

The Book of Daniel - Number One-Hundred and Seventy-Four

Prophetic Insights and Divine Revelations: Understanding Daniel's Vision and Its Last-Day Implications

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As we address the third proxy war, represented in verses thirteen through fifteen, we will remind ourselves of what has led up to these verses. In chapter ten, Daniel receives his final vision, and in doing so he is identified as understanding both the internal and external prophetic visions. The Hebrew word “dabar,” meaning “word” is translated as “thing.” In chapter nine, when Gabriel came to make Daniel understand the vision of the twenty-three hundred days, the Hebrew word “dabar” was translated as “matter.”

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Daniel 9:21–23.

When Gabriel told Daniel to “understand the matter, and consider the vision,” the Hebrew word “biyn” was translated as both “understand” and also as “consider.” The word means to mentally separate. Gabriel informed Daniel to make a mental separation between the “dabar” translated as “matter” and the “mareh”, translated as “vision”. In order to understand the interpretation that Gabriel was providing to Daniel concerning the prophecy of twenty-three hundred years, Daniel was to recognize the distinction between the prophetic vision represented as the “matter” and the prophetic “mareh” vision. The “matter”, which is the “dabar,” meaning word, represents the external line of prophecy and the “mareh” vision represents the internal line of prophecy.

In Daniel chapter ten, the first truth that is revealed to the student of prophecy is that Daniel represents God's people in the last days who understand both the internal and external lines of prophecy.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. Daniel 10:1.

The “thing,” is the Hebrew word “dabar,” and the “vision,” is the “mareh” vision. As a prophet, Daniel represents God's last day people, whose perfect fulfillment is the one hundred and forty-four thousand. The third year of Cyrus places Daniel in the reform line that began at the time of the end in 1989. In “those days,” representing the history of 1989 to the soon coming Sunday

law in the United States, Daniel was mourning for three weeks. In the reform line of the one hundred and forty-four thousand, the period of mourning is marking the three and a half days that the two witnesses of Revelation chapter eleven, are dead in the street. The street of that great city of Sodom and Egypt, where also our Lord was crucified, is also Ezekiel's valley of dead dry bones.

In chapter ten, Daniel is transformed into the image of Christ, and touched three times in advance of Gabriel interpreting the vision which Daniel saw. The vision produced a separation of two classes of worshippers. The everlasting gospel always produces two classes of worshippers. Daniel represented the class of worshippers represented as the one hundred and forty-four thousand, in contrast with the class that fled in fear from the vision.

Prior to chapter ten Gabriel came three times to Daniel to interpret a vision. He interpreted the visions of chapters seven and eight, which illustrated the kingdoms of Bible prophecy in both their political manifestation (chapter seven), and their religious manifestation (chapter eight). Then in chapter nine Gabriel interpreted the twenty-three-hundred-year prophecy. Gabriel arrives in chapter ten to finish the interpretation that was left incomplete in chapter nine, and to provide Daniel with the interpretation of the vision which produced the two classes of worshippers. Gabriel first provides Daniel with a general overview of the vision in verse fourteen.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. Daniel 10:14.

The vision of Christ, which produced two classes of worshippers, represents what shall befall God's people in the last days. The interpretation of chapters seven and eight was an interpretation of the history represented by the rise and fall of the kingdoms of Bible prophecy, as illustrated by beasts of prey and sanctuary animals respectively. The interpretation of chapter nine, was a detailed breakdown of the different prophetic periods represented within the prophecy of twenty-three hundred years. Somehow the vision of the glorified Christ in chapter ten represented what shall befall God's people in the last days. Before Gabriel begins with the detailed outline of history, which is the interpretation of the vision of the glorified Christ, he reminds Daniel that he has already told Daniel what the interpretation represents.

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. Daniel 10:20.

Gabriel reminds Daniel that he had told Daniel in verse fourteen, that he had come to make Daniel understand what shall befall God's people in the last days, and he expected Daniel to place the following presentation of prophetic history in that context. Daniel had been seeking a specific understanding from the first day in which he began to mourn.

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Daniel 10:12, 13.

After Daniel's three weeks of mourning, he saw the vision of Christ, that prophetically aligned with the vision of Christ that John in Patmos had witnessed.

“No less a personage than the Son of God appeared to Daniel. This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. Our Lord now comes with another heavenly messenger to teach Daniel what would take place in the latter days. This knowledge was given to Daniel and recorded by inspiration for us upon whom the ends of the world are come.

“The great truths revealed by the world's Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire; yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days. With what earnestness, then, should we seek God, that he may open our understanding to comprehend the truths brought to us from Heaven.

“‘And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.... And there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength.’ Such will be the experience of every one who is truly sanctified. The clearer their views of the greatness, glory, and perfection of Christ, the more vividly will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ's purity and glory, appear only as unworthy and corruptible. It is when men are separated from God, when they have very indistinct views of Christ, that they say, ‘I am sinless; I am sanctified.’

“Gabriel then appeared to the prophet, and thus addressed him; ‘O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.’

“What great honor was shown to Daniel by the Majesty of Heaven! He comforts his trembling servant, and assures him that his prayer was heard in Heaven, and that in answer to that fervent petition, the angel Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heaven's Prince, the archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel.

“‘And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And behold, one like the similitude of the sons of men touched my lips.... And said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.’ So great was the divine glory revealed to Daniel that he could not endure the sight. Then the messenger of Heaven veiled the brightness of his presence and appeared to the prophet as

‘one like the similitude of the sons of men.’ By his divine power he strengthened this man of integrity and of faith, to hear the message sent to him from God.

“Daniel was a devoted servant of the Most High. His long life was filled up with noble deeds of service for his Master. His purity of character, and unwavering fidelity, are equaled only by his humility of heart and his contrition before God. We repeat, The life of Daniel is an inspired illustration of true sanctification.” Review and Herald, February 8, 1881.

Daniel’s experience in chapter ten, represents God’s people in the last days, who as Daniel and John, understand the Revelation of Jesus Christ. The key to placing Daniel into the prophetic history where his experience is located is based upon the fact that he was in mourning, and that Michael was sent at the conclusion of the twenty-one days. In the first verse, Daniel records that he had understanding of both the internal and external visions of prophecy. Prior to the twenty-one days Daniel had an incomplete understanding of the two visions, but with the interpretation of Gabriel, Daniel fully grasps the “thing” and the “vision” as different revelations.

“As the time approached for the close of the seventy years’ captivity, Daniel’s mind became greatly exercised upon the prophecies of Jeremiah. He saw that the time was at hand when God would give his chosen people another trial; and with fasting, humiliation, and prayer, he importuned the God of Heaven in behalf of Israel, in these words: ‘O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments’; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.’

“Notice these words. Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, he identifies himself with the really sinful of Israel. The wisdom which God imparted to him was as far superior to the wisdom of the wise men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favored of Heaven. With deep humiliation, with tears, and with rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own vileness, and acknowledging the Lord’s greatness and majesty.

“What earnestness and fervor characterize his supplications! He is coming nearer and nearer to God. The hand of faith is reached upward to grasp the never-failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He feels that victory is his. If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel. Hear how he presses his case at the court of Heaven:

“O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy

name. And whilst I was speaking and praying, and confessing my sin and the sin of my people, ... even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.'

"As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts, to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding,—to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with Heaven's delegated messenger.

"The man of God was praying, not for a flight of happy feeling, but for a knowledge of the divine will. And he desired this knowledge, not merely for himself, but for his people. His great burden was for Israel, who were not, in the strictest sense, keeping the law of God. He acknowledges that all their misfortunes have come upon them in consequence of their transgressions of that holy law. He says, 'We have sinned, we have done wickedly.... Because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.' They had lost their peculiar, holy character as God's chosen people. 'Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate.' Daniel's heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, and faithful, and obedient.

"In answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer. Those who claim to be sanctified, while they have no desire to search the Scriptures, or to wrestle with God in prayer for a clearer understanding of Bible truth, know not what true sanctification is.

"All who believe with the heart the word of God will hunger and thirst for a knowledge of his will. God is the author of truth. He enlightens the darkened understanding, and gives to the human mind power to grasp and comprehend the truths which he has revealed.

"Daniel talked with God. Heaven was opened before him. But the high honors granted him were the result of humiliation and earnest seeking. He did not think, as do many at the present day, that it is no matter what we believe, if we are only honest, and love Jesus. True love for Jesus will lead to the most close and earnest inquiry as to what is truth. Christ prayed that his disciples might be sanctified through the truth. He who is too indolent to make anxious, prayerful search for truth, will be left to receive errors which shall prove the ruin of his soul.

"At the time of Gabriel's visit, the prophet Daniel was unable to receive further instruction; but a few years afterward, desiring to know more of subjects not yet fully explained, he again set himself to seek light and wisdom from God. 'In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all.... Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and

his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.’

“No less a personage than the Son of God appeared to Daniel. This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. Our Lord now comes with another heavenly messenger to teach Daniel what would take place in the latter days. This knowledge was given to Daniel and recorded by inspiration for us upon whom the ends of the world are come.” Review and Herald, February 8, 1881.

The interpretation that Gabriel, “heaven’s delegated messenger,” was bringing to Daniel was the completion of the interpretation he had begun to provide to Daniel in chapter nine. The methodology of “line upon line,” requires that we align the interpretation and associated circumstances of both chapters nine and ten, together in order to rightly divide the prophetic illustration. It is in this interpretation that the visions of the Ulai and Hiddekel rivers join.

Daniel had understood from the books of Jeremiah and Moses that the deliverance of God’s people was at hand. In so doing, Daniel represents God’s people of the last days that understand that the final deliverance of God’s people is at hand. Those last-day people will recognize that they have been spiritually scattered, as represented by Daniel who had been scattered into the slavery of the seventy years captivity in Babylon. They will then understand that they, as Daniel, must manifest the response to their scattered condition that agrees with the remedy represented by the “seven times,” of Leviticus chapter twenty-six.

When the experience of humility represented by Daniel, that is demanded by the remedy set forth in Leviticus twenty-six, is manifested in the last days, God’s last-day people will have been mourning for a specific period of time. That period of time concludes when Michael the archangel descends.

We will continue this study in the next article.

And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord. Leviticus 26:38–45.

