

THE PROPHECIES OF DANIEL

In the Light of
PAST, PRESENT, AND FUTURE EVENTS

by

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CHAPTER THIRTEEN

CONCLUSION

IN RESPONSE to many questions on selected passages from the Book of Daniel, sent in by members of the radio audience who heard these messages first over the air, the following have been treated separately here, for the sake of clearness and for emphasis:

QUESTION: An objector to the genuineness of Daniel's authorship of this book states that the presence of Greek words in chapter three and the names of musical instruments distinctly Grecian indicate that the book was written long after the Babylonian Empire had passed away. What is the answer to such an argument?

ANSWER: That is no argument at all. We must remember that long before Greece attained universal sway, there was certainly a great deal of commercial intercourse between Greece and Babylon, even centuries before Nebuchadnezzar ascended the throne. There was nothing to hinder Greek instruments from being in actual use in the great empire. Moreover, there may well have been Grecian representatives at Babylon's court for political reasons. Therefore, Grecian words were most naturally adopted by Daniel and the Babylonians.

QUESTION: Are Nebuchadnezzar and Nebuchadrezzar the same person?

ANSWER: Yes. Daniel uses the first spelling; Jeremiah usually writes the name "**Nebuchadrezzar**," though in Jeremiah 34:1, for example, we find the more common "**Nebuchadnezzar**."

QUESTION: Why does God call the heathen monarch, Nebuchadnezzar, His "**servant**" in Jeremiah 27:6?

ANSWER: For the same reason that a ruler is called "**the minister of God**" in Romans 13:4. "**The powers that be are ordained of God**" (Romans 13:1); and rulers are God's "**ministers**" in the sense of administering government.

Consequently God will hold them responsible. God called Nebuchadnezzar His “**servant**” because He was going to use him as a rod of correction wherewith to chasten disobedient Israel.

QUESTION: Does the clay in the feet of the image of chapter two represent Christianity? I have heard such an interpretation.

ANSWER: NO; for Christ, the smiting Stone, strikes the feet, and the whole image, including the clay, becomes like chaff and is driven away. The clay speaks of the will of the people, which will not “cleave” to the iron of dictatorship, both of which will go to make up the last form of Gentile world power. If the clay represented Christianity, why would the judgment of God fall upon it?

QUESTION: IS there any Scripture reference to corroborate the claim of secular history that Evil-merodach or Nabonidus, son of Nebuchadnezzar, ruled over Babylon following the reign of Nebuchadnezzar?

ANSWER: Yes; in two separate verses Jeremiah makes this fact very plain. Here is what he says in Jeremiah 52:31:

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.

And again, in Jeremiah 27:6, 7, we read an unmistakable reference to Nabonidus and Belshazzar:

And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon . . . And all nations shall serve him, and his son, and his son's son . . . and then many nations and great kings shall serve themselves of him.

QUESTION: Why did Belshazzar make Daniel “**the third ruler in the kingdom**” (Daniel 5:29), when Nebuchadnezzar had made him second, “**chief of the governors over all the wise men of Babylon**” (2:48)?

ANSWER: Archaeologists have found that the ancient monuments throw light upon this matter, for according to these old inscriptions, Nabonidus was the first ruler in the kingdom in the days of Belshazzar; Belshazzar was second; and Daniel, third. Belshazzar was a grandson of Nebuchadnezzar. In other words, “Belshazzar was joint-king with his father, Evil-merodach or Nabonidus (called 'Minus' in the inscriptions), to whom he was subordinate . . . Evil-merodach, son of Nebuchadnezzar (according to Berosus), reigned but a short time (one or two years), having, in consequence of his bad government, been dethroned by a plot of Neriglissar, his sister's husband.

Therefore, Daniel does not mention him . . . Belshazzar shut himself up in Babylon, whilst the other king (Nabonidus) took refuge elsewhere; viz., in Borsippa . . . and had an honorable abode in Carmania assigned to him. . . Berosus gives the Chaldean account, which suppresses all about Belshazzar, as being to the national dishonor” (Jamieson-Fausset-Brown).

QUESTION: DO the discoveries of archaeology show that Belshazzar's name was ever mentioned in the monuments?

ANSWER: Until recent years Belshazzar's name was not found by archaeologists, but now they have discovered a cylinder bearing the inscription of a prayer of Nabonidus, invoking the protection and guidance of his heathen god, Marduk, upon his son, Belshazzar.

QUESTION: Why is “**PERES**” substituted for “**UPHARSIN**” (Daniel 5:25, 28)?

ANSWER: These are different forms of the same word, the latter used by Daniel to explain the former. “**Upharsin**” means “*dividers*”; “**Peres**,” “*divided*”; that is, “*divided among the Medes and Persians*”; or “severed from” Belshazzar. “The word '**Peres**' alludes to the similar word '*Persia*.’” (Jamieson-Fausset-Brown) .

QUESTION: DO not the words, “**He shall . . . think to change times and laws**” (Daniel 7:25), refer to the pope, who changed the Sabbath Day from the seventh to the first day of the week?

ANSWER: There is no reference to the pope here. Nor did he change the Sabbath. The Jewish Sabbath and the Christian Lord's Day are two different days. Constantine made the first day of the week a day of rest, but believers worshipped on that day long before Constantine's time. This false position is held by the Seventh-day Adventists, and is a wretched perversion of Scripture. (See I Corinthians 16:1 and related passages).

Daniel 7:25 refers to the Antichrist and his broken covenant with Israel, when he will try to compel them to substitute worship of his image for the worship of the Lord God.

QUESTION: Why is it that prominence is given to the fourth beast in chapter seven, while the first three beasts are almost passed over, with very little comment?

ANSWER: Because Babylon had already run its course, and Medo-Persia and Greece were soon to come and go. The fourth beast, however, was to be in power both at the first coming of Christ and at His second coming. The fourth beast will take the form of a ten-kingdom confederacy, possibly a “United States of Europe,” with the Antichrist as the supreme dictator. It was this part of the prophecy that Daniel emphasized here.

QUESTION: YOU speak of the Antichrist's “*making a covenant with the Jew for one week*,” but this is not the language of the text. Daniel 9:27 reads: “**He shall confirm the covenant with many for one week.**” It seems that the covenant will already be in existence when “**the wilful king**” confirms it. What is the covenant he is to confirm?

ANSWER: The making and the confirming of the covenant are one and the same. In making the covenant, thus giving the land of Palestine to the Jews and guaranteeing their national integrity, he will only be confirming the covenant God made with Abraham. Doubtless he will not be conscious of the fact that he is confirming what God promised Abraham, for he certainly will not do it to honor God. Later he will set the covenant aside.

QUESTION: Some teach that the first three and one-half years of Daniel's seventieth week were fulfilled in the three and one-half years' ministry of Christ. Is that correct?

ANSWER: Many hold that view, but personally I do not. Such an interpretation gives fulfillment to the seventieth week before the fulfillment of the sixty-ninth week. The sixty-ninth week ended at the cross, with the **“cutting off”** of the Messiah. A careful reading of Daniel 9:26, 27 makes clear that the whole seventieth week lies in the future.

QUESTION: IS the **“little horn”** of chapter seven distinct from the **“little horn”** of chapter eight?

ANSWER: The **“little horn”** of Daniel 7:8 and the **“king of fierce countenance”** of 8:23-25 refer to the Antichrist. **“The little horn”** of 8:9-14 describes Antiochus Epiphanes, who was a shadow or type of the Antichrist. His desecration of the sanctuary is explained fully in our study of chapter eight.

Let us keep in mind the fact that the book of Daniel unfolds detailed information as it progresses. For instance, chapter two speaks of the ten kings represented by the ten toes of the image; however, there is nothing recorded in chapter two concerning the confederacy these kings will set up. We must go on to chapter seven for that information. Chapter eight gives more details not recorded in chapter seven. In chapter seven we read that **“the little horn”** is to arise out of the Roman Empire; in chapter eight we have set forth the part of the Roman Empire out of which he will arise—that part which formed the kingdom of Alexander the Great.

QUESTION: Why do the Seventh-day Adventists teach that the cleansing of the sanctuary, referred to in Daniel 8:13, 14, took place in 1844?

ANSWER: This cult has created this fanciful theory out of the imaginations of men's minds. To begin with, the Millerites, followers of William Miller, prophesied that Christ would come again October 22, 1844, to “cleanse the sanctuary.”

They arrived at this date by computing 2,300 years, not days, as in Daniel 8:14, from the time when Cyrus issued the decree for the rebuilding of the Jewish temple in Jerusalem, even unto October 22, 1844. In setting any dates whatsoever for our Lord's return; they were going contrary to His express command.

When Christ did not come on that date in 1844, as Mr. Miller had predicted, then the Adventists, led by Mrs. Ellen G. White, said that the “sanctuary” referred to the “heavenly sanctuary,” not to an earthly sanctuary. They said that Christ did enter the “holy of holies,” even heaven itself, on October 22, 1844, to cleanse it from Satan's defilement. What blasphemy! And what a perversion of the Word of God! We know that nearly two thousand years ago, following His death and resurrection, our Lord Jesus “**entered into the holiest of all,**” even heaven, and sat down on the right hand of the Majesty on high, there to intercede for His own. And there He is today, our Great High Priest, our Advocate with the Father.

What, then, does Daniel 8:14 mean—about the cleansing of the sanctuary after 2,300 days? Simply this: That exactly 2,300 days, of twenty-four hours each, following the defilement of the Jewish temple by Antiochus Epiphanes, a devout Israelite named Judas Maccabeus cleansed the temple. Antiochus Epiphanes had offered a sow on the Jewish altar, and had set up a statue of Jupiter to be worshipped—an insult to God and to every devout Jew. But exactly 2,300 days after that defilement of the Jewish sanctuary it was cleansed. Therefore while Daniel 8:14 was a prophecy when God gave it to Daniel, it has long been a fact of history.

QUESTION: DO you think the seventieth week of Daniel will be seven years as we count years of 365 days each? Dr. Seiss makes the seventieth week seventy-seven years.

ANSWER: The sixty-nine “**weeks**” were, literally translated, “*sevens*” of years; and the seventieth “**week**” will be a week of years (or seven years). One-half of that seven-year period will be “**the Great Tribulation,**” exactly 1260 days, or forty-two months (Revelation 11:2, 3). Forty-two months of thirty days each make exactly 1260 days, or three and one-half years. Daniel 7:25 refers to this same period: “**A time**” (one year), “**times**” (two years), and “**the dividing of time**” (one-half year)—three and one-half years. So also does Daniel 12:7: “**A time, times and a half.**” And so also does Revelation 13:5, where we read again of the same “**forty and two months.**”

QUESTION: What is meant by the “**thousand three hundred and five and thirty days**” of Daniel 12:12?

ANSWER: There are three time periods in Daniel 12:

The first is in verse 7, where the length of the tribulation period is given: “**a time** (one year), **times** (two years), **and an half** (one-half year).” This represents three and one-half years, and is the length of the tribulation period, equivalent to 1260 days.

The second period is in verse 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.**” Here we find thirty days added to the 1260 of the tribulation period. During those extra 30 days, certain events will take place after the return of Christ to the earth, such as the judgment of the living nations, and the binding of Satan.

The third period is in verse 12: “**Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days**” (1335). Here is a still longer period, concerning which God says, “**Blessed is he that . . . cometh**” thereunto. Why? Because he will then be in the millennium, with all tribulation past.

QUESTION: I have always understood Daniel 9:23-27 and Matthew 24:15 to refer to the pollution of the temple by the Romans in 70 A.D.—“**The abomination of desolation.**” Is not this correct?

ANSWER: These references have to do with the worship of the image of the beast in Jerusalem during “**the Great Tribulation,**” as the context clearly sets forth. What took place in the days of Antiochus Epiphanes, 175 B.C., and in the days of Titus, 70 A.D., are shadows of the yet future desecration of the temple in the days of the Antichrist. But the actual fulfillment of this prophecy will not take place until after the translation of the church.

QUESTION: What did Christ mean by “**the abomination of desolation spoken of by Daniel the prophet**” (Matthew 24:15)?

ANSWER: Both Daniel and our Lord referred to the image of the beast, which he will set up “**in the holy place**” during the “seventieth week of Daniel.” It will be an idol, an image of himself, and he will require all the world to worship him, or be martyred. An idol, to a devout Hebrew, is an abomination, and certainly it is to God. When Israel realizes by this act of the Antichrist that he is a false Messiah, the believing part of the nation will refuse him recognition. He in turn will persecute Israel, and this will be the beginning of “**the Great Tribulation,**” to which our Lord referred in Matthew 24.

QUESTION: Is Michael, mentioned in Daniel 10:21, the Lord Jesus?

ANSWER: NO. Russellism teaches that Michael and the Lord Jesus are one and the same. Russellism is one of the worst heresies in the world today. In Jude 9 Michael is called “**the archangel.**” Moreover, in this verse we read that, “**When contending with the devil he disputed about the body of Moses,**” even the Archangel Michael, realizing Satan's great power, “**durst not bring against him a railing accusation, but said, The Lord rebuke thee.**” Michael knew that the Lord was more powerful than Satan!

This verse alone would prove conclusively that Michael cannot be the Lord. But what we read does not depend on this verse alone! All Scripture teaches that Christ was always eternal God, and the Creator of angels (See Hebrews 1:1—2:18).

QUESTION: Please explain the words in Daniel 10:21, “**Michael your prince.**”

ANSWER: These words mean that Michael is designated by God as a protector of Israel. Daniel 12:1 explains this fact even more clearly:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people [i. e., Daniel's people, Israel]: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

QUESTION: Some say that the church will be translated at the end of the first three and one-half years of the seventieth week of Daniel, which is just before the tribulation period. Others say that the church will not be translated until after the tribulation, but will go through it. Please explain.

ANSWER: The church will be raptured before the seventieth week of Daniel begins. II Thessalonians 2:7, 8 is one of the clearest passages that proves this fact. The Antichrist will not be revealed until the Holy Spirit's restraining influence in the church is taken "**out of the way.**" And, of course, the Antichrist is to be the ruling personage of the seventieth week of Daniel's prophecy.

The church began on the Day of Pentecost (Acts 2), and is now in the process of being formed. One day, perhaps sooner than men realize, the last member will be added to the body of Christ, which is His church. This is called by Paul in Romans 11:25 "**the fulness of the Gentiles,**" which expression may be freely translated, "*the full number of the Gentiles.*" When the church is complete, then God will call her home to heaven. Not until then will the seventieth week of Daniel begin to run its course.

QUESTION: Will the unsaved living on earth know when Christ translates the church?

ANSWER: There is nothing in the Scriptures to indicate that they will know what has taken place.

Certainly they will miss loved ones and friends. To the godless world, the translation of the church will doubtless be as a "seven-days' wonder." Then the Antichrist will be revealed; his actions will so occupy the minds of unregenerate men that many will soon forget what shall have transpired in the rapture of the church—so blinded will they be by Satan.

However, let it be remembered that there will be the martyred remnant of believers during the tribulation period, both Jew and Gentile, who will accept the message of the 144,000 Jews, God's witnesses on earth during this dark time.

QUESTION: Are there prophecies that must be fulfilled before the Lord can come?

ANSWER: Not for the church! A number of things must transpire before He returns visibly, gloriously, appearing to all the world. For example, after the church has been translated, the Antichrist will be revealed; then he must rule for a time before "**the Great Tribulation**" runs its course.

To end this “**time of Jacob’s trouble**,” Christ will return in glory, putting an end also to the battle of Armageddon.

QUESTION: IS “**the church**” synonymous with “**the kingdom of heaven**”?

ANSWER: Never! “**The kingdom of heaven**,” or “*the rule of the heavens*” is synonymous with the millennium, and refers to Christ's earthly rule. The members of the true church form a heavenly body, destined to be “**heirs of God, and joint-heirs with Christ**” (Romans 8:17). The church is “**the bride**” of the Lamb (Ephesians 5:22-32; Revelation 19:7-9).

QUESTION: When the church is translated and the Holy Spirit is withdrawn, how will the faithful Jewish remnant be empowered? Will it be by the personal ministry of Christ?

ANSWER: The Holy Spirit will be withdrawn at the rapture of the church only in a dispensational sense—in this age of grace He indwells the church. Doubtless He will continue to operate in the world as He did in Old Testament times, through individuals.

QUESTION: Will all human government cease during the reign of Christ?

ANSWER: Yes, except that which is subsidiary to Him. He will be King, but His saints will reign with Him.

QUESTION : In what place on the earth will Jesus be during the millennium?

ANSWER: Jerusalem will be the metropolis of the earth and the capital of His earthly kingdom. However, in His resurrection body, He is not limited by location or distance.

QUESTION: Please explain Daniel 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.**” What resurrection is referred to in these verses?

ANSWER: These words could well be applied to the two resurrections: The first resurrection, to take place before the thousand years' reign of Christ, when the believers will be raised; and the second resurrection, to take place after the reign of Christ on earth, when the wicked dead shall stand before the great white throne. (See Revelation 20:4-6, 11-15; cf. John 5:29).

But my understanding is that this verse in Daniel 12:2 refers to the national resurrection of Israel, for the prophet is addressing Israel in the preceding verse, speaking of the great tribulation period, also referred to by our Lord in Matthew 24. If so, then Daniel here refers to Israel's national resurrection, not to the physical resurrection from the dead.

Israel was long buried, nationally, among the nations of the earth. But now she is restored to full national status—is awake. Some will awake spiritually in the last days to everlasting life, because they will repudiate the claims of the Antichrist.

Some will awaken to shame and everlasting contempt, because they will become a part of the apostasy, worshipping the Antichrist.

QUESTION: What relation do little children have to the return of Christ?

ANSWER: My understanding of Scripture is that all children, including those of ungodly parents, are Christ's by virtue of what He accomplished on the cross. Children are sinners by nature; but until they reach the age of responsibility, this sinful nature is covered by the blood of Christ

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