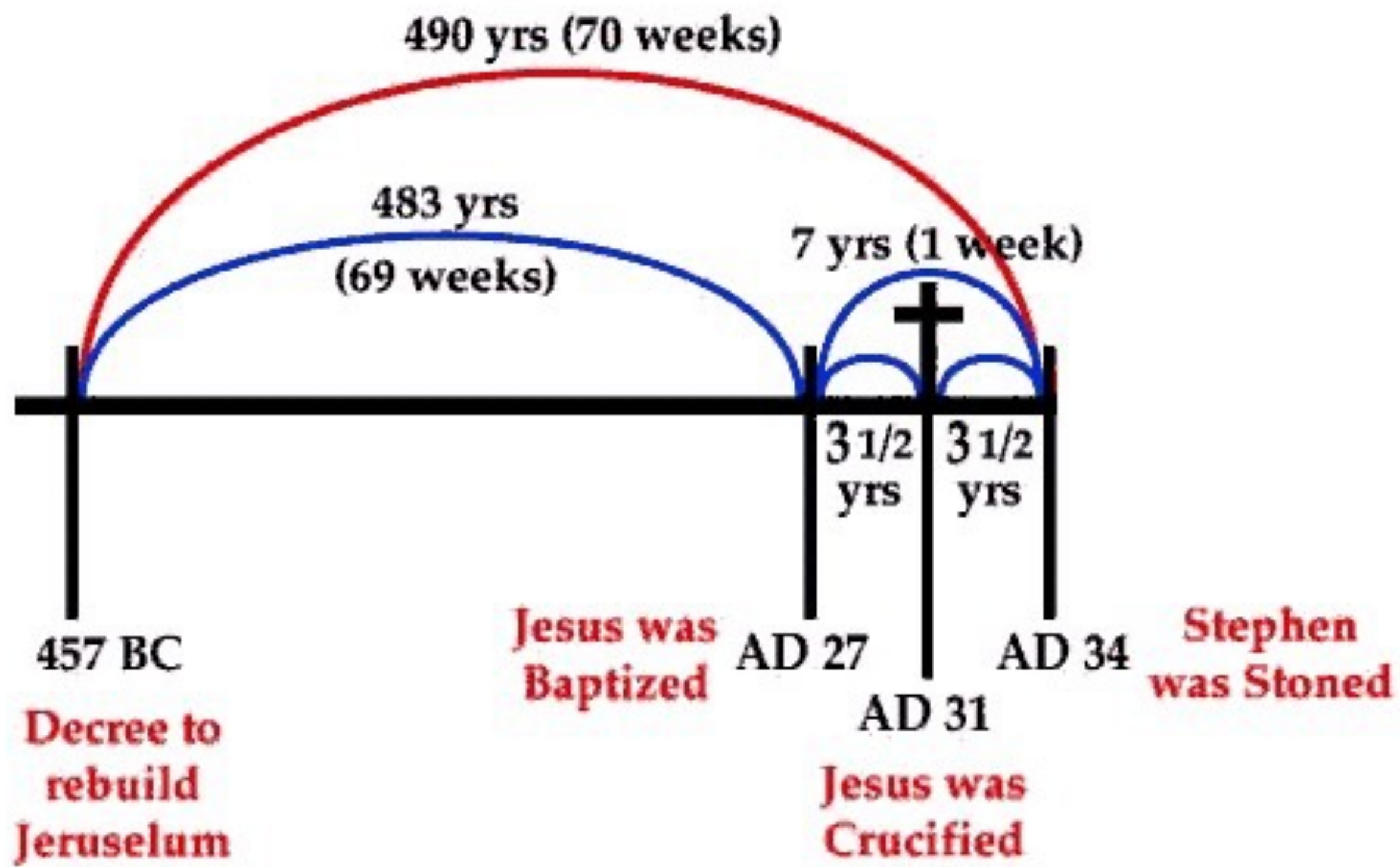


And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and **consider the vision (*mareh*)**. (Daniel 9:20–23)



Daniel 10

- ***Third year of Cyrus.*** Counted from the fall of Babylon by either the spring or the fall year, this would be 536/535 BC. Daniel was now apparently near the end of his life, about 88 years old, considering that he was 18 when he was taken captive (see 4T 570) in 605 BC. Dan. 10:1 introduces the final section of the book, ch. 10 providing the setting in Daniel's experience for his fourth great prophecy, recorded in chapters 11 and 12.

Daniel was true, noble, and generous. While he was anxious to be at peace with all men, he would not permit any power to turn him aside from the path of duty. He was willing to obey those who had rule over him, as far as he could do so consistently with truth and righteousness; but kings and decrees could not make him swerve from his allegiance to the King of kings. Daniel was but eighteen years old when brought into a heathen court in service to the king of Babylon, and because of his youth **his noble resistance of wrong and his steadfast adherence to the right** are the more admirable. His noble example should bring strength to the tried and tempted, even at the present day. (4T 570.1)

He who gave wisdom and understanding to Daniel is willing to give wisdom and understanding to all who place themselves in the same relation to him that Daniel did. None need have a superficial education. Read how Paul enjoined on Timothy constancy and perseverance in the faithful performance of duty. "Thou therefore, my son," he wrote, "be strong in the grace that is in Christ Jesus.... **Study to show thyself approved** unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Work for God with humility and earnestness, teaching truth from love to God and man. Untold good is accomplished by the faithful, humble Christian, who prays, and then lives his prayers. (YI September 6, 1900, par. 10)

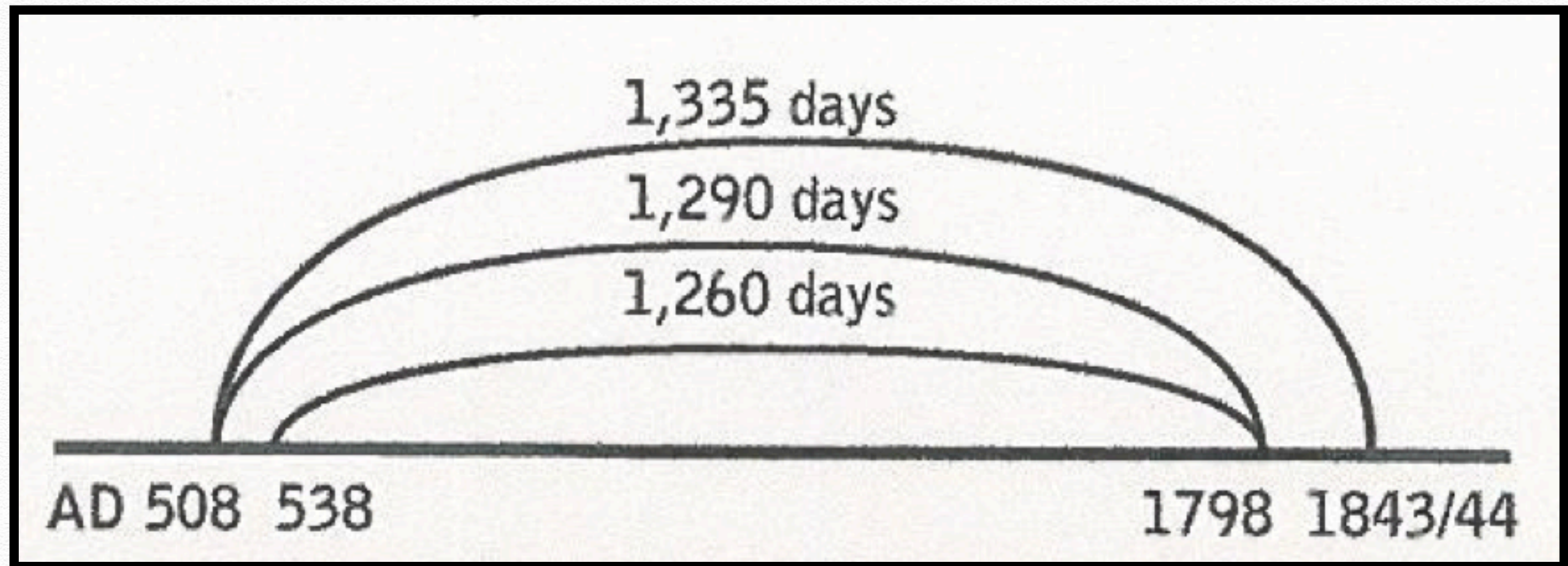
- ❖ Life of prayer—prayed three times a day, prayed for his people, fasted and prayed for understanding of his visions, prayed for understanding of Nebuchadnezzar's dreams
- ❖ Steadfast and true even with the threat of the lion's den, even when in the presence of kings, and also before his enemies at court
- ❖ Chose a simple diet of pulse

“Thy People”

- ❖ Daniel 9:15, 16, 19
- ❖ Daniel 9:24; 10:14; 11:14; 12:1

- ❖ In AD 508 Clovis, king of the Franks became the first civil power to join with the Church of Rome. This laid the basis for the centuries-long union of church and state.
- ❖ Adding 1,290 years to AD 508 leads to 1798. Meanwhile, the 1,335 years starts from the same point (AD 508), which then leads to 1843/44.
- ❖ The 1260 years began in AD 538, when the armies of **Justinian** conquered the city of Rome and brought it under the jurisdiction of his Constitution which legalized papal supremacy. The 1260 years ended when Rome was conquered by the armies of **Napoleon** and the supremacy of the Pope was abolished. This event occurred in February of 1798.

- ❖ 1260 years began AD 538 and extended to 1798
- ❖ 1290 years and 1335 years began in AD 508 and extended to 1798 and 1843
- ❖ These three time periods of Daniel 12 highlight the history from the rise of medieval papacy (508 and 538) to the rise of the Advent Movement (1798, 1843) and at to the understanding of the 2300 day prophecy, the central time prophecy in the book of Daniel



508—Clovis, king of the Franks became the first civil power to join with the Church of Rome.

538—Justinian legalized papal supremacy

1798—Napoleon's army took pope captive

As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the State, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. (GC88 615.1)

The same argument eighteen hundred years ago was brought against Christ by the “rulers of the people.” “It is expedient for us,” said the wily Caiaphas, “that one man should die for the people, and that the whole nation perish not.” [John 11:50.] This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts. (GC88 615.1)

The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace." "All faces are turned into paleness. Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." [Jeremiah 30:5–7.] (GC88 616.1)

“These are they which follow the Lamb whithersoever he goeth.” These, having been translated from the earth, from among the living, are counted as “the first-fruits unto God and to the Lamb.” “These are they which came out of great tribulation;” [Revelation 14:1–5; 15:3; Revelation 7:14–17.] they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” (GC88 648.3)

“In their mouth was found no guile; for they are without fault” before God. “Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.” [Revelation 14:1–5; 15:3; Revelation 7:14–17.] They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” [Revelation 14:1–5; 15:3; 7:14–17.] (GC88 648.3)

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Daniel 12:3)

Though Noah, Daniel, and Job, *were* in it, *as I* live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. (Ezekiel 14:20)