

Chapter 2: Overview of Daniel 10-12

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Introduction

References to Christ

In the book of Daniel there are twenty verses that together contain at least twenty-five occurrences of terms which refer directly or indirectly to Christ and, of these, about half occur in chaps. 10-12. Only examples from these chapters appear in table # below. A more complete list is given in appendix #.

Table #
Expressions that Refer to Christ in Dan 10-12

Ref	Passage
Prince	
10:13	"Then Michael, <i>one of the chief princes</i> , ¹ came to help me, because I was detained there with the king of Persia."
10:21	"(No one supports me against them except Michael, <i>your prince</i>)"
12:1	"At that time Michael, <i>the great prince</i> who protects your people, will arise."
11:22	"Then an overwhelming army will be swept away before him; both it and <i>a prince of the covenant</i> will be destroyed."
Michael ("Who Is Like God")	
10:13	"Then <i>Michael</i> , one of the chief princes, came to help me, because I was detained there with the king of Persia."
10:21	"(No one supports me against them except <i>Michael</i> , <i>your prince</i>)"
12:1	"At that time <i>Michael</i> , <i>the great prince</i> who protects your people, will arise."
Man Dressed in Linen	
10:5	"On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris, I looked up and there before me was <i>a man dressed in linen</i> , with a belt of the finest gold around his waist. His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude."
12:6	"One of them said to <i>the man clothed in linen</i> , who was above the waters of the river, 'How long will it be before these astonishing things are fulfilled?'"
12:7	" <i>The man clothed in linen</i> , who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, 'It will be for a time, times and half a time. . . .'"
Daily [Service]	
11:31	"His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice." [The word "sacrifice" is supplied.]
One Desired by Women	
11:37	"He will show no regard for the gods of his fathers or for <i>the one desired by women</i> , nor will he regard any god, but will exalt himself above them all."

Structure of the prophecy

Daniel's final prophecy occupies chaps. 10-12 and is pervasively chiasmic in form. As a starting point, consider the fact that chap. 10 is an introduction to the prophecy and that chap. 12 is a conclusion. Between them, chap. 11 contains the substance of what was revealed. This is a chiasmic arrangement (ABA), and I submit that the framework we see in the arrangement of chapters carries over into the arrangement of sections and sub-sections. The structure of the prophecy is consistent with itself in a way that both invites and rewards study.

When we come to Dan 11, which constitutes the center of the structure and the main body of the prophecy, its subject matter again divides naturally into three parts. Just the fact that there are three parts does not mean there is a chiasmic arrangement. What makes a structure chiasmic is the presence of thematic or structural symmetry building outward from the center. Under this definition there clearly is a chiasmic arrangement of materials within Dan 11.

¹ I cannot explain this verse as it reads. The weight of evidence indicates that Michael is a reference to Christ. This is where we will have to let the matter rest for now.

The first third of Dan 11 (vss. 2-15) deals with Greece, after brief mention of Persia in vs. 2. Greece is represented by bronze in the image of Dan 2. The middle third of Dan 11 (vss. 16-28) deals with secular Rome, as both a republic and an empire. This corresponds to iron. The last third (vss. 29-45; and with it 12:1-4) deals with papal Rome, as an amalgam of religious and political power. This corresponds to iron mixed with clay.

Notice that the middle section includes the time in history when Jesus was on earth and that the section's middle verse (vs. 22) portrays His death on the cross. What we have here is considerably more than just an outline with three parts. It is an outline focused on what happens at the center and with symmetry building outward from that point. It is a chiasmic outline. Consider the following figure, which brings these points together visually.

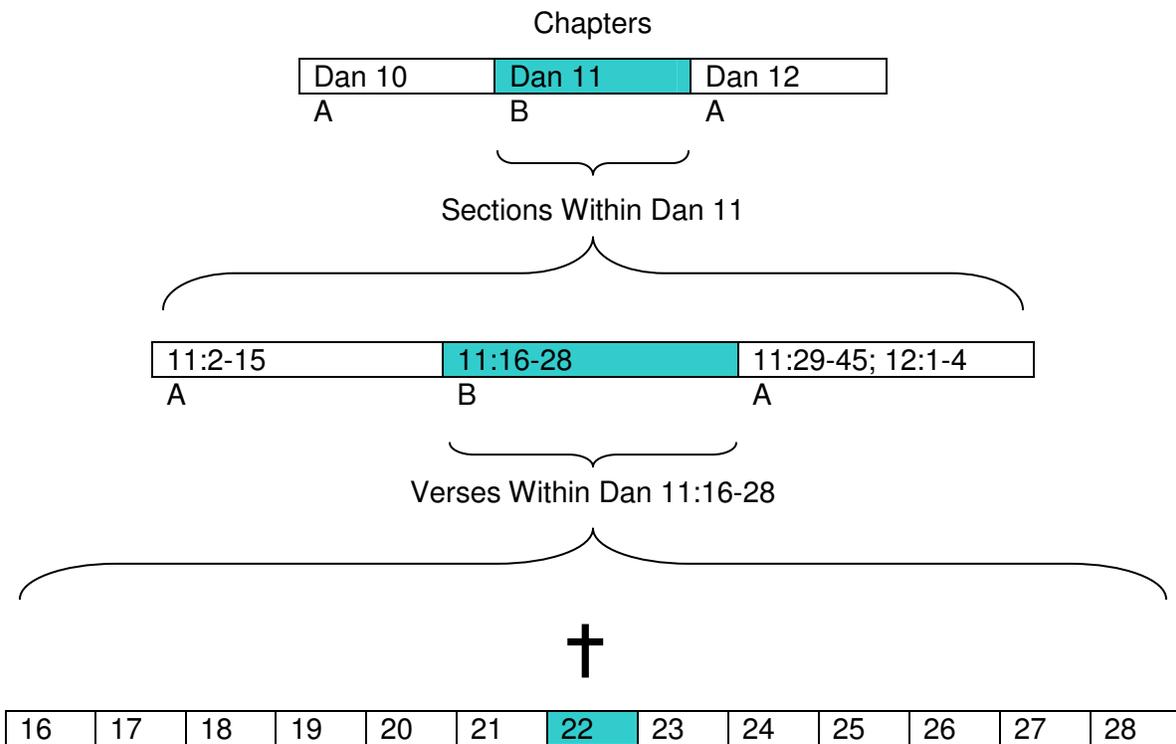


Fig. 1. Overview of the structure of Dan 10-12 showing its chiasmic focus on events at the middle.

There is a framework which lends precision to the material in fig. 1. This is the pair of asides, or comments, that the angel makes to Daniel before and after the narrative as such. One such comment occurs in 11:2a ("Now then, I tell you the truth:"). The other occurs in 12:4 ("But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge"). So the narrative proper extends from 11:2b-12:3, with 11:2a and 12:4 framing the narrative between them. Close to the beginning of this narrative, and close to its end, we find two paired references to Michael.

These are not isolated facts. The first reference to Michael within the prophecy is in 10:21, the second in 12:1. So the statement about Michael standing up, to both rescue His living saints and raise the dead, is one of two, which together frame the prophecy between them. Michael in chap. 10 is the pre-existent Christ (described in similar at a time following His glorification in Rev 1); Michael in chap. 10 is the glorified Christ (here the sequel is found in Rev 19); the death of "the prince of the covenant" – on a Roman cross – comes at the center of this broader structure in 11:22. There is goal direction in the arrangement of text. This level of symmetry does not just happen and it is not a figment of anyone's imagination. It is part of the fabric of the Hebrew text.

Daniel 10

References to Christ

The Man dressed in linen. During the whole time that the prophecy of chap. 11 is being narrated Daniel can see – above the water of the river, at a point beyond where the narrating angel is standing – the figure of a Man dressed in linen. The description Daniel gives of this Man in chap. 10 is closely parallel to the description John gives of Christ in Rev 1.

Dan 10		Rev 1	
Vs. 5	a man dressed in linen,	Vs. 13	someone Alike a son of man@ dressed in a robe that reached down to his feet
	with a belt of the finest gold around his waist.		And with a golden sash around his chest.
Vs. 6	His body was like chrysolite,	Vs. 14	
			His head and hair were white like wool, as white as snow,
	his face like lightning,		(See vs. 16.)
	his eyes like flaming torches,	and his eyes were like blazing fire.	
	his arms and legs like the gleam of burnished bronze,	Vs. 15	His feet were like bronze glowing in a furnace,
	and his voice like the sound of a multitude.		and his voice was like the sound of rushing waters.
	Vs. 16	In his right hand, he held seven stars, and out of his mouth came a sharp double-edged sword.	
(See vs. 6.)		His face was like the sun shining in all its brilliance.	

Fig. #. Comparison of the passages which speak of "a man dressed in linen" in Dan 10 and "someone 'like a son of man'" in Rev 1.

These descriptions in turn are reminiscent of the transfiguration. "His face shone like the sun, and his clothes became as white as the light" (Matt 17:2). I submit that

Daniel was seeing something very similar to the transfiguration all the while the angel was speaking to him. What he heard was Dan 11, what he saw was Christ.

The reason why Daniel did not understand what he heard is that the events the angel related had not yet happened. By now most of them have. So the part that was missing for Daniel is freely available to us, if we will study the many historical sources relevant to the events in question. Whether Daniel understood what he saw is a separate question. In any event, for us the task is to bring the two elements of Daniel's experience in chap. 11 together. We must study what he heard in the context of what he saw. We must learn the historical facts narrated in the prophecy, keeping Christ in view all the while. My position is that anyone who does this will come away with an understanding of the prophecy that is both reasonable and trustworthy.

Michael and the Archangel. In Scripture there are four passages which use the term Michael and two that use the term Archangel. Only Jude 8 uses both together, equating the two.

Table #
Michael as Archangel

	Daniel	Paul	Jude
Michael	Dan 10:13, 21; 12:1		Jude 8
Archangel		1 Thess 4:16	Jude 8

There is more to learn from the passage in 1 Thessalonians. First, consider the similarities between Matt 24:30-31 and 1 Thess 4:16-17.

Table #
Two Descriptions of the Second Coming

Matt 24:30-31	1 Thess 4:16
They will see the Son of Man coming on the clouds of the sky, with power and great glory.	For the Lord himself will come down from heaven, with a loud command,
And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.	with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.

In this comparison "the Son of Man" (Matt 24) is "the Lord himself" (1 Thess 4) and "the voice of the archangel" (1 Thess 4) corresponds to Christ commanding "his angels" (Matt 24) to "gather his elect from the four winds" (1 Thess 4). Thus, when Paul says "the voice of the Archangel," that is the voice of Christ. His loud command reminds both writers of a trumpet blast, and when it goes forth "the dead in Christ will rise first." I submit that the Archangel is no angel, as we understand that term in English translation, but rather the Commander (Archon) over all the angels. He can tell them to do, because

He first told them to be. He commands the angels because He created the angels. [Moulton and Milligan?]

There are two other passages where Michael can be seen with His angels are (a) in the garden of Gethsemane ("Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?" [Matt 26:53]) and (b) after the judgment when Christ leaves heaven to return to the earth.

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one but he himself knows. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. (Rev 19:11-14)

We can use different terms, but when all is said and done, the One who presides over the second coming is Christ.

Further parallels. The term "archangel" is not used in the Old Testament. The expression that comes closest to it in meaning is "prince of the host" (Dan 8:11) or "commander of the army" (Josh 5:14, 15) – two expressions that, though different in English, are identical in Hebrew. This fact brings to view a second set of parallels, which again leads us back to the gospels.

Table #
Prince of the Host

	śar haṣṣābāʾ	Remove Sandals	I Am
Dan 8:11	"Prince of the host" (śar-haṣṣābāʾ)		
Josh 5:14, 15	"[C]ommander of the army of the Lord" (śar-ṣ̄bāʾ-YHWH); "[C]ommander of the Lord's army" (śar ṣ̄bāʾ-YHWH)	"Take off your sandals, for the place where you are standing is holy" (vs. 15).	
Exod 3: 5, 14		"Take off your sandals, for the place where you are standing is holy ground" (vs. 5).	"God said, 'I am who I am. This is what you are to say to the Israelites: 'I AM has sent me to you''" (vs. 14).
John 8:58			"'I tell you the truth,' Jesus answered, 'before Abraham was born, I am.'"

So there's considerably more here than how a few terms are used in Dan 8, or 10, or 12. There is a whole theology of Christ's nature and pre-existence. The Man dressed in linen is Michael. Michael is the one who rescues His living saints and raises the dead at the end of the age. The whiteness of His clothes brings to mind the scene of the transfiguration in Matt 17. His loud command, as piercing as a trumpet blast, raises the dead and instructs His angels to gather the righteous living at the second coming in 1 Thess 4. The description Daniel gives of this Being's glorious person compares with the similar description in Rev 1. If all of this does not portray Christ, then what could do so? At the very least the above chain of texts identifies the Prince of the host in Dan 8:11 with the One who said, "Before Abraham was born, I am" in John 8:58. This holy Being is Christ.

References to others

Angels. Gabriel.

Rulers. Darius the Mede.

Daniel 11

References to Christ

At the center of Dan 11, in vs. 22, we again see Christ – far from any glory He might have before or after – dying on a Roman cross (see fig. #, above). For the political background to this account we must study John 19. In John 19 the Jews procure Jesus' death by threatening to accuse Pilate to Caesar. In Rome a reign of terror was in progress and Pilate well understood how Tiberius' dark mind operated. He knew the effect such accusations could have and so allowed Christ to be executed through a process that only be described as judicial murder.

All the while, a multitude ("overwhelming army," vs. 22) of others were being dealt with similarly back in Rome. These were not soldiers, as the translation implies, but prominent Roman citizens – the best and most accomplished of their generation. This is precisely why Tiberius found them threatening. [Tiberius]

The shared context for the death of these people and that of Christ is a second way in which our Savior was associated "with the rich in his death" (Isa 53:9; see John 19:38-42).

In vs. 31 it says the king's "armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice." The word "sacrifice" is supplied and, when we understand what the passage has in view, it does not fit. It is not an act of repeatedly offering sacrifice that persists (see Matt 27:51), but the subsequent ministry of a single act of sacrifice that is sufficient for all time to come and needs to repetition. In this way Jesus "is able to save [*eis to panteles*]² those who come to God through him, because

² "The uttermost" (KJV) captures the meaning of the Greek exactly. The sense of *eis to panteles* is the farthest extent of time – the end of all things (lit. "to the all-end"). Reflect for a moment on what does the extending. The verse is talking, not about the saved, but about the One who saves them. The text does not say, "those who are saved will be able to live *eis to panteles*," or whatever,

he always lives to intercede for them" (Heb 7:25). What is daily or continual in all of this is the process of saving, or in a priestly context, ministering. Daniel refers to this process using language borrowed from the sanctuary (*tāmîd* "daily").

As regards sacrifice, "[Jesus] sacrificed for their sins once for all when he offered himself" (vs. 27). And "because Jesus lives forever, he has a permanent priesthood" (vs. 24). Because He has a permanent priesthood He can, in every generation, apply the benefits of His once for all sacrifice to people living whenever and wherever. This is the ministry of the first apartment, and more specifically the first apartment of the sanctuary in heaven. So both here (Dan 11:31) and in Dan 8:11-12 the word "sacrifice" is inappropriate, but the word "service" fits perfectly.³ In both cases the reference is to Christ in His capacity as our High Priest (see Heb 8:1-2).

In vs. 37 there is an additional reference to Christ which many have missed. One reason for this is that the passage has a difficult context, but there is a straightforward explanation for it, with Scriptural parallels. See chapter 4 below.

Text of the passage

Thematic considerations: "North" and "South." A recurring theme in Dan 11 is that South gives way to North. This theme is repeated in different ages of history on no fewer than five occasions within the chapter – in vss. 5-15, 23-28, 29-35, 40-43, and 44-45. It is a recurring theme. [expand]

In the fifth scene mentioned above the king of the North switches sides. He is no longer leading his forces from North to South, but in the opposite direction. He commands not only those he has led from the North, but also those he has conquered in the South. The whole world is his, with one annoying exception – God's remnant. His conflict is not with flesh and blood any more but with the One who sits in unapproachable glory as the true King of the North (see Isa #). This is the One whose place he has sought to occupy, but now all pretense is gone. In the last third of the chapter the relationship was put forward as one of service, but it was actually one of competition.

Notice that direction terms are not used at all in vss. 16-22 or 36-39, i.e., they are not used in the Hebrew.

but rather, "he [Jesus] is able to save [i.e., continue saving] *eis to panteles*." Another point to notice is that Christ's saving activity extends, not through all eternity, but through all time – until the end of all things. If the sentence were about us, it would make no sense to say the effects of salvation extend until the end of all things (but not beyond that point?). A solution that does not outlive the problem it solves would be an inadequate solution. But this is not the case. Heb 7:25 is about Jesus, not us. He continues His saving activity – as our great High Priest in the heavenly sanctuary – right up to the time when He leaves heaven to return to earth at the second coming.

³ "Daily [sacrifice]" is not wrong because a word is added, but because it is the wrong word. Some will say that *tāmîd* is a noun and can stand alone. It is not a noun and it cannot stand alone. It modifies another word which unfortunately is not given.

Table #
South Gives Way to North

Section	North Rises As	South Falls As	Application
Vss. 5-15	Seleucid Syria	Ptolemaic Egypt	Greece
Vss. 23-28	Rome and Octavian	Egypt and Mark Antony	Rome a
Vss. 29-35	Rome in Italy, capital of the emerging papal church-state. The papacy has an orthodox understanding of the nature of Christ	Carthage in Africa, capital of the Vandal-Alan alliance. The Vandals have a heretical (Arian) understanding of the nature of Christ	Rome b
Vss. 40-43	The fully developed papacy, receiving (40a) and then recovering from (40b-45) the "fatal wound" of Rev 13:1	Secularity in many forms, but with special reference to the rise and subsequent power of the United States	
Vss. 44-45/ 12:1-4	Christ as the true King, whose authority and prerogatives have been usurped by the papacy.	The whole world, as led by the beast and the false prophet of Rev 13. The beast is the papacy and the false prophet is the United States. They ignore each other at first, but become inseparable allies.	

Without taking too much time for this, let me point out that table # offers insight on how the four-part series of empires in Daniel corresponds to the seven-part series of empires in Revelation. Daniel's fourth empire is subdivided each time it is mentioned, so the four empires of Daniel actually five major eras of history, taking the fourth in two parts. There is a distinction between secular Rome (a) and religious Rome (b). After a long period of unchallenged power, religious Rome suffers a fatal wound that is eventually healed. So we have the first three empires followed by secular Rome (a) as a powerful state, and then by religious Rome (b) as a powerful church/state – before, during, and after its fatal wound. Four empires up through Rome (a) plus three periods for Rome (b) is seven.

Table #
Comparison of Four-Part Series in Daniel
And Seven-Part Series in Revelation

Dan 2, 7, 8, 11	Rev 13	Rev 17	History
1		1	Babylon
2		2	Medo-Persia
3		3	Greece
4a		4	Secular Rome
4b	Before	5	Papal Rome (VI-XVIII)
	During	6	Infliction and healing of wound (XIX-XX)
	After	7	Papal Rome (XXI)

Has the wound healed yet? This is equivalent to asking whether we are still in vss. 40-43, or have moved on into vss. 44-45. The way to answer this question is by asking how angry the king of the North is. If the king is not angry yet, the wound has not fully healed yet, and we are still in vss. 40-43. So the answer to first question is no, the beast has not in every way recovered from the wound it received in 1798.

The Old Testament context for Daniel's use of North/South direction symbolism is discussed in chapter 3 below.

Structural matters: points of transition. How we outline the narrative of Dan 11 will have an important bearing on our ability to understand what it says. A lot depends on our concept of where sections begin and end, and on what smaller structural units they contain. In general, a unit of text in Dan 11 is a unit of time. So to learn how time flows in the chapter we must understand the structures that convey it.

Let us begin by taking a step back. The prophecy spans three chapters, but their actual scope does not correspond precisely to the published chapter divisions.

Table #
Actual Scope of Chapters in Dan 10-12

Nominal Chapter	Actual Scope
Dan 10	10:1-11:1
Dan 11	11:2-12:4
Dan 12	12:5-12

We now restate the above material in more detail, showing how Dan 11 divides into sections and subsections and where the various points of transition are.

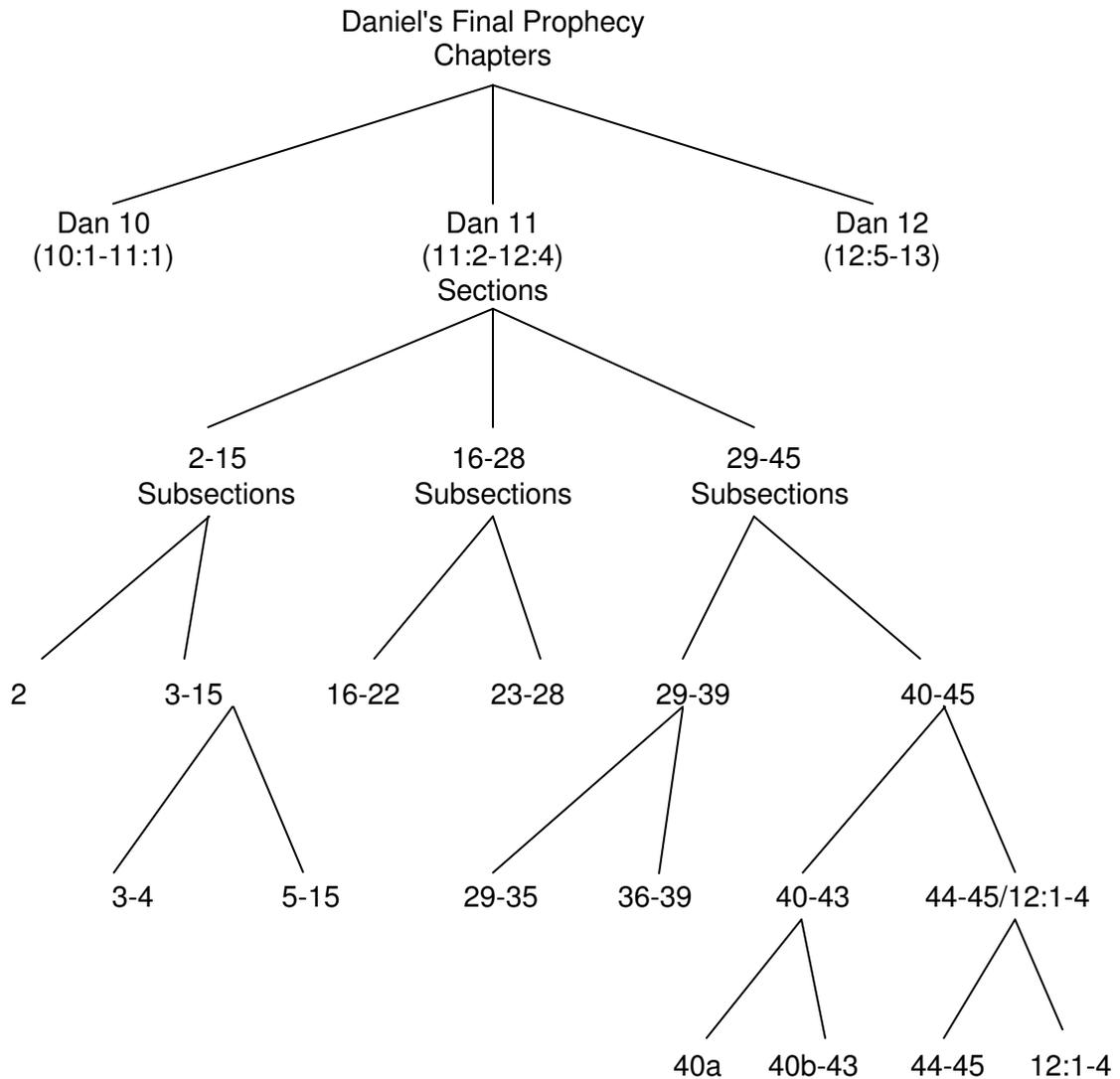


Fig. #. Tree diagram showing transition points of chapters, sections, and subsections within Dan 10-12. One further division involves the angel's personal remarks to Daniel in 11:2a and 12:4. Together these serve to frame the narrative between them.

As shown in fig. # above, the prophecy of Dan 10-12 divides into three chapters and the middle chapter, in turn, divides into three sections (2-15, 16-28, 29-45).

Persia and Greece

Dan 11:2-15 is the first section. It refers to Persia in vs. 2 and to Greece in vss. 3-15. The context for the reference to Persia is one of explaining why Alexander of Macedonia was so intent on attacking Persia at a later time. This in turn provides a context for his military accomplishments and the fact that Greeks would one day rule the

territory on either side of Judea. Alexander wanted revenge because, in an earlier generation, the wealthy king of vs. 2 (Esther's husband) had attacked Greece.

Verses 3-4 have to do with the way the Greek empire rose to power initially and how it split apart after Alexander's death.

Verses 5-15 follow the fortunes of Greek rulers in two of the directions involved in this break up – north and south. Syria controlled the territory north of Judea, where God's people lived at that time, and Egypt controlled the territory south of Judea. Both of these foreign countries were ruled by Greek dynasties whose founders were Greek generals who served under Alexander. Eventually the wars between them emerged as a contest for control of Judea. In vs. 5 Judea was governed by Egypt, but in vs. 15 it was governed by Syria. Direction terms are first introduced in vss. 5-15.

Rome (a): Republic and Empire

Dan 11:16-28 is the second section. It deals with Rome as a secular state in relation to God's people living in and around Jerusalem. The material is presented from as a tale of two cities – Jerusalem and Rome.

Verses 16-22 show how Rome came in contact with and gained influence over Judea. The last event chronologically occurs toward the beginning of the subsection (in vs. 17). That was the destruction of Jerusalem in A.D. 70. The most significant event is placed last for emphasis, even though it occurred earlier in time. That was the crucifixion of Christ on a Roman cross in A.D. 31 (vs. 22).

Verses 23-28 show how Rome became a great Empire. Before this it was a Republic. The Empire rose out of the ashes of a century of civil war. The crucial dividing line between Republic and Empire is the battle of Actium in 31 B.C., fought at sea between Octavian (later known as Caesar Augustus) and Mark Anthony, off the coast of Greece. Again the last event chronologically occurs toward the beginning of the subsection (in vs. 24). That was the moving of the capital from Rome to Byzantium (Constantinople, later Istanbul) in A.D. 330. The most important event, however, is again placed at the end for emphasis. This is the end of persecution for Christians (vs. 28).

Rome (b): Before 1798

Dan 11:29-45 is the third section. It deals with Rome as an amalgam of church and state under the popes. Here again the material is presented from two points of view.

Verses 29-35 describe events surrounding the rise of the papacy. In many ways those events were outside the control of the popes, even though their fortunes would clearly be affected by them. One set of events that receives special emphasis is the conflict between Rome and Carthage, located on opposite sides of the Mediterranean, to the north (Rome) and south (Carthage) respectively, with the sea between them. Rome at this time had been virtually abandoned by the Empire. The capital was elsewhere and the popes were left to exercise whatever leadership they could under the circumstances.

In the fifth century A.D. a mixed group of Vandals and Alans crossed into Africa at Gibraltar. They traveled eastward from there to a point south of Rome and took over

the site and role of Rome's ancient enemy, Carthage. Unlike other barbarian groups, the Vandals took naturally to the sea and eventually sacked the city of Rome itself in A.D. 455. So there was a military component to their activity. There was also a religious component. The Vandals were Christians, but they had aggressively heretical views on the nature of Christ. Theologically they were followers of the Egyptian heretic Arius. Early in the sixth century the emperor's general Belesarius removed the Vandals from Carthage by force and they disappeared from history. He then removed the Ostrogoths from Italy by force and they also disappeared from history. These two groups, together with the Heruls, are the three horns that Daniel said would be plucked up by the roots as the papacy was rising to power (see Dan 7:8). Removing these groups is one of the things that enabled the papacy to rise and fulfill its historical and prophetic destiny.

By contrast, vss. 36-39 do not deal with events as such, but with attitudes and policies. They give insight into how the papacy saw itself during the long years of the middle ages. This is the period of time described elsewhere in seven passages as 1260 days (Rev 11:3; 12:6), 42 months (Rev 11:2; 13:5), or three and a half years (Dan 7:25; 12:7; Rev 12:14). Just as there is a reference to Christ in Dan 11:16-28, there is a reference in Dan 11:29-39 as well. This one is in vs. 37. We discuss the context for that reference in another chapter.

Rome (b): After 1798

Verses 40-45 deal with the time following the 1260 days, i.e., the time during which the papacy receives and recovers from the fatal wound of Rev 13. This section shows what happens on earth at and just before the time of the second coming, while Dan 12:1-4 (especially vss. 1-3) shows what happens in heaven at and just after the time of the second coming.

On three different occasions in Dan 11 information is presented from contrasting points of view. This does not make things complicated, it makes them simple. Saying things two times (or four times) is a simplifying device and it is a device that any student of Daniel will be familiar with from chaps. 2, 7, and 8. There are different vision reports in the book that list a series of world empires. Daniel is best studied by comparing these vision reports. Doing this enables the book to teach itself. The material is presented in terms of precious metals (Dan 2), then wild animals (Dan 7), then domesticated animals (Dan 8), and finally people (Dan 9, 10-12). The same material is presented from different points of view. It should not be surprising, then, that the same principle operates in chap. 11. On three occasions the same material is presented from different points of view. See table #.

Table #
The Angel's Use of Repetition
in Dan 11

	Verses 16-28	Verses 29-39	Verses 11:44-45/12:1-2
A	Rome gains power over Judea (vss. 16-22)	Events surrounding the papacy's rise to power (vss. 29-35)	The second coming from a human perspective (11:44-45)
B	Rome becomes an Empire (vss. 23-28)	Attitudes and principles of the papacy (vss. 36-39)	The second coming from a divine perspective (12:1-2)

I now repeat the above table in abbreviated form.

Table #
The Angel's Use of Repetition
in Dan 11 (Restated)

	Verses 16-28	Verses 29-39	Verses 11:44-45/12:1-2
A	Jerusalem	Events	Earth
B	Rome	Attitudes	Heaven

The angel wants us to read with open eyes what he has told us. And so that we won't be limited in our understanding he gives each eye, as it were, something to see. Covering one eye limits our ability to perceive depth. The angel sets his material out in stereo, as it were, presenting it from more than one point of view. Shall we fault him for this? Why should this approach be unacceptable? Because we were not expecting it to be that way?

Please notice that in this model no major period of history is omitted, so even with some periods of time being dealt with more than once, the presentation is essentially continuous. Repetition does not make a narrative discontinuous, but merely adds emphasis and clarity. What makes a narrative discontinuous is leaving things out, not saying them twice. In the present case nothing is omitted. The story is continuous and therefore fully meets the requirements of the historicist school of interpretation.

Spirit of Prophecy

At the end of the chapter, in vss. 40-45, the Spirit of Prophecy is surprisingly, even massively, helpful – contrary to what one might expect after glancing through the *Comprehensive Index* for direct references. The Spirit of Prophecy materials that have a bearing on Dan 11 are discussed in chapter 6 below.

Adventist commentators

Uriah Smith. Uriah Smith is the father of systematic Seventh-day Adventist exegesis of prophecy. We owe much to Smith, but he was not infallible. At the end of Dan 11, and more specifically in vss. 36-45, he went badly off course.

Table #
Was Smith Right?

Verses	Evaluation	Comments
16-22, 23-28	Right throughout	The two subsections do overlap. There are structural reasons for saying so, although Smith says about literary structure.
29-35, 36-39	Right in vss. 29-35, wrong in vss. 36-39	There is no major break at vs. 36. The kingdom in power at the beginning of vs. 36 was in power at the end of vs. 35. ⁴
40-45 / 12:1-4	Wrong in 40-45, right in 12:1-4	Turkey is more secure now than any other single nation or consortium of nations in Europe and will remain so until Jesus comes.

Smith brings us up to Christ on the cross in vs. 22 but then in vs. 23 takes us back to an earlier day, covering the same period twice. Perhaps more Adventist interpreters have felt uncomfortable with Smith's views on vs. 23 than on France (vss. 36-39) or Turkey (vss. 40-45). [Sorenson 1919] But in vs. 23 he was resoundingly right – for reasons he did not understand. I say he did not understand because his narrative has nothing to do with literary structure. This is a topic on which he remains entirely silent. It was not a topic people spent a lot of time discussing during his lifetime.

At vs. 36 Smith wishes to introduce a new power, but the Hebrew requires continuity. The king in vs. 36 is the same as the king in vs. 35. At vs. 36 Smith introduces France, but vss. 36-39 have nothing to do with France. Verses 29-35 and 36-39 are two parts of one section, and both deal with the same period of history, i.e., the medieval papacy. Smith introduces France at vs. 36 because, from the strongly worded language of the passage, he thought vss. 36-39 must be referring to an atheistic power and France, during the time of its great revolution, seemed to qualify. But the premise is wrong. The power described in vss. 36-39 is not atheistic. Far from that! The key to understanding this difficult passage lies in the distinction between worshipping God and honoring Him. We discuss this subsection further in chapter 4 below.

At vs. 40 Smith introduces Turkey, which he thought would be earth's last great king of the North. What Smith says about Turkey makes a very sad chapter in the history of Seventh-day Adventist prophetic interpretation. Even when Turkey was doing its best to annihilate the Armenian people during the early twentieth century, the European powers and the United States stood back and did nothing to stop it. There is nothing Turkey could do that would make the great powers turn against her. This is because Turkey is the guardian of the Dardanelles. If Turkey were to fall, Russia would have free

⁴ The connection is literary rather than chronological. It is not that the king of vs. 35 was in power before the king of vs. 36. The point is it is the same king. The two sections deal with different aspects of a single period of time, i.e., events and attitudes respectively.

access to the warm waters of the Mediterranean, and this is something Europe will never allow – so long as Europe is Europe and Russia is Russia. In what he says about Turkey Smith is egregiously, hopelessly wrong.

- declared policy
- Ataturk made this a campaign slogan

There is a reason why Smith did not understand the last verses of Dan 11, and the story makes interesting telling. Having abandoned a papal interpretation of vss. 36-45, which at least some Seventh-day Adventists and pre-Adventists had taught in the years between 1844 to 1875,⁵ he needed something to take its place. Most Protestants agreed with Smith when he first published on this topic in the 1870s, or, to be more accurate, he agreed with them. Smith's remarks on Turkey were a capitulation to popular opinion. After publishing his version of what the popular religious press of his day was saying on the subject, those Protestants who had once been so interested in Turkey started talking about other things and became futurists. When this happened the new Seventh-day Adventist position on Turkey had the effect of isolating them, rather than bringing them closer to people from other denominations as Smith intended. In the years that followed we preached about Turkey with a zeal borne of loyalty to the pioneers. But as these things recede into the past we should remember that there was more than one pioneer. The one I have in mind is James White.

White's argument was that, if Dan 2 brings us to Rome, and if Dan 7 brings us to Rome, and if Dan 8 brings us to Rome, then Dan 11 does not bring us to Turkey. I find this argument compelling. Ellen White correctly criticized her husband for his manner in contradicting Smith publicly, but she did not criticize the substance of his position. It is a good thing, because Smith was creating a fifth world empire, which has no place in the prophetic framework established elsewhere in Daniel. Ultimately Daniel must be our starting point, not the debate between Smith and White.

R. Alan Anderson. Anderson's book, *Unfolding Daniel*, has a companion volume, *Unfolding Revelation*. Neither of these books puts itself forward as being a serious commentary in the scholarly sense of the word, but as something more like an in depth devotional guide. We must give Anderson credit, however, for being a thoughtful student of his subject matter. He is the first Adventist scholar to grasp the significance of vs. 16 as a point of transition from Greece to Rome, and this in turn speaks to the symmetry and focus of the section surrounding vs. 22 and what that tells us about Christ.

Louis Were.

Robert Brinsmead.

Desmond Ford. Ford's book *Daniel* goes into greater depth than any of the others mentioned here. Unfortunately it is a mix of broadly based scholarship and total confusion brought on by what can only be interpreted as a desire to be both an Adventist and an Evangelical. Thus, his book is not a good Evangelical commentary and it is not a

⁵ See L. E. Froom, *The Prophetic Faith of Our Fathers*, vol. 4: *New World Recovery and Consummation of Prophetic Interpretation* (Washington, D.C.: Review and Herald, 1954), pp. 1118-1119).

good Adventist commentary. We shall have more to say about Ford's views in a later chapter.

C. Mervyn Maxwell. Like Anderson, Maxwell writes about both Daniel and Revelation, in a two volume set called *God Cares*. Volume 1 of this set is on Daniel. Collectively the set is done well, combining scholarly rigor, excellent research, and a wonderfully accessible style of presentation. In Dan 11 Maxwell writes well up through vs. 13. There aren't many weak spots in Maxwell's work, but the bulk of what he says about Dan 11 is one of them.

William H. Shea. At Andrews University Bill Shea was my committee chairman and has been a mentor to me for many years. It is with affection and respect that I acknowledge this debt. But my high regard for Shea does not prevent me from disagreeing with him at certain points.

It was Shea who showed me the chiasmic symmetry of Dan 10-12, which became the basis for my 1984 M.A. thesis, *An Historicist Perspective on Daniel 11*. Here we are on the same page. His attempt to see the crusades in vss. x, however, miss the mark in my view. [get the books]

Mark Finley.

Daniel 12

References to Christ

In Dan 12 Christ is referred to both as Michael (vs. 1) and the One dressed in linen (vss. 6, 7), just as He was earlier in chap. 10 (vss. 5-9).

At the beginning of chap. 12 Michael stands up, having been seated with the heavenly court from 1844 until that time, and when He stands up does three things: He comes in glory, rescues His living saints, and raises the dead. These are precisely the events that the New Testament associates with Christ's second coming, as discussed above.

Let me say just a word about the matter of resurrection here. It is commonly stated that the resurrection of Dan 12:2. For whom? For everyone raised at this time? Why is it necessary to say so? The reason why this is called a special resurrection is that both the righteous and the wicked are mentioned together ("some to everlasting life, others to shame and everlasting contempt"). Clearly, for any wicked who are raised at this time it is a special resurrection. Why are they raised?

Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen. (Rev 1:7)

There is another class that comes forth at this time.

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. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law.⁶

From this it sounds like there are multiple resurrections, but reconstruct the scene. The righteous living see a cloud in the east about half the size of a man's hand.⁷ As it draws nearer the wicked beg for the rocks and mountains to fall on them (see Rev 6:14-16). It draws nearer and nearer still, and as it does, those who have died in the hope of the third angel's message rise to see Jesus coming closer. Those who pierced Him rise also to see exactly what their actions meant. The cloud is finally close enough to see individual angels and the great masses of the righteous dead rise from their graves (see Rev 20:6). The wicked are destroyed by the brightness of His coming (see 2 Thess 2:8) and Christ takes us home.

All of this is one continuous sequence of closely related events. The specialness of the resurrection in Dan 12:2 for those who died loving Jesus is that they rise perhaps hours earlier than many other saints. In the broad scheme of things, this is not a lot of time. The specialness of the resurrection of those who pierced Jesus and who mocked His dying agony, however, is dramatic. It was not their lot to rise again until after the millenium (see Rev 20:7-10; 21:8).

For those who are raised "to shame and everlasting contempt," the resurrection of Dan 12:2 is very special indeed. For those who are raised "to everlasting life," it would be entirely legitimate to include not only those who died in the third angel's message, but also their fellow believers from earlier periods who rise a few hours later. This is a special resurrection for the wicked who rise then, but not for the righteous. For them all of this is just one more part of what now call the first resurrection.

Time prophecies

An overview of major time prophecies. Below is a figure showing how certain major time prophecies relate to each other. Two of the five periods listed (1290, 1335) occur only in Dan 12. The focus of the 1290 days is on their beginning ("From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days" [vs. 11]), while the focus of the 1335 days is on their end ("Blessed is the one who waits for and reaches the end of the 1,335 days" [vs. 12]). The only function these two prophetic periods have is to anchor the position of the 1260 days, which is mentioned in vs. 7 and in six other passages.

A point we could draw from this is that God does not want the 1260 days moved – or reinterpreted, or tampered with in any way. He wants us to know which period of history they refer to, to understand the significance of that period, and to understand how

⁶ Ellen White, *The Faith I Live By*, p. 182.

⁷ "Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror." Ellen White, *Great Controversy*, pp. 640-41.

The one and only reason for the 1290 and 1335 time periods in Dan 12 is to bind the 1260 days to the 2300 days, showing the exact position of the shorter period within the longer one. Otherwise the 1260 days would float within the 2300 days and it would be possible to move them at will. But once we correctly understand the purpose of the 1290 and 1335 days, they forever define a fixed relationship between the 1260 and 2300 days. It is important to do this, because these periods neither begin together nor end together, leaving room for a potential misunderstanding about the relationship of the one to the other. The sure result of applying the 1290 and 1335 days in the middle ages is the removal of any doubt in this regard. The 1260 days in prophecy do not represent just any period of 1260 years in history, but one particular period (538-1798), which cannot be moved without completely rewriting the Seventh-day Adventist understanding of both prophecy and history.

Conversely, one cannot move or reinterpret the 1290 and 1335 days without weakening the significance of the 1260 days. The three belong together, and if I am correct, we can include the 2300 days and say the four periods. That is the whole point – to relate the 1260 days to the 2300 in a way that is not subject to doubt.

The cohesiveness of the seven references to the 1260 days / 42 months / 3½ times (years) on the one hand, and of the five major time periods on the other (including now the 70 weeks of Dan 9), represents an enormous strength of the Seventh-day Adventist position. It is a point for which no apology relating to scholarship is required.

An overview of time periods in Daniel 12. It is a textual fact that vss. 8-10 intervene between vss. 7 and 11-12. Thus, there is some space between what the angel says about the 1260 days (vs. 7) from what he says about the 1290 and 1335 days (vss. 11 and 12). From this one could draw that, in their significance as well, the 1260 days are somehow separate from the 1290 and 1335 days and can be studied independently of each other. Not so!

The intervening verses have the effect of interrupting the angel's train of thought. Daniel doesn't understand everything that has been presented and asks a question, which the angel courteously answers before returning to his thought. And what was that thought? He was talking about the 1260 days in vs. 7 sets about to present the 1290 and 1335 days in that context. It is here that Daniel interrupts him in vss. 8-10. When the angel returns to his thought in vs. 11, this is the thought he returns to. The relationship between the 1260 days and the 1290 and 1335 days is much closer than we might assume when first reading through the passage.

I have said that Dan 12:1-4 deals with the second coming of Christ and that Dan 12:5-12 deal in a unified manner with the three time periods of 1260, 1290, and 1335 days. These two facts are not unrelated. As we study the second coming we must have a correct understanding of the time periods, and as we study the time periods we must do so in the context of what they can teach us about the second coming.

Having said this, it does not follow that, because the second coming is still future, the time of application for any of the three periods in question is still future. They apply when we have always taught they apply, i.e., in the middle ages. Everything we know about the second coming has to do with what leads up to it. So what leads up to it? The day before Jesus comes in glory leads to the day after, i.e., to the second coming, but the day before that does so as well. Even events many years earlier than the second

advent can be seen in the context of that one singularly important event. Let me try to illustrate this point. Sacrifices in the wilderness tabernacle all pointed forward to Christ and, to be correctly understood, must be studied in the context of the cross. But they were not offered on the day of the crucifixion. Context and timeframe are related, but distinct. They need not be identical. The same principle holds in regard to the prophetic time periods of Dan 12.

[See . . . re. the ways God worked to prepare for Jesus' first coming.]

Discussion

The structure of chap. 11

What I said earlier about identifying units of structure within Dan 11 is supported by another line of evidence, not yet mentioned. Within Dan 11 the formula "he will do as he pleases" occurs three times. Each time it is used this formula announces the appearance of a new power in history. This much is straightforward enough, but there are points that require comment.

"He will do as he pleases." The three places where the above formula occurs are in Dan 11:3, 16, and 36. In vs. 3 the new power begin introduced is Greece. In vs. 16 it is secular Rome. In vs. 36 it is papal Rome as an amalgam of church and state. But, as pointed out in an earlier section, vs. 36 cannot introduce a new power. The king that is king in vs. 36 was also king in vs. 35. The grammar of vs. 36 requires this. So how is it possible to introduce a new power in vs. 36 if the king mentioned there was king also in vss. 29-35?

The key to understanding this paradox lies in the principle of repetition. Verses 16-22 and 23-28 both deal with the time of the first coming, vss. 44-45 and 12:1-2 both deal with the time of the second coming, and vss. 29-35 and 36-39 both deal with the time between the advents, i.e., the middle ages.

Table #
Occurrences of the Formula "He Will Do
as He Pleases"

	Greece	Rome 1	Rome 2	
Dan 11	3-15	16-22 23-28	29-35 36-39	11:40-45; 12:1-4
Hebrew	w ^{ec} āšāʾ kiršônô	w ^e yáʿás . . . kiršônô	w ^{ec} āšāʾ kiršônô	

The formula of doing as one pleases occurs in vs. 3 and there is nothing more to say about its placement there because that section stands alone. It occurs in vs. 16 in the first of two subsections that deal with the time when Rome was rising to power and asserting itself in Judea. It occurs in vs. 36 in the second of two subsections that deal with the papacy's rise and subsequent career. One subsection discusses the events that

surround the papacy's rise, while the other discusses, not events, but attitudes – how the papacy would see itself during the period in question.

When Dan 7 says that three horns would be plucked up by the roots to make way for the papacy, that does not mean the papacy would be the power that did the plucking. Emperor Justinian's general Belesarius defeated the Vandals in Africa militarily, and then defeated the Ostrogoths in Italy militarily. The Heruls, on little more than a whim, set off for a place called Thule. No one knows for sure where that was, but we do know that it was not close to Rome or anything Roman. Beyond this it doesn't matter for our purposes how we identify Thule.⁹ The very fact that we can no longer say with any certainty where this place was illustrates the point being made here, i.e., that the Heruls, along with the Vandals and the Ostrogoths disappeared.

Notice that the papacy had nothing to do with any of this. The pope did not cast the Ostrogoths out of Italy. Belisarius did. But the prophecy of Dan 7:8 does not say otherwise. It merely says "three of the first horns were uprooted before it" (NIV), or in another translation, "three of the older horns were uprooted to make room for it" (TNK). Other forces were operating that brought about the necessary result. The papacy did not do these things for itself. Whereas vss. 29-35 has the rise of the papacy in view, it does this by describing the operation of these other forces. Verses 36-39, on the other hand, deal exclusively with the attitudes of the medieval papacy itself. So where would it make more sense to place the formula, "he will do as he pleases"? Historically vss. 29-35 and 36-39 both deal with the same period of time, but the way the second section starts has the papacy specifically in view, by contrast with the way the first section starts. Thus, the formula makes the most sense exactly where it is – at the beginning of the second of the two overlapping subsections.

There is more. In Dan 5:9 Daniel is reminding Belshazzar of God's dealings with Nebuchadnezzar and says,

Because of the high position he gave him, all the peoples and nations and men of every language dreaded and feared him. Those the king wanted to put to death, he put to death; those he wanted to spare, he spared; those he wanted to promote, he promoted; and those he wanted to humble, he humbled. (Dan 5:19)

To me this sounds like Nebuchadnezzar – the first great king in the series of world empires – could pretty much do as he pleased. If he wanted to put someone to death, he did it; if he wanted to promote someone, he did that too. What we find in Dan 5 is not a neat formula, as in the other passages, but the thought being expressed is all the same. Actually we can be glad that the formula is not introduced here, because the longer verbal description given in Dan 5:19 helps us understand what "he will do as he pleases" means in the other passages.

⁹ "A municipality in North Greenland was formerly named Thule after the mythical place. The Thule People, a paleo-Eskimo culture and a predecessor of modern Inuit Greenlanders, was named after the Thule region. In 1953, Thule became Thule Air Base, operated by United States Air Force" (http://en.wikipedia.org/wiki/Thule#Modern_use). There is also a Thule in the South Sandwich Islands.

Table #
Occurrences of the Formula "He Will Do
as He Pleases" (Restated)

	Babylon	Medo-Persia	Greece	Rome 1	Rome 2	
Earlier chapters	5:19	8:4				
Dan 11-12			3-15	16-22 23-28	29-35 36-39	11:40-45; 12:1-4
Text	[Entire verse]	w ^{ec} āšāʾ kiršônô	w ^{ec} āšāʾ kiršônô	w ^{ec} yáʿás . . . kiršônô	w ^{ec} āšāʾ kiršônô	

The papacy's attitudes would develop gradually over time. Transitions in history are seldom tidy. But transitions do occur and in order to talk about them one must focus on something, without denying all the while that more could be said.

We have said that the beginning marker for this period occurs, not in vs. 29 as might be expected, but in vs. 36 – at the beginning of the second subsection rather than the first. If this seems odd, there is another oddity to consider. The "time of the end" is mentioned twice in Dan 11, in vss. 35 and 40. Verses 29-35 bring us up to the time of the end and vss. 40-45 start then. So if vs. 40 begins at the same moment of time when vs. 35 ends, where does that leave the verses in between? Are vss. 36-39 historically invisible? Do they occupy no time at all? If we were living in the time they describe we would not say so. Instead they go over the same ground that was covered previously in vss. 29-35. Verses 36-39 occupy no fewer than 1260 years, but they have nothing to say about events that would occur then – only attitudes. Thus, vss. 29-35 and 36-39 complement each other. Nothing they say introduces any repetition, and yet they both describe the same period of time. The reason why there is no gap between vss. 35 and 40 is that vss. 29-35 and 36-39 describe the same period.

Overlapping subsections. Verses 29-45 all deal with religious Rome in some way, but the material is divided into convenient subsections. (1) The first of these (vss. 29-39) deals with the papacy prior to 1798 and therefore brings us to the time of the end, which Seventh-day Adventists have always identified as beginning when Pope Pius VI (r. 1775-99) was taken as a captive from Rome to Tuscany, and from there to Valence in southern France, where he later died in exile. (2) The second part (11:40-45) begins in 1798 with Berthier's attack on the papacy and the enlightenment that nourished and followed that attack. It extends all the way down to the second coming.

This second part of vss. 29-45 must also be subdivided. There are distinctions to make that we must bear in mind. The secularizing influences of the period beginning in 1798 include the political atheism of the French and Russian revolutions, the spread of communism, and the prevailing academic atheism of Darwinian evolution. We can perhaps think of communism as a thing of the past, since the collapse of the Soviet Union in X, except for a handful of places such as China and Burma, but there is no way to argue that evolution has gone away. It is part of every science curriculum in every university and for this reason it has taken up residence in the minds of our own children – those we kiss good night in our own homes. Even where it is not espoused, it is mentioned. There is nowhere one can go to be free from it.

The Southern attack of Dan 11:40a is a description not only of Berthier's attack on the papacy of Pius VI, but includes the other factors mentioned in the preceding paragraph. It has taken the papacy time to learn to adapt and to learn to put itself forward winsomely. The tipping point here was the presidency of John F. Kennedy. From 1960 onward it has been alright to be Catholic and to say and feel good things about Catholics. The reign of Pope John-Paul II gave this movement immense energy. From X on it has been alright in America to be wildly enthusiastic about a pope. The euphoria continues, even the one who created it is gone now.

Verses 44-45 describe an entirely different scenario from that of vss. 40-43. This is a time of real wrath. We might say a time of trouble. The last part of the section (11:44-45, and with it 12:1-3) describes a fully revived, politically active, and selectively hostile papacy, i.e., a papacy whose influence and activity compares directly with what it had during the time before the wound was inflicted. Only in this part of the section are the effects of the wound no longer felt. Not until vs. 44 is the wound fully healed.

When I say "selectively hostile," let me explain what I mean. The text says that in vss. 44-45 the king of the North will lead all of his own forces and all the forces of his former enemy, the king of the South. It also says he will set out to destroy and annihilate many. So will the king be perceived as hostile during this period, or not? That depends on where we stand. The vast crowds who stand cheering for hours on end will have nothing whatever to fear from the king. On the other hand, if we are still in the group that now gives the three angels' messages with immense power during this time, then yes, there will be wrath – a time of trouble such as there never has been since there was a nation until that time.

Table #
Three Overlapping Subsections
in Dan 11:29-45 / 12:1-4

Before the Wound	During the Wound	After the Wound
11:29-35	11:40-43	11:44-45
11:36-39		12:1-4

Notice three things about table #. First, the three parts of the last section (11:29-45; 12:1-3) correspond directly to Rev 13, with its beasts from the sea and from the earth. The two parts of Rev 13 correspond to the three parts of Dan 11:29-12:4 because the earth beast undergoes a gradual change. It is represented to us in different phases. When first introduced, the earth beast has two horns like a lamb, which I take to mean that it is characterized by civil and religious liberty. Such liberties are the very antithesis of everything the papacy stands for, and so the earth beast can be said to have opposed the sea beast initially, if only by being what it was rather than doing what it did.

Over time, however, the beast from the earth learns to speak like a dragon and develops a genuine affinity for its predecessor. Much of what Rev 13 says about the beast from the earth has to do with how it gradually comes to promote and support the interests of the beast from the sea. This change might seem imperceptible while it is happening, but the cumulative effect over time is dramatic. On this basis I submit that the time will come when a remark made against the papacy will be taken as a remark

made against the United States itself. Disloyalty to the one will be seen as disloyalty to the other.¹⁰ In a day of concern over terrorism, religious remarks to this effect will be thought to have civil implications.

Below I show how Rev 13 compares with Dan 11:29-12:4. Rev 13 contains more than just the earth beast, which in Dan 11 has been with us only since vs. 40. It also contains the sea beast, which in Dan 11 makes its appearance in vs. 29. Ever since there was a papacy there was a sea beast. The one is a representation of the other.

Table #
Two Beasts in Rev 13

Before	During	After
Beast from the Sea	Beast from the Earth	
	Two Horns like a Lamb	Speaks like a Dragon

The second thing to notice, mentioned above, is that the parts of the section which overlap others fall outside the period of the wound, i.e., they serve to emphasize those periods of time when the papacy is fully active. When it is not active, there is less to emphasize.

The third thing to notice is that the healing of the wound is a gradual process. Rome was not built in a day, and the wound, once inflicted, does not heal in a day. It is a mistake to think that before Mussolini's concordat with the papacy in 1929 the wound was in effect and that when the ink dried it was not in effect. Mussolini's concordat was one small factor in the papacy's recovery. The election of John F. Kennedy to the presidency of the United States was another factor. The popularity of John-Paul II was a factor. The process is slow, the effect cumulative.

Here is the context for the king of the North's final campaign against the South in vss. 40-43. It takes time to sweep through many lands. Bear in mind that all this marching is preparatory. It contributes to a goal, but is not an end in itself. It is not the king's purpose to march through many lands. It is the king's goal to conquer the kingdom of the South – "Egypt" in the language of the passage. This fits the proposed fulfillment perfectly, where the king's long march corresponds to the sea beast's long recovery. The language is military, but what it describes is not. A religious power has no army. It can only advance by extending its influence and making itself popular. The battle is for people's hearts and affections. Here also is the context for the passage which says "and all the world wondered after the beast" (Rev 13:3, KJV). During the timeframe of vss. 40-43 the whole world is led to consider the papacy favorably. This is exactly the nature of its conquest of the South in the passage, which is not literal Egypt but a code word for the secular world in general.

¹⁰ John-Paul II has argued against the concept of nation states. Excuse me? With respect for those who were born elsewhere and are loyal to other nations, I was born here. I am an American and my loyalties are to God and to the United States. The United States is a nation state. The pope might not want nation states to continue, but I do want this one to continue, and so does every other loyal American.

The time prophecies of chap. 12

Seven times in Scripture God calls our attention to a period of three and a half years, or 42 months, or 1260 days. This is heavy emphasis and we ignore it at our peril. If we shift any one of the above references away from the middle ages we will need to shift all of them, because the three time periods of 1260, 1290, and 1335 days are linked together by a unified and extensive system of parallels. Other denominations use their futurist orientation to call attention away from the middle ages. Anything done during those years doesn't count because it's in the church period, or the gap. But seven times God calls upon us to study and reflect on what happened during the period that others wish would somehow disappear.

There is a sequel to all of this. God says "Remember . . ." with respect to the Sabbath, while others are busy saying "forget it." Let us not turn aside from God's instruction, whether to the right hand or to the left – with regard to the commandment or to the nexus of prophecy and history. (And let us not forget that there is a connection between the integrity of this particular commandment and what happened during the period in question.) Let us not become impatient with established truths.

During the middle ages the little horn would enforce, through civil punishments, the changes it made to both times and law. The point at which times and laws converge is the Sabbath. The Sabbath is the only part of God's law that has to do with time. The papacy thought to change the weekly Sabbath to a weekly Sunday, commemorating Christ's resurrection. When this change occurred there was another one that occurred with it. Easter was originally the day after Passover, which could fall on any day of the week. Passover fell, not on a day of the week, but on a day of the year. So Easter was originally a day of the year, which could fall on any day of the week. The church eventually changed this to a yearly Sunday, corresponding to their change of the weekly Sabbath to a weekly Sunday. The little horn thought to change "times" (Easter always on Sunday) and "the law" (Sabbath always on Sunday).

There is a question whether the change from a weekly Sabbath to a weekly Sunday followed from, or lead to, the change involving Easter. This question, however, is moot. The fact is that both changes occurred and that, by whatever process, they changed together. As the text says: "He shall think to change times and the law" (Dan 7:25). By now it has become indelicate to mention that such high handed liberties were once taken with the grant of authority God gave His church, but we must call attention to them all the same.

If only this were a dead letter, as it were, buried somewhere in the dust of history. If it were, we could leave matters there, as dark pages from the past, but the fact is that the problem persists – and not just here and there. The competing first-day sabbath is espoused as truth by a broad cross-section of the Christian world, which by now makes up perhaps one third of all people on Planet Earth.¹¹ If the problem had come and then gone, that would be one thing. But it did not. A work of reform is needed now, more than ever, to correct past abuses and call people back to obedience.

¹¹ In their various divisions, categories, and denominations there are approximately 2.3 billion Christians in the world today, with by far the largest part of these being Sunday keepers (see http://en.wikipedia.org/wiki/List_of_Christian_denominations_by_number_of_members). Earth's population at present is approximately 6.6 billion.

This is a necessary part of preparing people to meet Jesus when He returns. Jesus lived and died in order to save all He can. He wants us to be saved more than we ourselves want that. But He will not be populating heaven with rebels – even rebels saved by grace. Our rebellious natures must learn to submit to God's will and authority before being taken into the holy atmosphere of heaven. He had to deal with rebels in heaven once (see Rev 12:7-9); He will not be doing it again.

So is there any connection between a historicist application of the 1260 days - the time during which these abuses became universal – and our task today of preparing a people for the second coming? Do these old prophecies and old interpretations of prophecies still have any bearing on the way things are now? So long as we still have Sunday keeping neighbors, yes, the significance remains.

Conclusion