

The Book of Daniel - Number One-Hundred and Sixty-Three

Unveiling Prophecy: Exploring Chapter Eleven of Daniel

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We will now begin to proceed through chapter eleven of Daniel.

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. Daniel 11:1-4.

Gabriel begins by informing Daniel that he also worked with Darius in his first year, which is the year Darius' nephew, his general, took Babylon and slew Belshazzar. Daniel is receiving this vision in the third year of Cyrus, according to the first verse of chapter ten, so Gabriel is marking both Darius and Cyrus as the symbols representing the "time of the end." Belshazzar and Babylon were taken by the Medo-Persian Empire in the year 538 BC.

"Cyrus besieged Babylon, which he took by stratagem in 538 BC, and with the death of Belshazzar, whom the Persians killed, the kingdom of Babylon ceased to exist." Uriah Smith, Daniel and the Revelation, 46.

In the year 538 BC, Daniel recorded chapter nine.

"The vision recorded in the preceding chapter [chapter eight] was given in the third year of Belshazzar, BC 538. In the same year, which was also the first of Darius, the events narrated in this chapter [chapter nine] occurred." Uriah Smith, Daniel and the Revelation, 205.

The first year of Darius, which was the third and last year of Belshazzar, in 538 BC, the Lord punished the land of the Chaldeans, and made it desolate.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Jeremiah 25:11, 12.

In verse ten, the Lord employs the word "after," as He leads into the punishment of Babylon. "After" Babylon is made desolate, the Lord would perform his good work for God's people.

For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. Jeremiah 25:10.

The captivity of seventy years began in 606 BC.

“Commencing the seventy years BC 606, Daniel understood that they were now drawing to their termination.” Uriah Smith, Daniel and the Revelation, 205.

The seventy-year captivity began in 606 BC, and ended in 536 BC, which was two years after the death of Belshazzar and the desolation of Babylon in 538 BC. It was the third year of Cyrus. Gabriel places the prophecy of the Hiddekel River in the third year of Cyrus, and begins the narrative of chapter eleven, by referencing the first year of Darius, and in doing so he is identifying two specific years. 538 BC and 536 BC were both appointed times, 538 BC was the appointed time for the prophecy of seventy years to conclude, and 536 BC was the appointed prophetic time when “after” 538 BC, the Lord would perform His good work for His people.

538 BC and 536 BC, are both appointed times, and they are represented by two historical figures, one was the first king of Media and the second the first king of Persia. The end of the seventy years of literal Israel being captive in literal Babylon, represented the twelve hundred and sixty years that spiritual Israel was captive in spiritual Babylon, from the year 538 AD to 1798. 1798 was an “appointed time”, and then the period that is prophetically identified as the “time of the end,” began. 538 BC, and 536 BC which are represented as an “appointed time”, also mark the beginning of a period represented as “the time of the end”.

“God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” Prophets and Kings, 714.

All prophecy is addressing more specifically the last days, than the days in which they were first fulfilled, so 538 BC, and king Darius, along with 536 BC, and king Cyrus, represent the “time of the end” in 1989, and the two kings typify President Reagan and President Bush the first. 538 BC and 536 BC represent a waymark that is fulfilled with both dates understood to represent the one waymark. The waymark of the “time of the end,” consists of two symbols, and sometimes as with Reagan and Bush the first, both symbols are fulfilled in the same year. But that is the exception to the rule, for the waymark of the “time of the end” in the time of Moses was the birth of both Aaron and Moses, which was separated by three years. In the history of Christ, it was the birth of John the Baptist and Christ that was separated by six months.

With the “time of the end,” in the history of the antichrist it was 1798 and 1799. The French Revolution is a subject of prophecy, and it began in 1789, and lasted ten years ending in 1799, at its appointed time, just as 1798 was an appointed time. Together they identify the deadly wound given to the beast, and also the woman that rode upon and reigned over the beast. Darius was the king that defeated his enemy by sending his army in through the “wall”, and he represents Reagan, who defeated his enemy by bringing down the wall of the “iron curtain.” Cyrus represents Bush the first, for Cyrus is known as Cyrus the Great, and George Bush the first is Bush the greater, and

Bush the last is Bush the lesser.

Because these two kings and the two dates they represent are actually one symbol. One marks the seventy years that Babylon would rule. That seventy-year period reached its appointed time in 538 BC and is represented by Darius. The completion of the captivity of seventy years reached its appointed time in 536 BC and is represented by Cyrus. Together they represent the “time of the end,” when prophetic light is to be unsealed. In 1798 the first angel of Revelation fourteen arrived at the “time of the end,” and Sister White says that angel “was no less a personage than Jesus Christ.”

In the third year of Cyrus, Michael, the prince of God’s people, and the archangel to the angels, descended to engage with Cyrus and confirm the light that would lead Cyrus to pronounce the first of three decrees that would allow God’s people to return to Jerusalem, and rebuild the city, the sanctuary, and the streets and walls. That work typified the work of the first and second angels’, which began at the “time of the end” in 1798.

The descent of Michael at the time of the end in the days of Darius and Cyrus, represented the arrival of the first angel in 1798, and together they mark the arrival of the same angel, at the “time of the end,” in 1989. 1989 began the period of the “time of the end,” and it was also an appointed time. An appointed time identifies the termination of a prophetic period of time. The rebellion of 1863, at the first “Kadesh” for modern spiritual Israel, was the beginning of a period of one hundred and twenty-six years that terminated at “the time appointed” in 1989. One hundred and twenty-six is a tithe, or a tenth, of twelve hundred and sixty, and at the end of twelve hundred and sixty years in 1798, the movement of the first angel arrived into history. At the end of one hundred and twenty-six years, in 1989, the movement of the third angel arrived into history.

In verse one of Daniel chapter eleven, Gabriel is careful and precise in his identification that the history represented begins with Cyrus, at the time of the end in 1989. Cyrus the Great there represents Bush the greater, who would be followed by three kings, and then a fourth king which would be far richer than they all. Thus, the fourth rich king, that stirs up all of Grecia, is the sixth president since 1989.

In the events of chapter ten, Daniel is represented as mourning, and in his experience of mourning he is changed unto the image of Christ, as he beholds the vision. The twenty-one-day period of mourning, represents a period of death that concludes with a resurrection. In chapter ten, Michael has come down out of heaven, and in Jude seven, when He descends, He resurrects Moses. In Revelation chapter eleven Moses (and Elijah) have been slain, and are dead in the street for three and a half symbolic days. Then Moses, (along with Elijah) are resurrected by “a great voice”.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. Revelation 11:11, 12.

The “great voice” that resurrects is the voice of the archangel, and the archangel is Michael.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thessalonians 4:16.

The history where Moses and Elijah are murdered and resurrected is the history of the sealing of the one hundred and forty-four thousand. That history began on September 11, 2001 with the “first voice” of the angel of Revelation eighteen, which Sister White identifies as arriving when the great buildings of New York City were thrown down. The “second voice” of Revelation chapter eighteen, is sounded at the soon coming Sunday law, when God’s other flock is called out of Babylon. It is that history, the history of the sealing, where Daniel is represented as being changed into the image of Christ by beholding the “marah” vision, which is the feminine expression of the “mareh” vision. It is the “causative” vision, that “causes” the image beheld to be reproduced in those who behold it.

That history of the sealing, and of the transformation of Daniel in chapter ten, includes the descent of Michael when He resurrects and transforms those represented by Moses, Elijah and Daniel. He accomplishes the resurrection with the “great voice” of the archangel, thus providing a third “voice,” in the middle of the first and last voices, which are both the same, for they are both the voice of Revelation chapter eighteen. The middle voice, is where rebellion is represented, for when Michael resurrected Moses, he did not argue with Satan, though Satan, the author of rebellion, was there to protest.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jude 7.

The beginning of the sealing time that began on September 11, 2001, and ends at the soon coming Sunday law, is marked with the signature of “Truth,” for in the middle of that period, in July of 2023, the great voice of the archangel began the work of resurrecting the dead in Christ, who choose to hear His middle voice. Note that 2023 comes twenty-two years after 2001, and twenty-two is a tenth of two hundred and twenty, which is the symbol of the link between Divinity and humanity, and is also a symbol of restoration.

In July 2023, the mighty angel that is no less a personage than Jesus Christ, and who is the Truth, who is also Michael, and who is the Alpha and Omega descending with a message in His hand. The little book in His hand is the portion of Daniel that was sealed up until the last days.

“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, 585.

The portion of the prophecy of Daniel that relates to the last days, is chapter eleven. It is the last six verses of chapter eleven, but more specifically it is the histories found within the chapter that are repeated in those last six verses.

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.” Manuscript Releases, number 13, 394.

Verse sixteen, of Daniel chapter eleven, illustrates a history that is repeated in verse forty-one, for in the verse the king of the north stands in the glorious land. The history of verse sixteen identifies when the Roman general Pompey brought Judah and Jerusalem into captivity.

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. Daniel 11:16.

I intend to use this verse as an anchor for our consideration of the verses which precede the verse, so I will put this understanding in place first. We intend to show that the history that follows the breakup of Alexander the Great’s kingdom in verses three and four, begins in 1989 and then identifies the current Ukrainian War, the victory of Putin over the forces of the West, and Putin’s subsequent defeat, which leads into verse sixteen.

“Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman empire, when Pompey, BC 65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

“The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, BC 161, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till BC 63; and then in the following manner.

“On Pompey’s return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-desired expedition into Arabia, promising then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey’s real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep the crown, which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission and large sums of money. Pompey, accepting this offer, sent Gabinius, at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

“Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The

partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were given to the slaughter, and though often their own blood mingled with that of their sacrifices.

“Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the “glorious land” in its iron grasp till it had utterly consumed it.” Uriah Smith, Daniel and the Revelation, 259, 260.

We will continue this study in our next article.

“The fact that there is no controversy or agitation among God’s people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what.

“I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God and a turning to men, putting human in place of divine wisdom.

“God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come

and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.

“Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

“Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.

“When God’s people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action.” Testimonies, volume 5, 707, 708.