

SALVATION IN SYMBOLS & SIGNS

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Corresponds to Programs 105-107

Unless otherwise noted, all Scripture quotations are from the NKJV and KJV.

Daniel 11 – Parts 1-3 STUDY GUIDE

DANIEL 11 - PART 1

Daniel 11:1-4

Daniel 11 begins with the same kingdom as Daniel 8: the Medo-Persian Empire. Just as with the previous visions of Daniel 2, 7, and 8, Daniel 11 moves through the earthly kingdoms consecutively, beginning with Medo Persia, then Greece, and finally Rome.

Daniel 11:14

In this verse, we move from Greece to Rome. The Hebrew word “robbers” has a very similar meaning to the word “break” in Daniel 7, where it describes the activities of the fourth power, Rome (Daniel 7:7). The Hebrew word for robbers falls under the definitions “violent, a tyrant,” (Strong’s Concordance #6530 עִירָפָה (“per-eets”)) and “to break out” (Strong’s Concordance #6555 עָרַפָה (“paw-rats”)). Rome here is pictured breaking out against God’s people as it grows from a small power to a worldwide empire.

Daniel 11:20; Luke 2:1-5; Luke 3:1, 21-23

Daniel 11:20 foretells the birth of Jesus Christ. When we connect the raiser of taxes with Caesar Augustus in the New Testament, we find the center of Daniel 11 focusing on the birth of Jesus. That lines up perfectly with our 70-week prophecy in Daniel 8 and 9, which directs us to the birth of the Messiah, who is to be anointed by the Holy Spirit in A.D. 27. This reminds us that Bible prophecy directs us to Jesus and the great plan of salvation. Jesus Christ and that belief in Him is the center of Bible prophecy (John 13:19).

Daniel 11:21

This verse is speaking of Tiberius Caesar, who followed Augustus. He reigned with Augustus as co-precept in A.D. 13 and then went on to peaceably replace Augustus Caesar at Augustus’ death. History records Tiberius as a vile emperor who failed to win the love of the people as Augustus had done.

Daniel 11:22

Here we find the death of Jesus Christ pinpointed in Bible prophecy. Jesus was born under Augustus Caesar’s rule and was crucified under the rule of Tiberius Caesar in A.D. 31. So we have the prophetic connection here in Daniel 11:20-22 with the Messiah and His New Testament birth and anointing, as recorded in the gospel of Luke.

The prophetic history of Daniel 11 could have taken us anywhere. There’s so much detail here about the king of the north and the king of the south. These prophetic verses span hundreds of years, yet Daniel 11 lands on the birth and the crucifixion of Jesus Christ. And that’s the point: prophecy points to Jesus!



“...Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all...” DANIEL 11:2

DANIEL 11 - PART 2

Daniel 11:30-32

These Bible verses illustrate the devil’s attack on the covenant of the everlasting gospel of salvation in Jesus Christ. Daniel’s prophecies reveal that the devil is doing all he can to undermine this new covenant and its Maker.

Hebrews 8:6-12

According to Hebrews 8, the new covenant involves God’s law and heavenly mediation for our sins. This is why we see

KEY SCRIPTURES

Daniel 11:3 A MIGHTY KING SHALL STAND UP
Luke 3:22 THOU ART MY BELOVED SON

Daniel 11:31 SHALL TAKE AWAY THE DAILY SACRIFICE
Hebrews 8:6 HE HAS OBTAINED A MORE EXCELLENT MINISTRY

in Daniel 7 the little horn attacking God's law by seeking to change the "times" of worship from the seventh-day Sabbath to Sunday. In Daniel 8 we see the little horn attack God's Heavenly Sanctuary by setting up an earthly priesthood for forgiveness instead of directing people to Christ alone as mediator (1 Timothy 2:5).

Daniel 11 summarizes and connects the little horn's attack on the law and the sanctuary as an attack against the holy covenant. When we understand the holy covenant, we will better understand the attack being made against it. According to Hebrews 8, the holy covenant involves five major promises that God makes to us, two of which we have already mentioned:

1. God's law—placed in our "minds and hearts."
2. God's forgiveness— "sins and iniquities remembered no more."
3. God's promises— God "will put" His "laws" into our hearts and God "will be merciful."
4. God's relationship with us — "I will be to them a God and they shall be to Me a people," and "all shall know Me, from the least to the greatest."
5. Holy Spirit anointing— "they shall not teach every man his neighbor, and every man his brother...for all shall know Me..."

1 John 2:20, 27

The anointing of the Holy Spirit is part of the new covenant. This means that every individual is to receive instruction from the Holy Spirit. Pastors and teachers, as a channel for the truth, are simply directing people to the inspired Word of God. When we are anointed with the Holy Spirit, it inspires us to the understanding of Bible truth. We cannot rely on man and man's teachings and traditions, but we can wholly rely on the Word of God because the Word of God is the truth.

The little horn power rebels against this idea. The little horn power wants us to believe and follow man's teachings and traditions rather than the Word of God. But with the anointing of the Holy Spirit, we walk in, believe in, and accept the teachings of the Holy Spirit through the Word of God.

This attack against the holy covenant and the anointing of the Holy Spirit through the Scriptures was especially manifest during the Dark Ages, when the Bible was chained to the pulpit. The Word of God was carefully prescribed, and in many cases, no one was allowed to read or study it on pain of death. It wasn't until the 14th century and John Wycliffe that the Bible was made available in the language of the people. And even then, many were heavily persecuted if caught with the Bible or even portions of it. In this we see a historic fulfillment of this attack against the holy covenant.

The new covenant is all about having God's law of love in our hearts, and our sins forgiven by the power of His prom-

ise through a relationship with God's anointing Spirit. The framework for the new covenant is law, gospel, power, relationship, and anointing.

GOD-CONNECTION

The new covenant experience takes us from man-reliance to God-reliance. Every believer is to have a personal relationship with God and an individual experience in His Word. Preachers and teachers are no substitute for a direct, individual, God connection. Abiding in Christ will keep us from being deceived by the antichrist (antichrist means "in the place of" or "against" Christ.) The antichrist wants us to put man in the place of Christ, to make us man-dependent instead of God-dependent (1 John 2:20-28).

DANIEL 11 - PART 3

Daniel 11:31

The Abomination of Desolation

To understand the abomination of desolation, we must also understand the "daily," as the abomination of desolation replaces it. In the Torah (the first five books of the Bible), specifically in Numbers and Leviticus, the "daily" is identified with the earthly sanctuary service. The sacrifices for sin, the incense, the lamps of light, the shewbread, and ministrations of the priests were all identified as "daily" or "continual" aspects of the sanctuary service (Leviticus 6:13; 24:2; Exodus 28:29; 29:42; 30:8; Numbers 4:7). The earthly sanctuary and its divine ordinances all pointed to Jesus as the ultimate sacrifice, incense, light, bread, and priest (Hebrews 7:27; Ephesians 5:2; John 1:9; John 6:51; Hebrews 7:24). The Hebrew word for "daily," as defined in Strong's Concordance #8548 (תָּמִיד ("taw-meed") continual) is found throughout the Bible describing the practical experience of the New Covenant relationship with God:

- The Bible directs us to say "continually, the Lord be magnified" (Psalm 40:16).
- The Bible says that we should "seek His face continually" (1 Chronicles 16:11).
- "...His praise shall continually be in our "mouths" (Psalm 34:1).
- God's "loving-kindness" and "truth" is to "continually preserve" us (Psalm 40:11).
- God alone is to be our "strong habitation" where we "continually resort" (Psalm 71:3).
- We will keep His law "continually" in our hearts (Psalm 119:44; Proverbs 6:21).

In spiritual typology, the "daily" is a representation of the types and symbols of Jesus. All these verses point to Jesus as our complete and only hope of salvation. Therefore, the taking away of the "daily" is the taking away of Jesus as our

foundation for salvation and replacing Him with something else. Whatever replaces Jesus is an abomination causing desolation. It takes away our dependence on Jesus for salvation and puts man in Christ's place. It points to self-worship, to "I" worship—the very thing Lucifer craved from the start (Isaiah 14:12-14).

Since the "daily" points us to Jesus, the taking away of the daily leads to the abomination of desolation. In practical terms, it is when religious systems try to take our focus off our continual, daily relationship with Christ and place it on man. It is putting man in the place of God, man's law in the place of God's Law, man's standard in the place of God's standard, looking to men instead of to God—the abomination of desolation.

Isaiah 58:11-14

The Sabbath is the ultimate manifestation of the "daily" because it calls us to let go of everything earthly and place our dependence on God. God's promise is that the "Lord shall guide thee continually" and those who are guided "continually" will not turn their foot from God's Sabbath.

Daniel 11:33

This history was fulfilled in the Dark Ages. God's covenant people who preached the Gospel instructed many. Yet they were heavily persecuted by the sword (slain) and by flame (burned at the stake). They were persecuted by captivity (put in prison) and by spoil (ruin or appropriation of their material possessions as punishment for preaching the Gospel). The "many days" refers to the 1,260 days of the Dark Ages.

God's people were shut down because they were speaking the truth. Society shut them down and "canceled" them through persecution, imprisonment, and execution. This is the history of the Dark Ages and much of this history is being repeated today in principle. People who don't go along with the narrative or who speak out and share the truth are shut down and "canceled" by society and banished from social media platforms. God's covenant people are facing a form of the same persecution in principle that they experienced during the Dark Ages.

Daniel 11:34

This reminds us of the spirit of courage that God gave to His faithful, covenant people during the Dark Ages, for example: John Hus and Jerome of Prague. After the brave death of John Hus for preaching the true gospel, Jerome of Prague

initially lost courage and signed a retraction of his support for the true gospel message. But then after prayer, he repented of his cowardice. Jerome's heart was re-ignited with the Spirit of God and eventually, he was burned at the stake for his staunch faith. Just before he died, the executioner came up behind him to light the fire. Jerome said to him, "Come forth boldly; apply the fire before my face. Had I been afraid, I should not be here."¹ That is the Spirit of God, the spirit of martyrdom, and is given to us when we need it.

Daniel 11:35

Persecution often refines and purifies our characters. It helps us to press close to God, covet His Spirit, and strive to be like Jesus. It purifies the church and reveals the difference between professed believers and true believers. This persecution, according to verse 35, would continue until the "time of the end" in A.D. 1798. This "time of the end" is marked by the 1,260-day prophecy, and would be the time when the little horn would receive its deadly wound from the king of the south (more on this in Daniel 11:40). Following this "time of the end," the judgment was to begin. This was the time when those who were being purified and made white were going to receive white robes and judgment was going to be made in their favor (Daniel 7:22).

Daniel 11 also incorporates the time prophecies of the 2,300 days, which includes the 70 weeks that began with Medo Persia and ended with Christ (the Prince of the Covenant), being "broken" in verse 22. It also incorporates the 1,260-day time of persecution which we have just been looking at. Daniel 11 incorporates 1,290-day and 1,335-day periods that are marked by taking away the "daily" and setting up the abomination of desolation in verse 30. These two prophetic periods end in A.D. 1798. A.D. 1843 is where we see the judgment beginning and the cleansing of the sanctuary taking place before Michael stands up in verse one of chapter 12. More on this in Daniel 12.

Appeal

The loving message of Daniel 11 is to keep our focus on Jesus as our "daily" and "continual" Savior, Mediator, Helper, and Friend. Do not allow man, no matter what his profession or status, to replace your personal dependence on Jesus Christ for salvation. Amen. ★

¹ White, Ellen G. *The Great Controversy*, chapter 6, pg 114.

