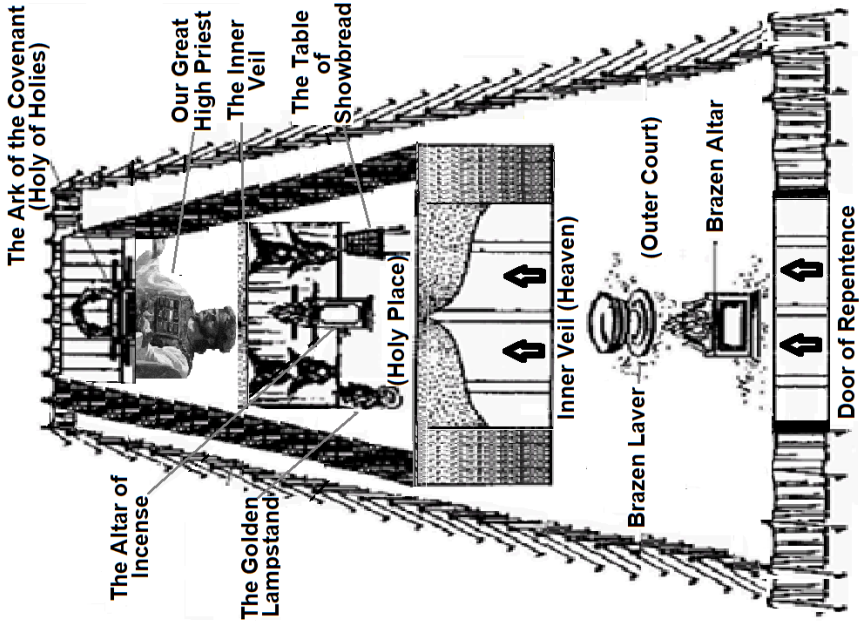


A Study of the Book of Daniel



A Child's Approach

Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:14

Table of Contents

Introduction 3

Jesus’ Call to Understand Daniel 4

God’s Purpose for the Book of Daniel 5

Christian Character 8

Daniel Chapter 2: The Beginning 10

Prophecy as a Scroll 12

Daniel One Prophecy 15

Applying the Method to the Study 17

 Keynotes for Understanding Daniel 20

Other Study Suggestions 26

Conclusion 27

APPENDIX: Additional Comments 28

 Daniel Chapter 9:24 29

 Glorious Holy Mountain in Daniel 11:45 33

 King of the North and King of the South 35

 Definition Ships of Chittim 38

 The Bible, Historical Understanding 41

 Excerpt from Story of Daniel the Prophet by S N Haskell 43

 Excerpts from The Two Republics by A T Jones 44

 The Study Method; the Book of Revelation 45

 Summary Explanation of Hebrew Verbs 47

December 3, 2023 (version 4)

Roger Maniccia

Lawrenceburg, Tenn 38464

rmaniccia@att.net, philadelphiamessage.org

Introduction

The Holy Bible is God's historical past, present, and future prophetic proclamation of who God is, how God created man, God's purpose in creating man, man's fall from grace (Gen. 1:1-3:7), and the restoration of man back to God; the Gospel/good news of Jesus Christ (Gen. 3:8-Revelation 22). The Holy Bible is God the Father's testimony of His Son Jesus as told by The Holy Spirit. The Holy Bible is the sacred writings of God, inspired by God, written by holy men who were moved by The Holy Spirit, through which God communicates to Man. The Holy Bible was/is a gift given to man from God with the desire that man would understand and appreciate the gift (Deut. 29:29). (See 1 John 5:11-13, 1 Thess. 2:13, Acts 10:42-43, 14:17, John 5:39, 45-47, Rev. 1:1-3, 11, 19, 19:10, 2 Peter 1:19-21, 2 Tim. 3:16).

Prophecy is one of the topic/subjects studied in the Bible because it answers Man's ultimate question; what is his ultimate end; what man has to hope for; what is his future. The two books of the Bible that primarily address/focus on prophecy are Daniel and Revelation. Many (if not the most) books on the market today have been written concerning the interpretation/insight/theory of the prophecies of Daniel and Revelation. Today, there is more disagreement, confusion, opinions concerning the interpretations of Daniel and Revelation than any other topic of religious discussion.

Why is this the case? The Bible itself has stated that there is one and only one interpretation of the sacred texts. The Bible is clear on this point. Paul in Philippians 2:1-2 states:

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. (see also 1 Cor. 1:10)

The Old Testament testifies to the same in Deuteronomy 12:8-9 and 4:2. Finally, the book of Revelation closes with:

Rev. 22:18 For I testify unto every man that heareth the words of

the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Many people conclude from their study of the book of Daniel and Revelation that today we are living in the end times. How much more urgent, serious, grave is the time for man to understand the truth(s) in the prophetic books. The purpose of this study, treatise is to give an understanding of the book of Daniel to the people. An understanding and approach so simple that a child can understand it. The purpose is that God's people be of one accord in understanding the prophecies in the book of Daniel. "If God spare my life, ere many years I will cause a boy who drives a plough to know more of the scriptures than you do."— William Tyndale

The writer acknowledges the contributions of many writers in the past (William Miller, Uriah Smith, A T Jones, Ellen White, James White, Steven Haskell and others) for whom we are indebted for our current understanding. The content contained within this treatise is based upon the foundation established by these writers. Finally, and absolutely, this treatise is not an argument, assault, slander, indictment or condemnation against any other interpretation or any person.

The foundation of this treatise is The Bible (KJV) only (sola scripture), Strong's lexicon/dictionary, William Miller's rules of interpretation, Webster's 1828 dictionary for all English word definitions. Toward this end please read and consider the following treatise prayerfully.

Jesus' Call to Understand Daniel

Jesus references the book of Daniel in Matt. 24:15. Jesus' reference in Matt. 24:15 is stated in such a way that the reader cannot help but conclude the necessity that everyone read,

study, and ponder the book of Daniel. But Jesus' intent did not stop there. Jesus included the phrase: "whoso readeth, **let him understand.**"

Dan. 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.

Mark 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all [these] things are done in parables

From these verses, Jesus himself states that our very livelihood and future depend on our understanding the prophecies of Daniel. Jesus' own words make it plainly clear that God's intent is that all people understand all the book of Daniel, including the prophecies. This fact gives an additional urgency to the goal of our endeavor. God gave His people the book of Daniel. God gave to His people with the intent that his people understand it. God does not give such a solemn warning without providing the means to meet or accomplish His objective. "Can a boy who drives a plough understand the book of Daniel?" Can Tyndale's wish be realized?

To accomplish this goal, we must first understand the author of the book of Daniel. This treatise assumes as a prerequisite that the reader believes that God is the author of the Bible (as stated above). Further, more specifically, the author is the Holy Spirit. The Holy Spirit is God in and of himself; a separate being, equal in divinity with The Father and Jesus. As the author of the book of Daniel, The Holy Spirit can and will also give His people the understanding of the Book of Daniel (John 16:13-14, 14:26). We have the Spirit of God (1 Cor. 2:12, 16, John 14:16-17, Luke 17:21). Therefore, man having the mind of the Spirit can understand how the Holy Spirit thinks.

God's Purpose for the Book of Daniel.

Before we can understand the Book of Daniel, we must first understand God's purpose for giving man the book of Daniel.

The book of Daniel was written after the Israel was taken captive by the Babylonians. The historical account:

2 Chron. 36:14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem 15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: 16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy 17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

Previously Israel's government was a theocracy. Israel possessed the civil and religious jurisdiction/power/authority. However, because of Israel's continual wickedness Israel lost the civil jurisdiction/power/authority. Jeremiah 27:6-8 states:

And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him 7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him 8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand (see also Jer. 22:30, 25:9-12)

We see that the civil jurisdiction/power/authority was forever taken from the children of Israel and given to the gentiles. This was prophesized in the following scriptures:

Isaiah 39: 5 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts:6 Behold, the days come, that all that is in thine

house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord
7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

Isaiah 43:14 Thus saith¹ the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry [is] in the ships.

Jeremiah 20:5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon Consider also Jeremiah 4:7, 5:6

Hosea 13:6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me
7 Therefore I will be unto them as a lion: as a leopard by the way will I observe them:
8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them
9 O Israel, thou hast destroyed thyself; but in me is thine help.

Although the crown passed from Israel to the Gentile nations, the Most High still rules in the kingdom of men (Dan. 4:17). The first gentile kingdom to receive the civil jurisdiction/power/ authority was Babylon. Israel still maintained the religious power. Nebuchadnezzar was Babylon's king.

2 Chron. 36:13 And he (Zedekiah) also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel...²⁰ And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia

Daniel was one of the people carried away captive to Babylon. This is the history, conditions, circumstances, and state of affairs

of Israel (children of God) when the book of Daniel was written. The children of God had lost the civil jurisdiction/power/authority. Babylon now had civil domain/authority over Israel. Jesus said in Matt. 22:21

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Jesus himself said to render unto Caesar the things which are Caesar's and unto God the things that are God's (Matt. 22:21). What was Israel's responsibility and relationship to the new civil power Babylon (or in Jesus' time Rome/Caesar) now that Israel had rejected God's rulership? The question naturally arises, what does one need to render unto Caesar? How long was this state of affairs to be? Jesus' disciples also asked Jesus the question; when the dominion was going to be restored to Israel (Matt. 24:3)? The Old Testament scriptures such as Isaiah 66:15-23 and 25:9 prophesized of a time when the kingdom would be restored back to Israel. For example:

Ezekiel 21:27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

These are the subject matters, circumstances that made the book of Daniel necessary, and are answered/revealed by God in the book of Daniel. The book of Daniel covers three summary topics, first the character of a child of God (Israel) in Babylon; this is covered primarily in Chapter 1. The second is the realm or limits of Babylon's authority, what is to be rendered unto Caesar; this is covered in Chapters 3, 4, 5, and 6. The third is the nation/civil history of the gentile reign over Israel, unto the civil authority be restored to Israel (when Jesus comes the second time); this is covered primarily in Chapters 2, 7, 8, 9, 10, 11, 12.

This treatise will not address the first two subject matters of the Book of Daniel, only the third because it deals with prophecy of the civil realm of the gentiles (Babylon/Caesar) over Israel unto the restoration of this authority back to Israel.

Christian Character

7:15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself.

Psalm 25:12 What man [is] he that feareth the LORD? him shall he teach in the way [that] he shall choose.

Prov 2 1 My son, if thou wilt receive my words, **and hide my commandments with thee**; 2 So that thou incline thine ear unto wisdom, [and] apply thine heart to understanding; 3 Yea, if thou criest after knowledge, [and] liftest up thy voice for understanding; 4 If thou seekest her as silver, and searchest for her as [for] hid treasures; 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God. 6 For the LORD giveth wisdom: out of his mouth [cometh] knowledge and understanding. 7 He layeth up sound wisdom **for the righteous**: [he is] a buckler to them that walk uprightly. 8 He keepeth the paths of judgment, and preserveth the way of his saints. 9 Then shalt thou understand righteousness, and judgment, and equity; [yea], every good path.

Christian Character is the first and only requirement to understand to book of Daniel. This treatise has already proven above that God's desire is for everyone to understand the Bible. Bible students know that sin not only separates man from God, but also is the reason which prevents God from performing the thing which He promised; in this case to give prophetic understanding.

Daniel Chapter 1, confirms the fact that man can understand the Bible, and states the requirements necessary to obtain the Holy Spirit's instruction to give one understanding. The scripture defines the spiritual state of Daniel (including Daniel's three companions) as:

Daniel 1:8-9 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself 9 Now God had brought Daniel

into favour and tender love with the prince of the eunuchs...¹⁷ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

If your experience is not Daniel's experience, please stop reading. What purpose would it be for you, even if it were possible, that you should understand the prophecies of this book, and lose your own soul (Matt. 16:26, Rev 20:15, John 3:3-7)? Consult with a minister who knows and has experienced the gospel of Jesus and the plan of salvation. God's desire is that all should be saved (1 Tim 2:4).

We conclude that the requirements for receiving the Holy Spirit is obedience to God's law (Acts 5:32). Further testimonies of Daniel's righteous character are found in Daniel 9:23, 10:11, 19, Ezekiel Chapter 14.

Daniel Chapter 2: The Beginning

The details concerning the prophetic subject matter in Daniel are found in Chapter 2:27-45, which begin with the account of Nebuchadnezzar's dream:

*27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; 28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days Thy dream, and the visions of thy head upon thy bed, are these; 29 As for thee, O king, **thy thoughts came into thy mind upon thy bed, what should come to pass hereafter:** and he that revealeth secrets maketh known to thee what shall come to pass...⁴⁵ the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*

The subject matter of Daniel's Prophecy is National or Civil government history, not church history, as it relates only to Israel (God's people, the church). The prophecy is limited only to civil

governments that would have dominion over Israel. This is an important limitation. We know that there were other nations and kingdoms that historically existed during the prophetic periods, but are not foretold in Daniel. This limiting of the topic/scope/purpose is very important, essential, key to understanding the book of Daniel. To repeat, the topic of the book Daniel is national or civil government history, not church history. A further explanation of limiting the topic in the study of Daniel, and the Book of Daniel's relationship with the book of Revelation is from an excerpt from the Articles by A T Jones in the Advent Review and Sabbath Herald on May 30, 1899 p340.1 and 356.1 titled "*The Sermon, The Book of Revelation, Church History.*" (<https://m.egwwritings.org/en/book/1063.13> 76#1388):

...Christ in the world is his church, and he is the head of it
Christ is in the world, in the form of the church
Once he was in the world personally in human form, as a man among men
That is individually true to-day: he is with each one of us
And he is personally in the world yet, in the form of his body which is his church
Then when the book of Revelation is the revelation of Jesus Christ, and the church is the body of Christ, with what does the revelation deal?—With the church
It is the history of the church
The book of Daniel is a history of the ruling of the Most High among the kingdoms of men; the book of Revelation is a history of the ruling of the Most High in the church
Daniel is national history; Revelation is church history.

...And, as with national history and the book of Daniel, so with church history and the book of Revelation: we cannot correctly read church history until we can read the book of Revelation
We can not know church history until we know the book of Revelation
We may read the books that pretend to be, and are, in fact, that phase of, church history; but we do not get the history, the truth of history, until we read the book of Revelation
Then we have church history as it is in truth; even as in Daniel we have national history as it is in truth.

... And, as with national history and the book of Daniel, so with church history and the book of Revelation: we can not correctly read church history until we can read the book of Revelation We can not know church history until we know the book of Revelation We may read the books that pretend to be, and are, in fact, that phase of, church history; but we do not get the history, the truth of history, until we read the book of Revelation Then we have church history as it is in truth; even as in Daniel we have national history as it is in truth.

Prophecy as a Scroll

Now that we have identified the purpose, information to be revealed in the book of Daniel, and the prerequisite for one to obtain this information from the Holy Spirit, the next question is how does the Holy Spirit reveal this understanding to His people? How is the book of Daniel composed or organized?

Mark 4:33 And with many such parables spake he the word unto them, as they were able to hear it 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

John 16:12 I have yet many things to say unto you, but ye cannot bear them now 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

1 Peter 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

Today we imagine the prophecy of Daniel was recorded or written in a book, hence we refer to it as the book of Daniel. The truth is that in Daniel's time the prophecy was written on a scroll (translated roll, see Jer. 36:2, 4, 28, Ezek. 2:9, 3:1, Zech. 5:1). Here we see a principle, the Holy Spirit does not reveal everything at one time. There is a limit to the capacity to which man can understand on a particular subject at any one point in time. The topic/detail being discussed starts with a preparatory, foundational principle, statement (Premise or Axiom), then additional statements, details, particulars or principles build upon the fact/principle first established.

Further, there is a chronology, hierarchy and order of the unfolding in which the information is revealed. God is a God of order (1 Cor 14:33, 40, Psalms 50:21). Consider God's order in each event in creation in the book of Genesis in relationship to the time (1st day, 2nd day, etc.) which God made them in relationship to each other part of the creation. Consider also the manner, the perfect order, in which Moses assembled the sanctuary in Exodus 40 (see also 1 Chron. 15:13, Luke 1:1-4).

Additionally, Proverbs 4:18 states the word of God is progressive. The principle of bible education is one of growth, the building upon, like one's temporal education. A child starts from the first grade with elementary education. The child grows in knowledge as he advances through to the third grade, then through to sixth grade building upon the knowledge he learned in the previous grades until he reaches graduation and intellectual maturity. For example, in Math one cannot perform multiplication without first understanding addition. The Bible itself informs one how to study the book.

Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: 11 For with stammering lips and another tongue will he speak to this people 12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the

refreshing: yet they would not hear 13 But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

The book of Daniel is written as an unrolling, an unfolding of the details and the prophetic events themselves. To properly apply the Biblical study principle of precept upon precept stated above, one must also combine this principle with the principle of the light shining more brighter unto the perfect day (building upon). Further, the source of the scriptures from which to consider the precept upon precept when studying the book of Daniel are limited to the scriptures written at the time of Daniel or before. The understanding expressed in Daniel is based, founded, built upon the Biblical history/account of the scriptures written at the time of or previous to Daniel.

The disciples asked Jesus three questions in Matthew 24:

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you.

15: When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Jesus gave a complete discourse which is accounted in Matt. 24, Mark 12 and Luke 17, 21. In His discourse, He made references from only the prophecies in Daniel, Ezekiel, Jeremiah, Isaiah, etc., the only scriptures written and available at that time. One's knowledge of references made from the Old Testament were a prerequisite necessary to understand His answer. From the above verses, Jesus expected His disciples to know,

understand and be familiar with the prerequisite references made from Old Testament Scriptures, for Jesus stated in verse 15 “let no man deceive you.”

This is very important in understanding the prophecies of Daniel. The book of Daniel is part of the Holy Bible. The book of Daniel was written at a specific time in the history of man. The book of Daniel was written in a language and expressed with an aptitude determined by the comprehension, knowledge, enlightenment, culture, science, scholarship of the people of the time of Daniel, not our time. In summary, the book of Daniel is one prophesy; the repeating, expounding and enlarging of an original topic or thought.

Bible scholars have made the statement that the books of Daniel and Revelation can be studied together. Please consider this statement in light of the points brought out above in this treatise, study. Further, while it is true that the combined understanding of the books of Daniel and Revelation (adding the two together) do provide a more complete understanding of prophetic history. It is not a fact that the book of Revelation is needed or has any part in understanding the book of Daniel.

The book of Daniel was written first. When Daniel was written, it was complete, built upon all the scriptures at that time, and in harmony with the scriptures at the time. As such, all the elements required for the book of Daniel to be understood by the people of their time were available and accessible. The book of Revelation was written in the same manner. There may be precepts and learnings, notice the word “may be,” in Daniel that are necessary to understanding the book of Revelation, when applying the Biblical study principle “precept upon precept.” Of course, it is given that in studying the Bible as a whole, the whole Bible is complementary, consistent, uniform and does not contradict itself.

Daniel One Prophecy

The great imaged referenced by Daniel in Chapter 2 described

a head, breast, thighs, legs, feet and toes; which when combined together and diagramed reveal the description of a man, a statue (image). When Daniel reveals the understanding of the vision, Daniel starts at the head of the image, then proceeds next to the breast, then the thighs, and ends at the legs, feet, and toes. From the fact that Daniel begins at the head and proceeds downward ending at the toes, we conclude that the events prophesized in Nebuchadnezzar's dream are chronologically interpreted. Time is the measure that the events foretold in the prophecy of Daniel are ordered or revealed.

This is also in harmony with the treatise's early assertion that the book of Daniel was written on a scroll (translated roll, see Jer. 36:2, 4, 28, Ezek. 2:9, 3:1, Zech. 5:1, etc.). If we apply this analogy or correlation of the scroll to "the Prophecies in Daniel," we see the Holy Spirit reveals "the Prophecies in Daniel" as an unrolling, unfolding. Time is the method that the prophecy of Daniel is unrolled. Further and most important, time is also moving forward; is forward looking. This is very important in understanding the book of Daniel, for this is the method, approach and discipline that this treatise will utilize in the explanation of the Prophecies of Daniel.

The Book of Daniel prophecy is really **one prophecy**, which the details begin/start in Chapter 2 and are not fully, completely revealed until the end in Chapter 12. The book of Daniel is not multiple individual prophecies, such as Chapter 2, Chapter 7, etc., that stand alone. Each new vision or dream which Daniel had in Chapters 7, 8, 9, 10-12 are a further description, revealing, enhancing of the original prophecy in Daniel 2. Further, from the analysis of Chapter 2 alone (Nebuchadnezzar's dream), there may not be sufficient information revealed from the study of the verse or verse(s) of Chapter 2 to identify the fulfillment of the verse's prophecy in history. Hence all the facts/details needed to understand the verses in Daniel Chapter 2 may (are) not be revealed until Chapter 12.

One should maintain this discipline in one's study of the

prophecies of Daniel. For example, in Daniel we may think we know after reading chapter 2, that the kingdom represented by thighs, the third kingdom, is Greece. However, we must blank this out of our minds at this point in our analysis as we consider Chapter 2. The fact that the “thighs” or third kingdom is Greece is not foretold or unrolled or revealed until later in Daniel 8:21, hence this fact is not for our consideration at the point in Chapter 2.

The Holy Spirit did not reveal this fact in Chapter 2, so neither should we. We must put away any preconceived thoughts, we must have the mind set of Paul; all previous understandings must be counted as dung. We must be as Paul in 1 Cor 8:2 “And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.” We must be as children, willing to be taught, our minds completely submissive to the teaching of the Holy Spirit in the way that the Holy Spirit teaches. The Holy Spirit has a reason for not revealing this fact to his people in Chapter 2, which He could have easily done. The Holy Spirit, being God, knows what He is doing. It is not for man to reason why (question God), but to obey.

In summary, the prophecies in the Book of Daniel is revealed as an unrolling, unscrolling. The prophecies in the Book of Daniel are really one prophecy, which the details begin/start in Chapter 2 and are not fully, completely revealed until the end in Chapter 12. One must wait until the analysis of Chapter 12 is finished to have all the necessary facts to identify the fulfillment of all the prophecy(s) in the book of Daniel. The failure to follow this approach has been the cause of the problems in previous attempts to reveal the meanings of the prophecies in the Book of Daniel. The authors have employed the method of explaining the prophecy verse by verse, or by sections, or by Chapters. This method is erroneous. This is the major reason for so many different interpretations.

Applying the Method to the Study

Let us now define, delineate this approach, the unrolling method:

The method starts with Daniel Chapter 2. A time outline will be created from the verses in Daniel Chapter 2, with the following field headings/titles; the chapter/verse, the verse text, a description of the verse or the fact symbolized in the prophecy and a fourth field which is the fulfillment of the prophecy in history, which will be identified later in the treatise. Once the time outline is created, we will study, examine, investigate, search the scriptures per William Miller's Rules of Interpretation to see what the verses reveal in the prophecy. We will examine and determine whether the references are literal or symbolic in each verse. If symbolic, the treatise will search the scriptures to find their symbolic meaning, for example in verse 2:34 the reference to clay is the church per Jeremiah 6:2. However, at this point, our search will NOT include any other chapters in the Book of Daniel in our analysis, because as a scroll, these verses have not been "unrolled."

Our analytical process of Daniel Chapter 2 will produce a time outline of the Daniel 2 verses. The next step will begin an iterative process. Once we have finished our study and analysis of Daniel Chapter 2, we will proceed to Daniel Chapter 7. Employing the principle of unrolling a scroll, we will begin reading Chapter 7 looking for a beginning reference point regarding the prophecy, then continue reading until we find an ending reference, which will be the stopping point. Remember that the Book of Daniel is a chronological prophecy. In determining the starting reference point and ending reference point we must ignore all "distractions", such as chapters and edition/margin references/comments.

Once we have identified the block of text to be considered, we begin the construction a new chronological outline, merging/combining the newly identified block text into/with the previous chronological outline from Daniel Chapter 2. The following steps will be followed:

1. The starting point from our new blocked verses must be found/identified in our original Daniel Chapter 2 Chronological timeline. Once this is done, the verse or

group of verses must be analyzed and a determination made per the following:

- a. The verse or group of verses further expand or add to the description of the previous chronological timeline.
 - b. The verse or group of verses provide new details regarding the prophecy.
 - c. The verse or group of verses provide both further description of what has been revealed in the original timeline and add new details regarding the prophecy.
 - d. Write in the fourth column any comments, observations, details gained from the newly analyzed verses that are complementary with the verses in the previous timeline.
2. Repeat steps 2 and 3 for the remainder of the blocked text.
 3. The results of this process will produce a preliminary draft of a new time outline combined with the original time outline in Daniel Chapter 2.
 4. Now study, examine, investigate, search the scriptures per William Miller rules of interpretation to see what the verses reveal in the prophecy Examine and determine whether the references are literal or symbolic in each verse If symbolic, search the scriptures to find their symbolic meaning Determine if any of the events have occurred historically Do not look or search in the Book of Daniel beyond the verse which is your ending reference point Again, you may want to skip this step (wait) until you have finished the analysis of Chapter 12.
 5. As you study, investigate, search the scriptures, you may need to make corrections to your timeline.
 6. Once you have finished your study and investigation of

your blocked text, you have created a new chronological timeline; the current scripture texts merged with the original Daniel 2 outline.

7. Repeat the steps above until you get to the end of the Book of Daniel.

We must be disciplined in our method of approach. The author suggests waiting until one reaches the end of the book of Daniel in Chpt. 12 before searching history for the actual fulfillment of the events prophesized in the book of Daniel.

Keynotes for Understanding Daniel

The prophecy of Daniel begins in Chapter 2 with the image shown to Nebuchadnezzar in his dream. The next reference to prophecy is in Chapter 7, when Daniel has the vision of the four beasts. From the interpretation given to Daniel's vision, we learn that the four beasts are four kings (kingdoms), which shall arise out of the earth (Dan. 7:17). The kingdoms have come to be known as Babylon, Medio-Persia, Greece, and Rome. In each dream/vision, the fourth kingdom (Rome) has the most voluminous detail/information given. From the two visions (and their explanations), we observe Rome has two phases, pagan and papal.

The fact that Daniel begins at the head and proceeds downward ending at the toes, we conclude that the interpretation of Nebuchadnezzar's dream is forward chronologically in the interpretation of the events prophesized. Time is the measure that the events foretold in the prophecy of Daniel. Prophetic Time in Daniel is always moving, progressing forward in time. The author does not believe the many existing interpretations of Daniel 11:23 (such as Uriah Smith), which apply the time of this verse to 161BC, is correct. In verse 22, there is agreement that this verse foretells of Jesus' crucifixion, which again all agree occurred in 31AD. In applying verse 23 to 161BC, these writers go back in time, which violates the premise/rule that prophetic time in Daniel Chapter 11 is always moving chronologically

forward. This does not mean that one should totally ignore all prophetic comments by Uriah Smith.

Daniel 7:19-22, begins a change in the emphasis of the prophecy, when Daniel asked: "Then I would know the truth of the fourth beast, which was diverse from all the others... And of the ten horns that were in his head... and a mouth that spake very great things... the same horn made war with the saints..." The question that Daniel asked was in reference to the papacy. Hence the perspective/viewpoint/narrative of the rest of the prophecy is narrowed, focusing primarily on the papacy. All the events foretold in later chapters will be related in some manner to the papacy.

Hence, Daniel chapter 8 begins, with a recounting of the prophecy of the kingdoms from the perspective of the papacy. We also observe that Daniel 8 is divided into two parts, the establishment of the papacy as a religious power and its acts/history of its operation. In the middle of the two accounts/sections is introduced the time period of the 2300 days (Daniel 8:14). In the middle of Gabriel revealing the second section of the prophecy, an explanation of the first section, Daniel faints.

Daniel Chapter 9 picks up where Daniel 8 left off. Many omit or don't properly apply Daniel 9:24-27 in their prophetic interpretations, especially in regards to Chapter 11. Daniel Chapter 9:24-27, divides the 2300-day prophecy into two parts, the 490 years (70 weeks) and 1810 years (2300-490).

To maintain consistency and continuity, we may expect that the 2300 days will likewise be divided into the two periods in in Chapters 10-12. The division is seen in chapter 11. Verses 11:1-22 reference the 490 years, ending with the prophecy of Jesus' crucifixion and the destruction of Jerusalem. The verses from Daniel 11:23-45 reference the 1810 years. If one follows the methodology above, we should see Daniel 11:23-45 divided into two sections that correspondingly expand on Dan. 8:9-13 (the establishment of the papacy as a religious power) and 8:23-26

(how it functions as a religious power), while incorporating the features of Daniel 7:19-28 and 9:24-27. Further, that the narrative changes from civil to religious, meaning in application the king of the south in verse 26 is determined by the religion of the territory (Arianism).

In Daniel 10:1, we are told that Daniel had an (some) understanding of the vision told him up to that point. Chapter 10:14 introduces another change/addition in the narrative, "*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.*" The perspective/viewpoint of the prophecy from this point forward will include God's (true) people.

We see this perfectly delineated in Daniel 11:1-22. Verse 22 describes the crucifixion of Jesus and the destruction of Jerusalem. Since God's people up to the termination of the 490 years are the Jews, and the Jews are destroyed (Jesus said: "*your house is left unto you desolate.*" Matt 23:38), then there must be a change in the prophecy who constitutes God's people. From verse 23 to the end of chapter 12, God's people are referenced as Christians.

Correspondingly, with the destruction of Jerusalem, the method used to determine the focal point from which defines/determines the directions north and south must change. Also in conjunction with this, there is change from the 490 years to the 1810 years, which concentrates on the papacy. The papacy is a religious power. Hence we conclude the perspective of the prophecy beginning in verse 23 forward is told from a religious perspective. Hence, when verse 23 states: "*after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people...*," this references the religious aspect of Rome.

We see this in Daniel 11:23-35, which accounts the transformation of Rome from pagan Rome to papal Rome. The years of papal Rome, a false Christianity, are 1260 years. This description is an expansion on Daniel 8:9-13. which will become

the little horn, papal Rome. Dan.11 23 is speaking of the religious aspect of Rome, not the civil aspect. This is the meaning of “*shall become strong with a small people.*” This is in conjunction with Dan. 8:24 (“*And his power shall be mighty, but not by his own power*”) and Dan. 2:40-43 (the toes of iron and clay, the union of church and state),

D'Aubigne states: “*Nevertheless, the supremacy of the Roman bishop was at this time limited to oversight of the churches within the territory civilly subject to the prefect of Rome.[5] But the rank which this city of the Emperors held in the world, presented to the ambition of its first pastor a larger destiny.*” (from Vol. 1, Chpt 1, EBook of History of the Reformation in the Sixteenth Century).

Daniel 11:36-45 is the reiteration of the history of the same history, but foretells of papacy’s actual actions (in harmony with and an expansion of Daniel 8: 22-26).

Daniel 11:36-37 foretells of heresies and rules of its false priesthood (such as the priests vow of celibacy).

Daniel 11:38-39 tells of the church’s union with the “ten horns/kings.” The kingdom became known as the Holy Roman Empire, which began with the coronation of Charlemagne in 800AD. The German line of kings began with Otto in 962 and was solidified with Frederick Barbarossa

Regarding the phrase “And at the time of the end” in Daniel 11:40; The English grammar, “time of the end”, is not the same as “the end of time” as most people interpret. If you approach Daniel as one prophecy, then the question in Daniel 12:6 “How long [shall it be to] the end of these wonders?”, is the same reference found in Daniel 11:40. In Daniel 12:7, will be the answer to Daniel 11:40, when Jesus spoke “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”. Daniel 11:40 does not reference the end of time, but is a repeat and enlargement of the 1260 years (time of the end).

The king of the south is a reference to the Saracens, and the

king of the North references the Turks, the religion being Islam. The verse foretells these two powers attacking the papacy. See The Case for Three Powers in Daniel 11:40 by Kim Kjaer for evidence supporting three powers in Daniel 11:40, The presentation can be downloaded at: http://www.daniel11prophecy.com/uploads/1/1/3/7/113721993/the_case_for_three_powers_in_daniel_11_kim_kjaer.pdf .

Verse 41-42: foretell the papacy's response to the attacks of the two kings/power, the crusades (1095-1291). During this period 1095-1291, there were 9 major crusades. There were also numerous other religious and political crusades, many occurred after the year 1291. In the fourth crusade (1204), Constantinople was captured. The Roman Empire was united.

The reference to Edom, Moab and Ammon escaping refer to the Islamic countries escaping/reestablishing themselves. During the second crusade, there were The Crusader Invasions of Egypt (1154–1169), which were attacks into Egypt by Amalric I of Jerusalem to take advantage of crises concerning the Fatimids. These activities eventually led to the fall of the Fatimids and the rise of Saladin and the Ayyubid dynasty. (https://en.wikipedia.org/wiki/List_of_Crusades).

Verse 43: The treasures of gold and silver of Egypt must be religious, not temporal. Egypt is seen in the bible as the source of idolatry, wickedness. See second commandment. Exe. 30:5 shows the league between Egypt, Ethiopia and Libya, or can we say the support system of idolatry. Nah. 3:9 states concerning Rome/Babylon "*Ethiopia and Egypt [were] her strength, and [it was] infinite;*". Rome would adopt all the pagan customs, Christianity clothed in paganism.

Verse 44, the tidings out of the east are the conflicts between Rome and Byzantine parts of the empire. These conflicts began in 1054 when the papacy tried to unite with Byzantine bishops. See also the events associated with Second Council of Lyon (1272) and Hesychasm controversy (1341-1351). The final "tiding of the east" was the sacking of Constantinople by the Turks in 1453.

The tidings out of the North reference the Ottoman Empire attacks on the papacy and the Reformation which began after the sacking of Constantinople. The Biblical manuscripts which were confined in the Byzantine Empire, were scattered abroad, when the refugees made their way westward from Constantinople.

Verse 45: Rome's response: greater, persecutions (establishment of Jesuits) which result in the papacy placing itself between the ministry of Christ (the glorious holy mountain) and the people (seas). This is seen in its councils heresies (confession of sins mandatory, Fourth Lateran Council in 1215, confirmed by Second Council of Trent), Indulgences, bulls, edicts and in the Spanish and Portuguese inquisitions. Many of these bulls were aimed at the Jews in the western empire (fulfilment of Daniel 9:26-27).

Dan. 12:1-3 foretells of Jesus' second coming, the destruction of the worldly kingdoms, the resurrection of the just and unjust.

Dan. 12:4-13, the final conclusion and admonitions, which is found in Dan. 12:12: "*Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*" The end of the 1335 days is the same end as the 2300 days. There is no prophetic details of earthly kingdoms beyond the 2300 days, October 22, 1844.

The Second Advent/Present Truth movement believe that the little book referenced in Revelation Chapter 10 is the book of Daniel. Further they believe that the prophecy had its historical fulfilment in the Millerite Movement and the great disappointment in October 1844. The Millerites believe that the cleansing of the Sanctuary at the end of the 2300 days in Daniel 8:14 was the cleansing of the earth from sin by Jesus at His second coming. The Millerites believed the time of this event, Jesus' second coming was October 22, 1844.

If we follow this treatise's understanding that the 1290 and the 1335 days of Daniel 12:11-12, are part of the 2300 days, and as such the only prophetic event to be fulfilled in Daniel is Christ's

second coming, this harmonizes with Revelation 10 and the great disappointment. If there are other prophecies in Daniel beyond October 22, 1844 yet to be fulfilled, this would lessen the gravity/solemnity of 1844. The other events to occur after 1844 before Jesus' second coming, would make Jesus' second coming in 1844 impossible.

However, if the prophecy of Daniel ends at the October 22, 1844, when the judgment is set (Dan 7:9-13) and the cleansing of the sanctuary (Dan 8:14), then Rev 10:6-11, makes perfect sense, and is fulfilled historically in the great disappointment. The prophetic details of Jesus' second coming are found in Revelation Chapters 13-22 (other gospels such as Isaiah); not in Daniel.

One other thought to consider, Ezek. 21:27 references three overturns until Jesus ,who's right it is, receives His kingdom. These overturns are foretold in Daniel in the three changes of the civil governments, the first Babylon to Medio Persia, the second Medio Persia to Greece, the third Greece to Rome. The first and second overturns are by military conquest. The third overturning is by a transformation, metamorphosis, amalgamation, arising out of the original Greece. The third and final overturning is when Pagan Rome is destroyed in 476, and Papal Rome arises.

Other Study Suggestions

A temptation to guard against in one's study is attempting to match the history to prophecy, rather than the identifying the history through the details provided/foretold in the prophecy. Just because we may have knowledge of a historical event occurs at the time or have knowledge beforehand of events which occurred at the time which we are considering prophetically, and certain events match some of the prophetic details which we are prophetically considering, this does not mean that the historical event is the event being foretold by the prophecy. We must first gather all the prophetic details concerning an event or point, then apply these in our search for their fulfillment in history.

Consistency and uniformity in the definition and usage of the applications and definitions used in our analysis of the prophetic interpretations is essential. For example, when studying and identifying the definition of the terms “king of the north” and “the king of the south”: once defined, the definitions should not change, nor how the terms are applied in identifying the fulfillment of the prophecy. There should be consistency. For example, when one identifies whether the prophetic verses are determined to be literal, spiritual or both. If your analysis of the prophetic verses determines/defines that the phrase “the king of the north” is geographical/literal, then the application of the rule of consistency means that you will arrive at the same conclusion in your analysis of the phrase “king of the south”; this phrase must also be geographical/literal. One’s analysis may not conclude one of the kings as literal and the other king as a spiritual reference. There must be consistency and uniformity.

Further if your analysis in the beginning verses of the prophecy determine the term king of the north is literal, then this must be consistently applied (literal) throughout all the book of Daniel, unless through the interpretation of the prophecy itself, the prophecy itself defines the change from literal to say spiritual. If there is a change, you yourself should be able to explain the reason for the change (the where) directly from the prophecy itself. This is not a small, nor insignificant point. The fact is that the failure of people to demonstrate, prove, express their conclusion(s) for themselves, and be consistent in their reasoning is a major reason why there are so many different interpretations of the book of Daniel and divisions in the church today. Jesus said in Luke 10:26 “how readest thou?” He did not say how does your pastor read it? Or What does William Miller say?

Conclusion

The purpose of this treatise is to provide insight to the reader of a procedure, methodology, a systematic approach; steps, rules, guidelines, that will reveal/unlock/open to the reader an

increased and more complete understanding of the prophecies in the book of Daniel. Attached is the author's first attempt at applying this approach (an excel spreadsheet). This first attempt may not accurately have applied the methodology associating the verses together concerning one prophetic event. This first attempt may not accurately identify the actual historical events that fulfill the prophetic event. The author is nowhere near an expert in history, a historian in light of the pioneers such as Uriah Smith, William Miller, A T Jones, J N Andrews, S N Haskell, etc. However, the author does believe that the methodology expounded above is correct. The author believes that if the process defined above and people whom have a knowledge of history are united, the end result will be the complete and united understanding of Daniel by the church. Throughout my writing of this treatise the scriptures Matt. 11:25, 2 Tim 3:15 have been in my mind. When, the end result has been achieved, we will all be surprised at the simplicity of which the book of Daniel can be understood, that even a child can understand it.

This is the author's purpose in writing this treatise. Today there are so many interpretations of the book of Daniel. Worse than this is the divisions among the brethren brought about by the many interpretations. If we expect to go home, the Bible makes it very clear that we (God's people) must all be in one accord, have the same mind, have only one gospel. Further, we must have love for one another. Sad to say, today this is not the experience and reality in the church. The church today needs an upper room experience. How can we reveal Jesus' love (the light) to world when we have not this same love among ourselves?

With this goal in mind, may God be with each person as they further study the subjects, concepts and methodology referenced in this treatise. May the blessings intended by this treatise be received by each reader.

APPENDIX: Additional Comments

Below are some further comments and references on the study

of the book which the author feels might be of use in one's study.

Daniel Chapter 9:24

In Daniel 9:24 is found the whole, entire subject, purpose of God from Genesis Chapter 3:7 to the end of the Bible.

Seventy weeks are determined (H2852) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Daniel 9:24 was incorporated as part of the explanation of Daniel 8:13-14.

Dan 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?
14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The 2300 days and the cleansing of the sanctuary, along with the Daniel 9:24 is hardly understood, and has greatly been misapplied. True that these verses apply to the physical location, the heavenly sanctuary. We know that God's people in 1844 thought that the place which was to be cleansed was the earth. The thought that heaven somehow had been contaminated with sin, which sin needed to be cleansed was not in the believer's mind. To repeat, it is true that Dan 8:14 does apply to the cleansing and removing of sin from the heavenly sanctuary, but that is not the focal point of the Daniel 8:14.

God's people fail to see that the primary purpose of Daniel 8:14 and Dan 9:24 is the cleansing from sin and bringing in everlasting righteousness in **God's people**. The time period is today. God's people stop in their interpretation at the physical location of the sanctuary in heaven itself, and do not apply the verses to the spiritual, to themselves, God's people. The focal

point is the cleansing of the temple of the soul from all sin (1 Cor 3:16-17, 6:19-20, 2 Cor 6:16). Many people don't believe that this result can be accomplished in their lives today by/through Jesus' High Priestly ministry. Many people don't believe one can live a life without sin today, and can forever be kept from ever committing sin again through the power of Jesus. Below are several excerpts from the *Consecrated Way to Perfection* by A T Jones Chapters 15 and 16 regarding this subject:

That is the true purpose of God in the sanctuary and its service in all time: whether in the figure or in the true; whether for Jews or for Gentiles; whether on earth or in heaven Seventy weeks, or four hundred and ninety years, was the limitation set for the Jews to have this accomplished for and in themselves.

Jesus was compelled to say them: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt 23:37, 38; 21:43.

The identical thing is to be done for the Gentiles, to whom the kingdom of God is given, in the eighteen hundred and ten years allotted to them. And that work is "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

That is to say: In the sanctuary itself, transgression could not be finished, an end of sins and reconciliation for iniquity could not be made, and everlasting righteousness could not be brought in, until all this had been accomplished in each person who had a part in the service of the sanctuary. The sanctuary itself could not be cleansed until each of the worshipers had been cleansed. The sanctuary itself could not

be cleansed so long as, by the confessions of the people and the intercessions of the priests, there was pouring into the sanctuary a stream of iniquities, transgressions, and sins. The cleansing of the sanctuary, as to the sanctuary itself, was the taking out of and away from the sanctuary all the transgressions of the people which, by the service of the priests, had been taken into the sanctuary during the service of the year. And this stream must be stopped at its fountain in the hearts and lives of the worshipers, before the sanctuary itself could possibly be cleansed.

Therefore the very first work in the cleansing of the sanctuary was the cleansing of the people. That which was preliminary and essential to the cleansing of the sanctuary itself, to the finishing of transgression and bringing in everlasting righteousness, there, was the finishing of transgression, and the making an end of sins, and making reconciliation for iniquity and bringing in everlasting righteousness *in the heart and life of each one of the people* themselves. When the stream that flowed into the sanctuary was thus stopped at its source, then, and then alone, could the sanctuary itself be cleansed from the sins and transgressions which, *from the people, by the intercession of the priests*, had flowed into the sanctuary...

The ending of the work of the gospel is, Christ fully formed—within each believer (Col 1:27) Whereas the sacrifice, the priesthood, and the ministry of Christ in the true sanctuary does take away sins forever, does make the comers thereunto *perfect, does perfect “forever them that are sanctified.”*

Everlasting righteousness, remember. Not a righteousness for today and sin tomorrow, and righteousness again and sin again. *That* is not everlasting righteousness. Everlasting righteousness is righteousness that is brought in and stays everlastingly in the life of him who has believed and confessed, and who *still further believes* and *receives* this everlasting righteousness in the place of all sin and all sinning. This alone is everlasting righteousness; this alone is

eternal redemption from sin. And this unspeakable blessing is the gracious gift of God by the heavenly ministry which He has established in our behalf in the priesthood and ministry of Christ in the heavenly sanctuary.

This is precisely and alone the purpose of the priesthood and ministry of Christ in the true sanctuary Is not that priesthood sufficient? Is not His ministry effectual to accomplish its purpose?— Most assuredly. Only by that means can it be possible for this thing ever to be accomplished. No soul can ever make himself finish transgression, or make an end of sins, or make reconciliation for iniquity, or bring in everlasting righteousness, in his own life. For that ever to be done, it must be done *alone* by the priesthood and ministry of Him who gave Himself, and who was given, that He might accomplish this very thing for every soul, and present every soul “holy and unblameable and unreprouable” in the sight of God.

Sad, is it not too true that those who really believe in Jesus and in His priesthood and ministry—is it not too true that even these also confess their sins, and then go on sinning?

But is this fair to our great High Priest, to His sacrifice, and to His blessed ministry? Is it fair that we should thus put Him, His sacrifice, and His ministry, practically upon a level with that of the “abomination of desolation,” and to say that in Him and in His ministry there is no more power or virtue than there is in that of the “mystery of iniquity” (the papacy)? May the Lord forever save His church and people this day, with no more delay, from thus bringing down so low our great High Priest, His awful sacrifice, and His glorious ministry

Everlasting righteousness, remember Not a righteousness for today and sin tomorrow, and righteousness again and sin again *That* is not everlasting righteousness Everlasting righteousness is righteousness that is brought in and stays everlastingly in the life of him who has believed and confessed, and who *still further believes and receives* this

everlasting righteousness in the place of all sin and all sinning. This alone is everlasting righteousness; this alone is eternal redemption from sin. And this unspeakable blessing is the gracious gift of God through the heavenly ministry which He has established in our behalf in the priesthood and ministry of Christ in the heavenly sanctuary.

Let our trust in our great High Priest be true, and let it be truly implicit.

Glorious Holy Mountain in Daniel 11:45

An analysis of the phrase Glorious Holy Mountain in Daniel 11:45. We start with:

Daniel 8:9 (KJV) And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant [land].

In the verse the word land is supplied, the word pleasant is h6643, tsbiy. Continuing...

Daniel 11:41-41 (KJV) 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 phrase "glorious land" is translated from:

Glorious, h6643, the same hebrew word translated pleasant in Dan. 8:9 along with:

Land: translated from H776, erets...appears 2504 times, meaning land/earth...land is not supplied...

Hence we must conclude that the venue of the prophetic narrative in verse 41 is physical, geographical, this earth. Now similarly examine verse 45, the phrase "glorious holy mountain"...translated from three different hebrew words, the first:

Glorious is again h6643, the same as Dan. 8:9, 41, as an adjective...continuing...is followed by another adjective...

Holy: H6944, qodesh, which appears in Old Testament 468 times meaning holy/sanctuary/most/hallowed, etc...is followed by the noun

Mountain: H2022, har...appears 546 times...hill, mount, and one time country

The phrase holy mountain appears 16 times in Old Testament, and specifically in Dan. 9:16, 20; and in all instances, there is no doubt, unmistakable, the phrase represents heaven, The New Jerusalem, the throne of God, etc., NOT of this earth...following William Miller's rules and the prophetic principle of repeating, expanding and enlarging, verse 11:45 is an expansion of previous verses, such as:

Daniel 8:10-12 (KJV) 10 And it waxed great, [even] to the host of heaven; and it cast down [some] of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified [himself] even to the prince of the host, and by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down. 12 And an host was given [him] against the daily [sacrifice] by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

These verses expand on the fourth kingdom which was first introduced in chapter 2, further expanded upon in chapter 7, however chapter 7 concentrated, focused on the little horn, papal Rome, which is further enhanced in Dan. 8:10-12...Continuing Dan. 8:22-25 is an expansion of Dan. 8:10-12...continuing:

Dan. 11:23-35 is an expansion of Dan 2, 7, 8, but specifically Dan. 8:10-12 and similarly Dan. 11:36-12:1 is an expansion of the verses before, but specifically Dan. 8:22-25.

Hence in verse 45; He (the papacy) shall plant the tabernacle of his palace (the papal see, Catholicism) between (in place of) the seas (prophetically peoples, nations) in the glorious holy mountain (heaven, Christ's true ministry), which nothing but a repeat of Dan. 8:10-12 and 8:22-25, the false earthly worship of the papacy in the place of the true heavenly ministry of Jesus.

King of the North and King of the South

Below is a further biblical analysis, study of the terms king of the north and king of the south.

Genesis 25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people 18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

2 Kings 17:4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

2 Kings 23:29 In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

Isaiah 7:8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people 9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son If ye will not believe, surely ye shall not be established...17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria 18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the

islands of the sea.

Isaiah 11:16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Isaiah 19:23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians 24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: 25 Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Isaiah 20:1 In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; 2 At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot And he did so, walking naked and barefoot 3 And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; 4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt 5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

Isaiah 27: 12 And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel 13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

Jeremiah 2:18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

Hosea 7:11 Ephraim also is like a silly dove without heart: they call

to Egypt, they go to Assyria.

Hosea 9:3 They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

Hosea 11:11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.

Zech. 2:6 Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. 7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

Zechariah 10: 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them 11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

From these verses, we see a pattern The book of the Daniel is a prophecy regarding the kingdoms that rule in the land of Israel as defined when Joshua divided the land to the children of Israel by lot. The verses Isaiah 11:10-11, 16 and 19:23-25 define the geographic bounds of a highway in Israel, where the north is referenced as Assyria and the south as Egypt. Gen 13:1, Num. 13:22 and Joshua 15:4 reference Egypt as the south. Many times Egypt and the south are referenced as being places where backsliding Israel place their confidence in or sought for help and safety. Zeph. 2:13, Jer. 25:9, 50:9, 51:48, Ezek. 26:7 reference Assyria or Babylon with the north. Below are references to destruction coming from the north:

Jeremiah 4:6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

Jeremiah 6:1 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the

north, and great destruction...²² Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth ²³ They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

Jeremiah 46:20 Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. Other references: Isaiah 41:25, Jeremiah 1:13-15, 10:22, Ezekiel 26:7

Definition Ships of Chittim

Numbers 24:24: And ships (H6716) [shall come] from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. There are only four references to the Hebrew word H6716, ship is translated from a different unrelated word Below are the verses for H6716:

Isaiah 33:21 But there the glorious LORD [will be] unto us a place of broad rivers [and] streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Ezekiel 30:9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

There are also four other verses that reference Chittim:

Isaiah 23:1 The burden of Tyre Howl ye ships of Tarshish; for it is laid waste so that there is no house, no entering in: from the land of Chittim it is revealed to them...¹² And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

Jeremiah 2:10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

Ezekiel 27:1 The word of the Lord came again unto me, saying, ² Now, thou son of man, take up a lamentation for Tyrus; ³ And say unto Tyrus, O thou that art situate at the entry of the sea, which art

a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. 4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty. 5 They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. 6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. 7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. 8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. 9 The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. 10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. 11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. 12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. 13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. 14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. 15 The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. 16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. 17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. 18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. 19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. 20 Dedan was thy merchant in precious clothes for chariots. 21

Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. 22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. 23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. 24 These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise 25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. 26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. 27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

Strong's definition: from 'tsavah' (6680); a ship (as a fixture):--ship.

The definition for H6680 is messenger. The Hebrew word H6716 is only 3 other times in Isa. 33:21, Num. 24:24, and Eze. 30:9. All other references to the word "ship" are translated from H590. Why the difference? If we were follow H6716 root, as the definition, that is messenger, and combine it form a religious perspective, then we would look for a "religious message" that should grieve him (the papacy). Further if we combine with Dan. 11:18 which references the isles, Chittim being an island, and Dan. 11:18 being the Bosphorus, where Constantinople is, then we would find the history of the Iconoclasm. Catholicism had adopted the heathen practice of images/image worship. The Eastern Orthodox church. the Iconoclasts were totally against image worship. They warred against the Catholic Church. These are just some suggestions, thoughts, comments that might help the reader in their defining the phrase "ships of Chittim".

The Bible, Historical Understanding

An excerpt from "The Bible in Education" by A T Jones: the Bible as the foundation for historical understanding:

History, both national and church, as separate, as related and as interrelated, is an essential study in all Christian schools And for the study of universal history, of national history, and of church history, from the Flood until now, and to the end of the world, the Bible is the one grand text-book, the Book of fundamental and sure-guiding principles There alone are given the origin and distribution of the race. There alone are given the origin and causes of history. There alone are given the origin and causes of civil government, of the state, of monarchy, of empire.

"The God of nature has written His existence in all His works, and His law in the heart of man." He has written His character in the Bible and His providence amongst the nations. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" "He divided to the nations their inheritance;" "that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." "God hath spoken once; twice have I heard this; that power belongeth unto God." "There is no power but of God: the powers that be are ordained of God." "He is the Governor among the nations." "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." "He removeth kings, and setteth up kings;" "calling from a far country the man that executeth His counsel.'

"History, therefore, with its dusty and moldering pages, is to us as sacred a volume as the book of nature;" for history properly studied is but the study of the progress of the grand purposes of God through all the vicissitudes of man and the nations. History thus studied is found to be far more than a record of marches, battles, and sieges in the rise and fall of

nations: far more than the story of the Nimrods, the Pharaohs, the Alexanders, Caesars, and Napoleons. All these events and persons will to be found to be but incidents in the far greater story of the significance of events, and of the real meaning of the life of man and nations on the earth: only incidental to the grand philosophy of things that is over all and through all and in all. "History" has been aptly defined as "philosophy teaching by example." But upon this as upon other subjects the important question is, What philosophy? Shall it be a human philosophy conjured up and read into the "example," or extracted from the example? or shall it be the divine philosophy revealed and preceding all, and so being really philosophy teaching, and philosophy really teaching, by example? In the Bible alone is found the philosophy of universal history.

In history as in other studies the Bible supplies the text, stating the principle, the leading fact, or a symbolical description, each of which contains a volume: this for the text and guide, then all that can be found in the Bible, in native inscriptions, or in any other writings on that subject, will be the studybook. The Bible, as it stands from Genesis to the captivity to Babylon, is the true text-book of the history, both national and church, of that period. From the captivity to Babylon to the end of the world, that portion of the Bible from the captivity to Babylon unto the end of the Book is the text-book of the whole history, both national and church. And in this portion of the Bible the books of Daniel and Revelation are the keys: Daniel especially to national history, and Revelation especially to church history.

When once this secret of history is found, he who finds it will be surprised to find how much of the history of the world there is in the Bible alone. Instances will be found in which, with the exception of dates and individual names, the whole history of a nation is told in from one to half a dozen verses in the Bible. Take, for instance, Dan 7:4: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made

stand upon the feet as a man, and a man's heart was given to it." That one verse tells the whole history of the Babylonian Empire And when all that has been elsewhere written on that subject has been read, it will be found that, though more specific facts and details and the names of men are told, not more of the truth of the story is told than is couched in the symbolism of that one verse. Indeed it will be found that all that is elsewhere written of the history of the Babylonian Empire is truly but the filling in of the expressive outline thus drawn. There are in the Bible enough other such instances to make a book; but this is sufficient to illustrate the principle of the Bible as the text-book and guide in the study of history.

Excerpt from Story of Daniel the Prophet by S N Haskell

Since the papacy was a continuation of paganism, it is necessary to notice its leading features. There were no sweet singers as David the Bethlehemite; the nature study of the Greeks was also lacking. There were gods many and lords many, but a stern nature characterized all worship. Man was deified and canonized. The very name Augustus, which was applied to a long line of emperors, meant divine. **In the Roman temples a body of priests performed the sacred rites, but they were appointed by the state.** The highest religious officer during the life of paganism was the Pontifex Maximus, the pope of paganism, and he was a civil officer. The religious hierarchy, consisting of priests, augurs, vestals and Pontifex Maximus, paved the way for the papal hierarchy of later days, just as the transition from republicanism to imperialism opened the gate for papal supremacy (pp208-09).

The Vandals were Arians, but Hilderis, the grandson of their chief warrior, the noted Genseric, favored the Catholic faith. The disaffection of his subjects made it possible for Hilderis to be dethroned by Gelimer, who had some title to the Vandal throne. Under pretense of protecting the dethroned Hilderis,

the emperor Justinian prepared for a war in Africa. While still undecided as to the advisability of making the attack because of the weakness of the Roman army, and the cost of the undertaking, his purpose was confirmed by the words of a Catholic bishop. Said he in prophetic tones, "It is the will of Heaven, O emperor, that you should not abandon your holy enterprise for the deliverance of the African church. The God of battles will march before your standard, and disperse your enemies, who are the enemies of his Son." This was sufficient, and the holy war for the extermination of Arianism was undertaken (p231).

Excerpts from The Two Republics by A T Jones

The first decretal ever issued, namely, that by Pope Siricius, A D 335, commanded the married clergy to separate from their wives under sentence of expulsion from the clerical order upon all who dared to offer resistance; yet promising pardon for such as had offended through ignorance, and suffering them to retain their positions, provided they would observe complete separation from their wives -- though even then they were to be held forever incapable of promotion. The clergy finding themselves forbidden by the pope to marry, and finding it necessary, in order to maintain a standing of popularity, to imitate the monks, practiced the same sort of monkish "virtue" as described above. "The clerks who ought to instruct and awe the women with a grave and composed behavior, first kiss their heads, and then stretching out their hands as it were to bestow a blessing, slyly receive a fee for their salutation. The women in the meantime, elated with pride in feeling themselves thus courted by the clergy, prefer the freedom of widowhood to the subjection attending the state of matrimony." -- Jerome.²⁴

The gentiles, The Babylonians, the first civil government which the Jews were under, were pagan worshippers. The

Babylonian government hence was based and founded on the principles of paganism. As such, in the earthly governments, the civil and religious powers were always united in one, the state Egypt for example, Pharaoh was believed to be a god. However, of the two civil and religious, the state was superior, supreme to the religious. It was not until, Jesus stated in Matt 22:15-22, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." that the idea or concept of the separation of state and church was introduced or conceived by man. We will see through history of the kingdom represented by the iron in Daniel 2 (first paganism as revealed in Rev 12:3 crowns on the heads), that the iron became mixed with the clay This represented the same government in a different mode of operation, known as the papacy. The papacy was a mixture of church and state, however in the government mode of operation in the papal phase, the church was supreme/superior to the state The church appointed the state officials during the papal phase (In revelation chpt. 13:1, the crowns are on the horns, not the heads).

The Study Method; the Book of Revelation

The book of Revelation is the last revelation, and for that matter the last word given by God to his people, the church. Hence one may reasonably presuppose, that the book of Revelation is the most complete book of prophecy, and the most important for God's people to understand before Jesus comes the second time. With this said, one may ask the question: can the methodology outlined in the study of Daniel be applied to the study of the book of Revelation? Further is the methodology defined in this treatise in studying the book of Daniel complete (all that is needed) for studying the book of Revelation? Or are only certain steps of the methodology of the study of the book of Daniel applicable to the study of the book of Revelation?

The author's answer (His opinion, stress again his opinion) to these questions is that the Methodology defined for studying the

book of Daniel is applicable to the study of the book of Revelation, but may not be complete. The subject/topic of the book of Daniel is very simple, national/civil history in relation to God's people until Jesus comes. It is basically one dimensional, one aspect, one purpose. The book of Revelation is church history, but its foretelling is from many aspects and perspectives. These perspectives are identified in the churches, seals, trumpets, and heaven/God himself in Chapters 4 and 5. The foundation to understanding the book of Revelation, it's signs and symbols, is understanding Revelation Chapter 1. If you do not understand Chapter 1, you will not understand the rest of the book.

The book of Daniel has two (maybe more) applications in the book of Revelation. First, the trumpets are a representative of the desolations poured upon Rome after the beginning of the apostasy of the church spoken of in the Pergamos church. Second, the end of the book of Daniel, the year 1844, the sitting of the judgment, is the dividing point the book of Revelation. The first eleven chapters of the book of Revelation bring the reader to the time 1844, the investigative judgment. Revelation chapter 11 ends in verse 19 with a view of the temple opened in heaven. The account of the 7 churches, 7 seals, 7 trumpets through the first 11 chapters all lead the reader to the sixth in the series of the 7, and in each case stop in Chapter 11 at the sixth. There may a brief reference to the seventh, such as the seventh seal, before Chapter 11, however the full description is after chapter 11.

Chapter 12 summarizes the history of Chapters 1-11. Revelation Chapter 13 to Chapter 22, repeat and enlarge the history of the church beginning with the Papacy in Chapter 13. Revelation 14 to the end of the book more specifically repeats and enlarges the end time events (from 1798 to the restoration of the people back to God). From this perspective both books Daniel and Revelation a complete study of prophecy.

Summary Explanation of Hebrew Verbs

The book of Daniel was originally written in Hebrew and Aramaic. However, inflection plays a decisive role in the formation of verbs and nouns. Verbs in Biblical Hebrew change form according to both conjugation (Perfect, Imperfect, Infinitive Absolute, etc.) and stem formation (Niphal, Hiphil, etc.). Generally speaking, changes in verb forms happen by adding prefixes/suffixes, by changing the vowels, or both. These changes in form show the stem formation of a verb with its conjugation, which includes the person (first, second, or third), the gender (masculine or feminine), the number (singular or plural), and sometimes the state (absolute or construct). The person, gender, and number of a verb always agree with the subject. (From <https://uhg.readthedocs.io/en/latest/verb.html>)

Therefore, an understanding of verb inflections of the Hebrew language are important to the interpretation and understanding of the book of Daniel. Toward this end, the author has provided the following brief excerpt concerning Hebrew verbs:

From

http://www.freebiblecommentary.org/HTML_Common/hebrew_verb_forms.html

Aspects of Predication

A VERBS

The normal expected word order is VERB, PRONOUN, SUBJECT (with modifiers), OBJECT (with modifiers) The basic non-flagged VERB is the *Qal*, PERFECT, MASCULINE, SINGULAR form It is how Hebrew and Aramaic lexicons are arranged.

VERBS are inflected to show

- 1 number-singular, plural, dual
- 2 gender-masculine and feminine (no neuter)
- 3 mood-indicative, subjunctive, imperative (by analogy to modern western languages, the relation of the action to reality)
- 4 tense (aspect)

a PERFECT, which denotes completed, in the sense of the beginning, continuing, and concluding, of an action Usually this form was used of past action, the thing has occurred.

J Wash Watts, *A Survey of Syntax in the Hebrew Old Testament*, says

"The single whole described by a perfect is also considered as certain An imperfect may picture a state as possible or desired or expected, but a perfect sees it as actual, real, and sure" (p 36).

S R Driver, *A Treatise on the Use of the Tenses in Hebrew*, describes it as:

"The perfect is employed to indicate actions the accomplishment of which lies indeed in the future, but is regarded as dependent upon such an unalterable determination of the will that it may be spoken of as having actually taken place: thus a resolution, promise, or decree, especially a Divine one, is frequently announced in the perfect tense" (p 17, e.g., the prophetic perfect).

Robert B Chisholm, Jr *From Exegesis to Exposition*, defines this verbal form in this way:

".views a situation from the outside, as a whole As such it expresses a simple fact, whether it be an action or state (including state of being or mind). When used of actions, it often views the action as complete from the rhetorical standpoint of the speaker or narrator (whether it is or is not complete in fact or reality is not the point). The perfect can pertain to an action/state in the past, present or future As noted above, time frame, which influences how one translates the perfect into a tense-oriented language like English, must be determined from the context" (p 86).

b IMPERFECT, which denotes an action in progress (incomplete, repetitive, continual, or contingent), often movement toward a goal. Usually this form was used of Present and Future action.

J Wash Watts, *A Survey of Syntax in the Hebrew Old Testament*, says:

"All IMPERFECTS represent incomplete states. They are either repeated or developing or contingent In other words, or partially developed, or partially assured In all cases they are partial in some sense, i.e., incomplete" (p 55).

Robert B Chisholm, Jr *From Exegesis to Exposition*, says

"It is difficult to reduce the essence of the imperfect to a single concept, for it encompasses both aspect and mood. Sometimes the imperfect is used in an indicative manner and makes an objective statement. At other times it views an action more subjectively, as hypothetical, contingent, possible, and so on" (p 89).

c The added *waw*, which links the VERB to the action of the previous VERB(s).

d IMPERATIVE, which is based on the volition of the speaker and potential action by the hearer.

e In ancient Hebrew only the larger context can determine the authorial-intended time orientations.

B. The seven major inflected forms and their basic meaning. In reality these forms work in conjunction with each other in a context and must not be isolated.

1 *Qal (Kal)*, the most common and basic of all the forms It denotes simple action or a state of being. There is no causation or specification implied.

2 *Niphal*, the second most common form. It is usually PASSIVE, but this form also functions as reciprocal and reflexive. It also has no causation or specification implied.

3 *Piel*, this form is active and expresses the bringing about of an action into a state of being. The basic meaning of the *Qal* stem is developed or extended into a state of being.

4 *Pual*, this is the PASSIVE counterpart to the *Piel*. It is often expressed by a PARTICIPLE.

5 *Hithpael*, which is the reflexive or reciprocal stem. It expresses iterative or durative action to the *Piel* stem. The rare PASSIVE form is

called *Hothpael*.

6 *Hiphil*, the active form of the causative stem in contrast to *Piel*. It can have a permissive aspect, but usually refers to the cause of an event Ernst Jenni, a German Hebrew grammarian, believed that the *Piel* denoted something coming into a state of being, while *Hiphil* showed how it happened.

7 *Hophal*, the PASSIVE counterpart to the *Hiphil*. These last two stems are the least used of the seven stems.

Much of this information comes from *An Introduction to Biblical Hebrew Syntax*, by Bruce K Waltke and M O'Connor, pp 343-452.

Agency and causation chart One key in understanding the Hebrew VERB system is to see it as a pattern of VOICE relationships. Some stems are in contrast to other stems (i.e., *Qal - Niphal*; *Piel - Hiphil*)

The chart below tries to visualize the basic function of the VERB stems as to causation.

VOICE or Subject	No Secondary Agency	An Active Secondary Agency	A Passive Secondary Agency
ACTIVE	Qal	Hiphil	Piel
MIDDLE PASSIVE	Niphal	Hophal	Pual
REFLEXIVE/RECIPROCAL	Niphal	Hiphil	Hithpael

This chart is taken from the excellent discussion of the VERBAL system in light of new Akkadian research (cf Bruce K Waltke, M O'Connor, *An Introduction to Biblical Hebrew Syntax*, pp.354-359).

R H Kennett, *A Short Account of the Hebrew Tenses*, has provided a needed warning.

"I have commonly found in teaching, that a student's chief difficulty in the Hebrew verbs is to grasp the meaning which they conveyed to the minds of the Hebrews themselves; that is to say, there is a tendency to

assign as equivalents to each of the Hebrew Tenses a certain number of Latin or English forms by which that particular Tense may commonly be translated. The result is a failure to perceive many of these fine shades of meaning, which give such life and vigor to the language of the Old Testament.

The difficulty in the use of the Hebrew verbs lies solely in the point of view, so absolutely different from our own, from which the Hebrews regarded an action; the *time*, which with us is the first consideration, as the very word, 'tense' shows, being to them a matter of secondary importance. It is, therefore, essential that a student should clearly grasp, not so much the Latin or English forms which may be used in translating each of the Hebrew Tenses, but rather the aspect of each action, as it presented itself to a Hebrew's mind.

The name 'tenses' as applied to Hebrew verbs is misleading. The so-called Hebrew 'tenses' do not express the *time* but merely the *state* of an action. Indeed were it not for the confusion that would arise through the application of the term 'state' to both nouns and verbs, 'states' would be a far better designation than 'tenses.' It must always be borne in mind that it is impossible to translate a Hebrew verb into English without employing a limitation (*viz* of time) which is entirely absent in the Hebrew. The ancient Hebrews never thought of an action as past, present, or future, but simply as *perfect*, i.e., complete, or *imperfect*, i.e., as in course of development. When we say that a certain Hebrew tense corresponds to a Perfect, Pluperfect, or Future in English, we do not mean that the Hebrews thought of it as Perfect, Pluperfect, or Future, but merely that it must be so translated in English. The *time* of an action the Hebrews did not attempt to express by any verbal form" (preface and p 1).

For a second good warning, Sue Groom, *Linguistic Analysis of Biblical Hebrew*, reminds us,

"There is no way of knowing whether modern scholars' reconstruction of semantic fields and sense relations in an ancient dead language are merely a reflection of their own intuition, or their own native language, or whether those fields existed in Classical Hebrew" (p 128).

Daniel's Vision of the Four Kingdoms

Dan 2:31-45

History of Civil Governments Until the Eternal Kingdom

Gold		Babylon	605-538
Silver		Persia	538-331
Bronze		Greece	331-161
Iron, Clay		Rome Pagan	161BC - 538AD
Feet, Toes		Rome Papal	538AD - End

"Upon this rock will I build my CHURCH"



"And the stone that smote the image became a great mountain, and filled the whole earth."

**Dan 2:44; Isa 2:1-4; Joel 2:28; Acts 2:1-4
Mk 1:15; 9:1; Col 1:13; Heb 12:28; Rev 1:6-9**

Modified from www.bible.ca

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.