

FACTS ABOUT DANIEL

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.” Testimonies to Ministers, p. 114

The books of Daniel and Revelation full of matter which concerns every one of us. We should study these books, and let the Lord God of Israel communicate truth to us, so that we may be able to communicate the truth to others who live in these last days. The Lord would have His people learn of Jesus. 13MR 65

Daniel means “God is Judge.” Indeed the book of Daniel is about judgment.

- a. Daniel 5, judgment on Babylon
- b. Daniel 7:9, 10, judgment in Heaven.
- c. Daniel 8:14; 9:24-26, time prophecy concerning the Investigative Judgment.
- d. Daniel 12:1, the close of the Investigative Judgment

Daniel was a nobleman of Israel. He was brought to Babylon in the first deportation in 605 B.C. (Daniel 1:1, 3, 4). He was a teenager.

Daniel’s ministry lasted the entire length of the Babylonian Exiled into the Medo-Persian reign around 536 B.C. (Babylon fell in 539 B. C.). He was in his eighties.

Daniel is the most organized book in the Bible.

- a. Concentric Parallels or Chiastic Structure;
 - i. Chapters 2 & 7
 - ii. 3 & 6
 - iii. 4 & 5
 - iv. 7 & 12
 - v. 8 & 11
 - vi. 9 & 10

The book of Daniel falls naturally into two parts. The first six chapters make up the historical section (even though Daniel 2 is a prophecy) and the last six chapters comprise the Prophetic section.

Daniel has become a modern battle ground on two counts! Liberal scholars place the writing of the book in the middle of the second century B.C., whereas conservative scholars believe it was written by Daniel in the sixth century B.C. Secondly scholars have been divided on the precise historical identification of the features of the prophecies.

- I. Introduction:
 - A. Jesus and the Book of Daniel. Matthew 24:15
 - i. Abomination of Desolation
 - ii. Daniel 9:27; 11:31; 12:11 (Future) Mark 13:14; Luke 21:20
 - iii. Jesus called him Prophet
 - iv. The Reader
 - B. First comes the literal, after that the Spiritual
 - i. 1 Corinthians 15:46; 10:6, 11
 - ii. The New Testament writers reveal the principle for interpreting the Old Testament: to see in the *literal, types* of the *Spiritual* and *world wide*.
- II. Daniel 12:5-13
 - A. Verse 4;
 - i. Speaker
 - ii. Seal the book; saw-tham' Hebrew; a primitive root; to stop up; by implication, to repair; figuratively, to keep secret:--closed up, hidden, secret, shut out (up), stop. 15xs (twice here)
 - iii. Time of the end; kates; an extremity; adverbially (with prepositional prefix) after:--+ after, (utmost) border, end, (in-)finite, 13xs in Daniel
run to and fro--not referring to the modern rapidity of locomotion, as some think, nor to Christian missionaries going about to preach the Gospel to the world at large [BARNES], which the context scarcely admits; but, whereas now but few care for this prophecy of God, "at the time of the end," that is, near its fulfilment, "many shall run to and fro," that is, scrutinize it, running through every page. Compare Hab 2:2 [CALVIN]: it is thereby that "the knowledge (namely, of God's purposes as revealed in prophecy) shall be increased." This is probably being now fulfilled. *Jamieson-Fausset-Brown Bible Commentary*.
 - B. Verse 5, 6;
 - i. see Daniel 8:13
 - C. Verse 7; who is this?
 - i. see Daniel 10:5, 6 & Revelation 1:13-17
 - ii. see Daniel 8:14
 - iii. Persecution, 10:14
 - D. Verse 8-10;
 - i. Jesus answers Daniel's question in the same way as the angel.
 - ii. Revelation 10

The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered" (Revelation 10:4). These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. {1MR 99.2}

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. {1MR 99.3}

This time which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. The angel's position with one foot on the sea, the other on the land signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. Ms 59, 1900, pp. 8, 9. ("Jots and Tittles, II," August 16, 1900.)

The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "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" [Dan. 12:4]. When the book was opened, the proclamation was made, "Time shall be no longer." [See Revelation 10:6.] The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days. {17MR 6.3}