

Interpretation of Daniel 11:31-45; 12:1-13

"In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. **The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire.** The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God." {Review and Herald, September 25, 1883 par. 6}

Why Daniel 11?

Daniel 11 is often a neglected piece of prophecy, but it contains pivotal truths for students of prophecy of the last generation. It sets a specific starting point for the "time of the end" period like no other chapter in the book of Daniel. For example, the statue of the kingdoms in Daniel 2 ends with the toes (representing the Roman empire and extending all the way to the European Union). But when did the "toes' stage" start? About 1600 years ago. This is too generic a timeframe for setting the timeframe of the last power! How can we prove from the book of Daniel that there will not be an additional 1600 years before the end? Daniel 11...

Besides setting the timeframe for the period of the "time of the end", Daniel 11 helps focus attention on world powers which are key players in the events transpiring to the "end of time". Much like a compass, Daniel 11 is an indispensable study that points us in the right direction, tying in perfectly with historical developments and other chapters of prophecy in the book of Revelation, namely Revelation 17.

The part that was sealed in the book of Daniel is that part which relates to the last days (Dan. 12:4). ["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 is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end. Daniel 12:4." \[Acts of the Apostles, EGW 585.1\]](#) This is yet another reason for the significance of studying Daniel 11 and 12 as these two chapters are one connected chain of events stretching from the powers in Daniel's time all the way to the end.

"The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history...Read Revelation in connection with Daniel. Teach these things."
{*Testimonies to Ministers and Gospel Workers* p. 115}

An Overview of the Four Basic World Powers in the Book of Daniel

A comparative study of the world powers foreshadowed in the book of Daniel, chapters 2, 8, and 9, reveals that the last power is always Rome (the papacy). Compare (Dan. 2:41-43; 7:19-21; 8:20-25).

Keeping in mind that the last power referred to in Daniel 2, 8, and 9 is always Rome, it stands to reason that this is also the case with Daniel 11. Throughout the book of Daniel, the same story is told again and again, but every time it is told, additional characters are involved and new truths are embedded. With each repetition, there is expansion and elaboration. Nothing is needlessly repeated.

Four Prophetic Visions in the book of Daniel				
The Last Power in Each Vision is Rome				
Power	Power #1	Power # 2	Power# 3	Power # 4
Chapter	Babylon	Medo-Persia	Greece	Rome: Pagan/Papal
Daniel 2	Gold	Silver	Bronze	Iron, Iron & Clay
Daniel 7	Lion	Bear	Leopard	The Ten-Horned Beast & The Little Horn
Daniel 8	-	Ram	Goat	The Fierce-Looking King
Daniel 11	-	Medo-Persia: mentioned by name	Greece: mentioned by name	The King Who Exalts Himself (verses. 31-45)

Comments on Daniel 11:31-35

As with previous chapters, major world powers are identified. This time, Babylon was left out since Daniel 11 was written during the reign of the Medo-Persians. An overview of Dan. 11:1-30 reveals that these verses address distinctive historical events pertaining to the Medo-Persian empire, the Greeks, and Rome (pagan then papal), which are not relevant to present or future applications. With the papacy (papal Rome) as the last power in Daniel 11, we will start from verse 31:

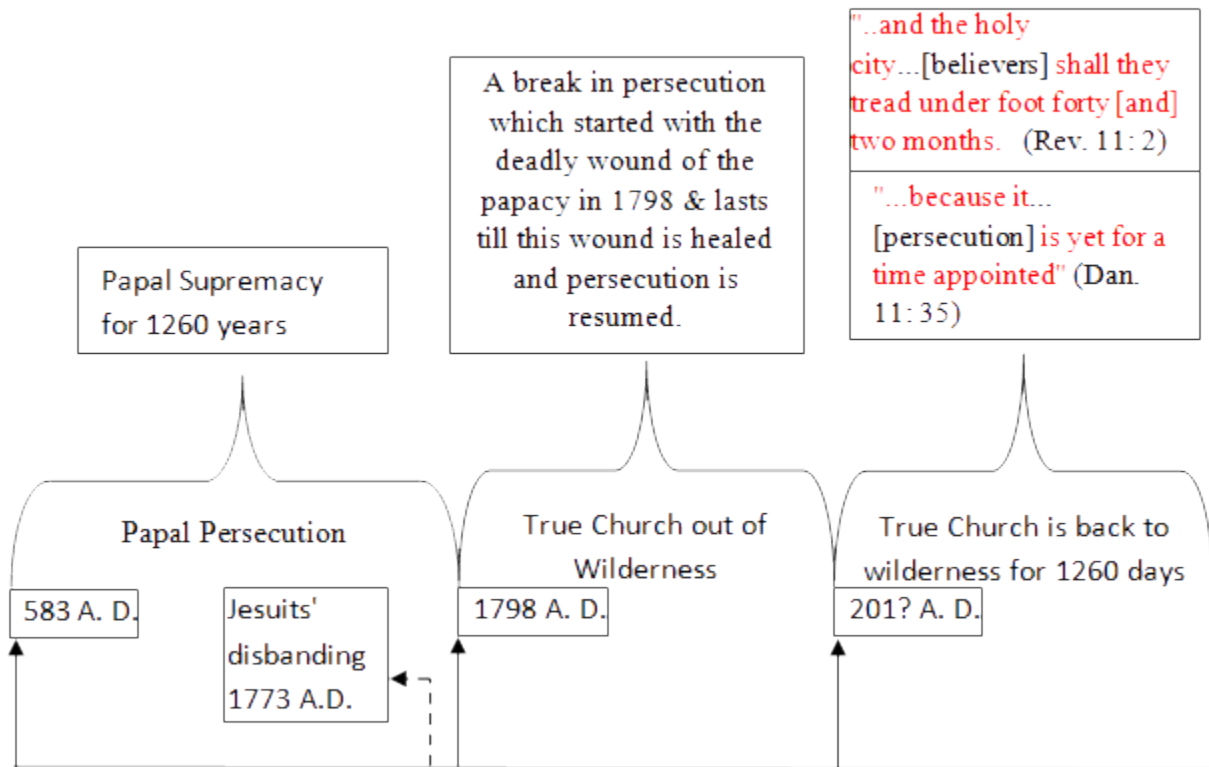
- 11:31 - "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." The abomination of desolation, as mentioned in connection with the removal of the daily ("sacrifice" is a supplied word), refers to state-mandated laws prohibiting obedience to one's conscience (the law and truth of Yahuwah). This will take place as the eighth king/pope of Revelation 17 (Rev. 17:12-14) emerges from the bottomless pit and makes war with "the Lamb" in the person of true believers.

- 11:32 - "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits." The papacy, even during the Protestant reformation, often resorted to flattery and bribery to silence its opponents and win supporters.
- 11:33 - "And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Rome was opposed by "they that understand...". The reformers during the middle ages took upon themselves the duty of instructing the people, though persecution by sword and captivity lasted many days.
- 11:34 - "Now when they shall fall, they shall be holpen [aided] with a little help: but many shall cleave to them with flatteries." Few were willing to come to the aid of the reformers.
- 11:35 - "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Verse 35 is a key verse in this chapter. Here we learn that the persecution referred to in the earlier verses would last during a period (538 A.D.-1798 A.D.) when the wise would fall or stumble, but this stumbling of the saints would be "even to the time of the end." However, this is not the end of the story; persecution would resume its force again "because it is yet for a time appointed." This "time appointed" is preceded by "the time of the end" and falls in the near future. So, the point at which persecution ceases is the starting point for "the time of the end". This is the NIV rendering of the verse: "Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time".

Historical Background

- In 1773, Pope Clement XIV disbanded the Jesuit Society under pressure from Catholic kings and princes who grew weary of Jesuits' excessive political influence and meddling with their societies.
- In 1776, burning at the stake (a method of capital punishment widely used by Catholics against "heretics") came to an end. This was the year persecution ceased as foretold by Yahushua: "...except those days...[of persecution] should be shortened," (Matt. 24:22) in anticipation of the deadly wound that was inflicted on the papacy in 1798.
- In 1798, a French army occupied Rome, abolished the papal government, and exiled Pope Pius VI to Valence. This event marked the official beginning of the "time of the end" as defined by Daniel 11:35. The term "time of the end" should be distinguished from "the end of time", the former being a period of time extending from the "Deadly Wound" to the eve of the Second Coming.

Papal Persecution Periods: Pre and Post 1798



Comments on Daniel 11:36-45

- 11:36 - "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." The blasphemies of the Catholic church need no further comment, so much so that the pope claims divine titles...
- 11:37 - "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." Here are more identifying features of this entity: it changes gods, it shows pretended hatred of women (no priesthood for women, mandated priests' celibacy etc.)
- 11:38 - "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Catholicism endorses veneration of the saints with their statues of gold and silver.
- 11:39 - "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain." He takes care of those who are loyal to Him.

One entity meets the details of this prophecy: the papacy, the man of sin (2 Thess. 2: 3).

- 11:40 - "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." This is a significant point: we have the timeframe for the fulfillment of this verse as the late 1700s, starting officially in 1798 with the deadly wound inflicted on Pope Pius VI.
 1. King of the South engages in battle with "him". Of course, the "him" here is the same focal power mentioned before, namely the papacy. And this takes place after 1798. Which world power gave Catholics a really hard time after 1798? **Communism!** Communists killed the monks, outlawed religion, etc.
 2. Then the King of the North comes to the aid of "him" (that is, the papacy) against the King of the South. By outspending the Soviet Bloc militarily, western countries led by the U.S.A. succeeded in dealing a decisive blow to Soviet economies. This in turn led to the collapse of the Soviet Empire and the end of the King of the South, as prophesied in Daniel 11. So, who is that King of the North who played a major role in the collapse of the Soviet Union? **The U.S.A.-led western bloc!** As a matter of fact, the fall of communism is attributed to the joined efforts of the U.S.A. and the papacy.
- 11:41 - "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." The "He" in this verse is a reference to the main power in this chapter, the papacy. After the fall of the King of the South (Eastern countries led by the Soviet Union), this power enters into "the glorious land". Now that their enemy was removed, the way was open for Catholics to solidify their position in those rich western countries where "the treasures of gold and of silver" are located. Many would stumble because of that. However, there would be pockets of resistance, symbolized by Edom and Moab, that would not yield and submit to Catholic domination.
- 11:42, 43 - "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps." Obviously, this king who exalts himself (papacy) is after treasurers to finance his wars and invasions.
- 11:44 - "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Rome would be troubled and greatly angry because she is exposed. Her deceptive schemes are no longer masked as a result of the proclamation of the Loud Cry message, the giving of the final call of mercy to mankind before probation closes (Matt. 24:14; Rev. 14:6-12). The NIV Bible translation renders it this way, "But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many." This is the return of persecution from Rome. The temporary break from persecution has come to an end, but it was a necessary break. Yahuwah, in His mercy, has permitted a deadly wound to be inflicted upon the papacy so that His people might prepare themselves and others for the end of time, and the final great conflict. It is during this period that the *first Bible Society* was established (in 1804), and the Bible has become more available for people in different translations. This is why knowledge of this prophecy would increase (Dan. 12:4).



"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."

Testimonies,
vol. 9, p. 14.

- 11:45 - "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Seas, in Bible prophecy, refer to nations. Here, "the glorious holy mountain" is a reference to the true church. Rome constantly attempts to put barriers between those who are proclaiming the truth (the true church) and the world, and thus obstructs its heaven-mandated mission of proclaiming the gospel to every nation, tribe, tongue and people.

Comments on Daniel 12

- 12:1 - "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."
 1. The term "that time" here is a reference to "time of the end" mentioned in the previous chapter and identified as taking place after 1798. Keep in mind that Daniel chapters 10, 11, and 12, are one vision.
 2. Believers shall be delivered from sin despite persecution (11:35). Yahwah would not allow the saints to die during the plagues, yet many will fall as martyrs before (the fifth seal, Rev. 6:9-12).
 3. The time of trouble in this verse lasts for 3 years and a half, during which some of trumpets will be sounded, as we'll see later, and they will culminate in the Seven Last Plagues.
 4. Ellen White, commenting on the time of trouble when Michael stands up [*A Word to the Little Flock*, pp. 12], identified the last power in Daniel 11 as the papacy:

"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 all 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 Rev.13:11-18. His number is 666." (A Word to the Little Flock, pp. 12)

- 12:2 - "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This is clearly a special resurrection preceding the second advent of Yahushua and not the first resurrection [*The Great Controversy*, pp. 637].
 1. The verse says that many of them that sleep in the dust, and not all of them.
 2. As we know, there are two resurrections, one for the righteous and one for the wicked, one thousand years apart. But in this verse, both parties seem to be resurrected at the same time. This is a special resurrection which includes those who died faithfully giving the three angels' messages, those who gave

the loud cry message, all who opposed His people in a remarkable way, and those who pierced the Saviour and crucified him (Rev. 1:7).

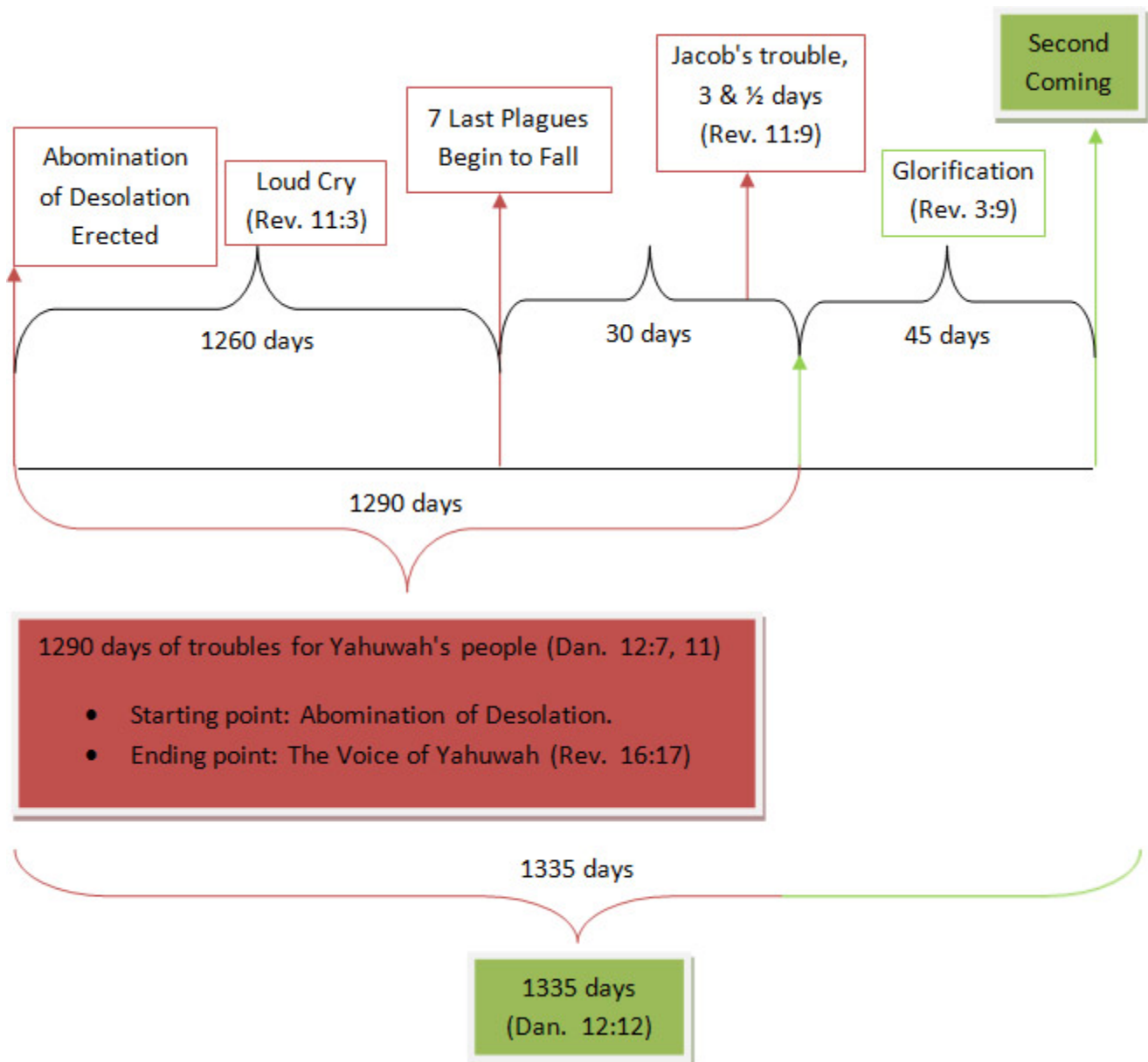
- 12:3 - "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." . " There will be people who understand this prophecy. They are the wise to whom was given prophetic understanding from Yahuwah. They will understand the unsealed part of the prophecy of Daniel which relates to the last days.
- 12:4 - "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."
 1. This is the knowledge of the unsealed portion of the book of Daniel
 2. The part of Daniel's prophecy which related to "the time of the end" would be understood in the period of "the time of the end".
 3. Daniel was concerned about the fulfillment of the 70-year prophecy of Jeremiah 25. He saw that the 70 years were about to end but still nothing was happening. He was eager to know when his people would return to their homeland. Sure enough, he could not understand that "time of the end" would start in 1798 A.D., and that another people (the last generation of saints) would be the focus of prophecy in chapters 11 and 12.
 4. There is a great spiritual lesson for us from the experience of Daniel. He was the greatest prime minister of his time, yet he was humbly willing to learn from Jeremiah, a contemporary prophet, who prophesied in Jerusalem before and during the Babylonian exile.
- 12:5, 6 - "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, "How long shall it be to the end of these wonders?"" This is the first time Daniel asks the question, "How long shall it be to the end of time?" The second time he asks is in verse 8. We are told that Daniel asked this question twice, "Twice Daniel inquired, "How long shall it be to the end of time?"" [*Christ Triumphant*, 334.4].
- 12:7 - "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The word translated "half" is the Hebrew **חֵן** (Strong's H2677)*, which also means part (anything less than a whole). This is the first answer to the question, "How long shall it be to the end of these wonders?" as Daniel was thinking of his people's troubles.
- 12:8 - "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Daniel needed two things to understand this time period:
 1. The exact length of that part of the year.
 2. The starting point for that time period "a time, times, and half a time".
- 12:9 - "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." The words are sealed till after 1798 (the beginning of the time of the end).

- 12:10 - "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Only those who are the true children of Yahuwah will understand the prophecy. As long as people are members of a fallen church, they cannot understand the prophecy. This is one reason the faithful must leave all fallen entities which mix in their teachings truth and error. (Related Article: [Apostate Churches! Identifying the Fallen Foes of the True Church](#))
- 12:11 - "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This is a key verse for understanding the length of persecution and the plagues in the book of Revelation.
 1. In his second answer, Yahushua adds extra details for our sake.
 2. The period in (Dan. 12:7), is the same as the period in (Dan. 12:11). Yahushua gave the same answer with more clarifications.
 3. The starting point for the wonders (troubles of the saints) is marked by an attempt from Satan to remove something of continuous nature (the Sabbath as calculated by the luni-solar Biblical calendar...) and exalt in its place an abomination to Yahuwah in such a way that criminalizes the obedience to the precepts and commandments of the Creator (the Sabbath of the fourth commandment).
 4. Now the length of the period of troubles would be 1290 days. Persecution is one aspect of "the troubles" and lasts for 1260 days as attested to in (Rev. 11:2, 3, 7)
 5. This leaves 30 days for the seven last plagues (Rev. 16). Jacob's trouble lasts for 3 and a half days, as identified in (Rev. 11:11). These 3 and a half days come at the end of the 30 days for the plagues. In fact, Revelation 11 starts with the investigative judgment. John is told to measure the temple of Yahuwah, that is, to determine who will be saved (the temple is His people, Heb. 3:6; 2 & Thess. 2:4). The command to John to 'measure the temple' is a symbolic command of the work of judgment which is carried out by the Court of Heaven prior to close of probation.
 6. The 1290-day period ends at the voice of Yahuwah which delivers the saints from all troubles (Rev. 16:17).
- 12:12 - "Blessed is he that waiteth, and cometh to the one thousand three hundred and thirty-five days." After all the troubles that the saints will have to endure (that is, after 1290 days), there will be a glorious event. What event could be more glorious than the second coming of our redeemer and master Yahushua Messiah?! This leaves 45 days for a period of glorification that starts after the 1290 days and ends with the second coming.
 1. At the start of this 45-day period, the special resurrection will take place.
 2. The resurrected wicked shall see the honor Yahuwah bestows on the faithful ones who preached the Three Angels' Messages and on those who gave the Loud Cry message. This means, even the martyrs during the 1260-day period of persecution will be resurrected as well, and they will be glorified, along with the 144,000. The angels will serve the righteous during this period.
 3. It is in this period that the wicked will bow at the saints' feet will take place (Rev. 3:9). Ellen White referred to this group when she wrote, "...In the "hour of temptation," which is yet to come, to show out

every one's true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saints' feet." [Word to the Little Flock, 12.2]

4. The 1335-day period cannot be a separate period by itself as this will add to the 1290-day period another period of 1335 days (three more years and more), thus delaying the date of the second coming (even after the close of probation). Yahuwah does not want to prolong the waiting period after the close of probation as He eagerly wants the redeemed of the earth to be re-united with the family of Heaven.
- 12:13 - "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Besides his willingness to admit his deficiencies, namely lack of understanding, Daniel was also a good example of instant obedience, another great spiritual lesson we can learn from this great prophet. He was told by Yahuwah to seal the book and go his way till the end. And that is what he did. So, Daniel finished his book with the last words he had heard from Yahuwah: no additions, no proofreading, no polishing one's writing.

Time Periods in Daniel 12 & Relation to the Book of Revelation



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* Blue Letter Bible. "Dictionary and Word Search for *chetsiy* (Strong's 2677)". Blue Letter Bible. 1996-2011. 9 Feb 2011.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H2677&t=NKJV>