and prayer. The prophet was seeking wisdom to understand the **unexplained elements** of the *mar'eh* of Daniel 8. In response to Daniel's plea, God audibly revealed the material in **Daniel 11:2-12:4**.

Ellen G. White explained:

*"Upon the occasion **just described** [Daniel 9], the angel Gabriel imparted to Daniel all the instruction which he was **then able** to receive [539 B.C.]. A **few years afterward** [536 B.C.], however, the prophet desired to **learn more** of the subjects **not yet fully explained**, and again set himself to seek light and wisdom from God. 'In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all.'" SL, p. 49*

This would be a good time to examine the relationship between the prophecies of Daniel 8-11. There is a **close relationship** between these prophecies which is revealed in the continued use of the words '**vision**' and '**understand**'.

- ✓ **Daniel 8:16** tells us that God commanded Gabriel to make Daniel **understand** the **vision** (*mar'eh*) yet at the end of the chapter (8:26-27) Daniel did **not understand** the **vision** (*mar'eh*).
- ✓ **Daniel 9:23** explains that Gabriel came back to Daniel and told him to '**understand** the matter, and consider the **vision**' (*mar'eh*).
- ✓ After Gabriel's explanation of the seventy weeks in Daniel 9, **Daniel 10:1** tells us that Daniel 'understood the thing (the message), and had **understanding** in the **vision**' (*mar'eh*).

- ✓ However, in **Daniel 10:2-3, 12** Daniel pleaded for God to give him **further understanding** of the **vision**.
- ✓ In response to Daniel's request, Gabriel **came back** to give further details of the vision that were still unclear in Daniel's mind. Gabriel explained:

*"Now I have come to make you **understand** what will happen to your people in the **latter days** [during the time of the end], for the **vision** [chazon] refers to **many days** yet to come."* (Daniel 10:14).
- ✓ In chapter 11, Gabriel gave further understanding to Daniel regarding what would happen to his people in the latter days during the time of the end. There, Gabriel provided the **fullest explanation** of the unexplained portions of Daniel 8.
- ✓ Significantly, Daniel 12 explains that the prophet did not even then understand everything (Daniel 12:8-10). Because Daniel did not understand all the details of the little book, God gave the book of Revelation to provide and even greater expansion of Daniel 11.
- ✓ **Bottom line**: Daniel 8-12 is a **close-knit** prophecy and the Apocalypse is an explanation and further expansion of that prophecy. Regarding this Ellen White wrote:

*"The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. We should carefully study these books. . . The book of Daniel is **unsealed in the revelation** to John, and carries us **forward** to the **last scenes** ['the latter days' of Daniel 10:14] of this earth's history." (TM, pp. 114-115).*

The expression '*the time of the end*' also connects the prophecies of Daniel 8-12. According to **Daniel 8:17, 19** Gabriel told the prophet that the *mar'eh* was for the 'time of the end'. In our study of Daniel 8, we noticed that the word *mar'eh* has to do with events relating to the **conclusion of the 2300 days**. This means that the *mar'eh* was **not present truth** in Daniel's day, neither would it be fully comprehended until the 'time of the end'.

Notice that there is no reference to the time of the end in **Daniel 9** because its focus is not on the time of the end but rather on the period of probation for **Daniel's literal people**, the Jewish nation.

However, in **Daniel 10:14** Gabriel informed Daniel that the **vision** (*chazon*) was for what would **befall his people** (spiritual Israel) in the **latter days** 'for yet the **vision** (*chazon*) is for **many days**.' If the vision is for the **time of the end**, why did Gabriel use the word *chazon* for 'vision' instead of the word *mar'eh*?

In order to answer this question, we must keep in mind that the word *chazon* in Daniel 8 refers to the **totality of the vision** of Daniel 8 from the kingdom of Persia (the ram) until the cleansing of the sanctuary at the conclusion of the 2300 days in 1844. On the other hand, the word *mar'eh* refers in a **more restricted sense** to the **apparition** of the two heavenly messengers who spoke about **the time element** of the 2300 days (Daniel 8:13-14).

We can now understand why Gabriel used *mar'eh* in Daniel 8:16 and *chazon* in Daniel 10:14. When Gabriel returned to expand the vision of Daniel 8 in Daniel 11, he **not only explained the time element** of the 2300 days (the *mar'eh*) but he also provided the **reference point** for the beginning of the entire prophecy. In other words, he began to explain the entire vision beginning exactly where he began in Daniel 8. Gabriel began with Persia and ended with the final persecution and deliverance of God's people. That is to say, he explained the *mar'eh* in the context of the totality of the *chazon*.

Daniel 11:40 gives a vivid description of the events that would befall Daniel's people during the 'time of the end', in the '**latter days**'. After the papacy ruled for **1260 years** (Daniel 11:30-39), the king of the south—France—would give it a **deadly wound** in 1798 (Daniel 11:40A). However, the king of the north would then **recover his power** and overwhelm the world putting Daniel's **end-time people** in jeopardy (11:40B-45). Nevertheless, in the hour of **utmost extremity**, Michael would **stand up** to defend and deliver them (12:1). The events that began in Daniel 11:40 are the ones that Gabriel had **not yet fully** explained in Daniel 8 and 9. Notice the excellent summary provided Louis Were:

*“In **Daniel 9** the prophecy of the 2300 days was explained **down to the overthrow** of the Jewish nation as God’s chosen people and the destruction of Jerusalem. However, the prophet had **not yet been told all the rest** of the time belonging to the **2300 days** and the **final events** of earth’s history. He therefore prayed for light on these things, and Gabriel came explaining to Daniel **the reason for his delay [more on this later]**: ‘But the prince of the kingdom of Persia withstood me one and twenty days [**the three weeks that Daniel was fasting and praying**]: but lo, Michael the first Prince came to help me. . . Now I am come to **make thee understand** what shall befall thy people in the **latter days**: for yet the [**total**] vision is for **many days**. . . and now will I return to fight with the prince of Persia.” (Daniel 10:2-20). Louis F. Were, *The Battle for the Kingship of the World*, pp. 12-13.*

When Gabriel concluded his explanation in Daniel 11:2-12:3, he instructed Daniel to ‘*shut up the words and seal up the book until the time of the end*’ (Daniel 12:4). That is to say, **the time element** of the 2300 days of Daniel 8-12 and the end time events of the vision would be in great measure **unintelligible** until **after 1798**. However, Gabriel assured Daniel that at the time of the end the **book would be opened** and **knowledge of its contents** would be increased (Daniel 12:4).

Revelation 10 fulfilled this promise when the **seal** was removed from the ‘little book’ of Daniel 8-12. After 1798 and in the **Great Advent Awakening** of the 1830’s and 1840’s there was great interest in the study of Daniel and Revelation and shortly after October 22, 1844 the Advent Movement **understood the time element**. Since then knowledge of end time events **have been increased**.

What about the epilog of Daniel’s ‘little book’? In the epilog (Daniel 12:5-13) Gabriel gave additional chronological explanations but these proved **too much** for **Daniel to understand** (12:8-9) so Gabriel told the prophet:

‘But go thou thy way until the end be: for thou shalt rest and stand up in thy lot at the end of the days.’ (Daniel 12:13).

At this point Gabriel decided to **burden Daniel no more**. He simply told the prophet that these things were **not for his time** but rather for the time of the end. The enigmatic statement, ‘*thou shalt rest and stand in thy lot*’ could be taken

to mean that Daniel would **resurrect** at the time of the end or he would **stand up figuratively** to speak through the testimony of his book. The second option is the most likely. Thus, Ellen White wrote:

*“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of **ages to come**. His wonderful prophecies, as recorded by him in **chapters 7 to 12** of the book bearing his name, were **not fully understood** even by the prophet himself; but before his life labors closed, he was given the blessed assurance that ‘at the **end of the days**’—in the **closing period** of this world’s history—he would again be permitted **to stand in his lot and place**. It was not given him to understand **all** that God had revealed of the divine purpose.” PK, p. 547*

In these study notes I have **not included** a study of Daniel 12:5-13 because these verses have been fully addressed in the soon to be republished book, **Prophetic Principles** available from Secrets Unsealed.

Another detail that links the prophecies of Daniel 8-12, is the involvement of **Gabriel** in every chapter. In Chapter 8, God commanded **Gabriel** to explain the vision to Daniel. When Daniel failed to understand Gabriel’s explanation, **he** came back in Daniel 9 to explain it. Then, in chapters 10 and 11, **Gabriel** contended with the prince and kings of Persia and gave Daniel the further explanation in Daniel 11:2-12:3. Michael helped Gabriel prevail over the prince and the kings of Persia at the **beginning** of the vision and Michael will stand up to deliver His people at the **end** of the vision.

There was a **second reason** why Daniel was agonizing in prayer. As we have previously noticed, the events of Daniel 10 occurred in the year **536 B.C.** Cyrus had **just given a decree** authorizing the rebuilding of the temple and had even **provided materials** to carry forward the task (Ezra 1:1-4; cf. 6:3-5; 2 Chronicles 36:22, 23). At first, **the Samaritans**, who had remained in the land during the captivity, feigned to have great interest in the rebuilding of the temple and offered to help (Ezra 4:1-2). However, when they were **rebuffed by Zerubbabel** (Ezra 4:3), the opposition began. Notice the words of Ezra:

*"Then the **people of the land** weakened the hands of the people of Judah, and troubled them in building. And hired counselors against them, to **frustrate their purpose**, all the days of **Cyrus king of Persia**, even until the reign of **Darius king of Persia**." (Ezra 4:4-5)*

During the reign of **Cambyzes** the work of rebuilding advanced slowly and during the reign of **false Smerdis** (called 'Artaxerxes' in Ezra 4:7, but not the same Artaxerxes that gave the decree in 457 B.C.: *Review and Herald*, December 5, 1907; PK, pp. 572, 573) the opposition became **so intense** that for a time, **false Smerdis** ('Artaxerxes') commanded the rebuilders of the temple to suspend their work. The opposition seemed to have frustrated the fulfillment of God's plan.

During the reign of **Darius Hystaspes** (also known as Darius the Persian) the governors of the land who opposed the rebuilding, came to the workers and demanded to know **who had given them permission** to rebuild the temple (Ezra 5:2-4) to which the people responded that Cyrus had given them royal permission in the year 536 B.C.

The governors of the land then sent a letter to king Darius I to find out if Cyrus had truly given the Jews royal permission to rebuild the temple (Ezra 5:7-17). **Ezra 6:1-3** tells us that Darius then searched the archives in order to ascertain if any previous decree had been given authorizing the Jews to rebuild the temple. When Darius found Cyrus' original decree in the archives, he sent a letter **renewing** Cyrus' original decree (Ezra 6:7-13). With this confirmatory decree and with the help of Zerubbabel, Joshua, Zechariah and Haggai (cf. Ezra 5:2), the temple was **finally finished** in 515 B.C. Ellen White explained:

*"The promise, "The hands of **Zerubbabel** have laid the foundation of this house; his hands shall also finish it," was **literally fulfilled**. "The elders of the Jews builded, and they prospered through the prophesying of **Haggai** the prophet and **Zechariah** the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of **Cyrus**, and **Darius**, and **Artaxerxes** king of Persia. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king." *RH*, January 16, 1908*

It is in the context of this opposition that we must understand the **mourning and fasting** of Daniel in chapter 10. Daniel knew that the rebuilding of the temple was imperative for the fulfillment of the prophecy of the seventy weeks and the 2300 days and yet **historical circumstances** seemed to indicate that the building of the temple would not take place according to the prophetic prediction. Therefore, Daniel poured out his heart to God in prayer and fasting for three weeks, pleading for the Lord to fulfill His purpose.

Comments on Verses 4-6

Verses 4-6 describe a magnificent **Christophany**. Daniel was given a vision of the glorified Christ and the description is virtually identical to the one of the ascended Christ in **Revelation 1:13-16** and of the mighty Angel that descended from heaven in **Revelation 10:1, 2**.

The appearance of Jesus with the garb of a High Priest indicates that Daniel did not see Jesus, as He was clothed at that particular moment (because He had not yet been installed as High Priest), but rather prophetically, as He **would be clothed** upon his inauguration as High Priest after His ascension to heaven (cf. Hebrews 8:1, 2).

Comments on Verses 7-9

Daniel 10:7-9:

*“And I, Daniel, **alone saw** the vision, for the men who were with me **did not see** the vision; but a **great terror** fell upon them, so that they **fled to hide** themselves. ⁸ Therefore I was **left alone** when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength. ⁹ Yet I heard the **sound of his words**; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground.”*

Verses 7-9 describe the impact the vision of the glorified Christ had on those who **were present** with Daniel. Although they did not actually see the glorified

Christ, they sensed the **intense solemnity** of the occasion. The text tells us that they **fled** and **hid themselves** and **Daniel** remained **alone**. The text also tells us that Daniel heard **Christ speak to him** but Christ's words are **not recorded**.

Comments on Verses 10-13

As Daniel lay on the ground, a hand touched him and set him upon his knees and the palms of his hands. The text identifies **Gabriel** as the person who touched the prophet.

Daniel 10:10:

*"Suddenly, **a hand** touched me [not necessarily the hand of the person he saw in vision], which made me tremble on my knees and on the palms of my hands."*

Some have erroneously concluded that the person whom Daniel **saw in his vision** (verses 5-6) is **the same** as the one who touched him. However, there is no reason to reach this conclusion. **Verse 10** marks a **clear break** between the personage Daniel saw in vision and the person who lifted him up. The words are clear. The same person who touched Daniel told him that he was sent to help him understand more fully the vision of Daniel 8 because he was beloved and humbled himself before God.

Daniel 10:11-13:

*"And **he** [Gabriel: the same being that touched him] said to me, "O Daniel, man **greatly beloved**, **understand** the words that I speak to you, and stand upright, for I have now been **sent to you**." While he was speaking this word to me, I stood trembling. ¹² Then he said to me, 'Do not fear, Daniel, for **from the first day** that you set your heart **to [more fully] understand**, and to **humble yourself** before your God [by prayer and fasting for 21 days], your words **were heard**; and **I have come because of your words**.'"*

This scene is virtually identical to when **Gabriel** came to explain the prophecy of the seventy weeks to Daniel in chapter 9:

Daniel 9:20-23:

*"Now while I was speaking, **praying**, and **confessing** my sin and the sin of my people Israel, and presenting my supplication before the Lord my God **for the holy mountain** of my God, ²¹ yes, while I was speaking in **prayer**, the man **Gabriel**, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. ²² And he informed me, and talked with me, and said, "O Daniel, **I have now come** forth to give you **skill to understand**. ²³ **At the beginning** of your supplications the **command went out**, and I have come to tell you, for you are **greatly beloved**; therefore, consider the matter, and **understand** the vision."*

Why Gabriel Delayed Three Weeks

Daniel 10:13:

Gabriel did not come to comfort Daniel the first day that he began to fast and pray because **he and Michael were in a battle** with the prince of Persia for 21 days:

*"But the prince of the kingdom of Persia **withstood me [Gabriel]** twenty-one days **[the three weeks that Daniel was praying and fasting]**; and behold, **Michael**, one of the chief princes, came **to help me**, for I had been left **alone** there with the **kings of Persia**."*

As we have previously noted from the book of Ezra (see above), **the people of the land** assiduously opposed the rebuilding of the temple, even to the point of sending **letters of complaint** to the **Persian kings**. In fact, during the reigns of **Cambyases and Darius I** the work of rebuilding the temple was put on hold **for a time**.

Now, if the book of Ezra were our only source of information about the opposition to the building project, we might conclude that it was due to **mere human factors**. However, Daniel 10 removes the veil and gives us a glimpse of the battle behind the veil (cf. Ephesians 6:10-13). In the shadows, behind visible history, we discern two invisible **cosmic powers** doing their utmost to influence earthly events. Verse 13 describes **this battle** between the prince of

Persia and Gabriel, a battle so intense that it was finally necessary for **Michael to come** to Gabriel's aid:

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

Three questions emerge when we read this verse.

- ✓ Who is the **prince** of the kingdom of Persia?
- ✓ Who is **Michael**?
- ✓ What was **the reason** for the conflict between these two beings?

From the start, we must recognize that the **prince** of the kingdom of Persia is **not the same** as the **king of Persia**. The word 'prince' appears some **420 times** in the Old Testament and **not once** does it describe a king. The word most frequently describes **military commanders**. Daniel 10:13 indicates that Gabriel and Michael were working on **two fronts**. First, they were contending with the **prince** of the kingdom of Persia and secondly they were working upon the minds of the **kings** of Persia. Thus, there is a clear distinction between the prince of Persia and the kings of Persia.

Who is this prince of the kingdom of Persia, and who is Michael who stands watch over Daniel's people?

Ancient cultures believed that every kingdom had its own particular '**guardian angel**' who looked out for the interests and welfare of the nation. That being the case, the prince of the kingdom of Persia would be Persia's 'guardian angel' and Michael would be Israel's.

Michael is a fascinating person. The specific name appears **five times** in the Bible, always in **apocalyptic passages** where Michael is **in conflict** with Satan. Michael's **very name** is a challenge to Satan: '*Who is like God?*'

Revelation 12:7-9 tells us that Michael and His angels cast out Satan and his angels **from heaven**. Thus, both Michael and Satan are **commanders** of angels. Likewise, at the conclusion of the great controversy, Jesus will come as a

warrior with **his** holy angels (Matthew 24:31; Revelation 19:11-21) and Satan and **his** angels will be cast into the lake of fire (Matthew 25:41).

In **Jude 9** Michael contended with Satan over the body of Moses. Scripture elsewhere strongly suggests that Michael had come on this occasion to resurrect Moses from the dead (cf. Deuteronomy 34:5-6; Matthew 17:3). Thus, Michael **has resurrecting power**. When Jesus comes to resurrect the dead at His second coming, he will '*descend from heaven with a **shout**, with the **voice of the Archangel**, and with the **trump** of God*'. In this verse, 'shout', 'voice of the Archangel' and 'trumpet of God' are synonymous (1 Thessalonians 4:16; Revelation 1:10; cf. John 5:26-29).

The book of **Daniel** contains **three references** to Michael. Two of them are in the chapter we are presently studying (verses 13, 21) and the other is in Daniel 12:1. This last verse is of particular importance for **two reasons**:

- ✓ First, the text describes Michael as the great prince who **stands watch** over Israel. That is to say, Michael is Israel's **guardian angel** (cf. Exodus 23:20-23; Exodus 3:7-14).
- ✓ Second, Michael is **Israel's deliverer** and the one who **resurrects** those who sleep in the dust of the earth (Daniel 12:1, 2).

The Old Testament also refers to Michael as '*the Angel of the Lord*'. Our present study will not allow us to examine every reference to the Angel of the Lord in the Old Testament, but we must consider a few key passages.

The first passage is **Zechariah 3:1-5**. These verses remove any doubt that the Angel of the Lord in the Old Testament is the same person as **Michael**. The passage describes the Angel of the Lord in **conflict with Satan** and the issue is Satan's accusations against **Israel** as represented by Joshua the high priest (verse 2). Of particular significance are the words: '*The LORD rebuke thee, O Satan*' (verse 2), the very words that Michael uttered to Satan when He came to **resurrect Moses** (Jude 9). Thus, a comparison of Zechariah 3:1-5 with Jude 9 reveals, without a doubt, that the **Angel of the Lord** is the same person as **Michael**.

Genesis 32:11, 24, 26, 30 tells us that Jacob was praying for God to **deliver** him from the wrath of his brother Esau. Jeremiah 30:5-9 describes Jacob's anguish as the '*time of Jacob's trouble*'. As Jacob was praying, the Angel of the Lord (cf. Hosea 12:3-5) laid hold of him and they began to struggle. The result of the story is well known. Not only did the Angel **deliver** Jacob from the wrath of his brother but he also **blessed him** and gave him a **new name**. At the conclusion of the story, Jacob named the place Peniel and explained the reason for the name: '*for **I have seen God face to face**, and my life has been preserved*' (the word 'preserved' is frequently translated 'delivered' in the Old Testament). There is no doubt that the Angel of the Lord in this story is God. The story of Genesis 32 forms the background for the end time of trouble described in **Daniel 12:1**.

Exodus 14:19, 20 says that the Angel of God led Israel in a pillar of cloud by day and in a pillar of fire by night to **protect** them from their enemies. **Verse 24** identifies this Angel as God:

*"Now it came to pass, in the morning watch, that **the Lord [Yahweh]** looked down upon the army of the Egyptians through the pillar of **fire and cloud**, and He troubled the army of the Egyptians."*

The **burning bush** story is well known. The **Angel of the Lord** appeared to Moses and announced that **He** was going to **deliver** Israel from their bondage to the Egyptians (Exodus 3:8). This is noteworthy because Michael will also be the **end-time deliverer** of spiritual Israel in Daniel 12:1. Exodus 3:2-14 reveals that this Angel was **also God** (cf. John 8:58-59).

Joshua 5:13-15 identifies this same Angel as the **Prince of the host** who had come to **defend Israel** in the conquest of Jericho. The only other place where the name 'prince of the host' appears is Daniel 8:11 where Jesus is described as 'the Prince of the host.' In fact, Daniel refers to Jesus as 'the Prince of the host,' 'the Prince of princes,' the 'Prince of the covenant,' and 'the great Prince.'

There can be no doubt, then, that Michael is Israel's **Guardian Angel**. He is Israel's **protector and deliverer** from the power of Satan. He has resurrection power. He is God! Michael is none other than **Jesus Christ!**

What an appropriate name for one who is in contention with Lucifer, who had declared, 'I will be like the Most High.' (Isaiah 14:14) In response to Lucifer's ambitions, Jesus' name throws out the challenge: '*Who is Like God*'? At the end of time, when the world is exclaiming, 'who is like the beast and who is able to make war with him?' (Revelation 13:3, 4), Michael, whose name means 'who is like God' will answer, 'I will'.

We are now ready to identify the **prince of the kingdom of Persia**. If Michael the Prince is Christ, then the prince of the kingdom of Persia must be Satan. Jesus called Satan the '*prince of the world*' on at least three occasions (John 4:30; 12:30, 33; 16:11).

Now that we have identified the contending parties, we can discuss the reason for the battle. As we saw in our study of Daniel 9, God had promised that Israel would spend **70 years** in Babylonian captivity and after would **return to their land** to rebuild the temple, the city, the walls and their religious system.

However, the restoration and building of the city and walls could not take place until the **temple was rebuilt**. The decree of Cyrus in 536 B.C. was a great victory for God. When everything seemed to be going according to schedule, **the Samaritans** arose to oppose the temple's rebuilding.

Daniel 10 explains that this opposition **did not originate with the Samaritans**. The prince of the kingdom of Persia (Satan) was working upon the minds of the Persian kings to **halt the work**. At the same time, Gabriel was doing his utmost to influence the minds of the kings to authorize the continuation of the work.

For **three weeks**, while Daniel was **mourning, praying and fasting**, Gabriel was struggling with the prince of Persia and the minds of the **Persian kings**. At the end of this period, Michael Himself came to aid Gabriel in the struggle. Clearly, the 21 days were **literal**. However, it is tempting to understand them in a broader sense as well by applying the **year/day principle**.

Cyrus gave his decree to rebuild the temple in the year **536 B.C.** and the temple was finally finished in the year **515 B.C.**, exactly **21 years** after Cyrus gave the decree! During this entire period, Gabriel was struggling with Satan and with

the kings of Persia (notice **the plural** 'kings' in Daniel 10:13). The **book of Ezra** explains that the work of rebuilding went on according to schedule because 'the eye of their God was upon the elders of the Jews, that **they [the Samaritans]** could not cause them to cease.' (Ezra 5:5)

In summary it was as if Gabriel was telling Daniel:

*'I know you have been mourning, fasting and praying for **three full weeks** because you wanted a **clearer understanding** of the end-time elements of the vision of Daniel 8. The very moment you started to pray, **I had every intention** of coming immediately to answer your plea as I had done the previous time you prayed. (Daniel 9:20-23). However, this time **I was delayed**. You see, I was involved in this conflict with the prince and the kings of the kingdom of Persia. The prince was influencing the minds of the Persian kings so that they would halt the rebuilding of the temple. However, at the end of the 21 days, Michael came to help me and we prevailed. The opposition of the Samaritans is really **the visible manifestation** of this **invisible conflict**. Nevertheless, now I have finally been able to break away and help you understand 'what shall befall thy people in the **latter days**: for **yet** the vision is for many days':*

Daniel 10:14:

*"Now I have come to make you **understand** what will happen to **your people [spiritual Israel]** in the **latter days [at the end of time]**, for the **vision [chazon: the entire vision of Daniel 8]** refers to many days **yet** to come."*

Don't miss the significance of the word '**yet**'. The word seems to imply that Gabriel had already explained part of the vision (*chazon*) in Daniel 9 (the 70 weeks) but that there were **yet** many days of the vision that Gabriel still needed to explain. Ellen White confirmed this scenario:

*"Untiring in their opposition, **the Samaritans** 'weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to **frustrate their purpose**, all the days of Cyrus king of Persia, **even until the reign of Darius**.' (Ezra 4:4, 5). By false reports, they aroused suspicion in minds easily led to suspect. However, for many years **the powers of evil were held in check***

[because of Gabriel and Michael], and the people of Judea had liberty to continue their work.

*“While Satan was striving to influence the **highest powers in the kingdom of Medo-Persia** to show disfavor to God’s people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. **For three weeks** Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, **Christ Himself came to Gabriel’s aid** [Daniel 10:13 is quoted]. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of **Cyrus**, and all the days of his son **Cambyeses**, who reigned about seven and a half years.” PK, pp. 571-572.*

*“The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his **representations against the Jews**. But Michael came to his help, and then he remained with the kings of Persia, **holding the powers in check**, giving right counsel against evil counsel.” 4SDABC, p. 1173*

Comments on Verses 15-19

In response to Gabriel’s words, Daniel bowed to the ground and found himself **speechless**. The **vision** (*mar’eh*) filled him with sorrow and his physical strength was gone. Furthermore, his breath left him. Gabriel remedied the situation by restoring Daniel’s speech and by strengthening him.

Daniel 10:15-19:

*“When he had spoken such words to me **[that the vision was for Daniel’s people in the latter days]**, I turned my face toward the ground and became **speechless**.¹⁶ And suddenly, one having the likeness of the sons of men touched my lips; then I opened my mouth and spoke, saying to him who stood before me, ‘My lord, because of the **vision** my **sorrows have overwhelmed me**, and I have retained*

no strength. ¹⁷ For how can this servant of my lord talk with you, my lord? As for me, **no strength** remains in me now, nor is any **breath left in me.** ¹⁸ Then again, the one having the likeness of a man touched me and **strengthened** me. ¹⁹ And he said, 'O man greatly beloved, fear not! Peace be to you; **be strong**, yes, **be strong!**' So when he spoke to me I was **strengthened**, and said, "Let my lord speak, for you have **strengthened** me."

Ellen White experienced **the same phenomena** while she was in vision. Notice the description given by a frequent eyewitness, **J. N. Loughborough**:

"Her condition as to breathing, loss of strength, and being made strong as the angel of God touches her, all agree perfectly with the description given by the prophet Daniel of his own experience in vision when he says: "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." "For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me."

Here is the description given by her own husband, **James White**:

"1. She is utterly unconscious of everything transpiring around her, as has been proved by the most rigid tests, but views herself as removed from this world, and in the presence of heavenly beings.

2. She does not breathe. During the entire period of her continuance in vision, which has at different times ranged from fifteen minutes to three hours, there is no breath, as has been repeatedly proved by pressing upon the chest, and by closing the mouth and nostrils.

3. Immediately on entering vision, her muscles become rigid, and joints fixed, so far as any external force can influence them. At the same time her movements and

gestures, which are frequent, are free and graceful, and cannot be hindered nor controlled by the strongest person.

4. On coming out of vision, whether in the daytime or a well-lighted room at night, all is total darkness. Her power to distinguish even the most brilliant objects, held within a few inches of the eyes, returns but gradually."

Comments on Verses 20-21

Before further explaining the vision to Daniel in chapter 11, Gabriel informed the prophet that the battle with Satan was not over:

"Then he said, "Do you know why I have come to you? And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come. ²¹ But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince."

In brief. This is what Gabriel was telling Daniel:

"I must now return to continue my struggle with the prince of Persia (Satan). There is still work to do. I must still make sure that Artaxerxes gives his decree on schedule to mark the beginning of the 70 weeks and the 2300 days. Furthermore, when the kingdom of Persia has fallen, I must continue to do battle with the prince of Greece (Satan in control of the Greek kingdom). However, before I continue this battle, I will take the time to show you the events that will transpire from this point on. These events have already been written in the scripture of truth, that is, in God's calendar and therefore their fulfillment is absolutely certain."

Putting It All Together

As we close our study of Daniel 10, let's see how the prophecies of Daniel 8-12 fit together. We will begin with chapter 8 and show how each succeeding chapter builds upon the previous ones.

Daniel 8:

Chapter 8 provides the broad sweep of the entire *chazon* (vision) from the kingdom of Persia to the cleansing of the sanctuary in 1844:

- ✓ **Persia** (8:3-4, 20)
- ✓ **Greece** (8:3-7, 19-21)
- ✓ Four **divisions** of Greece (8:8, 22)
- ✓ **Pagan Rome** (8:9)
- ✓ **Papal Rome** (8:10-12, 23-25)
- ✓ The beginning of the **cleansing of the sanctuary** in **1844** (8:13-14)

Daniel 8 takes us only to the **beginning point** of the investigative judgment in 1844 but tells us **nothing** about when it **will end**. In Daniel 8, Gabriel made just a few remarks about events that would **transpire after 1844** (8:19, 25). A voice told **Gabriel** to make Daniel **understand** the **vision** (*mar'eh*; 8:16) and he told the prophet that the vision (*mar'eh*) was for the **time of the end** (8:17). When Daniel 8 concluded, the prophet was astonished at the *mar'eh* and did **not understand it**. (8:27).

Daniel 9:

When chapter 8 ended, Daniel was confused about the *mar'eh* so he reviewed Jeremiah's prophecy of the seventy years and prayed for **understanding** (9:1-19). In response to Daniel's prayer, rather, from the **beginning** of his supplications (9:23) God sent **Gabriel** to give him **understanding** of the **vision** (*mar'eh*) of Daniel 8 (9:22-23). Gabriel explained that God sent him to answer Daniel's prayer because he was a man **greatly beloved** (9:23) Next, Gabriel explained that the prophecy of the seventy weeks was the **first part** of the 2300 days and that it applied to Daniel's **literal city and people** (9:24).

There is no reference to **the time of the end** in Daniel 9 because the prophecy of the seventy weeks has nothing to do with end-time events but rather with the probationary period for the **Jewish theocracy**.

Gabriel explained that the seventy weeks begin during the kingdom of **Persia** and end during the rule of **Pagan Rome**. Thus, the seventy weeks begin with

the same kingdom as Daniel 8 but takes us only up to the reign of Pagan Rome when Jesus was anointed, crucified and Stephen stoned.

But what about the period **beyond Pagan Rome**? We certainly would expect Gabriel to **return** at some point to explain the events beyond the period of Pagan Rome, and he did!

Daniel 10:

Daniel 10 begins with the statement that Daniel **understood** the *mar'eh* (10:1). He **now understood** the relationship between the seventy weeks and the 2300 days. However, he wanted further light so he **prayed** to God and fasted (10:2-3, 12). In response to Daniel's prayer, nay, at the **beginning** of Daniel's supplication (10:12) God sent **Gabriel** to give the prophet **understanding** (10:14) because he was **greatly beloved** (10:11). The understanding that Gabriel gave to Daniel included the totality of the *chazon* in order to provide the context for what will occur in the **latter days** (10:14).

Daniel 11:

Gabriel began his explanation of Daniel 11 in the same place that he began his explanation in Daniel 8—the kingdom of Persia. However, Daniel 11 greatly expands upon the details of Daniel 8:

- ✓ **Persia**
- ✓ **Greece**
- ✓ The **first king** of Greece
- ✓ The **four divisions** of Greece
- ✓ **Pagan Rome**
- ✓ **Papal Rome** during its 1260 years of dominion (11:31-39).

Gabriel had already revealed this much in Daniel 8. However, as Gabriel very briefly hinted in Daniel 8, there was more to papal Rome than its 1260-year career. Therefore, in Daniel 11 Gabriel took Daniel **far beyond 1798** and **1844**. He explained that the Papacy would receive a **mortal wound** from France in 1798 (11:40), that the deadly wound **would be healed** (11:40-41), and that the Papacy would exercise **world dominion** once more.

Additionally, he explained the **shaking**, the **loud cry**, the **death decree**, the **close of probation**, the **time of trouble**, the **deliverance** of God's people, the **special resurrection** and the **everlasting kingdom** (Daniel 11:2-12:3).

Finally, Gabriel commanded Daniel to **close and seal** the book (Daniel 8-12) until the time of the end (Daniel 12:4). When the book of **Revelation will unseal the book** and **further expand** and explain the contents of the little book. Ellen White explained:

*"The things revealed to Daniel were afterward **complemented** by the revelation made to John on the Isle of Patmos. These books should be carefully studied . . . The book of Daniel is **unsealed** in the revelation to John, and carries us forward to the **last scenes** of this earth's history." (TM, pp. 114-115)*

Literal and Spiritual

As we look at the relationship between Daniel 10 and Daniel 11 and 12, we discern that in chapter 10, Michael stood watch over Daniel's **literal people** to save them from their **literal enemies** as they returned from their **literal captivity** in **literal Babylon** to rebuild the **literal temple, city** and **wall**.

However, in the time of the end, Michael stands watch over Daniel's **spiritual people** who have returned from their **spiritual captivity** in **spiritual Babylon** to rebuild the **spiritual temple** and the spiritual wall as **spiritual enemies** oppose them.

The **end of the seventy weeks** marks the **transition point** from the literal to the spiritual. That is to say, at the center of Daniel 9 is Messiah's work for literal Israel while at the center of Daniel 10-11 is Messiah's work for spiritual Israel.

Daniel 8:14 and **Daniel 12:1** mark the **beginning** and ending points of the investigative judgment. In Daniel 8:14 (also Daniel 7:13, 14) Jesus went in to His Father **to** receive the kingdom and in Daniel 12:1 Jesus will stand up **and receive the kingdom**. Thus, the literary structure of Daniel 8-12 shows that these chapters constitute a **unified whole**. They are, so to speak, a **book within a book**.

Once final statement from the pen of Ellen White:

*“The light that Daniel received direct from God was given **especially for these last days**. The visions he saw by the banks of the **Ulai [Daniel 8]** and the Hiddekel **[Daniel 10-11]**, the great rivers of Shinar, are now in the **process of fulfillment**, and **all** the events foretold will soon have come to pass.” 4SDABC, p. 1166*

Should we not be dedicating our time to the comprehension of these extremely important chapters?

Referring to God’s people in the very last remnant of time, Gabriel promised:

*“Many shall be purified, and made white, and tried **[in the investigative judgment, cf. Revelation 22:11]**; but the wicked shall do wickedly; and **none of the wicked shall understand**; but **the wise shall understand**.” (Daniel 12:10).*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #17 - NOTES ON DANIEL 11: HISTORY OF INTERPRETATION, STRUCTURE AND HERMENEUTICS

Brief Historical Overview of the Interpretation of Daniel 11

It is not our objective to provide a full historical overview of the interpretation of Daniel 11 in Seventh-day Adventist history. This has been done comprehensively by Donald E. Mansell in his excellent work, *Adventists and Armageddon* (Nampa, Idaho: Pacific Press, 1999). Our concern here is to briefly trace how the pioneers understood this chapter, how Uriah Smith shifted this understanding in 1871, and how Seventh-day Adventists have returned to the pioneer view in recent years. Let's begin our survey with William Miller.

William Miller was not a Seventh-day Adventist. However, because of his influence on Seventh-day Adventist prophetic interpretation, it would be well to examine his view. Miller believed that Daniel 11 followed the same historical sequence as the prophetic chains of Daniel 2, 7 and 8-9. He expressed his understanding in his monumental book, *Evidence from Scripture and History of the Second Coming of Christ about the Year 1843*, (1836 edition) p. 73. After showing how Daniel 11 traces, in chronological order, the history of Persia, Greece, and Pagan Rome, Miller wrote about the king of the north:

*“And **the king** shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished, for that, that is determined shall be done.’ The king here spoken of is the **same as Daniel’s little horn**, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is **mystical Babylon**. Isa. xiv. 12-15; Rev. xiii. 5, 6. The same **Paul has described** in his epistle, II Thess. ii. 1-9.”*

Clearly, William Miller believed the king of the north to be the **Roman Catholic papacy**. He reached this conclusion by following the **historicist principles** which guided him in his study of Bible prophecy.

To our knowledge, the earliest reference to the king of the north in Seventh-day Adventist literature is in a pamphlet co-authored by James and Ellen White that was published on **May 30, 1847**:

*“Michael is to stand up at the time that the **last power in Chap. 11** comes to his end, and none to help him. This power is **the last** that treads down the true church of God: and as the true church is still trodden down, and cast out by Christendom, it follows that the last oppressive power has not ‘come to his end’; and Michael has not stood up. This last power that treads down the saints is brought to view in **Revelation v. 13:11-18**. His number is 666.” (James and Ellen White, **A Word to the Little Flock Scattered Abroad**, p. 9).*

It is clear that James and Ellen White agreed with Miller’s interpretation of the king of the north. As is well known, in **The Great Controversy** Ellen White clearly identifies the beast whose number is 666 as the Roman Catholic papacy.

This early view of William Miller and James and Ellen White went virtually **unchallenged** for twenty-five years. But in **1871 Uriah Smith** changed the traditional view of the king of the north from the Papacy to **Turkey**. This led **James White** to accuse Smith or ‘removing the landmarks fully established in the Advent Movement.’ **Raymond F. Cottrell**, who in the late 1940's and early 1950's did extensive research in this area, wrote:

*“James White in the Review of November 29, 1877, some years after Uriah Smith had shifted from his own original position substituting **Turkey for Rome**... wrote advising caution in the interpretation of **unfulfilled prophecy** and found Uriah Smith ‘removing the landmarks fully established in the Advent Movement’. This article leaves no doubt that the position making Rome the power of Daniel 11:45 and Revelation 16:12 had been ‘**fully established**’ as a ‘landmark’ in the Advent Movement prior to that time, and that **it was held by the pioneers** of this message, without exception down to **at least 1863**.” Raymond F. Cottrell, ‘The Pioneers on Daniel Eleven and Armageddon.’ Paper available at the Andrews University Heritage Room.*

In an article published in **The Review and Herald** on October 3, 1878, James White presented the main reason why the king of the north could not be Turkey:

*“If the feet and ten toes of the metallic image are **Roman**, if the beast with the ten horns that was given to the burning of the flames of the great day be the **Roman** beast, if the little horn which stood up against the Prince of princes be **Rome**, and if the same field and distance are covered by these **four prophetic chains**, then the last power of the eleventh chapter, which is ‘to come to his end and none shall help him,’ is **Rome**. But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with the ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes in the eighth chapter of Daniel.”*

Though James White was probably **exaggerating** when he called the pioneer view of the king of the north a ‘**landmark**’ (the landmarks were identified by Ellen White as: The sanctuary, the law, the Sabbath, the non-immortality of the soul and the Second Advent), the fact still remains that this was the **original pioneer view**, a view which **Uriah Smith changed** in **1871**. It has been well documented by Donald E. Mansell that Smith changed his view because events involving Turkey were prominently in the news around 1871. Thus Smith allowed the **newspaper to dictate** his interpretation of the king of the north.

It might come as a surprise to some that Ellen White **never actually quoted** any verse from Daniel 11:40-45. In fact, to my knowledge, Ellen White only referred to Daniel 11 **three times** (other than duplicate quotes) in her writings. One of these references is **general** in nature, another is **indirect** and general and a third is quite **specific**. Here is her **general reference**:

*"The world is stirred with the spirit of war. The prophecy of the **eleventh chapter of Daniel** has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place."* (9T, p. 14)

In her **indirect and general** statement Ellen White wrote:

*"The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the **Ulai [Daniel 8]** and the **Hiddekel [Daniel 10-11]**, the great rivers of Shinar, are now in the process of fulfillment, and all the events foretold will soon have come to pass."* (TM, pp. 112-113)

The **third reference** is the **only time** that Ellen G. White quoted any verses from Daniel 11:

*"Troublous times are before us. The world is stirred with a spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the **history** that **has taken place** in the fulfillment of this prophecy will be **repeated**. In the **thirtieth verse** a power is spoken of that '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.' **[Ellen White then quotes verses 31-36]**. Scenes **similar** to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them."* (Ellen G. White, Letter 103, 1904)

Ellen White saw a repetition of the **scenes** that Daniel 11:30-36 describes, but this does not mean that she believed that these verses would receive **a dual fulfillment**. Ellen White did not write that this **prophecy** would be fulfilled a second time. What she did write is that **much** of the **history** that **already**

fulfilled this prophecy would be repeated. In other words, future events will be **similar** to those described in these verses.

And why would this be? Simply because the papacy, the power described in these verses which oppressed the saints of God for 1260 years, will **resurrect from its mortal wound** to once again oppress them but on a **global scale**. This **end-time** persecution after the healing of the deadly wound is described in **verses 40-45**. Thus, verses 40-45 describe the repetition of much of the history that verses 30-36 describe.

Ellen White **rebuked her husband** on the issue of the king of the north for his **confrontational spirit** against Uriah Smith. Some have taken Ellen White's scarce comments on Daniel 11 and her rebuke of James White as an indication that **she sided with Smith's view** on this issue. In actual fact, nothing could be further from the truth. Ellen White simply felt that **at that time** there were far more important issues on which to expend spiritual energy than to argue about the identity of the king of the north.

A careful study of *Early Writings* and *The Great Controversy* reveals that theologically, Ellen White was **on her husband's side** on the identity of the king of the north. On the **practical** side, however, Ellen White knew that Daniel 11 was not Present Truth at that particular time so her primary interest was on keeping the peace in the church.

As we study Daniel 11 we shall see that **Ellen White's view** of the king of the north is absolutely clear and **unequivocal**. As previously noted, her earliest view held that the king of the north is the papacy, and this continued to be her understanding until **1911** when the present edition of *The Great Controversy* was published.

Ellen White's methodology in the exposition of Daniel 11 is **masterful**. Though she **never quoted** any verses from Daniel 11:40-45 and never employed the **terminology**, the careful reader of *Early Writings*, pp. 269-273 and *The Great Controversy*, pp. 211-236, 563-637, will see that she did indeed have much to say on the meaning of these verses. In my chart, '*The Structure of the Great Controversy and Early Writings as Compared to Daniel 11 and Revelation*' I have

shown that the **chronological flow** of events in Ellen White is identical to that of Daniel 11:40-45. However, Ellen White, instead of using Daniel's language, **employs her own**.

Here is one example. Although Ellen White never actually quoted Daniel 11:40-45, she did frequently quote **Daniel 12:1-3**. This is important because the opening phrase of Daniel 12:1 ('*at that time*') indicates that Daniel 12:1-3 is the **continuation and conclusion** of the argument of Daniel 11:40-45. That is to say, the standing up of Michael in 12:1 follows immediately after the king of the north goes out to destroy and annihilate many (Daniel 11:44-45). The chapter division at this point is unfortunate.

The Great Controversy, p. 613, contains the beginning of the chapter titled, '*The Time of Trouble*'. Ellen White began this chapter by quoting Daniel 12:1. This provides a critical reference point that reveals how Ellen White understood the meaning of the king of the north in the immediately preceding verses.

The next chapter is titled '*God's People Delivered*' (p. 635) and then on page 637, she explained the special resurrection, quoting Daniel 12:2. It is clear that in these pages Ellen White was sharing her view of **three successive events** in Daniel 12:1-2 in their proper chronological order:

- ✓ The **standing up** of Michael and the ensuing time of trouble.
- ✓ The **deliverance** of God's living saints from the death decree.
- ✓ The **special resurrection** of those who died in the faith of the third angel's message.

If Daniel 12:1-2 is a continuation of the events described in Daniel 11:40-45 then we would expect Ellen White's comments on the immediately preceding verses before she quoted Daniel 12:1. A careful examination of the chapters that immediately precede the chapter on the time of trouble leaves no doubt about how Ellen White understood the king of the north.

In these chapters she wrote about how the civil powers of the world united with apostate Protestantism will heal the **papacy's mortal wound**. She also wrote about how the loud cry and sealing message will enrage the wicked against the remnant and how the ensuing persecution will cause a great shaking among God's people.

Later on we will study in greater detail how Ellen White followed the precise chronological sequence of events in Daniel 11:40-12:3. But for now, suffice it to say that Ellen White was far from silent on the identity of the king of the north.

Uriah Smith's new view of the king of the north **ruled for many decades** in Seventh-day Adventist prophetic interpretation. Evangelists preached many a **spectacular sermon** on the fall of Turkey, the drying up of the literal river Euphrates and the mustering of the nations of the East for one great final battle against the Western Nations in the Valley of Megiddo. The Pioneer view seemed dead, **buried and forgotten**.

But then, in the **1930's**, the Australian evangelist **Louis F. Were** began reexamining the prophecy of Daniel 11 and brought to the surface once again the pioneer view. Amidst much **denominational opposition** from the 'old guard' and at the cost of his **ministerial credentials**, Louis Were nudged the church back to the **original view**.

The work of Louis Were was built upon by scholars such as **Raymond F. Cottrell** and seminary professor, **Hans La Rondelle**. Presently, the church has come full circle back to the original view of the pioneers, and none too soon! What was not Present Truth in Uriah Smith's day is certainly Present Truth in a day when the Papacy, Protestantism and the civil powers seem to be courting each other on an unprecedented scale. At the same time, Smith's view has **once again surfaced** in some circles of the Adventist church at the expense of Ellen White's crystal clear understanding.

Structural Considerations

It is not our intention to study the entirety of Daniel 11. I recommend George McCready Price's book, *The Greatest of the Prophets* for those who are interested in studying the first half of the chapter.

In this class we want to zero in on **Daniel 11:30-12:4**. However, before we can do this, we must determine **where these verses fit** within the historical flow of the chapter. The historical sequence of kingdoms in verses 2-39 follows the **same basic order** as **Daniel 8**. However, beginning with verse 40 what was only hinted at in Daniel 8 (verses 17, 19, 25-26) is explained in minute detail in Daniel 11:40-12:1-3. The first point we want to underline is that there is a close link between chapters 8, 9 and 11. Verses 1, 2 of chapter 11 make this clear:

Daniel 11:1:

Daniel 9 and 11 have the **same date**—the first year of Darius the Mede—indicating that Daniel 11 is a further expansion of Daniel 8 and 9. Both prophecies **begin** with the kingdom of **Persia** rather than Babylon because the 2300 days began during the reign of Persia. If Gabriel had started the explanation in Daniel 8 **with Babylon**, he would have given the impression that the 2300 days would begin during the period of Babylon.

Daniel 11:2:

Daniel 11 begins at the same historical reference point as Daniel 8—**Persia**. In **Daniel 9:25**, the king who gave the decree to build and restore Jerusalem was **Artaxerxes I** and the **fourth king** in Daniel 11:2 is the **same person** (see below). Thus, there is a connection between Daniel 11:2 and the prophecy of the 70 weeks in Daniel 9. Both chapters bear the **same date** and begin with **King Artaxerxes**. In other words, Gabriel told Daniel the very king who would give the decree that began the 2300-day prophecy. Gabriel mentioned the first three kings that would rise in Persia only because he wanted to give a historical **reference point** for when the **fourth** would appear. The first three kings in Persia **after Cyrus** (Daniel 8:3, 4, 20) were **Cambyes** (530-522 B.C.), **Darius**

(522-486 B.C.), **Xerxes** (486-465 B.C.: the Ahasuerus of Esther) and the fourth was **Artaxerxes I** (465-423 B.C.). Thus, Old Testament scholar Jaques B. Doukhan:

*“**Why four kings?** And why has the prophecy started with the **fourth one** and not with another? **Artaxerxes** has already been pointed out in the book of Daniel in connection with the prophecy of the **seventy weeks** (Daniel 9:24-27); it started with the **decree of Artaxerxes**. Moreover, the very first words of Daniel 11:1 remind of the introduction of Daniel 9. This same setting of Daniel 9 at the opening of chapter 11 indicates that the prophet clearly connects his vision to the 70 weeks, hence also in the wake of the 2300 days, since both periods start at the decree of Artaxerxes.” J. Doukhan, Daniel: The Vision of the End, p. 77.*

The Historical Flow of Daniel 11:1-39

Daniel 11:2: Persia: The ram Greece (Daniel 8:3, 4).

Daniel 11:3 Greece: The goat and the notable horn (Daniel 8:5-8).

Daniel 11:4: The **division** of Alexander’s Greek empire (Daniel 8:8).

Daniel 11:5-15: The struggle of **Syria and Egypt** (kings of the north and the south).

Daniel 11:16-28: Pagan **Roman** Empire (Daniel 8:9-10)

Daniel 11:29-39: **Papal Rome** during the 1260 years (Daniel 8:11-12)

The Historical Flow of Daniel 11:40-12:3

Daniel 11:40a: The king of the north receives a deadly wound.

Daniel 11:40b: The deadly wound heals and the king moves to the south from the river Euphrates.

Daniel 11:40c: The king moves to the west and conquers the countries north of Israel—Syria, Lebanon, Tiro and Sidon.

Daniel 11:41: The king moves south and enters the **Glorious Land** and many fall.

Daniel 11:41: Edom, Moab and Ammon, east of the Glorious Land, **flee to Jerusalem** to escape the king’s onslaught.

Daniel 11:42: The king moves further south and overwhelms Egypt, Ethiopia and Libya.

Daniel 11:43: In its conquests, the king of the north accumulates many riches.

Daniel 11:44a: Having overwhelmed the world from the Euphrates to the Nile, tidings from the north and east alarm him.

Daniel 11:44b: He moves north and east with great fury in an attempt to destroy those who have found refuge in Jerusalem.

Daniel 11:45: He pitches his tents in a strategic place (the Mount of the Congregation) for an immediate attack on God's people who have found refuge in Jerusalem.

Daniel 12:1a: Probation closes when Michael stands up.

Daniel 12:1b: The time of trouble ensues for the members of Christ's kingdom.

Daniel 12:1c: Michael delivers His living saints from the king's death decree.

Daniel 12:2: Those who died in the faith of the third angel's message and those who pierced Jesus resurrect in a 'special resurrection'.

Daniel 12:3: Those who understand shine as the stars in the everlasting kingdom.

Israel and the Great Final War

In the Old Testament there are many prophets who wrote about the great eschatological war that the wicked will wage against God's people (Joel 2:32, chapter 3; Ezekiel 38, 39; Zechariah 12, 14; Daniel 11:40-45; 12:1, 2; Jeremiah 25:30-38; Psalms 2, 18). All of these prophets describe the same war and teach that God will ultimately bring salvation at the most critical point. Although there are differences in the details, they all refer to the final apocalyptic climax of the moral conflict between good and evil.

The parties in this war are God, His angels and His followers against Satan his angels and his followers. The war is not between Muslims and Christians, East and West, Chinese and American. The war is between the righteous and the unrighteous.

We must understand that **at its core**, this great controversy is between Christ and Satan. We must also remember that the prophecies that once applied to **literal Israel** in the literal '**holy land**' now apply spiritually to the **global church**, the body of Christ. It is erroneous to teach that these prophecies will find a **literal fulfillment** with **literal Israel** in a **literal geographical** location. When the New Testament writers refer to these prophecies, they **remove the ethnic and geographical limitations** and apply the language symbolically and **globally** to the church.

We find the New Testament **apocalyptic scope** of these prophecies in Matthew 24, Mark 13, Luke 21, 2 Thessalonians 2, Revelation 12:17, Revelation 13:1-10; 14:6-20; 13:11-18; 16:13-16 and chapters 17 and 19.

Hosea, Jeremiah, Ezekiel refer to Israel (the church of God) as a wife or woman. Likewise, the woman in Revelation 12 represents the history of God's faithful church in all ages since God gave the gospel promise in **Genesis 3:15**. God has only **one church** throughout both Testaments. Revelation 12:17 which is the **final fulfillment** of Genesis 3:15 is developed in Revelation 13:11-18; 14:6-20; 16:13-16 and 19:11-21. At the end, the kings of the earth and the whole world will make war on the Lamb in the **person of His witnesses** (*7T*, p. 182) and the Lamb will gain the victory. However, the Lamb will not be **victorious alone**. With him are the called, and chosen and faithful (17:14).

Revelation 20:8, 9 describes **Gog and Magog** gathering for the final war against God and His people **after the millennium**. At this point, the **literal New Jerusalem** will be on the earth, Christ and His people will be inside and Christ will overcome His enemies in the **second stage** of Armageddon.

In this study, we will focus on Daniel 11, one of the great 'war prophecies' of the Old Testament.

Principles of Interpretation

We should pay careful attention to the **geographical progression** of the king of the north's conquests. Daniel 11:40-45 compares the devastating invasion of

the king of the north with the Euphrates river at **flood stage** (cf. Isaiah 8:7-8; Revelation 16:12-16; 17:1-6, 15).

The **headwaters** of the overflowing river are **in Babylon** in the **sides of the north**. From Babylon, the river **moves west** and overwhelms the countries **north of Israel**—Syria, Lebanon, Tiro and Sidon (verse 40). The river then continues **moving south**, entering the **Glorious Land** of Israel and **overthrowing many people** there (verse 41). As the swirling waters inundate **Edom, Moab and Ammon**, east of Israel, multitudes **escape** and flee for refuge in Jerusalem (verse 41). The river then continues **moving south**, overflowing **Egypt, Ethiopia** and **Libya** (verses 42-43). The king of the north has overwhelmed the entire civilized world of the time, from ‘*the river of Egypt [the Nile] unto the great river, the river Euphrates*’ (**Genesis 15:18**; Joshua 1:4). However, there is **one city** in that vast world that is resisting his authority!

When the king of the north is **in Egypt** (south and west of Jerusalem), **tidings** from the **north** and the **east** (Jerusalem is north and east of Egypt) **shake him up** (verse 44) so he **moves toward the north** and **east** and finally pitches the tents of his palace in a strategic place at God’s **holy mount**, intent on **snuffing out** the Holy Mount where the tidings are coming from (verse 45).

At this point, the king of the north has **overwhelmed** the entire civilized world of the time. Only **one victory remains** to be gained for ‘**global**’ control. If he can conquer Jerusalem where the tidings are coming from, his triumph will be complete.

*“He numbers the world as his subjects; but the **little company** who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete.” GC, p. 618*

However, when he is about to strike the final blow against Jerusalem, he comes to his end with none to help him. His helpers, the kings of the earth, the false prophet, the merchants and the multitudes will withdraw their support.

At this point we ask an important **hermeneutical question**. In the end-time, are we to understand the king of the north, the king of the south, Edom, Ammon,

Moab, Egypt, Libya and Ethiopia as literal **geographical locations** in the middle east, or are we to see in them symbols of **worldwide** religious and political systems? That is to say, are we to understand the king of the north as **Russia** invading the literal land of **Israel**, conquering literal Egypt and ending up at literal Jerusalem?

Obviously, we cannot take Edom, Ammon and Moab literally, because they **do not even exist** as nations anymore. If we cannot take these nations literally, why should we take **the others so**? Is there a **guiding principle** to help us understand this prophecy and if so, what is it? **Louis F. Were** suggested the following succinct principle:

*“When passing over into the Christian era there is an automatic transition from **literal** to spiritual Babylon; from **literal** to spiritual Jerusalem; from the **literal** lands of Israel and Babylon to their spiritual antitypes.” (Louis F. Were, *The King of the North at Jerusalem*, p. 75, this book is available at SecretsUnsealed.org)*

Our study of the seventy weeks revealed that when Stephen was stoned, the door of probation closed for the Jewish theocracy. The preaching of the gospel was now **in the hands** of Jews and Gentiles who embraced **Christ as Savior**. Believers became God’s **new spiritual** and **worldwide** Israel (cf. Galatians 3:16, 26-29; Romans 2:28-29; 9:6-8). No longer were there any **holy mountains** (cf. John 4:20-24). Today, where two or three are gathered together in Christ’s name, He is in the midst of them (Matthew 18:20). Jesus is not where Jerusalem is but rather Jerusalem is where Jesus is and Jesus is present where two or three gather in His name. Thus, the holy land today is global and its citizens are those who have embraced Jesus Christ as Savior and Lord. Those who are not gathered to Christ, scatter (Luke 11:23).

Hebrews 8:8 quotes Jeremiah 31 to the effect that God has made a new covenant (cf. Matthew 26:28) with the **house of Israel** and the **house of Judah**. Are we to understand that the new covenant is only for **literal** Israel and **literal** Judah? If we take the language of **Hebrews 8:8 literally**, we would have to reach that conclusion. However, **no dispensationalist** would go so far as to say that the new covenant applies only to literal Israel. God made the new covenant with a

spiritual and global Israel—the Christian church. This means that we must **interpret the enemies** of Israel (especially Babylon) as **spiritual** and **global** as well. (For other examples, notice how Ellen White understood Zechariah 12:8 in 5T p. 81, Isaiah 4:3-4 in 5T, pp. 475, 476, PK, p. 592).

This principle has important implications for the study of Daniel 11. It means that we must interpret all historical events in Daniel 11 **before the year 34 A.D.** in the context of **literal Israel**. For this reason, the king of north in verses 3-15 during the **Grecian period**, represent **literal Syria**, which was literally north of Israel and the king of the south represents **literal Egypt** that was literally south of Israel.

However, in Daniel 11:40, Israel (the glorious land and Jerusalem) is **global and spiritual** and therefore we must understand the king of the north and the king of the south as **global and spiritual**. This principle also holds true with Edom, Moab, Ammon, Egypt, Ethiopia and Libya.

We can say the same about the **people** of Daniel. Gabriel informed the prophet in **Daniel 9:24**, that seventy weeks were allocated for **his people** and **city**. We must understand the people and city at this point as **literal Israelites** in the **literal city** of Jerusalem. However, in Daniel 10:14 and 12:1 we must interpret Daniel's people as **spiritual and global** Israel. With this principle in mind, let us now do a verse-by-verse study of Daniel 11:31-12:3.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #18 – NOTES ON DANIEL 11:31-39: THE PAPACY’S PAST CAREER

The True and the Counterfeit King of the North

Before we begin our comments on verse 31, it would be well to identify the genuine and counterfeit kings of the north. The Bible teaches that the **true** King of the north is God who dwells on **Mount Zion** in the heavenly Jerusalem (Isaiah 14:12-14; Psalm 48:1-2; Matthew 5:35-36). In ages past, Satan attempted to overthrow God and **usurp His throne** in the sides of the north in heaven, but failed. As revenge, Satan led Adam and Eve into sin and set up his **rival kingdom** on earth. Thus, Satan became the **counterfeit** king of the north, usurping the legitimate position of God.

As God sits in the heavenly Jerusalem temple in the sides of the north, Satan sits in the earthly temple in the sides of the symbolic north planting a **counterfeit religion** in the church. The counterfeit king of the north does **not openly** reject the God and religion but rather establishes a **false god** and a counterfeit religion. (2Thessalonians 2:3-4). God’s kingdom on earth is called Israel Satan’s, Babylon. However, there is more to the story.

God the Father has **his vicar** or vice-gerent who is **Jesus**. Satan also has his vicar or vice-gerent who is **the pope**. Thus, the **two invisible champions**—God and Satan—have their respective **representatives**. Territorially speaking,

Jerusalem, in the sides of the north, was God's **Holy See** in the Old Testament. There, David and his successors sat as **types of Jesus**, the King of kings and Lord of lords (Revelation 17:14). On the other side, **Satan's See** in the Old Testament was Babylon, the archenemy of Israel. There sat **Nebuchadnezzar**, the counterfeit king of kings (cf. Ezekiel 26:7; see also 38:6, 15; 39:2).

Biblically, the counterfeit king from the north was **Assyria/Babylon** because it came against **Israel from the north**. **Jeremiah** warned Judah that an evil would come upon them from the north, a clear reference to Babylon (Jeremiah 1:13-15; 4:6-7; 6:1, 22-23; 10:22; 25:9, 26; 31:8; Ezekiel 26:7). Significantly, Jeremiah described Nebuchadnezzar's invasion of Judah as an **overwhelming flood** (Jeremiah 47:2) and Babylon's flood is the river Euphrates (Jeremiah 46:2, 6, 10, 20, 24; Joshua 24:2, 3, 14; Revelation 12:15; 17:1, 15). When the Assyrian king **Sennacherib** invaded Judah in the year **701 B.C.**, Isaiah described his military campaign as an **overwhelming flood** that reached up to the neck (Isaiah 8:7-8). Daniel 3, has a clear description of Babylon's **counterfeit religion** which it sought to impose on God's faithful remnant **by force**.

The king of the north in **Daniel 11** is Babylon and his invasion of the **Glorious Land** is compared to an **overwhelming flood** (Daniel 11:40). However, Babylon and its river in Daniel 11 are not literal. Rather, they are symbolic of a global and spiritual Babylon that will employ its symbolic waters of 'multitudes, nations, tongues and people' (Revelation 17:1, 15) in an attempt to **drown God's end-time remnant** church. There are many reasons why the king of the north in Daniel 11 represents the same power as the little horn of Daniel 8.

As we noted in our study of the little horn in Daniel 8, the **king with fierce features** (Daniel 8:23) represents the **Roman Catholic papacy**. This being the case, the **king** of the north in Daniel 11 must represent the same power. So let's consider the **four parallels** between the little horn of Daniel 8 and the king of the north in Daniel 11.

Comments on Verse 31

Parallel #1:

'Arms shall stand on his part [on his behalf] ...' (11:31)

Various Bible versions translate the word with '**troops**' '**armies**'. The Old Testament scholar, **Walter C. Kaiser** wrote about the meaning of the word 'arms':

*"In the plural, 'arms' is equivalent to military or **political forces** or armies (Dan. 11:15, 22, 31)" (R. Laird Harris, editor. Theological Wordbook of the Old Testament (Chicago: Moody Press, 1981), volume 1, pp. 253-254).*

This means that the king of the north would be helped by the military forces of a **political power** (cf. Psalm 37:17; Isaiah 44:12; Ezekiel 30:22-25; 2 Chronicles 32:8; Daniel 11:5). One is reminded of the union of **iron and clay** in the feet of the image of Daniel 2, the political and religious character of the little horn of **Daniel 7** and that the little horn of Daniel 8 rose to rule 'but **not by his own power**'. (Daniel 8:24).

Revelation 13:10 portrays a similar scenario. The beast that **used the sword** of the state to punish dissenters during the 42 months (cf. Romans 13:1-5) received the deadly wound with the **same sword** (Revelation 13:9, 10). Revelation 17:1, 2 describes the **same power** under the symbol of a harlot who **fornicates** with the kings of the earth. Significant is the fact that the king of the north existed for a period **without the aid of 'arms'**. 2 Thessalonians 2 explains that the man of sin existed before the **restrainer was removed** and the restrainer was the Roman Empire.

We are reminded that in **Daniel 8:12** the little horn '**was given**' a **host** to carry on its nefarious work against the sanctuary, the host, the Prince and the daily. As we have previously noted, the word 'host' means 'army'. Thus, there is a union of the religious and political powers, the union of church and state in all of these passages.

Parallel #2:

*‘... and **they** shall pollute the **sanctuary** of strength...’*

Significant here is the change of the **personal pronoun** from **singular to plural**. The pronoun ‘they’ refers to the union of the **king of the north** with the **armies**. Thus, the political power stands on behalf of the king of the north and then **they, together**, pollute the sanctuary. The Hebrew word *chalal* means ‘to profane, to defile, to pollute’ and to ‘desecrate’. In what sense did this union of church and state pollute the sanctuary?

Daniel 8 told us that the little horn’ that claimed to be ‘Christian’, trampled the host and the stars for which reason the sanctuary needed cleansing, vindication and restoration to its rightful state (cf. Leviticus 20:3; 21:6, 12; Ezekiel 7:20-22; Ezekiel 13:19; Ezekiel 20:39; 39:7; 44:7; Ezekiel 23:37-39 40-49 on how the sanctuary could be ‘illegally’ defiled). Revelation 11:2 also points to this period when the Gentiles trampled the court of the sanctuary for 1260 days. This fits the context of Daniel 11.

Parallel #3:

*‘... and shall take away the daily **sacrifice**...’*

Daniel 8:12 tells us that ‘an **army** was given over to the [little] horn’ to take away the daily and **Daniel 8:24** adds that ‘his power shall be mighty, but **not by his own power**’. Likewise, **Daniel 11** tells us that the king of the north took away the daily, not by his own power but with the **help of arms**. Clearly, these two prophecies are parallel.

What is the ‘**daily**’ that the little horn took away from the Prince of the Host? The word is difficult to interpret unless we go to **other places** in Scripture where it appears. *Tamid* is a standalone **adjective** with **no noun** to qualify. So the question is, the little horn took away the daily **what**?

The word *tamid* simply means “something that goes on continuously without interruption”, so we are left with the question, what ‘goes on continuously

without interruption' in Daniel 8? Clearly, it has something to do with the sanctuary service.

The word *tamid* has the **definite article** 'the'. It is **THE** daily (*hatamid*) that the little horn took away (cf. Daniel 11:31; 12:11). The **KJV** translators added the word 'sacrifice,' assuming that *tamid* refers to the morning and evening sacrifice. However, *tamid* involves far more than just the daily sacrifices. There is a Hebrew expression for the daily sacrifice, '*olat tamid*'. Regarding the KJV translation, Ellen White wrote:

*"Then I saw in relation to the "daily" (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does **not belong to the text**, and that the Lord gave the correct view of it to those who gave the judgment hour cry." EW, pp. 74, 75.*

What, then, does this word mean? We must allow other Old Testament texts to provide an explanation. The Old Testament makes clear that the word refers to the **continual ministration** of the priest in the **court** and the **holy place** of the sanctuary. This means that the little horn would attempt to take away the continual ministration of the Prince in the court and holy place of the sanctuary.

In order to understand in what sense the little horn, in union with the secular power, took away the daily, we need to **identify the Prince** and the **sanctuary** in which the Prince ministered at this point in the vision. We also need to identify the function and **symbolic meaning** of each of the items of furniture in the court and the holy place.

Joshua 5:13-15 identifies the Prince of the host **as Jesus**. So, where was Jesus ministering at this point in Gabriel's explanation of Daniel 11? The gospels provide the answer. After ministering in the court as the spotless Lamb, Jesus ascended to heaven and **began his ministration** as High Priest in the holy place of the **heavenly sanctuary** (Hebrews 8:1, 2).

Matthew 21:12-13 tells us that at the conclusion of Christ's triumphal entry into Jerusalem, He went into the **temple of God** and called it '**My Father's house**'. However, a short while later, Jesus departed the Jewish temple for the **last time**

and announced to the Jewish leaders, “**your house** is left unto you desolate.” (Matthew 23:38). Clearly, the Jerusalem Temple was **no longer** His ‘Father’s house’ nor the ‘temple of God’. When Jesus, the ‘**living Shekinah**’, left the temple it was **left desolate** (cf. Haggai 2:7-9). The rending of the veil announced that the functions of the earthly sanctuary had concluded and the system of earthly types and **shadows had ended** (Matthew 27:51).

Because the **Jewish nation rejected** Christ, the **Roman legions** destroyed the temple in **70 A.D.** (Luke 19:41-44) and it was **never rebuilt**. For this **reason alone**, it is not possible to conclude that the sanctuary that the little horn and the armies trampled during the Christian era was the literal Jerusalem temple. During the Christian dispensation when the little horn did its work, there was no earthly Jerusalem temple in existence! So the question remains. If the little horn and its armies could not trample (cf. Luke 21:22-24 with Revelation 11:2) on the literal Jerusalem temple, which one did it trample on? The answer is two-fold.

Upon His ascension, Jesus began His ministry as High Priest in the **literal** heavenly sanctuary **personally** and **physically** (Hebrews 8:1-2). He is the **genuine** High Priest who ministers in the **literal** heavenly temple on the **literal** heavenly Mt. Zion in the **literal** heavenly Jerusalem. He is the minister of a **better covenant** because He presents before His Father the **living blood** that runs through His veins. He is the living *Shekinah* who dwells in the heavenly temple.

But there is more. Jesus also ministers in the spiritual temple on earth by the Holy Spirit and that temple is the Christian Church (Revelation 1-3). This spiritual temple has **spiritual** foundation stones, a **spiritual** Chief Cornerstone, **spiritual** building stones and a **spiritual** *Shekinah* (the Holy Spirit) who entered it on the Day of **Pentecost** (cf. Ephesians 2:20-22; 1 Peter 2:1-10; 1 Corinthians 3:16-17; 2 Corinthians 6:14-18; 2 Thessalonians 2:3-4). Thus, Jesus ministers in **two places** at the same time: **Physically in heaven** and **spiritually on earth** through His representative, the Holy Spirit. His heavenly

hosts are the **angels** and His earthly hosts are His faithful **followers**. The New Testament repeatedly compares Christ's Church with military forces.

So, what is the meaning of Daniel 8 when it states that the little horn **took away** the 'daily' from the Prince and **trampled** His hosts? It cannot mean that the little horn **literally** and **personally** traveled to heaven, **deposed** Jesus, took **His place** in the Temple and **destroyed His angels**.

What, then, does it mean? The answer is in Daniel 8:11 where it says that the little horn cast down the **place** of the Prince's sanctuary **to the earth**. We have already shown that the place of the Prince's sanctuary is in the **literal heavenly temple** but also in His Church on earth.

The word '**place**' (*makon*) is **not common** in the Old Testament. There are common Hebrew words for 'place' in the Old Testament but this is not one of them. The word appears **17 times** in the Hebrew Bible and in **16** of these it refers to the **heavenly sanctuary** as the **place** of where God dwells (cf. Exodus 15:17).

Let's consider some of those references. **1 Kings 8:37-50** (and parallel passages in 1Chronicles 6:30, 33, 39; cf. Psalm 89:14; 97:2 where *makon* is translated, 'habitation') tells us that God **hears** our prayers, **forgives** our sins, **saves** us and metes out His **justice** from His heavenly **place** (*makon*):

*"When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemy besieges them in the land of their cities; whatever plague or whatever sickness there is; ³⁸ whatever **prayer**, whatever **supplication** is made by anyone, or by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands **toward this temple**: ³⁹ then **hear in heaven** Your **dwelling place**, and **forgive, and act**, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men), ⁴⁰ that they may fear You all the days that they live in the land which You gave to our fathers. ⁴¹ "Moreover, concerning a foreigner, who is not of Your people Israel, but has come from a far country for Your name's sake ⁴² (for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and **prays toward this temple**, ⁴³*

hear in heaven Your **dwelling place**, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name. ⁴⁴ "When Your people go out to battle against their enemy, wherever You send them, and when they pray to the Lord toward the city which You have chosen and the temple which I have built for Your name, ⁴⁵ then **hear in heaven** their **prayer and their supplication**, and maintain their cause. ⁴⁶ "When they sin against You (for there is no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to the land of the enemy, far or near; ⁴⁷ yet when they come to themselves in the land where they were carried captive, and **repent**, and **make supplication to You** in the land of those who took them captive, saying, 'We have sinned and done wrong, we have committed wickedness'; ⁴⁸ and when they return to You with all their heart and with all their soul in the land of their enemies who led them away captive, and **pray to You toward their land** which You gave to their fathers, **the city** which You have chosen and **the temple** which I have built for Your name: ⁴⁹ then **hear in heaven Your dwelling place** their **prayer** and their **supplication**, and maintain their cause, ⁵⁰ and **forgive** Your people who have sinned against You, and all their transgressions which they have transgressed against You; and grant them **compassion** before those who took them captive, that they may have **compassion** on them."

There is somewhat of a paradox in these verses. Although God's people utter their prayers toward the **earthly temple**, God hears and answers them from the temple **in heaven**:

"Hear the plea of your servant and of your people Israel when they pray toward **this place**: O hear **in heaven** your **dwelling place**, heed and forgive." (1 Kings 8:30; cf. Daniel 6:10).

Thus, there is a close connection between the earthly and heavenly temples. In a sense, God dwells in both! For our purposes here, it is important to remember that when Nebuchadnezzar came and destroyed the Jerusalem temple, he was **not able to touch the heavenly**! In similar fashion, the little horn—spiritual

Babylon—was able to take over the sanctuary functions of the Prince and kill His hosts on earth but was not able to take away the functions of the Prince in heaven nor destroy His angels.

The act of casting down the place of the Prince's sanctuary does not mean that the little horn demolished the mortar and stones of the heavenly sanctuary. The meaning is that the little horn usurped and placed on earth the 'daily' or 'continual' ministration of the heavenly Prince. In other words, that which belonged to the Prince in heaven, the little horn usurped and set up on earth.

Significantly, at this point in the flow of Christian history, the little horn attempted to interfere mainly with the 'daily' ministry of the Prince in the court and the holy place. This is understandable because during the period of papal rule, Jesus had not yet entered the most holy place of the heavenly sanctuary.

The central issue in this conflict is this: Who will control the sanctuary service in the court and in the holy place? Will it be the Prince or the little horn? Further, why is the control of the sanctuary such a vital issue? We will find the answer to these questions when we examine the meaning of the altar of sacrifice in the court and the candlestick, the table of showbread and the altar of incense in the holy place.

The Altar of Sacrifice in the Court

In the earthly sanctuary service, every morning and evening at the altar of sacrifice the priest offered a spotless lamb and placed it on this altar for the sins of Israel. As long as the Hebrew sanctuary and temple stood, there was never a time when the fire was not burning. This ceremony was known as the daily burnt offering:

"Now this is what you shall offer on the altar: two lambs of the first year, day by day continually [tamid].³⁹ One lamb you shall offer in the morning and the other lamb you shall offer at twilight." (Exodus 29:39)

The sacrifice of the lamb, of course, represented the death of Jesus on the cross (John 1:29; 1 Peter 1:19; Revelation 13:8; Isaiah 53). The priest offered the sacrifice daily or continually, morning and evening, thus teaching that the

death of Jesus has **continual** value. He died once-for-all and never needs to die again! **Hebrews 7:26, 27** brings out the enduring benefits of this one and only sacrifice of Christ:

*“For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; ²⁷ who does not need **daily**, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did **once for all** when He offered up Himself.”*

Hebrews 9:25-26 underlines the same fact:

*“Not yet that he should offer himself **often**, as the high priest entereth into the **holy place** every year with the blood of others; for then must he **often** have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men **once** to die, but after this the judgment: So Christ was **once** offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”*

The Roman Catholic dogma of the sacrifice of the **Mass counterfeits** the once-for-all sacrifice of Christ on the cross. According to Roman Catholic theology, the priest sacrifices Jesus **over and over** again in every Mass.

Instead of looking to the Lamb of God who presents the blood of His once-for-all sacrifice in heaven, the Roman Catholic papacy teaches believers to look at the **wafer host** on earth where, supposedly, the real body of Jesus is **ubiquitous**. Instead of coming boldly to Jesus at the throne of grace **in heaven** to claim His once-for-all and sufficient sacrifice (Hebrews 4:14-16), Roman Catholic priests teach the faithful that the **host nourishes** them because they are feeding on the **literal body** of Jesus and drinking His **literal blood** on earth. In fact, the host is stored in a **flower like** artifact called ‘**the Tabernacle**’. At the center of the artifact is the round **wafer-like host** and radiating from the host are the **rays of the sun**. When the tabernacle is brought forth before the faithful, they are taught to bow and **worship the host**.

This is simply a refined and sophisticated system of sun-worship.

Roman Catholic theology teaches that the priest on earth has the power and prerogatives of Jesus. Supposedly, when the priest pronounces the words of consecration *hoc est corpus meum* ('this is my body') the wafer is no longer a wafer but the real physical body of Jesus. Thus, in their view, the priest has the power to **transubstantiate** or transform the host into the real body of Jesus. Thus, the earthly priest supposedly has the power to **create His Creator!** Of course, this is blasphemy to the fullest degree.

St. Alphonsus Liguori, one of the **33 theological doctors** in the history of the Roman Catholic Church, wrote about the supposed transubstantiating power of the priest:

*"Thus the priest may, in a certain manner, be called **the creator of his Creator**, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in **creating the world** it was sufficient for God to have said, Let it be made, and it was created—He spoke, and they were made—so it is **sufficient for the priest** to say, 'Hoc est corpus meum,' and behold the bread is **no longer bread**, but the body of Jesus Christ. 'The power of the priest,' says St. Bernardine of Sienna, 'is the power of the **divine person**; for the transubstantiation of the bread requires **as much power as the creation of the world**.'" St. Alphonsus de Liguori, *Dignity and Duties of the Priest or Selva*, pp. 33-34*

The Table of Showbread

The table of the showbread contained **two stacks** of six loaves of unleavened bread. The number twelve indicated that there was **sufficient bread** to feed the twelve tribes of Israel (Exodus 16). God called this bread the '**continual** bread' (*tamid*) and Jesus referred to it as 'our **daily** bread', because it was available continually to satisfy the spiritual needs of Israel.

*"And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the **continual [tamid]** bread shall be thereon."* (Numbers 4:7, KJV)

What does the showbread in the holy place of the sanctuary represent? It represents **Jesus** who is revealed in the **Word of God**:

*"Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the **presence** of God for us. He Himself said, "I am the living Bread which came down from heaven." John 6:48-51." PP, p. 354*

The **Prophet Isaiah** compared the bread from heaven with the Word:

*"For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and **bread** to the eater, ¹¹ So shall **My word** be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it." (Isaiah 55:10-11)*

When Satan tempted the Lord to turn stones to bread, Jesus compared the Word with bread:

*"Man shall not live by **bread** alone, but by every **word** that proceeds out of the mouth of God." (Matthew 4:4; see also Deuteronomy 8:3-4).*

After Jesus fed **five thousand** men with only five loaves of bread and two fishes, He made a very controversial remark:

*"Then Jesus said to them, 'Most assuredly, I say to you, unless you **eat the flesh** of the Son of Man and **drink His blood**, you have no life in you.'" (John 6:53)*

Roman Catholics use this text to teach that in **each Mass** believers eat the **real flesh** of Jesus and the priest drinks His **real blood**! Is this what Jesus meant? Of course not! The context explains His words:

*"It is the Spirit who gives life; the **flesh profits nothing**. The **words that I speak** to you are spirit, and they are life." (John 6:63)*

The **words of Jesus** have power to nourish our **spiritual life**. As literal bread sustains **physical life**, the Word of God sustains **spiritual life**. Spiritually speaking, when we study and assimilate the Word, we **assimilate Jesus** and He becomes flesh of our flesh and bone of our bones. The '**ingested**' Word of God

cleanses our life and gives us the victory over sin. David understood the spiritual cleansing power of the word:

*"How can a young man cleanse his way? By taking heed according to **Your word**.
¹⁰ With my whole heart I have sought You; Oh, let me not wander from **Your commandments**! ¹¹ **Your word** I have hidden in my heart, that I might not sin against You." (Psalm 119:9-11)*

Jesus taught the same truth to His disciples:

*"You are already **clean** because of the **word** which I have spoken to you." (John 15:3)*

The **apostle Paul** added his testimony when he wrote that the Word cleanses and sanctifies the church:

*"Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ²⁶ that He might sanctify and **cleanse her** with the washing of water **by the word**." (Ephesians 5:25, 26)*

Eating a literal wafer certainly has no power to **spiritually feed** and transform us. It is the 'ingestion' of the **written Word** that cleanses our lives from sin.

So, what does the table of showbread teach us? There are at least **three lessons**:

- ✓ The bread represents Jesus as contained in the **written Word** of God.
- ✓ The bread is **continually available** for all of God's people.
- ✓ If assimilated, the Word will **nourish** our spiritual life and provide victory over sin.

In what sense did the little horn cast down the meaning of the table of the showbread? The answer is that the Roman Catholic papacy replaced it with the **traditions** of men. The word of a supposedly infallible **magisterium** was placed **above**, and **instead of**, a 'thus says the Lord'.

The number of **unbiblical** and **anti-biblical** traditions of the papacy is legion. Here are some: Purgatory, limbo, celibacy, auricular confession, the

immortality of the soul, an eternally burning hell, lent, processions, the mass, relics, canonization of saints, the rosary, bowing before images, the immaculate conception, the assumption of Mary, baptism of infants by aspersion, novenas, the observance of Sunday, to name a few!

What was the result of these traditions replacing the Word of God? **Spiritual malnutrition** and starvation and a **moral laxity** that made the pagan Romans look like saints! It is no coincidence that the **third and fourth seals** of Revelation describe this period as one of **famine** for the Word of God (cf. Revelation 6:5-8). During the period of the **third horse** (the period of **Constantine**) the Church brought into the church the **unbiblical teachings** and **practices** of the pagans and the result under the **fourth horse** (the 1260 years of papal rule) was a life threatening **scarcity of bread**—famine which led to the **French Revolution**. When people are hungry, the result is **anarchy**!

*“The war **against the Bible**, carried forward for so many centuries in France, **culminated** in the scenes of the Revolution. That **terrible outbreaking** was but the legitimate result of Rome’s **suppression of the Scriptures**. It presented the most striking illustration which the world has ever witnessed of the working out of the papal policy—an illustration of the results to which for more than a thousand years **the teaching** of the Roman Church had been tending.” GC, p. 265*

Jezebel, the harlot, was in control of the church during this period. The book of Revelation tells us that for 1260 years, there was **no dew or rain** and the result was **famine for the word** of God. (Revelation 2:20; 11:3, 6; 12:6, 14; cf. Amos 8:11-12).

The Seven-Branched Candlestick

According to **Leviticus 24:1-4**, one of the roles of the High Priest was to **trim** the wicks and **replenish** the oil in the seven-branched candlestick in the holy place. He was commanded to make sure that the light of the candlestick **burned continually** and was **never extinguished**:

“Then the Lord spoke to Moses, saying: ² “Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn

continually.³ Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the Lord **continually**; it shall be a statute forever in your generations.⁴ He shall be in charge of the lamps on the pure gold lampstand before the Lord **continually**.” (Leviticus 24:1-4)

What did the seven-branched candlestick symbolize? We can find out by interpret the symbols:

- The number seven represents **fullness**.
- The **oil** is a symbol of the Holy Spirit.
- The **candlesticks** represent the seven churches.

The seven-branched candlestick represents **seven stages** in the history of the Christian church from the time of the apostles until the end of time:

*“The seven stars are the angels of the seven churches, and the **seven lampstands** which you saw are the **seven churches**.” (Revelation 1:20)*

Ellen White explained the meaning of the seven candlesticks:

*“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates **completeness**, and is symbolic of the fact that the messages **extend to the end of time**, while the symbols used reveal the condition of the church at **different periods** in the **history of the world**.” AA, p. 585*

Thus, the candlestick represents the **witness of the church** to the world through the power of the **Holy Spirit** in seven **consecutive periods** of Christian history. The period of **papal dominion** was one of **darkness** because the light of the church shone but dimly for it was ‘the **dark ages**’. At times, it looked like the light of the church was about to be **extinguished**. Particularly during the period of Thyatira, the light burned dim but never went out!

The Golden Altar of Incense

The golden altar upon which the high priest offered the incense was called ‘the altar of continual [tamid] incense’ because the High Priest made sure that the incense kept burning morning and evening continually.

What did the incense represent? It has a relationship with the prayers of the congregation. Luke 1:8-11 tells us that when Zacharias went into the holy place to offer incense, at the same time, the people were praying to God outside:

“So it was that while he [Zacharias] was serving as priest before God in the order of his division, ⁹ according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. ¹⁰ And the whole multitude of the people was praying outside at the hour of incense. ¹¹ Then an angel of the Lord appeared to him, standing on the right side of the altar of incense.”

The psalmist also described the link between incense and prayer:

“Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice.” (Psalm 141:2)

Although the offering of incense is related to prayer, it does not, in itself, symbolize prayer. Revelation 8:3, 4 states that the angel mingles the incense with the prayers of the saints upon the altar:

“Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar that was before the throne. ⁴ And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand.” (Revelation 8:3-4)

Ellen White explained the beautiful symbolism of the prayers mingled with incense:

“There is an inexhaustible fund of perfect obedience accruing from his obedience. In heaven, his merits, his self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of his people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with

***them the merits of his** life of perfect obedience. Our prayers are made fragrant **by this incense**. Christ has pledged himself to **intercede** in our behalf, and the Father always **hears his Son**. Pray then; pray without ceasing; an answer is sure to come. Ellen G. White, The Review and Herald, October 30, 1900.*

The incense represents the merits of Christ's perfect obedience that He mingles **with** the prayers of His people which makes our **prayers acceptable** to the Father.

Significantly, the **veil** that separated the holy from the most holy was directly **in back of the altar**, and behind the veil stood the **ark of covenant**, a symbol of God's throne. When the priest burned the incense on the golden altar, the smoke ascended **up** and **over** the curtain and entered the very presence of God beyond the veil. The veil contained a beautiful **embroidery of angels** ascending and descending on it, thus teaching that the **angels take our prayers** to Jesus where **He mingles** them with His **own merits** and presents them before His Father.

The **ladder** that Jacob saw in his dream teaches this lesson (cf. Genesis 28:11-12 and John 1:51). There are **three requisites** for a priest to represent us before the Father. First, the priest must be **fully God** (the top of the ladder), second, He must be **fully man** (the bottom of the ladder) and third, He must be **sinless** (Hebrews 4:14-16). This is why no mere **human, sinful priest** can represent us before God and **forgive** our sins.

In what sense did the little horn **usurp** this **intercessory function** from the Prince? The answer is that the papacy has established a **counterfeit priesthood** to whom the faithful confess their sins. Instead of the faithful directing their prayers to the **sinless God-Man** in heaven for forgiveness, they confess them to a **sinful human priest** on earth who **cannot forgive**. In this way, the little horn cast down the intercessory ministry of Jesus in heaven and placed it on earth!

Even further, the faithful in Roman Catholicism offer their **petitions to Mary** and **the saints** instead of Jesus. In consequence, the attention of the faithful

turned away from Jesus who can **truly hear** their petitions and forgive their sins.

The Bible is clear that there is '**one mediator** between God and men, the man Christ Jesus' (1Timothy 2:5). Jesus assured us that **He is** '*the way, the truth and the life*', and that **no one** comes unto the Father except **by Him** (**John 14:6**). The apostle Paul wrote in **Romans 8:34** that Jesus '**makes intercession for us**.' Furthermore, in words that are impossible to misunderstand, the book of Hebrews tells that Jesus '*is also able to save to the uttermost those who come to God through Him, since He always lives to make **intercession for them***.' (**Hebrews 7:25**). And **1 John 2:1** caps it all off when we read that '*we have an advocate with the Father, Jesus Christ **the righteous***.' Only a perfectly righteous priest can represent us before the Father!

Why do we need mere **human intermediaries** when we can **come boldly** to the throne of grace through Jesus, the sinless God-Man? The **confessional** in Roman Catholicism focuses the attention of people upon a **man on earth** instead of directing them to **Christ in heaven**.

In **summary**, Daniel 8 and 11 describe **two princes** that are struggling for the souls of human beings. One of them performs a **continual ministry** of salvation in the **heavenly sanctuary** by pleading the blood of His one and **only sacrifice** before the Father (the altar of sacrifice). He **feeds His people** with the Word of God (the table of showbread), **keeps the light** of the church burning by the power of the Holy Spirit (the candlestick) and **forgives** those who come to Him in penitence and prayer (the golden altar of incense).

The **other prince, unable to usurp** the heavenly ministry of the Prince, establishes a **counterfeit continual** ministry (the mass, tradition, the confessional, the pope) in the **earthly temple**—the church (see 2 Thessalonians 2:3-4). By influencing people on earth to focus on his **counterfeit** ministry, the little horn/king of the north **helped by the secular powers**, casts down the place of the sanctuary and prevents human beings from discerning the saving work of Christ! Without discerning the saving work of Christ, souls perish in sin!

Parallel #4:

‘... they [the king of the north and the armies] shall place the abomination of desolation...’

This phrase ‘abomination of desolation’ is parallel to **Daniel 8:23** where the little horn, with the aid of his host, set up the ‘*transgression of desolation*.’ The Hebrew word ‘**desolation**’ is **common** in the Old Testament (Jeremiah. 12:11; 33:10; Leviticus 26:31-32; Daniel 9:17, 18, 26, 27; 12:11) and frequently refers to the **trampling of Jerusalem** by the pagan idolatrous nations because of Israel’s unfaithfulness.

Jesus used the equivalent Greek word in **Matthew 23:38** where He announced to the Jewish leaders, ‘*your house is left unto you desolate*.’ The word also appears in **Matthew 24:15** where Jesus spoke of the ‘abomination of desolation’ spoken of **by Daniel** the prophet.

Matthew 24 has a **dual fulfillment**. The first was the destruction of the **literal city of Jerusalem** because it **rejected the Messiah** (Matthew 24:1-3; Daniel 9:26-27) and the second during the **Christian dispensation** when a paganized ‘Christian’ church trampled on the **sanctuary**, the truth, the **Prince** and the **faithful** (referred to in Luke 21:24 and Revelation 11:2). The Revelation passage tells us that ‘*the holy city [a symbol of the true church] shall they [the papacy with the civil powers] tread under foot forty and two months*.’ This is the same period during which the **beast from the sea** blasphemed God’s name, His tabernacle, and those who dwell in heaven (Revelation 13:5) and the little horn of Daniel 8 trampled on the truth, the sanctuary and the host (Daniel 8:10, 13, 24). During this period, the Roman Catholic papacy, allied with the political states of Europe (538-1798 A.D.) **obfuscated** the work of Christ in the heavenly sanctuary and to trample upon the God’s people. **Daniel 11:31** is describing this period of Christian history.

The Old Testament frequently uses the word ‘**abomination**’ to describe **idolatry**. A notable example of this is in **Ezekiel 8:16-18** where the prophet linked ‘abomination’ with idolatry in general and **sun worship** in particular. In

the **succeeding context** of the Ezekiel passage, God predicted that these abominations would **lead to the desolation** of Jerusalem. Thus, the ‘abomination of desolation’ existed in the days of Israel immediately **before the Babylonian captivity** and foreshadowed the abomination of desolation that Christ spoke of in **Matthew 24**.

Ellen White explained that the abomination of desolation has **two dimensions**.
The first dimension: The Roman standards

Ellen White described the first fulfillment of the ‘abomination of desolation’:

*“When the **idolatrous standards** of the Romans [with an eagle and a golden wreath symbolizing the sun god Mithra] should be **set up** in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the **warning sign** should be seen, those who would escape must make no delay. Throughout the **land of Judea**, as well as in **Jerusalem** itself, the signal for flight must be immediately obeyed. He who chanced to be upon the **housetop** must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the **outer garment** laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction.” GC, p. 25*

The second dimension: Paganized ‘Christianity’ during the 1260 years

During the 1260 years, the papacy had the audacity to tamper with God’s Law, obscured the **second commandment** and claimed to **change the day** of worship from Sabbath to the **day of the sun**. Thus, the papacy set up the ‘**abomination of desolation**’ during the 1260 years by idolatry in general and by Sunday keeping specifically. Regarding this period of church history, Ellen White wrote:

*“To afford converts from heathenism a substitute for the **worship of idols**, and thus to promote their **nominal acceptance** of Christianity, the **adoration of images and relics** was gradually introduced into Christian worship. The decree of a general council [Second Council of Nice, A. D. 787] finally established this*

system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship and to divide the tenth commandment, in order to preserve the number.” GC, 1888 edition, p. 51

The papacy instituted many **abominations**—idolatrous practices—during the period of its dominion and those practices still endure (cf. Revelation 17:4). However, the greatest abomination was when the papacy, slowly and stealthily, claimed to have **changed the day of worship** from Sabbath to Sunday. Ellen White described the slow and relentless process:

*“Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the **pagan festival** came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.”* GC, p. 53

It is no coincidence that Ellen White repeatedly described Sunday as the **idol Sabbath**. The papal attempted change in the Law and its enforcement with the aid of the political power is, in the strictest sense, the fulfillment of the abomination of desolation spoken of by the prophet Daniel. It stood in the ‘holy ground’ of the Christian Church where it **ought not to be!**

Ellen White described Sunday observance as the wine in the harlot’s **cup of abominations**:

“But the question of Sabbath and Sunday observance is to be agitated everywhere and the deceptions of Satan will flood the world. The man of sin has instituted a spurious sabbath and the Protestant world has taken this child of the papacy and cradled and nurtured it. Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination? Shall we bow to

the authorities of earth and despise God?" Ellen G. White, Review and Herald, April 15, 1890.

The End-time Abomination of Desolation

The abomination of desolation set up by the papacy during the **1260 years** has a **future dimension**. When the papacy attempted to change the day of worship during the 1260 years from Sabbath to Sunday, it **set up** the abomination of desolation **in history**. However, Ellen White wrote that the **apostate Protestant churches** of the United States allied with the **civil power** will in the future set up the **eschatological** abomination of desolation. She compared the setting up of the idolatrous standards of the **Roman legions** around the literal city of Jerusalem with the abomination of **desolation at the end**:

*"As the approach of the **Roman armies** was a sign to the disciples of the impending destruction of Jerusalem, so may **this apostasy** be **a sign** to us that the limit of God's forbearance is reached, that the **measure of our nation's iniquity** is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress that prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God **from martyrs' graves**, from the sepulchers of the sea, from mountain caverns, from convent vaults: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" 5T, p. 451*

*"It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. 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. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a*

heavenly. Instead of spending our means in self-gratification, we should be studying to economize. Every talent lent of God should be used to His glory in giving the warning to the world.” 5T, pp. 464, 465

As stated before, the Bible links the word ‘abomination’ with **idolatry**. In what sense is Sunday worship idolatrous? Let us examine several statements where Ellen White linked the observance of Sunday with idolatry:

*“The **Sunday idol** is **set up** as was this **image [in Daniel 3]**. Human laws demand that it be worshiped as sacred and holy, thus putting it where God's holy Sabbath **should be [the opposite is also true, the Sunday law is where it ought not be]**. The Protestant world has **set up** an **idol sabbath** in the place where God's Sabbath should be **[the abomination of desolation is set up where it ought not be]**, and they are treading in the footsteps of the Papacy.” 12MR, pp. 219, 220*

Ellen White wrote that there are **idolaters**, even among professed Christians:

*“Among professed Christians there are **idolaters**, men and women who are not sealed by God. Many have subverted the Christian faith into **idolatry**, giving to a **man-made institution** the glory and honor that God requires for His Sabbath day, and compelling others to **worship this idol**. Such ones will surely be visited with God's **retributive judgments [the harlot will be made desolate—Revelation 17:16]**, which are to be poured out without mixture of mercy **[the seven last plagues]** upon the unrepentant **despisers of God's law**.” 19MR, p. 244*

*“Sunday keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to **worship** this **idol sabbath**.” FLB, p. 286*

*“No law has ever been made to exalt the **idol sabbath** but that Satan has taken a leading part in its **enactment** and its **enforcement**. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance is for the purpose of **exalting the man of sin** above God and above all that is worshiped. Satan would have us exalt the **idol sabbath**, but we cannot do it, for it would be disloyalty to God.” RH, April 29, 1890*

"Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery [official insignia] of heaven." RH, March 8, 1898

"Those who respect this human law will be favored, but those who will not bow to the idol sabbath will have no favors shown them." Mar, p. 195

"There is to be no compromise with those who are worshipping an idol sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy, the whole world will be engaged, and the time is short. This is no time to haul down our colors." 2SM, p. 385

"Under his guidance the Christian world has made void the law of God by tearing down the Seventh-day Sabbath, and exalting in its stead a common working day. As men depart further and further from God, Satan is permitted to have power over the children of disobedience. He hurls destruction among men. There is calamity by land and sea. Property and life are destroyed by fire and flood. Satan resolves to charge this upon those who refuse to bow to the idol that he has set up. His agents point to Seventh-day Adventists as the cause of the trouble. "These people stand out in defiance of law," they say. "They desecrate Sunday. Were they compelled to obey the law for Sunday observance, there would be a cessation of these terrible judgments." RH, July 16, 1901

"History [the history of Esther] will repeat itself. In this age, the test will be on the point of Sabbath observance. The same masterful mind that plotted against the faithful in ages past, is now at work to gain control of the falling churches,

that through them he may condemn and put to death all who will **not worship the idol sabbath**.” *ST*, February 22, 1910

“An **idol sabbath** has been **set up**, as the golden image was **set up** in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, **issued a decree** that all who would not **bow down and worship** this image should be killed, **so** a proclamation will be made that all who will not reverence the **Sunday institution** will be punished with imprisonment and death. Thus, the Sabbath of the Lord is **trampled underfoot [in the light of Daniel 8:12]**. However, the Lord has declared, “Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed” [Isa. 10:1]. [Zeph. 1:14-18; 2:1-3, quoted.] *14MR*, p. 91

Ellen White also wrote that we must to be **tactful** in our strategy to **tear down** this idol ‘sabbath’:

“If we counsel them not to respect the **idol sabbath** exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a **quiet way** and encourage **no defying** of the law powers in words or actions **unless** called to do this for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the **combative spirit or passions of opponents**.” *3SM*, p. 395

“The Sabbath question is one that will demand **great care and wisdom** in its presentation. Much of the **grace and power of God** will be needed to **cast down the idol** that has been erected in the shape of a false sabbath. Lift up the standard, lift it up, higher and still higher. Point the people to the twentieth chapter of Exodus, in which the law of God is recorded.” *9T*, pp. 211, 212

Comments on Daniel 11:32

‘... and such as do wickedly **against the covenant** . . .’

Those who lend arms to the king of the north are the ones who **do wickedly** against the covenant. The **first part** of verse 32 **adds** to the idea of verse 31. The point is that the king of the north would get the aid of ‘arms’ to **do** wickedly

against the covenant. What is the meaning of the expression '*shall do wickedly against the covenant*'?

As we have already seen, the king of the north represents the same power as the **little horn** in Daniel 7 and 8. This being the case, it will help us to go back to Daniel 7 and 8 to see how the little horn, in union with the state, acted **wickedly against the covenant**. The Covenant, in the context of the sanctuary in the Old Testament, had **two interrelated** components, one **eternal** and the other **temporary**:

- ✓ **God's eternal Covenant Law** (Deuteronomy 4:12-13).
- ✓ **The temporary Covenant** of the ceremonial system (Deuteronomy 31:14-16; Matthew 26:26-28).

It was the transgression of the Covenant Law that made the Covenant ceremonial system necessary. Daniel 7 tells us that the little horn attempted to change the **Covenant Law** (Daniel 7:25) and Daniel 8, explains that the same horn, with the aid of the state, usurped Christ's **exclusive functions** as sacrifice and High Priest. The horn **trampled upon the covenant sanctuary** and the **covenant people** (compare what was included under the two covenants in Hebrews 8-9). In short, the king of the north (or the little horn) and his cohorts acted wickedly against the covenant **sanctuary**, the **covenant Prince**, the **covenant people**, the **covenant sacrifice**, the **covenant priesthood** and the **covenant Law**!

*'... shall he corrupt by **flatteries**...'*

This phrase tells us that the king of the north would **corrupt the political power**. Just imagine, the religious power corrupting the political power! How did this happen?

Before we answer this question, we must remember that God has given the political powers a legitimate right to govern in **civil affairs** with the **civil sword** (Romans 13:1-9). On the other hand, the **church** also has its **legitimate sphere** of authority to govern in spiritual matters with the **sword of the Spirit** (Ephesians 6:17). God has **given both** their legitimate realm of authority but

they must function **separately**. When the church seeks the aid of the state, both are weakened and the end result is the **corruption of both**!

The root of the Hebrew word *chalaq* ('flatteries') describes something that is **slippery** and **smooth**. The extended meaning of the word refers to the use of **slithery deceit** and **treachery** to gain a **hidden objective**. The idea is to use **camouflage** to hide the **real intentions** of the heart. Thus, the king of the north has evil intentions but he uses **devious and deceptive** methods to achieve his goals. This brings to mind the hidden methods that **the serpent** used to deceive **Eve** in the Garden. He spoke to her in **musical tones**, **flattered** her beauty and **feigned an interest** in her deepest needs but all with **evil intentions**.

Daniel 11:21 describes a **vile person** who obtained the kingdom by **flatteries** and **verse 34** refers to those who join God's people **with flatteries**, that is, without revealing their **true colors**. **Proverbs 7:5** describes a **strange woman** who, like **Delilah**, **flatters** with her words but causes ruin cf. Proverbs 6:24; 26:28; Psalm 5:9; Psalm 36:1-3). **Psalm 12:1-3** portrays a person who flatters with **the lips** and speaks with a '**double heart**'. Such a person says one thing with his lips, but hides the real intentions of the heart. **Ezekiel 12:24** refers to the **flattering** divinations of the false prophets. The context indicates that this involves telling the people what they **want to hear** rather than the truth (cf. 2 Timothy 4:3). There is a lot of truth in the expression: '*Flattery will get you everywhere*'.

This word 'flatteries' conjures up the image of a **sly and cunning politician**. Generally, politicians make election **promises** with their lips when they know that they will not be able to deliver what they promised. The image of the **chameleon** comes to mind who **changes colors** to blend in with its environment—what you see is not always what you get!

This depiction of the king of the north **closely parallels** that of the little horn in Daniel 8:25:

*'And through his **policy** [**cunning**] also he shall cause **craft** [**treachery, deceit**] to **prosper** in his hand; and he shall magnify himself in his heart, and by **peace** shall destroy many . . .'*

2 Thessalonians 2:9-10 lays bare the deceptive and devious character of the king of the north. The Man of Sin works with deceptive signs, miracles and wonders to deceive the world. Thus, Daniel 11 describes the king of the north as a **crafty** and **sly** operator, a **cunning diplomat** who promises heaven but delivers hell! Even a hasty glimpse at **medieval history** reveals that the Roman Catholic papacy indeed offered the political powers of Europe **stability** and **prosperity** for their support (Revelation 13:2) and yet delivered poverty, ignorance, disease and suffering.

Ellen White well described the deceptive nature of the papacy:

*“It is a part of her **policy** to **assume** the character which will best accomplish her purpose; but beneath the **variable appearance** of the **chameleon** she conceals the invariable venom of the **serpent**.”* GC, p. 571

*‘... but the people who **do know** their God...’*

The conjunction ‘but’ presents a striking contrast between those who do wickedly against the **covenant** and **those who know** their God. Now, if the king of the north and his cohorts do wickedly against the covenant, then we would expect God’s people, in contrast, to do righteously in favor of the **covenant**. The text describes both groups **by their attitude** toward the **covenant**.

The meaning of the word ‘**know**’ (*yada*) is rich in the Old Testament (cf. Genesis 4:1, 25) and goes **far beyond** knowing **of** God or **about** God theoretically. It involves knowing God with the **heart** rather than a mere **intellectual assent**. *Yada* is a word that describes a **relationship** and it carries the connotation of **personal intimacy**. The word appears quite frequently in the context of the **covenant relationship** that God desires to have with His people (cf. Deuteronomy 7:9).

Genesis 4:1 uses the word to describe **sexual intimacy** between Adam and Eve. **Deuteronomy 34:10** explains that no prophet arose after Moses who **knew** God face to face. In **Jeremiah 4:22** God complained that Israel did not **know** Him. Israel knew much **about** God but they did not know or experience Him as a **friend**. In contrast, **Jeremiah 31:34** vividly describes a time when God

would write His law in the minds and hearts of His people and they would **know** Him. In **Hosea 13:4** God challenged Israel to know no other God than Himself.

The Old Testament frequently links not knowing God with **sinful ethical behavior** such as in **Jeremiah 9:3**. On the other hand, to know God means to act ethically **like Him** (1John 2:3-4; 4:8). John 17:3 underlines that we must know God in order to receive eternal life.

*‘... shall **be strong**...’*

In order to be strong, a person must **know God relationally**. The word ‘strong’ appears frequently in the Old Testament and describes steadfastness in the face of **stiff opposition** and apparently **insurmountable** obstacles. The word appears twice in **Daniel 11:5** to describe strength in military conquest.

God repeatedly used the word to **encourage Joshua** to be strong in the conquest of the land of Canaan (Joshua 1:6, 7, 9, 18; 10:25; 14:11; 17:13; Deuteronomy 31:6). As noted before, the word also describes **strength and courage** in the midst of **trying circumstances**. For example, when King Sennacherib came against Jerusalem, Hezekiah encouraged the people to be strong and of good courage because the Lord was with them (2 Chronicles 32:7; cf. 2 Chronicles 15:7). The word appears when there is potential for **discouragement** (Isaiah 35:4). After the captivity, when the rebuilding of the temple seemed to be an **impossible task**, God told the people through Zechariah that they should **be strong** (Zechariah 8:9, 13; cf. Haggai 2:4). The succeeding **context of Daniel 11:32** indicates that those who knew their God would face **fiery trials** for which they would need to be strong.

The expression ‘**be strong**’ appears in the context of the **covenant relationship** between God and Israel. Thus, **Deuteronomy 11:8** admonished Israel:

*‘Therefore shall ye **keep all the commandments** which I command you this day that ye may **be strong**, and go in and possess the land, whither ye go to possess it.’*

The **Chronicler** described God's charge to David:

*'Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest **keep the law of the LORD thy God**. Then shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the LORD charged Moses with concerning Israel: be **strong**, and of **good courage**; dread not, **nor be dismayed**.'* (1 Chronicles 22:12-13).

Both of these verses link the idea of **being strong** with **keeping the commandments** of God, which are at the foundation of the covenant (cf. Deuteronomy 4:12, 13)

*'... and do **exploits**...'*

The word '**exploits**' in **italics in the KJV** indicates that the word is **not in the original text**. The addition of this word in the **KJV** is unfortunate. The phrase simply says, *'the people that do know their God shall be strong and **do**.'* The obvious question is this: What will those who know their God do? The word 'do' stands **unqualified** and is left **hanging** in the air (in verse 33 the word 'understanding' also stands unqualified). However, is it really?

We have already seen that the words '**know**' and '**be strong**' are closely related to the **covenant**. Likewise, the word 'do' (*'asah*) frequently describes the fulfillment of the **ethical obligations** that the **covenant** requires. In other words, '*asah* is an **action word** that describes obedience to the stipulations of the **covenant**. Regarding the meaning of this word, Thomas E. McComiskey wrote:

*"Aside from the numerous occurrences of the meaning 'do' or 'make' in a general sense, 'asah is often used with the sense of **ethical obligation**. The **covenant people** were frequently commanded to 'do' all that God had commanded (Exodus 23:22; Leviticus 19:37; Deuteronomy 6:18, etc.) The numerous contexts in which this concept occurs attest to the importance of an **ethical response** to God which goes beyond mere **mental abstraction** and which is translatable into **obedience** which is evidenced in **demonstrable act**." (R. Laird Harris, editor. *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1981), volume 2, p. 701)*

Deuteronomy 4:5-6 describes the importance of ‘doing’ the stipulations of God’s covenant:

*“Behold I have taught you statutes and judgments, even as the LORD my commanded me, that ye should **do so** in the land whither ye go to possess it. Keep therefore and **do** them; for this is your wisdom and **understanding** in the sight of the nations, which shall hear all these statutes, and say: ‘Surely this great nation is a **wise** and **understanding** people.”*

Of particular importance is God’s declaration that ‘doing’ these statutes and commandments will be **Israel’s wisdom** and **understanding** and verse 33 will tell us that God’s faithful people have understanding.

The **sense** of verses 32-33 then is this: The wicked king of the north and his political allies will do wickedly against the **covenant**. In contrast, God’s people will **know** the God of the covenant, will have covenant **strength** in the face of incredible persecution, will **obey** the covenant stipulations and will therefore have covenant **understanding**. To put it a different way: The people, who **know** their God, will remain **strong** in God and will **obey** and **understand** Him. Clearly then, the word ‘do’ is **qualified** by the word ‘covenant’. In verses 32, 33 the wicked stand in rebellion against the covenant while God’s faithful people keep the covenant even in the face of persecution and death!

Comments on verse 33

*‘... and they that **understand** among the people’*

The ‘people’ here are those who are **faithful to the covenant** and those who ‘understand’ are **their teachers**. What is the meaning of the word ‘understand’? Louis Goldberg answers:

*“In many instances sakal is **synonymous** with bin [the word translated ‘understand’ in Daniel 9:23] . . . but there is a fine distinction. While bin indicates ‘distinguishing between,’ sakal relates to an intelligent knowledge of **the reason**. There is the process of thinking through a complex arrangement of thoughts resulting in a wise dealing and use of good*

practical common sense.” (R. Laird Harris, Theological Wordbook of the Old Testament (Chicago: Moody Press, 1981), volume 2, p. 877)

The Old Testament uses the word *sakal* to describe an understanding of God and of divine things and in some cases bears a relationship with the covenant. **1 Chronicles 28:19** tells us that David **understood** the temple pattern that God showed him. **Nehemiah 8:13** explains that the people **understood** the law when it was read after the captivity. **Psalms 14:2** explains that those who seek God, **understand**. In **Isaiah 41:20** God invited Israel to **understand** that He is the Creator. In **Psalms 119:99** David exclaimed that he **understood** more than all his teachers because he meditated on God’s testimonies. **Psalms 111:10** tells us that those who keep God’s commandments have good **understanding**. **Jeremiah 9:24** explains that the sole reason a person can boast is because they understand and know the Lord.

Turning to the appearance of the word in the **book of Daniel**, we find in chapter 9:13 that the prophet was lamenting because Israel had gone into captivity because they **did not understand** God’s truth. Gabriel told Daniel to **understand** the prophecy of the seventy weeks (9:25). The same word appears in **Daniel 11:35**, a text we will consider shortly (cf. Daniel 12:10; Revelation 13:18; 17:9).

Jeremiah 3:15 tells us that God promised to give Israel shepherds who would feed them with wisdom and **understanding**. God, speaking through the same prophet, exhorted His people to not glory in their riches, or power or wisdom but rather in **knowing** and **understanding** Him. **Psalms 47:7** encourages God’s people to sing with **understanding**. **Proverbs 21:16** warns that those who go astray from the path of understanding will end up in company with the dead. **Isaiah 44:18** explains that the wicked do not understand God.

*‘... shall **instruct many**...’*

The text **does not tell** us the content of the **curriculum** or the identity of the instructors and for this reason **the context** must provide this information. In context, we have already seen that the covenant involves **knowing** God, being **strong** in the face of opposition, **doing** what the covenant requires, and

understanding divine things. Therefore, all these elements must be **included in the instruction** given by those who have understanding.

The word '**instruct**' (*bin*) is prevalent in Daniel and is used in the sense of wisdom and 'understanding' (cf. Daniel 1:4, 17, 20; 2:21; 9:22, 23; 10:1, 11, 12, 14; 12:10). The sense seems to be, '*and they that understand among the people shall help many others understand.*'

Deuteronomy 32:10 uses the word *bin* to describe God's instruction to Israel in the howling wilderness. **Isaiah 40:13-14** asks the question, '*who instructed him [the LORD]?*' Furthermore, **Proverbs 1:2, 5; 4:1, 5, 7** uses the words 'instruction' and 'understanding' interchangeably. The purpose of instruction is to impart understanding.

*'...yet **they** shall fall by the **sword**, and by **flame**, by **captivity**, and by **spoil**, many days...'*

The word 'they' refers to the **instructors**. Some of the instructors of the people suffered devastating persecution. The CEV of verses 33, 34 translates:

*"Wise **leaders will instruct** many of the people. But for a while, some of these leaders will either be killed with swords or burned alive, or else robbed of their possessions and thrown into prison."*

As we have seen, **Daniel 7:21, 25; 8:24** describe the **onslaught** of the little horn against the saints. The little horn destroyed the **strong** (those who understood and instructed) and the **people** of the saints (those who received instruction). While Daniel 7 and 8 describe the little horn's persecution of God's people, Daniel 11 specifies the **methods** that the little horn used to persecute them. The king of the north led God's people into **captivity**, **killed** them with the sword, **burnt** them with fire and **confiscated** their goods.

The **sword** and the **captivity** remind us of **Revelation 13:7, 10** where the beast led God's people into captivity and killed them with the sword for 42 months.

Verse 33 provides a strikingly precise description of **the methods** used by the Roman Catholic Inquisition against dissenters. Notice the following inspired description of Ellen G. White:

*“As the Romish clergy saw their congregations diminishing, they invoked the **aid of the magistrates**, and by every means in their power endeavored to bring back their hearers. . . . In vain both **ecclesiastical** and **civil** authorities [**remember the ‘arms’ which were put at the service of the king of the north?**] were invoked to crush the heresy. In vain, they resorted to **imprisonment**, **torture**, **fire**, and **sword**. Thousands of believers sealed their faith with their blood, and yet the work went on. Persecution served only to extend the truth, and the fanaticism which Satan endeavored to unite with it resulted in making clearer contrast between the work of Satan and the work of God.” GC, p. 196.*

A few comments about the word ‘**spoil**’ are in order. This word refers to ‘plunder’ or ‘**booty**’ acquired in a war (cf. Numbers 31:11, 53; 2 Chronicles 25:13; 14:14; Ezra 9:7; Esther 9:10; Nahum 2:9). We are reminded of the **Waldensians** whose **homes and goods** were plundered and confiscated by the papal crusaders. The Inquisition regularly deprived ‘heretics’ of their property and gave it to those who turned them in:

*“I was shown the Waldenses, and what they suffered for their religion. They conscientiously studied the word of God, and lived up to the light that shone upon them. They were persecuted, and driven from their homes; **their possessions, gained by hard labor, were taken from them**, and their houses burned. They fled to the mountains and there suffered incredible hardships.” 1T, p. 371*

Especially intriguing is the reference to the persecution lasting for ‘**days**’ (Daniel 11:33). Although the word ‘**many**’ was **inserted** by KJV translators, a comparison with other ‘Antichrist’ passages indicates that it **implicitly belongs** in the text. **Daniel 7:25** and **Revelation 12:14** refer to this period as ‘time, times and the dividing of time’ and **Revelation 13: 5** describes it as ‘forty-two months’. Significantly, **Revelation 12:6** refers to this period as 1260 **days**. The **KJV** translators were not far from the truth when they interpreted the ‘days’ of Daniel 11:33 as **many** days (cf. **Isaiah 24:22** where ‘many days’ are interpreted in Revelation as one **thousand years**). The common denominator that all these verses share is the context of **oppression and persecution**.

Also of interest in **verse 34** is the reference to the persecuted ones being aided with 'a little **help**'. This phrase is related to **Revelation 12:16** where the earth helped the persecuted woman. We will come back to this idea when we study the next verse.

Comments on verse 34

*'Now when they shall **fall** they shall be aided with **a little help**. . '*

Some have understood the 'little help' as a reference to the Protestant Reformation and this interpretation is good. However, we shall find that there is more to the story. Regarding the Protestant Reformation, Ellen White wrote:

*"The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to his people **cut short the time** of their **fiery trial**. In foretelling the 'great tribulation' to befall the church, the Savior said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." [Matthew 24:22.] Through the influence of **the Reformation**, the persecution was brought to an end prior to 1798." *GC*, pp. 266, 267*

Not much needs to be said about the phrase '*and when they shall fall*' other than that it is linked with the **last part of verse 33**. God's people **fell** by sword, by flame, by captivity and by spoil for many days. However, the text tells us that a 'little help' would come to their aid.

The question at this point is, what does the phrase '**a little help**' mean? Did God help the persecuted by providing them a **place** of refuge or did He help them by suspending the persecution for a **time**. In short, is the little help **time related** or **place related**? Is it possible that both are true? In order to answer these questions, it is helpful to compare some elements of Revelation 12 and 13 with Daniel 11:32-34:

DANIEL 11: 32-34	REVELATION 12:6, 13-16; 13:5-7,11
1. The king of the north persecuted the people who knew their God (11:33)	1. The dragon/beast persecuted the woman/saints (12:6, 13-16, 13:7)
2. The king of the north prevailed (11:34)	2. The serpent/beast prevailed (12:13-16; 13:7)
3. The people who know their God fall for <i>many</i> days (11:33)	3. The Woman/saints fall for 1260 days/42 months (12:6, 14; 13:5)
4. Those who understand receive 'a little help' (11:34)	4. The earth helped the woman/saints (12:16; 13:11)

Now let us return to our questions. An examination of the word 'little' in the Old Testament indicates that it is **time related**. **Ezra 9:7** tells us that Israel **was** '*delivered into the hand of the kings of the lands, to the **sword**, to **captivity**, and to **spoil**, and to **confusion of face**, as it is this day.'* Clearly, the terminology in this verse is quite similar to that of Daniel 11:33. However, in **verse 8**, Ezra was more optimistic about the plight of Israel when he wrote:

*'And now for a **little space** [**while**], **KJV** **grace** hath been shewed from the LORD our God to leave us a remnant to escape. . .'*

The word 'little' here has to do with **time**. It means a 'short period of time.'

Other verses in the Old Testament use the word 'little' with a **temporal** connotation. Job speaks of the wicked as being exalted for a **little while** (Job 24:24). The psalmist tells us that '*for yet a **little while**, and the wicked shall not be. . .*' (Psalm 37:10). Solomon, speaking of the sluggard, wrote, '*yet a **little** sleep,*

a little slumber, a little folding of the hands to sleep . . .’ (Proverbs 6:10). Referring to the pouring out of His wrath in Isaiah 10:25 the Lord says: ‘For yet a little while, and the indignation shall cease, and mine anger in their destruction’ (cf. Isaiah 26:20; 29:17). God promised in Hosea 1:4: ‘for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu. . . ’ And in Haggai 2:6 God promised to shake the heavens and the earth in a little while. In all these references the word ‘little’ stands unqualified, that is to say, the word ‘while’ is added but the context clearly reveals that it **should be included** in the text.

In the light of the previous discussion, the word ‘little’ in Daniel 11 most likely refers to a **period of time** during which persecution **would cease**. However, is this all there is to say? We know that **Gabriel** was the angel who expanded upon **Daniel 8 in Daniel 11** (Daniel 10:21; 11:2). We also know that Gabriel was the angel who revealed the **book of Revelation** to John (Revelation 1:1; 19:10; 22:8-9). This being the case, we would **expect Gabriel to expand** upon the meaning of Daniel 11 in the **book of Revelation**. Furthermore, we would expect his explanation in Revelation to **harmonize perfectly** with what he had previously given in Daniel.

Both Daniel and Revelation clearly indicate that the king of the north/the little horn/the beast would have **two periods** of dominion with a **period of peace** and freedom for God’s people **in between**. Revelation 13 refers to the **sea beast** that **was wounded** (Revelation 13:10) only to have its **deadly wound heal** after a certain **period of time** (Revelation 13:3, 12, 14). Prophecy indicates that the land **beast** (the United States as a nation) from the **earth** (the **territory** of what would later become the United States) will **change**, so to speak, from **Dr. Jekyll** to **Mr. Hyde**, helping the sea beast regain its lost power.

We can discern the **same two-stage** pattern in **Daniel 11:40** where the king of the **south attacks** the king of the north at the time of the end **after** ‘many days’ of persecution (Daniel 11:40). However, the prophecy goes on to explain that the king of the north would **rise to power** once more and **defeat the king of the south** as it regains its **world dominion** (Daniel 11:40-45).

Revelation 6:9-11 presents the **same scenario**. These verses describe **two groups** of martyrs with an interval of **time in between**. **Revelation 12:13-15** presents the **same concept**. After the 1260 years of persecution, the **earth helps** the woman (Revelation 12:16) only to have persecution raise **its ugly head once more** in the very next verse (Revelation 12:17).

In the light of our discussion, we can understand the 'little help' given to those of understanding as the **period** during which the United States provided a **place** of refuge and liberty for those who suffered persecution **during the 1260** years. The **territory** of the United States has given the true church a respite in **time**, during which persecution has ceased.

We must keep in mind that the territory of the United States provided refuge **for the pilgrims** (1620 A.D.) **long before** the establishment **of the republic**. Thus, Revelation 12:16, where the earth helps the woman, refers to the **territory** of what would become the United States while Revelation 13:11 describes the moment when **the government** of the United States arose in that territory establishing its **two foundational principles** of civil and religious liberty. Thus, the faithful received a little help toward the end of the 1260 days. Thus, the Protestant Reformation as well as the territory of what would become the United States gave the faithful persecuted church a **time** and **place** of respite.

*‘... but many shall cleave to **them** [those of understanding] with flatteries...’*

The **NIV** translates: ‘many who are **not sincere** will join them.’ The **NASB**: ‘many will join with them in hypocrisy’. **ESV**: ‘many shall join themselves to them with flattery’ **NET**: ‘many will unite with them deceitfully’ We will not say much more about this phrase other than that the word ‘flatteries’ is the same as in **verse 32**. It is a matter of fact that many who joined the Christian cause were not sincere but rather joined out of **convenience** or **self-preservation**.

Comments on verse 35

'... and some of them of understanding shall fall ...'

Verse 35 expands on **verse 33**. Verse 33 tells us that those of understanding would **fall** by sword, by flame, by captivity and by spoil and verse 35 explains **what their fall accomplished**—it **had a purpose**. By their suffering they were **tried, refined, purified**, and **made white**, a thought that reappears in **Daniel 12:10**.

'... to try them ...'

In this context, the word 'try' (*tsaraph*) has the basic meaning of **refining** or testing **precious metals** in a furnace of fire (cf. Psalm 12:6; 26:2; 66:10; Proverbs 25:4; Isaiah 1:25). Its symbolic meaning describes the testing or refining of God's people in the **furnace of affliction**. The **three Hebrew worthies** were tested in the furnace and came out **like pure gold**.

In the days of **Gideon**, God **tried** or tested the men of Israel in order to determine **who was fit** to go to war against the Midianites (Judges 7:4). In **Psalm 26:2** David pled with the Lord to try or test his **reins and his heart**. God said to Israel in **Isaiah 48:10**:

'Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.'

In a similar vein, God described the remnant of His people in **Zechariah 13:9**:
'I will bring the third part through the fire, and will refine them as silver is refined, and will try [tsaraph] them as gold is tried ...'

Malachi 3:2 describes the coming of the Messiah to the judgment chamber as a 'refiner's (*tsaraph*) fire' who shall 'sit as a refiner (*tsaraph*) and purifier of silver.'

Daniel 7 and 8 describe how the little horn **persecuted** the saints (Daniel 7:21, 25; 8:24) but the parallel prophecy in **Daniel 11:35** explains **the benefit** of their suffering. They were **purified** and **made white** by their trials (cf.

Revelation 3:10). Daniel 12:10 uses virtually the same terminology when it states:

“Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.”

Although **Job**, in the midst of his severe **time of trouble**, believed that God had forsaken him, he understood the reason for what he was experiencing:

“But He knows the way that I take; when He has tested me, I shall come forth as gold.” (Job 23:10)

‘... and to purge and to make them white. . .’

The word ‘**purge**’ means ‘to **make clean**, to **purify**, to **cleanse**.’ We find this meaning in texts such as Ezekiel 20:38; 2Samuel 22:27; Psalm 16:26; Zephaniah 3:9. The question is, how were those of understanding cleansed during the 1260 years? Was it the **trials and suffering** they experienced as such what cleansed them or is there **more to the story**. The book of Revelation, which expands the book of Daniel, ought to provide some insight.

Revelation 6:9-11 gives us a glimpse of a group of martyrs who were **crying out** to God for justice (cf. Genesis 4:10) because the papacy was **mowing them down**. Although God did not answer their **pleas immediately**, He gave them **white robes** and told them **to wait** a while until a **future group** of martyrs should die as they did. The historical context of this scene is the fourth and fifth seal.

During the **fourth seal** (the **pale** horse of *hades* and death) the little horn/beast unjustly **mowed down** the faithful (Daniel 7:21, 25; 8:25; Revelation 13:7) and under the **fifth seal**, they were crying out for **justice and vengeance**. However, God delayed justice until all the end-time martyrs died as they did (Revelation 19:2). Don’t miss the fact that the **fifth seal** fits within the **identical historical period** as the period described in **Daniel 11:32-35**—the ‘*many days*’.

We still have not answered **what cleansed** these martyrs. The **trial itself was not** the **detergent that** cleansed them because there is no such thing as

righteousness by suffering. The idea of **cleansing** in the context of **tribulation** is an important theme in the book of Revelation. For example, **Revelation 7:14** describes those who will be faithful in the end-time tribulation as one who 'have **washed** their **robes** and made them **white** in the **blood** of the lamb (cf. Revelation 1:5; 1John 1:9).' This text brings four important ideas to view:

- ✓ Tribulation
- ✓ The blood of the Lamb
- ✓ White robes
- ✓ Cleansing

These four ideas are at the very center of **Daniel 11:35**.

Revelation 12:11 tells us that the persecuted saints overcame the slanderous accusations of Satan 'by the **blood** of the lamb and by the **word of their testimony** and they did not love their lives even unto death.' Further, **Revelation 19:7-8** describes the end-time bride of the lamb. At first sight, it appears that the bride made her garments white by her **righteous deeds** but a closer look reveals that her righteous deeds came because she **claimed the blood** of the Lamb in the **midst of her trials**. In this context, the following statement is significant:

*"Ministers should present the sure word of prophecy as the **foundation of the faith** of Seventh-day Adventists. The prophecies of **Daniel** and the **Revelation** should be carefully studied, and **in connection** with them the words, "Behold the Lamb of God, which taketh away the sin of the world." **Ev**, p. 196*

Based on the previous discussion we must conclude that trust in the blood of the Lamb purged those of understanding who went through the medieval tribulation (as well as those who will go through the end-time tribulation). Expressed another way, in the midst of persecution their characters were refined because they trusted in the blood of Jesus.

Revelation 3:4-5

*"You have a few names even in Sardis who have **not defiled their garments** [at this moment their garments are already spiritually white]; and they **shall***

walk with Me in white [*and yet they do not have their literal robes yet*], for they are worthy. 5 He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.”

“It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character.” *CCh*, p. 334

‘... even to the time of the end. . .’

Later in our study we (see verse 40 below) will provide evidence that the time of the end began when the 1260 years ended in 1798 A.D. That is to say, the time of the end began when the ‘*many days*’ of persecution for the church ended (cf. Daniel 7:25). In no uncertain terms, Daniel 12:4 describes the time of the end as a period during which the knowledge of Daniel 8-12 would increase

... ‘because it is yet for a time appointed. . .’

The ‘time appointed’ or determined here are the 1260 days, the 42 months and the three and a half times. During this period God gave the saints into the hand of the little horn/the beast/the king of the north (cf. Daniel 7:25; Revelation 13:5, 7; Daniel 11:33). This is the same period that God gave the harlot Jezebel to repent and she did not (Revelation 2:23).

The Old Testament uses the word mo`ed (‘appointed’) to describe a point or period of time that God, as the omniscient one, has announced in advance that an event would occur. The word appears in Isaiah 1:14 and Numbers 9:2-3 to pinpoint the specific time that God established for the celebration of the yearly festivals. Jeremiah 8:7 tells us that God laments that the stork knows her appointed times but His people do not know the time of their judgment. In Genesis 18:14 God promised that Sarah would have Isaac at the time appointed. According to 1Samuel 13:11 Saul offered the sacrifice at Gilgal because Samuel did not come within the days that had been appointed. God informed the prophet Habakkuk that ‘*the vision is yet for an appointed time*,

*but at the end, it shall speak and **not lie**: though it tarry, wait for it because it will surely come, it will not tarry.’ (Habakkuk 2:3).*

Besides the **three uses** of the word in Daniel 11 (verses 27, 29, 35), **Daniel 8:19** is of particular importance. When Gabriel came to explain the vision of chapter 8 to Daniel, he told him:

*‘Behold, I will make thee know what **shall be** in the **last end** [this is no longer during the 1260 years] of the indignation [on the meaning of this word see comments on verse 36 below]: for at the **time appointed** the end shall be.’*

A comparison of **Daniel 8:23-25** with **Daniel 11:32-39** reveals some striking parallels that leave no doubt that the **little horn** represents the **same power** as the **king of the north**. However, whereas **Daniel 11:31-39** describes the time appointed by God for the king of the north to rule over the saints during the **1260 years**, Daniel 8:19 takes us forward to the time God has appointed for that power to come to its end with none to help.

Comments on Verse 36

*‘And the **king** shall do according to **his** will. . .’*

During the 1260-year period, **God allowed** the king of the north do pretty much **as he pleased**. The saints, the Law, the truth and the sanctuary system on earth appeared to be **under his control**. Verse 36 reminds us of the **arrogance of the little horn** in chapters seven and eight. Significantly, the **little horn** of Daniel 8:9 is identified later in the chapter as the **king** of fierce countenance (Daniel 8:23). The **little horn** is also the **king of the north**!

*‘. . . he shall **exalt himself**. . .’*

The Psalms frequently use the Hebrew word **rum** (‘exalt’) to describe the joyous **exaltation of God** by His people. The word is linked with the idea of praise and worship due to God because of His **infinite greatness** and worthiness. Thus, the psalmist exclaimed:

*‘**Exalt** ye the LORD our God, and **worship** at His footstool for He is holy.’ (Psalm 99:5; cf. verse 9).*

The psalmist exclaimed, *'Thou art my God, I will **exalt** thee'* (Psalm 118:28). *'O magnify the Lord with me, and let us **exalt** his name together.'* (Psalm 34:3). *'Be thou **exalted**, O God above the heavens: and thy glory above all the earth.'* (Psalm 108:5; cf. Psalm 57:5, 11).

No creature has the right **to be exalted** by other creatures. **God alone can exalt** His creatures **if he wishes**. On multiple occasions Jesus said: *'He who **exalts himself** will be humbled and he who humbles himself will **be exalted**.'* When the creature humbles **himself**, then **God** will exalt him (cf. Matthew 23:12). This is true even of Jesus who **humbled himself** and as a result **was exalted** by the Father who gave Him **the name** that is above every name and commanded **every knee** to bow and every tongue to confess that Jesus is Lord (Philippians 2:5-11).

The spirit of **self-exaltation** surfaced in heaven even before the creation of the world. A mere creature **exalted himself** and aspired to overthrow God from His throne. **Isaiah 14:12-14** describes the rebellion of Lucifer. **Verse 13** explains that the first creature of God boastfully announced: *'**I will exalt [rum]** my throne above the stars of God.'*

Unable to exalt his throne above the angels in heaven, Lucifer **set up a rival throne** on earth and placed his **vice-gerent** upon it, as the **counterfeit king** of the north. As the **Father placed his Son** upon the throne as His **vice-gerent** in heaven, Satan placed his **son of perdition** upon the throne as his **vice-gerent** on earth. The **apostle Paul** referred to this usurper when he wrote about the rise of the **man of sin** who would sit in the **temple of God**—the church—during the Christian dispensation **claiming to be God** and coveting worship. (2Thessalonians 2:3-4). **Isaiah 47** describes the arrogance and self-exaltation of this Babylonian system (cf. Revelation 17:1-6) who says in her heart, *'**I am**, and there is no one else besides me. . .'* (47:8, 10).

*'... and **magnify himself** above every god. . .'*

Only God deserves to be **magnified** because He is our Creator: *'Let the LORD be magnified,'* exclaimed the psalmist (Psalm 35:27; cf. Psalm 40:16). When God promised to deliver Israel from the **invasion of Gog**, the enemy from the **north**,

the prophet exclaimed that **God would magnify** and sanctify **Himself**. However, no human being or nation has a right to **self-magnification**. Self-magnification by mere creatures is the epitome of **apostasy**. Thus, Jeremiah promised that God would **cut off Moab** because it **magnified itself** against the Lord (Jeremiah 48:26; cf. verse 42).

When Babylon destroyed Jerusalem, **Jeremiah prayed**:

*'Oh Lord, behold my affliction: for the enemy hath **magnified himself**' (Lamentations 1:9).*

The word 'magnify' that describes the attitude of the king of the north **twice** in Daniel 11:36, 37 appears twice also in **Daniel 8:11, 25** where the **'king of fierce countenance'** **magnified himself** against the Prince of the host. This power sought to **steal the position** and prerogatives that belong only to God. The apostle Paul described this man of sin as one *'who opposes and **exalts himself** above all that is called God, or that is worshiped; so that he **as God** sits in the temple of God, showing himself that **he is God**.'* (2 Thessalonians 2:4)

*'And shall speak **marvelous things** against the God of gods. . .'*

The expression **'marvelous things'** is the translation of **a single** Hebrew word. In the majority of cases, the word refers to the marvelous **creative and redemptive** works of God (cf. Psalm 17:7; 78:12ff; 98:1-3; 139:14; Zechariah 8:6-7). The use of this word indicates that the king of the north **is a usurper** of the creative and redemptive powers that belong only to God. **Psalm 105:2, 5** invites God's people to sing psalms unto the Lord and talk of **His wondrous works** and then **verse 5** exhorts us to *'remember His **marvelous** works that he hath done; his wonders and the judgments of his mouth.'*

One is reminded of the **boastful claims** of the **little horn** Daniel **seven and eight**. Daniel 7 predicted that the little horn would speak 'great words against the Most High.' Its **belligerent attitude** is reflected in his attempt to change God's times and law. Daniel 8 describes the little horn's attempt to usurp Christ's high priestly **work of salvation** in the heavenly sanctuary. The sea beast of **Revelation 13:5** manifests the same arrogant spirit when it speaks

'great things and blasphemies' against God, blaspheming 'His name, His tabernacle, and those who dwell in heaven.' (Revelation 13:5, 6). Our detailed study of Daniel 7 revealed that the Roman Catholic papacy fulfilled each and every specification of Daniel 7, 8, 11 and 2Thessalonians 2.

*'... and shall **prosper**...'*

Genesis 39:23 uses the word 'prosper' to describe the **prosperity of Potiphar's** house during Joseph's tenure. The Bible tells us that the wicked **oftentimes prosper** for a season (cf. Jeremiah 12:1; Psalm 73:12; Ecclesiastes 8:11) but in the end, they receive their **just reward**. The **little horn/king** of the north succeeded in oppressing God's people but in the end God will judge them and avenge His people (Daniel 7:9-10, 13, 14; Revelation 19:1, 2). The king of the north will come to his end with **none to help** (Daniel 11:45).

Once again, we see the connection between the king of the north in Daniel 11 and the little horn in Daniel 7 and 8. According to **Daniel 7:21** the little horn '**prevailed**' against the saints of the Most High and **verse 25** tells us that the saints were '**given into his hand**' for a 'time, times and the dividing of time'. **Daniel 8:12, 24** explains that the little horn '**practiced and prospered**', and **Revelation 13:7** states that God gave the beast power '*to make war with the saints, and to **overcome them***' and that '**power was given him** over all kindreds, and tongues and nations.' Things did indeed **go well** for the Roman Catholic papacy until the French Revolution wounded it in 1798.

The **little horn** (Daniel 7 and 8), the **king of the north** (Daniel 11), the **man of sin** (2 Thessalonians 2) and the **beast** (Revelation 13:1-10) all describe the same power, the Roman Catholic papacy:

- ✓ Each rule **immediately before** Jesus establishes His eternal kingdom.
- ✓ Each **exalt itself** above God.
- ✓ Each speak **great words** and blasphemies against the Most High.
- ✓ Each **prosper** during the period it rules.
- ✓ Each comes to an **ignominious** and supernatural end with none to help.

*'... till the **indignation** be **accomplished**...'*

Does the word ‘indignation’ refer to the indignation of the king of the north **against God’s people** or the **God’s indignation** against the king of the north? When will the indignation be accomplished?

The Old Testament uses the word ‘indignation’ **only** to describe the outpouring of **God’s wrath**. Thus, **Daniel 11:36** refers to God’s wrath against the king of the north. Describing God’s the plagues on Egypt, the psalmist wrote:

*‘He cast upon them the fierceness of his anger, wrath, and **indignation** [zaam], and trouble. . .’ (Psalm 78:49).*

Referring to the destruction of the **Assyrian oppressors** of Israel, God promised:

*‘For yet a little while, and the **indignation** [zaam] shall **cease**, and **mine anger** in their destruction.’ (Isaiah 10:25).*

The prophet **Jeremiah** described God’s judgment upon **Babylon**:

*‘The LORD hath opened his armory, and hath brought forth the weapons of His **indignation** [zaam]: for this is the work of the Lord God of hosts in the land of the Chaldeans’ (Jeremiah 50:25).*

The word *zaam* not only describes manifestations of God’s wrath in events of **the past**. It is found in many eschatological passages as well. In the **imprecatory Psalms** God’s people clamor for God to settle accounts with their oppressors:

*‘**Pour out** [wrath is ‘poured out’] thine **indignation** [zaam] upon them, and let thy **wrathful anger** take hold of them’. (Psalm 69:24)*

Isaiah 13:5 describes God and His armies coming from ‘a far country, from the end of heaven, even the LORD, and the weapons of His **indignation** [zaam], to destroy the whole land.’

The ‘**Little Apocalypse**’ of Isaiah (Isaiah 24-27) encourages God’s people to seek refuge in the final time of trouble:

*'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for little moment, until the **indignation [zaam]** be overpast. For behold, **the LORD cometh** out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.'* (Isaiah 26:20-21).

Ellen White applied **these verses** to the final outpouring of God's wrath:

*"The Lord is a refuge for all who put their trust in Him. He bids them hide in Him for a little moment, until the **indignation** be overpast. He is soon to come out of His place to **punish the world** for its iniquity. Then the earth shall disclose her blood and shall no more cover her slain." ZSDABC, p. 967.*

The **Minor Prophets** apply the word 'indignation' to final manifestation of God's wrath against the wicked. For example, **Nahum 1:6** asks the question:

*'Who can stand before his **indignation [zaam]** and who can abide in the fierceness of his **anger**? His **fury** is poured out like fire, and the rocks are thrown down by him.'* [cf. Revelation 6:14-17].

Habakkuk 3 paints a vivid picture of the second coming of Jesus. After describing the sun and moon standing still in their habitation, the text refers to the destruction of the wicked:

*'Thou didst march through the land in **indignation [zaam]**; thou didst thresh the heathen in anger.'* (Verses 11-12).

Zephaniah 3:8 also points to the eschatological manifestation of God's wrath:

*'Therefore wait upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations that I may assemble the kingdoms, to **pour** upon them my **indignation [zaam]**, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.'*

The little horn prophecy of **Daniel 8:19** contains an important use of *zaam*. Gabriel told Daniel:

*'Behold, I will make thee know what shall be in the **last end** of the **indignation [zaam]**; for at the **time appointed** the end shall be.'*

The terminology in this verse is closely linked with the **last half of Daniel 11:36**.

Now let's dedicate some time to the meaning of the word '**accomplished**.' The Hebrew word (*kalah*) means 'to **finish**, **accomplish**, **end**' (cf. Genesis 2:1; Exodus 40:33; I Kings 6:22; 2 Chronicles 36:22; Jeremiah 4:27; Jeremiah 8:20, etc.) In several passages, the word appears in the context of God's wrath or indignation **ending or ceasing**. Thus, when God promised to scatter apostate Israel, He said, '*thus shall mine anger be **accomplished**'* (*kalah*; 2 Chronicles 36:22) (cf. Ezekiel 6:12; 7:8; 13:15; 20:8, 21; Lamentations 4:11).

The New Testament, particularly the **book of Revelation**, tells us **when** the eschatological wrath of God will end. The equivalent Greek word *kalah* is **telos**. This word is translated '**end**' (Revelation 2:26) '**filled up**' (Revelation 15:1), '**finished**' (John 19:30; Revelation 10:7; 11:7; 20:5) and '**fulfilled**' (Revelation 15:8; 17:17; 20:3, also Revelation 16:17 where at the conclusion of the seventh plague, God announces, '*It is done*').

Revelation 15:1, 8; 17:17 tells us that the wrath of God is finished, ended, accomplished or filled up when the **seven last plagues** come to an end. Thus, **Daniel 11:36** is pointing to the moment that the seven last plagues end. Though the **primary theme** of **Daniel 11:31-39** is the 1260 years of papal persecution, the last part of verse 36 momentarily carries us forward to the time when the king of the north will **come to his end** with none to help him as described in Daniel 11:45. When we use the expression '**mission accomplished**' we mean that the mission was finished, fulfilled or ended.

According to **verses 31-39** the king of the north would **persecute** God's people and **prosper** for (1260) 'days' only to be **wounded** by the king of the south at the time of the end (verse 40). After a **temporary pause** on its power, the king of the north would **recuperate** and have a **second stage** of power and prosperity (Revelation 13:3) after which he would come to his **end for the last time** at the conclusion of the seven last plagues.

It is in this context that we must understand Ellen White's statement that **much of the history** of Daniel 11:30-36 '**will be repeated**'. As noted before, Ellen White did not believe that Daniel 11:30-36 has a **dual fulfillment**. She did believe that 'scenes **similar** to those described' will occur.

Why did she believe that they will be similar? The answer is obvious. When the king of the north/little horn (the papacy) rises to power once more it will have the **same evil character** that it had in the past. Its **DNA** will not have changed one iota during its period of convalescence. It will have the **same character** and carry out the **same actions** as it did during the previous stage of its existence, only on a **global stage**. This is why I believe that **Daniel 11:40-45** contains the eschatological repetition of the historical scenes described in **Daniel 11:31-39**. Ellen White, ever in harmony with Scripture, concurred with this view:

*'And let it be remembered, it is the boast of Rome that she **never changes**. The principles of Gregory VII and Innocent III are **still** the principles of the Roman Catholic Church. Had she but the power [that she lost in 1798], she would put them in practice with as much vigor now as in **past centuries**. . . . Rome is aiming to **re-establish** her power, to **recover** her lost supremacy. . . . She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former **persecutions** [not the prophecy] **will be repeated**. Stealthily and unsuspectedly she is strengthening her **forces** to further her own ends when the time shall come for her to strike.' GC, p. 581*

*"Let the **restraints** [these restraints were imposed in 1798] now imposed by secular governments be **removed** [when the civil governments supported the papacy in the past] and Rome be **reinstated** in her former power, and there would speedily be a **revival** of her tyranny and persecution." GC, p. 564*

*"The Roman Church now presents a **fair front** to the world, covering with apologies her record of horrible cruelties. She has **clothed herself** in Christ like garments; but she is **unchanged**. Every **principle** of the papacy that existed in*

past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.'
GC, p. 571

'... for that which is determined shall be done...'

As we saw in our study of Daniel 9:24, 26, 27, the Hebrew word charats means 'determined, decreed, decided.' It describes an event that will occur on a time schedule that God, in His omniscience, has previously determined (cf. Job 14:5; Isaiah 10:23; 28:22). The Jerusalem Bible catches the nuance of word, 'for what has been decreed will certainly be fulfilled.'

The power of the king of the north will not be absolute and endless. God will have the final word. God allowed the king of the north to exercise his dominion for 1260 in the past and will allow it to rise to power once more in the future. However, God will cut short its career at the end (Daniel 11:45). According to Revelation 17:17, the beast, the harlot and the kings will be on the same page for a short time at the end, but only 'until the words of God shall be fulfilled.' God's words 'are fulfilled' or come to an end when he says, at the conclusion of the seventh plague, 'It is done.' (Revelation 16:17)

Comments on Verse 37

We saw that in the last half of verse 36 Gabriel took Daniel forward to the end of the seven last plagues when the king of the north will come to his end with none to help. However, according to verse 37, Gabriel resumed his discussion of the 1260-year career of the papacy. Clearly, verse 37 cannot be in chronological continuity with the last part of verse 36!

‘ . . . neither shall he regard the God of his fathers’

The word ‘regard’ here means ‘to pay heed’ (cf. Psalm 28:5; 94:7; Job 30:20) The king of the north would not pay heed to the God of his fathers.

The KJV translators correctly understood the ‘God of his fathers’ refers to the true God and for this reason they capitalized the word ‘God’. This indicates that the fathers or ancestors of the king of the north originally worshiped the true God but went astray. In other words, the king of the north apostatized from the God of his fathers. This indicates that the king of the north symbolizes an apostate Christian system that drifted away from the God of the founders. Paul, in 2 Thessalonians 2, predicted that after his death there would be a ‘falling away’ (Greek: *apostasía*, cf. Acts 20:28-31).

Who are the ‘fathers’ whom the king of the north no longer regarded? In the Old Testament, the fathers of Israel are the nation’s founders—Abraham, Isaac, Jacob and the 12 sons of Jacob to whom God made the promises (Exodus 3:13, 15, 16; 1Chronicles 29:18; Luke 1:55; John 8:39 Acts 3:13; 7:32). However, Daniel 11:37 is describing events that took place well into the Christian dispensation.

Who were the founding fathers of the Christian church? The answer is, the twelve apostles. Paul wrote that the church was built upon the ‘foundations’ of the apostles and prophets (Ephesians 2:20) and John saw that the foundations of the New Jerusalem contained the names of the twelve apostles (Revelation 21:14). Ellen White wrote regarding the identity of the ‘fathers’:

“As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church.” AA, p. 19

The picture is clear. The king of the north would go astray from the teachings and practices of the fathers of the Christian church, the apostles. Thus, the king of the north is not a secular or atheistic system but rather a system that claims to be Christian but has gone astray. Ellen White made the following impressive comparison between the apostasy of the Jewish church and the falling away of the papal church:

*“The Pharisees had declared themselves the **children of Abraham**. Jesus told them that this claim could be established only by doing the **works of Abraham**. The true children of Abraham would **live as he did**, a life of obedience to God. They would not try to kill One who was speaking the truth that was given Him from God. In plotting against Christ, the rabbis were **not doing the works of Abraham**. A mere **lineal descent** from Abraham was of no value. Without a **spiritual connection** with him, which would be manifested in possessing the **same spirit**, and doing the **same works**, they were not his children.*

*This principle bears with equal weight upon a question that has long agitated the Christian world—the question of **apostolic succession**. Descent from Abraham was proved, not by name and lineage, but by likeness of character. Therefore, the apostolic succession rests not upon the transmission of **ecclesiastical authority**, but upon **spiritual relationship**. A life actuated by the apostles’ spirit, the **belief and teaching of the truth** they taught, this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the gospel.” DA, pp. 466-467*

Adam Clarke wrote:

*“That God who sent the evangelists and apostles to preach the **pure doctrine**. These **true fathers** of the Christian church, and their God, this church [**the papacy**] has **not regarded**, but put councils, and traditions, and apocryphal writings in their place.” (Adam Clarke's Commentary, Electronic Database. Copyright © 1996, 2003, 2005, 2006 by Biblesoft, Inc.)*

If the apostles resurrected today, they **would not recognize** the church they founded. The Roman Catholic papacy **claims** to have the **successors** of the apostles and yet its teachings are **diametrically opposed** to what the apostles taught. Furthermore, the papacy **killed the saints** of the Most High much like the Jewish establishment **killed Jesus**. In contrast with the founders of the church who were **persecuted**, the papal church became the **persecutor**! Our study of verse 38 will reveal that the papacy formed an alliance with the secular powers—the god of forces—a god that the apostles never knew!

'... nor the desire of women...'

The entire papal system disregards or pays no attention to the **desire of women** (cf. Isaiah 53:2; Haggai 2:7). What does this expression mean? How did the king of the north **refuse to pay attention** to the desire of women? There are strong reasons to see in this a reference to the practice of **celibacy** in Roman Catholicism and the recent problems with priests who have **abused male children**. Although though **Peter** (Matthew 8:14-15), the **deacons** 1Timothy 3:12), the **elders** (Titus 1:5-6), and the **bishops** (1 Timothy 3:2, 4) of the early church were all married, Roman Catholicism since **Gregory VII** has forbidden marriage to the clergy. We are reminded of Paul's warning:

*'Now the Spirit speaketh expressly, that in the latter times some shall **depart from the faith**, giving heed to seducing spirits, and doctrines of devils . . . **Forbidding to marry**...' 1 Timothy 4:1.*

The notable Bible commentator **Adam Clarke** wrote:

*"Both the Greek and Latin church, in their antichristian enactments, have discouraged, and in several cases proscribed, marriage, under the pretense of **greater chastity**, to the discredit of God's ordinance, and Christianity itself." (Adam Clarke's Commentary, Electronic Database. Copyright © 1996, 2003, 2005, 2006 by Biblesoft, Inc.)*

Canon 10 of the Council of Trent pronounced a curse on those who rejected celibacy:

*'Whoever shall affirm that the conjugal state **is to be preferred** to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy, than to be married, **let him be accursed**.'*

*'... nor regard any god: for he shall **magnify himself above all**...'*

Once again we encounter the **blasphemous boasts** of the little horns of Daniel 7 and 8, the beast of Revelation 13:1-10 and of the man of sin in 2 Thessalonians.

Comments on Verse 38

‘... but in his estate shall he honor the God of forces. . .’

Although the **KJV** translators capitalized the word God, the context indicates that the king of the north was **not honoring the true God**! We can legitimately translate the phrase ‘in his estate’ with ‘**instead of**’ or ‘**in place of**’ as many modern versions do. The sense is, that **instead of honoring** the God of his fathers, the king of the north honored the **god of forces**. This leads us to the important question, who is this god of forces?

The word ‘forces’ the plural word **mauzim**. In the Old Testament the word describes the LORD as the **fortress**, shelter or **refuge** of his people (cf. Psalm 27:1; 31:2, 4; 43:2; 37:39; 89:13 and its context of verses 9-12); Jeremiah 16:19; Nahum 1:7). Daniel 11 uses the word elsewhere to describe a **military fortress** or **stronghold** (verses 7, 10, 19, 31). In other passages, the word denotes a **fortified city** (Isaiah 17:9; 23:11). The word also describes **human protection**, such as in **Isaiah 30:2, 3** where the translation of the word is ‘strengthen.’ The picture is that of a **political** and **military** power that would help the king of the north.

‘... and a god whom his fathers knew not. . .’

In the light of the previous discussion, it seems like the KJV translation, ‘god of forces’ is a good one. What the text describes here is the union of the king of the north with **military forces**—a union of church and state!

How different was the **attitude of the apostles**! The apostolic fathers did not use the **military strength** of the state to accomplish their mission. They employed the **sword of the Spirit** (Ephesians 6:17). Jesus Himself gave them their marching orders (Acts 1:6-8). In John 18:36-37 Jesus told Pilate that if His kingdom were of this world, His disciples would **fight to free Him**. When Peter drew the sword to defend Jesus, He commanded him to **put it away** (Matthew 26:51-52). In contrast, the apostate papal church **appealed to the strong arm** of the state to punish dissenters and compel unbelievers to become Christians. This ‘god’ was unknown to the fathers!

‘ . . . shall he honor with gold, and silver, and with precious stones and pleasant things.”

The gold, silver, precious stones and pleasant things refer directly to **Babylon** in Revelation 17:4. This indicates a **direct connection** between the king of the north in Daniel and **the harlot** of Revelation 17. Church and state **both benefit** from this mutually enriching adulterous relationship (Revelation 17:2) that is, until the moment when the **kings hate the harlot**, make her desolate and naked eat her flesh and burn her with fire (Revelation 17:15-17). Revelation 18:12-13 gives a long list of the pleasant things with which the harlot and the merchants of the earth do business. Noteworthy is the fact that in **Daniel 11** the conquests of the king of the north are **described symbolically** as the **flooding** river of Babylon (Daniel 11:40, 41) and in **Revelation 17**, the harlot is called **Babylon** (Revelation 17:5) and sits upon the **many waters** of the river Euphrates. The **drying up** of the river in Revelation 16:12 refers to the moment when the kings and the multitudes **withdraw their support** from the system and it comes to its end with none to help (Revelation 17:1, 15; 16:12; Daniel 11:45).

Comments on Verse 39

Verse 39 has been a **translation challenge** for scholars but there are several points that are clear as we see in the following translations:

- ✓ The king of the north embraces the aid of a **foreign God** that his fathers did not know.
- ✓ The king honors those who **acknowledge his authority**.
- ✓ The king **installs rulers** who support him.
- ✓ The king divides the **land for gain**.

*“Thus **he [the king]** shall act against the strongest fortresses with a **foreign god** [**the foreign God has already been identified as the ‘god of forces’**], which he shall acknowledge, and advance its glory; and he shall cause them to rule over many, and **divide the land** for gain.”*

The **ESV** and **NET** provide an even clearer translation of verse 39:

*“He shall deal with the **strongest fortresses** [the civil powers] with the help of a **foreign god** [the state]. Those [among the civil powers] who **acknowledge him** [the king] he shall load with honor. He shall **make them rulers** over many and shall **divide** the land **for a price**.”*

*“With the help of this **foreign god**, he will **capture** the strongest fortresses. Everyone who **worships this god** will be put in a position of power and rewarded with wealth and land.”*

The word ‘divide’ refers to the **distribution of land**. In the conquest of Canaan, **Joshua** distributed land but he did not do it **for gain** (Joshua 13:7; 18:10; Joshua 14:5; Numbers 26:55; cf. 2 Samuel 19:29; Ezekiel 47:21). The **papacy**, during its rule, **offered territory** to the kings of Europe in exchange for their support. I will provide one example among many. In the **fourteenth century**, there were constant disputes between **Spain and Portugal** over who would own the routes of travel and trade in the Atlantic Islands and the West African territory. **Pope Eugenius** wrote a Bull authorizing the Portuguese to enter the Canaries. However, this was just one of more than one hundred Bulls that dealt with the distribution of territory. Regarding these disputes, James Muldoon wrote:

*“Each kingdom made claims to the Atlantic Islands and wished to have a monopoly of access to the islands and to the West African mainland. The **papacy entered the fray** on the grounds that such conflicts had serious **moral consequences** for the Christians and also for those who inhabited these lands. The **papal solution** was **to apportion** the newly discovered island between the two claimants granting to each a monopoly of trade in an assigned region **in return** for defending and expanding Christendom.”* James Muldoon, Editor, *Bridging the Medieval-Modern Divide: Medieval Themes in the World of the Reformation*, (2013) “Rights, Property, and the Creation of International Law” p. 192

The papacy also ‘**made rulers**’ and **removed them** when they did not acknowledge its power as we saw in the story of **Henry IV** who was **deposed**

for not acknowledging pope Gregory's authority and who, upon repentance, was **restored** to the throne.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #19 – NOTES ON DANIEL 11:40-45: THE PAPACY’S FUTURE CAREER

Review of an Important Principle

Before we begin our study of verses 40-45, we need to remember the important principle that we laid down at the beginning of our study of Daniel 11. In the Old Testament, geographical locations such as Babylon, Egypt, and Israel are literal. Thus, the king of the north, Babylon, is literal and local, the king of the south, Egypt, is literal and local as are Jerusalem and Israel.

However, after the Jewish theocracy ended, Babylon, Egypt, Israel and Jerusalem are symbolic and global. Babylon is the papacy, Egypt is France and Jerusalem/Israel is the faithful in the Christian Church. For this reason, the king of the north (the Seleucids) and the south (Egypt) in Daniel 11:5-14 are to be understood as literal and local while the kings of the north and the south are symbolic and global later in the chapter.

Comments on Verse 40A

In verses 31-39, the king of the north did not face even the smallest hint of opposition. For [1260] ‘days’ he arrogantly carried out his own will and prospered (verse 33). However, at the beginning of the time of the end, the king of the south attacked him. Before we identify the power that attacked him, we need to determine the date for the beginning of the ‘time of the end’.

‘... at the time of the end...’

The **first biblical clue** that helps us determine the date when the ‘time of the end’ begins is in Daniel 11:40. The text tells us that the king of the south **pushed** at the king of the north **at**—not during—the time of the end. Thus, the time of the end **began** when the king of the south **pushed** at the king of the north. Therefore, if we can discover **who** the king of the south is and **when** he pushed at the king of the north then we will also be able to determine **when the time of the end began**.

The **second biblical clue** is in **Daniel 11:33** where the king of the north ruled over God’s people for ‘**many days**’ (cf. Daniel 11:35). As we have previously pointed out, these ‘days’ are the same as ‘time, times and half a time’ in Daniel 7:25, ‘forty-two months’ in Revelation 13:5-7 and 1260 days in Revelation 12:6. If the dominion of the little horn/beast/king of the north was limited to 1260 years, then it **must have lost its dominion** when they ended. Expressed another way, the king of the north **lost his rule** when the king of the south **attacked him** and gave him the deadly wound in 1798.

Daniel 12:4 provides yet a **third clue** that helps us determine when the time of the end began (cf. Daniel 8:17 and Stephen P. Bohr’s Notes on Revelation 10, “*Your Redemption Draweth Nigh*”). In Daniel 12:4, Gabriel told Daniel to ‘*shut up the words and seal the book until the time of the end*’ and that the removal of the seal at the **time of the end** would **increase knowledge** of the contents of the book.

Revelation 10 pinpoints the **exact time** when the Angel removed the seal from the book. Verse 2, describes an angel with an **open** book in his hand. A more literal translation of the verb would be, ‘the book, the one **having been opened**.’ Next, the Angel proclaimed a powerful **global message** from the contents of the book. Finally, the Angel told John to **eat the book** and it would be sweet in his mouth but bitter in his stomach. Clearly, ‘the time of the end’ began when the **seal was removed** from ‘little book’ (Daniel 8-12) and knowledge of its contents would be increased. And at the book’s opening would cause a bittersweet experience.

Ellen White pinpointed that the 'time of the end' began in **1798**:

*"The message of salvation has been preached in all ages; but **this message [the first angel's message]** is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a **succession of events** leading down to the opening of the judgment. This is especially true of the book of Daniel. However, that **part** of his prophecy that related to the last days, Daniel was bidden to **close up and seal** 'to the time of the end.' Not **until we reach this time**, could a message concerning the **judgment** be proclaimed, based on the fulfillment of these prophecies. However, at the **time of the end**, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4.*

*'The apostle Paul warned the church not to look for the coming of Christ in his day. 'That day shall not come,' he says, 'except there comes a falling away first, and that man of sin be revealed.' 2 Thessalonians 2:3. Not until after the great apostasy, and the long period of the reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' who is also styled 'the mystery of iniquity,' 'the son of perdition,' and 'that wicked,' represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. **This period ended in 1798**. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation **down to the year 1798**. It is this side of that time that the message of Christ's second coming is to be proclaimed.*

*'No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. **But since 1798** the book of Daniel has been **unsealed**, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." Ellen G. White, The Great Controversy, pp. 355, 356*

We find the **strongest biblical clue** for the beginning point of the time of the end in **Revelation 11**. This last clue will become clear as we continue our study.

‘...the king of the south...’

Geographically the king of the **south is Egypt** because Egypt was south of Israel. **Daniel 11:5, 8** makes this identification when it says that the king of the south took captives into Egypt. The **LXX** of Daniel 11:40, instead of saying that the king of the south pushed at the king of the north, says that the **king of Egypt** attacked the king of the north.

Whereas the north is the realm of **counterfeit religion**, the south is the **opposite**; it denotes a **denial** of the true God and religion. It represents a **human government** that openly **denies the existence** of the true God. In this sense, it represents **secular humanism** in all its dimensions—Communism, Socialism, Evolutionism, Materialism, Capitalism, Environmentalism, Spiritualism, Feminism and the Hollywood culture. All of these jettison the need for God in the daily life and make **man the sum of all things**.

Who is the king of the south who attacked the king of the north at the time of the end? It certainly could **not** be **literal geographic Egypt** because God’s true Israel at that time was **no longer literal** geographic Israel. If **Israel** is spiritual and global at the time of the end and **Babylon** is spiritual and global, then Egypt must also represent a spiritual and **secularistic worldview**.

The question is which system does the word ‘Egypt’ represent? **Revelation 11** helps us answer this question, but before we go there, it would be well to determine **two things**:

- The **salient** characteristic of ancient biblical **Egypt**.
- The **meaning** of the phrase ‘*shall **push** at him*’.

There is one characteristic of ancient Egypt that ‘**jumps out**’ of the pages in Exodus. Egypt manifested an **arrogant and persistent** refusal to recognize the existence of the **true God**. When Moses and Aaron demanded the release of Israel, Pharaoh **defiantly thundered**:

*“Who is the LORD that I should obey his voice to let Israel go? **I know not the LORD** neither will I let Israel go.” (Exodus 5:2)*

Pharaoh's reaction to each of the **ten plagues** of Egypt reveals his **persistent refusal** to recognize the existence of Israel's God! **Ezekiel 29:3** further portrays this atheistic arrogance when Pharaoh said:

*'My river [**the Nile**] is mine own, and **I have made it** for myself.'*

Concerning the atheistic spirit of ancient Egypt, **Ellen White** wrote:

*"Of all nations presented in Bible history, Egypt most boldly **denied the existence of the living God** and resisted His commands. No monarch ever ventured upon more open and **highhanded rebellion** against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. **This is atheism**, and the nation represented by Egypt would give voice to a **similar** denial of the claims of the living God and would manifest a like spirit of unbelief and defiance." GC, p. 269*

Some **have questioned** whether ancient Egypt was **truly an atheistic power**. After all, the religion of Egypt had **many gods**. This is true, however, biblically speaking, atheism does not mean a denial of the existence of **any** god (such as man, money, education, fame, power, glamor, etc.) or gods but rather a denial of the existence of the **true** God. Accordingly, **Hezekiah** stated that Sennacherib cast the gods of the nations into the fire because '**they were no gods**' (Ezekiel 37:19).

When the **apostle Paul** rebuked the idolatry of the philosophers on **Mars Hill**, they reviled him because he said that their idols were **no gods at all** (Acts 17:26; cf. 2 Corinthians 8:4-6; Galatians 4:8).

In **ancient Rome**, when Christians refused to **offer incense** to the gods on Cesar's altar, the crowd would **cry out**, '*kill the atheists.*' In other words, a person who denied the gods of Rome was, in the eyes of the pagan Romans, **an atheist**. Thus, the salient characteristic of ancient Egypt was its open defiance and rejection of the **true God**.

Whereas the north represents counterfeit **apostate religion**, the south represents **atheism/secularism** that can trace its ultimate origin to the principles of the **French Revolution**.

Notably, **Daniel 11:40** states that while the king of the north and the king of the south were at **odds in 1798**, later in history they **will join forces** to persecute God's remnant people who have found **refuge in spiritual Jerusalem**. Daniel 11:40-45, Revelation 14:20 and Revelation 16:14 describe the gathering of **all nations—north and south**—against God's holy spiritual Jerusalem.

'... shall push at him'

What is the **meaning** of the expression 'shall push'? In **what sense** did the king of the south 'push' at the king of the north in **1798**? The Hebrew word **nagach** describes the act of **thrusting with horns** in order to gore a person or kingdom **to death** (Ezekiel 34:21; 1 Kings 22:11; 2 Chronicles 18:10; Psalm 44:5). In the context of the book of Daniel, the word describes the **ram goring** the kingdom of Babylon (Daniel 8:4; cf. **Exodus 21:28-32** where the word appears four times).

It is clear that the king of the south's 'pushing' in Daniel 11 was far more than a **friendly shove**; the king of the south intended to **gore the king** of the north to death! Modern versions translate the word *nagach* as 'will engage him **in battle**' (NIV), 'shall **collide** with him' (NASB), 'shall **attack** him' (ESV).

Which nation in history arrogantly and defiantly denied the existence of the true God toward the **end of the 1260** years and rose with the **specific intent** of **goring to death** the power that ruled during those 1260 years? The answer is in Revelation 11.

Revelation 11:3 brings to view **two witnesses** (also referred to as two olive trees and two candlesticks) who gave their testimony clothed in **sackcloth** (pitch black fabric) for **1260 days/years**. These two witnesses represent the **Old and New Testaments**:

*“The two witnesses represent the **Old and New Testament Scriptures**. Both are important **testimonies** to the origin and perpetuity of the law of God. Both are **witnesses** also to the plan of salvation. The types, sacrifices, and prophecies of the **Old Testament** point forward to a Savior to come. The Gospels and Epistles of the New Testament tell of a Savior **who has come** in the exact manner foretold by type and prophecy.” GC, p. 188*

The Old Testament **gives witness to Jesus** (John 5:39) as does the New (John 21:24). The oil from the **olive trees** represents the Holy Spirit who inspired both Testaments (2 Peter 1:21; 2 Timothy 3:16) and the **candlesticks** symbolize the fact that the two Testaments **give spiritual light** through the preaching of the church (Psalm 119:105; Matthew 25:1-12). **Sackcloth** in the Bible represents suffering and mourning (Psalm 30:11).

The prophecies of Daniel and Revelation reveal that the 1260 days that the woman fled to the wilderness (Revelation 11:3; 12:14), the ‘time, times and half a time’ that the little horn ruled in Daniel 7; Revelation 12:6, and the ‘42 months’ of Revelation 11:2; 13:5, represent the same period. During this period the Bible was giving testimony to Jesus in suffering, mourning and obscurity.

However, things were about to get **a lot worse** for these witnesses. Revelation 11:7 tells us that when they **were finishing** their testimony (at the conclusion of the 1260 years) ‘the beast that ascends out of the bottomless pit’ would make war on them, overcome, and **kill them**. Their bodies would remain in the street of the **great city** whose name ‘**spiritually** is Sodom and Egypt, where also our Lord was crucified’ (Revelation 11:8).

The death of the two witnesses would lead to **great mirth** and **celebration** on the part of those **who killed them** (Revelation 11:9-10). It bears noting that **neither Sodom nor Egypt** in this text are **literal locations**. Sodom did not even exist at this time, because **God destroyed it** in the days of Abraham. Furthermore, the **crucifixion** of Jesus did **not occur literally** in Egypt or Sodom. Jesus is the ‘Word of God’ in person and the Bible is ‘the written Word’ that gives witness to Jesus. By crucifying the Bible, they were crucifying the Word of God!

Thus, the text clearly states that we must understand Sodom and Egypt **spiritually** or **symbolically**. Various Bible versions clearly indicate that we should not take Egypt nor Sodom literally. Here is the rendering of some modern versions: '**figuratively**' (NIV), '**mystically**' (NASB), '**spiritually**' (CEV), '**symbolically**' (ESV), '**allegorically**' (RSV).

What power in history made **open war against the Bible** toward the end (John 17:4; 2Timothy 4:7) of the 1260 years and arose with the intent of annihilating both the **Bible and the papacy** (Revelation 13:9-10)? There is one nation only that fits the specifications of the prophecy—**France**. Concerning this, Ellen White wrote:

*'This prophecy has received a most exact and striking fulfillment in the **history of France**.'* *GC*, p. 269

The French Revolution began in **1789 A.D.** From **1793-1797**, France, in its **National Assembly**, adopted a resolution that **officially denied** the existence of God. The revolutionaries **confiscated and burned** Bibles and **closed churches**. The idolatrous **goddess of reason** was enthroned amidst great **licentiousness** in the Cathedral of **Notre Dame**. The citizenry was **ebullient with the joy** that they were finally **free** from the restraints of the **Church** and the **Bible**. The mob gathered up members of both the nobility and the clergy and **decapitated them** with the guillotine. Wrote Ellen White:

*"France is the **only nation** in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe [keep in mind that the 1917 Bolshevik Revolution had not yet taken place when Ellen White died in 1915]. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as **the single state** which, by the decree of her **Legislative Assembly**, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement." *Blackwood's Magazine*, November, 1870. *GC*, p. 269.*

Revelation 11:3-6 and **Revelation 13:10** refer to the same event and therefore, we must study them together. Both refer to the **same prophetic period of time** (42 months and 1260 days) and both reach their **climax in the events** that transpired between **1789 and 1798**. Revelation 11:3 describes the **papacy's war on the Bible** for 1260 years that climaxed with the attack of France on God, the church and the Bible from 1789-1797.

Revelation 13:5, 10 likewise describes the papacy's dominion over the saints for **42 months** which climaxed in the arrest of pope Pius VI and the captivity of the Roman church. During the reign of terror in France, scores of priests perished '*with the sword*' Regarding the slaughter of the religious leaders, Ellen White wrote:

*"The scaffolds ran red with the blood of the **priests**. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic **clergy** experienced all those woes that their church had so freely inflicted on the gentle heretics." GC, p. 283.*

Revelation 11 not only describes France behaving like Egypt but also like 'Sodom'. Ellen White described:

*"France presented also **the characteristics** which especially distinguished Sodom. During the Revolution there was manifest a state of **moral debasement** and corruption **similar** to that which brought destruction upon the cities of the plain." GC, p. 269*

During the French Revolution, Paris not only became the **center of atheism** but also of **crass immorality**. One is reminded of the Apostle Paul's description of a **godless and licentious** world at the **end of history** (Romans 1:18-32). Ellen White wrote about this passage: "*I was referred to **Romans 1:18-32**, as a **true description** of the **world** previous to the second appearing of Christ."* CG, p. 440

Paris "*changed the glory of the incorruptible God into an image made like **corruptible man**—and birds and four-footed animals and creeping things. They **exchanged** the truth of God for the lie and worshiped and **served the creature** rather than the Creator. Because they did **not like to retain God** in their*

knowledge God gave them over to a **debased mind**, to do those things that are not fitting such as **sexual immorality**, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness. They were whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.'

Ellen White predicted that the world would reach this condition shortly before the second coming which would lead to a global meltdown like the French Revolution:

*"At the same time **anarchy** is seeking to **sweep away all law**, not only **divine**, but **human**. The **centralizing of wealth and power**; the vast combinations for the **enriching of the few** at the expense of the many; the **combinations of the poorer classes [trade unions]** for the defense of their interests and claims; the **spirit of unrest**, of **riot** and **bloodshed**; the **world-wide** dissemination of the **same teachings** that led to the French Revolution—all are tending to involve the **whole world** in a struggle **similar** to that which convulsed France. . . Such are the influences to be met by the youth of today. To stand amidst such upheavals they are now to lay the foundations of character. *Ed*, p. 228.*

The **capstone** of the French Revolution was when in **1798**, Napoleon's armies took Pope Pius VI prisoner who died in exile in France in **1799**. Napoleon's intention was to **destroy the papacy** whose principles stood in direct opposition to the principles of the Revolution.

According to Daniel 11:40, the time of the end began when the king of the south **attacked** at the king of the north. This being the case, the time of the end must have begun in **1798** when the French Revolution wounded the papacy!

Daniel 11:33 describes how '[1260] days' (verse 33) the papal king of the north led God's people into **captivity** and killed them with the **sword**. However, in 1798 the tables were turned. The atheistic king of the south led the king of the north into **captivity** and wounded him with the **sword** of the state. In my

Notes on Daniel 7, I have provided ample evidence that the papacy sustained a **deadly wound** in 1798, a wound that has **not yet fully healed** in the early twenty-first century. Wrote the late Jesuit, **Malachi Martin**:

*"[For] **fifteen hundred years** and more, Rome had kept as strong a hand as possible in each local community around the wide world By and large, and admitting some exceptions, that had been the Roman view until **two hundred years of inactivity** had been **imposed** upon the papacy by the **major secular powers of the world**." Quoted in *Christianity Today* (November 21, 1986), p. 26.*

All atheistic Marxist movements of the **20th century** trace their **roots** and derive their **inspiration** from the French Revolution. The reason is understandable. The Revolution was an uprising of the proletariat against the **favored class**—the nobility and the clergy. Marxists have referred to religion as the **opium of the people** because the papal system used it to control the masses during the 1260 years.

For centuries, church and state had joined hands to impose upon European society an **oppressive system** founded on **tradition** rather than the Bible. The rulers and priests who **lived in opulence** controlled the people by warning them of the **fearfulness of hell** or by offering them the hope of a **future reward** in heaven. As a result, Europe languished in **war, ignorance, disease** and **poverty**. At the end of the 1260 years, the lid of the **pressure cooker** blew off. Unfortunately, when the revolutionaries overthrew the church-state alliance they also **threw out the Bible**, that is, they threw out the proverbial baby with the bath water.

It is remarkable to see how the **first part** of Daniel 11:40 found its fulfillment in history **after 1798**. First, the **United States** and **Europe** established **democratic systems** that kept papal power in check. Then in **1917** a type of 'French Revolution' took place in **Russia** (once again it was a war against the **ruling class** and **religion**). Soon, to the consternation of the papacy and the western world, **country after country** embraced communism—China, the Soviet Union, Cuba, Vietnam, Laos, Cambodia and North Korea. **Nicaragua** followed suit and the destiny of **El Salvador** hung in the balance. Especially

disturbing to the Roman Catholic papacy was the fact that communism was **overtaking countries** which had **traditionally** been Roman Catholic strongholds. It appeared like in the aftermath of the French Revolution the **entire globe** would become communist. The king of the south was in the process of **pushing** at the king of the north.

A very interesting article in **Life** magazine described an event in the life of **Joseph Stalin**:

*"In 1935 Josef Stalin, absolute ruler of the Soviet Union, was given some **unsolicited advice**. Make a **propitiatory gesture** to the Vatican, he was told. **Pushed** too far, his country's Catholics might become **counterrevolutionary**. Stalin's great mustache amplified his sneer. 'The Pope. And **how many divisions** has he?' The answer then was that **he has none**. The answer now is that he **needs none**. The structures of Communism are crumbling to the touch." (Stefan Kanfer, **Life**, "John Paul II's Triumph: How a persistent pope helped foster freedom in Eastern Europe" December 1, 1989).*

Time for December 4, 1989 describes the Marxist onslaught against the Roman Catholic clergy after the **Bolshevik Revolution**:

"Until recently, the battalions of Marxism seemed to have the upper hand over the soldiers of the Cross. In the wake of the Bolshevik Revolution of 1917, Lenin had pledged toleration but delivered terror. 'Russia turned crimson with the blood of martyrs,' says Father Gleb Yakunin, Russian orthodoxy's bravest agitator for religious freedom. In the Bolsheviks' first five years in power, 28 bishops and 1,200 priests were cut down by the red sickle. Stalin greatly accelerated the terror, and by the end of Khrushchev's rule, liquidation of the clergy reached an estimated 50,000. After World War II, fierce but generally less bloody persecution spread into the Ukraine and the new Soviet bloc, affecting millions of Roman Catholics and Protestants as well as Orthodox."

However, Daniel 11:40 predicted that the Roman **Catholic Cross** would trounce the **Soviet Sickle**. **Daniel 11:40** predicted that the king of the south would attack the king of the north in 1798. However, the second half of the

verse explains that the king of the north would **rise against** the king of the south and overwhelm him like a **devastating flood**.

Revelation 13:3, 12, 14 is parallel to Daniel 11:40. The prophet of Patmos predicted that after the beast received a deadly wound, it would have a **miraculous healing** and the whole world would eventually wonder after it and worship it (Revelation 13:3).

In the early **1980's**, this scenario appeared **well-nigh impossible**. Well do I remember how **my students** in our Seventh-day Adventist University in Medellin, Colombia nearly laughed me out of town when I told them that the days of the Soviet Block **were numbered**! Many objected: '**Can't you see** how country after country is going communist?' Yes, I answered, but the prophecy of **Daniel 11** tells us that the papacy will overcome communism. At the time, I persuaded few!

In the **late 1940's**, decades before the **Berlin Wall went up or came down**, Louis F. Were, like a lonely **voice crying** out in the **wilderness**, boldly wrote:

*"Communism is the one great **barrier** between her **[the papacy]** and her goal. This **barrier** she regards as a serious **hindrance** to the acquisition of **world control**. This **barrier** she seeks to remove. The Scriptures declare that she will overcome this tremendous **barrier**—'the land of Egypt shall not escape'. The countries that have adopted 'godless Communism' **will not escape** her **[the papacy's]** control." (Louis F. Were, *Before Probation Closes*, p. 60, this book is available at SecretsUnsealed.org)*

How could Louis F. Were make such a bold statement when **every news source** around him said **just the opposite**? The answer is quite simple. Louis Were **allowed the Bible** to explain current events rather than having **current events** explain the Bible! Certainly, Louis Were's view has been **remarkably vindicated** post-mortem. For a fuller presentation of the papal strategy to overcome communism/socialism, I recommend that you read my **two newsletter articles**, '*Thesis, Antithesis and Synthesis*' and '*Francis the Socialist*'. In these articles, I show that the papal strategy to conquer Socialism is to adopt its agenda.

Comments on Verse 40B

The map that follows shows the geographical progress of the king of the north's conquests. The king begins his campaign in **Babylon** in the North Country. As a devastating flood he moves west through **Syria, Lebanon, Tyre and Sidon** (the countries) and then takes a southward turn **into Israel** (the Glorious Land). Next, he goes for **Ammon, Edom and Moab** east and south of Israel, and continues his southward movement into **Egypt, Ethiopia and Libya**.

The picture is one of an **absolute** and **devastating** conquest of **the known world** at that time from the **River Euphrates to the Nile Delta**! (Genesis 15:18). However, there is **one dissenting voice** and it is coming from the north and the east where God's **faithful remnant** has taken **refuge in Jerusalem**. Upon receiving **disturbing news**, the king moves north with the intention of **extinguishing the last dissenting voice**. He pitches the tents of his palace in a **strategic place** outside the **Mount of the Congregation**. However, at the **height of his success**, he comes to his end with **none to help**. The **kings**, the **harlot's daughters**, the **merchants** of the earth and the **multitudes** turn against him.

Noteworthy is the fact that Daniel 11 describes the conquests of the king of the north **symbolically** as the **flooding river of Babylon** (Daniel 11:40-41) and in **Revelation 17** the harlot, who is identified as **Babylon** (Revelation 17:5), is described as sitting upon the **many waters** of the river Euphrates (Revelation 17:1, 15; 16:12).

The **drying up** of the Euphrates (Revelation 16:12) is parallel to the king of the north coming to his end with **none to help** him (Daniel 11:45). There can be no doubt that **Daniel 11:40-45** and **Revelation 17** are describing the identical end-time power!

*'And the king of the north shall come against him [the king of the south] like a **whirlwind**, with **chariots**, and with **horsemen**, and with many **ships**'*

These words in Daniel 11:40 **describe the healing** of the deadly wound that the papacy sustained in 1798. **Verses 41-45** describe **a flooding** that not only fells the king of the south but also inundates the **entire world** in his train.

The Old Testament frequently translates the word '**whirlwind**' as '**storm**' or '**tempest**' (Isaiah 28:2; Psalm 58:9; Nahum 1:3; Psalm 50:3). The word is a **metaphor** for conquering armies. Various Bible translations help us understand the invasion of the king of the north. The NIV reads, '*the king of the North will **storm out** against him*'. The ESV renders it, '*the king of the north shall **rush upon him** like a whirlwind*'.

Writing about the period that follows the healing of the deadly wound, Ellen White described it as a **devastating storm**:

*"God has revealed what is to take place in the last days that His people may be prepared to stand against the **tempest** of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming **storm**, comforting themselves that the Lord will shelter His faithful ones in the day of trouble." (FLB, p. 325)*

*"Angels are now restraining the **winds** of strife, that they may not blow until the world shall be warned of its coming doom; but a **storm** is gathering, ready to burst upon the earth; and when God shall bid His angels loose the **winds**, there will be such a scene of strife as no pen can picture." Ed, pp. 179-180*

*"As the **storm** approaches a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the bitterest enemies of their former brethren." GC, p.608*

*"Prophecies are being fulfilled, and **stormy times** are before us. Old controversies which have apparently been hushed for a long time will be revived, and new*

*controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four **winds**, that they shall not blow, until the specified work of warning is given to the world; but the **storm** is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night.” Ellen G. White, An Appeal to our Ministers and Conference Committees, 1892, p. 38*

Chariots and horses portray **military** power (1Kings 1:5; 20:1; 1 Samuel 13:5; Exodus 14:9; Joshua 24:6; Isaiah 43:17; Ezekiel 26:7; Revelation 9:9) and **ships** are symbolic of **economic** activity and power (1Kings 10:22; Psalm 107:23; Proverbs 31:14; Ezekiel 27:25, 29; Revelation 18:17-19). The picture is clear: The king of the north would overcome the king of the south by great **military** and **economic** power! Some might argue that today nations **do not use chariots** and **horses** for war neither do they **use ships** for much of the commercial activity. Today **planes, drones and missiles** are the implements of war. However, we must remember that God speaks in the language that the **prophet used in his time** and not the language of the 21st century.

*‘...and he shall enter into the **countries**, and shall **overflow** and pass over...’*

The Hebrew word ‘**countries**’ is **common** in the Old Testament and could be translated ‘**nations**’ (cf. for example Genesis 10:20; Genesis 41:57; Ezekiel 6:8; 34:13; Daniel 9:7). The **westerly movement** of the king of the north indicates that the countries referred to are **Syria, Lebanon, Tyre and Sidon**, west of Babylon, and north of Israel.

The Old Testament uses the word ‘**overflow**’ to depict a **flooding river**. In this case, the word is a metaphor that compares the conquests of the king of the north with a **flooding river**. No doubt, the river is the **great River Euphrates** because the king of the north is Babylon. Following are some examples of the metaphorical use of flooding, **persecuting waters**.

In **Psalm 69:2, 15** David exclaimed to God:

*"I sink in deep mire, where there is no standing: I am come into deep waters, where the floods **overflow** me. Let not the water flood **overflow** me, neither let the deep swallow me up and let not the pit shut her mouth upon me."*

King Sennacherib invaded the glorious land in the year **701 B.C.** and Isaiah compared the advance of his armies with an **all-encompassing flood**:

*"Now therefore, behold, the Lord bringeth up upon them the **waters of the river**, strong and many, even **the king of Assyria, and all his glory**: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall **overflow** and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." (Isaiah 8:7-8. For further examples, refer to Daniel 11:10, 22, 26; 9:26; Nahum 1:8 and Isaiah 43:2; Isaiah 17:12, 13).*

The prophet **Jeremiah** described **Babylon** coming from the north as an **overwhelming flood**, conquering all that was in its path:

*"Thus says the Lord: 'Behold, waters rise **out of the north**, and shall be an **overflowing flood**; they shall **overflow** the land and all that is in it, the city and those who dwell within; then the men shall cry, and all the inhabitants of the land shall wail."*

This is the same overflowing river described in **Revelation 12:13-15** and **17:1-5**. Notably, the **Babylonian** harlot of Revelation 17 **sits on many waters**. Babylon's river was the **Euphrates** so the waters the harlot sits on must be the **symbolic Euphrates**—multitudes, nations, tongues and peoples.

Following is a summary interpretation of verse 40 in the light of what we have studied so far:

*"At the **time of the end** (1798 AD), the **king of the south** (France: Atheistic communism) will **push** (give a deadly wound) **at the king of the north** (the papacy) but the king of the north (the papacy) will **recover from the attack** (the deadly wound will be healed). By means of **horses**, **chariots** and many **ships***

*(great military and economic power) the king of the north (the papacy) **will defeat** the king of the south (atheistic communism). The victory of the king of the north (the papacy) will be comparable to the devastation caused by the **great river Euphrates** at flood stage."*

The following bullet points illustrate the **total career** of the king of the north and his helpers:

- ✓ Revelation 12:13-15, Revelation 13:1-9: The persecuting waters of the symbolic **River Euphrates** flowed against God's people for **1260 years**.
- ✓ Revelation 12:16; 13:3, 10: The persecuting **waters dried up** by the earth (the territory of the United States) and the French Revolution (1620, 1798 A.D.).
- ✓ Revelation 12:17; 16:13-15; 17:1, 2, 15: The persecuting waters will **flow once again** when the lamb-horned beast from the earth gives **the sword back** to the beast and **heals its wound**.
- ✓ Revelation 16:12; 17:16, 17: The persecuting **waters will dry up** on Babylon for the final time when **Jesus overcomes** it and takes over the kingdoms of the world.

Two critical questions confront us at this point:

- ✓ Did the Roman Catholic papacy overcome atheistic communism through great **military** and **economic** power?
- ✓ Is the papacy in the **process of recovering** its awesome global power?

Someone might object that the papacy has **not fired a single missile** at atheistic communism. How can anyone say with a straight face that the papacy overcame atheistic communism with great military and economic strength?

The answer is quite simple. The papacy **does not need its own military** or economic strength. The papacy's history has been one of **piggybacking** on the nations that do have military and economic strength. The papacy then uses

their resources (forces) to accomplish its purposes. Has the papacy done this in recent years? The answer is a **resounding yes!**

Before the fall of the iron curtain in **1989**, the late **Malachi Martin** boldly predicted in his book *The Keys of this Blood*, that the papacy would eventually **conquer its two global competitors**, Marxism and Western Capitalism. Shortly after the publication of Martin's book, the **iron curtain** came **tumbling down** (in 1989). Though this was a remarkable event in itself, even more remarkable was **the manner** in which the Iron Curtain came down.

The cover of **Time Magazine** for **February 24, 1992** bears the title: '**Holy Alliance**.' Portrayed on the cover are **Ronald Reagan** and Pope **John Paul II**. The subtitle tells it all: *"How Reagan and the Pope conspired to assist Poland's Solidarity movement and hasten the demise of Communism"*. This fascinating cover article written by **Carl Bernstein** explains how the Vatican and the United States—two **philosophical enemies** to be sure—**joined forces** to precipitate the fall of the Iron Curtain. The United States took advantage of the vast **intelligence network** provided by the Vatican while the United States in turn contributed its vast **technological**, **economic** and **military** resources. Bernstein wrote:

*"At their first meeting, Reagan and John Paul II discussed something else they had in common: both had survived assassination attempts only six weeks apart in 1981, and both believed God had saved them for a special mission. . . According to National Security Adviser Clark, the Pope and Reagan referred to the 'miraculous' fact that **they had survived**. Clark said the men shared 'a unity of spiritual view and a unity of vision on the **Soviet empire**: that right or correctness would ultimately prevail in the **divine plan**.'"*

Bernstein painstakingly **documented** and amplified the details of this holy alliance in the book *His Holiness* that he co-authored with **Marco Politi**. This book is required reading for anyone who wishes to truly understand the **deep entanglement** of the United States with the Vatican to overthrow of Soviet Communism.

The secular media has recognized that the United States, particularly during the presidency of Ronald Reagan, used its enormous **economic** resources to build up and modernize its **military**. The country incurred **huge deficits** in the process and the result was that the Soviet Union **could no longer compete**. The Soviet Union could no longer expend **huge chunks** of its national budget on defense and **still feed its citizens!** When the Iron Curtain fell, all could see that the Soviet Union was **virtually bankrupt**. It was an economic necessity, not a philosophical change from Marxism to Capitalism that prompted **Mikhail Gorbachev** to cry out *Perestroika! Glasnost!*

Fred Barnes wrote about the economic and military role of Ronald Reagan's presidency in the demise of Soviet Communism:

*"In 1981, the Communist bloc got another shock. A new American President, Ronald Reagan, began fulfilling his promise to challenge the Soviets, not placate them. Over the next few years, he accelerated the **military buildup** and announced the Strategic Defense Initiative (SDI), a space-based system for protecting against a missile attack. He backed anti-Communist rebels in Nicaragua, Angola, Cambodia, and Afghanistan. And with **American troops**, he liberated the island of Grenada from Communist thugs.*

*"The Soviets' confidence was shaken. . . . The Western Europeans also pressured the Soviets. NATO forged ahead with **military modernization**. German voters spurned Soviet 'peace overtures' and elected a government that voted to deploy new intermediate-range missiles. . . **Military pressure** from America and its Western allies had **caused the Soviets to flinch**" (Fred Barnes, "Communism's Incredible Collapse" *The Reader's Digest*, March, 1990, p. 105)*

*"In the 1980s, communist **economies**, always inefficient, **went belly up**. Before, they had lacked consumer and luxury goods. Now perennial shortages of staples worsened as well. When Soviet miners went on strike in 1989, their demands included soap, toilet paper, and sugar" (Fred Barnes, *Reader's Digest*, March, 1990, p. 105)*

An article in U. S. News and World Report agreed:

*“As the **economy [of the Soviet Union] deteriorates** and shortages grow, public disillusionment with Communism and with Gorbachev himself is rising, and hostile republics, nationalities and interests groups are competing more fiercely for political power and for shares in the **shrinking economy**. Corruption and crime are rampant; miners and railway workers threaten to cut off fuel supplies during the bitter winter; Azerbaijanis cut the rail line to an Armenian enclave in their midst; farmers hoard food, leaving city shelves bare” (U.S. News and World Report, “Collapse of Communism, is the Soviet Union Next?”, January 15, 1990)*

The **turmoil in Eastern Europe** finally led Gorbachev to seek a **personal audience** with Pope John Paul. Significantly, it was not Pope John Paul II who was visiting Gorbachev but rather the leader of the **Soviet bloc** who was **traveling to visit the Pope**. An article in Time Magazine (December 4, 1989) described the expectation awakened by this historic event:

“Of all the events that have shaken the Soviet bloc in 1989, none is more fraught with history—or more implausible—than the polite encounter to take place this week in Vatican City. There, in the spacious ceremonial library of the 16th century Apostolic Palace, the czar of world atheism, Mikhail Gorbachev, will visit the Vicar of Christ, Pope John Paul II.

*“The moment will be electric, not only because John Paul **helped inflame** the fervor for freedom in his Polish homeland that **swept** like **brush fire** across Eastern Europe. Beyond that, the meeting of the two men symbolizes the end of the 20th century’s most dramatic spiritual war, a conflict in which the **seemingly irresistible force** of Communism battered against the **immovable object** of Christianity.”*

Time Magazine for December 11, 1989 used a significant **historical analogy** to describe this historic encounter between Gorbachev and John Paul II:

*“When the Holy Roman Emperor **Henry IV** decided to seek pardon of Pope Gregory VII in 1077, he stood barefoot for three days in the snow outside the papal*

quarters in Canossa, Italy. Gorbachev's concordat with the church was no less significant in its way."

That this **secular magazine** should compare **John Paul II** with **Gregory VII** and Mikhail Gorbachev with Henry IV is amazing. What the author is saying is that **John Paul II** humbled **Gorbachev** in 1989 much as his predecessor had done at Canossa with Henry IV in 1077!

An article in *Newsweek* (December 25, 1989) described the timeline of events that led to the fall of Communism. Significantly, the title of the article was 'Days of the **Whirlwind**.' The word 'whirlwind' is the very one that appears in the **KJV** of Daniel 11:41 where we find a description of the king of the north's **counterattack** on the king of the south.

Comments on Verse 41

*'...he shall **enter** ['invade', NIV] also into the **Glorious Land**...'*

Literally speaking the 'Glorious Land' (same name as in **verse 16**) represents the geographical territory of **Israel**. The identical word is translated '**Pleasant Land**' in **Daniel 8:9**, '**Goodly Heritage**' in **Jeremiah 3:19** and the '**Glory** of all Lands' in **Ezekiel 20:6, 15**.

What does the Glorious Land represent in the end time? In **John 4:20-24** Jesus told the Samaritan woman that **after Pentecost** there would be no more literal and **local holy lands** or **holy mountains**. Therefore, we must ask what the 'glorious land' represents in eschatology.

However, before we are able to answer this question, we must first determine **why God chose literal Israel** and why He **planted them** in the literal 'Glorious Land.' Here are the main points:

- ✓ Israel spent 430 years **captive** in Egypt.
- ✓ At the end of that period, God **delivered** them from bondage and took them to the Glorious Land.
- ✓ In the glorious land, they had the **freedom** to worship the true God according to the dictates of their conscience.

- ✓ The land of Canaan flowed with 'milk and honey which is the glory of all lands' (Ezekiel 20:6, 15), a euphemism for unparalleled **abundance and prosperity**. God gave Israel every possible material advantage to become the greatest nation on earth.
- ✓ Israel was to guard the **law** and **preserve the worship** of the true God.
- ✓ The land of Israel was at the **very hub** of **three continents** (Europe, Asia and Africa). God had a providential purpose in placing Israel in this strategic location. As people from all three continents came through Israel, God's people would have the **excellent opportunity** of giving **witness** to the true God. This purpose is clearly enunciated in **Isaiah 49:6**:

*"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the **end of the earth**."*
- ✓ God warned Israel that if they should prove **unfaithful to Him**, they would **lose** their **prosperity** and ultimately the **land itself**. So to speak, **national apostasy** would lead to **national ruin**. In effect, this is precisely what happened.

Ellen White described God's providential purpose for electing Israel:

"God's law must be exalted, His authority maintained; and to the house of Israel was given this great and noble work. God separated them from the world, that He might commit to them a sacred trust. He made them the depositaries of His law, and He purposed through them to preserve among men the knowledge of Himself. Thus, the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from idolatry to serve the living God."

"With great power, and with a mighty hand,' God brought His chosen people out of the land of Egypt. Exodus 32:11. 'He sent Moses His servant; and Aaron whom He had chosen. They showed His signs among them, and wonders in the land of

*Ham.’ ‘He rebuked the Red Sea also, and it was dried up: so He led them through the depths.’ Psalms 105:26, 27; 106:9. He rescued them from their servile state that He might **bring them to a good land**, a land which in His **providence He had prepared** for them **as a refuge** from their enemies. He would bring them to Himself and encircle them in His everlasting arms; and in return for His goodness and mercy, they were to exalt His name and make it glorious in the earth.*

*”The Lord’s portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the **waste howling wilderness**; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him.’ Deuteronomy 32:9-12. Thus, He brought the Israelites unto Himself, that they might dwell as under the **shadow of the Most High**. Miraculously preserved from the perils of the wilderness wandering, they were finally established in the **Land** of Promise as a **favored** nation.” PK, pp. 16-17*

It is impossible to miss the **striking similarities** between the providential establishment of ancient Israel in the Glorious Land and God’s plan for the **Protestant pilgrims** who fled from papal persecutions in Europe to the territory of what would become the United States. Notice the similarities:

- ✓ God’s people were in **bondage** to the Roman Catholic papacy for 1260 years.
- ✓ Toward the end of this period, God’s **people fled** from Europe to the **earth** (the territory of what would become the United States) which **helped them** (Revelation 12:16). In this new land, they sought **freedom to worship** God according to the dictates of their own conscience.
- ✓ This land was truly **a good land** with almost **unlimited material resources** conducive to the proclamation of the **gospel to the world**.
- ✓ God proposed that in this land the **law of God** should be exalted and true worship preserved among its citizens. This task was particularly committed to **Seventh-day Adventists**.

- ✓ The land was in a **strategic location** where technology, travel and industry would make it possible for **missionaries to witness** about the true Creator God and His worship to the inhabitants of **every nation**, kindred, tongue and people.
- ✓ However, if this nation should **prove unworthy** of God's trust, **national apostasy** would lead to **national ruin**.

*"The **greatest and most favored** nation upon the earth is the United States. A **gracious Providence** has shielded this country, and poured upon her the **choicest of Heaven's blessings**. Here the persecuted and oppressed have found **refuge**. Here the Christian faith in its purity has been taught. This people have been the recipients of **great light** and **unrivalled mercies**. However, these gifts have been repaid by **ingratitude and forgetfulness** of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of heaven against our land; but the crime which shall fill up the measure of her iniquity is that of **making void the law of God**." ST, July 4, 1899*

In a remarkable article in The Signs of the Times 'Build the Old Waste Places', **June 12, 1893**, Ellen White quoted **Jeremiah 3:18-19** which in its original context applies to the land that God originally gave to literal Israel. Then, almost in the same breath, she goes on to speak of the prophetic destiny of the United States:

*"When **the land** that the Lord provided as an **asylum** for his people that they might **worship** him according to the dictates of their own consciences, **the land** over which for long years the **shield of Omnipotence** has been spread, **the land** which God has favored by making it the **depository of the pure religion of Christ**—when **that land** shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with **God's law**—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the **side of the Papacy**; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt*

faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth."

In a similar vein, Ellen White wrote about the role of the United States in prophecy:

*"The Lord has done more for the United States **than for any other country** upon which the sun shines. Here He provided an **asylum** for His people, where they could **worship** Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been **freely** taught. **God designed** that this country should ever remain **free** for all people to worship Him in accordance with the dictates of conscience. **He designed** that its civil institutions, in their expansive productions, should represent the **freedom** of gospel privileges." *Mar*, p. 193*

The **book of Revelation** (in full harmony with Daniel 11:41) portrays the time when the United States will fall into the hands of the **Roman Catholic papacy** and will do its bidding (Revelation 13:11-18). The beast that rises from the earth—the **Glorious Land**— (Revelation 12:16) that has **two horns as a lamb** (representing civil and religious liberty) will end up **speaking like a dragon** and the beast! This it will do by **making void** the law of God and imposing the mark of the beast. Then, like with the Jewish nation, national apostasy will end only in **national ruin**.

The same sin that brought national ruin upon Jerusalem will bring ruin upon the Christian World:

*"The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth." *GC*, p. 22*

The rejection of Christ by the Jewish nation and the rejection of the Law by the Christian world **appear to be different sins**, but in principle, they are **the same**. No one can claim to love Christ and reject the Law because the **Law is a transcript** or written description of Christ's character:

*"Christ is revealed in the law, which is a **transcript** of His character." *1SM*, p. 240*

The Jewish nation claimed to **love the transcript** (the Law) but **hated Christ**. On the other hand, the Christian world will **claim to love Christ** but they will **hate the transcript**.

We must understand that the 'Glorious Land' does not represent the United States as a **mere civil society** but rather as the stronghold of **Protestant principles**. The United States has exported these Protestant principles by missionary activity **to the world**.

*'... and many **countries** [not in the original] shall be overthrown. ...'*

The word '*countries*' was added by the **KJV** translators but does not belong to the text. A better translation would be, '**many** [*who are in the Glorious Land*] shall be **overthrown** [*caused to fall*].'

The word '**overthrown**' (*kashal*) is important. It means 'to **waver**, to **totter**, to **falter**, to **stumble**, to **fall**, through weakness of the legs or ankles.' The **KJV** most frequently translates the word as 'fall' or 'stumble.' Though it can refer to physical stumbling and falling as in persecution or battle (Daniel 11:14, 33, 34; Nahum 2:5; Isaiah 5:27; Jeremiah 46:6; Isaiah 40:30) its more prevalent use seems to denote a **moral stumbling** and fall. Notice the following examples:

✓ **Isaiah 8:15:**

Isaiah predicted that when the Messiah came, '*many among them [Israel] shall **stumble**, and **fall**, and be broken, and be snared, and be taken.*'

✓ **Isaiah 28:7:**

*'But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they **stumble** in judgment.'*

✓ **Jeremiah 50:32:**

*"And the most proud shall **stumble** and **fall** and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.'*

✓ **Jeremiah 18:15:**

*‘Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to **stumble** in their ways from the ancient paths, to walk in paths, in a way not cast up.’*

✓ **Malachi 2:8:**

*‘But ye are departed out of the way; ye have caused many to **stumble** at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.’*

✓ **Proverbs 16:18:**

*‘Pride goeth before destruction and a haughty spirit before a **fall**.’*

✓ **Isaiah 28:13:**

*‘But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and **fall** backward, and be broken, and snared, and taken.”*

✓ **Hosea 5:5:**

*‘And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim **fall** in their iniquity; Judah also shall **fall** with them.’*

✓ **Hosea 14:9:**

*‘Who is wise, and he shall understand these things? Prudent and he shall know them? For the ways of the LORD are right, and the just shall walk in them: but the transgressors shall **fall** therein.”*

Daniel 11:41 is saying that when the king of the north enters the Glorious Land (the realm of the church—Protestant and particularly Seventh-day Adventist), many members will **stumble and fall**. This is what Seventh-day Adventists have called ‘**the shaking**.’ (cf. Matthew 24:10-13)

Jesus’ Olivet Discourse helps us understand the sequence of events that precede and follow the shaking. First, there are **wars** and rumors of wars, **nation rising** against nation and kingdom against kingdom, **earthquakes**, **famines**,

pestilence and **tumults**. These will be but the beginning of sorrows (Matthew 24:6-8). At this time, the populace will **blame Christ's faithful disciples** for these calamities and some of them will **suffer death** (Matthew 24:9). This persecution will lead many who do not trust in Jesus to turn away from the faith:

*"At that time many will **turn away from the faith** and will betray and hate each other,¹¹ and many false prophets will appear and deceive many people.¹² Because of the increase of wickedness, the **love of most will grow cold**,¹³ but he who **stands firm** to the end will be saved." (Matthew 24:10-13; NIV)*

Then the United States will set up the **Abomination of Desolation** (Matthew 24:15; Luke 21, 20; the national Sunday law) followed by **the time of trouble** mentioned in Matthew 24:21, 22 and Daniel 12:1.

Notice the following corroborating statements from the Spirit of Prophecy about the shaking:

*"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have **step by step yielded** to worldly demands and conformed to **worldly customs** will not find it a hard matter **to yield** to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, **the gold will be separated from the dross in the church**. True godliness will be clearly distinguished from the appearance and tinsel of it. **Many a star** that we have admired for its brilliancy will then go out in darkness. **Chaff like a cloud will be borne away on the wind**, even from places where we see only floors of rich wheat. All who assume the **ornaments of the sanctuary**, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." 5T, volume 5, p. 81*

*"The Word of God plainly declares that His law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The **professed Protestant world [the glorious land]** will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.*

*“Here the great crisis is coming upon the world. The Scriptures teach that **popery [the king of the north]** is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time-serving **concessions of the so-called Protestant world**. In this time of peril, we can **stand** only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's Word with humble hearts, He will raise up a standard for us against the lawless element.”*
Ellen G. White, 2SM, pp. 367-369

*“I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. In every religious crisis, some fall under temptation. The **shaking** of God **blows away multitudes** like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church. As a class, their spirits are not steadfast with God. **They go out from us** because they are not of us; for when tribulation or persecution arises because of the word, many are offended.”* 4T, p. 89

*“As the **storm** approaches, a large class who have **professed faith** in the third angel's message, but have not been sanctified through **obedience to the truth**, **abandon their position and join the ranks of the opposition**. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the **easy, popular side**. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the **bitterest enemies** of their former brethren. When Sabbath keepers are brought before the courts to answer for their faith, these **apostates** are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.”* GC, p. 608

*“Soon God's people will be tested by fiery trials, and **the great proportion** of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will*

cowardly **take the side of the opposers**. . . Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when **the majority forsake us**, to fight the battles of the Lord when champions are few--this will be our test. At this time, we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. **The nation [the glorious land]** will be on the side of the great rebel leader." 5T, pp. 135, 136

"The word of God plainly tells us that few will be saved, and that the **greater number** of those, even, who are called will prove themselves unworthy of everlasting life. They will have no part in heaven, but will have their portion with Satan, and experience the second death." 2T, pp. 293, 294

"The **shaking** of God blows away multitudes like dry leaves." 4T, p. 89

"Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. ¹⁹ They went out from us, but they **were not of us**; for if they had been of us, they would have **continued with us**; but they went out that they might be made manifest, that **none of them were of us**." 1 John 2:18, 19

'...but these shall **escape [malat]** out of his **[the king of the north's]** hand...'

The **NIV** translates verse 41 as follows:

"He will also **invade** the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be **delivered [escape]** from his hand."

The word '**escape**' is of particular importance here. The Hebrew word **malat** means 'to be smooth, to **escape**, to **deliver**, to release, to **rescue**, and to preserve.' The **KJV** generally translates it as 'escape' or 'deliver.' In most cases, the word expresses the idea of escaping from **some imminent danger**. It appears frequently in the sense of **physical flight** in order to save one's life. Let us examine a few examples where the word appears.

When the angels took **Lot out of Sodom**, they told him:

*'**Escape [malat]** for thy life; look not behind thee, neither stay thou in all the plain; **escape [malat]** to the mountain, lest thou be consumed.'* (Genesis 19:17).

Not only did God instruct Lot to flee. God told him to flee to a particular place, the **mountain** (verses 17, 19).

When **David** was fleeing from the wrath of Saul, he said to himself:

*'I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily **escape [malat]** into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I **escape [malat]** **out of his hand**.'* (1 Samuel 27:1).

God promised to **deliver Ebed-Melech** the Ethiopian when Nebuchadnezzar destroyed Jerusalem:

*'But I will **deliver [malat]** thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely **deliver [malat]** thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.'* (Jeremiah 39:18)

Before the fall of Babylon, God warned His people:

*'**Flee** out of the midst of Babylon, and **deliver** every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompense . . . My people, **go ye out** of the midst of her, and **deliver** ye every man his soul from the fierce anger of the LORD.'* (Jeremiah 51:6, 45)

Psalm 124 describes how **Israel escaped** because the Lord was on their side:

*"If it had not been the Lord who was on our side," let Israel now say — ² "If it had not been the Lord who was on our side, when men rose up against us, ³ Then they would have **swallowed us alive**, when their wrath was kindled against us; ⁴ then the **waters** would have **overwhelmed** us, the **stream** would have gone over our soul; ⁵ then the **swollen waters** would have gone over our soul." ⁶ Blessed be the Lord, who has not given us as prey to their teeth. ⁷ Our soul has **escaped [malat]***

as a bird from the snare of the fowlers; the snare is broken, and we have escaped **[malat]**.⁸ Our help is in the name of the Lord, who made heaven and earth.”

In **Isaiah 31:5** the words ‘defend,’ ‘deliver,’ and ‘preserve’ are all used synonymously:

*‘As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve **[malat]** it.’ (Isaiah 31:5).*

Here are two texts from the psalmist:

*“They cried to You, and were delivered **[malat]**; they trusted in You, and were not ashamed.” (Psalm 22:5)*

*“Blessed is he who considers the poor; the Lord will deliver **[malat]** him in time of trouble.” (Psalm 41:1)*

We conclude our observations on the word *malat* by quoting two particularly important verses because they relate directly to the **last days** (for more on the relationship between Joel 2:32, Revelation 14 and Daniel 11, refer to the end of these study notes).

*‘And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered **[malat]**: for in mount **Zion** and in **Jerusalem** shall be deliverance **[palat]**, as the LORD hath said, and in the **remnant** whom the LORD shall call **[Revelation 17:17 tells us that those who are with Jesus in the final conflict are called]**.’ (Joel 2:32).*

*‘And at that time **[when the king of the north goes out with the intention of slaying the remnant]** shall **Michael stand up** **[probation closes and Jesus begins to reign over His kingdom]**, the great prince which standeth for the children of thy people **[Michael will defend spiritual Israel]**: 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 **[at end of the time of trouble]** thy people shall be delivered **[malat]**, every one that shall be found written in the book **[their name was retained during the investigative judgment]**.’ (Daniel 12:1).*

We find the New Testament perspective of the word 'escape,' in **Luke 21:34-36** and **1 Thessalonians 5:1-3**:

*"But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life and that Day come on you unexpectedly. ³⁵ For it will come as a snare on all those who dwell on the face of the whole earth. ³⁶ Watch therefore, and pray always that you may be counted worthy to **escape** all these things that will come to pass and to stand before the Son of Man."*

*"But concerning the times and the seasons, brethren, you have no need that I should write to you. ² For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. ³ For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they **shall not escape**."*

We must not only take into account the word 'escape' but also the expression '**out of his hand**' that stands in contrast to 'into his hand'. The expression '**into his hand**' means that a king or kingdom **conquers another** (Genesis 14:20; 32:16; Daniel 1:2). On the other hand, '**out of his hand**' means the opposite (Genesis 37:21; 2 Chronicles 28:5; Joshua 24:10; 1 Samuel 27:1; 2 Kings 18:29; Jeremiah 34:3; **Daniel 8:4, 7**). Thus, the expression 'escape or delivered out of his hand' means that Edom, Moab and Ammon **will escape** or be **delivered from** the king of the north when he invades these lands. Why? Simply because those who escape from these nations as **Joel 2:32** tells us, flee to **Jerusalem for refuge**.

We shall have much more to say about the Hebrew word *malat* in our comments on **verse 45** and **Daniel 12:1**. However, here is a summary of what we have discussed so far:

Although **translated differently** in the NKJV, the Hebrew words '**escape**' in Daniel 11:41 and '**delivered**' in Daniel 12:1 **are identical**. This seems to indicate that the ones who escaped from the hand of the king of the north in **Daniel 11:41** are the very ones who will **later be delivered** at the end of the time of trouble in Daniel 12:1.

The **progression** of **Daniel 11:40-45** seems to indicate that the ones who ‘escape’ from the hand of the king of the north actually flee from Edom, Moab and Ammon to **seek refuge in Jerusalem** or Mount Zion. When the king of the north sets up the tents of his palace between the seas and the glorious holy mountain, God’s remnant is **safe inside Jerusalem**.

Joel 2:32 underscores this by stating that when the **heathen come against** Jerusalem (Joel 3) **deliverance** is found in Mount Zion and in Jerusalem (cf. Isaiah 4:3). Furthermore, it is clear that the Hebrew words *malat* and *palat* are **synonymous in Joel 2:32**, a point that will become all the more important as we continue our study. **Revelation 14:20** makes it clear that the righteous are **in Jerusalem** while the wicked are **outside the city** in the winepress intent on delivering a death blow against those who are inside (cf. Revelation 19:11-16).

The mention of deliverance of God’s people in the **Time of Jacob’s Trouble** brings to mind the experience of **Jacob in Genesis 32**. Upon hearing that his brother was coming against him with a band of **400 armed men**, Jacob divided his company into two groups so that at least one could **escape** (Genesis 32:8) from the wrath of his brother. In his prayer, Jacob pleaded for God to **deliver** (Genesis 32:11) him from Esau’s wrath. It is clear here that **Esau foreshadows** the king of the north while Jacob **foreshadows God’s remnant** people. Furthermore, the Angel with whom Jacob struggled was **Michael**, the deliverer, the same person as in Daniel 12:1! Jacob named the place *Peniel* that means ‘face of God’ because He had seen God face to face and survived.

“... Edom, Moab and the prominent people of Ammon ...”

In order to fully understand the next several pages, it is recommended that the class study the appendix titled: “*The Scattering and Gathering Prophecies*”.

Edom, Moab and Ammon have **one common denominator**: They were all **next of kin** of Abraham, and thus **of Israel**. Edom was another name for **Esau** and Moab and Ammon were **grandsons of Lot**, Abraham’s nephew.

Deuteronomy 2:8 refers to the residents of Edom as **brethren** of Israel:

*"And when we passed beyond **our brethren**, the descendants of Esau who dwell in Seir, away from the road of the plain, away from Elath and Ezion Geber, we turned and passed by way of the Wilderness of Moab."*

Numbers 20:14-15 once again refers to the Edomites as **brothers of Israel**:

*"Now Moses sent messengers from Kadesh to the king of **Edom**. Thus says **your brother Israel**: 'You know all the hardship that has befallen us,¹⁵ how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians afflicted us and our fathers.'"*

It bears noting that the Old Testament **never refers** to any other nation near Israel as a '**brother of Israel**'.

Esau, the progenitor of the nation of Edom, was a **profane fornicator** who despised his birthright for a plate of lentils (Hebrews 12:16, 17). However, before we relegate all of Esau's descendants to the **group of the hopeless**, we must remember that some of the gentiles who **joined the apostolic church** were referred to by James in Acts 15 as **spiritual Edomites**. In spite of their licentious past, God **rescued them** from their base behavior and they became members of the **covenant community** (cf. 1 Corinthians 6:9-11; Ephesians 2:1-3, 11-13).

When Israel **requested permission** to pass through the lands of Edom, Moab and Ammon at the time of the **Exodus**, they were **rebuffed** (Judges 11:12-18). At this time, the Edomites, Moabites and the Ammonites were **enemies** of Israel. In fact, Edom **supported Babylon** in the conquest of Jerusalem in the year **586 B.C.** (Psalm 137:8; the book of Obadiah). The Edomites **despised Israel** (Isaiah 34; 63:1-6; Ezekiel 25:12). All three of these **brother nations** reviled God's people at the **Exodus** and also just before the **Babylonian captivity** (Zephaniah 2:8-10).

However, the prophet Isaiah predicted that in their **later history**, they would **obey Israel**:

*"It shall come to pass in that day that the Lord shall set His hand again the **second time** to recover the **remnant** of His people who are **left**, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea. . . But they shall fly down upon the shoulder of the Philistines toward the west; together they **[the remnant]** shall plunder the people of the East; they shall lay their hand on **Edom** and **Moab**; and the people of **Ammon** shall **obey them**."* (Isaiah 11:11, 14)

Zechariah 8:20-23 described God's plan for Israel:

*"Thus says the Lord of hosts: 'Peoples shall yet come, inhabitants of many cities; ²¹ The inhabitants of one city shall go to another, saying, 'Let us continue to go and pray before the Lord, and seek the Lord of hosts. I myself will go also.' ²² Yes, many peoples and strong nations shall come to seek the Lord of hosts **in Jerusalem**, and to pray before the Lord.' ²³ "Thus says the Lord of hosts: 'In those days ten men from **every language of the nations** shall grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard that **God is with you**.'"*

Although God intended to fulfill these prophecies through **literal Israel** after the Babylonian captivity, Israel did not **meet the conditions**. After the captivity, they shut themselves away from the nations in a **self-righteous armor** and rejected Jesus. Therefore, the prophecy was to find a **spiritual fulfillment** during the **Christian dispensation**. In order to understand the spiritual application of **Isaiah 11** and **Zechariah 8** during the **gospel dispensation**, we must first understand God's plan for literal Israel in the Old Testament.

In the days of Joseph, Jacob and His family were **scattered** from the Promised Land to Egypt and fell into **bondage**. However, the Lord **stretched out His hand** and **gathered** them to the Promised Land once more at the time of the **Exodus** [*key expression: 'stretched out my hand' in Exodus 3:20; 7:4, 5*].

However, because of their continued rebellion against God, He **scattered** them from the land a **second time** when they were taken captive to Babylon. However, at the end of the captivity, God gave their Babylonian oppressors **a deadly wound** (Daniel 5) and **gathered** them for a **second time** to the Land

(Ezra 1:1-4). This is the reason why Isaiah 11 predicted that the Lord would extend his hand a **second time** to gather literal Israel from captivity to their land.

After the captivity, God intended that literal **Edom, Moab and Ammon** should obey or be subject to literal Israel. However, Israel continued their rebellion, **rejected Jesus**, and were **scattered** once more (Luke 21:24). The Hebrew theocracy ended and **God turned to spiritual Israel** to fulfill His plans.

In several verses in the gospels, Jesus referred to literal Israel as '**scattered**' although at the time they lived in the **Land of Israel**. Jesus explicitly taught that He came to **gather** those who were **scattered**.

Jesus gave a profound **spiritual interpretation** to the **gathering and scattering** prophecies of the Old Testament. He repeatedly underlined that we must understand the gathering and scattering **relationally** rather than **geographically**. As stated before, when Christ was on the earth the Jews were **gathered** in the Land but in the eyes of Jesus, they were **scattered**.

Although Israel had many religious leaders, **Matthew 9:36** tells us that Jesus had compassion on the multitudes in the land of Israel because they were **scattered** like sheep **without a shepherd**:

*"But when He saw the multitudes, He was moved with compassion for them, because they were weary and **scattered**, like sheep having **no shepherd**." (Matthew 9:36)*

Jesus **came to gather** the scattered sheep because the unfaithful shepherds had **scattered** them:

*"But He answered and said, "I was not sent except to the **lost sheep** of the house of Israel." (Matthew 10:5, 6)*

In **Luke 11:23** Jesus explained that 'gathering' and 'scattering' is **relational**, not **geographical**. If a person lives in the **literal Land** of Israel but **rejects Jesus**, that person, in the eyes of God, **is scattered**:

*“He who is not **with Me** is against **Me**, and he who does not **gather with Me** **scatters**”*

When the **Sanhedrin** met for Jesus’ **ecclesiastical trial**, **Caiaphas** uttered a prophecy that he himself did not **fully understand**:

*“And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all,⁵⁰ nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.”⁵¹ Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation,⁵² and not for that nation only, but also that He would **gather together in one** the children of God who were **scattered abroad**.”*
(John 11:51, 52)

Jesus had already predicted this gathering when He said:

*“And **other sheep [the Gentiles]** I have which are not of this fold; them also I must **bring**, and they will hear My voice; and there will be one flock and one shepherd.”* (John 10:14-16)

Jesus was not saying that He was **like** a shepherd. He was **THE** faithful Shepherd predicted in **Ezekiel 34:11-16**. He came to counteract the work of the **false shepherds** of Israel who had not fed or cared for the sheep but rather **scattered them** (cf. verses 22-24). The failure of the shepherds had led to the **scattering** of the sheep and had caused the sheep to go astray from the shepherd.

Christ’s mission as the **one greater** than **David** was to gather **to Himself** all the sheep that had gone astray. As we shall see, this gathering began on the **Day of Pentecost** and continued throughout the early centuries of the Christian dispensation.

When Jesus was about to **leave the Jewish temple** for the last time and leave it desolate, He said:

*“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to **gather** you as a hen **gathers** her chicks under*

*her wings, but you were not willing! See, **Your** house is left to you desolate.” (Matthew 23:37, 38)*

In **John 4:23, 24** Jesus explained to the Samaritan woman that worshiping in **holy places** would **end** when the Holy Spirit fell upon the disciples on the **Day of Pentecost** (see verses 13, 14). To **gather in Jerusalem** while **rejecting Jesus** is to **scatter**. Literal Israel today is still rejecting Jesus and therefore, though they are **in the Land**, they are spiritually **scattered**.

Jesus said to His disciples:

*‘For where two or three are **gathered together** in my name, **I am there** in the midst of them.’ (Matthew 18:20)*

In the Christian dispensation, the **Holy Land** is where two or three gather in Christ’s name. That is to say, we must understand Israel today **spiritually** and **relationally** and the Land **globally**. Today, Zion/Jerusalem is not in the Middle East; it is where Jesus is and Jesus is in **two places**. He is present spiritually in a **spiritual temple** (the Church) on earth **globally** (see, 2 Thessalonians 2; Ephesians 2:20-22; 1 Peter 2:4-10) and in the **literal temple** in heaven **locally**. On the other hand, **we are** in the heavenly temple spiritually and in the future, we will be in the **literal** heavenly temple.

The context of **Matthew 18:20** (verses 15-19) indicates that if a person does not gather to Jesus, he is a **spiritual gentile**. However, it is also possible for a spiritual gentile to become a **spiritual Jew** (cf. Galatians 4:21-31).

In **2 Corinthians 1:20**, the apostle Paul explained that all the promises of God would find their fulfillment **only in** and **through Christ** with the Church:

*“For **all the promises** of God in Him are yes and **in Him** Amen, to the glory of God **through us**.”*

The important factor in the gathering prophecies is **Jesus, not the Land**. **Galatians 3:16, 28, 29** explains that God made the promises (including the Land, Romans 4:13) to Abraham and his Seed and his **Seed is Christ**. When we accept Christ, all the promises **become ours in Him**.

Jesus relived the history of Israel and was **victorious** where they failed. When we accept Christ, **His victorious history** becomes ours and therefore we inherit the covenant **promises** in Him. Those who reject Christ cannot inherit the promises because they are outside of Him.

Ephesians 1:9, 10 tells us that all things **gather** in **one** only in **Christ**:

*"... that in the dispensation of the fullness of the times He might **gather together** in **one** all things in Christ, both which are in heaven and which are on earth — **in Him**."*

Zechariah 13:7 contains a remarkable prophecy about the scattering of the disciples when the temple guard arrested Jesus:

*"Awake, O sword, against My Shepherd, against the Man who is My Companion," says the Lord of hosts. 'Strike the Shepherd, and the sheep will be **scattered**; then I will turn My hand against the little ones.'"*

Matthew 26:30, 31 quoted this prophecy:

*"Then Jesus said to them, 'All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, and the sheep of the flock will be **scattered**.'"*

However, on the Day of Pentecost, His scattered disciples **gathered** in **one place**, all in **one accord**.

Isaiah 43:5-7 contains a magnificent gathering prophecy that Jesus alluded to in **Luke 13:28-30**; cf. Matthew 8:11, 12):

*"Fear not, for I am with you; I will bring your descendants from the **east**, and **gather** you from the **west**; I will say to the **north**, 'Give them up!' and to the **south**, 'Do not keep them back!' Bring My sons from afar, and My daughters from the ends of the earth—everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him."*

This gathering to Christ began its fulfillment on the **Day of Pentecost** when believers in Christ from 13 different nations **gathered** with **one accord** and received the Holy Spirit:

*"When the Day of Pentecost had fully come, they were all with **one accord** in **one place**.⁷ Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? How is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs — we hear them **speaking in our own tongues** the **wonderful works of God**." (Acts 2:1, 7-11).*

Psalms 133 had already predicted this gathering of **minds and hearts** on the Day of Pentecost by referring to the anointing of Aaron as the high priest:

*"Behold, how good and how pleasant it is for **brethren** to dwell **together in unity**!² It is like the **precious oil** upon the head, running down on the beard, the beard of **Aaron**, running down on the edge of his garments.³ It is like the dew of Hermon, descending upon the **mountains of Zion**; for there the Lord commanded the blessing—life forevermore."*

The **anointing of Aaron** with oil as high priest of literal Israel was a type of the **anointing of Jesus** as High Priest of spiritual Israel in the heavenly sanctuary on the day of Pentecost.

According to **Isaiah 49:6**: God intended that Israel should be the medium through which to **reach the world**:

*"Indeed He says: 'It is too small a thing that You should be My Servant to raise up the tribes of **Jacob**, and to restore the preserved ones of **Israel**; I will also give You as a light **to the Gentiles**, that You should be My salvation to the **ends of the earth**.'"*

In **Acts 13:46, 47** the apostle Paul **quoted Isaiah 49:6** and applied it to the ingathering of the **Gentiles**. **The church** (spiritual Israel) was now to fulfill the commission that God gave to ancient Israel. **God did not reject Israel**; He

rejected the Jewish theocracy **as the means** of reaching the world with the gospel. In the Old Testament God's plan was for the nations to **come to Israel's light** (Isaiah 60:3) and thus inherit God's blessings. In the New Testament, the plan is for the church **to go the nations** (Matthew 28:19) and **gather them** to Jesus and the **spiritual Holy Land**, the Church:

*"Then Paul and Barnabas grew bold and said, 'It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, **we turn to the Gentiles**.'⁴⁷ For so the Lord has commanded us: 'I have set you as a **light to the Gentiles** that you should be for salvation to the **ends of the earth**.'"*

What makes persons **true Israelites** is not that they gather to the **Holy Land** but rather to the **Holy Lord**! If they gather **in the Holy Land** but reject the Holy Lord, then **they are scattered**. The Land was holy because God was there. God was not there because the Land was holy!

With the previous remarks in mind, we now need to **return** to the prophecy of Isaiah 11. This **symbolic interpretation** of Edom, Moab and Ammon in Isaiah 11 finds corroboration in the prophecy about Edom in **Amos 9:11, 12**:

*"On that day I will raise up the tabernacle of David, which has fallen down [because of the Babylonian captivity], and repair its damages; I will raise up its ruins, and rebuild it as in the days of old [the gathering after the captivity];¹² that they may **possess the remnant of Edom**, and all the **Gentiles** who are **called by My name**," says the Lord who does this thing."*

James referred to this prophecy at the Jerusalem Council in the year **49 A.D.** and applied it to **winning the Gentiles** through the preaching of the gospel by the power of the Holy Spirit after the **Day of Pentecost**. James interpreted **Edom symbolically** as the **residue** of men who were **not originally part** of the covenant community but sought after the Lord. Many who undoubtedly had been **enemies of the apostles** came over to the side of the Lord. Paul and Barnabas gave a report about how the Gentiles were embracing the message and joining the church:

*"Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the **Gentiles**.¹³ And after they had become silent, James answered, saying, 'Men and brethren, listen to me: ¹⁴ Simon has declared how God at the first visited **the Gentiles** to take out of them a **people for His name**.¹⁵ And with this, the words of the **prophets agree**, just as it is written: ¹⁶ 'After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up; ¹⁷ So that the **rest of mankind** may seek the Lord, even **all the Gentiles** who are called by My name, says the Lord who does all these things.'" (Acts 15:12-17)*

Ellen White then explained how the message went to the **entire world** under the power of the early rain and converts **flocked to the church** (under the latter rain, the spiritual Edomites will once again flock to Mt. Zion or Jerusalem)

*"Then the glad tidings of a risen Savior were carried to the uttermost bounds of the inhabited world. The **church** beheld converts **flocking to her** from all directions. Believers were reconverted. **Sinners united with Christians** in seeking the pearl of great price. The prophecy was fulfilled, The weak shall be 'as David,' and the house of David 'as the angel of the Lord.' Zechariah 12:8."*

Many of the Jews that the **religious leaders** had deceived also embraced the message after Pentecost and joined the Church:

*"In Christ's day many heard the gospel, but **their minds were darkened by false teaching**, and they did not recognize in the humble Teacher of Galilee, the one sent of God. However, after Christ's ascension His enthronement in His mediatorial kingdom was signalized by the outpouring of the Holy Spirit. On the day of Pentecost the Spirit was given. Christ's witnesses proclaimed the power of the risen Savior. The **light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ**. They now saw Him exalted to be 'a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.' Acts 5:31. They saw Him encircled with the glory of heaven, with infinite treasures in His hands to bestow upon all who would turn from their rebellion. As the*

*apostles set forth the glory of the Only-Begotten of the Father, **three thousand souls** were convicted.” COL, p. 121*

Jesus told Paul that he had a people even in **pagan Corinth**:

*“Now the Lord spoke to Paul in the night by a vision, “Do not be afraid, but speak, and do not keep silent; ¹⁰ for I am with you, and no one will attack you to hurt you; for **I have many people** in this city.” (1 Corinthians 18:9, 10)*

The **sheep** that the Jewish teachers had **ignored and scattered**, at Pentecost Jesus **began to gather** through the medium of the Church. Ellen White wrote:

*“That which God purposed to do for the world through Israel, the chosen nation, **He will finally accomplish through His church on earth today**. . . Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are **numbered** among the **spiritual Israel**, and to them will be fulfilled **all the covenant promises** made by Jehovah to His ancient people. . . To **spiritual Israel** have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. PK, pp. 713-715*

The **spiritual application of Isaiah 11** is clear. At Pentecost God began to gather spiritual Israel for the **first time** to a **spiritual land**, the Christian **Church** (for a fuller study of the gathering and scattering prophecies, see my full study, “*The Great Prophecies of the Old Testament Part 1*”, pp. 191-210 available at Secrets Unsealed).

Believers from **east and west, north and south**, from the **highways and byways** were gathered into the **Christian Church**. Thus, the prophecy of **Zechariah 8:20-23** found its fulfillment. Converts flocked to the church from everywhere.

Then **apostasy entered** the church and God’s spiritual people were scattered and experienced a **spiritual captivity** in **spiritual Babylon** (Luke 21:24). It is no coincidence that **Martin Luther** believed that the harlot of **Revelation 17** was the papacy. He actually wrote a treatise titled, *Prelude on the Babylonian Captivity of the Church*. According to Wikipedia:

“Luther accuses the Roman church and the papacy of keeping the church in captivity, equating Rome with the biblical Babylon that exiled the Israelites from their homeland, holding them captive in Babylon.”

Ellen White compared **Israel's Babylonian captivity** with the captivity and scattering of God's Church during the **1260 years**:

*“The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was **as verily in captivity** during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.”* *PK*, p. 714

However, at the **end of this period** God delivered His scattered remnant by giving the oppressor, (the Roman Catholic papacy) **a deadly wound**. After the captivity, God **began gathering** His scattered people the **second time** (the first time was at Pentecost) from every conceivable **denomination**, a **process** that began in 1798 and continued through the Great Disappointment in 1844 and beyond. Thousands upon thousands from **every Protestant denomination** joined the preaching of the judgment hour message. Even **secular worldlings** joined the movement. Most of those who joined the Advent Movement were members of various **Protestant Churches**. When they heard the call to come out of spiritual Babylon they did and gathered with the faithful remnant movement.

This process of gathering God's scattered people **did not end in 1844**. Since then, God has been gathering his people with Present Truth for the final conflict. This gathering process will **reach a climax** when God pours out the Latter Rain and thousands upon thousands will **leave spiritual Babylon**—the fallen Christian churches—and gather with the remnant.

In **Early Writings, pp. 74-76** Ellen White referred to the gathering that began in the time of the end by strongly alluding to the prophecy of **Isaiah 11:11-14**. Notice that no longer are Edom, Moab and Ammon **geographical entities**. These nations represent the gathering of God's people who were scattered during the 1260 years:

*"September 23, the **Lord showed me** that He had **stretched out His hand the second time** to **recover the remnant** of His people, and that efforts must be redoubled in **this gathering time**. In the **scattering**, **[spiritual]** Israel was smitten and torn, but now in **the gathering time** God will heal and bind up His people. **In the scattering**, efforts made to spread the truth had but little effect, accomplished but little or nothing; but **in the gathering**, when God has **set His hand to gather His people**, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the **scattering** for examples to govern us now **in the gathering**; for if God should do no more for us now than He did then, Israel would never be **gathered**." EW, p. 74*

In *Prophets and Kings*, pp. 714, 715 Ellen White **continued the quotation**, describing how, in every part of the earth, multitudes will respond to the call to come out of **spiritual Babylon** to join the remnant:

*"But, thank God, His church is no longer in bondage. To **spiritual Israel** have been **restored** the privileges accorded the people of God at the time of their deliverance from Babylon. In **every part of the earth**, men and women are responding to the Heaven-sent message that John the revelator prophesied would be proclaimed **prior to the second coming** of Christ: 'Fear God, and give glory to Him; for the hour of His judgment is come.' Revelation 14:7.*

*No longer have the hosts of evil power to keep the church captive for 'Babylon is fallen, is fallen, that great city,' which hath 'made all nations drink of the wine of the wrath of her fornication;,' and to **spiritual Israel** is given the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 8; 18:4. As the captive exiles heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and were **restored to the Land of Promise**, so those who fear God today are heeding the message to withdraw from **spiritual Babylon**, and soon they are to stand as trophies of divine grace in the earth made new, **the heavenly Canaan**." PK, pp. 714, 715*

Isaiah 11:14 tells us that after the captivity, these nations would **obey Israel!** This did not happen with **literal Israel** after the captivity because they did **not**

meet the conditions. However, the fulfillment of the prophecy of Isaiah did not fail. Its fulfillment occurs with spiritual Israel during the Christian dispensation. Toward the end of the Christian dispensation, **Daniel 11 tells us** that Edom, Moab and Ammon **will escape** from the hand of the king of the north and flee for **refuge in spiritual Jerusalem**—the faithful in the remnant church.

Ellen White referred to the prophecy of Isaiah 11:14 and applied it to those who **came out of Babylon**—the apostate Protestant churches—in the great Advent Movement of 1844 culminating with a greater exodus into the remnant church at the outpouring of the **Latter Rain**. In fact, in a very important chapter in **Early Writings** (pp. 277-279) Ellen White wrote that the Midnight Cry of the Millerite movement **foreshadowed a far greater exodus** from spiritual Babylon during the outpouring of the Latter Rain and the Loud Cry.

Just before the close of probation, there will be a **repetition of Pentecost**, only this time the faithful in **God's remnant church** (whom the apostles foreshadow) will receive the Latter Rain. The faithful will preach Present Truth to every nation, kindred, tongue and people and many will come out of Babylon and 'obey' the message of God's people. This will mark the **final fulfillment of the prophecy of Amos 9:11, 12**. Multitudes will come out of Babylon to join God's remnant people in the 'Mount of the Congregation', Jerusalem. Ellen White described the powerful preaching of the apostles under the Early Rain:

*"Then the glad tidings of a risen Savior were carried to the **uttermost bounds of the inhabited world**. The **church** beheld **converts flocking to her** from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price."*

Then Ellen White predicted a repeat of this mass exodus during the period of the Latter Rain:

*"These **scenes are to be repeated**, and with **greater power**. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant." **COL**, p. 121*

Ellen White even went so far as to say that the prophecies that found their fulfillment in the former rain would repeat during the Latter Rain:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies that were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20.

"The work will be similar to that of the Day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. 'Then shall we know if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I will pour out of My Spirit upon all flesh.' "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts 2:17, 21. GC, pp. 611, 612

Ellen White predicted that many members of Protestant churches whom their religious leaders had deceived would come out and join the remnant:

In the last remnant of time, there will be a **new and greater Pentecost**, only this time the faithful in God's remnant church (whom the apostles foreshadow) will receive the Latter Rain and preach Present Truth to every nation, kindred, tongue and people. Thousands upon thousands will respond to the message, come out of Babylon, and find refuge in spiritual Jerusalem. Then the prophecy of Amos will reach its final fulfillment. In this 'gathering time', precious jewels, from the apostate world, will leave their former associates and embrace the precious truth. Thus, Ellen White wrote:

*"I was pointed to those who claim to be Adventists, but who **reject the present truth**, and saw that they were crumbling and that the hand of the Lord was in their midst to **divide and scatter** them now in the **gathering time**, so that the **precious jewels among them**, who have **formerly been deceived**, may have their **eyes opened** to see their true state. And now when the truth is presented to them by the Lord's messengers, they are **prepared to listen**, and see its beauty and harmony, and to **leave** their former associates and errors, **embrace the precious truth** and stand where they can define their position." *EW*, p. 69*

*"Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe **[the shaking]** and tribe after tribe from the **ranks of the enemy** united with the commandment-keeping people of God." *8T*, p. 41*

In the chapter on 'Counterfeit Revivals' in *The Great Controversy*, Ellen White wrote that the various Christian churches have true followers of Christ who will respond to the call to come out of Babylon:

*"Notwithstanding the widespread declension of faith and piety, there are **true followers of Christ** in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time, **many will separate themselves from those churches** in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming." *GC*, p. 464*

*"Thousands in the **eleventh hour** will see and acknowledge the truth. . . . These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified." Ellen G. White, *Selected Messages*, volume 2, p. 16 (1890) *LDE*, p. 212*

Luke 17:29, 30 describes God's call for Lot to leave Sodom before its destruction.

“Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; ²⁹ but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. ³⁰ Even so will it be in the day when the Son of Man is revealed.”

In Daniel 11 describes God’s call to **Lot’s descendants** (Ammon and Moab) to get out of **spiritual Babylon** before God destroys it. Ellen White drew the following parallel:

*“Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were **hurried out of the doomed churches**, as **Lot was hurried out of Sodom** before her destruction.” *EW*, p. 279*

In several statements, Ellen White described how God would **rescue faithful** members in **other churches** before the close of probation:

*“There are many souls to come **out of the ranks of the world**, out of the churches—even the Catholic Church—whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore.” *3SM*, pp. 386, 387 (1889)*

*“In the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of **God’s people must still be in Babylon**. In what religious bodies do we now find the **greater part** of the followers of Christ? Without doubt, in the **various churches professing the Protestant faith**.” *GC*, p. 383*

*“Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the **great body** of Christ’s **true followers** are still to be found in their communion. There are many of these who have never seen the special truths for this time.” *GC*, p. 390*

Something similar occurred in the **Apostolic Church**. **Saul of Tarsus** was a deadly enemy of Christianity like the Edomites, Ammonites, and Moabites however, God rescued him and he joined the **apostolic remnant**.

It is vital to remember that when God delivers spiritual Edom, Moab and Ammon from the hand of the king of the north, they will **flee to Jerusalem** because in Jerusalem and in Zion there **is deliverance** (Joel 2:32). Those who escape are the ones whose names, God retained in the book during the investigative judgment (Daniel 12:1; Isaiah 4:1-3)

Jesus is **gathering His spiritual Israel** today to the **spiritual Holy Land**—the Church. Those who gather spiritually to the Lord now will eventually gather **literally to Jesus** in the heavenly city and the New Earth. Because they gathered to Jesus **spiritually**, they will gather with Him **literally** in the heavenly kingdom at the second coming. For this reason, before the second coming, Israel and Jerusalem are **spiritual and global** but after the second coming God's people **gather in literal** heavenly Jerusalem.

At His second coming, Jesus will gather spiritual Israel from the **four corners** of the earth and take them to the literal New Jerusalem in a literal heaven.

*"Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will **gather together** His elect from the **four winds**, from one end of heaven to the other." (Matthew 24:31)*

*"He shall **stretch out his hand** against the **countries**, and the land of Egypt shall **not escape**."*

The Old Testament uses the idiom 'stretch out the hand' to describe an act of **conquest and destruction** (Exodus 3:20; 9:15; I Samuel 24:6, 9, 11, 23; Psalm 138:7).

The word 'eretz describes countries or **nations** as we can see in the following examples:

- ✓ **Genesis 26:3, 4**: God promised to give Abraham all the **countries** or lands of Palestine.
- ✓ **Genesis 41:57**: All the **countries** came to Egypt to buy grain from Joseph.

- ✓ **Isaiah 8:9**: The king of Assyria conquered all the **far countries**.
- ✓ **Jeremiah 23:3, 8**: God promised to gather His people from all the **countries** or lands where He scattered them (see also Jeremiah 32:37; Ezekiel 11:16, 17; 20:34)
- ✓ **Ezekiel 5:5, 6**: God set Israel in the midst of the **countries** that surrounded her. In these verses, nations and countries are synonymous.
- ✓ **Ezekiel 34:13**: Ezekiel places the word 'countries' in **contrast** to the land of Israel. This shows that the countries of Daniel 11:42 are those **beyond the borders** of the glorious land (see also 36:24)
- ✓ **Daniel 9:7**: Once again, the countries were **beyond the borders** of Israel.
- ✓ **Zechariah 10:9, 10**: The **far countries** in these verses are **Egypt** and **Assyria**.

Verse 40 describes the progression of the king of the north from Babylon to the **countries** north of Israel followed by the glorious land. These countries would be Lebanon, Syria, Tiro and Sidon. In **verse 41**, the king enters the Glorious Land of **Israel** and then moves east and south into Edom, Moab and Ammon who escape from his hand and flee for refuge in Jerusalem. Then in verses 42 and 43 he overcomes the countries south of the Glorious Land—Egypt, Ethiopia and Libya. The picture is one of a devastating and **universal conquest** of the world of the time. The invasion begins in the north at the **river Euphrates** and ends in the south at the **river of Egypt** (Genesis 15:18).

The word '**escape**' in verse 41 is **malat**; the identical word that **Daniel 12:1** renders '**delivered**'. In the **KJV**, we would never guess that those who escape to Jerusalem in **Daniel 11:41** are those who are later delivered in **Daniel 12:1** because Daniel 11:41 renders the word *malat* with 'escape' while Daniel 12:1 translates the same word 'delivered'. Therefore, we can be sure that there will be **spiritual** Edomites, Moabites and Ammonites who find refuge in **spiritual** Jerusalem (the church) and will be delivered by Michael from the hand of the king of the north.

In verse 42 the word 'escape' (*palat*) is not the same as in verse 41 (*malat*). However, the study below, will show that *malat* and *palat* are synonymous. Other texts use *palat* to describe escaping destruction:

- ✓ **Joshua 8:22**: Ai would not be able to **escape** from Israel's sword.
- ✓ **Genesis 14:3**: A witness escaped to **tell Abraham** the Sodom had been looted
- ✓ **Ezra 9:8**: God left a remnant to **escape** from Israel after the captivity. **Verse 7** is parallel to Daniel 11:33.
- ✓ **Jeremiah 42:17**: Those who escaped from Jerusalem to Egypt would not survive.
- ✓ **Jeremiah 44:14, 28**: A remnant **escaped** to Jerusalem.
- ✓ **Jeremiah 50:28, 29**: God's people **escaped** but Babylon did not.
- ✓ **Joel 2:3**: Nothing escapes the Lord at His coming.

The **New Testament** uses the word Greek word 'escape' in **two significant places**, that describe the calamities that will take place leading up to the second coming. The first is **Luke 21:36**:

*"Watch therefore, and pray always that you may be counted worthy to **escape all these things** that will come to pass and to stand before the Son of Man."*

The second text is **1 Thessalonians 5:3** where Paul predicted that the unprepared would **not escape** destruction when Jesus comes:

*"For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. ³ For when they say, "Peace and safety!" then **sudden destruction** comes upon them, as labor pains upon a pregnant woman. And they **shall not escape**."*

Ellen White describes how **every country** on the globe will be **unable to escape** the stretched out hand of the papacy:

*"As America, the land of religious liberty shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of **every country** on the globe will be led to **follow her example**." **6T**, p. 18*

*“**Foreign nations** will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in **all parts of the world**.” 6T, p. 395*

*“But in this homage to the papacy the United States will not be alone. The influence of Rome in the **countries** that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power.” GC, p. 579*

*“History will be repeated. False religion will be exalted. The first day of the week, a common working possessing no sanctity whatever, will be set up as was the image of Babylon. **All nations and tongues and peoples** will be commanded to worship this spurious Sabbath. . . The decree enforcing the worship of this day is to go forth to **all the world**.” LDE, p. 134*

*“The **whole world** is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed.” TM, p. 37*

*“Those who trample upon God's law make human laws which they will force the people to accept. Men will devise and counsel and plan what they will do. The **whole world** keeps Sunday, they say, and why should not this people, who are so few in number, do according to the laws of the land?” Ellen G. White, Manuscript 163, 1897, and LDE, p. 136*

*“Every **nation** will be involved. Of this time, John the Revelator declares: [Revelation 18:3-7; 17:13, 14, quoted]. “These have one mind.” There will be a universal bond of union, one great harmony, a confederacy of Satan's forces.” LDE, p. 137*

Of particular importance in our study of verse 42 is **Joel 2:32** where the prophet uses the words *malat* and *palat* **synonymously**. This text is important because it is directly related to **Revelation 14:14-20** where all of God's faithful people have taken **refuge in Jerusalem** in order to escape the wrath of the

wicked who have gathered in the **winepress outside** the city (cf. all nations gathered in the Valley of Jehoshaphat outside Jerusalem in chapter 3) We shall have occasion to consider this verse more fully when we consider Daniel 12:1.

*'And it shall come to pass that whosoever shall call on the name of the LORD shall be **delivered** [malat: the same word in Daniel 11:41 and Daniel 12:1], for in **Mount Zion** and **in Jerusalem** shall be **deliverance** [palat: the same word that is translated 'escape' in Daniel 11:42] as the LORD hath said, and in the remnant whom the Lord **shall call** [the word 'call' is also used in Revelation 17:14 to refer to those who are with Jesus].*

Comments on Verse 43

*"He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall **follow at his heels**."*

During the 1260 years, the king of the north accumulated **great riches** at the expense of the **political powers** of Europe. When the deadly wound heals the king of the north will continue accumulating **great riches** (Revelation 17:4; 18:11-13, 16). Through its influence upon the United States it will control the **world economy** in such a way that it will be able to forbid buying and selling (Revelation 13:15).

The Bible sometimes couples Ethiopia, Libya and Egypt together (Ezekiel 30:1-6). In the case of Daniel 11, Libya and Ethiopia are **helpers** of the king of the north. **Ezekiel 38:5** describes both of these countries as **allies of Gog** who he comes from the land of Magog in the north.

The expression '*shall follow at his heels*' is variously translated as, '*shall be his helpers*', '*shall follow in his train*' (ESV), '*shall be his servants*' (LB) '*will obey him*' (NCV), '*will submit to him*' (NET), '*will surrender to him*' (God's Word). The CEV translates: "*He will also **conquer** Libya and Ethiopia*" (cf. Romans 4:12; 1 John 2:6).

Libya in antiquity (before it became an oil-producing nation) was **poverty-stricken**. Most of the country **was a desert** where there was no capacity to produce food. Thus, in biblical times it represents the **poor nations** of the world today. On the other hand, Ethiopia in antiquity was a **very rich** and **prosperous**. The country was renowned for its trading with Egypt and central Africa. It was, so to speak, a '**capitalist country**'. Products included ivory, animal skins, myrrh, ostrich feathers and cattle. It was a rich country because of its **trading capacity**. Thus, it can represent the **rich nations** of the world today. In geopolitical terminology, the expression 'global **north**' represents the rich nations and the expression 'global **south**' represents the poor ones. Thus, Malachi Martin wrote:

*"On the modern map of world shame that is the subject of so much of John Paul's attention, **North and South** do not figure as precise geographical terms. Instead, they are global frontiers where wealth and poverty divide not only nations, but societies within nations." Malachi Martin, The Keys of this Blood, pp. 163, 164.*

The harlot of **Revelation 17** is a symbol of the Roman Catholic papacy. Although it is the **smallest nation** in the world, it is incredibly **rich**. Its temples and cathedrals are full of precious works of art, gold, silver, precious stones, priceless images, glass stained windows, and its banking system does business with all the nations of the world. Thus, verse 4 describes the harlot as 'arrayed in purple and scarlet, and adorned with gold and precious stones and pearls (see also Revelation 18:11-13, 16).

As we have already seen, Egypt appears to represent the **secular nations** of the world:

*"The Lord God of Israel is to execute judgment upon the gods of this **world** as upon the gods of **Egypt**. With fire and flood, plagues and earthquakes, He will spoil the whole land. Then His redeemed people will exalt His name and make it glorious in the earth. Shall not those who are living in the last remnant of this earth's history become intelligent in regard to God's lessons?" 10MR, pp. 240, 241*

*"The plagues upon **Egypt** when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the **world** just before the final deliverance of God's people." GC, pp. 627, 628*

*"I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the **world** have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the **church** is flourishing, and that peace and spiritual prosperity are in all her borders. The **church** has turned back from following Christ her leader, and is steadily retreating toward **Egypt**." ChS, pp. 38, 39*

*"Many are not growing strong, because they do not take God at his word. They are conforming to the **world**. Every day they pitch their tents **nearer to Egypt**, when they should encamp a day's march nearer the heavenly Canaan. We need individually to ask strength and grace from Heaven, that we may resist the temptation to assimilate to the **world**." ST, March 6, 1884*

Comments on Verse 44

*"But **news** from the **east** and the **north** shall **trouble** him. . ."*

When the king of the north is in Egypt, tidings from the **north** and the **east** trouble him. The question is, **where** are the tidings coming from? What is north and east of Egypt? The answer is Mt. **Zion/Jerusalem**. These tidings are coming from Mt. Zion/Jerusalem.

What are the tidings? The word 'tidings' is variously translated as '**tidings**' (1 Samuel 4:19; 2 Samuel 13:30; Psalm 112:7; Jeremiah 49:23), '**news**' (Proverbs 25:25), '**doctrine**' (Isaiah 28:9), '**report**' (Proverbs 15:30; Isaiah 53:1) and '**rumor**' (Jeremiah 49:14; 51:46; Obadiah 1). The reference in **Obadiah 1** explains that a 'rumor from the LORD' is an '*ambassador sent among the heathen.*' In other words, it is a message from the LORD through the instrumentality of an **ambassador or representative**.

In *Last Day Events*, p. 208 Ellen White explained this ‘news’ as the Loud Cry of **Revelation 18:1-6**. However, the news does **not** come from the **literal north and east**. The message is global so Jerusalem must also be global!!

*“The message of the angel following the third is now to be given to **all parts of the world**. It is to be the harvest message, and the **whole earth** will be lighted with the glory of God.” *LDE*, p. 208*

*“When the **storm** of persecution really breaks upon us, . . . then will the message of the third angel swell to a loud cry, and the **whole earth** will be lightened with the glory of the Lord.” *Testimonies of the Church*, p. 401*

If the north and east are **not literal** but **symbolic**, what do they represent?

In antiquity north was **in heaven**, that is, **up**. This is why Isaiah 14:12-14 explains that Lucifer wished to ascend and occupy God’s throne in the **sides of the north**. According to Jesus Himself, Jerusalem and Zion are in the **sides of the north** (Psalm 48:1, 2; Matthew 5:35, 36). In Ezekiel 1:4ff God’s cosmic chariot throne arrives in Jerusalem **from the north**, that is, from **heaven**. In **Isaiah 41:25, Cyrus** the great, the deliverer of Israel from Babylonian captivity, came from the **north and east**, dried up the River Euphrates and there was none to help Babylon.

The east is also **God’s point** of the compass. **Luke 1:78** explains that Jesus came into this world by way of the east because He **came to enlighten** the world. The star that announced the birth of Jesus came **from the east** (Matthew 2:2, 9). At the second coming Jesus will come **from the east** (Matthew 24:27; Revelation 16:12). When God returned to the Jerusalem temple after the captivity, he did so **from the east** (Ezekiel 43:1, 2; 47:1-3). After the millennium, Christ will place His feet on the Mount of Olives that is **east of Jerusalem** (Zechariah 14:4).

There can be no doubt that God’s points of the compass are **north and east** because the sun rises in the east and reaches its **strongest intensity** in the north when it is directly **overhead**. The **positive points** of the **quadrant in math** are north and east while the **negative points** of the quadrant are **west and south**. West is where the **darkness begins** and south (directly

underneath) is where the darkness of **midnight** reaches its deepest intensity. The **south** is thus the realm of darkness, a **denial of God and religion** (Exodus 5:2; 10:21-22; 14:20). It is a secular government without God and religion. This is why the beast that symbolizes the rise of communism/secularism rises **from the abyss** (Revelation 11:6).

After the close of probation, people will **hunger and thirst** for the Word of God and 'wander from sea to sea, and from **the north** even to **the east**' seeking the Word of God but shall not be able to find it (Amos 8:11, 12). Clearly, the people would not seek for the Word of God which is light (Psalm 119:105, 130) in the **west and in the south** where darkness begins and reigns! The north is not a denial of the existence of God and religion but rather the establishment of a false God and a false religion.

What are these tidings from the north and from the east? Is it the news about the second coming or even about the 'third' coming of Jesus after the millennium? The answer to these questions is no. The order of events of Daniel 11 proves that the tidings are given in the end time **after 1798** (Daniel 11:40) but **before the close of probation** and the time of trouble (Daniel 12:1) when the king of the north will finally come to his end.

The book of **Revelation expands upon** the prophecy of Daniel 11 and helps us identify **what** the tidings are and **when** God's people will proclaim them.

*"The book of Daniel is **unsealed in the revelation** to John, and carries us forward to the **last scenes** of this earth's history." TM, p. 115*

As we have proved elsewhere, the beast of Revelation 13:1-10 represents the Roman Catholic papacy, the power that ruled 42 months (from 538 to 1798) and then received a deadly wound. However, prophecy predicts that the wound would be healed (Revelation 13:3) and the whole world would wonder after the beast and worship it. Daniel 11:40-45 describes the **healing of the wound** as the king of the north overwhelms the world after the king of the south 'pushes at him'.

The **three angels' messages** from heaven (Revelation 14:6) announce tidings or a warning to worship the Creator rather than the beast (the king of the

north). After God's people proclaim the three angels' messages they are pictured as **gathered in Jerusalem** while the wicked are portrayed **outside the city** in the winepress, intent on destroying those inside (Revelation 14:18-20). The winepress is the 'place' where the king of the north strategically pitches 'the tents of his palace' with the intention of wiping out the remnant (the faithful remnant church) who has fled to Jerusalem to find refuge.

Clearly, the three angels' **message enrages** the king of the north/the beast even to the point of influencing the beast from the earth to forbid commercial activities and to emit a death decree (Revelation 13:15, cf. Daniel 11:44; Revelation 14:18-20 in the light of Joel 3). When God's people are gathered in Zion and in Jerusalem (Revelation 14:1-5, 20) the wicked will gather around the spiritual worldwide city in an attempt to destroy those who are inside (Revelation 14:20; Daniel 11:45).

When the final **loud cry** message has been given, and the whole **world has decided** to worship the Creator or the beast, then **Michael will stand** up and the door of **probation will close** (Revelation 15:5-8; Daniel 12:1). Then the **time of trouble** will ensue and the **seven plagues** will fall (Revelation 16:1-21).

During the period of the **first four plagues**, the world will gather as an overwhelming flood against God's remnant. The **globe will have been flooded** by Babylon's Euphrates river and only God's remnant will remain with head above water (Revelation 17:1-5; 16:12; Daniel 11:45)

However, during the **last three plagues**, God **will deliver** His people—everyone whose name is in the book (Daniel 12:1; Revelation 17:8). At the same time, Babylon will **come to its end** with none to help. The **kings will hate her**, the **merchants** will stand afar off, the **waters** will dry up on her and her **daughters** will turn against her (Revelation 17-18).

Thus, the three angels' message are **God's final tidings** that will enrage the beast or king of the north against the remnant. And where do these tidings come from? Revelation 18:1 describes a mighty angel who comes down **from heaven** (the north) to give **a boost** to the third angel's message as it swells into **a loud**

cry. This angel will enlighten the globe with the glory of God and **denounce Babylon** as the **haven of demons** (Revelation 18:2, 3). This will not be a **middle-eastern, small-scale** fulfillment. It will be God's final call for His people to **escape** from spiritual Babylon and come for refuge to spiritual Jerusalem.

Daniel 11:41 describes those who **escape** from the king of the north as spiritual Edomites, Moabites and Ammonites. Obviously, there are two groups here—those who are **giving** the loud cry message from Jerusalem calling the faithful out of Babylon and those **who come out** and join those who are proclaiming the message.

The tidings in Daniel 11:44 come from the east as does the **sealing angel** in Revelation (Revelation 7:1, 2). The purpose of the message is to **warn the world** not to receive the mark of the beast and to encourage them to receive the seal of God. This sealing must take place **before the close** of probation and the time of trouble because the purpose of the sealing is to **protect God's people** from the wrath that God will pour out during the time of trouble! Thus, the sealing in Revelation 7:1, 2 is **after 1798** and before the close of probation just like it is in Daniel 11:44 (see also Ezekiel 9:1-6).

In Scripture it is always **a revival** among God's people that brings about the **wrath** of their enemies (Ezekiel 36-37 and 38-39; Joel 2:28-32 and Joel 3; Zechariah 13 and 14; Acts 2:4-5 and chapters 4-5; Revelation 14:6-12 and 14:18-20).

What is the meaning of the word '**trouble**'? The Hebrew word **bahal** means 'to shake intensely, to be alarmed, agitated, frightened, terrified, panicked and dismayed.' The following texts use the word:

- ✓ **Daniel 4:5:** When God gave Nebuchadnezzar the dream of the tree, he was **troubled**.
- ✓ **Isaiah 13:8:** Babylon will be **alarmed** when God comes against her.
- ✓ **Daniel 4:19:** Daniel was **troubled** when God revealed the meaning of Nebuchadnezzar's dream to him.

- ✓ **Daniel 5:6, 9, 10:** When the handwriting on the wall appeared, Belshazzar was greatly **troubled**.
- ✓ **Daniel 7:15, 28:** The vision of the beasts **troubled** Daniel.
- ✓ **2 Chronicles 32:18:** Sennacherib attempted **to trouble** Israel by his threats.
- ✓ **2 Samuel 4:1:** When the news of Abner's death reached Israel, they were **troubled**.
- ✓ **Psalms 48:1-6:** When the enemies of Israel saw Zion and Jerusalem, they were **troubled and afraid** and filled with pain like a woman in travail
- ✓ **Psalms 83:17:** When the wicked came against Jerusalem the psalmist said: 'Let them be **confounded and troubled** forever: Yea, let them be put to shame and perish.'
- ✓ **Job 21:6, Psalms 83:15; Isaiah 13:8** the word is translated '**afraid**'.
- ✓ **Leviticus 26:16** translates the word '**terror**'

*"...**therefore** he shall go out with **great fury** to **destroy** and annihilate **many**."*

The word '**therefore**' explains that the tidings **trouble** the king of the north and **enrage** him. He goes out **to kill and destroy** because he hates the tidings that are coming from the north and the east. This wrath will lead to a **little time of trouble** during which the faithful will receive the latter rain and proclaim the loud cry (Matthew 24:9; Mark 13:9, 11). There will be **martyrs** during this short time of trouble (Revelation 20:4; Matthew 24:9). The wrath of the king of the north will **gradually increase** until a universal death decree is given against God's people after probation's close (Daniel 11:45; Revelation 13:15).

Daniel 11:44 indicates that the wrath of the king of the north is **not ordinary**. It is great fury which must be connected with **Revelation 18:2, 3** where Babylon gives the kings and the nations the wine of the **wrath** of her fornication which leads her to attempt to kill God's saints (Revelation 17:6; 18:24). Ellen White explained why the wine of Babylon is 'the wine of wrath':

*"The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is composed of **false doctrines**, such as the natural immortality of the soul, the eternal torment of the*

wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the **first day of the week** above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath that is created by false doctrines, and **when kings and presidents drink** this wine of the wrath of her fornication, **they are stirred with anger** against those who will not come into harmony with the false and satanic heresies that exalt the false sabbath and lead men to trample underfoot God's memorial". *TM*, pp.61, 62

The book of Revelation reveals that the three angels' message, intensified by the fourth angel will anger Babylon. This anger is highlighted by the expression 'to utterly make away many.' The best translation of this expression would be 'to annihilate' or 'blot out' (the very expression that Ellen White used to describe Satan's designs for God's people (*The Great Controversy*, p. 619).

The Hebrew word *shamad*, 'make away', appears in **Deuteronomy 9:3** and **31:3** to describe one who is under **anathema**. The identical word appears in the book of **Esther** to describe Haman's hatred for the Jews (3:6, 13; 4:8; 8:11). This is significant when we realize that the book of **Esther is typological** of the end time when Haman wanted to obliterate, annihilate and blot out **all the Jews!**

Notice the following corroborating statements by Ellen White:

*"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had **received the latter rain**, or refreshing from the presence of the Lord, and the living testimony had been revived. The **last great warning** had sounded everywhere, and it had **stirred up and enraged** the inhabitants of the earth who would not receive the message." *EW*, p. 279*

*"As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only **madden those who oppose it**. The clergy will put forth almost superhuman*

efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions.” GC, p. 607

*“Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has **enraged the wicked**; their anger is kindled against all who have received the message, and Satan will excite to still **greater intensity** the spirit of hatred and persecution.” GC, pp. 614, 615*

Comments on Verse 45

Before we begin our analysis of each word in verse 45, let us summarize the progression of events beginning with verse 40:

- ✓ The king of the south (atheism) **wounds** the king of the north (the papacy).
- ✓ The deadly wound of the papacy **heals**.
- ✓ The papacy gains the support of **the state**.
- ✓ The papacy invades the **countries north** of spiritual Israel.
- ✓ The papacy then invades the **Glorious Land** (Protestantism in the United States).
- ✓ The papacy then gains victories in the **various countries** of the world.
- ✓ The papacy’s victories **shake** many SDA’s out of the remnant church.
- ✓ The faithful remnant, after receiving the latter rain, proclaim the **loud cry** and sealing message.
- ✓ These ‘tidings’ **enrage the papacy** who influences the United States to give a death decree against them.
- ✓ The papacy and its allies gather in a **strategic place** to deliver the final deathblow.

- ✓ **Michael** stands up and closes the door of probation.
- ✓ A **time of trouble** ensues for God's people.
- ✓ **God delivers** His people at the close of the time of trouble.
- ✓ The papacy and its allies come **to their end** with no one to help them.
- ✓ The **special resurrection** of those who pierced Jesus and those who died in the third angel's message.
- ✓ The **remnant shine** as stars in the eternal kingdom.

Now let's analyze each phrase in verse 45 in order to determine **five things**:

- ✓ The meaning of the word '**plant**'.
- ✓ The meaning of the expression '**tents of his palace**'.
- ✓ Whether the rendition of the KJV '*between the seas **in** the glorious holy mountain*' is correct.
- ✓ The **geographical location** that is in view in the text.
- ✓ The meaning of the phrase '*he shall come to his end with none to help him*'.

*"And he shall **plant** the **tents** of his palace. . ."*

The king of the north now moves from Egypt in the south to the **north and east** where the **disturbing tidings** are coming from. Upon arrival at Zion/Jerusalem, he plants the tents of his palace **outside the city** (in the winepress—Joel 3; Revelation 14:19, 20; 19:11-15) to deliver a **final deathblow** that will silence those who are proclaiming the message.

What does the word 'plant' mean? The word in the **literal sense** describes the act of putting a **plant in the ground**. However, the Old Testament also uses the word **metaphorically** to describe the act of **planting a nation**. For example, in **Exodus 15:17** God promised to 'plant' Israel in His holy mountain (see also, Jeremiah 18:9; Jeremiah 24:6; Amos 9:15). It seems like the king of the north

intends to **plant his global kingdom** and he takes a strategic position to blot out the **lone remaining resistance** to his aspirations.

The word 'tents' is common in the Old Testament and frequently refers to God's sanctuary. However, the word 'palace' is a **hapax legomenon**, appearing only here. Nevertheless, we can determine its meaning by its use in the **secular sources** of the **Persian Empire**. Kings in the Old Testament had elaborate **fixed palaces** in their capital city. However, in Daniel 11:45 the king of the north is **on the move**. He has overwhelmed the world of the day from the Euphrates in the north to the Nile in the south. Then he has moved north and east for a final attack on Jerusalem. **George McCready Price** explained the meaning of the expression 'tents of his palace':

*"The peculiar phrase here used, 'the tents of his palace', means a large and luxurious tent or collection of tents, such as would naturally be used as the **field headquarters** of an Oriental king on a **military campaign**. A similar term was used for the temporary headquarters of **Cambyses** when he invaded Egypt. The word translated 'palace' is a Persian word, **appeden**, and meant a large hall or throne room, such as most Oriental kings used to provide for themselves on their expeditions. They carried their luxurious habits with them. The whole passage is a military one and fits appropriately into the rest of the prophecy." George McCready Price, The Greatest of the Prophets, p. 317.*

The **Cambridge Bible** for Schools and Colleges explains it this way:

*"The word for 'palace' (**appeden**) occurs only here in the O.T.: it is a Persian word, denoting properly a large hall or throne-room (see on Daniel 8:1). From Persian it passed into Aramaic,—it is used in the Targum of Jeremiah 43:10 of the 'royal pavilion' which Nebuchadnezzar was to erect in Egypt,—and occurs frequently in Syriac in the sense of 'palace.' The present passage shews that it passed similarly into late Hebrew."*

*'... **between** the seas **and** the glorious holy mountain...'*

Bible versions translate the location of the king of the north's tents differently. The KJV translates, 'between the seas **in** the glorious holy mountain.' The NKJV translates, 'between the seas **and** the glorious holy mountain' and the NIV has it

as ‘between the **seas at** the beautiful holy mountain.’ Some versions, such as the NASB also render the word ‘sea’ as a plural, ‘seas’. Which is the best translation?

We must address two critical questions:

- ✓ Should be **singular word** ‘sea’ be translated as plural?
- ✓ Does the king of the north set up his tents between the seas **and** the glorious holy mountain, **in** the holy mountain or **at** the holy mountain?

As we shall see, I believe that the NIV renders the text correctly.

In the course of our study, we will see that the glorious holy mountain is Zion/Jerusalem, and the seas are the **Mediterranean** and the **Dead Seas**. All other relevant eschatological passages reveal that the king of the north **never actually enters** the holy mountain. That is to say, he does not come to his end when he is **in** the holy mountain but rather **at** the holy mountain. The city is the **last bastion** that challenges his desire for global control. If he could blot out the remnant in the city, his triumph would be complete!

*“Satan numbers the world as his subjects; he has gained control of the apostate churches; but here is a **little company** that are resisting his supremacy. If he could blot them from the earth, his **triumph would be complete**. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to **destroy the people of God**.” *ChS*, p. 157.*

*“The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them to be **blotted from the earth**, in order that **his supremacy of the world** may not be disputed.” *TM*, p. 37*

Revelation describes the gathering place of the king of the north as Armageddon. **Where is Armageddon located**? Some have thought that it refers to the valley of Megiddo west of Jerusalem and east of the Mediterranean because many famous battles took place there. However, there is a better explanation.

Armageddon is a **compound word** that comes from **two Hebrew words**: *Har* ('mountain') and *mo'ed* ('congregation'). The king of the north and his cohorts actually gather at the **Mount of the Congregation**. Biblical Hebrew has no vowels. The consonants in Har-mageddon are identical to *Har-mo'ed*.

Someone might wonder about the ending -on. This is simply a way of rendering a Hebrew word **into Greek**. That is, a Greek ending is added to a Hebrew word. An example of this is the Hebrew word *abad* (Obadiah 12). **Revelation 9:11** renders the word *abad* as *Abaddon*. The ending -on is a Greek ending to a Hebrew word.

Let me give you a more contemporary example. In English, we use the word **park** to describe the act of parking our vehicle. In Spanish, a person describes the act of parking the car as 'parkear'. The ending -ear provides a Spanish ending to an English word.

In Daniel and Revelation God gathers His people to **Mt. Zion** where the temple is and the spiritual temple on earth is **the church**. The book of Revelation refers to a **two-fold gathering**. God's people gather to **Mt. Zion** and the wicked gather around it **in the winepress** in an attempt to destroy it. The Old Testament uses the word *mo'ed* almost exclusively to describe the congregation of the tabernacle. It is a **sanctuary term** that refers to the congregation that **meets at the temple** on Mt. Zion to worship the Lord. Many texts depict God's people taking refuge in Jerusalem/Zion in the midst of the final crisis. Notably, in each crisis, the wicked **never enter Jerusalem**:

- After the three angels' messages and the judgment divide the world into two groups, the righteous are in Jerusalem and the wicked are outside in the winepress (Revelation 14:19, 20)
- Joel 2:12-18 describes a great revival among God's people who find refuge in Jerusalem and in Zion (Joel 2:32). Then, in chapter 3, the wicked gather in the winepress outside the city (Joel 3). Those who survive and God delivers are inside Jerusalem/Zion. Joel 2:32 uses the key words

malat and *palat*, the identical words that appear in Daniel 11:41 and Daniel 12:1.

- Revelation 16:12-16 portrays the wicked gathered at the Mount of the Congregation (Zion) as a swirling flood ready to drown God's faithful people but God will dry the waters up (cf. Isaiah 8:16, 17). What Lucifer intended in heaven now he attempts on earth.

*"How you are **fallen from heaven**, O Lucifer, **son of the morning**! How you are cut down **to the ground**, you who **weakened the nations**!"¹³ For you have said in your heart: 'I will **ascend** into heaven; I will **exalt** my throne **above** the stars of God; I will also sit on the mount of the congregation on the farthest sides of the **north**.'¹⁴ I will **ascend above** the heights of the clouds, I will be **like the Most High**.'" (Isaiah 14:12-14).*

- The king of the north sets up the tents of his palace between the seas **at** the holy mountain of Zion and there comes to his end with none to help him (Daniel 11:45).
- After describing Mt. Zion as the city of the Great King (Psalm 48:1, 2), the psalm describes how God will deliver His people who find in Jerusalem their refuge (verses 2-14).
- Isaiah 4:2, 3 describes a remnant that survives and remains in Jerusalem after the final crisis.
- When Gog from the land of Magog comes against Jerusalem from the north (Ezekiel 38:6, 15, 39:2) God's people will find refuge and God will deliver them in Jerusalem (Ezekiel 38:18-23).
- Revelation 14:1-5 portrays the remnant on Mt. Zion after they come forth victorious over the beast, his image and his mark (Revelation 13:11-18; 15:2-4).
- Isaiah 24:20-23 describes millennial and post-millennial events. God will punish the wicked and deliver the righteous who are safe and secure in Jerusalem. Revelation 20:7-9 develops and expands these verses.

- Revelation 17:14 portrays the kings of the earth gathered to destroy God's people. However, the 144,000 are with the Lamb on Mt. Zion (see Revelation 14:1) and He will deliver them.
- King Sennacherib gathered his forces outside Jerusalem. God promised that the arrogant king would never enter the city (Isaiah 37:32-35).
- After the millennium, the wicked gather around the literal heavenly city (Revelation 20:7-10) intent on destroying the remnant who are within. God destroys the wicked outside Jerusalem.

God manifests His wrath because the wicked intend to slay his people that are in a **covenant relationship** with Him (Deuteronomy 32:10; Zechariah 2:8; Psalm 17:8; Proverbs 7:2; Revelation 17:6; Revelation 18:20, 24; Ezekiel 38:16-21; Revelation 6:9-11; Revelation 19:2; Ezekiel 38:8, 15-18; 39:2; Joel 3:19-21; Obadiah 12-14; Nahum 2 and 3).

The gathering of the king of the north against Jerusalem **cannot be literal**. Why not? The answer is simple. Neither Jerusalem nor Mt. Zion today are holy. Notice the following quotations from the Spirit of Prophecy:

*"The **curse of God** is upon Jerusalem and its surroundings, and the land is defiled under the inhabitants thereof. There is no real foundation **for feelings of awe** in looking upon the land of Palestine." RH, February 25, 1896*

*"How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Savior's life and death! But old Jerusalem will **never be a sacred place** until it is cleansed by the refining fire from heaven." RH, June 9, 1896*

*"I also saw that **Old Jerusalem never would be built up**; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the **gathering time**, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord." EW, pp. 75, 76*

Ellen White described this climactic moment when the king of the north will plant the tents of his palace between the seas at the Holy Mountain. She understood that the **place is global, Israel is global** and includes all the wicked. The wicked do not gather against the literal Jews in the literal Valley of Jehoshaphat but rather in the entire world.

*“When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in **different lands**, a simultaneous movement for their destruction. As the time appointed in the decree draws near, **the people will conspire** to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.*

*The **people of God**—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in **every quarter** companies of **armed men**, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity that the **God of Israel** will interpose for the deliverance of His chosen.”*

We cannot emphasize enough that there is an **important prophetic principle** that should **guide us** when we speak about Jerusalem and Babylon. **Before the millennium**, the symbolic king of the north is the **papacy**, the **visible leader** who is under the leadership of the **invisible leader**—**Satan**. The symbolic king of the north and his spiritual armies gather outside **spiritual, worldwide** Jerusalem where the spiritual Israel of God has found refuge (Revelation 14:18-20; 19:11-15). Before the millennium, the **kings**, the **merchants**, the **false prophet** and the **multitudes** withdraw their support from the **symbolic king of the north** and turn against it.

After the millennium, the **literal New Jerusalem** descends from heaven and all of God’s people **from all ages** enter the literal city. At this moment, the **counterfeit king of the north** is Satan, **visible and in person**, who prepares his **literal armies** to attack the literal city of Jerusalem where **God’s literal people** are gathered (Zechariah 14:4, 5). **Revelation 20:8, 9** universalizes Gog and Magog who come, not only from the north, but rather from the **four corners** of the earth (Revelation 20:8, 9). After the millennium the **entire**

world will turn (dry up) against Satan who has deceived them (see Ezekiel 28:2-10), Thus, before the millennium Jerusalem is spiritual and worldwide and after the millennium it is literal and literally where the Mount of Olives stood.

*‘...yet he shall come to his end, and **no one will help him.**’*

When will the king of the north come to his end with none to help him? To this point in the story, the false prophet (Revelation 13:11-18), the kings of the earth (Revelation 17:1, 2; 18:2, 3; 16:14) the merchants of the earth (Revelation 18:6-24), and the multitudes (Revelation 17:1, 2, 15) have supported the apostate king of the north. The entire apostate world has God’s remnant cornered in spiritual Jerusalem (Revelation 14:20) with the intention of delivering a final deathblow. At this point the waters of the spiritual Euphrates are at flood stage (Revelation 17:1-5, 15).

However, when the fifth plague falls, Babylon’s helpers will turn on the harlot and leave her desolate. She will be a **widow** because her spiritual lovers will forsake her. She will lose the support of her children (Isaiah 47:9, 15). The unfaithful religious shepherds will admit that they have deceived the populace (Jeremiah 25:30-38). The merchants of the earth will stand far off and lament her fall (Revelation 18:9 10). The waters she sat on will dry up (Revelation 16:12).

Ellen White described this climactic moment:

*With shouts of triumph, jeering, and imprecation, **throngs of evil men** are about to **rush** upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The **angry multitudes are suddenly arrested**. Their mocking cries die away. They forget the objects of their murderous rage. With fearful forebodings they gaze upon the symbol of God’s covenant and long to be shielded from its overpowering brightness.” GC, pp. 635, 636*

A few pages later, Ellen White described how the multitudes would forsake the king of the north:

*"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their **bitterest condemnation upon the ministers.** **Unfaithful pastors** have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, **these teachers** confess before the world their work of deception. The **multitudes are filled with fury.** "We are lost!" they cry, "and you are the cause of our ruin;" and **they turn upon the false shepherds.** The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed **to destroy their enemies.** Everywhere there is strife and bloodshed." GC, pp. 655, 656*

As stated before, after the millennium something similar will happen. This time the saints will be in the literal city of Jerusalem. Satan will inspire the wicked to surround the city for an attack. However, Satan's supporters will turn against him. He will be alone with none to help him. (Revelation 20:8, 9). Ellen White described this climactic moment after the millennium:

*"The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. However, of all the countless millions whom he has allured into rebellion, there are **none now to acknowledge his supremacy.** His power is **at an end.** The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their **rage is kindled against Satan and those who have been his agents in deception,** and with the fury of demons they turn upon them [see **Ezekiel 28:1-10**]." GC, pp. 671, 672*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #20 – DANIEL 12:1-4 AFTER PROBATION’S CLOSE

Comments on Daniel 12:1

The first point we want to make is that the chapter division between Daniel 11 and 12 is in the wrong place. The chapter division should be at the end of Daniel 12:4 where the little book was sealed. Regarding this, George M. Harton wrote:

“Most agree that the chapter division, which isolates 12:1-3 from the rest of chap. 11 with which it structurally belongs, is poorly placed.” George M. Harton, ‘An interpretation of Daniel 11:36-45 Grace Theological Journal 4.2 (1983) 205-231.

“at that time. . .

The expression ‘*at that time*’ links Daniel 12:1 with verse 44 in the previous chapter. That is to say, when the king of the north goes out to destroy and annihilate many (11:44), Michael will stand up to defend them (12:1). The expression ‘*at that time*’ cannot refer to events that occur after the king of the north comes to his end with none to help him (verse 45). Why would Michael have to defend His people in the time of trouble if the king of the north has already come to his end with none to help him?

“Michael. . .”

The name of Israel's guardian angel is Michael. This specific name appears only five times in the Bible—three times in the Old Testament and twice in the New. However, Michael appears many other times in the Old Testament but with a different name:

- ‘the **Prince** of the host’ (Daniel 8:11; Joshua 5:13-15)
- ‘the **Angel** of the Lord’ (Exodus 3:1-5)
- ‘the **Prince** of princes’ (Daniel 8:25)
- ‘the **Angel** of His presence’ (Isaiah 63:9)
- ‘the **Great Prince**’ (Daniel 12:1)
- **Messiah** the Prince (Daniel 9:25)
- **Michael**, your Prince (Daniel 10:21)

The etymology of the name Michael is important. It is composed of three Hebrew Words:

- **-mi**: ‘who’
- **-cha**: ‘like’
- **-el**: ‘God’

Thus, the name means ‘who is like God’? The name is in itself a **challenge**! There are three **common denominators** when Michael appears in Scripture by name:

- He is always in **conflict** with Satan.
- Michael always **wins** the conflict.
- When Michael wins, His **people win** with Him.

Let us examine each of the references to Michael by name and then some references where He appears under a different name.

The **first time** the name Michael appears in the Bible is in Daniel 10:13. Let us examine the historical context.

From 605 to 536 B.C. Israel was in Babylonian captivity but God promised that at the end of this period He would deliver them so that they could return to their land to rebuild the city, the wall and the temple (Jeremiah 25:11, 12). Babylon had fallen three years earlier to the Mede and Persian armies in 539 B.C. (Daniel 5). Right on time in the year 536 B.C., Cyrus gave a decree for God's people to return to their land to begin the process of rebuilding the temple (Ezra 1:1-4).

However, things were happening that were not visible to the naked eye. There was a struggle in the **invisible world** between Gabriel and the prince of Persia who was attempting to **influence the kings of Persia** to halt the process of rebuilding. Things got so testy that Michael had to come to Gabriel's aid. Gabriel explained:

*"But the **prince of the kingdom of Persia [Satan]** withstood me **[Gabriel]** twenty-one days; and behold, **Michael**, one of the chief princes, **came to help me**, for I had been left alone there with the kings of Persia."*

Ellen White wrote a vivid description of the conflict between Gabriel and Michael and the Prince of Persia:

*"For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, **Christ Himself [Michael]** came to Gabriel's aid: "The prince of the kingdom of Persia withstood me one and twenty days," Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10:13. All that heaven could do in behalf of the people of God was done. The **victory** was finally gained; the forces of the enemy were held in check all the days of **Cyrus**, and all the days of his son **Cambyses**, who reigned about seven and a half years." **PK**, pp. 571, 572*

Albert Barnes explained the meaning of Daniel 10:13, 21:

"The angel saw that there were powerful influences against the interests of the Hebrew people at work in the court of Persia; that it was necessary that they should be counteracted; that unless this were done, fearful calamities would come

upon the Jewish people, and they would be subjected to great embarrassments in their efforts to rebuild their city and temple, and he says that there was no one whose aid could be permanently and certainly relied on but that of Michael."

The second reference to Michael by name is in Daniel 10:20, 21:

*"Then he **[Gabriel]** said **[to Daniel]**: 'Do you know why I have come to you? And now I must **return to fight** with the **prince of Persia**; and when I have gone forth, indeed the **prince of Greece** will come. ²¹ But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except **Michael your prince**.'"*

When Michael joined Gabriel in the battle against the Prince of Persia, the battle had only begun. They, together, must continue to fight the Prince of Persia because the kings of Persia needed to give additional decrees to favor Israel. Then the battle would continue with the kingdom of Greece. Daniel 10:13 and 21 describes this invisible war, and history proves that Gabriel and Michael won the battle and along with them, the people. The Persian kings gave the decrees, and the city, the temple, and the wall were built right on time.

The New Testament contains three references to Michael. The first is in Jude, verse 9:

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

Once again, Michael is contending with the devil. This is the only time that the Bible refers to Michael explicitly as the Archangel, which is significant because when Jesus returns, He will give a shout '*with the voice of an Archangel and the trumpet of God*' (1 Thessalonians 4:16)

What was the reason for the battle in Jude 9? We do not have to guess because the texts give us the reason. They contended over the **body of Moses**. It is absurd to think that Jesus and Satan fight over a dead corpse. The evidence indicates that Jesus had come to resurrect Moses and Satan contested His right to do it.

Deuteronomy 34:5, 6 brings to view two strange details about the death of Moses. First, **God buried him**, and Moses is the only person in the Bible that God ever buried. Second, no one knew where his **sepulcher was**. This is strange because the Jews marked the tombs of their heroes. Then later, on the Mt. of Transfiguration, Moses *'appeared in glorious splendor'* (Luke 9:31, NIV) or *'in heavenly glory'* (NCV) to Jesus and spoke to Him. Clearly, Moses had resurrected!

The fourth reference to Michael is in Revelation 12:7-12:

*"And **war broke out** in heaven: **Michael and his angels** fought with the dragon; and the **dragon and his angels fought**,⁸ but they did not prevail, nor was a place found for them in heaven any longer.⁹ So the great dragon **was cast out**, that serpent of old, called the Devil and Satan, who deceives the whole world; he was **cast to the earth [John 12:31-33]**, and his angels were cast out with him.¹⁰ Then I heard a loud voice saying in heaven, "**Now** salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the **accuser of our brethren**, who **accused them [the brethren]** before our God day and night, has been **cast down**.¹¹ And they **[the brethren]** overcame him by the **blood of the Lamb** and by the word of their testimony, and they did not love their **lives to the death**.¹² Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."*

We need to say several things about these verses. Once again, Michael is in hand-to-hand combat with the devil and both of them have angels under their command. Michael is the commander of faithful angelic hosts and Satan commands the rebellious angels. Michael and His angels prevail over the devil and his angels and cast them out of heaven.

This casting out took place in pre-history when Lucifer, the Son of the Morning sought to overthrow God from His throne (**Isaiah 14:12-14**). Michael prevailed. However, this passage also refers to the battle between Christ and Satan in the Garden of Gethsemane and on the cross (**John 12:31-33**). Satan

was doing his utmost to discourage Christ from offering His life for sinners and Christ stood firm in the midst of the tempest.

The **first four references** to Michael in the Bible describe events that have **already** transpired. **One lone** reference has yet to be fulfilled, Daniel 12:1. However, before we study this verse, let us consider some other passages in the Bible that apply to Michael, though the specific name does not appear.

When Israel began the conquest of the Promised Land, the first city they came to was **Jericho**. As Joshua was preparing to take the city, a warrior appeared to him at the outskirts with drawn sword in hand:

*"And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, **a Man** stood opposite him with His **sword drawn** in His hand. And Joshua went to Him and said to Him, "Are You for us or for **our adversaries**?"¹⁴ So He said, "No, but as **Commander of the army of the LORD** I have now come." And Joshua fell on his face to the earth and **worshiped**, and said to Him, "What does **my Lord** say to His servant?"¹⁵ Then the Commander of the LORD 's army said to Joshua, "Take your **sandal off your foot**, for the place where you stand **is holy**." And Joshua did so." (Joshua 5:13-15)*

Who was this Commander of the army of the LORD? The **clues** are as subtle as a tornado! The Commander was none other than Michael, who commands the angelic hosts. We know that the Commander was God for **three reasons**:

- Joshua **bowed** before the Commander and worshiped.
- Joshua called the Commander '**my Lord**'
- The Commander instructed Joshua to **remove the sandals** from his feet because he was standing on holy ground.

The bottom line is that Israel conquered the fortified city of Jericho under the leadership of Joshua, the visible leader of Israel, and the Commander of the LORD's hosts, the invisible leader.

Let us consider now a passage that refers to Michael as the **Angel of the LORD**. Israel was in bondage in Egypt with no human ability to escape. While Moses

was in Midian tending Jethro's sheep, the Angel of the LORD appeared to him in a bush. Here is the passage that tells the story:

*"And the **Angel of the LORD** appeared to him in a flame of fire **from the midst of a bush**. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. ³ Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." ⁴ So when **the LORD saw** that he turned aside to look, God called to him **from the midst of the bush** and said, "Moses, Moses!" And he said, "Here I am." ⁵ Then He said, "Do not draw near this place. Take your **sandals off your feet**, for the place where you stand is **holy ground**." ⁶ Moreover, He said, "I am the God of your father ó the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was **afraid to look upon God**." (Exodus 3:2-6)*

Several details in this passage reveal the identity of the Angel of the Lord:

- Verse 2 tells us that the Angel of the LORD was in the bush but then verse 4 tells us that **God spoke to Moses** from the midst of the bush.
- Verse 5 tells us that the Angel commanded Moses to **remove his sandals** because the ground where he was standing was holy.
- Verse 6 tells us that the Angel identified Himself as **the God of Abraham, Isaac and Jacob** and that Moses hid his face because he 'was afraid to look upon God'.
- Jesus referred to this episode in **John 8:56-59** and identified Himself as the One who was in the burning bush.

Notably, verses 7, 8 tell us that the Angel of the LORD came down **to deliver** Israel from bondage. Thus, the Angel of the LORD is the **great deliverer** of Israel (cf. Exodus 23:20)

*"And **the LORD said**: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their **taskmasters**, for I know their sorrows. ⁸ So I have come down to **deliver [the Angel delivers]** them out of the hand of the Egyptians, and to bring them up from that land to a good and large*

land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.” (Exodus 3:7, 8)

Michael also appears in the **story of Jacob**. Jacob was returning home after 20 years of exile. When he was on the way, he heard that his brother Esau, who had sworn to hunt him down and kill him, was marching toward him with 400-armed men intending to carry out his vow. In this time of trouble, Jacob went by himself to the banks of the brook Jabbok and poured out his soul in prayer to God, pleading for deliverance from the wrath of his brother:

*“Then Jacob said, ‘O God of my father Abraham and God of my father Isaac, the LORD who said to me, ‘Return to your country and to your family, and I will deal well with you’: ¹⁰ I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies. ¹¹ **Deliver** me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children.’” (Genesis 32:9-11)*

As he was praying, a mysterious being laid hold of him and Jacob began to wrestle with Him (verses 24-30). Soon Jacob realized that he was struggling against someone who had supernatural strength because He dislocated Jacob’s hip with a mere touch. Jacob refused to let this being go unless He blessed him. The being then changed Jacob’s name and blessed him. When Jacob asked the being for his name, he did not answer. Hosea 12:4, 5 identifies the personage as an Angel whose name is ‘the Lord’:

*“Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. He found Him in Bethel, and there He spoke to us—⁵ That is, the Lord God of hosts. **The Lord is His memorable name.**”*

Jacob knew full well that this being was not an ordinary angel because he named the place *Peniel* which means ‘face of God’. He explained the reason why he gave the place this name: *“For I have seen God face to face and my life is preserved.”* To make a long story short, the Angel, who is the Lord, **delivered** Jacob from the wrath of his brother.

The next important passage that helps us identify Michael is in **Daniel 3**. Once again, the key word is 'deliver'. The story is well known. Nebuchadnezzar, king of Babylon, built an image and commanded all the VIP's to bow down and worship it. When the music sounded, three young Hebrews refused, so the king called them into his presence and gave them another chance and challenged the ability of their God to deliver them:

*"Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, good! However, if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace and **who is the god who will deliver** you from my hands?" (Daniel 3:15)*

The Hebrew worthies did not hesitate to respond:

*"Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that is the case, our God whom we serve is able to **deliver** us from the burning fiery furnace, and He will **deliver** us from your hand, O king. ¹⁸ But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up." (Daniel 3:16-18)*

At this, the expression on the face of the king changed:

*"Then Nebuchadnezzar was full of fury, and the **expression on his face changed** toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated." (Daniel 3:19)*

Ellen White described the expression on the king's face:

***"Satanic attributes** made his countenance appear as the countenance of **a demon**." 4SDABC, p. 1169*

The king then cast the three young men into the furnace. Suddenly the king saw four persons in the furnace and the fourth looked like the Son of God:

"Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the

fire?" They answered and said to the king, "True, O king." ²⁵ "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is **like the Son of God**." (Daniel 3:24, 25)

Many Bible versions state that the fourth looked like the **son of the gods**. The translators wondered how a pagan king could know what the Son of God looked like so they assume that the king thought that he was merely one of the sons of the pagan gods. However, Ellen White explained:

*"The Hebrew captives had told Nebuchadnezzar of Christ, the Redeemer that was to come, and from the description thus given, the king recognized the form of the fourth in the fiery furnace as the **Son of God**." YL, April 26, 1904*

There is another very important detail in the story. Nebuchadnezzar recognized that the Son of God that delivered the three young men was the Angel:

*"Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent **His Angel** and **delivered** His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!" (Daniel 3:28)*

At the conclusion of the story, the king extolled the God of the three young men because He was able to **deliver** them from the furnace:

*"Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is no other God who can **deliver** like this." (Daniel 3:29)*

Thus, the Son of God is the Angel and the Angel is God. The Angel that delivered the young men was none less than Michael, another name for Jesus Christ!

Another well-known story in Daniel that illustrates Daniel 12:1 is **Daniel 6**. Once again, we will find that the Angel 'delivers' Daniel from certain death.

Whereas Nebuchadnezzar in Daniel 3 attempted to **establish religion**, Darius in Daniel 6 attempted to forbid the **free exercise** of religion. As in Daniel 3, the issues were obedience to God's Law and worship. The enemies of Daniel could

find no dishonesty in his civil responsibilities so they decided to pursue his obedience to His God's Law:

*"Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the **law of his God.**" (Daniel 6:5)*

Daniel's enemies prepared a carefully devised scheme to deceive the king into giving a decree that presumably would lead to Daniel's death. The king, thinking that the princes had the well-being of his kingdom in mind, readily signed the decree:

*"So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! ⁷ All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever **petitions any god or man** for thirty days, except you, O king, shall be cast into the den of lions. ⁸ Now, O king, establish the decree and sign the writing, so that it **cannot be changed**, according to the law of the Medes and Persians, which does not alter." ⁹ Therefore King Darius **signed the written decree.**" (Daniel 6:6-9)*

Daniel could have been politically correct by closing his windows and practicing his religion in private. However, he felt that although one's religion is personal, it is never private.

*"Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his **windows open** toward Jerusalem, he **knelt down** on his knees three times that day, and prayed and **gave thanks** before his God, as was his custom **since early days.**" (Daniel 6:10)*

When the king discovered that his advisors had deceived him, he did all in his power to **deliver** Daniel but his advisors reminded him that the laws of the Medes and Persians were unchangeable. Daniel's plight seemed hopeless; it appeared that he would be 'cat food':

*"And the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to **deliver** him; and he labored till the going down of the sun to deliver him. ¹⁵ Then these men approached the king, and said to the*

king, "Know, O king, that it is the law of the Medes and Persians that no decree or statute which the king establishes may be changed." (Daniel 6:14, 15)

Therefore, the king gave the command to cast Daniel into the lion's den. However, just before the king's servants cast him in, the king spoke to Daniel and said to him, 'I hope that your God whom you **continually serve** is able to **deliver** you because I cannot.'

*"So the king gave the command, and they brought Daniel and cast him into the den of lions. However, the king spoke, saying to Daniel, "Your God, whom you **serve continually**, He will **deliver** you." ¹⁷ Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed."*

Then the king returned to his palace where there was no music or feasting and he suffered insomnia all night:

"Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him." (Daniel 6:18)

The next morning the king rushed to the lion's den to see if Daniel's God had been able to **deliver** him from the mouths of the lions:

*Then the king arose very early in the morning and went in haste to the den of lions. ²⁰ And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you **serve continually**, been able to **deliver** you from the lions?" (Daniel 6:19, 20)*

Daniel's reply to the king's question is vitally important. He said, 'my God sent **His Angel** and shut the lions' mouths'. It is tempting to think that this Angel was the same that delivered the three young Hebrews from the fiery furnace, Michael:

*"Then Daniel said to the king, "O king, live forever! ²² My God sent **His angel** and shut the lions'*

mouths, so that they have not hurt me, because I was found **innocent before Him**; and also, O king, I have done **no wrong before you**." ²³ Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he **believed in his God**." (Daniel 6:21-23)

After Daniel deliverance, the king gave a **new decree** where he used the word '**deliver**' twice:

*"Then King Darius wrote: To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you. ²⁶ I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel for He is the living God, and steadfast forever; His kingdom is the one that shall not be destroyed, and His dominion shall endure to the end. ²⁷ He **delivers** and rescues, and He works signs and wonders in heaven and on earth, who has **delivered** Daniel from the power of the lions."* (Daniel 6:25-27)

Notably, the word deliver appears in **four critical chapters of Daniel**—Daniel 3, 6, 11 and 12:

- Daniel 3:15, 17 (2X), 28
- Daniel 6:14 (2X), 16, 20, 27 (2X)
- Daniel 11:41
- Daniel 12:1

Now we are ready to consider the last reference to the specific name 'Michael'. As I mentioned before, this is the only reference of the five that is still future.

Revelation 13:3, 4 describes the mortal wound that the papacy suffered in 1798. However, as we have seen, the papacy will recover from its mortal wound and the whole world will marvel after and follow it:

*"And I saw one of his heads as if it had been **mortally wounded**, and his **deadly wound was healed**. And **all the world** marveled and followed the beast."*

As the beast is sweeping through the earth like an overwhelming flood, the populace will worship it and utter a challenge:

"Who is like the beast? Who is able to make war with him?" (Revelation 13:4)

God will answer the challenge with Michael, whose name is 'who is like God'. (Daniel 12:1; see also Revelation 17:14). Thus, God will answer the defiant question 'who is like the beast and who is able to make war with him', with another question, 'who is like God and who is able to make war with Him?' Michael, the great warrior, will **deliver** His people.

*"At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time and at that time your people shall be **delivered**, everyone who is found written in the book."*

Michael will **not only deliver** the living saints but he will also **resurrect the dead**:

*"And many of those who **sleep in the dust** of the earth shall **awake**, some to **everlasting life**, some to shame and everlasting contempt. Those who are wise **shall shine** like the brightness of the firmament, and those who turn many to righteousness **like the stars** forever and ever." (Daniel 12:2, 3)*

*"For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For **the Lord Himself will descend** from heaven with a shout, with the **voice of an archangel**, and with the trumpet of God and the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words." (1 Thessalonians 4:15-17)*

". . . shall stand up. . ."

In the book of Daniel, the expression 'stand up' (Hebrew *hamad*) always refers to a king that **begins to reign** (Daniel 8:22, 23, 25; 11:2, 14, 20, 21). This means that Michael is the **last king to win a victory** and take over the kingdom.

Daniel 2 and particularly Daniel 7 refer to Christ setting up of a kingdom that will last forever and will never be succeeded by another. This moment is parallel to the cut out stone in Daniel 2, the Son of Man going to the Ancient of Days to receive the kingdom in Daniel 7, and the cleansing of the sanctuary in Daniel 8.

While Daniel 8 portrays the **beginning** of the process of investigative judgment, Daniel 12:1 takes us to point of its **conclusion**. It is the same moment described in Revelation 11:15-17, 15:5-8, and Revelation 22:11. While the door of probation is open, Jesus wears his priestly robes (Hebrews 8:1, 2; 4:14-16; Leviticus 8:1-9). However, when Jesus closes his ministration He will change his priestly garments to those of a king and will return as King of kings and Lord of lords (Revelation 19:11-16):

*“Then I saw Jesus **lay off** His priestly attire and **clothe Himself** with His most kingly robes.” EW, p. 21*

*“The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will **stand up**, put on the **garments of vengeance**, and then the seven last **plagues will be poured out**.” EW, p. 36*

The Sabbath School Quarterly for the first quarter of 2020 explained the meaning of the word ‘stand’:

*“First, the verb ‘stand’ evokes the rise of kings to conquer and rule. The verb also primarily connotes a **military sense**. It shows that Michael acts as a **military leader** who **protects** His people and leads them in a special way during the last stages of the great controversy. Second, the verb ‘stand’ also points to a **judgment setting**. Michael ‘stands’ to act as an **advocate** in the heavenly tribunal. As the Son of man, He comes before the Ancient of Days to **represent God’s people** during the investigative judgment” (Daniel 7:9–14). Sabbath School Quarterly, First Quarter, 2020, Lesson #13, “From Dust to Stars”, p. 101.*

Although it is true that Jesus stands in the presence of the Father now representing us now as Advocate, intercessor and mediator in the investigative judgment, that is not the sense of the word ‘stand’ in Daniel 12:1. Although the

Hebrew word 'stand' by itself contains all the nuances described in this quotation, the emphasis here is on Christ beginning to rule over His kingdom because the investigative judgment is over and His **kingdom is complete**.

In the book of Daniel, whenever the word *hamad* is accompanied by the word 'up' it refers to 'beginning to rule' (cf. Daniel 8:22, 23, 25; 11:2, 3, 4, 7, 14, 20, 21). It is no coincidence that Ellen White began the chapter on the time of trouble in *The Great Controversy* by quoting Daniel 12:1 and then immediately described the close of probation and the seven last plagues (GC, pp. 613, 614).

Contrary to what many think, Jesus will not receive the kingdom at the second coming. Daniel 7 explicitly teaches that He will receive the kingdom from His Father when the investigative judgment is over in heaven, not on earth:

*"Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. **Christ had received His kingdom**, having made the atonement for His people and blotted out their sins. The **subjects of the kingdom were made up**. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords."*
EW, p. 280

In several of **His parables**, Jesus taught that He would receive the kingdom before His second coming. We will mention only three. At the beginning of the parable of the Minas Jesus said:

*"A certain nobleman went into a **far country** to receive for himself **a kingdom** and to return." (Luke 19:12)*

In this parable, the nobleman represents Christ, the far country is heaven, and the return is His second coming. Clearly, Jesus **receives the kingdom in heaven** before He returns to earth to receive His people.

We find another example in the parable of the **wedding garment** in **Matthew 22:1-14**. After the **gospel net** has gathered all of those who have claimed Jesus Christ as Savior, an **investigation of the garments** takes place. It is absurd to

think that God will examine the garments after all those who have claimed Jesus are in heaven. Will God return people to earth after taking them to heaven? The third example is in **Luke 12:35, 36** where the wedding—the same as receiving the kingdom—takes place in heaven before Jesus returns:

*"Let your waist be girded and your lamps burning; ³⁶ and you yourselves be like men who wait for their master, when he will **return from the wedding**, that when he comes and knocks they may open to him immediately. ³⁷ Blessed are those servants whom the master, **when he comes**, will find watching. Assuredly, I say to you that he will gird himself and have them **sit down to eat**, and will come and serve them."*

We have three **sequential events** in this parable:

- The **wedding** in heaven.
- The **return** of Jesus to the earth from the wedding.
- The wedding **reception** when we will sit down to eat with Jesus in heaven.

“. . .who stands watch. . .”

The sense of Daniel 12:1 is that Jesus **stands up** in order to **stand for** His people. (Esther 8:11; 9:2, 16 uses the word to describe Israel defending themselves from those who wanted to destroy them) Although the word for ‘stand’ is the same in both cases, **the preposition** that accompanies it determines the meaning. What the text is telling us that when Jesus takes over the kingdom and begins to rule, he will do so because his **kingdom is complete**. The judgment revealed who is a subject of the kingdom. However, during the time of trouble, the king of the north will want to destroy the subjects of his kingdom so Jesus will stand up for them, that is to say, defend them (Isaiah 3:13; Psalm 109:31). He will stand up to defend His sheep, his bride, his vassal and his body. Isaiah 3:13 tells us that the Lord stands up to litigate in favor of Israel (cf. Ezekiel 13:5).

Various versions translate the word ‘stand with ‘stand watch’ or ‘guards’ or ‘protects’. At this point, the **intercessor** has become the **defender** of the

subjects of His kingdom. Although God's people will have to stand without a mediator, they will not stand without a defender. Daniel 8:4, 7 uses 'stand' in a military sense. When an army cannot 'stand', it means defeat.

“ . . . over the sons of your people . . . ”

What principle gives us the right to say that '**thy people**' refers to Daniel's **literal people** in Daniel 9:15, 16, 24 and 10:14 while it refers to **spiritual Israel** in **Daniel 12:1**? What rule of interpretation allows us to say that the '**holy people**' in Daniel 9:24 (see Hosea 11:1, Ezekiel 37:18 21, 25, 16; Ezekiel 43:7; Daniel 1:6; 6:13 (vital verse); Joel 2:6, 16; Psalm 105:6; Psalm 148:14; Psalm 149:2) refers to **literal Israelites** while the identical expression in **Daniel 12:7** refers to **spiritual Israelites**? Furthermore, why is the '**holy mountain**' in **Daniel 9:16, 20** a reference to literal mount Zion in the middle east while in **Daniel 11:45** the same expression applies to a **spiritual, worldwide Mt. Zion**?

We find the answer to these questions by understanding that while the Hebrew **theocracy is in place**, we must understand the word 'Israel' locally and literally. However, when the theocracy comes to an end in the year **34 A.D.** we must understand the word 'Israel' in a **spiritual and global sense** (see John 4:23, 24; 2 Corinthians 1:20; Galatians 3:16, 26-29; Romans 2:28, 29; Romans 9:6-8). Ezekiel 37:21-28 that applied to **literal Israel** will find its final fulfillment with all of the redeemed in **Revelation 21:3, 22-27 and 22:3-5**. In **Joel 3:6, 16** the expressions "children of Judah", "children of Israel", "children of Jerusalem" are synonymous. God also calls His people the "children of Jacob" (Psalm 105:6), "children of Zion" (Psalm 149:2) and "children of Benjamin" (Jeremiah 6:1).

God makes **the new covenant** with the house of Israel and the house of Judah. (Hebrews 8:8). If we read this **verse literally**, it applies **only to literal Israel and Judah**. However, no Christian today would say that the new covenant applies **only to the literal Jews**. Clearly, the words 'Judah' and 'Israel' apply **spiritually to the church**. Jesus Himself referred to His sacrifice as the blood of the new covenant that He shed for the disciples (Matthew 26:28).

This is how it works out. **'Thy people'** (Daniel 9:15, 16, 20, 24; 10:14) changes from the literal to the spiritual Israel in **Daniel 12:1**. **'Holy people'** in **Daniel 8:24** changes from literal to spiritual Israel in **Daniel 12:7**. **'Holy Mountain'** in **Daniel 9:16, 20** changes from the literal Israel to the spiritual Israel (the church) in **Daniel 11:45**. This is the crucial interpretative principle. Ellen White applies **Zechariah 12:8** to the church in **5T 81**. She also uses **Isaiah 4:3, 4** to refer to the church in **5T**, pp. 475, 476; **PK**, p. 592; **GC**, p. 485.

' . . . and there shall be a time of trouble, such as never was since there was a nation, even to that time. . . '

The key verse to understand the time of trouble in Daniel 12:1 is in **Genesis 32:7**. In this chapter, Jacob was deeply troubled because he heard that his brother Esau was coming to kill him and his family. Jacob cried out to God for deliverance from the wrath of his brother (Genesis 32:11). He then struggled with the Angel of the Covenant—Jesus Christ—and prevailed (see Hosea 12:4, 5). The Angel then gave Jacob a new name that reflected his new character.

The context clearly indicates that this Angel was none less than Jesus Christ, the same person as Michael the Archangel who appears in Daniel 12:1. Jacob's experience is expanded in Jeremiah 30:7 and 2Kings 19:3 (see also Psalm 9:9; 37:38, 39; 46:1; 50:15, 16; 91:15; 138:7; Isaiah 33:2; 37:2; Zephaniah 1:15; Nahum 1:9; Habakkuk 3:16). Matthew 24:21 describes the same time of trouble as Daniel 12:1. The tribulation in Matthew 24 is the 'great' tribulation, not simply 'tribulation' (Matthew 24:9). As in Revelation, the great tribulation is followed by the second coming of Jesus.

Jeremiah 30:4-10 also describes this 'time of Jacob's trouble' as God was about to deliver Judah from Babylonian captivity:

*"Now these are the words that the Lord spoke concerning **Israel and Judah**. 'For thus says the Lord: 'We have heard a voice of **trembling**, of fear, and not of peace. ⁶ Ask now, and see, whether a man is ever in **labor with child**? So why do I see every man with his hands on his loins like a woman in labor, and all faces turned pale? ⁷ Alas! For that day is great, so that **none is like it**; and it is the **time of***

Jacob's trouble, but he shall be **saved out of it**.⁸ 'For it shall come to pass in that day,' says the Lord of hosts, 'That I will break his yoke from your neck, and will burst your bonds; foreigners shall no more enslave them.'⁹ But they shall serve the Lord their God, and David their king, whom I will raise up for them.¹⁰ 'Therefore do not fear, O My **servant Jacob**,' says the Lord, 'nor be dismayed, O **Israel**; for behold, I will save you from afar, and your seed from the land of their captivity. **Jacob** shall return, have **rest and be quiet**, and no one shall make him afraid.'

This final time of trouble is also foreshadowed by **King Sennacherib's invasion** of the Holy Land in the year 701 B.C.:

"For out of Jerusalem shall go a remnant, and those who **escape [palat]** from Mount Zion. The zeal of the Lord of hosts will do this.³³ "Therefore thus says the Lord concerning the king of Assyria: 'He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor build a siege mound against it.³⁴ By the way that he came, by the same shall he return; and he shall not come into this city,' says the Lord.³⁵ 'For I will defend this city, to save it for My own sake and for My servant David's sake.'" (Isaiah 37:32-35)

“. . . and at that time your people shall be delivered. . .

At this point, we must consider more extensively the prophecy of Joel 2 and 3 because it has a direct connection with Daniel 11:45-12:1. As we have noted before, Daniel 11 employs the words *malat* (verse 41) and *palat* (verse 42) to describe those who escape or are delivered from the invasion of the king of the north. Significantly, Joel 2:32 uses these two words synonymously. **Revelation 14:14-20** universalizes the prophecy of Joel 2 and 3. Revelation 14 describes all of God's faithful people who have taken refuge in spiritual Jerusalem. Here is Joel 2:32 which introduces the scene of chapter 3:

'And it shall come to pass, that whosoever shall call on the name of the LORD shall be **delivered** [*malat*, translated in Daniel 11:41 as 'escape']: for in mount **Zion** and in **Jerusalem** shall be **deliverance** [*palat*, translated in Daniel 11:42 as 'escape'], as the LORD hath said, and in the **remnant** whom the LORD shall call

[same word in Revelation 17:14: Those who are with Jesus are called].’ (Joel 2:32).

Ellen White links Joel 2:32 and chapter 3 with Daniel 11 by using the words ‘escape’, ‘deliver’ and ‘heathen’ (KJV: Joel 2:17, 19; 3:11, 12) and the phrase ‘written in the book’ from Daniel 12:1:

“To outward appearance, there was no possibility of their escape [Daniel 11:41]. The wicked had already begun to triumph, crying out, “Why doesn't your God deliver [Joel 2:32; Daniel 12:1] you out of our hands? Why don't you go up and save your lives?” However, the saints heeded them not. Like Jacob, they were wrestling with God. The angels longed to deliver [Joel 2:32; Daniel 12:1] them but they must wait a little longer; the people of God must drink of the cup and be baptized with the baptism. The angels, faithful to their trust, continued their watch. God would not suffer His name to be reproached among the heathen [Joel 2:17, 19; 3:11, 12, KJV]. The time had nearly come when He was to manifest His mighty power and gloriously deliver [Joel 2:32; Daniel 12:1] His saints. For His name's glory He would deliver [Joel 2:32; Daniel 12:] every one of those who had patiently waited for Him and whose names were written in the book [Daniel 12:1].” EW, pp. 283, 284

“ . . . everyone who is found written in the book.”

This phrase proves that before the close of probation and the second coming there was an examination of the books to determine whom God would deliver. Only those whose names are retained in the book of life will be delivered (see Philippians 4:3; Isaiah 4:3; Exodus 32:32, 33; Revelation 3:5; Psalm 69:28; Revelation 20:12, 15; 22:19).

When the time of trouble begins after probation closes, the names of the living saints are already in the book. Some who claimed Jesus but were not genuine believers have their names blotted out from the book. Revelation 3:5 indicates that God can delete names from the book of life. The reason why a separation needs to be made is because there are good and bad fish, wise and foolish virgins, and wheat and tares in the church; there are those who have a mere

form of godliness and those who say Lord, Lord but are workers of lawlessness.

Comments on Daniel 12:2

“And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.”

The text tells us ‘many’ (Hebrew: rab, see Daniel 12:3, 4, 10; 11:44) of those who sleep in the dust of the earth will be raised. That is to say, not all who are dead will resurrect when God delivers the living righteous from the death decree. The text describes a partial resurrection of some righteous and some wicked people.

It is important to realize that Daniel 12:1, 2 refers to two groups. The first are those who are alive during the time of trouble and need to be delivered from the death decree by Jesus. After all, if they were not alive, why would Michael have to stand guard over them and deliver them? The group of the living saints are the 144,000 that God sealed before He released the four winds of strife. The second group are those who sleep in the dust of the earth. God will resurrect them at the precise moment when He delivers the sealed ones at the end of the great tribulation.

We must link the expression ‘*sleep in the dust of the earth*’ with Daniel 11:32, 33. This is the moment when those who died will shine as the stars. At this time, God will answer the prayers of both groups of martyrs who are crying out for vengeance in the fifth seal (Revelation 6:9-11; 15:2-4; 19:1, 2).

The resurrection of Daniel 12:2 is not the general resurrection of the righteous and the wicked. The general resurrection of the righteous takes place when the second coming of Jesus concludes and the general resurrection of the wicked occurs after the millennium. Let’s consider this ‘special resurrection’.

Daniel 12:2 describes a special resurrection of those who pierced Jesus and those who died in the faith of the third angel’s message. When Jesus stood before Caiaphas, the wily High priest asked Him if He was the Messiah, Jesus

replied by predicting that Caiaphas would be an eyewitness of His second coming on the clouds of heaven. However, in order for this to be possible, Caiaphas must resurrect from the dead:

*"It is as you said. Nevertheless, I say to you, hereafter **you will see** the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."* (Matthew 26:64)

Revelation 1:7 clearly predicts that those who pierced Jesus will be eyewitnesses to His second coming:

*"Behold, He is coming with clouds, and every eye will see Him, even **they who pierced Him** and all the tribes of the earth will mourn because of Him. Even so, Amen."* (Revelation 1:7; see also Matthew 24:30)

Caiaphas and those who pierced Jesus will die when Jesus comes but will once again come to life **after the millennium** and say 'blessed is He who comes in the name of the LORD':

*"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! ³⁸ See! Your house is left to you desolate; ³⁹ for I say to you, **you shall see Me no more till** you say, 'Blessed is He who comes in the name of the LORD!'" (Matthew 23:37, 38)*

Ellen White wrote:

*"At the **close of the thousand years**, Christ again returns to the earth. Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice, the wicked hosts exclaim: 'Blessed is He that cometh in the name of the Lord!'" GC, p. 662.*

This special resurrection will also include those who died in the faith of the third angel's message:

*"Then I heard a voice from heaven saying to me, 'write: **Blessed** are the dead who die in the Lord **from now on**.' 'Yes,' says the Spirit, 'that they may rest from their labors, and their works follow them.'" (Revelation 14:13)*

In context, this verse comes immediately **after** the third angel's message (Revelation 14:12) and **before** the second coming of Jesus (Revelation 14:14). The word '**blessed**' is important. The voice does not pronounce the blessing upon **all** those who have died in the Lord since sin came into the world. The voice pronounces the blessing on a **special group**—those who died in the Lord **after** the proclamation of the third angel's message began. The expression 'from now on' makes this clear.

*"The **third angel's message began** when the **most holy place opened in 1844**. As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a **third message to the world**. . . The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'" As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God." EW, p. 254*

No faithful Seventh-day Adventists who died before the second coming will resurrect in the general resurrection—all will come forth in the special resurrection because all of them died after the proclamation of the third angel's message began!

The text refers to death as a 'rest' from labor. Elsewhere, the Bible uses the rest in sleep as a euphemism for death.

The New Testament uses the word '**labor**' most frequently to refer to missionary outreach (Revelation 2:2; Hebrews 6:10; 2 Corinthians 6:4, 5; 11:23, 27; 1 Corinthians 15:58; 1 Thessalonians 1:3). In other words, those who rest in the grave **worked tirelessly** in preaching the three angels' messages while they lived.

The word '**works**' describes the **exemplary life** of those who labored for the Lord during their lifetime. The testimony of their lives **continued to influence**

succeeding generations leading to conversions for the Lord. For example, **Hebrews 11:4** tells us that even after suffering a martyr's death, the testimony of Abel continues to speak:

*"By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he **being dead still speaks.**"*

We must link Revelation 14:13 with Daniel 12:12. Both of these verses begin with the word 'blessed':

Daniel 12:12:

*"Blessed is he who waits, and comes to the **one thousand three hundred and thirty-five days.**"*

Heidi Heiks, in his well-documented book, *A.D. 1798-1843 Source Book*, has shown that the 1335 days began in 508 and ended in 1843. Thus, there is a special blessing for those who live after 1843. (these books by Heidi Heiks are available at SecretsUnsealed.org)

Some well-meaning Adventists **project the 1335 days into the future**, teaching that they refer to literal time. They base this, partially at least, on a misunderstood statement by Ellen White:

*"**We told him [Brother Hewitt]** of some of his errors in the past, **[we told him]** that the 1335 days were ended and numerous errors of his." **16MR**, p. 208*

This is an **ambiguous statement**. Undoubtedly, Ellen White was saying that **Brother Hewitt** was teaching that the 1335 days **had not ended** when they already had. This was one of his **numerous errors**. The time-periods of Daniel 12 cannot reach beyond **1844** because Revelation 10:6 tells us that prophetic time ended in **1844**. Ellen White warned against time setting:

*"There will always be false and fanatical movements made by persons in the church who claim to be led of God--those who will run before they are sent and will **give day and date for the occurrence of unfulfilled prophecy**. The enemy*

is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.” 2SM, p. 84

*“Our position has been one of waiting and watching, with **no time-proclamation to intervene** between the close of the prophetic periods in 1844 and the time of our Lord's coming.” 10MR, p. 270*

*“The people will **not have another message upon definite time**. After this period of time [Revelation 10:4-6], reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.” 7SDABC, p. 971*

We may legitimately ask why there is **not just one** general resurrection for all the saints of all ages. Here is the answer: Let us suppose that **Martin Luther resurrected** in this **special resurrection** of those who died in the faith of the third angel's message. Would he be able to understand what was happening at that moment? **Would he understand the issues?** Would he understand the sanctuary, the state of the dead, the Sabbath, the dragon, the beast, the false prophet, the image of the beast and the mark of the beast in historical context? Obviously not. However, Seventh-day Adventists who understood and preached the third angel's message will stand with the 144,000 and comprehend exactly what is going on at that moment.

Here is a summary of the special and general resurrections:

- **General resurrection of the righteous**: Those who died in Christ before 1844 resurrect when the second coming of Jesus **concludes**.
- **General resurrection of the wicked**: Unbelievers from all ages resurrect after the millennium.
- **Special resurrection of the righteous**: Those who died in the faith of the third angel resurrect when Jesus **begins** His second coming.
- **Special resurrection of the wicked**: Those who pierced Jesus and the worst enemies of the truth resurrect as Jesus **begins** His second coming.

- **Living Righteous**: The 144,000

Ellen White and the Timing of the Special Resurrection

Let us take a look at the sequence of events between the standing up of Michael and the conclusion of the second coming:

- The Great Controversy, p. 613: Jesus **stands up** (Daniel 12:1) and begins to reign (Daniel 11:2, 3, 4 on the meaning of “stand up”). He lays off His priestly robes (which He wears in Hebrews) and puts on His **kingly robes** (spoken of in Revelation 19:11ff).
- The Great Controversy, pp. 613-634: The **time of trouble** (Daniel 12:1).
- The Great Controversy, p. 635: The **death decree** about to be executed (Daniel 11:44; Revelation 13:15).
- The Great Controversy, pp. 635, 636: God’s voice delivers the living saints, the 144,000 (Daniel 12:1). The fact that they are written in the book indicates that they went successfully through a pre-advent judgment (see, Revelation 22:11, 12).
- The Great Controversy, p. 637: **The special resurrection** (Daniel 12:2).
- The Great Controversy, p. 640: Jesus announces the day and hour of His coming.
- The Great Controversy, pp. 640, 641: The second coming of Jesus **concludes** as Jesus arrives above the earth (Matthew 24:30).
- The Great Controversy, p. 644: The **general resurrection** of the righteous (Matthew 24:31).

Comments on Daniel 12:3

“Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever.”

The expression forever and ever reminds us of Christ's kingdom in Daniel 2 and 7. This verse now **completes the vision** that Gabriel did not fully explain in Daniel 8.

Comments on Daniel 12:4

Daniel 12:4 concludes the '**second book**' of **Daniel 8-12** and Daniel then places the **seal on the book**. In the time of the end, the **Angel of Revelation 10** removes the seal. **Daniel 12:1-4** is really the conclusion of chapter 11.

"The professed Christian world has had opportunity to obtain light and knowledge, but many close their eyes lest they shall see. Well-educated, intelligent men preach at the Word and round the Word, but they do not touch its inner meaning. They do not present truth in its genuine simplicity. These men, regarding themselves as authority, tell their hearers that it is not possible to understand either Daniel or the Revelation. Many ministers make no effort to explain the Revelation. They call it an unprofitable book to study. They look upon it as a sealed book, because it contains the truth in figures and symbols. But the very name that has been given to it--"Revelation"--is a denial of their suppositions. The Revelation is a sealed book, but it is also an open book, recording marvelous events that are to take place in the last days of this earth's history. Its teachings are definite, not mystical and unintelligible, and God would have us understand it." ST, January 11, 1899

Note Regarding Daniel 12:

There will be no commentary by Pastor Bohr on Daniel 12:4-13 because these verses have been fully addressed in the book ***"Prophetic Principles: Crucial Exegetical, Theological, Historical & Practical Insights"*** The Michigan Conference has given publication rights to Secrets Unsealed and the book will soon be off the press.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #21 - ELLEN WHITE’S VIEW OF DANIEL

11:40 THROUGH 12:4

Introductory Remarks

A much discussed prophetic passage that Ellen White never quoted or alluded to is Daniel 11:40-45. These verses have always been a subject of lively discussion among Adventist theologians. Until recent years, most agreed that the king of the north symbolizes the papacy and the king of the south represents the rise of atheism or secularism at the time of the French Revolution.

However, in recent times, a new view has appeared on the horizon that sees radical Islam—perceived as the king of the south—playing a significant role in the fulfillment of this prophecy. Those who have embraced this view have concluded that the war against Al-Qaeda, the Taliban and Isis, as well as radical Islamic terrorist attacks in the west, are so significant that they must be contemplated somewhere in Bible prophecy. This point of view has sparked a renewed interest in the study of these verses along with the fifth and sixth trumpets and the last three plagues of Revelation 16.

Frequently, Ellen White has provided valuable guidance in the interpretation of difficult prophetic passages. However, unlike other portions in Daniel, Ellen White seems to be almost totally silent on Daniel eleven, particularly verses

40-45. Nowhere, to my knowledge does she ever **quote** these verses or **echo** their terminology.

This seeming silence has led **some to conclude** that Ellen White had **nothing to say** about them. We therefore ask, did Ellen White offer any interpretation of Daniel 11:40-45 or does her **apparent** silence indicate that the meaning of these verses would **remain a mystery** until long after her death? In this paper, we will seek to answer this question.

Ellen White's Three References to Daniel 11

To my knowledge, there are only **three primary** references to **Daniel 11** in the published writings of Ellen G. White (except for one in *A Word to the Little Flock*).

The first of these is **indirect**, the second is **general** and the third is **specific**. Only in the specific reference does Ellen White **quote any verses** from the chapter (verses 30-36). Unfortunately, as stated before, she never quoted or even echoed the language of verses 40-45 so it would **seem** well-nigh **impossible** to know if or how she understood them.

The **first reference** is **indirect** because Ellen White did **not mention** Daniel 11 by name. However, she did **allude** to the chapter by mentioning the visions that God gave to Daniel on the banks of the rivers **Ulai** (Daniel 8) and **Hiddekel** (Daniel 10 and 11). In **1896**, she wrote:

*"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the **Ulai [Dan. 8:2]** and the **Hiddekel [Daniel 10:4 and chapter 11]**, the great rivers of Shinar, are now in **process** of fulfillment, and **all** the events foretold **will soon come to pass.**" TM, p. 112.*

In the **second reference**, Ellen White used the expression, 'the eleventh chapter of Daniel', but only in **general** terms. She wrote in **1909**:

*"The world is stirred with the spirit of war. The prophecy of the **eleventh chapter** of Daniel has **nearly reached** its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place." 9T, p. 14.*

Ellen White wrote the **third quotation** in **1904** and it is the **only one** where she **quoted** verses from the chapter:

*"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the **eleventh of Daniel** has **nearly reached** its complete fulfillment. **Much of the history** that has taken place in fulfillment of this prophecy **will be repeated**. In the **thirtieth verse** a power is spoken of that "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." [she then quotes verses 31-36] **Scenes similar** to those described in **these words [in verses 30-36]** will take place." 13MR, p. 394 (Letter 103, 1904).*

Analysis of Ellen White's Three References

Now let's take a **closer look** at the three references above. The **indirect** quotation in *Testimonies to Ministers*, p. 112 (1896) does not specifically mention Daniel 11 but provides **two important details**:

- ✓ First, God gave Daniel the prophecy of chapter 8 by the River **Ulai** (Dan. 8:2) and the one in Daniel 10 and 11 by the **Hiddekel** (Dan. 10:4). The **coupling** of these prophecies by Ellen White indicates that they **are parallel** and **run concurrently**. Therefore, **Daniel 11** must be seen as an **expansion** of **chapter 8**.
- ✓ Second, these two prophecies were in the **process** of fulfillment in **1896** but Ellen White did not specify how far the process had advanced.

The **general** quotation in *Testimonies for the Church*, volume 9, p. 14, **adds** some **valuable information**. When Ellen White wrote this testimony in **1909**, she stated that the prophecy of Daniel 11 had **nearly reached** its complete fulfillment. Therefore, we can be certain that in 1909 the process of fulfillment was in the **last few verses**.

The **specific** quotation in *Manuscript Releases*, volume 13, p. 394 (1904) contains some valuable information **not found in the other two**. There, Ellen

White explained that **much of the history** of this chapter **had been fulfilled before 1904** and she also wrote that the history **would be repeated**. The question is, **which history** was she specifically referring to? Fortunately, we don't have to guess because she immediately quoted **verses 30-36**. Then, after quoting these verses, she underlined again that **much of the history** in these verses would occur once more, **not identically** but in similar fashion. In her words: "**Scenes similar** to those described in these words **will take place**."

Clearly, Ellen White understood that the historical events in verses 30-36 (as well as verses 37-39 that she does not quote) had **already reached** their fulfillment when she wrote. Now, if **verses 30-39 had already** reached their fulfillment when she wrote in **1904**, then the **repetition** of much of the history must occur in **verses 40-45**. Thus, verses 30-39 describe events that transpired **before 1904** and verses 40-45 describe similar **events in the future**.

We must underline that Ellen White did not write that these verses would have a **dual fulfillment**, one past and the other future. She wrote that much of **the history** that had **already been fulfilled** would repeat in **similar fashion** in the future. In other words, it is **not the prophecy** that will be repeated but rather **much of the history** that had already fulfilled the prophecy. The repetition will be similar, not identical.

A Repetition of History

Now we must ask **why** much of the history of the past (verses 30-39) will repeat in similar fashion in the future (verses 40-45). The answer is not hard to find. Dan. 11:30-39 echoes many of the character traits of the **little horns in Daniel seven and eight** and the **Man of Sin** in 2 Thessalonians 2. History proves that the arrogant and persecuting power described in these verses is the **Roman Catholic papacy** as it behaved during its **1260-year career**. From 538 to 1798 A.D., this apostate system joined **church and state** and used the sword of the civil powers of Europe to **persecute dissenters**—and it **prospered!** (Dan. 7:25; 8:12; 11:36).

History reveals that at the end of the 1260 years, the papacy received a **deadly wound** when the civil power of **France** turned against it in the aftermath of the

French Revolution. However, prophecy indicates that this did **not end the papacy's career**. Revelation 13 predicts that after a period of convalescence, its deadly wound **will be healed** (Rev. 13:3). Revelation 13:11-18 points out that the **United States** will heal the deadly wound by making **a replica** of what the papacy was in her **lurid past**. When the papacy recovers the sword of civil power it will behave as it did in the past. Thus, much of the history of past papal oppression will **repeat in similar** fashion in the future.

In Summary

Ellen White believed that Dan. 11:30-36 (also verses 37-39 although she does not quote them) **was fulfilled** in the past. She also believed that much of **the history** that fulfilled these verses will transpire once more in **similar** fashion. Now, if verses 30-39 had already been fulfilled when Ellen White wrote in 1904, then we must find the similar repetition of that history in verses 40-45.

In the following quotations Ellen White described the **past career** of the papacy and her rise to power **in the future**:

*"The influence of Rome in the countries that **once acknowledged her dominion** is still **far from being destroyed**. And prophecy foretells a **restoration of her power**. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast' Verse 3." GC, p. 579.*

*"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else that **giving life** to the tyranny which has long been eagerly watching its opportunity to **spring again** into **active** despotism." 5T, p. 712.*

*"Protestants will throw their whole influence and strength **on the side of the Papacy**; by a **national act** enforcing the false Sabbath, they will **give life** and **vigor** to the corrupt faith of Rome, **reviving** her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth." 5T, June 12, 1893.*

*“It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a **repetition** of the persecutions of the **past** are **blended**.” 9T, p. 16.*

It can hardly escape our attention that the **blending** of the persecutions of the past with those of the future are in the **very chapter** where Ellen White wrote that the **prophecy of Daniel 11** has ‘nearly reached its complete fulfillment’:

“The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.” 9T, p. 14.

In the light of the foregoing analysis, we can safely conclude that the scenes of the papacy’s past career in **verses 30-39** will repeat once more in similar fashion in **verses 40-45**.

The Key to Ellen White’s View

Did Ellen White have anything to say about the events described in verses 40-45? The question is, **where** would we begin to look if she **never quotes** these verses or uses their **terminology**?

I believe that **Dan. 12:1** contains **the key** that unlocks Ellen White’s understanding of these verses. Though she **never quoted** or **alluded** to the verbiage of Dan. 11:40-45 she **did quote** the next two verses, **Dan.12:1, 2**. As we shall see below, **the place** where she quoted Dan. 12:1, 2 in *The Great Controversy*, unveils her understanding of the **immediately preceding** verses at the end of chapter 11.

Working Deductively

Because Ellen White did not quote or allude to the terminology of verses 40-45 in *The Great Controversy*, we cannot work **inductively** from verse **40 forwards** because we don’t know where to find her comments on verse 40. What we must do then, is work **deductively** (**retroactively** like a detective) from Dan. 12:1, 2 **backwards**. Let’s take a look at these verses:

*"At that time [1] **Michael shall stand up**, the great prince who stands watch over the sons of your people; and there [2] **shall be a time of trouble**, such as never was since there was a nation, even to that time. And at that time your people [3] **shall be delivered**, everyone who is found written in the book and many of those who sleep in the dust of the earth [4] **shall awake**, some to everlasting life, some to shame and everlasting contempt."*

The bold type above describes **four sequential events**:

1. The **standing up** of Michael.
2. The **time of trouble**.
3. The **deliverance** of those who are written in the book.
4. The **special resurrection**.

Let's consider **how** Ellen G. White **developed** these four events in *The Great Controversy* but in **reverse order**, beginning with the **fourth item** on the list and working **backwards to the first**:

- **The fourth item:** (GC, p. 637): Ellen White quoted Daniel 12:2 to describe the **fourth** item on the list, the **special resurrection**:

"Graves are opened, and 'many of them that sleep in the dust of the earth. awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel 12:2."

- **The third item:** (GC, p. 635): Ellen White described the **third** item on the list, the **deliverance** of God's people. The chapter's title is 'God's People Delivered' and at the beginning of the chapter she states:

*"The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the **deliverance of His chosen**."*

Ellen White **had concluded** the **previous chapter** ('*The Time of Trouble*') by introducing the central theme **of the next**:

*"Glorious will be the **deliverance** of those who have patiently waited for His coming and whose **names are written** in the book of life."* GC, p. 634

- **The second item** (GC, p. 616): Ellen White described the **second** item on the list by explaining the time of trouble through which God's people pass:

*"The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the **time of Jacob's trouble**."*

- **The first item** (GC, p. 613): Ellen White began the chapter on '*The Time of Trouble*' by quoting Daniel 12:1 and then explained the meaning of the 'standing up' of Michael, the **first** item on the list.

*"Then Jesus **ceases His intercession** in the sanctuary above. . . When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God **without an intercessor**."*

Summary of Ellen White's Comments on Daniel 12:1, 2

Let us look now at Ellen White's development of Dan.12:1, 2 in its **textual order**:

- **GC, p. 613**: The **standing up of Michael**.
- **GC, p. 616**: The **time of trouble**.
- **GC, p. 635**: God's **people delivered**.
- **GC, p. 637**: The **special resurrection**.

The perceptive reader will notice that Ellen White, in *The Great Controversy*, develops the events of Dan. 12:1, 2 in the **precise order** in which they appear in Dan. 12:1, 2.

The Expression 'at that time'

However, we cannot understand Dan. 12:1, 2 isolated from its immediately preceding context because these verses are **a continuation** of events at the **end of chapter 11**. We know this because Dan. 12:1 begins with a **time reference**, 'at that time'. This temporal expression **links Daniel 12:1, 2** with what occurred **previously** in **verses 40-45** particularly verses 44 and 45.

The crucial question at this point is this: **Where would we expect** to find Ellen White's comments about the events that will occur **immediately before** Dan.12:1, 2? The answer is unmistakable. We must find them in the pages that **immediately precede** the chapter on the **standing up of Michael**.

The Literary Structure of Daniel 11:44b-45 and 12:1

Now let us carefully consider the **literary structure** of verses 44b-45 to determine **how they relate** to Dan. 12:1, 2. The purpose is to ascertain the event to which the expression 'at that time' points.

A careful comparison of **verses 44b, 45** with **Daniel 12:1** reveals that they describe the **same events** in the **same order** but with **different terminology** and **emphasis**:

Daniel 11:44b-45: Focuses on the **actions and destiny** of the **king of the north**:

- A. The king of the north **goes out to destroy** and annihilate many (11:44b).
- B. The king of the north **sets up the tents** of his palace in a strategic place between the seas and the glorious holy mountain to give a final deathblow to the Remnant (11:45a).
- C. The king of the north **comes to his end** with none to help him (11:45b).

Daniel 12:1: Focuses on the **jeopardy** and **deliverance** of the Remnant from the king of the north:

- A. Michael stands up **to defend** His people (parallel to 11:44b).
- B. A **time of trouble** such as never was ensues (parallel to 11:45a).
- C. God **delivers** His people from the king of the north (parallel to 11:45b).

Daniel 11:44b-45 and 12:1 are **precisely parallel** but they portray a **different emphasis**. Whereas Dan. 11:44b-45 highlights the activities of the **king of the north** and its destiny for oppressing God's people, Dan. 12:1 focuses on the **jeopardy of God's people** at the hand of the king of the north and their **deliverance** by God. This is how it works out:

- ✓ **11:44b with 12:1a:** When the king of the north goes "*out with great fury to destroy and annihilate many*" (11:44b), Michael will stand up to protect and defend them (12:1a).
- ✓ **11:45a with 12:1b:** When the king of the north places the tents of his palace in a strategic location to deliver the final deathblow against God's Remnant (11:45a; vividly described in GC, p. 635), they will experience a terrible time of trouble such as never was (12:1b).
- ✓ **11:45b with 12:1c:** However, the king of the north will "*come to his end with none to help him*" (11:45b) when God intervenes to deliver His people who are written in the book (12:1c).

The expression "***at that time***" thus links **Daniel 11:44b-45** with **Daniel 12:1**. God answers the **actions** of the king of the north by **counteractions** in defense of His Faithful Remnant.

What about Daniel 11:44A?

What about Daniel 11:44a? The text tells us that '*tidings from the north and from the east will trouble the king of the north*' and lead him to **go forth** with '*great fury to destroy and annihilate many*'. Thus, the '*tidings from the north and from the east*' explain **the reason** why the king of the north will go out and attempt to destroy and annihilate many.

What is this news from the north and the east that **so infuriates** the king of the north? We must go to the book of **Revelation** for the answer because Revelation **unseals** and **expands** upon Daniel:

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened." CTr, p. 344.

*“The book of Daniel is **unsealed** in the revelation to John, and carries us **forward** to the **last scenes** of this earth's history.” TM, p. 115.*

Revelation 7:2 describes an angel who ascends **from the east** with **the seal** of the living God. This angel places the seal of God **on the foreheads** of those who sigh and cry (the **Loud Cry**) because of the abominations being committed by those who profess to serve God (cf. Ezek. 9:1-6). In **contrast**, the **land beast** of Rev. 13:11-18 will impose the **mark of the beast** on the unfaithful and **sentence to death** those who sigh and cry (Rev. 13:15, 16). Thus, the work of the sealing angel from the east will **enrage the wicked** who have the mark of the beast.

Revelation 18:1-5 vividly describes a powerful **Loud Cry** angel who descends **from heaven** (the abode of the true king of the north according to Isa. 14:13 and Ps. 48:1, 2). The mighty angel **denounces** the sins of Babylon, and gives a **clarion call** for God's Faithful Remnant to reject the mark of the beast and **get out of Babylon** before she suffers the seven last plagues and comes to her end with **none to help her**. Thus, the book of Revelation identifies the tidings from the north and east as the **sealing** message and the **call to come out** of Babylon.

Ellen White concurs with this Biblical view. The title of the chapter that **immediately precedes** the standing up of Michael and the time of trouble bears the title, “**The Final Warning**.” She begins this chapter in GC, p. 603 by quoting Rev. 18:1, 2, 4 and 5 and in **perfect accordance** with Dan. 11:44a and Rev. 7:2 she then described on **page 605** the **issue** that will divide the world:

*“While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the **mark of the beast**, the other choosing the token of allegiance to divine authority, receive the **seal of God**.” GC, p. 605.*

In the same chapter, Ellen White went on to describe **the rage** that this message **will awaken** in the religious world:

“The power attending the message will only madden those who oppose it.” GC, p. 607.

In the next chapter, Ellen White **flashes back** to events leading up to the time of trouble:

“The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message, and Satan will excite to still greater intensity the spirit of hatred and persecution.” GC, pp. 614, 615.

In short, the **news** from the **north** is identified in Rev. 18:1-5 as the **Latter Rain** and **Loud Cry** of the angel who descends **from heaven** (the north) and the news from the **east** is the message concerning the **seal of God** in Rev. 7:1-3. Thus, Dan. 11:44a describes the message from the north and the east that enrages the king of the north to the point of **wanting to destroy** God’s remnant as described in Dan. 11:44b.

The Beginning Point of Daniel 11:40-45

In this paper we have focused primarily on the events from Dan. 11:44 to Daniel 12:2. However, if we **continued moving backwards** in *The Great Controversy* (before page 603) we would find, in **reverse order**, that Ellen White expounded upon **each phrase** of

Dan. 11:40-45 ending with the chapter on “*The Bible and the French Revolution*” where she describes the deadly wound of Dan. 11:40a (GC, pp. 265-288). Remarkably, although she does not employ the terminology of verses 40-45, the **sequence of events** clearly reveals that she is discussing them.

Daniel 11:40a tells us that the king of the south would **push** at the king of the north at the **time of the end**. Ellen White clearly identifies the beginning of the time of the end as the year **1798** when France dealt the papacy its deadly wound:

“But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased [Dan. 12:4], and many have proclaimed the solemn message of the judgment near.” (GC, p. 356; cf. Daniel 12:4).

The word 'push' does not adequately portray the nuance of the Hebrew word. The historical event that this word describes was not a friendly nudge or shove. The NIV translates: "will engage him in battle" while the ESV translates "shall attack him". The word is used elsewhere to describe an animal goring with horns (cf. Ex. 21:28, 31; Dan. 8:4). That is, in the year 1798 the power described as the king of the south gored or attacked the king of the north. This proves that 1798 is the starting point of Dan. 11:40-12:2 and the special resurrection is its ending point.

Who is the King of the South?

There is a wide consensus among students of prophecy in the Seventh-day Adventist Church that the king of the north symbolizes the papacy. Furthermore, until recent times there was a broad consensus that the king of the south represents secularism that grew out of the French Revolution. However, times have changed and some Adventist preachers, as they look at current events, are reinterpreting the king of the south as a symbol of militant Islam.

Literally and geographically speaking, the king of the south was Egypt because Egypt was the kingdom south of Israel (see Dan. 11:5, 8). However, in eschatology we are not dealing with literal geographical locations but rather with global systems. Louis Were expressed the principle:

"When passing over into the Christian era there is an automatic transition from literal to spiritual Babylon; from literal to spiritual Jerusalem; from the literal lands of Israel and Babylon to their spiritual antitypes." (Louis F. Were, The King of the North at Jerusalem, p. 75, this book is available at SecretsUnsealed.org)

Who was the king of the south in 1798, symbolically speaking? Revelation 11 clearly identifies France (the beast from the south or the underworld) as 'spiritual Egypt' (verse 8). Thus, while Babylon (the counterfeit king of the north) represents a global apostate religious system, Egypt symbolizes the secular powers of the world that threw off the yoke of papal Rome beginning with France. Rev. 17 explains that for a very short while at the end, the secular powers of the world will once again join together in unholy wedlock with the

harlot as they did with the papacy during the 1260 years, but in the end the kings of the earth (as did France) **will hate** the Babylonian harlot and destroy her (Rev. 17:15, 16).

In Biblical times, Babylon was the **literal** king of the north because it was a **literal** enemy that came from the **literal** north against **literal** Israel. However, today the king of the north is a **global spiritual system** of counterfeit religion—the Roman Catholic papacy (see Rev. 17:1-6). The Roman papacy is certainly **not literally north** of literal Israel (it is actually west). We must therefore interpret the king of the north and the king of the south **symbolically**.

What was the **main characteristic** of France in 1798? The spirit of the French Revolution was **atheism** but actually, Dan. 11:40a involves far **more** than a **denial of God's existence**. The 'genius' of the Revolution culminating with the captivity of **Pope Pius VI** was to **secularize** the government and **separate it** from its adulterous relationship with the church. In the course of several decades after the French Revolution, country after country in Europe established **secular governments** separate from the dominance of the papacy. In **1862**, Cardinal Henry **Edward Manning** (a convert from the Anglican Church) complained about how the secular governments of Europe had forsaken the papacy:

*"See this Catholic Church, this Church of God, feeble and weak, rejected even by the **very nations called Catholic**. There is Catholic **France**, and Catholic **Germany**, and Catholic **Italy** giving up this exploded figment of the **temporal power** of the Vicar of Jesus Christ.' And so, because the Church **seems weak**, [cf. **Daniel 2:42**] and the Vicar of the Son of God is renewing the Passion of his Master upon earth, therefore we are scandalized, therefore we **turn our faces from him**." (Henry Cardinal Manning, *The Temporal Power of the Vicar of Jesus Christ*, pp. 140, 141).*

And when **Victor Emmanuel II** confiscated the Papal States and united Italy in **1870**, the popes, in protest, declared themselves **prisoners of the Vatican** until **1929**. Ellen White explained why the papacy has not been able to wield power as in the past:

*“Let the **restraints** now imposed by secular governments be removed and Rome be **reinstated** in her former power, and there would speedily be a **revival** of her tyranny and persecution.” GC, p. 564.*

The Flow in Daniel 11 and The Great Controversy

Both Dan. 11:40-12:2 and *The Great Controversy* provide the identical sequence of events:

Daniel 11:40a; GC, pp. 265-288:

France ‘attacked’ the papacy and **inflicted the deadly wound** thus severing the illicit love relationship between church and state. The secular powers removed the civil sword from the papacy.

Daniel 11:40b-11:43; GC, pp. 289-605:

A description of the events that transpired between the **infliction of the deadly** wound in 1798 and the **beginning of the tidings** from the east and north.

Daniel 11:44a; GC, p. 605:

The Faithful Remnant will proclaim the call to **come out of Babylon** (tidings from the north) and the **sealing message** (tidings from the east). This is the **Loud Cry** empowered by the Latter Rain.

Daniel 11:44b; 12:1a; GC, p. 607 (flashback to the past in GC, pp. 614, 615):

The sealing message and the call out of Babylon will **enrage the wicked** and Michael will **stand up to protect** those who are written in the book (cf. Daniel 11:2, 3).

Daniel 11:45a; 12:1b; GC, p. 613-635:

A **universal death decree** will be written against the Remnant and the king of the north will set up his ‘tents’ outside **spiritual Jerusalem** (the Remnant Church) intent on delivering a **final deathblow**. This will bring about the **time of trouble** for the Remnant (cf. Matthew 24:21, 22).

Daniel 11:45b; 12c; GC, p. 635ff:

The king of the north will **come to his end** with none to help because his base will turn against him. Michael will deliver His Remnant.

Daniel 12:2; GC, p. 637:

Those who died in the faith of the third angel's message will rise in a **special resurrection** along with those who pierced Jesus.

Thus the **two reference points** for the **beginning** and **ending** of Dan. 11:40-12:2 are the **French Revolution** at the beginning as described in GC, pp. 265-288 and the deliverance of God's people and the special resurrection in GC, pp. 635, 637.

Ellen White described the events that occur between these two reference points in GC, pp. 289-604. A careful study of these pages reveals that Ellen White comments on **all the details** in verses 40b-43 without actually quoting the verses or using the verbiage.

Ellen G. White and Islam

It is **uncanny** how Ellen White vividly describes the events of Dan. 11:40-45 without ever quoting the verses or alluding to the language. The question is, why did she **not simply come out and quote** the verses and then comment on them? There is a clear historical reason.

The original view of the pioneers was that the king of the north represents the Roman Catholic papacy. This is the clear view expressed in the pamphlet *A Word to the Little Flock Scattered Abroad*, **coauthored** by James and Ellen White in 1847. However, in the early **1870's Uriah Smith**, who was the highly respected editor of the *Advent Review and Sabbath Herald*, **changed the view** of the pioneers, reinterpreting the king of the north as **Turkey** because Turkey was prominent in the news of the day. Smith changed the traditional view **to fit current events**.

James White was not pleased with Smith's new view and accused him of removing **one of the landmarks** of the Advent Movement. Things started **getting testy** and members began **taking sides**. In this context, Ellen White

instructed her husband to **desist of his criticism**. Undoubtedly she knew that an understanding of Dan. 11:40-45 was **not an urgent matter** at that particular time. Her main concern was to preserve the **unity of the church**. If Ellen White had quoted the verses of Dan. 11:40-45 and offered a view **contradictory** to Uriah Smith's, she would have been accused of **nepotism** so she expounded upon these verses without quoting them or alluding to the language, knowing full well that someday someone would discover her view of the matter.

Significantly, in the **eschatological portion** of *The Great Controversy*, Ellen White does **not mention Islam**, even once, as **playing any role** in the fulfillment of Bible prophecy at the end. It appears that Ellen White saw **no future prophetic significance** to the rise of radical Islam. The same is true of the great **chain prophecies** of Scripture. There is no reference to Islam in the prophecies of Dan. 2, Dan. 7, Dan. 8 and 9, Rev. 12, Rev. 13, Mt. 24 and Rev. 17. Neither is there any reference to Islam in the series of the **churches** and the **seals**.

Ellen White's **silence** on the role of Islam in Bible prophecy **has puzzled** some Seventh-day Adventist scholars who have concluded that Ellen White simply **did not have all the light** on end time events. At least one of these scholars some time ago reached the conclusion that Ellen White was wrong in her interpretation of the **little horn** as a symbol of the papacy.

Don't get me wrong. I am not saying that Islam might not play a role in the **precipitation** of end time events as Ellen White describes them in *The Great Controversy*. It is true that Islam might serve as the **catalyst** for the fulfillment of Bible prophecies concerning the **United States** and the **papacy**, but I do not believe that prophecy contemplates the rising power of militant Islam directly.

That is to say, in the light of the Biblical evidence I do not believe that radical Islam fulfills any specific end time prophecy but very well could serve as a catalyst for the fulfillment of prophecy. The events of 9/11 and the war against Al-Qaeda and Isis has **curtailed our civil and religious liberties** and has also **misdirected** the eyes of Christians (and even a few Seventh-day Adventists) to the **Middle East** for the fulfillment of prophecy thus hiding from view the

powers that will play a role in end time events, the papacy, apostate Protestantism and the secular powers of the world.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

LESSON #22 - REVISITING ELLEN WHITE’S VIEW OF THE LAST THREE PLAGUES

Ellen White had much to say in *The Great Controversy* about **Daniel and Revelation**. However, there are some portions of these books that she never quoted such as, the supernatural darkness of the **fifth plague** (Rev. 16:10, 11), and the drying up of the **Euphrates** (Rev. 16:12), the **Battle of Armageddon** (Rev. 16:16) ** and the **kings from the east** (Rev. 16:12) of the **sixth**.

Is it just possible that she had much to say about these verses although she **never quoted them**? Let’s consider the **last three plagues** of Rev. 16 as an example of how to find Ellen White’s **commentary** on verses that **she never quoted**.

In *GC*, p. 628 Ellen White used less than **one page** to describe the **first four plagues** (Rev. 16:1-9) quoting **phrases** from **all four**. Strangely enough, however, in the **next seven pages** she did **not follow up** with the **last three**. In fact, after page 628, she **never quoted** any verses from the **fifth or sixth** plagues in the rest of the book. This has led some to wonder whether Ellen White **had any light** on the supernatural **darkness** of the fifth plague and the drying up of the **Euphrates**, the battle of **Armageddon** and the **kings** that come from the east in the sixth.

It is important to note, however, that Ellen White **did quote** verses that describe the **seventh plague** in *GC*, pp. 636, 637. Thus, she quoted from the

first four on page 628 and the seventh on pages 636, and 637 but quoted no verses on the fifth or sixth in between. Thus there appears to be a gap between the fourth plague and the seventh.

Summarizing:

- ✓ Quotes from the first four plagues (GC, p. 628).
- ✓ No quotations from the fifth or sixth plagues (GC, pp. 629-635).
- ✓ Quotations from the seventh plague (GC, pp. 636, 637).

On the surface, it would appear that Ellen White had nothing to say in The Great Controversy about the fifth and sixth plagues because she does not quote any verses. However, as we shall see, appearances can be deceiving!

If Ellen White did offer any commentary on the fifth and sixth plagues, where would we expect to find it? Where would we look for her remarks on the plague of darkness, the drying up of the Euphrates, the battle of Armageddon and the kings that come from the east?

The answer to this question is obvious. If she quotes verses from the first four plagues in GC, p. 628 and the seventh plague in GC, pp. 636, 637, we would expect her commentary on the fifth and sixth somewhere in between!

The Key to Ellen White's Commentary

The key to understand Ellen White's perspective of the fifth and sixth plagues is in GC, p. 635 where she describes the wicked multitudes of Babylon, the swirling waters of the symbolic Euphrates upon which the harlot sits, (Rev. 17:1, 2, 15) preparing to execute the death decree (the strategic place of Daniel 11:45). As the flooding waters are about to slay God's people, the darkness of the fifth plague falls upon Babylon. Here is how Ellen White described the events leading up to the fifth plague of darkness:

"With shouts of triumph, jeering, and imprecation, throngs of evil men [the symbolic waters of the Euphrates] are about to rush [waters rush; Isaiah 17:12] upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, [the fifth plague] falls upon the earth." (GC, p. 635)

It should not surprise us that the **rushing waters** of the sea in Scripture symbolize multitudes, nations and peoples **that are inimical** to God's people and which **God will rebuke!**

*"Woe to the **multitude** of many **people** who make a noise **like** the roar of the **seas**, and to the **rushing** of **nations** that make a rushing like the **rushing** of **mighty waters**! ¹³ The **nations** will **rush** like the **rushing** of **many waters**; but God will **rebuke them** and they will **flee far away**, and be chased like the chaff of the mountains before the wind, like a rolling thing before the whirlwind." (Isa. 17:12-13)*

The darkness of the sixth plague **arrests the multitudes**, that is, **dries up** the waters of the symbolic Euphrates upon which the harlot sits (Rev. 17:1, 2, 15). This is how Ellen White described it:

*"the angry **multitudes** [the waters composed of multitudes, nations, tongues and peoples] are suddenly **arrested** [the waters of the Euphrates dry up]. Their mocking cries die away. The **objects** of their murderous rage are **forgotten**." (GC, p. 635)*

In the scenario that Ellen White portrays, **after the darkness** of the fifth plague and the **drying up** of the waters, of the sixth, **the kings**—Christ and His angels—come **from the east** (Matthew 24:27) to rescue the persecuted Remnant:

*"Soon there appears **in the east** a small black cloud, about half the size of a man's hand. . . **Jesus rides forth** as a **mighty conqueror**. . . 'Faithful and True,' 'in righteousness He doth judge and make war.' And 'the **armies which were in heaven**' (Revelation 19:11, 14) follow Him. With anthems of celestial melody, the holy angels, a vast, unnumbered throng, attend Him on His way". **GC, pp. 640, 641***

This is how it all works out:

- ✓ The wicked multitudes of Babylon (the symbolic Euphrates) are **about to drown** God's people.
- ✓ The **dense darkness** of the fifth plague falls upon the earth.

- ✓ The angry waters of Babylon's symbolic Euphrates suddenly **dry up** or are arrested when God's voice utters the words, '**it is done**'—symbolically portrayed as the breath or sword from His mouth— (Rev. 19:15; Isaiah 11:4; GC, pp. 636, 637).
- ✓ Jesus and the angels come **from the east** to gather the remnant (cf. Rev. 19:11-14).

The Desolation of the Earth

However, there is still **a missing piece** of the puzzle. In the **following chapter** (*"The Desolation of the Earth"*), Ellen White explains that the supporters of Babylon will **not only withdraw** their support or **dry up** on Babylon. After withdrawing their support, they will **turn against** (Daniel 11:45, '**none to help her**') the religious leaders of Babylon to **'drown' them**.

In the chapter, *The Desolation of the Earth*, Ellen White **returns to the moment** when the **voice of God** delivered His people from the raging waters of Babylon (GC 635). **We know** that **she returned** to the beginning point of the previous chapter because **both begin with the voice** of God turning the captivity of His people:

*"When the **voice of God** turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life."* GC, p. 654

Then Ellen White **expands upon** the meaning of the drying up of the waters and how they will **vent their rage** against the **religious leaders** of Babylon who have deceived them:

*"The **people [the waters upon whom Babylon sits]** see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon **the ministers. Unfaithful pastors** have prophesied **smooth things**; they have led their hearers to make **void the law** of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The **multitudes [the waters]** are **filled with fury**. "We are lost!" they cry, "and you are the cause of our ruin;" and they **turn upon the false shepherds**. The very ones that once*

admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed." GC, p. 655.

**** Ellen White does use the phrase 'battle of Armageddon' in other places (7BC 982; 3SM 426) but only in general terms. However, I was not able to find a single example in The Great Controversy where she quoted Revelation 16, verses 12 and 16. Furthermore, she never quoted Revelation 16:10, 11 that describe the fifth plague. Ellen White did quote **verses 13-15** but made it clear that they take us back to events that began before the close of probation:**

*"The Spirit of God **is** gradually withdrawing from the world. Satan **is** also mustering his forces of evil, going forth 'unto the kings of the earth and of the whole world,' to gather them under his banner, **to be trained** for 'the battle of that great day of God Almighty' [Revelation 16:14]."* 7SDABC, p. 983



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #1 FOR LESSON #5 – RENDERING CAESAR HIS DUE

We are presently living in dangerous and tumultuous times in the United States of America. There is an influential group that is attempting to cancel the founding principles of our nation. Statues of the founders have been torn down, freedom of speech has been abridged, political correctness has reached alarming levels and there are dangers lurking in the shadows for religious liberty. The cry for equity, diversity and inclusion has blurred distinctions that God established at creation.

Ellen White predicted over 130 years ago that the United States Congress would someday repudiate every principle of its Constitution making way for the adoption of papal principles in the United States. This makes needful to once again review the two fundamental principles upon which the United States was built:

- ✓ **Republicanism**: Civil liberty: **Representative** government of the people, by the people and for the people.
- ✓ **Protestantism**: Religious liberty which involves the **separation of church and state**.

Let's examine some of the statements of the founding fathers as to why the United States is exceptional.

James Madison:

*"We are teaching the world the great truth that [1] **Governments** do better without Kings and Nobles than with them [**republicanism**]. The merit will be doubled by the that [2] **Religion** flourishes in greater purity, without than with the aid of Government [**Protestantism**]." [James Madison, Letter to Edward Livingston, July 10, 1822 *The Writings of James Madison*, Gaillard Hunt].*

Ellen White agreed with Madison. She described the reason why the Pilgrims fled from Europe to America:

*"Among the Christian exiles who first fled to America and sought an asylum from **royal oppression** [an oppressive state] and **priestly intolerance** [an oppressive church] were many who determined to establish **a government** upon the broad **foundation** of [1] **civil** [state] and [2] **religious liberty** [church]. Their views found place in the Declaration of Independence, which sets forth the great truth that 'all men are created equal' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the Constitution guarantees to the people the right of [1] **self-government**, providing that representatives elected by the popular vote shall enact and administer the laws. [2] **Freedom of religious faith** was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism** [representative government] and **Protestantism** [religious liberty] became the **fundamental principles** of the nation." *GC*, p. 441*

Rendering God and Caesar their Due

What does the Bible have to say about the **separation** of church and state? Let's begin the answer with the words of Jesus:

Matthew 22:15-17:

*"Then the **Pharisees** went and **plotted** how they might **entangle Him** [put him between a rock and a hard place] in His talk. ¹⁶ And they sent to Him their disciples with the **Herodians**, saying, [**the consummate hypocrites**] 'Teacher, we know that You are true, and teach the way of God in truth; nor do You care*

about anyone, for You do not regard the person of men. ¹⁷ Tell us, therefore, what do You think? Is it **lawful** to pay taxes to Caesar, or not?"

*"The spies expected Christ to answer the question by a simple **yes or no**. If He told them it was lawful to pay tribute to Caesar, He would **lose popular favor**. If He said the tribute was unlawful, they hoped to 'deliver Him unto the power and **authority of the governor**.' ST, December 12, 1900*

Matthew 22:18-21:

*"But Jesus perceived their **wickedness**, and said, "Why do you test Me, you **hypocrites**? [**Jesus could see straight through them**] ¹⁹ Show Me the tax money." So they brought Him a denarius. ²⁰ And He said to them, 'Whose image [**face**] and inscription [**name**] is this?' ²¹ They said to Him, 'Caesar's.' And He said to them, 'Render therefore **to Caesar** the things that are Caesar's, and **to God** the things that are recognized God's."*

Jesus recognized the simultaneous existence of **two kingdoms**—the **secular** kingdom of **Caesar** and the **spiritual** kingdom of **God**. The word 'render' is in the **imperative** mood indicating that rendering Caesar his due is not **optional** but **mandatory**. In a private interview with Pilate, **Jesus recognized** the legitimate existence of **two kingdoms**:

John 18:36:

*"**My kingdom** is not of this world. If **My kingdom** were of **this world**, My servants would fight, so that I should not be delivered to the Jews; but now **My kingdom** is not from here."*

The crucial question at this stage is this: **What do we owe** to the kingdom of this world? Let's attempt to answer this question by doing a detailed study of **Romans 13**.

Written to the Roman Church

It is important to remember that the apostle Paul wrote the book of Romans to the **church at Rome**, not to the **general populace** of the city. Therefore, his words of counsel are primarily **for Christians**:

Romans 1:7:

*"To all who are in **Rome**, beloved of God, **called to be saints**: Grace to you and peace from God our Father and the Lord Jesus Christ."*

The emphasis of Romans 13 falls upon the **legitimate civil jurisdiction** of the state and how **church members** should relate to it. Nothing is said in the passage about the state respecting the **rights of conscience** of Christians. In our next study we will deal the limits that God puts on the secular power.

Let's read the entire passage with a few explanatory remarks in brackets and then do a detailed study **verse by verse**.

Romans 13:1-14:

*"Let every soul be subject to the **governing authorities [the state]**. For there is no authority except **[1] from God**, and the authorities that exist are **[2] appointed by God**.² Therefore whoever **resists [opposes or rebels against]** the authority resists the **[3] ordinance of God**, and those who resist will bring judgment on themselves.³ For rulers are not a terror to **good works**, but to **evil [what kind of evil works?]**. Do you want to be unafraid of the authority? **Do what is good, [what does doing 'good' mean?]** and you will have praise from the same **[the secular authorities]**.⁴ For he **[the civil servant]** is **[4] God's minister** to you for good. But if you **do evil**, be afraid; for he **[the civil ruler]** does not bear **the sword** in vain; for he is **[5] God's minister**, an avenger to **execute wrath [administer retribution]** on him who **practices evil**.⁵ Therefore you **must be subject**, not only because of **wrath [punishment by the civil power]** but also for **conscience' sake [because you are a Christian]**.⁶ For because of this **you [the Roman church members]** also **pay taxes, [so that the civil power can do its work]** for they are **[6] God's ministers** attending continually to **this very thing [what very thing?]**.⁷ **Render** therefore to all their **due: taxes** to whom taxes are due, **customs** to whom customs **[toll, tax duty]**, **fear [respect]** to whom fear, **honor** to whom honor.⁸ Owe no one anything except to **love one another**, for he who loves another has **fulfilled the law**.⁹ For the **commandments**, 'You shall not commit adultery,' 'You shall not murder,' 'You shall not steal,' 'You shall not bear false witness,' 'You shall not covet,' and if there*

is any other commandment, [honor your father and your mother] are all summed up in this saying, namely, 'You shall love your neighbor as yourself.' [this is God's command to His people from the second table of the law] ¹⁰ Love does no harm [neither does the person who respects civil laws but is not religious] to a neighbor; therefore, love is the fulfillment of the law. ¹¹ And do this, [love your neighbor by keeping the second table of the law. This is a higher motivation, the motivation of conscience] knowing the time, that now it is high time to awake out of sleep; for now, our salvation is nearer than when we first believed. ¹² The night is far spent and the day is at hand. Therefore, let us cast off the works of darkness, and let us put on the armor of light. ¹³ Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. ¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts."

According to Paul in this passage, the civil government has the right to enforce civil laws and Christians as well as secular people must obey them to preserve the civil order of society. So let us consider Romans 13:1-14 verse by verse.

Verse 1

"Let every soul [person] be subject to the governing authorities [literally, 'higher authorities']. For there is no authority [same word 'authorities'] except from God, and the authorities that exist are appointed by God [in this case the higher authorities are subject to the highest authority]"

Because the authority of the civil rulers is 'from God' and they are 'appointed by God' and exist by the 'ordinance of God', the civil powers are subject and accountable to God's ultimate authority.

This is the reason why the book of Revelation tells us that God will hold the kings of the earth accountable for overstepping their legitimate realm of authority to rule in civil matters, allowing themselves to be used by religion to persecute God's people.

Six times the passage in Romans tells us that **God has established** the governing authorities:

- ✓ No authority except **from God** (verse 1)
- ✓ The authorities that exist are **appointed by God** (verse 1)
- ✓ The authorities rule by the **ordinance of God** (verse 2)
- ✓ The secular authority is **God's minister** (verses 4 [2x], 6)

And the **book of Daniel** clearly explains that God places and removes kings to govern in **civil affairs**:

Daniel 2:37-38:

*"You, O king, are a king of kings. For the God of heaven **has given you** a kingdom, power, strength, and glory; ³⁸ and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, **He has given** them into your hand, and **has made you** ruler over them all — you are this head of gold."*

Verse 2

*"Therefore **whoever** [among Christians] **resists** the authority [NIV: 'rebels'; CEV: 'opposes'; LB: 'refuses to obey'; NCV: 'against the government'] resists the **ordinance of God** [to be obedient to the civil authority], and those who resist [the ordinance to obey the civil authority] will bring **judgment on themselves**."*

Verse 3

*"For **rulers** [civil magistrates] are not a **terror** [do not cause fear] to **good works** [those who obey the civil laws of the state], but to [those who do what is] **evil** [those who violate the civil laws of the state]. Do **you** [believers] want to be **unafraid** [free from fear] of the authority [the civil magistrates]? Do what is **good** [be obedient citizens to the civil laws], and **you** [believers] will have **praise** from the same."*

Verse 4

"For he [the civil magistrate] is God's minister to you [to believers] for good [for your benefit]. But if you [believers] do evil [violate the laws of the state], be afraid; for he [the civil magistrate] does not bear the sword [the civil power uses the sword to impose civil penalties such as fines, confiscation of goods, incarceration and in some cases, death] in vain; for he is God's minister [the word is diákonos which means 'servant'], an avenger to execute wrath [civil penalties] on him who practices evil [who violate civil laws]."

Verse 5

"Therefore you [believers] must be subject, not only because of wrath [fear of punishment by the state] but also for conscience' sake."

Verse 5 transitions to a higher reason why Christians should obey the laws of the civil power. They have a higher duty to obey the civil power than secular people—their conscience. Like secular people, even atheists, Christians must obey legitimate civil laws. However, Christians live by a higher standard. They obey civil laws not only because of fear of punishment but because God speaks to their conscience. For the Christian, civil laws are also moral laws. For the government civil laws are merely civil laws. The secular power can only legislate civility, not morality. The Christian obeys the civil laws not only because he fears civil penalties. For example, the Christian does not kill for two reasons:

First, because he is obedient to the civil laws of the government whose role is to protect the life of its citizens.

Second, because his conscience tells him to love his neighbor.

The word conscience here is defined by the *Exegetical Dictionary of the New Testament* as 'the inner authority that recognizes the necessity of obedience.'

Thus, the Christian renders obedience to an external (the state) and internal authority (the conscience).

Let me give you an example. When I come to a **stoplight** that is red, I should **stop**. The **secular citizen** stops because it is the law and perhaps for fear of getting a ticket. However, the Christian does not stop merely because it is the law and he does not want to get a ticket. For the Christian, the deeper reason for stopping at the red light is that he loves his neighbor and does not want to put his life in danger. The government cannot command us to obey civil laws **because we love** our neighbor but rather to preserve the **civil order** and guarantee the rights of all.

Verse 6

*"For because of this [because the civil power preserves the civil order] **you** [believers] also **pay taxes**, [Matthew 22: pay Caesar taxes] for they are **God's ministers** attending **continually** to this very thing [preserving a civil society]."*

Verse 7

*"**Render** [once again in the imperative mood] therefore to **all** their due: **taxes** [to the secular power] to whom taxes are due, **customs** to whom customs [customs as in the importation of goods], **fear** [here it means respect that leads to obedience of legitimate civil laws] to whom fear, **honor** to whom honor."*

The apostle **Peter** wrote some **strikingly similar** words:

1 Peter 2:13-17:

*"Submit yourselves to **every ordinance** of **man** for the **Lord's sake**: whether it be to the **king**, as supreme; ¹⁴ or unto **governors**, as unto them that are sent by him for the **punishment of evildoers**, and for the **praise of them** that do well. ¹⁵ For so is the **will of God**, that with **well-doing** ye may put to silence the ignorance of foolish men: ¹⁶ as **free**, and not using your liberty for a cloak of maliciousness, but as the **servants of God**. ¹⁷ **Honor** all men. **Love** the brotherhood. **Fear God**. **Honor** the king."*

Verse 8

Now the apostle Paul will expand upon the **deeper reason** why Christians must obey the legitimate civil laws of Caesar. I call this the **agape imperative**:

*“Owe no one anything except to **love one another** for he who **loves another** [the second table of the law] has fulfilled the law.”*

As noted before, Paul is writing to the church members **at Rome**. The civil power does not exist to persuade people citizens in general **to respect** other people's rights **out of love**. This is the job of the **minister in the pulpit** who uses the sword of the Spirit to instill love in the heart. When love is in the heart, church members will not only **obey civil** law out of **obligation** to the state but also out of love for **consciences' sake**. A secular citizen can obey the last six commandments without necessarily loving others.

Christians owe obedience to the second table of the law for a **greater reason** than the secular person. Secular people obey the second table of the law out of **obedience to the secular power** for the purpose of **civility**. However, the Christian has a **double reason** for keeping the second table of the law. He does so because, as a **good citizen**, he obeys the law of the secular power and as a **good Christian** he loves his neighbor as God has commanded.

There are many **atheists** who render obedience to civil law. Some of them are even exemplary citizens. An atheist **can have affection** for parents, not kill, be faithful to the spouse, not steal, not bear false witness and not covet and as a result, will not suffer the wrath of the civil power. He lives in harmony with **civil law** but does not do it out of fear for God or love for others because he does not believe in God.

The secular power **cannot command** citizens to obey the civil laws because they love others because it is God who plants love in the heart, not the government. Thus, Paul wrote that it is the Spirit that plants love in the heart.

Romans 5:5:

*"Now hope does not disappoint, because the **love of God** has been poured out in **our hearts** by the **Holy Spirit** who was given to **us**."*

This text is important in the light of Ellen White's statement that we will read later, where Jesus did not attempt **any social reforms** because **true societal change** comes only when the **hearts of the citizens** are changed. The secular person obeys the second table as a **good citizen**. The religious person obeys the second table as a **good citizen** and a **good Christian**.

On the other hand, as we shall see in our next study, we **owe nothing** to the secular power when it comes to the **first four commandments** because allegiance to the first four is off limits to the secular power—it belongs **only** to God.

Verse 9

*"For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall **love your neighbor as yourself**."*

The **second table** of the law is the realm of authority of the **civil power** because it deals with **interpersonal relationships**. Of course, the civil power is under the **supreme authority** of God. The reason for the state is to protect the **civil order of society** by protecting parents, life, marriage, property, and reputation. When Paul refers to 'any other commandment' he refers to '*honor you father and your mother*' as well as any other duty that does not violate the conscience.

Verse 10

*"Love does **no harm** to a neighbor; therefore, **love** is the fulfillment of the law."*

Verse 11

Verses 11-14 underline that one of the main reason why Christians should obey the civil power and love their neighbor is because they are living in the last days.

“And do this, knowing the time, that now it is high time to awake out of sleep; for now, our [believers] salvation is nearer than when we [believers] first believed.”

Verse 12

“The night is far spent and the day is at hand. Therefore, let us [believers] cast off the works of darkness, and let us [believers] put on the armor of light.”

Verses 13, 14

“Let us [believers] walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. ¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.”



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by Pastor Stephen Bohr

APPENDIX #2 FOR LESSON #5 – CHURCH AND STATE: RENDERING GOD HIS DUE

So far we have studied how Christians should relate to the state. However, a big question remains. How should the state relate to Christians?

Two Swords

Besides referring to two kingdoms, the Bible refers to two swords. God gives one sword to the church (Ephesians 6:17) and, as we saw in Romans 13:4, the other He gives to the state. The state cannot use the sword of the church to accomplish its mission and neither can the church use the sword of the state to accomplish its mission. The sword of the church is spiritual and the sword of the state is secular. The church uses the sword of the Spirit by preaching the word of God from the pulpit and the state uses the sword by imposing civil penalties for the violation of the civil code:

Ephesians 6:17:

“And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

Church and State in the United States

The First Amendment of the United States Constitution forbids Congress to be hostile to religion, to support religion or to favor one religion above another.

The civil power's limit of authority is to preserve or maintain the **civil order** of society, to protect the **right of each citizen** to live safely and peacefully and to guarantee the right of each citizen **to worship** or **not to worship**.

The first person who fully understood the correct relationship between church and state was **Roger Williams** who lived during the **Colonial Period**:

*"The civil magistrate possesses a "**civil sword** . . . for the defense of **persons, estates, families**, liberties of a **city** or **civil** state, and the suppressing of **uncivil** or **injurious** persons or actions." Words of Roger Williams in Timothy Hall, Separating Church and State, p. 79*

Thomas Jefferson expressed it this way:

*"The **legitimate powers** of government extend to such **acts only** as are **injurious to others**. It does me no injury for my neighbor to say that there are twenty gods, or no gods. It neither picks my pocket nor breaks my leg." (Thomas Jefferson, Writings, p. 285)*

James Madison, who is known as 'the father of the Constitution' wrote:

*"I observe with particular pleasure the view you have taken of the **immunity of religion from civil jurisdiction**, in every case where it does not trespass on **private rights** or the **public peace**." (Quoted in Timothy Hall, Separating Church and State, p. 145*

The First Amendment to the Constitution guarantees **civil and religious liberty**. Many Christians claim that the phrase 'separation of church and state is not in the Constitution'. True. However, **the concept** is clearly there:

*"Congress **shall** [much stronger than 'will'. One dictionary explains the difference between 'shall and 'will': 'shall is used with the meaning of obligation, and will with the meaning of desire or intention] make **no law** respecting an [1] **establishment** of religion [not a church or one church above another], or [2] prohibiting the **free exercise** thereof; or **abridging** [not 'eliminating' but rather as the 1828 Webster's Dictionary defines it: 'to diminish, to contract or to reduce'] the [3] freedom of*

[politically correct?] speech, or of [4] the press; or the [5] right of the people peaceably to assemble [not to burn down cities or invade the capitol], and [6] to petition the Government for a redress of grievances."

The First Amendment guarantees the civil and religious rights to all citizens. These are not accommodations, allowances or privileges granted by the state—they are rights given to man by God. Congress can make no law that establishes religion or forbids its free exercise. In the United States people can choose to worship God or not worship Him without the interference of the government.

Civil rights, such as freedom of speech, freedom of the press, freedom of peaceful assembly and freedom to request the government for a redress of grievances belong to all citizens—religious and non-religious.

A Stark Contrast

The founding principles of the United States Constitution stand in stark contrast to the principles of the two beasts of Revelation 13. The beast from the sea (Revelation 13:1-10) used the sword of the state to enforce religion and violate the conscience and the inevitable result was persecution. During the 1260 years the little horn and the sea beast used the power of the state to launch an attack against things relating to God:

- ✓ Spoke blasphemies against the **Most High**.
- ✓ Persecuted the saints of the **Most High**.
- ✓ Thought it could change God's law.
- ✓ Blasphemed God's name.
- ✓ Blasphemed God's tabernacle and those who dwell in heaven.

This adulterous relationship between church and state during the period of the first beast, is illustrated by the experience of Martin Luther when he stood before the Diet of Worms in 1521. Present there were the religious dignitaries of the papal church, who accused Luther of heresy when he stood before the emperor Charles V and pressured him to silence the reformer.

Thus, the church was attempting to use the **sword of the state** to punish Luther for the **religious convictions** of his conscience. In his speech, Luther **was courteous** when he addressed the civil dignitaries that were present:

“Most Serene Lord Emperor, Most Illustrious Princes, Most Gracious Lords . . . I beseech you to grant a gracious hearing to my plea, which, I trust, will be a plea of justice and truth; and if through my inexperience I neglect to give to any their proper titles or in any way offend against the etiquette of the court in my manners or behavior, be kind enough to forgive me, I beg, since I am a man who has spent his life not in courts but in the cells of a monastery; a man who can say of himself only this, that to this day I have thought and written in simplicity of heart, solely with a view to the glory of God and the pure instruction of Christ's faithful people.”

However, when it came to the **matter of conscience** Luther was unbending:

*“Since your Majesty and your lordships desire a simply reply, I will answer. Unless I am convinced by **Scripture** and by **plain Reason**—and not by Popes and Councils who have so often contradicted themselves—my **conscience** is captive to the Word of God. To go against **conscience** is neither right nor safe. I cannot and I will not recant. Here I stand. I can do no other. So help me God.”*

At the **end of the 1260 years**, the secular power of **France** used the same sword to give the papacy its **deadly wound**. However, prophecy predicts that the **wound will be healed** by the second beast and the past will be similarly repeated.

The Sea Beast's Helper

Revelation 13:11-18 describes a land beast whose entire intention is to restore the power that the sea beast lost:

- ✓ The land beast speaks **as a dragon** and the dragon is a symbol of Rome
- ✓ The land beast exercises all the **authority** of the **first** beast (13:12)
- ✓ It will force the whole world to **worship** the **first** beast (13:12)

- ✓ It will do everything 'in the presence of the first beast' (NIV: 'on behalf of the first beast; CEV: 'it worked for the beast'; lexicons: 'at the commissioning of the beast' (13:12, 14)
- ✓ It will make an image of the first beast (13:15)
- ✓ The image will be in honor (to the beast) and whoever does not worship the image will be sentenced to death (13:14)
- ✓ It will enforce the mark of the first beast on pain of not being able to buy or sell (13:16, 17)

Biblical Examples of the First Amendment

The experience of the three Hebrew worthies illustrates the limits of the civil power. God had ordered the Jews to submit to the authority of Nebuchadnezzar:

Jeremiah 27:8:

"And it shall be, that the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish," says the Lord, 'with the sword, the famine, and the pestilence, until I have consumed them by his hand.'

In spite of God's command to submit to Nebuchadnezzar's authority, the three young men in the valley of Dura seemed to disobey God's command. Nebuchadnezzar overstepped the sphere of his legitimate authority and invaded the realm of conscience. He established religion. A command to worship did not belong to his sphere of authority. The answer of the three young men was respectful (SL, p. 37) but they were unbending on matters of religion and conscience:

Daniel 3:16-18:

"O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. ¹⁸ But if not, let it be

known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up."

The story of Daniel in the **lion's den** illustrates what happens when a civil ruler **oversteps his authority** by forbidding the **free exercise** of religion. After God delivered Daniel from the lion's den, he proclaimed that God had delivered him because he was a **good citizen** of **both kingdoms**:

Daniel 6:21-22:

*"O king, live forever! ²² My God sent His angel and shut the lions' mouths, so that they have not hurt me, because I was found **innocent before Him**; and also, O king, I have done no **wrong before you**."*

*"Daniel possessed the grace of **genuine meekness**. He was true, firm, and noble. He sought to live in **peace with all**, while he was **unbending as the lofty cedar** wherever **principle** was involved. In everything that did not come **in collision with his allegiance to God**, he was **respectful** and **obedient** to those who had **authority** over him; but he had so high a sense of the claims of God that the requirements of **earthly rulers were held subordinate**. He would not be induced by any selfish consideration to swerve from his duty." FE, p. 78*

Ellen White explained the limits of the civil power:

*"To protect liberty of conscience is the **duty of the state**, and **this is the limit** of its authority in **matters of religion**. Every **secular** government that attempts to regulate or enforce **religious observances** by civil authority is sacrificing the **very principle** for which the evangelical Christian so nobly struggled." GC, p. 201*

The civil government **cannot legislate** anything relating to the **first table** of the law because the first four commandments describe our **allegiance to God**, not the state. A person can have **one hundred** gods, worship **idols**, abuse **God's name** and keep or not **keep any day** without the **interference of government**.

President **John F. Kennedy** explained it this way:

*"It is my firm belief that there should be **separation of church and state** in the United States—that is, that both church and state should be free to operate,*

without interference from each other in their respective areas of jurisdiction. We live in a liberal, democratic society which embraces wide varieties of belief and disbelief. There is no doubt in my mind that the pluralism which has developed under our Constitution, providing as it does a framework within which diverse opinions can exist side by side and by their interaction enrich the whole, is the most ideal system yet devised by man. I cannot conceive of a set of circumstances which would lead me to a different conclusion." (John F. Kennedy, 35th U.S. President [1961-1963]; letter to Glenn L. Archer, February 23, 1959.

In his excellent book, Separating Church and State, Timothy Hall commented about the principles of Roger Williams, the founder of Rhode Island:

"Nor did [Roger] Williams think that toleration required believers in different faiths to leave one another alone. Proselytization, for him was entirely consistent with religious liberty. He believed in a militant faith although one whose militancy expressed itself through spiritual weapons such as preaching and persuasion and prayer rather than through civic violence. The religious toleration Williams advocated was one that would leave believers free to undertake spiritual warfare against spiritual error. He sought to sheath the civil sword so that the sword of spiritual truth could be wielded against apostasy and unbelief." Timothy L. Hall, Separating Church and State, p. 29

Ellen White warned us not to fight for our civil rights when conscience is not involved:

"In cases where we are brought before the courts, we are to give up our [civil] rights unless it brings us in collision with God. It is not our [civil] rights we are pleading for, but God's right to our service. Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Savior's words: "When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." Manuscript 22a, 1895, pp. 4-6. ("Words of Caution Regarding Sunday Labor, the Colored People, and the Way to Oppose Error," Interview, November 20, 1895.)

However, when it comes to religious rights, we should speak up and demand them:

*"The prophecies that show us the closing scenes of earth's history, are fast fulfilling. The time is fast approaching when we shall be made to feel the **hand of oppression**, because we **demand our religious rights**. Shall we then dishonor God by **keeping silent**, when his holy commandments are being trampled underfoot? RH, December 11, 1888*

Violation of Conscience in the Second Table

The government **can also violate** conscience by legislation relating to the **second table** of the law. What do we do if the government **imposes civil laws** relating to the **second table** that violate our conscience? Do we go to Washington and **picket, riot** in the streets, **storm the capitol**, and **clamor** for the government to do its duty?

Ellen White responds that we must follow the **example of Jesus** in this matter. We should not get **distracted from our mission** of changing hearts to become **political activists**:

*"The kingdom of God comes not with **outward show**. The gospel of the grace of God, with its spirit of **self-abnegation**, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14.*

But today in the religious world there are multitudes who, as they believe, are working for the **establishment of the kingdom of Christ as an earthly and temporal dominion**. They desire to make our Lord the **ruler of the kingdoms of this world**, the ruler in its **courts** and **camps**, its **legislative halls**, its **palaces** and **market places**. They expect Him to rule through **legal enactments**, enforced by **human authority**. Since Christ is not now here in person, they themselves will undertake to **act in His stead**, to execute the laws of **His kingdom**. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a **temporal dominion**, to **enforce** what they regarded as the laws of God, and to **make them**

***the expositors** of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. The government under which Jesus lived was **corrupt and oppressive**; on every hand were **crying abuses**—extortion, intolerance, and **grinding cruelty**. Yet the Savior attempted no **civil** reforms. He attacked **no national abuses**, nor condemned the **national enemies**. He did **not interfere** with the authority or administration of those in power. He who was our example **kept aloof** from earthly governments. Not because He was **indifferent** to the woes of men, but because the remedy did not lie in merely **human and external** measures. To be efficient, the cure must reach men **individually**, and must **regenerate the heart**. Not by the decisions of **courts** or **councils** or **legislative assemblies**, not by the patronage of **worldly great men**, is the kingdom of Christ established, but by the **implanting of Christ's nature** in humanity through the work of the Holy Spirit. Here is the **only power** that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the **teaching** and **practicing** of the **word of God**." DA, pp. 509, 510*

The Pandemic and Church Attendance

Remember Jefferson's quotation?

*"The legitimate powers of government extend to such **acts only** as are **injurious to others**. It does me no injury for my neighbor to say that there are twenty gods, or no gods. It neither picks my pocket nor breaks my leg." (Thomas Jefferson, *Writings*, p. 285)*

The issue of the relationship between the civil and religious powers is far **more complex** than the quotation by Jefferson indicates. What would happen if **religious rights** of conscience are seen as **injurious** to the preservation of the **social order**? Let's consider a practical case. The **first amendment** forbids Congress from making a law that forbids the **free exercise** of religion. The amendment does not say 'unless there is a pandemic'.

Hebrews 10:24, 25 tells believers **not to forsake** the congregating together and exhorting one another, especially as we see the second coming nearing:

Hebrews 10:24-25:

*“And let us consider one another in order to **stir up love** and good works, ²⁵ **not forsaking the assembling** of ourselves together, as is the manner of some, but **exhorting** one another, and **so much the more** as you see the Day approaching.”*

To my knowledge, during the recent pandemic, neither **state nor federal** legislatures wrote **laws that forbade** churches to gather. The gathering bans have been made mostly by the **governors** of certain states. The reason given is ‘to protect your own health and the health of others’.

The state governors have **mandated** wearing of masks, using sanitizer, and social distancing. No problem so far so good! However, some governors **mandated a reduction** of the number of congregants or eliminated **church** attendance altogether. Ministers were **arrested** and churches **fined** for violating church closures.

Are not all these regulations an **infringement** of the First Amendment right of Christians to **peaceably assemble**? Don’t churches have the right to practice civil disobedience and meet anyway?

The state governors could have solved this issue by simply **recommending** and **kindly requesting** that churches follow certain protocols to prevent the spread of the virus such as the use of masks and hand sanitizer, limited seating capacity, social distancing and regular sanitizing of the building.

Churches could have had **additional services** on Saturday nights, Sunday afternoon, or twice on Sabbath morning to accommodate all the members. Instead, both some **governors** and even the **Supreme Court** (by limiting the attendance to 25%) violated the First Amendment claiming that they did not need to respect it because of a **national emergency**.

I believe that the pandemic was **Satan’s experiment**. He wanted to determine whether people were willing to give up their religious rights out of fear or for what the pope referred to as the **common good**. The scary part is that **few churches** protested the infringement of their First Amendment rights. Of the

380,000 churches in the United States, **not more than fifty** challenged the executive orders.

Ellen White warned that we are not to continually **find fault** with the rulers of government. We should be careful not oppose civil rulers except when they intrude on our **religious rights of conscience**:

*“By some of our brethren many things have been spoken and written that are interpreted as expressing **antagonism to government and law**. It is a mistake thus to lay ourselves open to **misunderstanding**. It is not wise to **find fault continually** with what is done by the rulers of government. It is not our work to attack **individuals or institutions**. We should exercise great care lest we be understood as putting ourselves in **opposition to the civil authorities**” CCh, p. 315*

Abortion, Marriage and Gender

The state cannot **only overstep** its authority in matters relating to the first table of the law but it can also do so in relation to the second. For example, what if the civil power, writes legislation that forces pastors to **perform gay marriages** or forbids them from preaching that there are only **two genders**? Does the pastor have a right practice **civil disobedience** because of conscience? Absolutely.

What about the **sixth commandment** that forbids killing? The government has made **abortion legal**, thus failing to **protect the life of the unborn**. Does a pastor have a right to speak **against abortion** from the pulpit and to provide **counseling** to prospective mothers without **government interference**? Yes, because the state **has abdicated** one of its responsibilities—to protect life.

What about spiritual counseling for a young person who is **confused about gender**? The Bible says that there are only **two genders**. Must pastor obey Caesar and reject the Bible testimony contrary to Scripture and conscience?

Sunday for Civil Reasons

Let's take another case that Adventists have warned about for most of its existence—**Sunday laws**. As we have noted, the role of the civil government is to maintain the **peace and prosperity** of the social order by enforcing the principles of the **second table** of the law.

However, what would happen if the members of the **apostate churches** blame the increase of **crime, corruption, natural disasters and riots** on the desecration of Sunday? Would it not be proper for the state to enforce a Sunday law for what is perceived as the **common good for civil society**? Would not most people support such a law to save the social fabric of the nation? As the pandemic has shown, most people, out of fear, would **go along** with such a law and persecute those who do not comply, supposedly for the **common good**. This is precisely the scenario portrayed by Matthew 24:

Matthew 24:6-8:

*“And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom. And there will be **famines, pestilences, and earthquakes** in various places. ⁸ All these are the **beginning of sorrows**. [we are here]*

The following verses describe the **reaction of the populace** to the calamities:

Matthew 24:9, 10:

*“**Then** they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. ¹⁰ And **then** many will be offended, will betray one another, and will hate one another.”*

Ellen White linked natural disasters, wars and **societal upheavals** to laws that **violate the freedom of conscience**:

*“Satan works through the **elements** also to garner his harvest of unprepared souls. He has studied the **secrets of the laboratories of nature**, and he uses all his power to **control the elements** as far as God allows. When he was suffered to*

afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. But the **Christian world** have shown contempt for the law of Jehovah; and the Lord will do just what He has declared that He would--He will **withdraw His blessings** from the earth and **remove His protecting care** from those who are **rebellious against His law** and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon others and lead men to believe that it is God who is afflicting them.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring **disease and disaster**, until **populous cities** are reduced to ruin and desolation. Even now he is at work. In **accidents** and **calamities** by sea and by land, in **great conflagrations**, in fierce **tornadoes** and terrific **hailstorms**, in **tempests**, **floods**, **cyclones**, **tidal waves**, and **earthquakes**, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and **famine** and distress follow. He imparts to the air a deadly taint, and thousands perish by the **pestilence**. These visitations are to become **more and more frequent** and **disastrous**.

And **then** the great deceiver will persuade men that those who serve God are **causing these evils**. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are **offending God** by the violation of the Sunday sabbath; that this sin has brought **calamities** which will not cease until Sunday observance shall be **strictly enforced**; and that those who present the claims of the fourth commandment, thus destroying **reverence for Sunday**, are troublers of the people, preventing their restoration to **divine favor** and **temporal prosperity**." GC, pp. 589, 590

Ellen White perceptibly wrote that apostate ministers **will use Romans 13** to justify the enactment of an unconstitutional Sunday law:

*“Those who honor the Bible Sabbath [**first table of the law**] will be denounced as enemies of **law and order**, as breaking down the **moral restraints** of society, causing **anarchy and corruption**, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and **contempt of authority**. They will be accused of **disaffection toward the government**. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding **obedience to the civil authorities as ordained of God [Romans 13]**. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.” GC, p. 592*

The argument will be used as it appears in the **Living Bible**:

Romans 13:2:

*“So those who refuse to obey the **laws of the land** are refusing to obey God, and **punishment will follow**.”*

We remember that Jefferson wrote:

*“The legitimate powers of government extend to such acts only as are **injurious to others**. It does me no injury for my neighbor to say that there are twenty gods, or no gods. It neither picks my pocket nor breaks my leg.” (Thomas Jefferson, Writings, p. 285)*

At the end, Sunday desecration will be declared an act **injurious to others** and necessary for the **preservation of the civil order** of society and therefore within the **jurisdiction of the civil power**.

*“In cases where we are brought before the courts, we are to **give up our rights unless** it brings us in **collision with God**. It is **not our rights** [**such as bearing arms**] we are pleading for, but **God's right to our service**. Instead of resisting the **penalties imposed unjustly upon us**, it would be better to take heed to the Savior's words: “When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.” Manuscript 22a, 1895, pp. 4-6. (“Words of Caution Regarding*

Sunday Labor, the Colored People, and the Way to Oppose Error," Interview, November 20, 1895.)

Ellen White warned about the papacy as a **dangerous foe** of both civil and religious liberty and the present administration's priorities are **identical** to those of **Francis I and the papacy**. Ellen White warned:

*"Protestants have **tampered** with and **patronized** popery; they have made **compromises** and **concessions** which papists themselves are **surprised** to see and fail to understand. Men are **closing their eyes** to the real character of Romanism and the dangers to be apprehended from her supremacy. The people need to be **aroused to resist** the advances of this most dangerous foe to **civil** and **religious** liberty." GC, p. 566*

Ellen White described the **secret of the power and prosperity** of the United States:

*"And the Constitution guarantees to the people the right of **self-government** [Republicanism], providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted [Protestantism], every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the **secret** of its **power** and **prosperity**." GC, p. 441*

Sadly, the history of our beloved nation will **not end on a positive note**:

*"The **greatest** and **most favored** nation upon the earth is the United States. A gracious Providence has **shielded** this country, and poured upon her the **choicest of Heaven's blessings**. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of **great light** and **unrivalled mercies**. But these gifts have been repaid by **ingratitude** and **forgetfulness** of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A **fearful record** now stands in the register of heaven against our land; but the crime which shall*

*fill up the measure of her iniquity is that of making **void the law of God.**" ST, July 4, 1899*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #3 FOR LESSON #11 – THE TRUTH ABOUT THE JUDGMENT’S BOOKS

Introduction

Three Bible doctrines are closely intertwined and must be studied together. If we misunderstand one, we will also get the others wrong:

- ✓ The state of the dead
- ✓ The investigative judgment
- ✓ The second coming of Jesus

The Origin of Man

The book of Genesis tells us that Adam was a soul composed of body and breath:

Genesis 2:7:

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.”

The physical body was composed of potter’s clay:

Isaiah 64:8:

“But now, O Lord, You are our Father; we are the clay, and You our potter; and all we are the work of Your hand.”

- ✓ God formed the **material body** with all its **organs** and **systems**.
- ✓ However, the physical organism was **lifeless**.
- ✓ God **infused** into the **nostrils** of the body **the breath of life** (power source).
- ✓ All the organs and systems began to fulfill their function.
- ✓ The **brain was the processor** that **recorded** and **classified** all that came through the **five senses**.
- ✓ From his first breath, Adam began forming his **life history** or **self-identity** by what came into his brain through his five senses.
- ✓ When Adam died at **930 years** of age, his self-identity or biographical record was complete.

What Happened to Adam at Death?

The process of death is the reversal of creation:

Ecclesiastes 12:7:

*“Then the **dust will return** to the earth as it was, and the **spirit will return to God** who gave it.”*

- ✓ The spirit or **breath** of life **leaves the body**.
- ✓ The body and all its **organs** and **systems cease to function**.
- ✓ The body returns to **dust**.
- ✓ The **brain no longer processes** information that comes into it through the **five senses** and thus the writing of the biographical record ends.

This is how the Bible describes the condition of man in death:

Psalms 146:3-4:

*“Put not your trust in princes, nor in the son of man, in whom there is no help. ⁴ His breath goeth forth, he returneth to his earth; in that very day his **thoughts perish**.”*

Ecclesiastes 9:5:

*“For the living **know** that they shall die: but the **dead know not anything**, neither have they any more a reward; for the **memory** of them is forgotten.”*

Ecclesiastes 9:10:

*“Whatsoever thy hand findeth to do, do it with thy might; for there is no **work**, nor **device**, nor **knowledge**, nor **wisdom, in the grave**, whither thou goest.”*

The Critical Question

Adam’s 930-year personal identity or biographical record was in his brain. When he died, his self-identity, biography or **life record** of 930 years disintegrated and returned to the dust of the earth with his brain. This sounds somewhat fatalistic, does it not? However, there is more to the story!

The Content of the Books (Plural)

God knows that we are but dust and therefore, therefore God kept a backup of Adam’s life in the heavenly record **books** (plural). That is to say, God stored an **precise and complete** written (electronic?) transcript of Adam’s life in heaven. Thus, the heavenly books contain Adam’s **complete** biography including **actions**, **motives**, **words**, **feelings**, **emotions**, **secrets** and **thoughts**. Let us notice in several Bible texts that describe what the books contain.

Daniel 7 describes the beginning of the judgment when the life records in the heavenly books began to be reviewed:

Daniel 7:9-10:

*“I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; ¹⁰ A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The **court was seated**, and the **books were opened**.”*

The heavenly books contain a complete record of our **actions**:

2 Corinthians 5:10:

*“For we must all appear before the judgment seat of Christ, that each one may receive the **things done in the body**, according to what he has done, whether **good or bad**.”*

The books contain a complete record of our **words**:

Matthew 12:36-37:

*“But I say to you that for every idle word men may speak, they **will give account** of it in the Day of Judgment. For by your **words** you will be justified, and by your **words** you will be condemned.”*

The books contain a complete record of our works and **secret things**:

Ecclesiastes 12:13-14:

*“Fear God and keep His Commandments, for this is man's all. ¹⁴ For God will bring **every work** into judgment, including every **secret thing**, whether **good or evil**.”*

Living human beings are writing their personal life record on earth each day in human flesh, but God keeps an exact transcript of that record in the heavenly **books**. These books contain an **exhaustive** record of every detail of the life. Every **act, word, motive, thought, emotion** and even every opportunity to **do good** that was neglected are recorded there. In heaven there is a complete record of our lives **inside and out**! So to speak, God has **another me** in heaven in written (electronic?) form.

Ellen White understood the contents of the heavenly books:

*“As the artist takes on the polished glass a true picture of the human face, so the angels of God daily place upon the books of heaven an **exact representation** of the **character of every human being**.” *HP*, p. 360*

The Bible authors described the records of life's history with the word '**books**', actually 'scrolls'. However, Ellen G. White used the idea of **photography**:

*“Remember, your **character** is being **daguerreotyped** [**photographed**] by the great Master Artist in the record books of heaven, **as minutely** as the face is reproduced upon the polished plate of the artist.” Testimonies on Sexual Behavior Adultery and Divorce (TSB), p. 62.*

I am convinced that if God called a **prophet today**, the prophet would speak of the records in terms of **hard/flash drives**. God speaks to prophets in the language of the times when they wrote.

The Contents of the Book (Singular)

In the following verses we will notice that God not only has **books** (plural) but He also has a **book** (singular):

Revelation 20:12-13:

*“And I saw the dead, small and great, standing before God, and **books** were opened. And **another book** was opened, which is the **Book** of Life and the dead were judged according to their **works**, by the **things that were written in the books.**”*

We have already seen that the **books** contain the self-identity or biographical record of each human being. What does the **book** of life contain? The answer is that it contains the names of those who have claimed Christ as savior.

In **Philippians** the apostle Paul mentioned several fellow-laborers whose names were written in the book of life:

Philippians 4:3:

*“And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose **names** are in the **Book** of Life.”*

The Bible teaches that **it is possible** for counterfeit believers to have their names blotted out from the book of life:

Revelation 3:5:

*"He who overcomes shall be clothed in white garments, and I will **not blot out** his **name** from the **Book** of Life; but I will confess his name before My Father and before His angels."*

Those who **worship the beast** do not have their names written in the book of life:

Revelation 13:8:

*"All who dwell on the earth will worship him, whose **names** have not been written in the **Book of Life** of the Lamb slain from the foundation of the world."*

The name of **Moses** was written in the book:

Exodus 32:31-33:

*"Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! ³² Yet now, if You will forgive their sin—but if not, I pray, blot **me out of Your book** which You have written.""*

Those who go through the final time of trouble will have their names written in the book:

Daniel 12:1:

*"At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, **every one who is found written in the book.**"*

Let's dedicate some time to study **some details** about the pre-advent investigative judgment when the books of record will be examined:

The Arraigned: Every Believer Must Appear in Court

Every person who has claimed Jesus as Savior must appear before His judgment seat of Christ and render an account for what is written in the books. Thus, Paul wrote to the believing Corinthians:

2 Corinthians 5:10:

*"For we must **all** appear before the **judgment seat** of Christ, that each one **may receive** the things done in the body, according to what he has done, whether good or bad."*

The Place: The Judgment Occurs in Heaven

Daniel 7:9-10:

*"I watched till thrones were put in place, and the **Ancient of Days** [who lives in heaven] was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; ¹⁰ a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; **ten thousand times ten thousand stood before Him** [the angels live in heaven]. The court was seated, and the books were opened."*

The Time: Before the Second Coming

The investigative judgment transpires in heaven while the gospel is being preached on earth so believers must **not appear in person**:

Revelation 14:6-7:

*"Then I saw another angel flying in the midst of heaven, having the **everlasting gospel to preach** to those who dwell on the earth--to every nation, tribe, tongue, and people—saying with a loud voice, "Fear God and give glory to Him, for **the hour of His judgment has come** [while the gospel is being preached]; and worship Him who made heaven and earth, the sea and springs of water.""*

The Reward: At the Second Coming

If Jesus brings the reward when He comes again then he must have determined the reward **before He comes**. This means people do not receive the reward when **they die** but rather when **Jesus comes**.

Matthew 16:27:

*"For the Son of Man will come in the glory of His Father with His angels, **and then** He will **reward** each according to his works."*

Revelation 22:12:

*"And behold, I am coming quickly, and **My reward is with Me**, to give to every one according to his work."*

1 Thessalonians 4:15-17:

*"For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be **caught up together with them in the clouds to meet the Lord in the air [the righteous dead and the righteous living receive their reward at the same time]**. And thus we shall always be with the Lord."*

Where was Adam when the Judgment Began in 1844?

The first person to be judged was Adam:

*"As the books of record are opened in the judgment, the lives of **all who have believed on Jesus** come in review before God. Beginning with **those who first lived upon the earth**, our Advocate presents the cases of each **successive generation**, and **closes with the living**." *GC*, p. 482*

Adam could not appear in person because he was dead and disintegrated. He was in the grave:

John 5:28-29:

*"Do not marvel at this; for the hour is coming in which all who are **in the graves** will hear His voice ²⁹ and come forth--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation."*

How could **Adam** have appeared before the great judgment seat of Christ **in 1844** if **he was dead** and disintegrated? The answer is that God judged him based on the record of his **life in the books**. So to speak, God had the angels bring Adam's **DVD** and on the HD screen the **heavenly jury** saw the story of Adam's life. Thus, Ellen White correctly wrote:

*"The righteous dead will not be raised **until after the judgment** at which they are accounted worthy of 'the resurrection of life.' Hence they will **not be present in person** at the tribunal when their records are examined and their cases decided."*
GC, p. 482

The Spirit that Returns to God

The spirit that returns to God at death is **more than** just the **breath of life**. The spirit is the breath of life **with** the person's **self-identity** or **life record** that God has preserved in the heavenly books. At the resurrection, God gives back, along with the breath of life, **the self-identity** of the person. Stephen Bohr will be Stephen Bohr! Imagine what it would be like if God gave the person **someone else's life record** with the breath! In a certain sense, the spirit is personified! Is this concept biblical? Let's notice the evidence:

When Jesus resurrected the daughter of **Jairus** He not only made her breathe again but gave her, her **very own spirit**:

Luke 8:52-56:

*"Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but **sleeping**." And they **ridiculed Him**, knowing that **she was dead**. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then **her** spirit **returned** [it must have left when she died], and she arose immediately. And He commanded that she be given something to eat."*

As Stephen was being stoned, he prayed that Jesus would receive **his** spirit:

Acts 7:57-60:

*"Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and **stoned him**. And the witnesses laid*

down their clothes at the feet of a young man named Saul. And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep."

When Jesus died, He commended to the Father His very own spirit:

Luke 23:46:

"And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.' Having said this, He breathed His last."

Ellen White made the following profound statement about the spirit:

"Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him." 6SDABC, p. 1093

The apostle Paul used the personal pronoun 'you' interchangeably with the word 'spirit':

1 Thessalonians 5:28:

"The grace of our Lord Jesus Christ be with you. Amen."

Galatians 6:18:

"Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."

A Practical Example

To help us understand how all this works, let's use the example of a video camera. Suppose you turn on a video camera and record a family event and then turn it off. Two years later you turn on the video camera again. When you view what you recorded later, there is no time interval between the two video tapings. The video camera picks up where it left off.

So to speak, God is videotaping our entire life inside and out. He records our thoughts, feelings, emotions, words and actions. When we die, the video camera shuts off because we are no longer writing our life history. At the resurrection, God turns it on again and we continue where we left off. There has been no time interval between where I left off and picked up again. In other words, those who resurrect will pick up where they left off. This explains the rather strange verses in Job 19:

Job 19:25-27, NIV:

"I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes-I, and not another. How my heart yearns within me!"

What did Job mean when he said that he would see God with his own eyes, he and not another? Did he mean that only he was going to resurrect to see God? Of course not. He simply meant that when he resurrects, he will still be Job, the same Job who went into the grave.

The Wicked outside the City

The same applies to the wicked when they resurrect after the millennium. When they resurrect they are the same wicked persons they were when they died:

"There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume [start again] the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell. GC, p. 664

Why will the wicked resurrect just as wicked as they were in life? The answer is simple. When God resurrects them He will not only give them the **breath of life**; He will also return to them with it the **record of their wicked lives**! The expression '*current of their thoughts*' reveals that Ellen White understood that the breath of life is an **electrical current** that **vitalizes the body**. Would it be wrong to say that God will return to them the electronic record of their lives?

John F. Kennedy

The assassination of **John F. Kennedy** helps us understand how God **stores** and **retrieves** our life record. I am sure you have seen the short Zapruder clip of John F. Kennedy's assassination. When we see that **short film clip**, is Kennedy alive or is he dead? I purposely asked an **ambiguous question**. When you view the film clip Kennedy is dead but the clip shows him while he was alive.

So to speak, God recorded the records of Adam's life while **he was alive** but in the judgment, the heavenly jury examines them **after he is dead**. Thus, in a certain sense Adam **appeared alive** before the judgment seat of Christ at the beginning of the judgment in 1844 because the record was made **while he was alive**.

How the Process Worked in 1844

Although the following passage, in context, is describing the millennial judgment of the **wicked dead**, in principle it illustrates how God performed the **judgment of the righteous** before the second coming as well:

Revelation 20:11-15:

*"Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away and there was found no place for them. And I **saw the dead**, small and great, standing before God, and **books** were opened. And another **book** was opened, which is the **Book of Life**. And the **dead [they are dead!]** were judged according to their **works**, by the things which were written in the **books**."*

Allow me to dramatize what happened in 1844 when the judgment began. As we have seen, the life of Adam was the first to be examined. His name is in the book of life because he trusted in Jesus. So God says: '*Adam, present yourself before my*

judgment seat." The angels then, so to speak, retrieve the hard drive of Adam's life and the records are examined. The heavenly jury sees the evidence and pronounces Adam worthy of eternal life. Then the judgment continues in chronological order with everyone who has claimed Jesus as Savior.

The Daily and the Yearly Sanctuary Service

Of course, the big question is this: If God is going to give back to us the record of our life, will He return all? What about our evil tendencies and inclinations, our sinful nature, the memory of our sinful thoughts, words, actions and feelings? The answer is that God will delete all of these from our records and our bodies.

In the daily service, the sins of the penitent entered the sanctuary through the blood of the victim and God forgave them. The repentant sinner could go home with the assurance of salvation. However, the sins at that moment were not blotted out of the sanctuary. They remained in the heavenly records until the cleansing of the sanctuary. 1 John 1:9 describes the intercessory work of Jesus in the daily service:

1 John 1:9:

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

In the yearly service, God deleted from the records the sins that entered the sanctuary in the course of the year:

Leviticus 16:16:

"So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness."

In the heavenly judgment, God examines, so to speak, the hard disk of each person's life. God will blot out every sin that the sinner truly repented of, sincerely confessed and by God's power, overcame. God will give us back all the bad things that are on our record.

This is why repentance (sorrow for sin and a turning away from it) and confession are a matter of life or death. Some people think that it is a threat to our assurance to have our sins recorded in the sanctuary. However, having them there covered by the blood is our greatest assurance because if they did not enter there by the blood, then they are still on us.

The Computer Analogy

In order to help us better understand this concept, I like to compare a person to a computer.

- ✓ The computer is a material object = The body is composed of matter.
- ✓ The computer processor = The brain is our computer processor.
- ✓ The power source = Our power source is the breath of life.
- ✓ In the course of time our computer takes on a unique 'identity' based on what we input and download = As we live, we form our own unique identity depending on what we allow to come through the five senses.
- ✓ There is always the possibility that the computer might crash = When a person dies, their self-identity disintegrates.
- ✓ For this reason, the backup disk keeps a record of the hard drives' 'identity' God keeps a record of our lives on His 'hard drive'.

If the computer crashes, we can:

- ✓ Get a new and better computer = God will give us a new and better resurrected body.
- ✓ The new computer processor has much more memory = The brain with a much more powerful memory.
- ✓ Plugging in to the power source = the breath of life that energizes the body.
- ✓ Previous computer information = self-identity logged into the new brain
- ✓ Before logging in the information, God deletes all the trash.

Hope for the Worst of Sinners

In the book of Acts, the apostle Paul described his life before he encountered Christ on the Damascus road:

Acts 26:9-11:

*"Indeed, I myself thought I must do many things contrary **to the name of Jesus** of Nazareth. ¹⁰ This I also did in Jerusalem, and many of the saints I **shut up in prison**, having received authority from the chief priests; and when they were **put to death**, I cast my vote against them. ¹¹ And I **punished them often** in every synagogue and **compelled them** to blaspheme; and being exceedingly **enraged against them**, I **persecuted them** even to foreign cities."*

However, the apostle **Paul repented** of his sins and forsook them. When he was baptized, his sins were forgiven and his guilt taken away. However, his sins will be deleted from the sanctuary above when his name comes up in the investigative judgment.

Acts 22:16:

*"And now why are you waiting? Arise and be baptized, and **wash away your sins**, **calling on the name** of the Lord."*

1 Thessalonians 4:15-17:

*"For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For **the Lord Himself will descend** from heaven with **a shout**, with the **voice of an archangel**, and with the trumpet of God and the dead **in Christ** will rise first. ¹⁷ Then we who are alive and remain shall be caught up **together with them** in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words."*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #4 FOR LESSON #15 – USED BY PERMISSION FROM P. GERARD DAMSTEEGT

The Contributions of Cyrus, Darius I, and Artaxerxes I to the Decree to Restore and Build Jerusalem

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The question in Daniel 9:25 of who issued the “commandment,” “word,” “decree,” or “command to restore and build Jerusalem,” (NKJV)¹, has occupied Bible scholars for centuries. Three major interpretations have emerged about the decree to rebuild Jerusalem. The first view states that the decree was issued by the Persian King Cyrus the Great (reigned 559-530 BC). The second view was that King Darius I (reigned 522-486 BC) issued the decree. The third view associates the decree with King Artaxerxes I Longimanus (reigned 465-425 BC). Today most scholars hold to the first or second view, the traditional Adventist view supports the third option. This paper will look at the fundamental differences of

each of these three views that have prevented them to come to an agreement on the decrees to rebuild Jerusalem and how the views of the decrees of Cyrus and Darius I can be adapted to the Adventist position.

The thesis of the paper is that there is historical and biblical evidence that the decrees of Cyrus, Darius I and Artaxerxes I all contributed to the restoration and building of Jerusalem, but that the decree of Artaxerxes I is the one that qualifies as the decree of Daniel 9:25.

¹ All Scripture references in this study are from the NKJV

The Contribution of Cyrus

The Command to Build

Biblical scholars who stress that Cyrus was the one who was responsible for the rebuilding of Jerusalem after the Babylonian exile refer to the prophecies of Isaiah 44 and 45. In Isaiah 44:28 the Lord prophesied of Cyrus, “He is My shepherd, and he shall perform all My pleasure, even saying to Jerusalem, ‘You shall be built,’ and to the temple, ‘Your foundation shall be laid.’” Also in Isaiah 45:13 the Lord prophesied about Cyrus, “‘I have raised him up in righteousness, and I will direct all his ways; He shall build My city and let My exiles go free, not for price nor reward,’ says the Lord of hosts.”

These commentators argue that this Bible prophecy refers to Cyrus as the one who was to build Jerusalem and the one who would restore the exiles to their homeland. Both elements of building and restoring were referred to in the decree of Daniel 9:25 and Cyrus fulfilled them.

Supporters of each of the above views agree that Cyrus’ decree involved the rebuilding of the Jerusalem Temple. This is clearly stated in Cyrus’ proclamation in Ezra 1:2-4. In this passage Cyrus acknowledged that “the Lord God of heaven has commanded me to build Him a house at Jerusalem.” As a result, Cyrus commanded that the exiles “go up to Jerusalem . . . and build the house of the Lord God of Israel . . . which is in Jerusalem.”

What is the evidence that Isaiah's prophecy was fulfilled by Cyrus issuing a decree to rebuild Jerusalem that led the returning Jewish exiles under Zerubbabel to begin the rebuilding of the city itself? Some scholars who hold that Cyrus issued the decree of Daniel 9:25 have suggested that the rebuilding of Jerusalem was postponed till the time of Ezra under King Artaxerxes I of Ezra 7, nearly a century later. If there is, no biblical evidence of a rebuilding of Jerusalem prior to Ezra's journey to Jerusalem in 457 BC, is there any evidence from extra biblical sources about the rebuilding of the city?

Cyrus' Decree to Build Jerusalem

Some early extra biblical Jewish sources such as the apocryphal book of 1 Esdras (2nd cent. BC) and the Jewish historian Flavius Josephus (AD 37–c. 100), recounting the Jewish experience during Persian times do not support the view that the building of the city had to wait till Ezra's return to Judah. These documents start the beginning of Jerusalem's rebuilding after the Babylonian captivity at a much earlier date.

Josephus reported that after Cyrus read Isaiah's prophecies "an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God, for that he would be their assistant."²

Josephus quoted Cyrus' letter that was addressed as follows: "King Cyrus to Sisinnus and Sathrabuzanes, sendeth greeting." It included the decree to rebuild the city and the temple, "I have given leave to as many of the Jews that dwell in my country as please to return to their own country, and to rebuild their city, and to build the temple of God at Jerusalem, on the same place where it was before. I have also sent my treasurer, Mithradates, and Zerubbabel, the governor of the Jews, that they may lay the foundation of the temple"³

The letter included a detailed account of the dimensions and composition of the temple, to all be paid out of the king's revenues. In return, Cyrus expected the Jews to "pray to God for the preservation of the king and of his family that the kingdom of Persia may continue."⁴ Cyrus concluded his letter stating that those

who disobeyed this policy were to be crucified and their possessions to be confiscated, becoming part of the king's treasury.⁵

The Opposition

In spite of Cyrus' good intentions and efforts to implement plans for the rebuilding of Jerusalem and its temple, things did not work out as he expected. In Ezra 4:1-5 we find the story of the opposition of the people of the land to the rebuilding efforts of the Jews. "The people of the land tried to discourage the people of Judah. They troubled them in building and hired counselors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of Darius king of Persia" (Ezra 4:4, 5).

About the attempts to interrupt the Jewish efforts to rebuild the city and the temple during the reign of Cyrus, Josephus wrote that these opponents "besought the governors, and those that had the care of such affairs, that they would interrupt the Jews, both in the rebuilding of their city, and in the building of their temple."⁶ Through bribes they were successful in slowing down the rebuilding efforts during the rest of Cyrus' reign. During this time Cyrus was preoccupied with the affairs of his own kingdom and was unaware of the schemes of the Samaritans.⁷

Ezra wrote that the attempts to interrupt the rebuilding efforts began under the reign of Cyrus and continued during the reign of the following two Persian kings, Ahasuerus, also named Cambyses, and Artaxerxes, also called False Smerdis, till the reign of Darius I (Ezra 4:5, 24) about 8 years later.

² Flavius Josephus, *Antiquities of the Jews*, in *Josephus Complete Works*. Translated by William Whiston (Grand Rapids, MI: Kregel Publications, 1960), book XI, chapter i, section 2. Although this translation is old, it is still in harmony with the latest scholarship supporting the arguments used in this paper.

³ Josephus, *Antiquities*, XI,i, 3.

⁴ *Ibid.*

⁵ *Ibid.*

Letter to Ahasuerus about Building the City

After Cyrus' death, his son Cambyses succeeded to the throne of Persia. Now the Jewish adversaries wrote a letter of complaint to Ahasuerus (Cambyses) and another letter to Artaxerxes (the False Smerdis), the two Persian kings who reigned during the eight year time interval between Cyrus and Darius I.

The first letter of complaint was written in the beginning of the reign of Ahasuerus (Cambyses) (Ezra 4:6). This letter was recorded by Josephus who described how these opponents complained that the Jews "are building that rebellious and wicked city, and its market places, and setting up its walls and raising up the temple."⁸ They warned Cambyses (Ahasuerus) that after the Jews finished the rebuilding, they would not be willing to pay tribute to the king because "the Jews have been rebels, and enemies to kings."⁹

In response to this letter, Cambyses (Ahasuerus) issued a decree that the Jews cease the rebuilding of Jerusalem: "I give order, that the Jews shall not be permitted to build that city, lest such mischief as they used to bring upon kings be greatly augmented."¹⁰ As a result, the regional authorities quickly went to Jerusalem "and forbade the Jews to build the city and the temple."¹¹ Thus the rebuilding, according to Josephus, was interrupted till the second year of Darius I.

⁶ Josephus, Antiquities, XI, ii, 1.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Josephus, Antiquities, XI, ii, 2.

¹¹ Ibid.

Letter to Artaxerxes about Building the City

The second letter of complaint by the Jewish adversaries used similar arguments as in the previous letter the Jewish adversaries wrote to King Ahasuerus (Cambyses) However, this second letter was written to King Artaxerxes (the False Smerdis) (Ezra 4:7). This letter is mentioned in 1 Esdras

2. Here we find correspondence between the Jewish adversaries writing to Artaxerxes (the False Smerdis), requesting the cessation of the rebuilding activities. This letter, similar to the one in Ezra 4:11-16, led to the interruption of the rebuilding efforts of the city and temple before the reign of King Darius I Hystaspes (Ezra 4:8-24). There is, however, one difference. 1 Esdras 2 mentions the rebuilding of the city as well as the temple. It said that the Jews were “building that rebellious and wicked city, repairing its marketplaces and walls and laying the foundations for a temple.”¹²

In response, Artaxerxes (the False Smerdis) issued orders to stop the rebuilding of the city. The result was that “the building of the temple in Jerusalem ceased until the second year of reign of Darius king of the Persians.”¹³ The content of this letter clearly shows that the Artaxerxes (the False Smerdis) of this letter is not the Artaxerxes I from Ezra 7, because under Artaxerxes I the foundations of the temple were already laid many years prior to his reign.

Again we notice that the narrative in 1 Esdras 2 is written in a continual chronological order or sequence, as was the case with the letter of the Jewish adversaries to Cambyses. In reviewing the history of the interpretation of Ezra 4 most commentators until the 19th century interpreted this narrative in a continual chronological order. These commentators interpreted Ezra 4:6-23 as a record of the opposition against the Jews between the reigns of Cyrus and Darius I. They, therefore, identified the name Ahasuerus of Ezra 4:6 and the Artaxerxes of Ezra 4:7 with the Persian kings Cambyses and the False Smerdis, so named by the Greek historians.

¹² 1 Esdras 2:18.

¹³ 1 Esdras 2:30.

Today, instead of a continual chronological reading of the Book of Ezra and Ezra chapter 4, commentators generally follow a thematic arrangement of the order of events in Ezra 4 that assumes that Ezra 4 reports all opposition against the rebuilding efforts covering a period of more than 70 years from Cyrus till the

Artaxerxes I Longimanus of Ezra 7 (457 BC), instead a period of about 8 years from Cyrus till Artaxerxes, the False Smerdis, of 522 BC. This thematic interpretation assumes that the Artaxerxes of Ezra 4 is the same as King Artaxerxes I of Ezra 7. The problem with this view is that events are out of order: king Artaxerxes in Ezra 4 issues a decree to cease the rebuilding of Jerusalem while later in Ezra 7 king Artaxerxes issues a decree to begin restoring and building Jerusalem. Furthermore, for Artaxerxes to call a halt to the rebuilding of Jerusalem in chapter 4, while the same king and his counselors early in his reign in Ezra 7 issued a royal decree for the rebuilding of the city is very problematic because the laws of the Medes and Persians are unchangeable (Esther 1:19; Dan. 6:14-16). In addition, there are significant differences between Artaxerxes' letter in Ezra 4 and Artaxerxes' letter in Ezra 7 that make it difficult to assume that they are written by the same king.¹⁴

An often-cited objection against the chronological order of events in Ezra 4 has been that the Samaritans identified the Jews who were rebuilding Jerusalem as "the Jews who came up from you have come to us at Jerusalem" (Ezra 4:12). This has been seen as evidence that it referred to the Jews who had returned under Ezra to Palestine in 457 BC which means that the letter by the Samaritans was sent to Artaxerxes I.

The phrase "from you have come to us," however, does not necessarily mean that the Jews came from Artaxerxes I. It could also be a general statement that referred to the Jews who had come from Persia during the first and largest Jewish migration under King Cyrus. We should keep in mind that the local population had been conspiring against the Jewish exiles ever since their return during the reign of Cyrus (Ezra 4:5).

¹⁴ See the Appendix, "An Analysis of Artaxerxes' Letters and Their Relevance for the Chronology of Ezra 4."

In summary, there is solid evidence that Ezra 4:4-23 depicts the events between Cyrus and Darius I that provides biblical evidence of a rebuilding of Jerusalem by the Jews during that period. Then the account of Ezra 4:4-23 reveals that the

Jews who returned during the first exodus from Babylon “are building the rebellious and evil city, and are finishing its walls and repairing the foundations” (Ezra 4:12). This means that a chronological order of events in Ezra 4 would be in full harmony with the chronological accounts of 1 Esdras 2 and Josephus’ Antiquities XI, ii. If, however, one accepts a thematic interpretation of Ezra 4, assigning the events in Ezra 4:4-23 to King Xerxes and King Artaxerxes I, then there is no biblical evidence for building the city from the time of Cyrus till Darius I onward. It is no wonder that scholars supporting the thematic interpretation of Ezra 4 do not refer to Persian history as described in 1 Esdras 2 and Josephus, Antiquities, XI, ii.

Early Adventist commentators,¹⁵ including Ellen G. White, also interpreted the continual chronological order of the opposition harassments in Ezra 4 and mentioned that the Samaritans persuaded the False Smerdis, called Artaxerxes in Ezra 4, to issue a decree forbidding the Jews to rebuild their temple and city. Ellen White also held that in the Book of Ezra there were two kings named Artaxerxes. The first Artaxerxes in Ezra 4 was the False Smerdis (522 BC), the second Artaxerxes was Artaxerxes I Longimanus (465-424 BC) in Ezra 6-8.¹⁶

In response to the question if Cyrus contributed to a decree to rebuild Jerusalem, we can affirm that our research shows that Cyrus issued a decree that gave the returning Jews the permission to do just that. This means that Cyrus fulfilled Isaiah’s prophecy that he would issue a decree to build Jerusalem.

¹⁵ See e.g. John N. Andrews, *The Command to Restore and Build Jerusalem* (Battle Creek, MI: SDA Pub. Assn., 1865), 25.

¹⁶ Ellen G. White *Prophets and Kings*, 572; “The Return of the Exiles—No. 5,” *Review and Herald*, Dec 5, 1907.

However, we still need to show if Cyrus issued the very decree of Daniel 9:25. Keep in mind that Daniel’s decree is part of the 70 weeks prophecy which stipulates that from the “going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince there shall be seven weeks and

threescore and two weeks.” This means that there are a total of 69 prophetic weeks from the issuing of the decree to build Jerusalem till the coming of the Messiah. These 69 prophetic weeks amount to $69 \times 7 = 483$ prophetic days. Using the historicist hermeneutic that employs the year-day principle that a prophetic day is an actual solar year, most Protestants have used since the Reformation to explain the time element in apocalyptic prophecy, we arrive at a period of 483 years from the time of the issuing the decree till the appearance of Jesus Christ as the Messiah. If we accept that the proclamation of Cyrus’ decree took place in c. 537 BC we find that the appearance of Jesus Christ as Messiah would be 483 years later which comes to the year 54 BC. This is more than 50 years before the birth of Christ. It becomes clear that Cyrus decree in c. 537 to build Jerusalem does not qualify to be the very decree of Daniel 9:25.

The Contribution of Darius I Hystaspes

Darius’ Decree to Build Jerusalem

After the death of Cyrus, his son Cambyses ruled Persia, followed by the short reign of Artaxerxes, the False Smerdis, the usurper to the Persian throne. After defeating the False Smerdis, Darius I Hystaspes became king of Persia. Josephus mentioned that there was an old friendship between Darius and Zerubbabel, governor over the Jewish exiles who had returned to Jerusalem. In the first year of Darius’ reign, Zerubbabel visited the king. During this visit Zerubbabel reminded King Darius I of a vow he made as a private citizen that if he became king he would “rebuild Jerusalem, and to build therein the temple of God, as also to restore the vessels which Nebuchadnezzar had pillaged, and carried to Babylon.”¹⁷ Accordingly, Darius wrote to the toparchs and governors requesting them to assist Zerubbabel with continuing the building of the temple. He also sent “letters to those rulers that were in Syria and Phoenicia to cut down and carry cedar trees from Lebanon to Jerusalem, and to assist him in building the city.”¹⁸

Josephus concluded his comments on Darius with the following: “And all that Cyrus intended to do before him, relating to the restoration of Jerusalem, Darius also ordained should be done accordingly.”¹⁹

The Book of 1 Esdras affirms this story.²⁰ From this it is clear that soon after Darius became king of Persia, he unknowingly revived Cyrus' command regarding the rebuilding of Jerusalem and the temple. Following Darius' orders, the building activities were resumed. These efforts prospered under the ministry of the prophets Haggai and Zechariah and the political and spiritual leadership of Zerubbabel and Jeshua (Ezra 5:1, 2).

¹⁷ Josephus, Antiquities, XI, iii, 7.

¹⁸ Ibid, X I, iii, 8.

¹⁹ Ibid.

²⁰ 1 Esdras 3-6.

The Opposition

Soon, however, there was another attempt to interfere with the rebuilding. Several Persian officials in charge of the area visited the city and demanded to know who had authorized the rebuilding activities. The Jews stressed that all they were building had originally been authorized by the decree of Cyrus. Tattenai, the Persian governor, wrote a letter to Darius, asking him to see if indeed Cyrus issued such a decree (Ezra 5:7- 17).

Darius' Decree Affirmed Cyrus' Decree to Build Jerusalem

Upon investigation, Darius discovered that indeed Cyrus had issued a decree, giving the returning exiles permission to rebuild. As a result, in about 520/519 BC, Darius issued his own decree that affirmed Cyrus' decree and emphasized that the building of the temple should be paid out of the king's treasury as well as all the expenses of the sacrifices. The king stressed that no one should interfere with this building process. It was his desire that the Jewish priests "may offer sacrifices of sweet aroma to the God of heaven, and pray for the life of the king and his sons" (Ezra 6:10).

He ended his decree by stating that whoever would alter this edict, "let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this" (Ezra 6:11). The temple was finished in the sixth year of the reign of King Darius (Ezra 6:15), about 515 BC.

The above events are also described in 1 Esdras 6 and 7. In addition, Josephus wrote that the Persian authorities contacted Darius and “accused the Jews how they fortified the city, and built the temple.”²¹ These Persian authorities asked Darius to investigate whether these matters had been authorized. The Jewish exiles became very concerned about this matter. Josephus wrote: “The Jews were now under terror, and afraid lest the king should change his resolution as to the building of Jerusalem, and of the temple.”²² At that time the prophets Haggai and Zechariah encouraged the Jewish exiles to be “of good cheer, and to expect no discouragement from the Persians, for that God foretold this to them”²³ This had a positive effect and “they applied themselves earnestly to building, and did not intermit one day.”²⁴

When Darius received the letter from the Persian authorities who showed him “the epistle of Cambyses [Ahasuerus of Ezra 4:6], wherein he forbade them to build the temple” Darius made an investigation into the royal records.²⁵ Upon locating Cyrus’ decree permitting the Jews to build the temple, Darius wrote a

²¹ Josephus, Antiquities, XI, iv, 6.

²² Josephus, Antiquities, XI, iv, 5.

²³ Ibid.

²⁴ Ibid.

²⁵ Josephus, Antiquities, XI, iv, 6.

letter instructing the Persian officials to assist the Jews with the building of the temple, pay for the temple sacrifices from the taxes collected in their regions.²⁶

One observes that Josephus’ account is very similar to that of Ezra 4 and 1 Esdras, except he mentions that the rebuilding of the city was also in progress.

In summary, we observe that Darius did not add anything to Cyrus’ decree about the rebuilding of the city and the temple. Darius was responsible for restarting the interrupted rebuilding process by his decree that basically reaffirmed the decree of Cyrus.

In response to the question if Darius contributed to a decree to restore and rebuild Jerusalem we can affirm that Darius' decree was responsible for restarting the interrupted rebuilding process.

However, we still need to determine if Darius I's decree could be considered the decree of Daniel 9:25. We will use again the historicist hermeneutic that uses the year-day principle most Protestants have used since the Reformation to calculate the appearance of Jesus Christ as the Messiah. If we assume that the proclamation of Darius I's decree took place in c. 520 BC we will find that the appearance of Jesus Christ as Messiah took place 483 years later which would be the year 37 BC. This is more than 30 years before the birth of Christ. Again, it is obvious that Darius I's decree in c. 520 BC to rebuild Jerusalem does not qualify to be the very decree of Daniel 9:25.

²⁶ Josephus, Antiquities, XI, iv, 7.

The Contribution of Artaxerxes I Longimanus

Artaxerxes' Decree to Restore and Build Jerusalem

The last Persian king who issued a command related to Jerusalem was Artaxerxes I Longimanus. In his seventh year, Artaxerxes I issued a decree about the Jews in a letter to Ezra, a priest and "skilled scribe in the law of Moses" (Ezra 7:6). This decree is the third decree related to the rebuilding and restoration of Jerusalem. Analyzing this decree, one observes that it went further than the previous decrees by providing religious and political liberty to the Jews.

First, the decree provides financial assistance to the priests and those involved in the religious services and granted their ancient privileges by removing all obstacles to their work. The decree says, "We inform you that it shall not be lawful to impose tax, tribute, or custom on any of the priests, Levites, singers, gatekeepers, Nethinim, or servants of this house of God" (Ezra 7:24).

Second, the decree also restores a certain amount of political and judicial freedom to the Jews by giving Ezra the liberty to appoint civil officers to rule the people Beyond the River with the Jewish law code. The decree states, “And you, Ezra, according to your God-given wisdom, set magistrates and judges who may judge all the people who are in the region beyond the River, all such as know the laws of your God and teach those who do not know them” (Ezra 7:25).

Third, the decree specifies Artaxerxes’ continued commitment to improving the appearance of the temple. Ezra writes that God had put it in the king’s heart “to beautify the house of the Lord which is in Jerusalem” (Ezra 7:27).

The resulting decree restored religious and political freedom, until both the temple and the city would be fully finished. Thus, Ezra could state about the impact of King Artaxerxes’ “commandment to restore and build Jerusalem,” “He extended mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem” (Ezra 9:9).

These events in the history of Artaxerxes I we find also recorded in 1 Esdras 8. Josephus also recounts a similar history. However, Josephus assigns this decree to King Xerxes, the son of Darius I.²⁷ It is clear Josephus confused Artaxerxes I with Xerxes. If he would have placed these events under Artaxerxes I, the history would have been identical.

²⁷ Josephus, *Antiquities*, XI, v, 1, 2.

The Opposition

Ezra’s rebuilding efforts too faced challenges. After thirteen years of labor, in the twentieth year of Artaxerxes I, the Jewish adversaries once again succeeded in interrupting the work of rebuilding the city. At that time Nehemiah, the king’s cupbearer, met some Jews from Jerusalem who had just arrived in Shushan, the Persian capital. When he inquired about the condition of the Jewish exiles in Judah he received a bad report: The Jews are “in great distress and reproach.

The wall of Jerusalem is also broken down, and its gates are burned with fire” (Neh. 1:3).

This news so deeply affected Nehemiah that the king noticed it. When the king asks Nehemiah what troubled him, he responded, “Why should my face not be sad, when the city, the place of my fathers’ tombs, lies waste, and its gates are burned with fire?” (Neh. 2:3).

Then King Artaxerxes I asks Nehemiah if he has any requests. Nehemiah petitions the king to send him “to Judah, to the city of my fathers’ tombs, that I may rebuild it” (Neh. 2:5). He also requests the king to give him letters of safe passage “for the governors of the regions beyond the River, that they must permit me to pass through till I come to Judah” (Neh. 2:7). He also asks for a letter to the keeper of the king’s forest “that he must give me timber to make beams for the gates of the citadel which pertains to the temple for the city wall, and for the house that I will occupy” (Neh. 2:8). The king grants his requests and Nehemiah travels to Jerusalem without difficulty.

As soon as Nehemiah arrives in Judah, he “viewed the walls of Jerusalem which were broken down and its gates which were burned with fire” (Neh. 2:13). Then he quickly designs plans to finish the rebuilding of the walls of the city. In spite of strong opposition, he with the concerted effort of the loyal Jews, completes the rebuilding of the walls in only fifty-two days (Neh. 6:15).

Artaxerxes I’s Decree Affirms the Time of the Messiah

Finally, we need to determine if Artaxerxes I’s decree can be considered as the decree of Daniel 9:25. Using the historicist hermeneutic we indeed are able to find the time when Jesus Christ became the Messiah. If we accept that the proclamation of Artaxerxes I’s decree took place at the beginning of the 70th week, in 457 BC, we find that the appearance of Jesus Christ as Messiah took place 483 years later. At the end of the 69th week, which would be in the year AD 27. This is exactly the year that Jesus of Nazareth became the Messiah. In that year which was the 15th year of Emperor Tiberius Jesus was baptized by John the Baptist in the river Jordan (Luke 3:1-3, 20. 21). At the time of his baptism Jesus of Nazareth was anointed by the Holy Spirit (Acts 10:38) and

became Jesus the Messiah (Hebrew), the Anointed, which is Jesus the Christ (Greek), the Anointed. This confirms that the decree of Artaxerxes I issued in 457 BC to rebuild Jerusalem qualifies to be the very decree of Daniel 9:25.

Conclusion

From this research it has become clear that each of the Persian kings, Cyrus, Darius I, and Artaxerxes I contributed to a decree to restore and build Jerusalem. It is especially the extra biblical evidence provided by 1 Esdras and Josephus that shows that the decrees of both Cyrus and Darius I involve a command to rebuild Jerusalem.

In addition, the chronological reading of the order of events in Ezra 4 affirms that the Jews were rebuilding Jerusalem during the reigns of Cyrus and Darius I showing that this rebuilding was the result of the decree of Cyrus. This evidence confirms that in the Book of Ezra there were two kings with the name Artaxerxes. The Artaxerxes of Ezra 4 is the False Smerdis, and the Artaxerxes of Ezra 7 is Artaxerxes I Longimanus. The thematic reading of Ezra 4 and the Book of Ezra with only one king Artaxerxes who in Ezra 4 first decrees to cease the rebuilding of Jerusalem and later on in Ezra 7 issues a decree to begin rebuilding the city conflicts with the fact that the laws of the Medes and Persians are unchangeable (Dan 6:14-17).

However, which decree issued by these three kings is the decree of Daniel 9:25 has to be evaluated in the context of the 70-week time prophecy of Daniel 9:25. In the light of the historicist hermeneutic that a prophetic day is a solar year, the 69 prophetic weeks or 483 prophetic days are 483 solar years that cover the time period from the issuing of the decree of Daniel 9:25 till the time of the Messiah. It is only the third decree under Artaxerxes I issued in 457 BC that gives the correct calculation that reaches to the time of the appearing of Jesus as the Messiah. When we take the beginning of the issuing of the decree of Daniel 9:25 in 457 BC and add 483 years, we arrive in the year AD 27 when Jesus was baptized and anointed by the Holy Spirit to become the Messiah or Jesus Christ. If one makes calculations based on the decrees of rebuilding Jerusalem by Cyrus and Darius I Hystaspes which were issued respectively in c.

537 BC and c. 520 BC it leads to a time of 50 and 30 years prior to the appearing of the Messiah.

This study, therefore, affirms the thesis that there is historical and biblical evidence that the decrees of Cyrus, Darius I and Artaxerxes I all contributed to the restoration and building of Jerusalem, but the decree of Artaxerxes I is the only one that qualifies to fulfill the prophecy that there are 69 prophetic weeks from the issuing of the decree of Daniel 9:25 to restore and build Jerusalem that reach till AD 27, the very year that Jesus became Messiah the Prince.

Appendix

An Analysis of Artaxerxes' Letters and Their Relevance for the Chronology of Ezra 4

Introduction

No careful attention has been given to the nature and content of the letters of Artaxerxes in Ezra 4 and 7 and their value for the chronology of Ezra 4. This essay attempts to investigate these letters in the light of their specific content, structure, composition, their audience, and unique context. The findings of this linguistic and contextual exegesis of Artaxerxes' letters point out that the author of the letter of Ezra 4 and that of Ezra 7 is not the same person. Based on the internal evidence of the Book of Ezra, the essay suggests the need to adjust current views of the structure of Ezra 4.²⁸

²⁸ This appendix was adapted from of a paper under a similar title presented at the Evangelical Theological Society, Washington, D.C., Nov. 15, 2006.

Issues in the Identification of the Artaxerxes of Ezra 4

This research brings out significant arguments for a harmonious chronology of Ezra 4 that are necessary for a proper understanding of the historical interaction between the Persians rulers, the Samaritans, and the Jews between the time of Cyrus and Ezra and Nehemiah.

Current studies on Ezra 4 interpret the chapter in a thematic manner. Extra-biblical documents show that there were three kings with the name Artaxerxes. The first was Artaxerxes I Longimanus who reigned during the time of Ezra and Nehemiah from 465 to 424 BC, the second was Artaxerxes Mnemon (404-359 BC), and the third was Artaxerxes Ochus (358-338 BC). These three similar names have led scholars to conclude that the Artaxerxes mentioned in Ezra 4:7; 6:14; 7:1 is one and the same, namely Artaxerxes I. But is this correct?

Of late, no attention has been given to analyzing the two letters from Artaxerxes in the Book of Ezra. The first letter is found in Ezra 4, the other in Ezra 7. According to the current non-chronological but thematic interpretation of Ezra 4, Artaxerxes I wrote both these letters, with the letter in Ezra 4 written first, calling for a cessation of the rebuilding of Jerusalem, followed by the one in Ezra 7 calling to begin rebuilding the city, written several years later. At this point one may like to raise the following questions, “How strong is the evidence that the Artaxerxes of Ezra 4:7 is the same person as the Artaxerxes of Ezra 7?” “What is the evidence that these letters have been written by two different Persian kings named Artaxerxes?”

Let us now begin our analysis of the two letters in the Book of Ezra.

Internal evidence in Ezra

To establish if the Book of Ezra has one Artaxerxes or two, we will first consider the immediate context of the Artaxerxes of 4:7. Then we will consider the larger context of the two letters in chapter 4 and 7.

Immediate context of Artaxerxes' letter in Ezra 4

According to the traditional viewpoint, Ezra 4 discusses the continual opposition against the Jewish rebuilding efforts in a chronological order from Cyrus (536/535 BC) until the second year of Darius I (520 BC). During this time the Samaritans finally succeed in bringing the building process to a halt.

Chapter 4 mentions that the Samaritans wrote two letters against the Jews to the Persian kings to interrupt the rebuilding process. The first letter was to Ahasuerus, accusing the Jews of rebuilding Jerusalem. The second letter was written, to Artaxerxes, warning that if the Jews succeeded in rebuilding the city the Jews would rebel and the king would lose his dominion over the region Beyond the River.

Artaxerxes responded to the second letter issuing a command to the Jews prohibiting any further rebuilding of Jerusalem (522 BC). As a result of this letter the building of the temple was discontinued till the second year of Darius I (520 BC) (Ezra 4:24).

At first glance, a straightforward natural reading of these events suggests Artaxerxes' letter (4:17-22) would have to be written decades earlier than the Artaxerxes letter in chapter 7. This would indicate that different persons would have written these letters and that the book of Ezra should be read chronologically instead of thematically.

Comparisons of the Artaxerxes' Letters in Ezra 4 and 7

An analysis of the letters by Artaxerxes in Ezra 4 and 7 provides further insight into whether or not these letters had the same author. Careful comparison of the two Artaxerxes letters reveals significant differences in how the writer addressed the recipients, his familiarity with the Jews' recent history, the manner in which he communicated the letters, the motives underlying his actions, and the subject matter of the letters.

Differences in addressing the letters

First, one notices differences in the way each of these letters addressed recipients. In Ezra 4:17 Artaxerxes began his letter simply with the words "To Rehum the commander." By contrast, in the letter of Ezra 7, Artaxerxes started

by announcing himself as supreme ruler, “Artaxerxes, king of kings” (Ezra 7:12).

This difference shows the disparity in authority and governmental support of the authors of these letters. The manner the Artaxerxes of Ezra

7 addresses the recipients reveals kingly authority and dignity. The document has the authority of the king as well as that of his seven counselors and is addressed to Ezra and all the treasurers of the region Beyond the River. The document sent by the Artaxerxes of Ezra 4 seems to be nothing more than a personal letter that lacks any kingly authority. It is only directed to local authorities and not to the Persian governmental authorities in charge of the Persian province Beyond the River.

Differences in Familiarity with Jewish History

Second, there are substantial differences in the Artaxerxes’ familiarity with the God of the Jews and the Jewish experience. In Ezra 4 Artaxerxes did not seem to be well acquainted with Jewish history. Following the charges of the Jewish adversaries, he launched an investigation into the history of the Jews to examine the validity of the charge of their wickedness. After he found out the rebellious history of the Jews, he issued orders stopping the building of the city out of fear that it would have a damaging impact on the kings of Persia (Ezra 4:22).

In Ezra 7, however, Artaxerxes appears to be well acquainted with the Jews and their history. The contents of the letter seem to point to a more intimate relationship between the king and Ezra and when the king signed the document, he understood what he was signing.

In this decree the king showed great respect for the God of the Jews whom he addressed as “the God of heaven” (Ezra 7:23). The king recognized that refusing to honor this God would bring “wrath against the realm of the king and his sons” (Ezra 7:23).

The king acknowledged Ezra as “the priest, a scribe of the Law of the God of heaven” (Ezra 7:12). The king’s decree allowed any Jew to return with Ezra to

Jerusalem, provided lavish contributions for the temple services and its beautification, and granted a tax-exempt status to those who served in the temple (Ezra 7:16-20, 23, 24, 27).

Artaxerxes' comment about Ezra's "God-given wisdom" (Ezra 7:25) seem to indicate that the king was well acquainted with Ezra. From this relationship the king might have developed his great respect for Ezra's God.

Artaxerxes' great confidence in Ezra's "God-given wisdom" was reflected in the king's decree that commissioned Ezra to set up an administrative and judicial system that oversaw the whole area Beyond the River. The king went so far as to place this region under the jurisdiction of the law of Israel's God and the law of the king of Persia, threatening transgressors of these laws with severe penalties (Ezra 7:25, 26). This action seems to indicate that Ezra was a special representative of the Persian kingdom with extensive powers to set up a governing body to take care of this extensive region. Again, this would indicate that different persons wrote the letters.

Differences in Communicating the Letters

Third, there are also major differences in the manner the letters of Ezra 4 and 7 were communicated. In Ezra 4 Artaxerxes wrote a personal letter addressed directly to a local commander, a scribe, and representatives of the people settled in the region of Samaria, giving them orders to stop rebuilding Jerusalem.

By contrast, in Ezra 7 the Artaxerxes' letter contained a decree that had the approval of the king and his counselors and was sent to Persian government officials, "the king's satraps and the governors in the region beyond the River" (8:36). This meant that the Persian king and his counselors informed every official in the western Persian province Beyond the River about the royal decree that gave Ezra full permission to appoint administrators and judges who were familiar with the laws of Moses and were able to teach them how to comply with them (7:25).

If you remember, according to scholars' current "thematic" model, the letter of Ezra 4 was actually supposed to have been composed after the one in Ezra 7. However, it seems out of the ordinary that in Ezra 4 the king would send a personal letter to a group of foreign settlers that would abolish his earlier royal decree of Ezra 7:12, 13 that was sent to all government officials in the province Beyond the River. The proper way to reverse a previous decree would be that Artaxerxes and his counselors again would inform the king's satraps and governors about his change of mind regarding the Jews and their rebuilding operation.

Additionally, in the light of the longstanding reputation that the laws of the Medes and Persians are unchangeable this action would be contrary to the practice of the Medes and the Persians. History shows several examples that their laws cannot be changed (Dan 6:12-17; Esther 3:5-15; 8:4-12).

From this custom one may conclude that the writing of a personal letter to reverse Artaxerxes' royal decree in favor of the Jews fits better the scenario of another Artaxerxes, who did not have full control over the whole Persian kingdom, issuing a command that went contrary to a royal law previously proclaimed. This may explain why Artaxerxes' letter in Ezra 4:17 lacked the endorsement of other royal officials that accompanied the Artaxerxes' letter in Ezra 7:14.

Differences in Motives Underlying the King's Actions

Fourth, the Artaxerxes' letters reveal significant differences in the motives that led the writers to respond to the Jews in order that the Persian kingdom would prosper. The Artaxerxes of Ezra 4 took actions against the Jews out of fear that they would rebel and become autonomous, thereby causing damage "to the hurt of the kings" (4:22). The Artaxerxes of Ezra 7 took actions favorable to the Jews, subsidizing their temple and allowing them to have administrative and judicial autonomy over the whole of the region Beyond the River to avoid God's "wrath against the realm of the king and his sons" (7:23).

The Artaxerxes of Ezra 4 curtailed the Jews to protect the Persian throne; the Artaxerxes of Ezra 7 granted the Jews great autonomy to protect the Persian

throne. It is difficult to imagine that the same king wrote both letters only a few years apart with such conflicting motives, yet with the same purpose—to protect the Persian throne.

Instead of the same person issuing conflicting laws for the Jews based on conflicting motives, it seems much more plausible that these letters were written by two different persons, each one called Artaxerxes.

The argument that the king was temperamental and unstable throughout his life does not seem reasonable. The high reputation the king had among Persian historians challenges the way some scholars have portrayed Artaxerxes to prove his unreliability. There is no solid evidence in Persian history that would suggest such drastic changes in the king's policies. Again, one should keep in mind the unchangeableness of Persian law at that time.

Differences in Subject Matters of a Conflicting Nature

Fifth, the subject matters of Artaxerxes' letters are of an opposite nature. In Ezra 4 Artaxerxes took actions restricting the rights of the Jews, bringing the rebuilding of Jerusalem to a halt (4:21, 22).

In Ezra 7 Artaxerxes extends the rights of Jews, allowing them to beautify the temple, give them great autonomy by extending their judicial powers over the inhabitants of the Persian province Beyond the River, and provide religious instruction to those unfamiliar with the Jewish religious laws. The king even gave them rights to execute the death penalty, banishment, or imprisonment to anyone refusing to obey the Law of the God of Israel and the laws of the king (7:25, 26).

Instead of the same person issuing these conflicting commands, it seems more plausible that these letters were written by two different persons, each one called Artaxerxes.

Conclusion

This research of the letters of Artaxerxes in Ezra 4 and 7 has brought out significant arguments for a harmonious chronology of Ezra 4 that are necessary

for a proper understanding of the historical interaction between the Persians rulers, the Samaritans, and the Jews between the time of Cyrus and Darius I Hystaspes. The analysis of these letters demonstrates that these letters were written by two different kings named Artaxerxes.

The findings of the analysis of these letters brought out that there is a significant difference in the way the Artaxerxes in Ezra 4 addresses his letter and the way that the Artaxerxes in Ezra 7 addressed his letter. Additional differences between the letters have been noticed in differences about their familiarity with Jewish history; differences in communicating the letters; differences in motives underlying the kings' actions, such as one king curtailed the Jews freedom to protect the Persian throne, the other king granted the Jews more freedom to protect the Persian throne; and differences in subjects of a conflicting nature such as restricting the Jews to build the city or expanding the freedom of the Jews to build and have greater judicial and governmental rights.

All these differences in the letters reveal that it is clear these letters were written by two different persons. The Artaxerxes in Ezra 4 was the False Smerdis, the Artaxerxes in Ezra 7 the Artaxerxes I Longimanus. Finally, this analysis has provided the evidence that Ezra 4 and the book of Ezra were written in a chronological structure, not in a thematic structure.

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“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #5 FOR LESSON #19: ISRAEL'S GATHERING AND SCATTERING PROPHECIES

Abraham Migrates to Canaan

Abraham migrated from Ur of the Chaldeans to the land of Canaan where his grandson Jacob had twelve sons who later became the founders of the nation of Israel. God had promised Abraham that in His SEED all the nations of the earth would be blessed, not just the Jews.

Israel Scattered from the Land into Egypt

Through the experience of Joseph, Jacob and his sons were scattered away from the land of Canaan into Egypt (Genesis 15:13-15). In Egypt, the twelve sons of Jacob multiplied and became a great nation. The children of Israel remained in Egypt for 400 years during which time they were enslaved. The journey of Jacob and his sons into Egypt was the first scattering of Israel from the Holy Land.

The First Gathering to the Land

At the end of the 400 years, God freed Israel from Egypt and gathered them first to himself (Exodus 19:4) and then to the Holy Land of Canaan where He chose to establish His dwelling place with His people (Exodus 25:8; Leviticus 25:38). At Sinai Israel entered into a covenant relationship with the Lord by

promising to do all that the Lord had commanded them (Exodus 19:8). When Israel was faithful to the covenant relationship **with the Lord**, they remained **gathered** in the Land. But when they **broke their covenant** relationship with the Lord they were **scattered** from the Land. Thus the 'gathering' and 'scattering' **to and from** the Land was contingent upon being 'gathered to' or 'scattered from' the Lord!

Scattering and Gathering Promises

Deuteronomy 28 contains the covenant blessings and curses. God promised Israel that if they remained faithful **to Him** they would **remain gathered** in the land and be blessed. However, in **Deuteronomy 28:15, 63-64** God promised to **scatter** Israel from the land if they were unfaithful to Him:

*¹⁵ "But it shall come to pass, **if you do not obey the voice** of the Lord your God, to observe carefully all His commandments and His statutes which I command you today that all these **curses** will come upon you and overtake you. . . ⁶³ And it shall be that just as the Lord rejoiced over you to do you good and multiply you, so the Lord will rejoice over you to destroy you and bring you to nothing; and you shall be **plucked from off the land** which you go to possess. ⁶⁴ "Then the Lord will **scatter** you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known — wood and stone. . ."*

Thus, the covenant blessing is to be **gathered** in the Land and the covenant curse is to be **scattered** from the Land (cf. Daniel 9:1ff). However, if Israel proved unfaithful to the Lord in the land of Canaan they would be **scattered once more** God would have to gather them from captivity a **second time**.

Deuteronomy 30:1-6:

In this passage God promised Israel that if He **scattered** them from the land because of their covenant unfaithfulness, He would **gather** them once more **as long as** they **repented** and **returned** Him:

*“Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where the Lord your God drives you, ² and you **return to the Lord your God** and **obey His voice**, according to all that I command you today, you and your children, with all your heart and with all your soul, ³ that the Lord your God will **bring you back** from captivity, and have compassion on you, and **gather** you **again** from all the nations where the Lord your God has **scattered** you. ⁴ If any of you are driven out to the **farthest parts** under heaven, from there the Lord your God will **gather you**, and from there He will **bring you**. ⁵ Then the Lord your God will **bring you to the land** which your fathers possessed and you shall possess it. He will prosper you and multiply you more than your fathers. ⁶ And the Lord your God will **circumcise your heart** and the heart of your descendants, to **love the Lord** your God with all your heart and with all your soul that you may live.”*

There could be no gathering to the land **in disobedience**. They had to be gathered with the **Lord of the land** before they could be gathered to the **land of the Lord**. The important factor in the gathering and scattering was **not the land** but rather **the Lord**. God had chosen to make **His dwelling** in the land of Israel and this is the reason why the **Land was holy**. The so called Holy Land has **no inherent holiness** if the Lord is not there! Israel was **scattered from the land**, because they were **scattered from the Lord**. When Israel was **gathered to the land**, it was because they were first **gathered to the Lord**.

The Second Scattering from the Land

Ezekiel 20 describes Israel’s constant apostasy from the Lord while they were in the Land of Canaan. Therefore, God promised to **scatter** them among the nations. And yet God promised that He would leave a remnant for a future return to the Land:

Ezekiel 6:7, 8:

*“The slain shall fall in your midst, and you shall know that I am the Lord. ⁸ “Yet I will **leave a remnant**, so that you may have some who escape the sword among the nations, when you are **scattered** through the countries.”*

According to the prophet Ezekiel, God **forsook the land** because **Israel had forsaken Him**. When Israel came back to the Lord they came back to the land. **Ezekiel 9:1-6** describes a faithful remnant that was sealed and spared when Jerusalem was destroyed. Just before Jerusalem was destroyed, God forsook the land and the land ceased to be holy:

Ezekiel 11:22-23:

*“So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was high above them. ²³ And the glory of the Lord **went up from the midst of the city** and stood on the mountain, which is on the east side of the city.”*

When God **forsook the Land** because Israel had forsaken Him, Israel was **scattered** in **four stages**.

In **722** B.C. the ten tribes of the north (Israel) were taken into Assyrian captivity.

In **605** B.C. the nobility of Judah, including Daniel and his three friends were taken by Nebuchadnezzar to Babylon (Daniel 1)

In the **second siege** of Jerusalem by Nebuchadnezzar in **597** B.C. Ezekiel joined Daniel and his friends as a captive in Babylon.

In **586** B.C. Jerusalem was destroyed and Judah **scattered** to the four winds of heaven. However, the sealed remnant was preserved in captivity and would later return to the Lord and to the Land.

The Second Gathering to the Land

Isaiah 11:11, 12: God promised through **Isaiah** that Israel would be gathered to the Land a **second time** after being scattered:

*“It shall come to pass in that day that the Lord shall set His hand again the **second time** to recover **the remnant** of His people who are **left**, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea. ¹² He will set up a banner for the nations, and will **assemble** the outcasts*

of Israel, and **gather together** the **dispersed** of Judah from the **four corners of the earth**.”

The prophet Jeremiah also believed that Israel would be gathered to the land for a second time. The first time was the return from **Egypt** and the second from **Babylon**:

Jeremiah 23:7, 8:

*“Therefore, behold, the days are coming,” says the Lord, ‘that they shall no longer say’, ‘As the Lord lives who brought up the children of Israel from the land of **Egypt**’⁸ but, ‘As the Lord lives who brought up and led the descendants of the house of Israel from the **north country [Babylon]** and from **all the countries** where I had driven them.’ And they **shall dwell in their own land**.”*

Ezra (cf. Jeremiah 25:11, 12) described how Judah was gathered to the land for a **second time**:

Ezra 1:1-4:

“Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of **Jeremiah might be fulfilled**, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying,² Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven **has given me**. And **He has commanded me** to build Him a house at Jerusalem which is in Judah.³ Who is among you of all His people? May his God be with him, and let him **go up to Jerusalem** which is in Judah, and build the house of the Lord God of Israel (He is God), which is in Jerusalem.⁴ And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem.”

After the captivity Judah was led back to the land by **Ezra, Nehemiah, Zerubbabel, and Joshua** the high priest. God announced that the **new opportunity** to **remain gathered** to the Lord would last for **70 weeks** (490 years) and during the **last week** of this period, a **new David** would come to the

land, to **gather** His sheep **to Himself**.

Dispensationalists teach that the promise of a second gathering was fulfilled in **1948** when the Jews were gathered back to the land of Israel **in unbelief**. Thus, they **totally bypass** the re-gathering of Israel to the land after the Babylonian captivity.

In contrast to this, Ezra and Nehemiah clearly describe how Israel was brought back to the land after the Babylonian captivity. The reason why they were re-gathered to the land is because in captivity they had **repented** and were **gathered to the Lord** (cf. Daniel's prayer in Daniel 9 and the renewal of the covenant in Nehemiah 8).

But keep in mind that this second gathering **foreshadows** the time when God's **spiritual and global Israel** will be delivered from bondage in **spiritual Babylon** at the moment of the last three plagues. Then God's people will be delivered from Babylon and **gathered by and to Jesus** and taken to the heavenly holy land.

Ezekiel was a prophet in Babylon during the second scattering of Israel to Babylon in **597 B.C.** Through the prophet, God gave the promise that He would **gather** His people from captivity:

Ezekiel 36:24:

"For I will take you from among the nations, **gather** you out of all countries, and bring you into your **own land**."

God promised to **gather** His people to their own land. At that time both **Israel and Judah** would be joined in **one stick** and would be gathered to the land:

Ezekiel 37:15ff (especially verses 21-22):

"Then say to them, 'Thus says the Lord God: "Surely I will take the children of Israel from among the nations, wherever they have gone, and will **gather** them from every side and bring them into **their own land**;²² and I will make them **one nation** in the land, on the mountains of Israel; and **one king** shall be king over them all; they shall no longer be two nations, nor shall they ever be divided

into two kingdoms again.”

Once they were re-gathered to the Land, God’s people would have **one king** who is clearly the Messiah, a **second David** and as a result, they would dwell in the land forever:

Ezekiel 37:24-28 (in the light of 2 Samuel 7:16):

“**David My servant [could not be literal David because he was dead]** shall be king over them, and they shall all have **one shepherd**; they **shall also walk** in My judgments and observe My statutes, and do them. ²⁵ **Then** they shall **dwell in the land** that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and **My servant David** shall be their prince **forever**. ²⁶ Moreover I will make a **covenant of peace** with them, and it shall be an **everlasting covenant** with them; I will establish them and multiply them, and I will set **My sanctuary** in their midst forevermore. ²⁷ **My tabernacle** also shall be with them; indeed, **I will be their God, and they shall be My people**. [this will be fulfilled in Revelation 21:1-7 where the same terminology is used to describe His people who have been gathered to the Lord at the second coming. In Revelation Israel is composed of Jews and Gentiles who have been joined to the Lord] ²⁸ The nations also will know that I, the Lord, sanctify Israel, when **My sanctuary** is in their midst **forevermore**.”

The **remnant** would be faithful to the covenant and be ruled by the messianic King. Notice that the **covenant formula** appears in **verse 27**:

“I will be their God, they shall be my people and I will dwell among them.”

God promised that when they came back to the land He would make a **new covenant** with them (Jeremiah 31:10, 31-33). The expression ‘those days’ clearly refers to the time when Israel would be **re-gathered** after the captivity.

Ezekiel 11:16-20:

“Therefore say, 'Thus says the Lord God: "Although I have **cast them far off** among the Gentiles, and although I have **scattered** them among the countries,

yet I shall be a little sanctuary for them in the countries where they have gone."

¹⁷ Therefore, say, "Thus says the Lord God: "I will **gather** you from the peoples, **assemble** you from the countries where you have been **scattered**, and I will **give you the land of Israel**." ¹⁸ And they will go there, and they will take away all its detestable things and all its abominations from there. ¹⁹ Then I will give them **one heart**, and I will put a **new spirit** within them, and take the **stony heart** out of their flesh, and give them a **heart of flesh**, ²⁰ that they **may walk** in My statutes and keep My judgments and do them; and **they shall be My people, and I will be their God** [this is the covenant formula]."

Ezekiel 20:34, 41, 42:

"I will bring you out from the peoples and **gather you** out of the countries where you are **scattered**, with a mighty hand, with an outstretched arm, and with fury poured out. ⁴¹ I will accept you as a sweet aroma when I bring you out from the peoples and **gather you** out of the countries where you have been **scattered**; and I will be **hallowed in you before the Gentiles**. ⁴² Then you shall know that I am the Lord, when I bring you **into the land of Israel**, into the country for which I raised My hand in an oath to give to your fathers."

Ezekiel 28:25:

"Thus says the Lord God: "When I have **gathered** the house of Israel from the peoples among whom they are **scattered**, and am hallowed in them in the **sight of the Gentiles**, then they will **dwell in their own land** which I gave to My servant Jacob."

The shepherds of Israel were supposed to gather God's people so that they would be ready when **the great Gatherer** should come. But instead of gathering God's people, the religious leaders scattered them:

Ezekiel 34:20-22: (Ezekiel 34 must be studied in the light of its Christological fulfillment in **Matthew 9:36**).

"Therefore thus says the Lord God to them: "Behold, I Myself will judge between the fat and the lean sheep. ²¹ Because you have pushed with side and shoulder, butted all the weak ones with your horns, and **scattered them abroad**, ²²

therefore **I will save My flock**, and they shall no longer be a prey; and I will judge between sheep and sheep.”

The **Messiah** would gather His people and rule over them as a **new David**:

Ezekiel 34:23, 24:

“I will establish **one shepherd** over them, and he shall feed them — My servant **David**. He shall feed them and be their shepherd. And I, the Lord, will be their God, and My servant **David** a prince among them; I, the Lord, have spoken.”

God promised to **gather** His people:

Zechariah 8:7, 8:

“Thus says the Lord of hosts: ‘Behold, I will save My people from the land of the **east** and from the land of the **west**; I will **bring them back**, and they shall dwell in the midst of Jerusalem. **They shall be My people and I will be their God [the covenant formula]**, in truth and righteousness.’

Jeremiah 29:14: God promised to **gather** his people where they were scattered:

“I will be found by you, says the Lord, and I will **bring you back** from your captivity; I will **gather** you from all the nations and from all the places where I have **driven** you, says the Lord, and I will **bring you to the place** from which I cause you to be carried away captive.”

God gave some beautiful gathering promises:

Jeremiah 32:37-41:

“Behold, I will **gather** them out of all countries where I have **driven** them in My anger, in My fury, and in great wrath; I will **bring them back** to this place, and I will cause them to dwell safely. ³⁸ **They shall be My people, and I will be their God [the covenant formula]**; ³⁹ then I will give them **one heart** and one way, that they may **fear Me** forever, for the good of them and their children after them. ⁴⁰ And I will make an **everlasting covenant** with them, that I will not turn away from doing them good; but I will put My **fear in their hearts** so

that they will not **depart from Me**.⁴¹ Yes, I will rejoice over them to do them good, and I will assuredly **plant them in this land**, with all My heart and with all My soul."

The prophet Isaiah not only promised that God would gather Israel but also others with them:

"Even them **I will bring** to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar; for My house shall be called a house of prayer for **all nations**." The Lord God, **who gathers** the outcasts of Israel, says, "Yet I will **gather to him others** besides those who are **gathered to him**."

God promised Haggai that the Messiah would come to His temple and the glory of the latter temple would be greater than that of the temple built by Solomon. The **Jews are still wondering** how this prophecy was fulfilled. The latter temple had greater glory because Jesus ministered in it:

Haggai 2:6-9:

"For thus says the Lord of hosts: 'Once more (it is a little while) I will shake heaven and earth, the sea and dry land; and ⁷ I will shake all nations, and they shall come to the **Desire of All Nations**, and I will **fill this temple with glory**,' says the Lord of hosts. ⁸ 'The silver is Mine and the gold is Mine,' says the Lord of hosts. ⁹ 'The glory of this **latter temple** shall be **greater than the former**,' says the Lord of hosts. 'And in **this place** I will give peace,' says the Lord of hosts.

The gathering prophecies with a **new David** in a **restored** land was only partially fulfilled after the captivity because the Messiah had **not yet come**. In a **limited way** the gathering promises were fulfilled but only partially because the people did not obey the covenant as we can see in the book of Malachi.

Jesus on the Scattering and Gathering

Isaiah 43:5-7 (Jesus picked up on this prophecy in **Matthew 8:11, 12** and **Luke 13:28-30**):

*"Fear not, for I am with you; I will **bring** your descendants from the **east**, and **gather** you from the **west**; ⁶ I will say to the **north**, 'Give them up!' and to the **south**, 'Do not keep them back!' **Bring** My sons from afar, and My daughters from the ends of the earth— ⁷ Everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him."*

How did **Jesus** interpret the **gathering and scattering** prophecies of the Old Testament? The answer is that Jesus gave a **profound spiritual interpretation** of the gathering and scattering prophecies. He explained clearly that gathering and scattering are to be understood **relationally** rather than **geographically**. In the times of Jesus, the Jews were **gathered** in the land but in the eyes of Jesus they were **scattered** because they rejected Him. To be gathered in land without Jesus is to be scattered.

Jesus came to gather the sheep that were scattered. As the prophecy of Ezekiel 34 had indicated, they were scattered because their shepherds were unfaithful. Jesus explained that they were lost in the land:

Matthew 9:36 with **Matthew 15:24**:

³⁶ *"But when He **saw** the multitudes, He was moved with compassion for them, because they were weary and **scattered**, like sheep having **no shepherd**."*

²⁴ *"But He answered and said, "I was not sent except to the **lost sheep** of the house of Israel."*

Jesus paradoxically explained that whoever does not gather with Him is scattered no matter where he or she might live:

Luke 11:23:

*"He who is not **with Me** is against **Me**, and he who does not **gather with Me** **scatters**"*

Caiaphas, in an inadvertent prophecy had said that it was expedient that one man should die for the people and not that the **nation should perish**. What this meant was explained by **John**:

John 11:51, 52:

*"... [Caiaphas] prophesied that Jesus would die for the nation, and **not for that nation only**, but also that He would **gather in one [at Pentecost] the children of God** who were **scattered**."*

Jesus had already predicted this gathering in **John 10:14-16** when He said:

*"And **other sheep [the Gentiles]** I have which are not of **this fold [literal Israel]**; them also I must **bring**, and they will hear My voice; and there will be one flock and one shepherd."*

In these verses Jesus is not saying that He is **like** a shepherd. He **is** the shepherd that was prophesied in **Ezekiel 34:11-16**. He came to counteract the work of the **shepherds of Israel** who had not fed or cared for the sheep but rather scattered them (cf. verses 22-24). The failure of the shepherds had led to the **dispersion of the sheep** all over the world and had caused the them to go astray from the Shepherd. Christ, the true Shepherd was going to gather to Himself all the sheep that had gone astray. He was the **second David** who would not fail like the other shepherds. The gathering actually began on the **Day of Pentecost** and continued throughout the early centuries of the Christian dispensation.

When Jesus was about to **leave the Jewish temple** for the last time, He said:

Matthew 23:37, 38:

*"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to **gather** you as a hen **gathers** her chicks under her wings, but you would not willing! ³⁸ See, **Your** house is left to you desolate."*

Jesus clearly explained that worshiping in **holy places** would **come to an end** when the Holy Spirit fell upon the disciples on the **Day of Pentecost**. To gather in Jerusalem while rejecting Jesus is to be **scattered**. This is why the gathering of Israel to the land in **1948** has no prophetic significance. Israel still rejects Jesus and therefore though they are **in the land** they are **scattered**.

John 4:23, 24:

“But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴ God is Spirit, and those who worship Him must worship in spirit and truth.”

To His **disciples**, Jesus said:

Matthew 18:20:

*‘For where two or three are **gathered together** in my name, **I am there** in the midst of them.’*

Thus, the **Holy Land** is where two or three are gathered together in Christ’s name. Israel today is to be understood **spiritually** and the Land is to be understood **globally**. Jesus is not confined to a specific place. **Zion** is where Jesus is and Jesus is in **two places**: In a **spiritual temple** on **earth globally** (the church; 2 Thessalonians 2; Ephesians 2:20-22; 1 Peter 2:4-10) and in the **literal temple in heaven** in the New Jerusalem **locally**. The context of Matthew 18:20 (verses 15-19) indicates that if a person is not gathered to Jesus, the person has become a **spiritual gentile**. However, is it also possible for a spiritual gentile to become a **spiritual Jew**? The answer is yes.

The promises of God are **conditional** and are only fulfilled in and **through Christ**:

Corinthians 1:20:

*“For **all the promises** of God in Him are Yes, and **in Him** Amen, to the glory of God through us.”*

The important factor in the gathering prophecies is Jesus, not the land. In the Old Testament the land was holy because the Lord was there. The Lord was not there because the land was holy. **Galatians 3:16, 28, 29** explains that the promises (which includes the land) were made to Abraham and his Seed and his **Seed is Christ**. However, when we accept Christ, all the promises **become ours in Him**. Jesus relived the history of Israel and was victorious where Israel failed. When we accept Christ, His history becomes ours and therefore we inherit the covenant promises in Him. Those who reject Christ cannot inherit the promises because they are outside of Him.

The apostle Paul explained that all things are **gathered together** only in **Christ**:
Ephesians 1:9, 10:

*"... that in the dispensation of the fullness of the times He might **gather together** in **one** all things in Christ, both which are in heaven and which are on earth — in Him."*

The Disciples were **scattered** but at Pentecost they were **gathered** all together in **one place** in **one accord**. The twelve patriarchs represent Old Testament Israel and the 12 apostles represent the New Testament church. If the Jews wanted to remain the people of God, they had to join the **twelve apostles** who were the founders of the Christian church. When they persecuted the disciples they showed that they were **not true Israel**.

A comparison of **Zechariah 13:7** with **Matthew 26:31** reveals that the apostles were scattered when Jesus was arrested in Gethsemane:

*⁷ "Awake, O sword, against My Shepherd, against the Man who is My Companion," says the Lord of hosts. 'Strike the Shepherd, and the sheep will be **scattered**; then I will turn My hand against the little ones.'"*

*³¹ "Then Jesus said to them, 'All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, and the sheep of the flock will be **scattered**.'"*

The Gathering at and after Pentecost

The gathering to Christ of the apostles and those who believed in Jesus was fulfilled on the **Day of Pentecost** when the believers in Christ were **all gathered together** with **one accord** and the Holy Spirit fell upon them.

Acts 2:1, 7-11:

*"When the Day of Pentecost had fully come, they were all with **one accord** in one place. ⁷ Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? ⁸ And how is it that we hear, each in our own language in which we were born? ⁹ Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, ¹¹ Cretans and Arabs — we hear them **speaking in our own tongues** the wonderful works of God."*

The earthly event on the Day of Pentecost was an indication that Jesus had begun His high priestly ministry in the heavenly sanctuary. The clothing of Aaron, his anointing and the anointing of the sanctuary were earthly types of heavenly events:

Psalm 133:1-3:

*"Behold, how good and how pleasant it is for **brethren** to dwell **together in unity**! ² It is like the precious oil upon the head, running down on the beard, the beard of Aaron, running down on the edge of his garments. ³ It is like the dew of Hermon, descending upon the mountains of Zion; for there the Lord commanded the blessing—Life forevermore."*

God intended that Israel should be the medium through which to reach the world. In Acts there were proselytes from **13 different nations** gathered from **all over the world**:

Isaiah 49:6:

*"Indeed He says: 'It is too small a thing that You should be My Servant to raise up the tribes of **Jacob**, and to restore the preserved ones of **Israel**; I will also give You as a light **to the Gentiles**, that You should be My salvation to the **ends of the earth**.'"*

Paul quoted **Isaiah 49:6** and applied it to the Gentiles. **The church** (spiritual Israel) is now to fulfill the commission that was given to ancient Israel. **Israel was not rejected**; the Jewish nation was rejected. In the Old Testament God's plan was for the **nations to come to Israel's light** (Isaiah 60:3) and be blessed. In the New Testament the plan is to **go to all nations** (Matthew 28:19) and gather them to Jesus and the church, the spiritual Holy Land:

Acts 13:46, 47:

*"Then Paul and Barnabas grew bold and said, 'It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, **we turn to the Gentiles**.'⁴⁷ For so the Lord has commanded us: 'I have set you as a **light to the Gentiles**, that you should be for salvation to the **ends of the earth**.'"*

The gathering of God's people together had been **prophesied by Jeremiah**:

Jeremiah 23:3-6:

*"But I will **gather** the **remnant** of My **flock** out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase.⁴ I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,' says the Lord.⁵ 'Behold, the days are coming,' says the Lord: 'That I will raise to **David a Branch of righteousness**; King shall reign and prosper, and execute judgment and righteousness in the earth.⁶ In **His** days Judah will be saved, and Israel will dwell safely; now this is **His** name by which **He** will be called: THE LORD OUR RIGHTEOUSNESS."*

According to the context of this verse, the twelve tribes of Israel at the time when James wrote were not literal but **spiritual Israel** (study the context carefully). James 1:1 should help us interpret **Revelation 7:1-8**. The 144,000 from the twelve tribes of Israel follow Jesus wherever he goes. Therefore, these are not literal Jews but rather Christians who follow Christ and therefore are Abraham's seed:

James 1:1 (cf. 1 Peter 1:1, 2):

*"James, a bondservant of God and of the Lord Jesus Christ, to the **twelve tribes** which are **scattered** abroad: Greetings."*

Because of the death of the Seed there will be many seeds. But the seeds must come from the Seed!

John 12:24:

*"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains **alone**; but if it dies, it produces much grain."*

What makes persons **true Israelites** is not that they are gathered to the **Holy Land** but rather to the **Holy Lord**! If you are gathered **in the Holy Land** but have rejected the Holy Lord, then **you are scattered**. The land was holy because God was there. God was not there because the land was holy!

Ellen White explained:

*"That which God purposed to do for the world through Israel, the chosen nation, **He will finally accomplish through His church on earth today**. . . Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are **numbered** among the **spiritual Israel**, and to them will be fulfilled **all the covenant promises** made by Jehovah to His ancient people. . . To **spiritual Israel** have been restored the privileges accorded the people of God at the time of their deliverance from Babylon." *PK*, pp. 713-715*

The Final Gathering

As Israel had two scatterings during the Old Testament period, there are two scatterings of God's spiritual Israel during the Christian dispensation.

After Pentecost the church was scattered for 1260 years of apostasy of the Christian church. The papacy trampled on the sanctuary, the 'city', the truth and the law. At the conclusion of this period (after 1798 A.D.), God called out a remnant and **gathered them together** to proclaim the three angels' message. God gathered His remnant after the Millerite movement into the Seventh-day Adventist Church.

However, God's faithful remnant will be scattered once more. They will be scattered when the beast's deadly wound is healed and they are persecuted as was the church during the 1260 years. But Jesus will come to **gather them** for the last time into the heavenly Jerusalem.

*"As the decree issued by the various rulers of Christendom against **commandment keepers** shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. **Like the Christians of the Piedmont valleys**, they will make the high places of the earth their sanctuaries and will thank God for 'the munitions of rocks.' Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the **most unjust and cruel bondage**. The beloved of God will pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help." GC, p. 626*

It is no coincidence that Martin Luther referred to the Dark Ages as the Babylonian Captivity of the church. At the end the church will also be in Babylonian captivity but God will have a **faithful remnant!**

*“This promise of blessing [of Genesis 12:2] should have met fulfillment in large measure during the centuries following the return of the Israelites from the lands of their captivity. It was God's design that the **whole earth be prepared** for the first advent of Christ, even **as today** the way is preparing for His second coming.”* *PK*, pp. 703, 704

Ellen White then went on to describe the failure of Israel to fulfill God's plan after the captivity up to the time of Christ's first coming and their rejection of Jesus. She then goes on to say:

*“That which **God purposed to do** for the world through Israel, the chosen nation, He will finally accomplish **through His church** on earth today. He has ‘let out His vineyard unto other husbandmen,’ even to His covenant-keeping people, who faithfully “render Him the fruits in their seasons.” Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the **spiritual Israel**, and to them will be fulfilled **all the covenant promises** made by Jehovah **to His ancient people**.”* *PK*, pp. 713, 714

God has transitioned from literal Israel as a nation to spiritual Israel. She then goes on to describe the scattering of God's people during the dark ages:

*“The darkness of error and superstition threatened to blot out a knowledge of true religion. **God's church on earth was as verily in captivity** during this long period of relentless persecution as were the children of **Israel held captive** in Babylon during the period of the exile.*

*But, thank God, His **church is no longer in bondage**. To **spiritual Israel** have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: ‘Fear God, and give glory to Him; for the hour of His judgment is come.’ Revelation 14:7.*

No longer have the hosts of evil power to keep **the church captive**; for 'Babylon is fallen, is fallen, that great city,' which hath 'made all nations drink of the wine of the wrath of her fornication;' and **to spiritual Israel** is given the message, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Verse 8; 18:4. As the captive exiles heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and **were restored to the Land of Promise**, **so** those who fear God today are heeding the message to withdraw from **spiritual Babylon**, and soon they are to stand as trophies of divine grace in the earth made new, **the heavenly Canaan**." PK, pp. 714, 715

Those who are gathered to the Lord will eventually be gathered to the heavenly Holy Land and to the New Earth. Because they were gathered spiritually to Jesus they will be gathered literally to heaven later:

Jesus promised to gather His own to Himself at the second coming:

John 14:1-3:

*"Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and **receive you to Myself**; that where I am, there you may be also."*

Isaiah 54:7, 8; 56:6-8: After the time of trouble, God's people will be gathered to the heavenly temple with Jesus:

*"For a mere moment I have forsaken you, but with great mercies **I will gather you**. ⁸ With a little wrath I hid My face from you for a moment; but with everlasting kindness I will have mercy on you," says the Lord, your Redeemer."*

1 Thessalonians 4:15-18:

"For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷

*Then we who are alive and remain shall be **caught up together** with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord."*

2 Thessalonians 2:1:

*"Now, brethren, concerning the coming of our Lord Jesus Christ and our **gathering together to Him**, we ask you. . ."*

Matthew 13:30: Jesus will gather His people into His barn:

*"Let both grow together until the harvest, and at the time of harvest I will say to the reapers, 'first **gather together** the tares and bind them in bundles to burn them, but **gather** the wheat into my barn.'"*

The final gathering will be literally from the **four corners** of the earth and God's people will be taken literally to the New Jerusalem in a literal heaven. One is reminded of Isaiah 43. First persons are gathered spiritually to Jesus and to the spiritual land and then literally to Jesus who then takes them to the literal land.

Matthew 24:31:

*"Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will **gather together** His elect from the **four winds**, from one end of heaven to the other."*

After the millennium the literal city of Jerusalem will descend literally from heaven. God's people will literally be gathered in the city with Jesus and the wicked will be gathered literally outside the city and then the final events of the great controversy will transpire.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #6 FOR LESSON #19 – LESSONS FROM SENNACHERIB’S INVASION

In 722 B.C., King Sargon II came from the North Country, besieged Samaria, and took it. Then, in the year 701 B.C., Assyria turned its attention to Judah. Sennacherib swept from north to south and conquered everything in his path and he was certain that Jerusalem and Judah would fall into his hands as well. Isaiah 8:7, 8 compares his invasion of the Holy Land with the overflowing waters of the River Euphrates:

“Now therefore, behold, the Lord brings up over them the waters of the River, strong and mighty —the king of Assyria and all his glory; he will go up over all his channels and go over all his banks.⁸ He will pass through Judah, he will overflow and pass over, he will reach up to the neck; and the stretching out of his wings will fill the breadth of Your land, O Immanuel.”

The full story of Sennacherib’s invasion of the Holy Land is in **Isaiah 36 and 37**.

The key word in these chapters is ‘deliver’ (36:14, 15 (2x), 36:18 (2x), 19, 20 (2x); 37:11, 12). Sennacherib sought to intimidate those who fled for refuge in Jerusalem by reviewing his recent successes. He reminded those who fled to the city that he had already taken the fortified cities of the Glorious Land of Judah (Isaiah 36:1) and he was certain that Jerusalem would suffer the same fate.

Therefore, Sennacherib sent **great army** with Rabshakeh, his **field commander**, to Jerusalem with **horses and chariots** (36:2; 37:24). Three **representatives** from the city went out to meet him, **Eliakim** the son of Hilkiah, **Shebna** the scribe and **Joah** the son of Asaph (36:3).

Rabshakeh delivered a message from Sennacherib referring to him as the **great king**, the king of Assyria (36:4). It bears noting that **only God** is the **great king** who dwells in **Jerusalem** in the sides of **the north** (Psalm 48:1, 2). Thus, the Assyrian king was **usurping the position** of the legitimate King of the North.

Rabshakeh **delivered a message** to King Hezekiah **mocking him** for saying that he had an army with which to **make war** against the great king of Assyria. He then **made fun** of Hezekiah for trusting that **his ally, Egypt**, would lend support to defeat the great king (36:5, 6).

Rabshakeh then attempted to **bribe Judah** to submit voluntarily to the king by making a **peace treaty**. In fact, he claimed that Jerusalem would not escape because **God Himself had instructed** him to march against the city to destroy it. (36:7-10). Sennacherib was saying to Hezekiah, "if the LORD instructed me to destroy the city, how then can you depend upon Him **to deliver you**?" (36:9, 10). Rabshakeh in a threatening tone bellowed out:

*"Hear the words of the **great king**, the king of Assyria! ¹⁴ Thus says the king: 'Do not let Hezekiah deceive you, for he will not be able to **deliver** you; ¹⁵ nor let Hezekiah make you trust in the Lord, saying, 'The Lord will surely **deliver** us; this city will not be given into the hand of the king of Assyria.'" (36:13-15)*

Again, Rabshakeh called upon Judah **to make peace** with him so that all would **go well** for them. He promised that if they submitted to the great king, they would **eat bread and drink wine** instead of eating their own waste and drinking their own urine (36:16, 7).

Then Rabshakeh reminded them that the **great king** had conquered **all the nations** before he came to Jerusalem (36:18-20; 37:11-13, 18) and that their gods had not been able to **deliver** them (36:19, 20). **Three times** he used the

expression '**from my hand**', an expression that we find in **Daniel 11** (cf. Daniel 11:41, 42):

*"Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Indeed, have they **delivered** Samaria **from my hand**?²⁰ Who among all the gods of these lands have **delivered** their countries **from my hand**, that the Lord should deliver Jerusalem **from my hand**?"*

The king had **conquered everything** in his path and Jerusalem was the **last stand** against his power. If Sennacherib could conquer the city, **his triumph would be complete**.

Once again, Rabshakeh **mocked** the possible help of Egypt (36:5, 6) and even went so far as to ask the question, '**will you trust** in the LORD? (36:7). In other words, the **blasphemous challenge** was not only against Judah but also against the LORD! He challenged those who had found refuge in the city telling them that Hezekiah would not be able to **deliver** them (36:14).

Going a step further, he **blasphemously claimed** that the LORD would not be able to **deliver them** either (36:15, 18). He pointed out that the **gods of the nations** (and he mentioned several of them by name, including Samaria) had not been able to deliver them from the great king's power (36:19, 20) and the God of Judah would not be able to deliver them either.

In response, **King Hezekiah** had told the people that they should **not answer** the king's threats with a **single word** and it was so (36:21). Then the three representatives from Jerusalem **rent their clothes** and relayed the message of the **field commander** to King Hezekiah (36:22).

In response, Hezekiah **tore his clothes**, covered himself with **sackcloth** and went into the **house of the LORD** (37:1). As the story develops, we will see that Hezekiah's affliction was **not** due to **fear of the king** but rather **holy indignation** because the king **blasphemed** the name of the LORD. Hezekiah **did not** make it **a priority to organize and rally** his troops.

Hezekiah sent Eliakim, Shebna, and the elders of the priests, covered with sackcloth, **to Isaiah the prophet**, the son of Amoz for **divine direction** from

the LORD (Isiah 37:2; a similar case is **2 Chronicles 20:20** when a threefold coalition came against God's people in the days of **King Jehoshaphat**). The representatives told Isaiah that this was a **day of trouble**, of rebuke and of blasphemy because Sennacherib had **reproached the living God** (37:3; see also Jeremiah 30:4-9; Genesis 32:6ff; Daniel 12:1; Matthew 24:21-24). Their hope was that the LORD had heard the blasphemous words and would intervene to deliver his remnant:

*"It may be that the Lord your God will hear the words of the Rabshakeh, whom his master the king of Assyria has sent to **reproach the living God**, and will rebuke the words which the **Lord your God has heard**. Therefore, lift up your prayer for the remnant that is left."* (37:4, 5)

Isaiah the prophet then delivered a message from the Lord to King Hezekiah:

*"And Isaiah said to them, 'Thus you shall say to your master, thus says the Lord: **'Do not be afraid** of the words which you have heard, with which the servants of the king of Assyria have **blasphemed Me**.⁷ Surely I will send a spirit upon him, and he shall hear a rumor and return to his own land; and I will **cause him to fall by the sword** in his own land.'*" (37:6)

Rabshakeh then returned and gave a report to the king of Assyria (37:8, 9) to which the king responded by **defying the God of heaven**:

*"Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let **your God** in whom **you trust deceive you**, saying, "Jerusalem shall not be given into the hand of the king of Assyria."¹¹ Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered?¹² Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who were in Telassar?¹³ Where is the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?"*" (37:10-13)

When Hezekiah received the defiant message from Sennacherib, he **went into the temple**, laid the king's **letter before the LORD**, and prayed a beautiful prayer (37:14-20). In his prayer he addressed God as the One who **dwells**

between the cherubim (see Psalm 80:1 and its context), the God of all kingdoms who created heaven and earth. Hezekiah then pleaded for God to open His eyes and ears to see and hear all the words that Sennacherib spoke to 'reproach the living God'. He 'reminded' the LORD that the kings of Assyria had laid waste all nations and their lands and cast their gods into the fire 'because they were not gods but the work of men's hands' and that, for this reason, they destroyed them.

At the climax of his prayer, Hezekiah pleaded, 'Lord God, save us from his hand' (a synonym of 'deliver us'). The expression '*save us from his hand*' appears in Daniel 11:41 where Edom, Moab and Ammon escape or are delivered from the hand of the king of the north. However, Hezekiah was not so much concerned with deliverance to escape destruction as 'that all the kingdoms of the earth may know that you are the LORD, you alone'.

In response to Hezekiah's prayer Isaiah relayed a message from the LORD assuring him that, because he had prayed, God was going to deliver Judah from the hand of Sennacherib. In the first part of the message, God challenged Sennacherib:

"Whom have you reproached and blasphemed? Against whom have you raised your voice, and lifted up your eyes on high? Against the Holy One of Israel." (Isaiah 37:23)

A similar occurrence took place when Israel left Egypt. When Pharaoh pursued Israel into the Red Sea, God caused the wheels of Pharaoh's six hundred chariots to fall off and Pharaoh exclaimed, '*Let us flee from the face of Israel, for the Lord fights for them against the Egyptians.*' (Exodus 14:25). In other words, the war against the people of the LORD was a war against the LORD of the people (37:22, 28, 29). God assured Sennacherib that He knew all about his going out and coming in and his rage against Him:

"But I know your dwelling place, your going out and your coming in, and your rage against Me.²⁹ Because your rage against Me and your tumult have come up to My ears, therefore I will put My hook in your nose and My bridle in your lips, and I will turn you back by the way which you came." (37:28, 29).

Then God assured Sennacherib that He would **save a remnant in the city in His Holy Mount** and promised that Sennacherib would **not come into the city**:

*"The remnant of those who have escaped shall take root for out of **Jerusalem** shall go a remnant, and those who **escape** from **Mount Zion**. The zeal of the Lord of hosts will do this. ³³ "Therefore thus says the Lord concerning the king of Assyria: 'He shall **not come into this city**, nor shoot an arrow there, nor come before it with shield, nor build a siege mound against it. ³⁴ By the way that he came, by the same shall he return; and **he shall not come into this city**,' Says the Lord. ³⁵ 'For I will defend this city, to save it for My own sake and for My servant David's sake.'" (Isaiah 37:31-35).*

The very evening that Sennacherib gathered his troops for an attack the city, God intervened to **deliver it**:

*"Then the **angel of the Lord** went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—**all dead**".*

Sennacherib, so to speak, with his tail between his legs, returned to Nineveh, the capital of his empire and his **own sons killed him with the sword**:

*"So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh. ³⁸ Now it came to pass, as he was worshiping in the house of Nisroch his god that his sons Adrammelech and Sharezer struck him down **with the sword**; and they escaped into the land of Ararat." (Isaiah 37:36-38)*

Isaiah 30:26ff describes the destruction of Sennacherib's army. **Ellen White** specifically **quotes Isaiah 30** in an eschatological context when God delivers His people from the flooding of the symbolic River Euphrates:

"The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart,

*as when one goeth . . . to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." **Isaiah 30:29, 30.***

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." GC, pp. 635, 636



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #7 FOR LESSON #20 – THE GLOBALIZATION OF JOEL 2, 3 IN REVELATION 14

The Partial Fulfillment of Joel 2

#1: Before Pentecost, believers consecrated their all to the Lord and were in prayer, study of Scripture, fellowship and in perfect unity—all of one accord (Acts 1:14; 2:1).

#2: There was a great revival in the Upper Room.

#3: God poured out His Spirit in early rain power upon the consecrated remnant in the Upper Room (Acts 2:1-4; Joel 2:32).

#4: Peter then quoted Joel 2:28-32 as the main Scripture of his sermon saying that the prophecy of Joel had found its fulfillment at Pentecost (2:17-21).

#5: However, the prophecy of Joel 2:28-32 found only a partial fulfillment on the day of Pentecost (as John the Baptist partially fulfilled the Elijah prophecy in Malachi 4:5, 6). There were certain aspects in Acts 2 that did not find their fulfillment at Pentecost. God did not pour out His Spirit on all flesh and there were no *‘signs in the earth beneath: Blood, fire and vapor of smoke.’* Furthermore, as far as we know, the sun was not *‘turned into darkness and the moon into blood’* (Acts 2:19, 20)

#6: Joel wrote about the deliverance in **Zion and Jerusalem** for those who call on the name of **Yahweh**. Peter in Acts identified **Yahweh as Jesus Christ**. Paul wrote that the Corinthian church worshiped **Jesus as 'Lord'** in His own day (1 Corinthians 1:2). Verse 8 tells us that the second coming is the **day of the Lord** Jesus Christ (see also Romans 10:9-13).

#7: It is important to understand that Joel 2:28-32 has a **dual application**. The calling upon the name of the Lord on the day of Pentecost was to save people **spiritually** from their sins. This is the reason why our Lord's name is Jesus (see, Matthew 1:21). Those whom Jesus delivers from sin become citizens of **Spiritual Jerusalem**, the church. Thus, in Acts 2 Jerusalem is spiritual, not literal.

However, in the **end time application** of Joel 2:32 calling upon the name of the Lord is not for **salvation from sins**. At this time, the elect will call upon the name of the Lord for salvation from **physical annihilation**. The parable of Jesus in **Luke 18:1-8** applies to this period as does the second stage of the **fifth seal** (Revelation 6:9-11). The redeemed will **cry out day and night** for God to judge their oppressors and avenge their blood (see Revelation 19:1, 2).

#8: On the day of Pentecost, Peter **preached boldly** that the Father had installed Jesus as King and High Priest of spiritual Israel in the holy place of the heavenly sanctuary (Acts 2:31-33).

#9: The outpouring of the Holy Spirit led to a great **evangelistic outreach** (cf. Acts 1:7, 8). Three thousand souls joined the Christian church on the Day of Pentecost followed by five thousand a short while later. The message grew like a California grassfire all over the Roman Empire.

#10: The revival and preaching of Jesus in Acts 2 led to persecution against the apostles in chapters three and four. The apostate Jewish church hated and persecuted those who were in spiritual Jerusalem. The hatred was toward Jesus in the person of those who had embraced Him as Savior and Lord (2 Timothy 3:12).

#11: Peter actually quoted Psalm 2 (Acts 4:23-30) as the explanation for what was happening. In the original context, the Gentile nations gathered against David, on the day of his anointing as King of Israel. However, at Pentecost, the Jewish leadership gathered against Christ in the person of His witnesses. Thus, in Peter's view, the apostate Jews were the Gentiles or heathen of Joel 2 and 3.

#12: The religious leadership hated Peter and John because they preached Jesus and reflected His character. The enemies of the apostles hated them because they had been with Jesus (Acts 4:13). The religious leaders vented their hatred against Jesus by attacking His disciples, Peter and John. Their hatred was purely spiritual. They attacked the faithful because of their relationship with Jesus. God does not have two separate Israel's, one literal and the other spiritual. He has only one true Israel that He defines based on their relationship with Christ. The war was against the disciples because they claimed Jesus as Lord. They hated Jesus and therefore they hated his people.

#13: Peter's reference to Joel 2 in Acts makes it clear that the fulfillment of Joel 2 took place with a qualified Israel, that is, with those in Israel who accepted Jesus Christ as Savior and Lord (see Galatians 3:16, 26-29; Romans 2:28, 28; Romans 9:6-8). The book of Acts is the Christological fulfillment of Joel 2. However, Joel 2 and 3 will have a greater eschatological fulfillment with Christ and His people versus those who are against Christ and His people. Those who will be against God's people are ones who claim Christ (see John 16:1-3). In the church there are wheat and tares, good and bad fish, wise and foolish virgins, those who have an appearance of godliness, those who have been forgiven but are not forgiving and those who say Lord, Lord but are transgressors of God's law.

#14: The same prophecies that found a partial and limited fulfillment in the early rain will fulfill again in the latter rain but on a global scale.

#15: An important question comes to the fore at this point. If prophecy predicted that God would protect Jerusalem and not allow the enemies to enter the city, why did God not protect Jerusalem in A.D. 70 from the Romans? Was God unfaithful to His covenant? No, he was actually very faithful to the

covenant. He gave the Jewish theocracy 70 weeks to repent of their covenant unfaithfulness and they did not. He then gave them 40 additional years to repent and they still did not repent of their covenant unfaithfulness.

The doom of Jerusalem in A.D. 70 shows that no literal Israel in unbelief will receive the fulfillment of the Joel's or any other prophecy. Only the Israel of God who is in a covenant relationship with Jesus will receive the promise of the outpouring of the Holy Spirit and His protecting care.

From Pentecost on, the Jews were the greatest persecutors of the Christians. Why did Saul of Tarsus persecute the church? It was because they were Christians! He fought against Christ in the person of His church. In A.D. 70, there were two groups in Jerusalem. Christians who had gathered to Christ and those who were scattered because they rejected Christ. Gathering and scattering has to do with a relationship with Christ, not being present or absent from the land.

Matthew 23:37-39 explains that God allowed the Romans to destroy Jerusalem because the Hebrew theocracy rejected the covenant Lord and therefore they were no longer His chosen people. God took the kingdom from them and gave it to a nation that would produce the fruits thereof (Matthew 21:42, 43):

***Jerusalem** was lost because of its obstinate refusal to acknowledge the truth. This the world is doing today. Men refuse to see the truth that the word of God plainly reveals. A 'Thus saith the Lord' is regarded as of no account, while the words of men are given great authority. Therefore, as the inhabitants of **Jerusalem** were punished, so will those be punished who refuse to receive truth. God would have us realize that by the city of Jerusalem **a world is represented**. Christ's utterances regarding the destruction of **Jerusalem** are ever to be connected with the **more terrible destruction of the world**." RH, December 13, 1898.*

God cannot gather His people in the city and protect them if they break the covenant relationship with the Lord! The Christians fled from the city because they were the true, faithful Israel. God continued the blessings of the covenant from literal Israel to spiritual Israel. Jerusalem is now the gathering 'place' for the faithful and that place is the global Christian Church.

The Eschatological Fulfillment of Joel 2

Ellen White understood that the scenes that transpired at Pentecost would occur once more but with greater power:

"These scenes [at Pentecost] are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant." COL, p. 121

"But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down . . . the rain, the former rain, and the latter rain,' Zechariah 10:1; Joel 2:23." AA, p. 55

The prophecy of Joel 2:32 will have another fulfillment:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies that were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20.

"The work [under the latter rain] will be similar to that of the Day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. 'Then shall we know if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I

will pour out of My Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' **Acts 2:17, 21**. *GC, pp. 611, 612*

Joel 2 and 3

Joel 2:1-11: The second coming of Jesus climaxing with the question: 'The great day of His wrath has come, and who shall be able to stand?'

Joel 2:12-18: A great Day of Atonement revival among God's people in preparation for the latter rain.

Joel 2:23, 28-32: The latter rain gathers God's faithful people in spiritual Jerusalem after which, in chapter 3, the nations will gather in the winepress outside the city with the intention of attacking those who are within the city.

Revelation 14

- ✓ Revelation 14:1-5 describes the climax when the faithful remnant stands victorious on Mt. Zion and Jerusalem.
- ✓ Then comes the description of the events that led up to this climax, the three angels' messages (14:6-12).
- ✓ The ripening of the harvest and grapes by the latter rain (14:15, 18).
- ✓ The three angels' messages empowered by the latter rain divides the world into two groups, the harvest and the grapes.
- ✓ With the sickle, Jesus harvests the harvest of the earth, the righteous.
- ✓ Jesus then harvests the grapes and throws them into the winepress of God's wrath outside the city—the seven last plagues (14:14).
- ✓ The wicked outside the city have gathered to attack God's faithful people (15:1; 19:11-21).

- ✓ Jesus and the armies of heaven ride on horses to trample the winepress outside the city (14:19)
- ✓ God delivers His people who are gathered inside the Holy City (14:20)
- ✓ The 144,000 stand on Mt. Zion victorious over the beast, his image and his mark (15:2-4).

Detailed Explanation of Revelation 14

Here is the order of events in Revelation 14:

- ✓ There will be powerful preaching that will swell the three angels' messages into the Loud Cry.
- ✓ The remnant will expose the deceptions of Babylon (Revelation 18:1-5) and call God's people to come out and join God's faithful people in spiritual Jerusalem. People from every nation, kindred, tongue and people will respond to the call and gather in spiritual Jerusalem.
- ✓ The Loud Cry message will polarize the world into two groups. It will soften hearts and harden hearts. Many in the Seventh-day Adventist church will leave and those who come out of Babylon will take their places.
- ✓ Revelation describes the faithful as 'the harvest of the earth' (Joel 3:13; 14:15) and Jesus gathers them into the spiritual city of Jerusalem.
- ✓ The sickle first reaps the harvest and then the grapes. Both are ripe because the wicked are hopelessly wicked and the righteous are unchangeably righteous (Revelation 22:11).
- ✓ The book of Joel gives the command to 'put in the sickle of Yahweh' while Revelation states that the Son of Man puts in the sickle. The inevitable conclusion is that the Jesus of Revelation is the Yahweh of Joel. The harvest is the end of probationary time (Ellen G. White, Christ's Object Lessons, p. 72).

- ✓ When probation closes, there are only two groups: Those who found refuge in the city and those who are outside the city in the winepress.
- ✓ Joel states that the harvest is ripe. However, Revelation says seven times that 'the harvest of **the earth** is ripe'. This is not some local judgment in the Valley of Jehoshaphat but rather a global judgment. The book of Revelation universalizes the judgment.
- ✓ According to Joel 2, the wicked prepare for war against Jerusalem (3:9-11) and God brings down His warriors there as well (3:11).
- ✓ Joel 3:1-4 describes the reason why God is going to trample the wicked grapes in the winepress: They oppressed His people. The outpouring of the latter rain and the gathering message (Joel 2:28-32) enrages the nations and they now turn against those who proclaim the tidings from the east and the north or the Loud Cry and the sealing message (Daniel 11:11).
- ✓ The name 'Jehoshaphat' means, "Yahweh will judge". The parallel is in Revelation 19 where Jesus judges and makes war (19:1, 2, 11). The coming of Jesus with the armies of heaven is not the investigative judgment but rather the executive judgment. This is the battle of Armageddon (Revelation 16:16).
- ✓ The heathen nations surround Jerusalem in the whole world (in the winepress) outside the city with the intention of destroying the Spirit filled remnant who have gathered spiritually to Jesus in the spiritual city (3:12). The motive for the war is purely spiritual and not economic, geographical, or ethnic. 'Jerusalem and Zion' in Joel 2:32, 'tents of his palace' (Daniel 11:45) and 'the Mount of the Congregation' 16:16) are all the same place. This leads to the time of trouble that we find in Daniel 12:1.

We must understand the final persecution against the remnant in the context of the covenant. The wicked gather against spiritual Jerusalem because they

hate the people who are in a covenant relationship with the Lord. The battle is not for the literal land of Israel. At this point in history, the wicked cannot lay hands on the Lord and therefore they go after His people. Revelation 12 presents a similar scenario. When Satan is unable to overcome Christ, he goes after the woman. The final remnant have entered into a faithful covenant relationship with the Lord. The literal Jewish theocracy broke their relationship with the Lord and therefore they are no longer His chosen people. Joel 3:16, 17 tell us that Jerusalem is holy because God dwells there, he does not dwell there because Jerusalem is holy.

Saul of Tarsus was persecuting Christ when he persecuted the church. Those who are the people's enemies are God's enemies. To decide whom Israel is, and who are the heathen we must go to Christ, not geography or ethnicity. Christ in the valley of Jehoshaphat will judge the nations (3:12, 2). When we bypass the New Testament, we bypass Christ and we interpret the prophecies of the Old Testament isolated from Christ this would be an atheistic approach.

We find a parallel idea in Ezekiel 36-39. There, the nations come from the four corners of the earth because they intend to destroy those who have taken refuge inside Jerusalem (Ezekiel 38:14-16). Those who are inside experienced a great spiritual revival in chapters 36, 37 and this enraged their enemies (in this context, consider the sequence of events in Ezekiel 39:21-29 and Zechariah 2:2-5). The final war is not over geographical or ethnic issues but deeply spiritual. When Christ is the key, His church is the key because the church is the body of Christ. Where the head goes, the body will go. An attack on the sheep is an attack on the shepherd. This is not a battle of Jews versus Gentiles but rather the righteous versus the wicked.

Scholars have not paid enough attention to the geographical progression of the king of the north's conquests as noted above. Daniel 11:40-45 compares the devastating invasion of the king of the north with the onslaught of the Euphrates river at flood stage (see also Isaiah 8:7-8; Revelation 16:12-16; 17:1-6, 15).

The overflowing river originates in Babylon and then moves west overwhelming the countries north of Israel—Syria, Lebanon, Tyre and Sidon (verse 40). The river then continues moving south, enters the glorious land of Palestine and overthrows many people there (verse 41). As it overwhelms Edom, Moab and Ammon east of Israel, multitudes escape and flee for refuge in Jerusalem (verse 41). The river then continues moving south, overflowing Egypt, Ethiopia and Libya (verses 42-43).

However, when the king of the north is in Egypt (south and west of Israel), tidings from the north and the east (these tidings are coming from Jerusalem because Jerusalem is north and east of Egypt) shake him up (verse 44). The news is so alarming that he moves toward the north and east and finally pitches the tents of his palace in a strategic place between the Mediterranean and Mount Zion intent on making a devastating strike against the Holy City where the tidings are coming from (verse 45).

It is vital to realize that at this point, the king of the north has overcome the entire civilized world of the time. He only needs to gain one more victory to have total 'global' control. If he can defeat Jerusalem where the tidings are coming from, his triumph will be complete. However, when he is about to strike the final blow against Jerusalem, he comes to his end with none to help him. His helpers, the kings of the earth, the false prophet, the merchants and the multitudes will withdraw their support from him.

The wicked will hate the remnant because they fear God, give glory to Him, keep his Sabbath, denounce Babylon, warn against the beast, his image and his mark, keep the commandments of God and have the testimony of Jesus Christ.

Jeremiah 25:30-38 gives a fuller description of the trampling of the false shepherds in the winepress. In ancient times, the owners of vineyards cast grapes in a large vat and then trampled upon them to make wine. As they trampled the grapes, the juice splattered onto the garments and it looked like blood. Isaiah 63:1-6 describes how Christ, when He comes is going to crush the wicked because of their attempt to slay those who have made a covenant with Him. Revelation 19 further expands upon the concept of the winepress theme

but removes the geographical limitations of Edom and Bozrah. Revelation 19:11-15 identifies the horses that trample the winepress outside the city in Revelation 14:20 as the armies of heaven (see also, Joel 3:13; Revelation 15:1).

What is the meaning of the 1,600 stadia in Revelation 14:20? The 1,600 stadia is an intensified multiple of four. It is actually $4 \times 4 \times 100 = 1,600$. The intensification of the number four means that the battle is global. In a similar way, the number 144,000 is $12 \times 12 \times 1,000 = 144,000$. Revelation 14 interprets the Valley of Jehoshaphat as a worldwide valley. Those inside the city are safe while the horses trample the wicked who are outside the city in the winepress. Those inside can claim the promises of the covenant and those outside cannot. When the grapes fight against the people of God, they are fighting against the God of the people because His people are in a covenant relationship with Him (in Exodus 14 the LORD fought for Israel).

The final battle is not in the little valley of Jehoshaphat in the Middle East. It is a battle between the beast, the false prophets and the kings of the earth and the whole world and Christ, and the heavenly hosts and His faithful covenant people (Revelation 16:13, 14).

Joel 2:32 contains two words that are of particular importance in this context. The words 'saved' and 'deliverance' (ESV). As we have seen, both of these words appear in Daniel 11. The words 'escape' and 'survivors' imply persecution (Joel 2:32). The Valley of Jehoshaphat is the valley of decision (3:14). It is God's decision against the wicked because they have oppressed His people.

We must understand the darkening of the Sun, moon and stars (Joel 3:15) in the light of Matthew 24:29; Joel 2:10, 11; Isaiah 13:10-13. These are not the same signs of Joel 2:31 (cf. Acts 2:20) and Revelation 6:12, 13.

God's voice roars and thunders from Jerusalem and earth and sky will shake (3:16). 1 Thessalonians 4, John 5, Matthew 24, 1 Corinthians 15) God will be a refuge for His people and He will defend His Holy Hill (Joel 2:32; 3:16, 17). God will restore His people and destroy their enemies (3:18-21). However, God will only deliver those who call upon Him in truth (Psalm 145:18). Jesus will be faithful and true to the covenant promises. When God saves or destroys, He is

faithful and true to the terms of the covenant promises. He is faithful to give blessings to the faithful and curses to the unfaithful.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #8 FOR LESSON #20 - RESURRECTIONS IN THE BIBLE

Old Testament Resurrections

Moses

Deuteronomy 34:5, 6: Two unusual details: God buried him and no one knew where he was buried.

*“So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. 6 And **He buried him** in a valley in the land of Moab, opposite Beth Peor; but **no one knows** his grave to this day.”*

Matthew 17:3: He must have resurrected because he spoke with Jesus on the Mount of Transfiguration:

*“And behold, **Moses** and Elijah appeared to them, talking with Him.”*

Jude 9: The description of the moment when Michael the Archangel resurrected Moses.

*“Yet Michael the **archangel**, in contending with the devil, when he **disputed about the body of Moses**, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”*

1 Thessalonians 4:16: The Archangel is identified as the Lord Himself:

"For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first."

The Son of the Widow of Zareptah

1 Kings 17:17, 21, 22:

"Now it happened after these things that the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him.²¹ And he stretched himself out on the child three times, and cried out to the LORD and said, "O LORD my God, I pray, let this child's soul come back to him."²² Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived."

The Man Whose Dead Body Touched Elisha's bones

2 Kings 13:21:

"So it was, as they were burying a man, that suddenly they spied a band of raiders; and they put the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood on his feet."

The Shunammite's Son

2 Kings 4:18-37:

"And the child grew. Now it happened one day that he went out to his father, to the reapers.¹⁹ And he said to his father, "My head, my head!" So he said to a servant, "Carry him to his mother."²⁰ When he had taken him and brought him to his mother, he sat on her knees till noon, and then died. . . And he called Gehazi and said, "Call this Shunammite woman." So he called her. And when she came in to him, he said, "Pick up your son."³⁷ So she went in, fell at his feet, and bowed to the ground; then she picked up her son and went out."

New Testament Resurrections of People who died Again

Son of the Widow of Nain

Luke 7:11-15:

*"Now it happened the day after that He went into a **city called Nain**; and many of His disciples went with Him, and a large crowd. ¹² And when He came near the gate of the city, behold, **a dead man** was being carried out, **the only son** of his mother; and **she was a widow**. And a large crowd from the city was with her. ¹³ When the Lord saw her, He had compassion on her and said to her, "Do not weep." ¹⁴ Then He came and **touched the open coffin**, and those who carried him stood still. And He said: 'Young man, I say to you, **arise**.' ¹⁵ So he who **was dead sat up** and **began to speak**. And He presented him to his mother."*

The Daughter of Jairus

Luke 8:41, 42, 49-55:

*"And behold, there came a man named Jairus, and he was a **ruler of the synagogue**. And he fell down at Jesus' feet and begged Him to come to his house, ⁴² for he had an **only daughter** about twelve years of age, and **she was dying**. But as He went, the multitudes thronged Him. ⁴⁹ While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "**Your daughter is dead. Do not trouble the Teacher**." ⁵⁰ But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and **she will be made well**." ⁵¹ When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. ⁵² Now all **wept and mourned** for her; but He said, "Do not weep; she is **not dead, but sleeping**." ⁵³ And they ridiculed Him, knowing that **she was dead**. ⁵⁴ But He put them all outside, took her by the hand and called, saying, "**Little girl, arise**." ⁵⁵ Then **her spirit returned**, and she arose immediately. And He commanded that she be given something to eat."*

Lazarus

John 11:

*"During His ministry, Jesus raised the dead to life. He raised the son of the widow of Nain, the daughter of Jairus, and Lazarus; but these were **not clothed with immortality**. After they were raised, they continued to be **subject to death**." 1SM, p. 304*

Eutychus

Acts 20:9, 10:

*"And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was **taken up dead**.¹⁰ But Paul went down, fell on him, and embracing him said, 'Do not trouble yourselves for **his life is in him**.'"*

Tabitha (Dorcas)

Acts 9:36-43:

*"At Joppa there was a certain disciple named Tabitha which is translated Dorcas. This woman was full of good works and charitable deeds which she did.³⁷ But it happened in those days that she became **sick and died**. When they had washed her, they laid her in an upper room.³⁸ And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them.³⁹ Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.⁴⁰ But Peter put them all out, and knelt down and prayed. And turning to the body he said, "**Tabitha, arise**." And she opened her eyes, and when she saw Peter, **she sat up**.⁴¹ Then he gave her his hand and lifted her up; and when he had called the saints and widows, he **presented her alive**.⁴² And it became known throughout all Joppa, and many believed on the Lord."*

New Testament Resurrection of People who did not Die Again

Jesus as the First-fruits (Leviticus 23:9-11)

1 Corinthians 15:3-8, 20:

*"For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that **He rose again the third day** according to the Scriptures, ⁵ and that He was seen by Cephas, then by the twelve. ⁶ After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. ⁷ After that He was seen by James, then by all the apostles. ⁸ Then last of all He was seen by me also, as by one born out of due time. . . But now Christ is risen from the dead, and has become the **first-fruits** of those who have fallen asleep."*

*"Christ arose from the dead as the **first fruits** of those that slept. He was the antitype of the **wave sheaf**, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord." DA, pp. 785, 786*

The Multitude that Resurrected with Jesus

Matthew 27:51-53:

*"Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, ⁵² and the **graves were opened**; and many bodies of the saints who had **fallen asleep** were **raised**; ⁵³ and coming **out of the graves** after His resurrection, they went into the holy city and appeared to many."*

Ephesians 4:7, 8:

*"But to each one of us grace was given according to the measure of Christ's gift. ⁸ Therefore He says: "When **He ascended** on high, He led **captivity captive**, and gave **gifts** to men."*

They did not die again:

*“But those who came forth from the grave at Christ's resurrection were raised to **everlasting life**. They were the multitude of captives that **ascended with Him** as trophies of His victory over death and the grave.” 1SM, pp. 304, 305*

They were martyrs:

*“They were those who had been co-laborers with God, and who at the **cost of their lives** had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.” DA, p. 786*

They ascended to heaven with Jesus:

“All heaven was waiting to welcome the Savior to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed.” DA, p. 833

They were a down payment for all the righteous who will resurrect:

“So those who had been raised were to be presented to the universe as a pledge of the resurrection of all who believe in Christ as their personal Savior.” 1SM, p. 305

The Figurative Resurrection of the Two Witnesses

Revelation 11:7, 11:

*“When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and **kill them**. . . ¹¹ Now after the three-and-a-half days the **breath of life** from God entered them, and they stood on their feet, and great fear fell on those who saw them.”*

The Spiritual Resurrection of Believers

Ephesians 2:4-7:

*“But God, who is rich in mercy, because of His great love with which He loved us, ⁵ even when **we were dead** in trespasses, **made us alive** together with Christ (by grace you have been saved), ⁶ and **raised us up** together, and made us sit together*

in the heavenly places in Christ Jesus,⁷ that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.”

Two General Resurrections

Jesus mentioned **no time element** in between the two resurrections but John, who also wrote the book of Revelation makes a distinction in Revelation 20.

John 5:28, 29:

*“Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice²⁹ and come forth—those who have done good, to the **resurrection of life**, and those who have done evil, to the **resurrection of condemnation**.”*

Paul also spoke of the resurrection of the just and the wicked but did not provide **any time lapse** in between:

Acts 24:15:

*“I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, **both** of the **just** and the **unjust**.”*

The General Resurrection of the Righteous

1 Thessalonians 4:13-17:

*“But I do not want you to be ignorant, brethren, concerning those who have **fallen asleep**, lest you sorrow as others who have no hope.¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those **who sleep** in Jesus.¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those **who are asleep**.¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the **dead in Christ will rise** first.¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.”*

1 Corinthians 15:51-55:

*"Behold, I tell you a mystery: We shall **not all sleep**, but we shall all be changed—⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and **the dead will be raised** incorruptible, and we shall be changed. ⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴ So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." ⁵⁵ "**O Death**, where is your sting? O **Hades**, where is your victory?"*

Revelation 20:4-6:

*"And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who **had been beheaded** for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. **And they lived** and reigned with Christ for a thousand years. ⁵ But the rest of the dead did not live again until the thousand years were finished. This is the **first resurrection**. ⁶ Blessed and holy is he who has part in the **first resurrection**. Over such the **second death** has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."*

The righteous lived for the **first time**, and then died the **first time** and they will resurrect in the **first resurrection** to **die no more**. That is, the righteous **die only once!**

The General Resurrection of the Wicked

Revelation 2:11:

*"He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the **second death**."*

Revelation 20:5:

*"But the **rest of the dead** did not live again until the thousand years **were finished**."*

Revelation 20:14:

*"Then Death and Hades were cast into the lake of fire. This is the **second death**."*

Revelation 21:8:

*"But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the **second death**."*

When they were born, the wicked lived the **first time** and then they suffered their **first death**. They will live for the **second time** after the millennium and then suffer **second death**. There cannot be a second death without a first! The wicked **die twice**—once before the millennium and another eternally after!

The Special Resurrection of Those that Pierced Jesus

Matthew 23:37, 38: Words of Jesus to the religious leaders of Israel as He left the temple for the last time:

*"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! ³⁸ See! Your house is left to you desolate; ³⁹ for I say to you, **you shall see Me no more** till you say, 'Blessed is He who comes in the name of the LORD!'*

Matthew 26:64: Words of Jesus to Caiaphas:

*"Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter **you will see the Son** of Man sitting at the right hand of the Power, and **coming on the clouds** of heaven."*

Revelation 1:7 (cf. also Matthew 24:30):

*"Behold, He is coming with clouds, and every eye will see Him, **even they who pierced Him**. And all the tribes of the earth will mourn because of Him. Even so, Amen."*

Resurrection of those who Died in the Faith of the Third Angel

Revelation 14:13:

*"Then I heard a voice from heaven saying to me, 'Write: Blessed are the dead who die in the Lord **from now on.**' 'Yes,' says the Spirit, 'that they may **rest** from their labors, and their works follow them.'*

- This verse comes immediately **after** the third angel's message in Revelation 14:12) and immediately **before** the second coming in Revelation 14:14.
- The word '**blessed**' is important. This blessing is not pronounced upon **all** those who have died in the Lord from the beginning of time. It is only pronounced on a **special group** who died in the Lord **after** the third angel's message began to be proclaimed. This is clearly indicated by the expression '**from now on.**'
- Death is spoken of as '**rest**'
- The third angel's message began to be proclaimed after **1844**, so those who die in the Lord after this date are blessed in a special sense.

Daniel 12:7, 11, 12:

*"Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a **time, times, and half a time**; and when the power of the holy people has been completely shattered, all these things shall be finished. . . ¹¹ "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be **one thousand two hundred and ninety days**. ¹² Blessed is he who waits, and comes to **the one thousand three hundred and thirty-five days**.*

- ✓ Some have attempted to make these time periods **literal time in the future**. However, **Revelation 10:6** precludes this possibility. These time periods had to end in 1844 at the very latest.

- ✓ The 1260 days begin in 538 and end in 1798. The 1290 days begin in 508 and end in 1798. The 1335 days begin in 508 and end in 1843 (for more on these dates, see the well-documented works of **Heidi Heiks**, and also the book *Prophetic Principles*, available at SecretsUnsealed.org).
- ✓ Notice the word “**blessed**” in Daniel 12:12. This is the **same word** that appears in **Revelation 14:13** after the third angel’s message. A special blessing is pronounced upon those who **wait and reach** until the 1335 days.
- ✓ **At the latest**, the time periods of Daniel 12 have to end in **1844** because Revelation 10:6 tells us that prophetic time would be **no longer after 1844**. We must **beware** of anyone who sets dates for future events.

*“There will always be false and fanatical movements made by persons in the church who claim to be led of God--those who will run before they are sent and will **give day and date for the occurrence of unfulfilled prophecy**. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.” 2SM, p. 84*

*“Our position has been one of waiting and watching, with **no time-proclamation to intervene** between the close of the prophetic periods in 1844 and the time of our Lord's coming.” 10MR, p. 270*

*“The people will **not have another message upon definite time**. After this period of time [Rev. 10:4-6], reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.” 7SDABC, p. 971*

Daniel 12:2:

*“And **many** of those **who sleep** in the dust of the earth **shall awake, some** to everlasting life, **some** to shame and everlasting contempt.”*

- ✓ The text tells us that **many** (Hebrew: *rab*, see Daniel 12:3, 4, 10; 11:44) of those who sleep in the dust of the earth will be raised. **Not all** who are

dead will resurrect but rather 'many'. Not all righteous will resurrect neither all wicked!

- ✓ This text describes a partial resurrection of some righteous and some wicked people. This cannot be referring to the general resurrection of the wicked because they do not rise until after the millennium.

Why a Special Resurrection of the Righteous?

If those who died before 1844 resurrected in the special resurrection, they would not be able to understand the historical context of what is happening. How could they understand what is going on at that moment, if they did not comprehend the sanctuary, the state of the dead, the Sabbath, the dragon, the beast, the false prophet, the image of the beast and the mark of the beast? But faithful and knowledgeable Seventh-day Adventists who die before the close of probation will have understood this, preached it and lived it and they will stand with the 144,000 and comprehend exactly what is going on.

Furthermore, God will resurrect His people to vindicate them before their wicked tormentors. The Synagogue of Satan will come and worship before the feet of God's people (Revelation 3:9, 10)

Summary of the Resurrections

- The special resurrection of the righteous: Those who died in the faith of the third angel resurrect when God says, 'it is done' (Revelation 16:17) immediately before the second coming.
- The general resurrection of the righteous: Those who died in Christ until 1844 resurrect at the conclusion of the second coming of Jesus.
- The special resurrection of the wicked: Those who pierced Jesus and the worst enemies of the truth resurrect at the beginning of the second coming.

- **The general resurrection of the wicked**: Unbelievers from all periods of history resurrect at the end of the millennium.

The Timing of the Special Resurrection in Context

- GC, p. 613: Jesus **stands up** (Daniel 12:1) and begins to **reign** (Daniel 11:2, 3, 4 on the meaning of ‘stand up’). He lays off His priestly robes (which He wears in Hebrews) and puts on His **kingly robes** (spoken of in Revelation 19:11ff)
- GC, pp. 613-634: The **time of trouble** (Daniel 12:1)
- GC, p. 635: The **death decree** about to be executed (Revelation 13:15; 16:5-7)
- GC, p. 635, 636: God’s **living saints are delivered** by the voice of God (Daniel 12:1). The fact that they are written in the book indicates that they went successfully through the pre-advent judgment (see, Revelation 22:11, 12)
- GC, p. 637: **The special resurrection** (Daniel 12:2)
- GC, p. 640: The announcement of the **day and hour of Jesus’ coming**.
- GC, p. 640, 641: The **second coming concludes** as Jesus arrives **above the earth** (Matthew 24:30)
- GC, p. 644: The **general resurrection** of the righteous (Matthew 24:31).

Will Ellen G. White be among the 144,000?

Ellen White will **not be among** the 144,000 but she will rise in the **special resurrection** to see what she predicted in *The Great Controversy*!

- Ellen White does not fit the description of the 144,000 she herself gives in GC, pp. 648, 649.

- Ellen White **never** said that she will be **among** the 144,000. It is always **with** the 144,000:

*"Then the angel said, "You must go back, and if you are faithful, you, **with** the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God." EW, p. 39*

Mrs. Hastings and the 144,000

In **1850** Ellen G. White wrote a letter of condolence to a **brother Hastings** who had just lost his wife:

*"I hardly know what to say to you. The news of your wife's death was to me overwhelming. I could hardly believe it and can hardly believe it now. God gave me a view last Sabbath night that I will write . . . **I saw that she was sealed** and would come up **at the voice of God** and stand upon the earth, and would be **with** the 144,000. I saw we need not mourn for her; she would **rest in the time of trouble**, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good. 2SM, p. 263*

The question is: How could Mrs. Hastings be **sealed** if the seal of God will not be given until the very end of time just before the close of probation? Ellen White made clear that the seal of God will be received in the **same time period as the mark of the beast**.

In **Manuscript 51, 1899** Ellen White wrote that the mark of the beast **had not yet been received** by anyone so Mrs. Hastings **could not have** received this seal when she died in 1850:

***"No one has yet received the mark of the beast. The testing time has not yet come.** There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But **when the decree shall go forth enforcing the counterfeit Sabbath**, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be*

clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.” *Ev*, p. 234

In **1911**, Ellen White made it clear that the seal of God will be received at the very end of time:

*“The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When **the final test** shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, **receive the seal of God.**”* *GC*, p. 605

The Gospel Seal and the Eschatological Seal

When someone receives Jesus Christ as Savior he receives **the seal of the Holy Spirit** (cf. Acts 2:38; Ephesians 1:13, 14; 4:30; 2 Corinthians 1:22).

However, the end time seal is a special seal that empowers God's people **to finish the proclamation** of the gospel and to **stand in the time of trouble**. The seal of the early rain begins the proclamation of the gospel and the latter rain **seals the crop** for the harvest.



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #9 FOR LESSON #20 - MICHAEL SHALL STAND UP

Introduction: Israel’s Guardian Angel

The Bible describes an unparalleled time of trouble for the world just before the second coming of Jesus:

Matthew 24:21, 22:

*“For then there will be **great** tribulation, such as has not been since the beginning of the world until this time, no, **nor ever shall be.** ²² And unless those days were shortened, **no flesh would be saved;** but for the elect's sake those days will be shortened.”*

Some **Seventh-day Adventists** are filled with **fear** when they think about going through this time of trouble. I have even heard some say: “*I hope the Lord **lays me to rest** before that time.*” On the other hand, those who **preach about** this time of trouble are often accused of being **fear-mongers** and **alarmists.**

In our study today we will see that there is **no reason** to fear the coming time of trouble because the Israel of God has a mighty **Guardian Angel** whose name is **Michael.**

This specific name appears **only five times** in the Bible—**three times** in the Old Testament and **twice** in the New. **Four** of the references describe **past events** and only one refers to events that have not yet taken place.

Although the specific name 'Michael' appears only 5 times, the same being is described by other names **many times**:

- ✓ 'the prince of the host'
- ✓ 'the angel of the Lord'
- ✓ 'the prince of princes'
- ✓ 'the angel of His presence'
- ✓ 'the great prince'

The **etymology** of the name Michael is **important**. It is a **compound name** that is composed of **three** Hebrew Words:

- ✓ **-Mi**: 'who'
- ✓ **-cha**: 'like'
- ✓ **-el**: 'God'

The name is a **challenge** and I would add the words: "*And who is able to make war with him?*" There are **three common denominators** where Michael appears:

- ✓ Michael is always in **hand to hand combat** with Satan.
- ✓ Michael always **wins the battle**.
- ✓ When Michael wins, **His people win**.

The First Two References to Michael

Daniel 10:13:

The **first time** the name Michael appears:

- ✓ **605 BC**: The **captivity** of Judah began and lasted for 70 years (Jeremiah 25:11, 12).
- ✓ **539 BC**: Babylon **fell** as described in **Daniel 5**.
- ✓ **536 BC**: **Cyrus gave a decree** for God's people to go back to their land to rebuild the temple (Ezra 1:1-4).
- ✓ Daniel 10 refers to the **third year of Cyrus**. The people had returned from exile and began building the temple but encountered all sorts of

difficulties. The Samaritans assiduously opposed the rebuilding of the temple, even to the point of complaining to the Persian kings:

"While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. "The prince of the kingdom of Persia withstood me one and twenty days," Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years." PK, pp. 571, 572

However, there was more than meets the eye. There was a struggle in the invisible world. Gabriel was struggling against the prince of Persia who was attempting to influence Cyrus to not give the decree. Finally, Michael had to come to Gabriel's aid:

"But the prince of the kingdom of Persia [Satan] withstood me [Gabriel] twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia."

There were still many battles to be won. Ezra 4 tells us that during the reigns of Cambyses and False Smerdis the work on the temple was suspended for a period. If the book of Ezra were our only source of information about this period, we might conclude that the opposition was due to mere human factors. But Daniel 10 gives us a glimpse behind the veil of human history. There we discern how human events in the visible earthly realm were being influenced by powers in the invisible cosmic realm.

The second reference to Michael: Michael must still help Gabriel to battle against the prince of Persia and the prince of Greece:

Daniel 10:20-21:

*"Then he [Gabriel] said [to Daniel]: 'Do you know why I have come to you? And now I must **return to fight** with the **prince of Persia**; and when I have gone forth, indeed the **prince of Greece** will come. ²¹ But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except **Michael your prince**.'"*

The Third reference: The Resurrection of Moses

The **third reference** to Michael: Michael is the Angel who **resurrects** the dead:

Jude 9:

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

- ✓ This is the **only time** that Michael is directly called **the Archangel** (cf. 1 Thessalonians 4:15).
- ✓ Michael came to **resurrect Moses** (cf. Deuteronomy 34:5, 6).
- ✓ Moses encouraged Jesus on the **Mount of Transfiguration** so he must have resurrected (cf. Luke 9:30).
- ✓ Satan was **guarding the tomb** of Moses.
- ✓ Satan claimed that Michael had **no legal right** to resurrect Moses because Messiah had not yet died for his sins.
- ✓ Michael **resurrected Moses** based on the promise of the coming Messiah.

The Fourth Reference: Revelation 12

Revelation 12:7-12:

*"And **war broke out** in heaven: **Michael and his angels** fought with the dragon; and the **dragon and his angels fought**, ⁸ but they did not prevail, nor was a place found for them in heaven any longer. ⁹ So the great dragon **was cast out**, that serpent of old, called the Devil and Satan, who deceives the whole world; he was **cast to the earth** [John 12:31-33], and his angels were cast out with him. ¹⁰ Then I heard a loud voice saying in heaven, "**Now** salvation, and strength, and the*

kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them [the brethren] before our God day and night, has been cast down.¹¹ And they [the brethren] overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.¹² Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

- ✓ Once again Michael is in hand to hand combat with the devil. In the passage, Michael is the commander of the angelic hosts and Satan also is the commander of his angels.
- ✓ This casting out took place when Jesus suffered in Gethsemane and died on the cross. He was cast out as the ruler and representative of this world and in the sympathies of the heavenly beings (John 12:30-33; DA 761)
- ✓ Satan had already accused the brethren before he was cast out and there were no brethren to accuse when he was originally cast out of heaven.
- ✓ The brethren who at this point did not love their lives unto death had already overcame him by the blood of the lamb.

Let's examine some passages where Michael is mentioned but not by name.

The Battle for Jericho

Joshua 5:13-15:

"And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?"¹⁴ So He said, "No, but as Commander of the army of the LORD I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What

does **my Lord** say to His servant?" ¹⁵ Then the Commander of the LORD 's army said to Joshua, "Take your **sandal off your foot**, for the place where you stand **is holy**." And Joshua did so."

- ✓ Israel was about to war against **the city of Jericho**.
- ✓ **Joshua** was the **visible general** who would lead the armies of Israel.
- ✓ However, there was **another General**, invisible to Israel's eyes, who met Joshua on the **outskirts of the city**
- ✓ We know that this Commander **was God** for **three reasons**:
 1. He allowed Joshua to bow with his head to the ground and render him **worship**.
 2. Joshua called him '**my Lord**'.
 3. The general commanded Joshua to take off his **sandals** because he was standing on **holy ground** (cf. Exodus 3:5).

The Exodus from Egypt

The Angel of the LORD came **to deliver** Israel from slavery to the great dragon (cf. Ezekiel 29:3):

Exodus 3:2-6:

"And the **Angel of the LORD** appeared to him in a flame of fire **from the midst of a bush**. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. ³ Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." ⁴ So when **the LORD saw** that he turned aside to look, **God called** to him **from the midst of the bush** and said, "Moses, Moses!" And he said, "Here I am." ⁵ Then He said, "Do not draw near this place. Take your **sandals off your feet**, for the place where you stand is **holy ground**." ⁶ Moreover He said, "**I am the God** of your father ó the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was **afraid to look upon God**."

"And **the LORD said**: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their **taskmasters**, for I know their sorrows. ⁸ So I have come down to **deliver** [the Angel delivers] them out of the

hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.”

The Time of Jacob's Trouble

Jacob cried out for **deliverance** from the wrath of his brother:

Genesis 32:9-11:

*“Then Jacob said, ‘O God of my father Abraham and God of my father Isaac, the LORD who said to me, ‘Return to your country and to your family, and I will deal well with you’: ¹⁰ I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies. ¹¹ **Deliver** me, I pray, from the hand of my brother, from the hand of Esau; for **I fear him**, lest he come and attack me and the mother with the children.’”*

Jacob was **struggled** with the **Angel**:

Hosea 12:4, 5:

*“Yes, he struggled with the **Angel** and prevailed; he **wept**, and **sought favor** from Him. He found Him in **Bethel [house of God]**, and there **He [the Angel] spoke** to us—that is, the **LORD God** of hosts. The LORD is His **memorable name**.”*

The **patriarchs named places** according to what had occurred there. We know that the **Angel was God** because of the name that Jacob gave to the place:

Genesis 32:30:

*“So Jacob called the name of the place **Peniel**: “For I have seen **God face to face**, and my life is preserved.”*

In the Fiery Furnace

In Daniel 3, Nebuchadnezzar identified the **Son of God as the Angel** who delivered the three faithful Hebrews. The key word in the story is ‘**DELIVER**’. The king’s challenge when the Hebrews refused to worship the image:

Daniel 3:15:

*"Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, good! But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will **deliver** you from my hands?"*

The Hebrew worthies **responded** that the God they served was able to **DELIVER** them:

Daniel 3:16-18:

*"Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that is the case, **our God** whom we **serve** is able to **deliver** us from the burning fiery furnace, and He will **deliver** us from your hand, O king. ¹⁸ But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up."*

The king's face looked like that of a **demon**:

Daniel 3:19:

*"Then Nebuchadnezzar was full of fury, and the **expression on his face changed** toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated."*

*"**Satanic attributes** made his countenance appear as the countenance of **a demon**." 4SDABC, p. 1169.*

The **Son of God** in person **DELIVERED** the young men from the furnace:

Daniel 3:24, 25:

*"Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." ²⁵ "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is **like the Son of God**."*

Nebuchadnezzar identified the Son of God as the Angel who **DELIVERED**:

Daniel 3:28:

*"Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent **His Angel [Michael]** and **delivered** His servants who **trusted** in Him, and they have frustrated the king's word, and yielded their bodies, that they should not **serve nor worship** any god except their own God!"*

The king admitted that no god could **DELIVER** like the God of the Hebrews:

Daniel 3:29:

*"Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is no other God who can **deliver** like this."*

In the Lion's Den

In Daniel 6 the key word is once more **DELIVER** and the issues are the **law of God** the right to the **free exercise** of worship:

Daniel 6:5:

*"Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the **law of his God.**"*

The **king forbade** the **free exercise** of worship:

Daniel 6:6-9:

*"So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! ⁷ All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever **petitions any god or man** for thirty days, except you, O king, shall be cast into the den of lions. ⁸ Now, O king, establish the decree and sign the writing, so that it **cannot be changed**, according to the law of the Medes and Persians, which does not alter." ⁹ Therefore King Darius **signed the written decree.**"*

Daniel did **not change** his worship habits. He was not **politically correct**. He recognized that the free exercise of religion is **personal** but not **private**:

Daniel 6:10:

*"Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his **windows open** toward Jerusalem, he **knelt down** on his knees three times that day, and prayed and **gave thanks** before his God, as was his custom **since early days**."*

Once again the key word in the story is **DELIVER**:

Daniel 6:14-22:

*"And the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to **deliver** him; and he labored till the going down of the sun to deliver him. ¹⁵ Then these men approached the king, and said to the king, "Know, O king, that it is the law of the Medes and Persians that no decree or statute which the king establishes may be changed." ¹⁶ So the king gave the command, and they brought Daniel and cast him into the den of lions. But the king spoke, saying to Daniel, "Your God, whom you **serve continually**, He will **deliver** you." ¹⁷ Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed. ¹⁸ Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him. ¹⁹ Then the king arose very early in the morning and went in haste to the den of lions. ²⁰ And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you **serve continually**, been able to **deliver** you from the lions?" ²¹ Then Daniel said to the king, "O king, live forever! ²² My God sent **His angel** [**not one of the angels**] and shut the lions' mouths, so that they have not hurt me, because I was found **innocent before Him**; and also, O king, I have done **no wrong before you**." ²³ Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he **believed in his God**."*

After the deliverance the **king extolled** the **deliverance** of Daniel by the God and yet it was the **Angel** who delivered him:

Daniel 6:25-27:

*"Then King Darius wrote: To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you. ²⁶ **I make a decree** that in every dominion of my kingdom men **must tremble and fear** before the God of Daniel for **He is the living God**, and **steadfast forever**; His kingdom is the one which **shall not be destroyed**, and His dominion shall **endure to the end**. ²⁷ He **delivers** and rescues, and He works signs and wonders in heaven and on earth, who has **delivered** Daniel from the power of the lions."*

The Beast's Challenge and Michael's Response

The **fifth** and last mention of Michael by name is in Daniel 12:1. This is **the only** mention of Michael that is **still future**. The historical context in Revelation is when the deadly wound is **totally healed** and the whole world wonders after the beast and worships it:

Revelation 13:3, 4:

*"And I saw one of his heads as if it had been **mortally wounded**, and his **deadly wound was healed**. And **all the world** marveled and followed the beast. ⁴ So they worshiped the **dragon** who gave authority to the beast; and they worshiped the beast, saying, **"Who is like the beast? Who is able to make war with him?"**"*

Daniel 12:1:

*"At that time **Michael** shall **stand up**, the great prince who **stands watch** over the sons of your people; and there shall be a **time of trouble**, such as never was since there was a nation, even to that time and at that time your people shall be **delivered**, every one who is found **written in the book**."*

The preceding context is Daniel 11:44 where the **king of the north** (the same as **the beast** of Revelation 13) goes forth with the intention of destroying God's people (Daniel 11:44). At that time, the **whole world will** be asking the challenging question:

“Who is like the Beast and who will be able to war with him?”

God will respond with his own question and challenge in Daniel 12:1:

“Michael, ‘who is like God’ will war with him’.

Michael will **not only deliver** the living saints but he will also **resurrect the dead**:

Daniel 12:2, 3:

*“And many of those who **sleep in the dust** of the earth shall **awake**, some to **everlasting life**, some to shame and everlasting contempt. Those who are wise **shall shine** like the brightness of the firmament, and those who turn many to righteousness **like the stars** forever and ever.”*

Michael the Archangel is none other than **the Lord Himself** who will resurrect the dead at the second coming:

1 Thessalonians 4:15-17:

*“For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For **the Lord Himself will descend** from heaven with **a shout**, with the **voice of an archangel**, and with the trumpet of God and the dead **in Christ** will rise first. ¹⁷ Then we who are alive and remain shall be caught up **together with them** in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.”*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #10 FOR LESSON #21 – EIGHT FACTS ABOUT DANIEL 12:1

Since the 1970's there has been a lively discussion on the Bible view of perfection. In 1975 an important book was published where four renowned scholars of the Seventh-day Adventist Church shared their view of the subject:

1975: *Perfection: The Impossible Possibility*

- ✓ Herbert Douglass
- ✓ Edward Heppenstall
- ✓ C. Mervyn Maxwell
- ✓ Hans LaRondelle

With minor variations, Herbert Douglas and C. Mervyn Maxwell were on the same page and Edward Heppenstall and Hans LaRondelle shared similar views. At present there are **two main groups** of theologians in the Seventh-day Adventist Church when it comes to the Last Generation. Both groups have several points **in common**:

- ✓ Probation will close **before** the second **coming of Jesus**.
- ✓ **After probation** closes, this world will experience a **time of trouble** that no human pen can describe.
- ✓ God will have a **faithful remnant**—the 144,000—that will retain their allegiance to Jesus during this period.

- ✓ During this time, God's faithful people will still **have their sinful human nature**.
- ✓ God will not remove the sinful nature of the Final Generation until **He transforms** this mortal, incorruptible body into the likeness of Christ's glorious body at the second coming.

However, the two groups **differ** on two fundamental and **related** questions:

- ✓ Will Jesus **continue to mediate** or **intercede** for the sins of the faithful remnant after probation closes?
- ✓ Will the faithful remnant live without sinning in act, word and thought during this period?

There are potential **dangers** lurking in both views:

- ✓ On one hand, those who believe in total victory over sin before the close of probation might fall into **perfectionism and fanaticism**, thinking highly of themselves and criticizing others for not reaching their 'high level' of spirituality.
- ✓ The danger on the other side is to take **sin lightly**, to **justify sin** because of **hereditary** and **cultivated** tendencies. The danger of this side is to teach that man's sinful human nature is **so powerful** that not even God's **omnipotent enabling grace** can give us total victory over it.

What, Who and When

What do we mean by 'the Final Generation'? **Who** will belong to this group and **when** will they live?

By definition 'the Final Generation' refers to a **faithful remnant** that the book of **Revelation** refers to as the **144,000** that will **survive** the worst time of trouble in human history and **emerge victorious** (Revelation 15:2-4). At the end of the time of trouble they will be translated to heaven from **among the living**.

The Relevance of Daniel 12:1

Daniel 12:1 is the key verse that will provide the context for our discussion in the next few days.

It is no coincidence that Ellen White begins the chapter on ‘the time of trouble’ in *The Great Controversy* by quoting this verse. The entire chapter is centered on this one verse. Let us read it and then consider in more detail each of the eight components.

Daniel 12:1:

"At [1] that time [2] Michael shall [3] stand up, the great prince who [4] stands watch over the [5] sons of your people; and there shall be [6] a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be [7] delivered, every one who is found [8] written in the book."

- ✓ ‘*At that time*’ (connects with verse 44)
- ✓ ‘*Michael*’ (Jesus—Daniel 3:25, 28)
- ✓ ‘*Shall stand up*’ (begins to reign over His kingdom because His kingdom is complete)
- ✓ ‘*Stands watch*’ (He will be the protector of His people. He stands up to stand for)
- ✓ ‘*Your people*’ (the 144,000 living saints)
- ✓ ‘*Time of trouble*’ (the great tribulation after probation’s close)
- ✓ ‘*Delivered*’ (this must refer to the living because Michael must stand watch over them and they need to be delivered)
- ✓ ‘*In the book*’ (this must refer to the judgment of the living because they will be alive at the end of the time of trouble)

#1: ‘at that time’

The expression ‘at that time’ takes us back to verse 44 of chapter 11 where tidings from the east and the north enrage the king of the north and turn him against the final generation. The final generation will face a death decree for being faithful to their convictions.

Daniel 11:44:

“But news from the east [the sealing message] and the north [the loud cry] shall trouble [most versions translate ‘alarm’] him; therefore, he shall go out with great fury to destroy and annihilate many.”

#2: ‘Michael’

The name means ‘who is like God?’ and it refers **to Jesus**. This is a significant fact because almost the entire world will say during this time, ‘*who is like the beast and who is able to make war with him?*’ (Revelation 13:4) and Michael will answer, ‘*who is like God and who is able to make war with Him?*’ We will have more to say about this point **later on**.

#3: ‘stand up’

What does the expression ‘stand up’ mean? The answer is that every time this expression appears in Daniel it refers to the moment when a king **begins to reign** over a kingdom (Daniel 8:22, 23, 25; 11:2, 3, 4, 7, 14, 20, 21; 12:1). This means that the standing up of Michael refers to the moment when Jesus **begins to reign** over His eschatological kingdom. However, He cannot begin to reign until the pre-Advent investigative judgment has revealed **who belongs** to His kingdom.

On the one hand, **Daniel 7:13, 14** and **Daniel 8:14** describe **October 22, 1844** when Jesus **moved** to the most holy place to **begin** the process that would reveal who, individually, belongs to His kingdom. On the other hand, the ‘standing up’ of Michael in **Daniel 12:1** describes the moment when the process of judging the living **ends**.

Thus, **Daniel 8:14** portrays **the beginning** of the process of investigative judgment that will reveal who belongs to the kingdom, and **Daniel 12:1** takes us to point when the process ends. When the process ends, Michael will ‘stand up’ or begin to reign over His kingdom because the number of **the subjects** His kingdom is complete.

While the **door of probation is open**, Jesus wears his **priestly robes** (Hebrews 8:1, 2; 4:14-16; Leviticus 8:1-9). However, when Jesus closes his ministration ('stands up') He will change his priestly garments to those of **a king** also known as **garments of vengeance**:

*"The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will **stand up**, put on the **garments of vengeance**, and then the seven last **plagues will be poured out**." EW, p. 36*

*"Then I saw Jesus lay off His **priestly attire** and clothe Himself with His most **kingly robes**. Upon His head were **many crowns**, a crown within a crown. Surrounded by the angelic host, He left heaven." EW, p. 281*

Revelation 19:11, 12, 14:

If Jesus returns to the earth garbed **as a king**, He **must have changed** His garments before He returns.

*"Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. ¹² His eyes were like a flame of fire, and on His head were **many crowns**. . . And the **armies in heaven**, clothed in fine linen, white and clean, followed Him on white horses."*

The **Sabbath School Quarterly** for the first quarter of 2020 explained the meaning of the word 'stand':

*"First, the verb 'stand' evokes the rise of kings to conquer and **rule**." Sabbath School Quarterly, First Quarter, 2020, Lesson #13, "From Dust to Stars", p. 101.*

Contrary to what many think, Jesus does **not receive the kingdom** from His Father at the second coming. Daniel 7:13, 14 explicitly teaches that Jesus goes **to the Ancient of Days in heaven** to receive the kingdom. When the investigation of both dead and living believers is complete, Jesus will take over the kingdom because the number of His subjects is complete:

***“[at the close of probation] Every case had been decided for life or death. While Jesus had been ministering in the sanctuary [before probation closes], the judgment had been going on for the righteous dead, and then for the righteous living. [When probation closed] Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb [the same as receiving the kingdom] was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords [clear allusion to Revelation 19:16].”** EW, p. 280*

In several of His parables, Jesus taught that He would receive the kingdom in heaven **before** His second coming. We will mention only three. At the beginning of the parable of the **Minas** Jesus said:

Luke 19:12:

“A certain nobleman [Jesus] went into a far country [heaven] to receive for himself a kingdom [from the Father] and to return [the second coming].”

In this parable, the **nobleman** represents Christ, the **far country** is heaven, and the **return** is His second coming. Clearly, Jesus receives the kingdom in heaven before He returns to earth to receive His people.

Matthew 22:1-14:

In the parable of the **wedding garment** (Matthew 22:1-14) while the gospel is being preached, the garments of all of those who have claimed Jesus Christ as Savior are examined to determine who is truly a subject of the kingdom. The examination of the garments **began in 1844** with the **dead** and will end with the **living**. It is absurd to think that God would examine the garments after all those who have claimed Jesus are in heaven. Would God return people to earth after taking them to heaven?

The **third example** is in **Luke 12:35, 36** where the wedding—the same as receiving the kingdom—takes place in heaven before Jesus returns:

Luke 12:35-37:

*"Let your waist be girded and your lamps burning; ³⁶ and you yourselves be like men **who wait** for their master, when he will **return from the wedding**, that when he comes and knocks they may open to him immediately. ³⁷ Blessed are those servants whom the master, **when he comes**, will find watching. Assuredly, I say to you that he will gird himself and have them **sit down to eat**, and will come and serve them."*

We have three **sequential events** in this parable:

- ✓ The **wedding/receiving the kingdom** in heaven.
- ✓ The **return** of Jesus to the earth from the wedding.
- ✓ The wedding **reception** when we will sit down to eat with Jesus in heaven.

No Mediator when Probation Closes:

After quoting Daniel 12:1 in the **first paragraph** of the chapter on the time of trouble, **Ellen White wrote:**

*"When He **leaves the sanctuary**, darkness covers the inhabitants of the earth. In that fearful time **the righteous** must live in the sight of a **holy** God **without an intercessor**. The restraint which has been upon the wicked is **removed**, and Satan has **entire control** of the finally impenitent. God's **long-suffering has ended**. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have **passed the boundary** of their probation; the Spirit of God, persistently resisted, has been **at last withdrawn**. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into **one great, final trouble**. As the angels of God cease to hold in check **the fierce winds** of human passion, **all the elements** of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon **Jerusalem of old**." GC, p. 614*

*"Those who are **living** upon the earth when the intercession of Christ **shall cease** in the sanctuary above are to stand in the sight of a **holy** God **without a***

mediator. Their robes must be **spotless**, their **characters** must be purified from sin by the blood of sprinkling. Through the **grace of God** and their **own diligent effort** they must be **conquerors** in the battle with evil.” GC, p. 424

Here are two other passages in Revelation that describe the close of probation:

Revelation 22:10-12:

*“And he said to me, [1] **Do not seal** the words of the prophecy of this book, [2] for the **time is at hand**.¹¹ He who is **unjust**, let him be unjust still; he who is **filthy**, let him be filthy still; he who is **righteous**, let him be righteous still; he who is **holy**, let him be holy still.”¹² “And [3] behold, **I am coming quickly**, and My **reward is with Me**, to give to every one according to his work.”*

Revelation 15:5-8:

“After these things I looked, and behold, the **temple of the tabernacle** of the testimony in heaven **was opened**.⁶ And **out of the temple** came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands.⁷ Then one of the four living creatures gave to the seven angels seven golden bowls **full of the wrath** of God who lives forever and ever.⁸ The temple was filled with smoke from the glory of God and from His power, and **no one was able to enter** the temple till the seven plagues of the seven angels **were completed**.”

#4: ‘stands watch’ (protector)

The sense of the two uses of the word ‘stand’ in Daniel 12:1 is that Jesus stands **up** in order to stand **for** His people. Although the word ‘stand’ is the same, the **word that accompanies it** determines the meaning. What the text is telling us that when Jesus ‘stands up’ and **begins to rule** He will **stand for** the living subjects of His kingdom.

During the time of trouble, the king of the north will intend to destroy the living subjects of his kingdom so Jesus stands **for them**, that is to say, **defends them** (Isaiah 3:13-15; Psalm 109:31). He stands to defend:

- ✓ The Shepherd defends His sheep
- ✓ The Husband protects His bride
- ✓ The Sovereign protects His vassal
- ✓ The Head protects His body

Various versions translate the word '*stand*' with '*stand watch*' or '*guards*' or '*protects*'. At this point, the intercessor no longer mediates for the subjects of His kingdom but rather defends them. The intercessor has become the defender. Although God's people will have to stand without a mediator for sin, they will not stand without a defender. Psalm 91 makes this clear!

#5: 'over the sons of your people'

Who are 'the sons of your people'? Daniel was a literal Jew so are his sons in Daniel 12:1 literal Israelites? The answer is no. The sons of Daniel's people in Daniel 12:1 are Spiritual Israel at the end of time.

Of course, the question that begs to be asked is this: What principle gives us the right to say that '*thy people*' [**70 weeks are determined 'for thy people and thy city'**] refers to Daniel's literal people in Daniel 9:15, 16, 24 and 10:14 while 'thy people' in Daniel 12:1 refers to spiritual Israel?

Furthermore, why is the '*holy mountain*' in Daniel's prayer (Daniel 9:16, 20) a reference to literal mount Zion in the middle east while in Daniel 11:45 the same expression applies to a spiritual, worldwide Mt. Zion where God's global remnant is gathered?

We find the answer to these questions by understanding that while the Hebrew theocracy was in place, 'Israel' was local and literal. However, when the theocracy comes to an end in the year 34 A.D. we must understand the word 'Israel' in a spiritual and global sense (see John 4:23, 24; 2 Corinthians 1:20; Galatians 3:16, 26-29; Romans 2:28, 29; Romans 9:6-8).

Hebrews 8:8 helps us understand this hermeneutical principle. The text tells us that God promised to make a new covenant with the house of Israel and the house of Judah. A literal reading of this text would seem to indicate that the new

covenant applies only to literal **Israel and Judah**. However, no Christian today would say that the new covenant applies only to the literal Jews. Clearly, the words 'Judah' and 'Israel' apply **spiritually to all who believe in Jesus**. Jesus Himself referred to His sacrifice as the blood of the **new covenant** that He shed for many (Matthew 26:28).

This is how it works out. 'Thy people' (Daniel 9:15, 16, 20, 24; 10:14) changes from the literal to the spiritual Israel in **Daniel 12:1**. 'Holy Mountain' in Daniel 9:16, 20 changes from the literal Israel to the spiritual Israel (the church) in **Daniel 11:45**.

#6: 'time of trouble'

The key verse to understand the time of trouble in Daniel 12:1 is in **Genesis 32:7**. In this chapter, Jacob was deeply troubled because he heard that his brother **Esau was coming** to kill him and his family. However, this was not his main concern. He still **remembered the sin** that he had committed against his father and brother twenty years before. He feared that his sin was so great that he could **not claim the covenant** protection of God.

Jacob cried out to God **for deliverance** from brother (Genesis 32:11). He then struggled all night with the **Angel of the Covenant**—Michael—and prevailed (see Hosea 12:4, 5). The Angel then **blessed** Jacob and gave him a **new name** that reflected his new character.

The context clearly indicates that this Angel was none less than **Jesus Christ**, the same person as **Michael** who appears in Daniel 12:1. Jacob called the place where he encountered the Angel, **Peniel** and explained the reason: "for I have seen God face to face and survived." The rage of Esau against his brother is fulfilled on a **broader scale** in Daniel 11:44-12:1. There, a global system symbolized by Esau will rise against the final generation represented by Jacob. **Jeremiah 30:4-10** describes this 'time of Jacob's trouble' when God was about to deliver Judah from Babylonian captivity:

*"Now these are the words that the Lord spoke concerning **Israel and Judah**. 'For thus says the Lord: 'We have heard a voice of **trembling**, of fear, and not of peace.*

⁶ Ask now, and see, whether a man is ever in **labor with child**? So why do I see every man with his hands on his loins like a woman in labor, and all faces turned pale? ⁷ Alas! For that day is great, so that **none is like it**; and it is the **time of Jacob's trouble**, but he shall be **saved out of it**. ⁸ 'For it shall come to pass in that day,' says the Lord of hosts, 'That I will break his yoke from your neck, and will burst your bonds; foreigners shall no more enslave them. ⁹ But they shall serve the Lord their God, and David their king, whom I will raise up for them. ¹⁰ 'Therefore do not fear, O My **servant Jacob**,' says the Lord, 'nor be dismayed, O **Israel**; for behold, I will save you from afar, and your seed from the land of their captivity. **Jacob** shall return, have **rest and be quiet**, and no one shall make him afraid."

What will the time of trouble **be like**?

"Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of **strife as no pen can picture**." 6T, p. 408

"As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then **no mediator** between guilty man and an offended God. While Jesus had been standing between God and guilty man, a **restraint** was upon the people; but when He stepped out from between man and the Father, the **restraint was removed** and Satan had **entire control** of the finally impenitent." EW, p. 280

#7: 'delivered'

In order to understand **the deliverance** in Daniel 12:1 we must go back to chapters **3 and 6**. These two chapters have many points in common and they illustrate the **trials**, **faith** and **deliverance** of the final generation. Daniel 3 bears a close relationship with Daniel 12:1 and Revelation 13. In all three chapters, the **civil power** raises up **an image**, compels everyone **to worship** the image and whoever does not comply will be under a **death penalty**. In all three you have a **faithful remnant** who refuse to comply with command and

as a result the faithful go through a **fiery time of trouble** at the end of which **Jesus, delivers** them out of it.

The entire chapter three of Daniel revolves around the idea of jeopardy and deliverance.

Daniel 3:15: The **king's challenge:**

"Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, good! But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will you from my hands?"

Daniel 3:16-18: The Hebrew worthies **respond to the king:**

*"Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. If that is the case, **our God** whom we **serve** is able to **deliver** us from the burning fiery furnace, and He will **deliver** us from your hand, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up."*

Daniel 3:19: The was enraged and his and his face looked **like a demon:**

*"Then Nebuchadnezzar was full of fury, and the **expression on his face changed** toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated."*

*"**Satanic attributes** made his countenance appear as the countenance of **a demon**." 4BC, p. 1169*

Daniel 3:24, 25: The **Son of God** came into the fiery furnace **to deliver:**

*"Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." ²⁵ "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is **like the Son of God**."*

Daniel 3:28: The Son of God was the Angel:

*"Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent **His Angel [Michael]** and **delivered** His servants who **trusted** in Him, and they have frustrated the king's word, and yielded their bodies, that they should not **serve nor worship** any god except their own God!"*

Daniel 3:29: The king gives an illegitimate decree:

*"Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is no other God who can **deliver** like this."*

In Daniel 6 the key word is once again 'DELIVER'

Daniel 6:5: The conflict is regarding God's law versus the laws of men:

*"Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the **law of his God**."*

Daniel 6:6-9: The king forbids the right to the free exercise of religion:

*"So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! ⁷ All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever **petitions any god or man** for thirty days, except you, O king, shall be cast into the den of lions. ⁸ Now, O king, establish the decree and sign the writing, so that it **cannot be changed**, according to the law of the Medes and Persians, which does not alter." ⁹ Therefore King Darius **signed the written decree**."*

Daniel did not change his prayer habits. He was not politically correct (our religion should be personal but not private):

Daniel 6:10:

*"Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his **windows open** toward Jerusalem, he **knelt down** on his*

knees three times that day, and prayed and **gave thanks** before his God, as was his custom **since early days**."

Daniel 6:14-22: The key word is '**DELIVER**':

"And the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to **deliver** him; and he labored till the going down of the sun to deliver him. ¹⁵ Then these men approached the king, and said to the king, "Know, O king, that it is the law of the Medes and Persians that no decree or statute which the king establishes may be changed." ¹⁶ So the king gave the command, and they brought Daniel and cast him into the den of lions. But the king spoke, saying to Daniel, "Your God, whom you **serve continually**, He will **deliver** you." ¹⁷ Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed. ¹⁸ Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him. ¹⁹ Then the king arose very early in the morning and went in haste to the den of lions. ²⁰ And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you **serve continually**, been able to **deliver** you from the lions?" ²¹ Then Daniel said to the king, "O king, live forever! ²² My God sent **His angel** and shut the lions' mouths, so that they have not hurt me, because I was found **innocent before Him**; and also, O king, I have done **no wrong before you**." ²³ Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he **believed [trusted] in his God**."

Daniel 6:25-27:

"Then King Darius wrote: To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you. ²⁶ **I make a decree** that in every dominion of my kingdom men **must tremble and fear** before the God of Daniel for He is the living God, and steadfast forever; His kingdom is the one which shall not be destroyed, and His dominion shall endure to the end. ²⁷ He **delivers** and rescues, and He works signs and wonders in heaven and on earth, who has **delivered**

Daniel from the power of the lions."

#8: 'written in the book'

This phrase proves that when probation closes the lives of the living saints have been examined and their **names retained** in the book of life. Michael will only deliver those whose names are retained in the book of life during the judgment of the living (see Philippians 4:3; Isaiah 4:3; Exodus 32:32, 33; Revelation 3:5; Psalm 69:28; Revelation 20:12, 15; 22:19).

When the time of trouble begins after probation closes, the names of the living saints are **already in the book** to be retained there forever. **Revelation 3:5** clearly states that God **can delete names** from the book of life. Ellen White described the predicament of the final generation:

*"To outward appearance, there was no possibility of their **escape** [Daniel 11:41]. The **wicked** had already begun to triumph, crying out, "Why doesn't your God **deliver** [Joel 2:32; Daniel 12:1] you out of our hands? Why don't you go up and save your lives?" However, the saints heeded them not. **Like Jacob**, they were wrestling with God. The angels longed to **deliver** [Joel 2:32; Daniel 12:1] them but they must wait a little longer; the people of God must drink of the cup and be baptized with the baptism. The angels, faithful to their trust, continued their watch. God would not suffer His name to be reproached among **the heathen** [Joel 2:17, 19; 3:11, 12, KJV]. The time had nearly come when He was to manifest His mighty power and gloriously **deliver** [Joel 2:32; Daniel 12:1] His saints. For His name's glory He would **deliver** [Joel 2:32; Daniel 12:1] every one of those who had patiently waited for Him and whose names were **written in the book** [Daniel 12:1]." *EW*, pp. 283, 284*

*"Satan offers to men the kingdoms of the world if they will yield to him the supremacy. Many do this and sacrifice heaven. It is **better to die than to sin**; better to want than to defraud; better to hunger than to lie." *4T*, p. 495*

*"Those who would **rather die** than perform a wrong act are the only ones who will be found faithful." *5T*, p. 53*



“STUDIES IN DANIEL 1-11”

by Pastor Stephen Bohr

APPENDIX #11 – A LAYERED APPROACH TO DANIEL AND REVELATION

Principles of Interpretation

Before we can even begin to decipher the complex meaning of Daniel and Revelation, we must understand some basic principles of interpretation.

- ✓ Although it is difficult to get rid of our biases, we must pray that God will enable us to lay aside our pre-conceived ideas and keep an open mind as we examine the evidence that we are going to study.

The apostle Paul admonished us in 1 Thessalonians 5:21 to: “*test all things; hold fast to what is good*” and Jesus added in John 7:17: “*If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority.*”

- ✓ Daniel and Revelation are written in coded language and in order to understand them we must decipher the symbols. Sometimes the symbols are explained in the immediate context of the passage in review (cf. Daniel 2:39; Revelation 17:15) and at other times, elsewhere in Scripture. After we have decoded all the symbols, we must piece them together to get the complete picture. Each symbol is like a piece of a jigsaw puzzle and only when we put the pieces together can we get the full picture.

- ✓ The prophecies of Daniel 2, 7 and Revelation 12, 13 are **parallel**. There are many **verbal** and **conceptual links** that connect them. For example, all of them contain the **number ten** and in all, the last kingdom is **always different** from the previous ones. Furthermore, Daniel 7 and Revelation 12 and 13 contain **beasts** with **ten horns** who **persecute** God's people for the **same time period**. Daniel 7 **expands** Daniel 2 and Revelation 12 and 13 expand Daniel 7.

Here is **one example** from Revelation 12 and 13 that **illustrates** the importance of finding **conceptual links** between chapters in Revelation. **Revelation 12:15-17** contains **three** successive events:

1. A **dragon** with **ten horns persecuted** the woman for '**time, times and half a time**' (Revelation 12:14, 15).
2. As she faced persecution by the dragon, the **earth helped** her by swallowing up the persecuting waters (cf. Revelation 17:15) that the serpent spewed out of his mouth (Revelation 12:16).
3. The **dragon** was enraged against the woman once more because the earth had helped her (Revelation 12:17).

Revelation 13 contains the identical **three events** in the **same order**:

1. A **dragon** with **ten horns** attempted **to kill** the man child (Revelation 12:3) and then **delegated** his authority to a ten-horned **beast** that rose from the sea (Revelation 13:2). The sea beast then **delegated** its authority to a beast that rose from the earth (Revelation 13:12).

We see here an **unbroken chain of authority** between the Roman **dragon**, the papal Roman **beast** from the sea and the apostate Protestant beast **from the earth**. Each hands off the baton to the next power and they are **all Roman**.

2. From the **earth** (the **territory** that helped the woman) a beast (**nation**) rose that had two horns like a lamb (Revelation 13:11).

3. The beast that rose from the earth with two horns like a lamb, then spoke like a **dragon** (Revelation 13:11-18).

Thus we have a sequence of dragon-earth-dragon in both Revelation 12 and Revelation 13.

Our Task in this Study

Today we are going to compare the prophetic chains of **Daniel 2**, **Daniel 7**, **Revelation 12**, and **Revelation 13**. In our study we will find that all of these prophecies **complement** one another and each **expands upon** the previous ones.

The Adventist interpretation of the prophecies of Daniel and Revelation has a **fundamental principle** commonly called the **historical method**. This principle teaches that the great **chain** prophecies of Daniel 2, 7, 8, 11, Revelation 12, 13, 17; the seven **churches**, the seven **seals**, and the seven **trumpets** began their fulfillment when the **prophet wrote** and describe an **uninterrupted chain** of events **that culminate** in the final events of history.

We shall find in our study that Daniel 7 **expands** Daniel 2, and Daniel 2 and 7 are expanded and further explained in Revelation 12 and 13. Then, **Revelation 17** provides the **final expansion** of all the previous chapters.

Ellen White wrote about the importance of studying Daniel and Revelation together:

*"The things revealed to Daniel were afterward **complemented** by the revelation made to John on the Isle of Patmos. These **two books** should be carefully studied.... It was the **Lion of the tribe** of Judah who **unsealed** the book [of Daniel in Revelation 10] and gave to John the revelation of what should be in these **last days**.... The book of Daniel [Daniel 12:4] is **unsealed** in the revelation to John [in Revelation 10], and carries us forward to the **last scenes** of this earth's history." TM, pp. 114, 115*

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed [Daniel 12:4] is not the Revelation, but that portion of the prophecy of Daniel relating to the last days." AA, p. 467

The Prophecy of Daniel 2

The prophecy of **Daniel 2** contains the outline upon which the prophecies of Daniel 7 and Revelation 12 and 13 build. Let's briefly review the sequence of powers in Daniel 2:

- ✓ Head of gold (Babylon 605-539 BC).
- ✓ Chest and arms of silver (Medes and Persians 539-331 BC).
- ✓ Belly and thighs of bronze (Greece 331-168 BC).
- ✓ Legs of iron (Rome 168 BC – 476 AD).
- ✓ Feet and ten toes of iron (divided Rome 476–538 AD).
- ✓ Clay is added to the feet and toes and is mingled with the iron (religious Rome 538-1798 AD).

It is important to remember that Daniel 2 contains only a basic outline of events that would occur between the kingdom of **Babylon** in 605 BC and the end time. For example, Daniel 2 explains that the feet and toes of iron mingled with clay will be the last kingdom before the second coming. However, what the chapter does not tell us is that there would be two separate periods of the iron and clay with a time interlude in between. We can only discern these two stages when we study the expansion of Daniel 2 in Revelation 13. There are many important details in Daniel 7 that are not in Daniel 2:

- ✓ Daniel 2 provides very few details of the first three kingdoms.
- ✓ Daniel 2 does not mention that the fourth kingdom (the legs of Iron) Rome) would have three successive stages.
- ✓ Daniel 2 does not mention that during the third stage of Rome, a power would rise that would speak blasphemies against God persecute the saints and think to change the law.
- ✓ Daniel 2 does not mention that the period of the feet would have two stages with a time interval in between.

- ✓ Daniel 2 does not mention **how long** the **first stage** of the feet and toes would last.
- ✓ Daniel 2 does not mention that there will be an **investigative judgment before** Christ sets up His everlasting kingdom (although **the stone** does give us a hint).

Daniel 7 and Revelation 12, 13 are **parallel** and expand upon the prophecy of Daniel 2. Only as we understand these prophecies **together** will we be able to see the **full and detailed picture** of end time events. So to speak, the prophecy of Daniel 2 is like a **skeleton** to which we need to add **organs, flesh and skin**.

The Prophecy of Daniel 7 Expands Daniel 2

Daniel 7 describes the **identical sequence** of kingdoms that would rule the world from the time of **Babylon** to the **end time**. However, Daniel 7 adds significant **details** that are not in Daniel 2.

Daniel 7 describes the same **three kingdoms** that would rule the earth **before** the **birth of Christ**:

- ✓ A **lion**: the kingdom of Babylon: Equivalent to the **head of gold** in Daniel 2 (605-539 BC).

Added details: A **lion** with **eagle's** wings. After a time, the wings are **plucked**, the lion stands on **two legs**, and is given the **heart** of a man.

- ✓ A **bear**: Medes and Persians: Equivalent to the **chest and arms of silver** in Daniel 2 (539-331 BC).

Added details: Higher on **one side** than the other with **three ribs** in its mouth.

- ✓ A **leopard**: Greece: Parallel to the **belly of bronze** in Daniel 2 (331-168 BC).

Added details: The leopard has **four wings** of a bird, and **four heads**. If we only had Daniel 7 we would probably conclude that Greece had four

divisions from the very beginning of its existence. However, the expansion of Daniel 7 in **Daniel 8** reveals that Greece had **two stages**. The first was **undivided** Greece during the reign of Alexander the Great and the second was the **fourfold division** of the kingdom after Alexander's death.

Daniel 7 describes **three stages** of the **fourth kingdom after** Christ's birth:

Daniel 7:23, 24:

*"Thus he said, 'The fourth beast shall be a [1] **fourth kingdom** on earth, which shall be different from all the other kingdoms, and shall devour the whole earth, trample it and break it in pieces.²⁴ The ten horns are ten kings who shall arise [2] **from this kingdom**. And another shall rise [3] **after them**; He shall be different from the first ones, and shall subdue three kings.'*

- ✓ **Stage #1 of the fourth beast:** The **dragon without any horns**. The dragon is equivalent to **legs of iron** in Daniel 2 (168 BC–476 AD).

Added details: Daniel 7 **expands** the prophecy of Daniel 2 describing a dragon beast that has **iron teeth** (like the iron legs), tramples and tears to **shreds** and has **three stages**, one after the other. However, the prophecy of Daniel 7 says **nothing** about a **woman** who is about to bear a **man child**, that the dragon would attempt **to kill** him when he was born and that the child would **ascend to God** and to His throne. This expansion will come in Revelation 12.

- ✓ **Stage #2 of the fourth beast:** The **ten horns** of the dragon beast. The **ten horns** are equivalent to the feet and **ten toes** of iron (476–538 AD).

Added details: After ruling for a period **without horns**, the empire was **divided into ten** (476–538 DC). We know that Rome continued in the feet because the legs as well as the feet and toes **have iron**.

Up to this point in the visions of Daniel 2 and 7, all the kingdoms have been **secular**. However, from this point on, a power rises that not only rules

politically but also mingles politics with religion. The clay in the feet and toes is different from all the previous powers because it is not a metal. Likewise, the little horn in Daniel 7 is different because it is not a mere secular kingdom but also a religious one.

- ✓ **Stage #3 of the fourth beast:** The little horn. The little horn is equivalent to the clay that is added to the iron in the feet and toes in Daniel 2 (538-1798 AD). We know for certain that the clay was later added to the iron in the feet because Daniel 7 describes the little horn rising after the dragon ruled and the ten horns sprouted from its head.

Added details: A nasty little horn rises out of the head of the dragon among and after the ten, and launches an attack on the true religion. It speaks blasphemies against God, persecutes the saints, thinks to change God's law, and reigns for a 'time, times, and half a time'.

Several questions remain after the vision of Daniel 7:

- ✓ Daniel 7 does not explain why the little horn hated the saints and persecuted them.
- ✓ Daniel 7 tells us that the little horn thought to change the law. It does not say that the horn thought to abolish the law so we are left with the question, how did the little horn attempt to change God's law?
- ✓ Neither Daniel 2 or 7 explain that the little horn received a deadly wound at the conclusion of the 'time, times and half a time' and that the deadly wound will heal. Neither do Daniel 2 or 7 explain who will heal the wound and how.
- ✓ Neither Daniel 2 or 7 explain that when the wound heals, the little horn will exercise a ruthless and global dominion as it did during the 'time, times and half a time'.

- ✓ Daniel 7 tells us nothing about what **happened with Christ** during the period of the fourth kingdom.

Daniel 7, Genesis 3:15 and the Expansion in Revelation 12

Revelation 12 follows the **same** historical flow of Daniel 7, but uses **different symbols**. Revelation 12 **explains** and **expands** upon the **prophecy of Genesis 3:15** and also **some details** of Daniel 7. As in Daniel 7, chapter 12 describes the **fourth beast** (the dragon with ten horns, Revelation 12:3), and the **persecution** of the saints for a *time, times and half a time* (12:14). However, there is so much more! Let's consider first Genesis 3:15.

Genesis 3:15:

*"And I will put [1] **enmity** between [2] **you** and the [3] **woman**, and between your [4] **seed** and [5] her Seed; He [**the woman's Seed**] shall bruise your head, [**the serpents head**], and you shall bruise [**the woman's Seed**] His heel."*

The **five elements** of Genesis 3:15:

- ✓ Enmity
- ✓ The serpent
- ✓ The serpent's seed
- ✓ The woman
- ✓ The woman's Seed

The enmity in Genesis 3:15 runs in **three directions**:

- ✓ The first is the enmity of the serpent against the woman's **Seed**.
- ✓ The second is the enmity of the serpent against the **woman**.
- ✓ The third is the enmity of the serpent against the **remnant** of the **woman's Seed**.

The serpent's **deadly enemy** is the **woman's Seed** because the prophecy foretold that He would crush the serpent's head. After the woman's Seed **survived** the serpent's bite to His heel, he went after **the woman**, and **finally** after the **remnant** of the woman's Seed. Thus, Revelation 12 presents **the following order** in this war:

- ✓ The enmity of the serpent against the woman's Seed
- ✓ The enmity of the serpent against the woman
- ✓ The enmity of the serpent against the remnant of the woman's Seed

Genesis 3:15 and Revelation 12

Revelation 12 not only fulfills and expands the prophecy of Genesis 3:15, it also adds details that are not in Daniel 2 or 7. Chapter 12 contains the same dragon with ten horns as Daniel 7, and also the 'time and times and half a time' that the little horn persecuted the faithful. But there is so much more! Revelation 12 describes six consecutive stages as well as the five elements of Genesis 3:15.

Stage #1: The period before Christ's birth. The vision of Revelation 12 does not mention the first three beasts of Daniel 7. However, like Daniel 7, the vision begins before Jesus was born.

Revelation 12:1: Element #1 of Genesis 3:15: The woman:

"Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars."

It is commonly known that a pure woman in Bible prophecy represents the faithful church. We know this because the woman has a crown of twelve stars that represent the founders of the Old Testament Church.

"As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church." AA, p. 19

Revelation 12:2: Element #2 of Genesis 3:15: The Seed in the woman's womb:

"Then being with child, she cried out in labor and in pain to give birth."

When John saw the woman in verse 2, the child had not yet been born. This means that the woman already existed long before the child was born. The context indicates that the man child is Jesus, as we can see in verse 5 where He is caught up to God and to His throne (cf. Revelation 3:21). This means that the pure woman represents the faithful Old Testament church. It is literally true

that Jesus was born from the Old Testament Church because he was of the lineage of **Abraham** and **David** (Matthew 1:1).

Revelation 12:3: Element #3 of Genesis 3:15: The **dragon** or **serpent of old:**

*“And another sign appeared in heaven: behold, a **great**, fiery **red dragon** [described as the ancient serpent in verse 9] having seven heads and **ten horns**, and seven diadems on his heads.”*

Revelation 12:4: Element #4 of Genesis 3:15: The dragon's **enmity** against the woman's **Seed**:

*“His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to **devour her Child** [enmity] as soon **as it was born**.”*

Stage #2: The **child is born** and the dragon **sought to kill Him**. This brings us to the **New Testament** period:

Revelation 12:5:

*“She **bore** a **male Child** who was to rule all nations with a rod of iron . . .”*

Matthew 2:16: Element #5 of Genesis 3:15: **Herod** was the **dragon's seed**. The primary hatred of the dragon was not for the woman, but against her **SEED**. However, the dragon did not **act personally** and **directly** but rather through his seed, Herod the Great (cf. John 8:44; 1John 3:12):

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

Revelation 12:5: The **ascension** of the **grown up** male child during the period of the **Roman Empire**. The child **escaped** the dragon's hands:

*“She bore a **male Child** who was to rule all nations with a rod of iron. And her Child was **caught up** to God and His throne (cf. Revelation 3:21).”*

Stage #3: The Roman Empire was **divided into ten** kingdoms (the **ten horns** of Daniel 7):

Revelation 12:3:

*“And another sign appeared in heaven: behold, a great, fiery red **dragon** having seven heads and **ten horns**, and seven diadems on his heads.”*

Stage #4: Papal Rome: When the **woman’s SEED** recovered from the serpent’s bite, he **pursued** the **woman** who had borne the male child (the **little horn** of Daniel 7):

Revelation 12:6:

*“Then the [1] **woman** fled into the [2] **wilderness**, where she has a [3] **place** prepared by God, that they should [4] **feed her** there [5] **one thousand two hundred and sixty days**.”*

The five elements in Revelation 12:6:

- ✓ Woman
- ✓ Wilderness
- ✓ Place prepared
- ✓ Feed her
- ✓ 1260 days

Revelation 12:14 expands verse 6. The **1260 days** that the dragon persecuted the woman in verse 6 is **the same** as the “time and times and half a time” that the little horn persecuted the saints of the Most High in Daniel 7:

*“But the [1] **woman** was given two wings of a great eagle, that she might fly into the [2] **wilderness** to her [3] **place**, where she is [4] **nourished** for [5] **a time and times and half a time**, from the presence of the serpent.”*

- ✓ Woman
- ✓ Wilderness
- ✓ Place
- ✓ Nourished
- ✓ Three and a half times

A Single Head Operates

Revelation 12:15:

“So the serpent [that had seven heads] spewed water out of his mouth [just one] like a flood after the woman, that he might cause her to be carried away by the flood.”

Although the dragon has seven heads, only one mouth was spewing out water for “a time times and half a time.” This means that the seven heads represent the seven kingdoms that ruled the world beginning with Babylon.

John N. Andrews, perhaps the ablest scholar in the history of the Seventh-day Adventist Church, had this to say about the three seven headed beasts of Revelation 12, 13 and 17:

“The seven heads are seven forms of civil power which successively bear rule. These seven heads belong alike to the dragon of Revelation 12, the beast of chapter 13, and that of Revelation 17. This shows conclusively that the dragon and these two beasts are symbols of the same power under different heads; for there are not three sets of seven heads, but it is evident that the heads are successive forms of its power, one of them bearing rule at a time, and then giving place to another (Revelation 17:9, 10). The proper period of each seems to be this: The dragon before the 1260 years, the beast of chapter 13 during that period, and the beast of chapter 17 since the deadly wound and captivity at the close of that period.” (J. N. Andrews, The Three Messages of Revelation XIV, 6-12, pp. 77, 78.

We shall soon see that the sea beast of Revelation 13:1-10 received a mortal wound on only one of its heads at the end of the ‘time, times and half a time’ and then recovered from it.

¿What do the waters that the dragon spewed out of his mouth represent?

Revelation 17:15:

“Then he said to me, “The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.”

Stage #5: Revelation 12:16:

"But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth."

The territory (the earth) of what would become the nation of the United States, provided a place of respite for the persecuted faithful in Europe. The pilgrims came to north America and found refuge from the persecution of the papacy:

"It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation." GC, p. 292

Historians describe the rise of the United States as a nation in similar fashion as Revelation 12:16:

"A prominent writer, describing the rise of the United States, speaks of "the mystery of her coming forth from vacancy," and says: "Like a silent seed we grew into empire." G. A. Townsend, The New World Compared with the Old, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was "emerging," and "amid the silence of the earth daily adding to its power and pride." The Dublin Nation." GC, p. 440

Every verse in Revelation 12:13-17 begins with the conjunction kai which indicates a chain of events one following the other. The KJV uniformly translates the word *kai* in these verses with the English conjunction 'and'. However, other versions translate the conjunction *kai* differently. For example, the NKJV translates:

"Now [kai linked with what happened in the previous verses] when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. ¹⁴ But [kai] the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. ¹⁵ So [kai] the serpent spewed water out of his mouth like a flood after the

woman, that he might cause her to be carried away by the flood. ¹⁶ **But [kai]** the **earth helped** the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. ¹⁷ **And [kai]** the dragon was enraged with the woman, and he went to make war with the rest of her offspring **[remnant of her Seed]**, who keep the commandments of God and have the testimony of Jesus Christ.”

The **CEV** correctly links the **final rage** of the dragon against the remnant of the woman’s **SEED** with the earth **helping** the woman. The dragon is enraged **because** the earth helped the woman. It is legitimate to link the events in verses 13-17 in the following way:

*“**So** (kai) when the dragon saw he was cast out, he persecuted the woman. . . **but** (kai), God gave the woman the wings of an eagle to escape to the wilderness. . . **then** (kai) the dragon spewed water out of his mouth. . . **but** (kai) the earth helped the woman. . . **this made** (kai **CEV**) the dragon enraged with the woman.”*

Stage #6: The final onslaught of the dragon against the Seed’s seed:

Revelation 12:17, KJV:

*“And the dragon was wroth **with the woman**, and went to make war with the **remnant [God’s faithful people]** of her **seed [of Jesus—Galatians 3:16]**, who **keep** the commandments of God and **have** the testimony of Jesus Christ.”*

Because the **earth helped** the woman, the dragon will launch a **second stage** of persecution (the first was during the ‘time, times and half a time’) against the remnant of the woman’s SEED, that is, against the remnant of Jesus.

The sequence is as follows: During the **first stage**, the dragon **spewed** water out of his mouth for ‘time, times and half a time’ (Revelation 12:13-15). Then, after the **earth helped** the woman (Revelation 12:16), the dragon launched a **second period** of persecution (Revelation 12:17). Chapter 12 had already identified the woman’s Seed as Christ (Revelation 12:2) so the remnant of her SEED must be the remnant of Jesus.

Although the dragon hates all of God’s commandments, he despises **one of them in particular**. However, in his rage the dragon did not intend to **abolish**

this commandment, but rather to **change it!** Thus, we need to discover which commandment the dragon intended to change during the 1260 years.

According to the lexicons, the **Aramaic word** 'change' (*sebar*) means '*the intention to change something from the way it was before*'. **Who claims** to have changed one of God's commandments during the '*time, times and half a time*'?

Following, is one of many quotations where Roman Catholic theologians claim that the change from Sabbath to Sunday was made by the papacy during its rule. **John O'Brien**, who for many years was a theology professor at the University of **Notre Dame** and the **author** of over forty books wrote:

*"The **Church** received the authority to make such a **change** from her Founder, Jesus Christ. He solemnly **conferred upon His Church** the power to legislate, govern and administer. . . the power of the keys. It is to be noted that the Church **did not change the divine law** obliging men to worship, but **merely changed the day** in which such public worship was to be offered; thus the law involved was merely a ceremonial law.*

*"But since Saturday, not Sunday, is **specified in the Bible**, isn't it curious that non-Catholics [**Protestants**] who profess to take their religion **directly from the Bible** and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this **change** was made about fifteen centuries before **Protestantism** was born, and by that time **the custom** was universally observed. They [**Protestants**] have continued the custom, even though it rests upon the **authority of the Catholic Church** and not upon an **explicit text** in the Bible. That observance remains as a reminder of the **Mother Church** from which the non-Catholic sects broke away—like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair." John O'Brien, *The Faith of Millions* (Huntington, Indiana: Our Sunday Visitor, Inc., 1974) p. 400, 401*

During the 1260 years, the little horn claimed to have changed the fourth commandment from Sabbath to Sunday and when its deadly wound is healed, it will impose that change **by force**. Whoever does not receive the mark of the beast will face a **death decree**. According to Revelation 12:17, the dragon's wrath will be manifested against those who **keep the Commandments** of God.

Revelation 13 will expand upon the dragon's wrath against those who refuse to receive the mark of the beast.

Summary of Revelation 12

- ✓ **Woman** (Old Testament Period: Lion, bear, leopard)
- ✓ **Dragon** (the **first stage** of Rome).
- ✓ **Ten horns** (the **second stage** of Rome).
- ✓ **1260 years** (the **third stage** of Rome).
- ✓ **A period of respite** from persecution (the earth helps the woman).
- ✓ **The rage of the dragon** (the **fourth stage** of Rome when the wound is healed and the beast from the earth speaks like a dragon).

Several questions remain **unanswered** after our study of Revelation 12:

- ✓ Why will the dragon be furious with the woman for a **second time**?
- ✓ **Where** in the book of Revelation do we find a further description of the dragon's wrath in Revelation 12:17?
- ✓ **In what manner** will the dragon manifest his wrath against the woman in verse 17? Will he do so **in person** or by employing **another beast**—**his seed**—as his deputy?
- ✓ **Which** of the Ten Commandments does the dragon particularly despise?
- ✓ What is the **testimony of Jesus** and why will the dragon hate those who possess it?
- ✓ What methods will the dragon employ **to attack** the testimony of Jesus?
- ✓ Who is **the remnant** of the woman's Seed?

Let's answer the last question first. The dragon does not hate the remnant **of the woman**, but rather the remnant **of her Seed**. And who is the **remnant** of the woman's Seed? Jesus, of course!

The apostle Paul identified the Seed as one person, **Jesus Christ**. However, those who embrace Christ are the **Seed's seed**.

Galatians 3:16, 29:

*"Now to Abraham and his **Seed** were the promises made. He does not say, "And to seeds," **as of many**, but **as of one**, "And to your Seed," **who is Christ**. . . ²⁹ And if you are Christ's, then **you are Abraham's seed**, and heirs according to the promise."*

The Prophecy of Revelation 13 and the Fourth Stage

Revelation 13 follows the **same prophetic trajectory** as Daniel 7, but the first **four beasts** of Daniel 7 are in **reverse order**:

Revelation 13:1, 2:

*"Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. ² Now the beast which I saw was like a [1] **leopard**, his feet were like the feet of a [2] **bear**, and his mouth like the mouth of a [3] **lion**. The [4] **dragon** gave him [5: the beast] his power, his throne, and great authority."*

Here is the sequence of powers in Revelation 13:1, 2:

The Old Testament period:

- ✓ **Lion**: Babylon
- ✓ **Bear**: Medes and Persians
- ✓ **Leopard**: Greece

The New Testament Period:

- ✓ **The dragon**: The Roman Empire (the **first stage** of Rome)
- ✓ **The ten horns**: The Roman Empire **divided** (the **second stage** of Rome)
- ✓ **The beast**: Papal Rome who ruled for **42 months** (the **third stage** of Rome)

For **42 months** (the **third stage** of Rome) the beast from the sea **persecuted** the saints, spoke **blasphemies** against God, attacked the **heavenly sanctuary** (cf. Daniel 8; Revelation 13:7), and it fared well! However, Revelation 13 **adds a fourth stage** to the **fourth beast**.

When the **42 months** concluded, the beast received a **deadly wound** to **the head** that had **ruled** for “*a time times and half a time*”:

Revelation 13:3:

*“And I saw **one** of his heads [**the fifth head that poured water from his mouth**] as if it had been **mortally wounded**. . .”*

The suspension of persecution has existed for the last 226 years.

In **1986**, the Jesuit priest, **Malachi Martin** made the following astounding statement concerning the papacy’s deadly wound at the end of the ‘*time, times and half a time*’:

*“[For] **fifteen hundred years** and more, Rome had kept as **strong a hand** as possible in each local community around the **wide world**. . . By and large, and admitting some exceptions, **that [keeping as strong a hand as possible around the wide world]** had been the **Roman view** until **two hundred years of inactivity** had been **imposed** upon the papacy by the **major secular powers of the world**.”* Quoted in **Christianity Today** (November 21, 1986), p. 26.

Martin makes **three** important points in his statement:

- ✓ The papacy ‘kept as **strong a hand** as possible in each local community around the **wide world**’ ‘for **fifteen hundred years**’.
- ✓ For the last **two hundred years** the papacy has been **unable** to use the **power of the state to persecute**. Going back (two hundred years **before 1986** takes us to the period of the **French Revolution**. This fits perfectly with Ellen White’s statement that if the secular powers **remove their restraint**, the papacy will regain its power:

*“Let the **restraints** now **imposed** by **secular governments** be removed, and Rome be **re-instated** in her **former** power, and there would speedily be a **revival** of her tyranny and persecution.”* **GC**, p. 564

- ✓ The **inactivity** of the papacy has been imposed by the major **secular powers** of the world, especially the United States.

The wound of the beast **is healed** and the beast will rule again **as it did in the past**. This will be the **fourth stage** of Rome:

Revelation 13:3:

*“... and his deadly wound **was healed**. And **all the world** marveled and followed the beast.”*

In the fourth stage, the deadly wound is healed and papal Rome rises to power once more to persecute the saints as it did in the past. The **same dragon** who persecuted the woman during the ‘*time times and half a time*’ (Revelation 12:6, 13-15) will once more manifest his wrath. **Revelation 12:17** describes the healing of the deadly wound but does not explain **how** or **by whom** it will happen.

The questions that remained **unanswered** in **Revelation 12:17** will be answered in Revelation 13:11-18. **How** and **by whom** will the wound be healed? The answer is stunning! **Another beast** (nation) will rise from the **territory** that helped the woman and that beast will heal the wound. This beast will impose the change in the law (the mark of the beast) on pain of death! In contrast, the faithful who keep the commandments will receive the seal of God.

At its origins the earth beast was **benign**. It defended two fundamental God-given principles—civil and religious liberty—by separating church and state. But the dragon will manifest his wrath by using the earth beast as a puppet as the dragon used the papacy during the 1260 years. He will make an image **of** the first beast **in its honor**, will forbid buying and selling, proclaim a death decree against the saints and impose the mark of the beast by force—the change in the law.

Even further, this beast will attempt to make of **none effect** the testimony of Jesus, which is the **true gift** of Prophecy that God’s faithful people possess. (Revelation 19:10; 22:8, 9) This beast will feign to be a true prophet when it is **the false prophet** (Revelation 16:13; 19:20). Besides claiming to change the day of worship in the law from Sabbath to Sunday, it will attempt to change

God's prophetic times as well by presenting a **counterfeit** prophetic scenario of end time events.

Preterism and Futurism were both created by the Roman Catholic papacy to hide from view its baleful actions of the past and its wicked acts in the present! The greatest book ever written from a historicist perspective is *The Great Controversy*. Ellen White wrote about the importance of this work:

*"The Great Controversy should be very widely circulated. It contains the story of the **past**, the **present**, and the **future**. In its outline of the **closing scenes** of this earth's history, it bears a powerful testimony in behalf of the truth. I am more anxious to see a wide circulation for this book **than for any others** I have written; for in *The Great Controversy*, the **last message** of warning to the world is given **more distinctly** than in any of my other books." Letter 281, 1905.*

You might ask how we can say that this will be a **fourth stage of Rome** if the beast from the earth represents the United States? The answer is simple. The United States will merely be papal **Rome's puppet**! The book of Revelation tells us that everything that the United States will do will have the purpose of pleasing the papacy.

First: The United States will have a **Roman element** because it will speak like a **dragon** and the dragon **represents the Rome** in **Revelation 12:17**:

*"**Stealthily** and **unsuspectedly** she [the papacy] is strengthening her **forces** [her allies] to further her own ends when the time shall come for her to strike. All that she desires is **vantage ground**, and this **is** already being given her. We shall soon see and shall feel what the purpose of the **Roman element** [the use of the **civil power**] is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution." GC, p. 581*

Second: It will exercise all the **authority** of the **first beast** (verse 12).

Third: It will do everything "in the **presence** of the **first beast**" (verses 12, 14).

Fourth: It will require all the world to **worship** the **first beast** (verse 12).

Fifth: It will make an image **of** the **first beast** (verse 15).

Sixth: The image will be made **in honor of** the first beast (verse 14).

Seventh: It will impose the **mark** of the first beast and prohibit buying and selling to those that refuse to receive it (verses 16, 17).

*“The world is filled with storm and war and variance. Yet under **one head**—the papal power—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate.” 7T, p. 182*

“What is it that gives its kingdom to this power? Protestantism, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath.” Maranatha, p. 187

Ellen White wrote about the link between papal Rome and the United States:

*“God’s word has given warning of the impending danger; let this be unheeded, and the **Protestant world** will learn what the purposes of **Rome** really are, only when it is too late to escape the snare. She is silently growing into power. Her **[Rome’s]** doctrines are exerting their influence in **legislative halls**, in the **churches**, and in the **hearts of men**. She **[Rome]** is piling up her lofty and massive structures in the secret recesses of which her **former persecutions** will be **repeated**. Stealthily and **unsuspectingly** **[like the serpent in Genesis 3]** she is strengthening her forces to further her own ends when the time shall come for her to **strike** **[like a serpent]**. All that she **[Rome]** desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the **Roman element** is. Whoever shall believe and obey the word of God will thereby incur reproach and **persecution**.” GC, p. 581*

In **Daniel 7** the enemy that persecutes the saints is the **little horn**. In **Revelation 13** the enemy that persecutes the saints is the **beast**. In Revelation 12 the enemy that persecutes the **woman** is the **dragon**. We can reach the following four conclusions:

- ✓ The little horn of Daniel 7 is **the same** as the beast.
- ✓ The little horn of Daniel 7 is the seed of the dragon.

- ✓ The **woman** in Revelation 12 is the same as the **saints of the Most High** in Daniel 7.
- ✓ The **1260 days** are the **same** as the *"time times and half a time"* and the *"42 months"*.

The Remnant is Identified by Four Characteristics

- ✓ They rise when the **1260 years' end**.
- ✓ They rise in the territory of the **United States**.
- ✓ They teach that we are to **keep all the commandments**.
- ✓ They possess the true **gift of prophecy**.

Bottom line: We need to keep our eyes focused on Rome and the United States rather than Jerusalem and the middle east.

CHART: THE DYNASTY OF MEDIA PERSIA

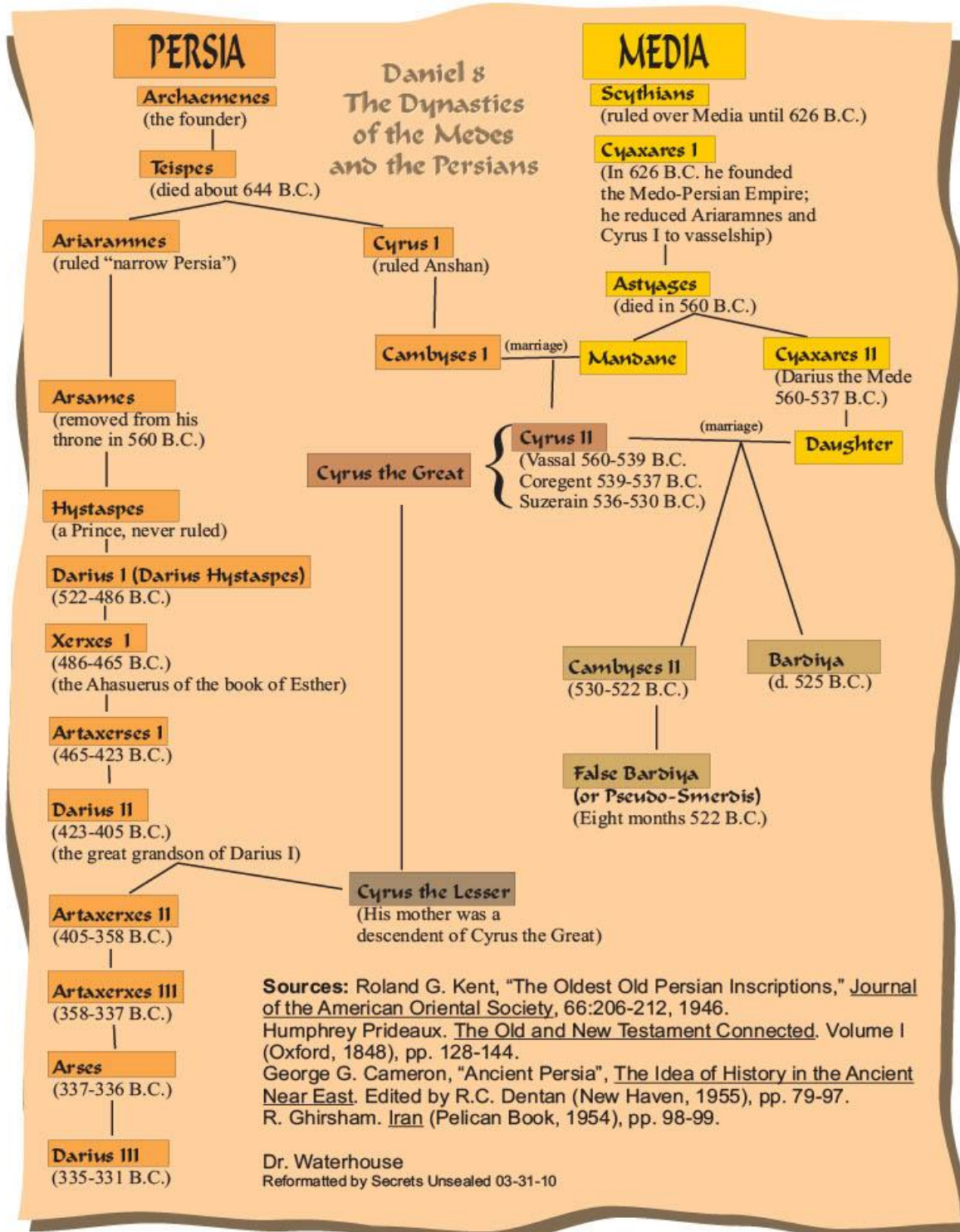


CHART: FOUR PROPHETIC OUTLINES OF DANIEL

FOUR PROPHETIC OUTLINES OF DANIEL

Prophetic Outline	Daniel 2:36-45	Daniel 7:1-14	Daniel 8:1-14	Daniel 11:2-12:3
Work of Christ	KING	JUDGE	PRIEST	GOEL/DELIVERER
BABYLON	Head of <u>Gold</u>	Lion with Eagle's Wings	There is no symbol for Babylon because the vision (<u>hazon</u>) of the 2,300 days begins in the period of Medo-Persia.	There is no mention of Babylon. The theme of this vision is the 2,300 days which begin in the time of the Persian kingdom.
MEDO-PERSIA	Breast and Arms of <u>Silver</u>	Bear. Higher on one side than on the other. The bear has three ribs in its mouth.	A <u>Ram</u> comes from the east. The ram has two horns one of which is higher than the other. It conquers in three directions of the compass.	The four kings of Persia are: Cyrus, Darius I, Xerxes, Artaxerxes I, who gave the decree which begins the 2,300 days (11:2).
GREECE	Belly of <u>Bronze</u>	<u>Leopard</u> which has four heads and four wings and moves rapidly over the earth.	A He-Goat comes from the west so quickly he does not touch the ground. After the great horn is uprooted, four take its place.	The powerful king is Alexander the Great. When Alexander died, his kingdom was divided into four. At this state, the King of the North is <u>Greece</u> (11:3-15).
POLITICAL ROME	Legs of Iron	A Dragon Beast which has ten horns and devours with teeth of iron and tramples on everything it finds in its path.	From one of the four horns arises a <u>little Horn</u> which grows horizontally toward the south, the east and the glorious land.	A power arose which broke the Prince of the Covenant. Political Rome crucified Jesus, the Prince of the Covenant (11:16-22).
RELIGIOUS ROME	Feet of Iron and <u>Clay</u>	A Little Horn arises among the ten horns. This horn uproots three of the ten, speaks blasphemies, and persecutes the saints.	The Little Horn then grows vertically even unto heaven. It takes away the work of the sanctuary and tramples upon the prince and people of the sanctuary.	The King of the North grows phenomenally until he conquers the whole world. The king of the North is the <u>Papacy</u> (11:23-39).
INVESTIGATIVE JUDGMENT	Supernatural Stone Cut from Mt. Zion	Thrones are set up and the Ancient of Days sits down. The books are opened in order to give a verdict in favor of the saints.	The Sanctuary is <u>Cleansed</u> (Leviticus 16), justified, vindicated, restored to its rightful state. The little horn receives a verdict against it.	The King of the North receives a deadly wound. The wound is healed. The horn is judged by <u>Michael</u> standing up (11:40-12:1).
ETERNAL KINGDOM	<u>Mount Zion</u>	The Son of Man receives the eternal kingdom and rules forever with the saints.	The Eternal Kingdom is not mentioned because Daniel 8 speaks of the beginning and process of the judgment which does not end until Chapter 12 and verse 1.	The saints receive their reward at the resurrection and will shine forever. Here the little book of Daniel 8-12 is completed (12:2-3).

CHART: SEQUENCE OF POWERS IN DANIEL 2, 7 & REVELATION 13



“STUDIES IN DANIEL 1-11”
by Pastor Stephen Bohr

SEQUENCE OF POWERS IN DANIEL 2, 7 & REVELATION 13

DANIEL 7	DANIEL 2	REVELATION 13	POWER / DATE
LION	GOLD	LION	BABYLON 605-539 B.C.
BEAR	SILVER	BEAR	MEDO-PERSIA 539-331 B.C.
LEOPARD	BRONZE	LEOPARD	GREECE 331-168 B.C.
DRAGON	IRON	DRAGON	ROME 168-476 A.D.
10 HORNS	10 TOES (IRON)	10 HORNS	DIVIDED ROME 476-538 A.D.
LITTLE HORN	CLAY	BEAST	RELIGIOUS ROME 538-1798 A.D.
KINGDOM (7:14)	KINGDOM (2:44)	KINGDOM (14:1-5)	?

CHART: A FEW PARALLELS BETWEEN DANIEL 8 & 9, 11 & 12, AND REVELATION

A FEW PARALLELS BETWEEN DANIEL 8 & 9, 11 & 12, and REVELATION <i>by Pastor Stephen Bohr</i>			
ACTIVITY / EVENT	DANIEL 8 & 9	DANIEL 11 & 12	REVELATION / OTHERS
Persia	8:3, 4, 20	11:2	Dan. 2:39, 7:5; Rev. 13:2
Greece	8:5-8, 21, 22	11:2-3	Dan. 2:39, 7:5; Rev. 13:2
Imperial Rome	8:9	11:22	Dan. 2:40, 7:7; Rev. 13:2; 12:1-5
Union of Church and State	8:24	11:31, 38	Rev. 17:2, 18; 18:3, 9; 19:2; 13:2, 4
Sanctuary	8:11, 13, 14; 9:24	11:31	Rev. 13:6
Daily	8:11-13	11:31	Dan. 7:25; Rev. 13:6
Prince of the Covenant	8:11, 25; 9:26, 27	11:22	Rev. 17:14; 19:19
Abomination of Desolation	8:13; 9:26, 27	11:31	Dan. 7:25; Rev. 13:15, 16; 14:9-11; 17:4, 5; Mat. 24:15
Flatterer, Deceitful, Cunning	8:25	11:32	2 Thes. 2:9; Rev. 13:13, 14
Saints Persecuted	8:24	11:33	Dan. 7:25; Rev. 13:7; 17:16; 18:20, 24; 19:2
Will Prosper	8:12, 24, 25	11:36	Rev. 13:7
Will Magnify Himself	8:11, 25	11:36, 37	2 Thes. 2:3, 4; Rev. 18:7

A FEW PARALLELS BETWEEN DANIEL 8 & 9, 11 & 12, and REVELATION

by Pastor Stephen Bohr

ACTIVITY / EVENT	DANIEL 8 & 9	DANIEL 11 & 12	REVELATION / OTHERS
Will Speak Blasphemy/Marvelous Things	8:10, 11	11:36	Dan. 7:25; Rev. 13:5; 17:3
King	8:23	11:35, 40	
Emphasis on Time	8:17, 19, 26	11:35, 40; 12:7, 9, 11	Rev. 10:6; 13:5; Dan. 7:25
Till the Indignation be Accomplished	8:19, 23	11:36; 12:7	Dan. 7:26; Rev. 14:10; 15:1; 17:16; 16:17
Shall Magnify Himself Above All Gods	8:25	11:37	Dan. 7:25; Rev. 13:1, 6; 2 Thes. 2:3, 4
Michael Stands Up	8:14	12:1	Rev. 11:16-19; 19:6-9; 22:11
Comes to His End with None to Help	8:25	11:45	Dan. 2:34, 44; Rev. 16:12; 17:16; 18:7, 8, 14, 16, 19, 21
Gold, Silver, and Precious Things		11:38	Rev. 17:4; 18:12
Judgment / Books	8:14	12:1	Dan. 7:10, 22, 25, 26; Rev. 14:7; 13:8, 17:8; 17:1; 19:2
Deadly Wound		11:40	Rev. 13:3, 10, 12, 14; 17:8
Wound Healed		11:40-45	Rev. 13:3, 10, 12, 14; 17:8
Worldwide Power	8:9, 10	11:41-45	Rev. 13:3, 4, 7, 8; 18:3

A FEW PARALLELS BETWEEN DANIEL 8 & 9, 11 & 12, and REVELATION

by Pastor Stephen Bohr

ACTIVITY / EVENT	DANIEL 8 & 9	DANIEL 11 & 12	REVELATION / OTHERS
War	8:24, 25	11:41-45	Dan. 7:25; Rev. 13:4; 17:14; 19:19
Flood	9:26	11:40	Rev. 12:13-16; 16:12-16; 17:1-5, 15
Babylon form the North	8:9	11:40	Rev. 17:5
Stars	8:10	12:3	Rev. 13:6
The Prophet Wonders	8:27	12:8	Rev. 17:6, 7
Latter Rain / Loud Cry		11:44	Rev. 14:6-12; 18:1-5
Burned with Fire			Dan. 7:26; Rev. 18:8, 9; 19:3
Everlasting Kingdom		12:1-3	Dan. 2:34, 44; 7:14, 27; Rev. 19:16; 17:14
Close of Probation		12:1	Rev. 22:11
Vision for Many Days	8:26	12:4, 9	
Resurrection and Glory		12:3, 13	Rev. 20:4
Two Beings and the Question Asked, "Until When?"	8:13, 14	12:5, 6	Rev. 6:9-11

A FEW PARALLELS BETWEEN DANIEL 8 & 9, 11 & 12, and REVELATION <i>by Pastor Stephen Bohr</i>			
ACTIVITY / EVENT	DANIEL 8 & 9	DANIEL 11 & 12	REVELATION / OTHERS
2300 Days / Knowledge Increased	8:14	12:12	Rev. 14:7; 10:1-6
Daniel Does Not Understand	8:27	12:8	
Jesus Gives an Oath		12:7	Rev. 10:6

CHART: THE STRUCTURE OF THE GREAT CONTROVERSY AND EARLY WRITINGS AS COMPARED TO DANIEL 11 AND REVELATION

THE STRUCTURE OF THE GREAT CONTROVERSY AND EARLY WRITINGS AS COMPARED TO DANIEL 11 AND REVELATION				
Prepared by Pastor Stephen Bohr – SecretsUnsealed.org				
EVENT	EARLY WRITINGS	GREAT CONTROVERSY (1911)	DANIEL 11	REVELATION
1 The Period of Papal Supremacy.	p. 210-228	p. 49-264	11:31-39	11:3-6; 12:6,13; 13:1-9
2 The fall of the Papacy (deadly wound).		p. 265-288	11:40a	11:7-13; 13:10
3 The rise and the role of the United States as a helpful power (Three angels' messages preached).	p. 229-258	p. 289-432	11:34	12:15-16;13:11a; 10:1-11; 14:6-12
4 Papacy overwhelms the USA. The Image of the Beast helps the deadly wound heal through the preaching of false doctrine.	p. 259-268	p. 433-562	11:40b	13:11b
5 The Papacy conquers the world aided by the United States.		p. 563-602	11:41-43	13:3; 12-18
6 The great shaking as the Papacy overwhelms the world.	p. 269-273	p. 464, 602, 608	11:41	14:14-18
7 The loud cry of the Third Angel. Thousands escape to Zion.	p. 273-279	p. 603-612	11:44a	18:1-5; 14:6-12
8 Wrath which results from the loud cry.	p. 279	p. 607	11:44b	12:17; 14:18-20 (Joel 3)
9 Michael stand up – begins to reign. Close of Probation.	p. 279-282	p. 613	12:1a	15:1-8
10 Time of Jacob's Trouble – first four plagues fall.	p. 282-285	p. 613-634	12:1b	16:1-9
11 Death Decree against God's people in Jerusalem (church).	p. 282-283	p. 635	11:45a	16:4-6, 12-16; 13:15
12 God's people delivered – all who are written in the book.	p. 285-288	p. 635-652	12:1c	16:17-21
13 Babylon comes to her end with none to help.	p. 289-290	p. 636, 654-656	11:45b	16:12; 17:16,17; 18:1-24
14 Second Coming. Resurrection and eternal glory of the saved.	p. 287ff	p. 637ff	12:2, 3	19:11-21;20:4

Note: In order to comprehend why some events are missing in Early Writings, it's necessary to realize that the Great Controversy (1911) is Ellen White's fullest description of final events. Early Writings (1858) and Spirit of Prophecy, vol. 4 (1884) are the precursors of the fuller description in Great Controversy.

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