

DANIEL CHAPTER 11, VERSES 1 & 2

Time- B.C. 534- **Place-** Junction of the Tigris and Euphrates **Speaker-** The Angel Gabriel **Recorder-** The Prophet Daniel
Part 1

From the reign of Cyrus in Daniel's time to the reign of Tiberius Caesar, and the crucifixion of "The Prince of the Covenant."

This is the only chapter in the Bible directly dictated word for word by an angel. This is also the only prophecy in the Bible that God uses a whole Chapter (Chapter 10) to introduce. Daniel Ch. 11 parallels Chapters 2, 7, & 8, but now the symbols are dropped & the prophecy is given in plain language.

11:1 Also I [Gabriel] in the first [539/538 B.C.] year of **Darius the Mede** [Dan 5:30], [even] I [Gabriel], stood to confirm and to strengthen him [Darius, the Mede]. [Angel Gabriel connects this passage w/ vision of Dan Ch 8. Dan 9:21-22; 10:10-14, 21 (1838JoL PSC 54.1) In that night was Belshazzar the king of the Chaldeans slain. 5:31 And Darius the Median took the kingdom, [being] about threescore and two years old. This is the Darius mentioned in Daniel 6 who was tricked into putting Daniel in the Lion's Den. He reigned only 2 years (ASC 183.1-2; DAR 57.1; 115.2; SDP 161.3 (last sentence) (SITI 472.5) (1887)]

11:1 Also I in the first year of Darius the Mede, even I, [GABRIEL] stood to confirm and to strengthen him.

11:2 And now will I [Gabriel- see Dan. 8:16] show thee the truth [the interpretation- a phrase Gabriel uses when he is going to speak in plain/ literal language; Dan 7:15-17; 2:36; 4:18]. Behold [after Cyrus], there shall stand up [or reign] yet [meaning after this time. NOTE: Cyrus cannot be included as the 1st king in this verse, for he was already ruling at this time and the verse says "yet" which means some time in the future; not already existing] three kings [Cambyses, son of Cyrus 530-522; False Smerdis, 522; and Darius Histaspes, the Persian, 522-486] in Persia; and the fourth [Xerxes, 485 BC] shall be far richer than [they] all [and for this reason, he is able to go into Grecia and stir up all kinds of commotion]: and by his strength [According to Herodotus 5,283,220 in army beside 300,000 Carthaginians. Over five and a half million shall rule with great dominion.] through his riches he shall stir up all against the realm of Grecia. (cf Dan 7:6; 8:5-7, 8, 21)

11:2 And now will I shew thee the truth. Behold, there shall stand up yet Cambyses, Smerdis, and Darius Histaspes in Persia, and Xerxes shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Darius, Xerxes, Spartans

Verse 1: we enter the time when the Babylonian monarchy was now entirely gone.

The Medo-Persian Empire was born when the time was ripe for Israel's deliverance from the bondage of Babylon. Cyrus (nephew of Darius) was Darius' contemporary in Persia and successor in Babylon. Darius the Mede is 62 years old and reigned 2 years. (Ezra 6:14- Cyrus' decree)

The "I" in this verse = Gabriel speaking, not Daniel. Daniel 9:21-22; 10:10-14, 21; PSC 54.1; 54.5; Rev 1:1 and DA 99.1 **Re: Daniel 11** → SDP 77.1; 161.1-3

Verse 2:

Three Persian Kings to reign:

1. Cambyses- Cyrus' son; **the Ahasuerus of Ezra 4:6**. Cambyses was slain while in Egypt (Smerdis, the son of Cambyses)

2. False Smerdis, and imposter- **The Artaxerxes of Ezra 4:7**. He reigned 7 months. He issued a false decree for the building of Jerusalem to cease until further word should come from the throne—this letter of False Smerdis is found in Ezra 4:18-22. After this, God raised up 2 prophets, Haggai and Zechariah who told the Jews to keep building.

3. Darius Hystaspes- **Darius the Persian in Ezra 4:24** issued a decree which covered all that was contained in the decree of Cyrus.

4. Xerxes- **Ahasuerus of Esther**. The Medo-Persian kingdom was at its height during the reign of Xerxes. He held in subjection 127 provinces, extending from India to Ethiopia. His capital was at Shushan, in the province of Elam.

There were 9 more kings after Xerxes, then Alexander the Great

See story of Vashti and Esther in SNH SDP 195-201



Artaxerxes Longimanus was the successor of Xerxes and he issued the final decree for the return of the Jews in **457 BC**- the date from which to reckon the beginning of the 2300 days of Dan 8:14 and 70 weeks of Dan 9:24.

The decree included all that was contained in the decrees of Cyrus and Darius and gave further commandment to build the wall and establish a government.

80 years had passed since the decree of Cyrus

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Verses 1 and 2

The significance of Gabriel's standing to confirm and to strengthen Darius is more readily seen by a study of the tenth chapter. Daniel, by applying the fourteenth verse of the eighth chapter to the earthly sanctuary at Jerusalem, began to fear that Israel's captivity in Babylon was to be continued many years; so he set his face to plead with God to defer not," Dan. 9: 19. God heard the prayer, chapter ten, verse twelve, and Gabriel was sent to lead the mind of Cyrus to the granting of the decree which was to liberate the Jews. Cyrus held out against the heavenly influence twenty-one days, when Michael came to the aid of Gabriel, and Gabriel hastens to give Daniel a knowledge of that great chain of events related in the remaining verses of the book of Daniel. As soon as this work is accomplished Gabriel returns to the court of the kings of Persia, verse twenty. When the time came that Persia had fulfilled her mission, God's assistance was removed and the "prince of Grecia" came upon the stage of action to fulfil his career. See also Dan. 4: 17.

All histories unite in recording the fulfilment of this prophecy. Cambyses, son of Cyrus, reigned about seven years. He died on his way home from a war in Egypt. Some say he killed himself on hearing that a usurper who called himself Smerdis and professed to be the brother of Cambyses, had seized the throne. Cambyses had caused his brother Smerdis to be killed, and a guilty conscience might drive even the violent Cambyses to his own destruction. Anyway a Magian named Gomates impersonated Smerdis, obtained the throne, ruled seven months, and is set down in history as Pseudo' or False Smerdis. The third ruler was Darius, son of Hystaspes, of the royal blood, who married a daughter of Cyrus, carried on many wars, and made a great attack on Greece. Failing in his first plans against Grecia, he died before a second expedition was made. His son Xerxes readily undertook to carry out the plan. According to all accounts the latter was very wealthy even for that day and kingdom. Historians ancient and modern disagree as to the size of the army and navy but all admit that a mighty concourse went against the warlike Greeks, and to but little avail, for no permanent conquests were made. The battle of Salamis, B. C. 480, sent Xerxes back home, leaving Mardonius with 300,000 men, and after Platea, B. C. 479, only 40,000 of them were left, Mardonius himself being slain. The war ended B. C. 467. {“The Eleventh of Daniel Narrated” pg. 7-8 by J. Grant Lamson 1909; archive from G.C. Library}

Verse 1

Myers General History 48, 49

Barnes' General History 51, 88

Swinton's Outlines of General History 36-37, 56, 58

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Chapter 1 Notes

RE: CYRUS – God calls him His “Shepherd” (Is 44:28) and “Anointed” (Isaiah 45:1)

44:28 That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

- Nephew of Darius the Mede
- Was the 1st King of Persia
- Ruled contemporaneously 2 yrs. with his Uncle Darius the Mede from B.C. 538-536
B.C. 536 referred to as his “3rd year” in scripture
- Made the 1st of the 3 Decrees mentioned in Ezra 6:14 in his 1st year as solo King; 3rd year from when he reigned contemporaneously with his uncle in 538
See → 2 Chronicles 36:22; Ezra 1:2, 7; 3:7; 4:3-5; 5:13-14, 17; 6:3
- He reigned 7 yrs after the death of his uncle (ASC 138.2)(this is in the pioneer section)

QUESTION: Why did God allow Babylon & Medo Persia to Rule over His people?

ANSWER: “...TO BABYLON GOD SENT HIS PEOPLE, THE JEWS, TO SCATTER THE TRUTHS OF HIS KINGDOM AND LEAD MEN TO REPENTANCE. THE MEDES AND THE PERSIANS RECEIVED THE GOSPEL FROM THIS SAME PEOPLE...” {1901 SNH, SDP 94.1}

ANSWER: “...GOD HAD ALWAYS INTENDED THAT ISRAEL SHOULD BE THE TEACHERS OF THE WORLD, AND EVEN AFTER SIN HAD LED THEM INTO SLAVERY, HE GAVE THEM AN OPPORTUNITY TO TEACH THEIR CAPTORS AND THEIR CAPTORS' CHILDREN. DID ISRAEL DO SO? THE END OF THE SEVENTY YEARS AND THE RESPONSE TO THE DECREE OF CYRUS ANSWER, NO. THEY DID NOT TEACH OTHERS; THEY FAILED EVEN TO TEACH THEIR OWN CHILDREN. AS A RESULT, THOUSANDS PERISHED WITH BABYLON.” {1901 SNH, SDP 163.3}

RH, November 25, 1884 par. 23 – 25 and then → Miller’s 11th Rule

Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled “Views of the Prophecies and Prophetic Chronology,” Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation: {RH November 25, 1884, par. 23}

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.” {RH November 25, 1884, par. 24}

The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. {RH November 25, 1884, par. 25}

GC 320.1

Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that

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which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words: "The entrance of Thy words giveth light; it giveth understanding unto the simple." [Psalm 119:130](#). {GC 320.1}

GC 360.1

Concerning the popular system of interpreting, or misinterpreting, the Scriptures, Wolff wrote: "The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading *Jews* they must understand *Gentiles*; and when they read *Jerusalem*, they must understand the *church*; and if it is said *earth*, it means *sky*; and for coming of the *Lord* they must understand the progress of the *missionary societies*; and going up to the mountain of the Lord's house, signifies a grand *class meeting of Methodists*."—*Journal of the Rev. Joseph Wolff*, page 96. {GC 360.1}

GC 598.3

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: "Ye know not the Scriptures, neither the power of God." [Mark 12:24](#). The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: "If any man will do His will, he shall know of the doctrine." [John 7:17](#). If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. {GC 598.3}

GC 521.3

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: "Write the vision, and make it plain, ... that he may run that readeth it." [Habakkuk 2:2](#). The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." [Psalm 97:11](#). And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure. {GC 521.3}

GC 335.1

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See [Appendix](#).) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. {GC 335.1}

ASC 183.1-2

THE NUMBERS OF THE HEBREW TEXT VINDICATED. {ASC 183.1}

The period from the Creation to the birth of Abraham, is the great disputed field in Chronology. Respecting its length, chronologers are greatly divided. The cause of this disagreement is owing to the existence of three several ancient versions of the writings of Moses-1st, our present Hebrew version-2nd, the Samaritan version, and 3rd, the Septuagint, or Greek version-which differ widely from each other in their chronology; as will be seen by the following table. Lived before the birth of the son named. Lived after the birth of the son named. *Heb.Sam.Sep.Heb.SamSep*. Adam, 130130230800800700 Seth, 105105205807807707 Enos, 9090190815815715 Cainan, 7070170840840740 Mahalaleel,6565165830830730 Jared,16262162800785800 Enoch,6565165300300200 Methuselah, 18767167782653802 Lamech, 18253188595600565 Noah, at the Flood, 600600600 Total to the Flood165613072242 Shem, after the Flood, 222500500500 Arphaxad, 35135135403303403 Cainan, 130330 Salah, 30130130403303303 Eber, 34134134430270270 Peleg, 30130130209109209 Reu, 32132132207107207 Serug, 30130130200100200 Nahor, 29797911969129 Terah to birth of Abraham, 1513070707575135 Total from the Flood, 3529421072 Total from the Creation, 200822493314 {ASC 183}

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As the length of this period is found by adding the ages of each one named, at the birth of his son, it will be seen by the foregoing table, while our Hebrew text gives 1,656 years as the length of the period from the Creation to the Deluge, that the Samaritan version gives 349 years less, and the Septuagint 586 years more, than that number. Also, that, from the Deluge to the birth of Abraham, the Septuagint gives 130 years more than the Samaritan, and 720 more than the Hebrew, making in all, from the Creation to Abraham's birth, 2008 years by the Hebrew version, 241 more than that number by the Samaritan, and 1306 years more by the Septuagint. {ASC 183.2}

DAR 57.1

At the opening of the Christian era, this empire took in the whole south of Europe, France, England, the greater part of the Netherlands, Switzerland, and the south of Germany, Hungary, Turkey, and Greece, not to speak of its possessions in Asia and Africa. Well, therefore, may Gibbon say of it: — {DAR 57.1}

DAR 115.2

VERSE 5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. {DAR 115.2}

SDP 161.3 (last sentence)

The Medo-Persian empire was born when the time was ripe for Israel's deliverance from the bondage of Babylon. The first king of the united empire was Darius the Mede. He was a man well advanced in life when he came to the throne; threescore and two years old, the record states. But throughout his reign, Gabriel stood by him "to confirm and to strengthen him." To Darius was given an opportunity to liberate the Jews. The Spirit of God pleaded with him, and it brought Daniel into his favor, so that he placed the prophet in the third position in the kingdom. Darius knew of God and his power, for it was he who spent the sleepless night in prayer while Daniel was in the lions' den. Darius, however, did no great work for the Lord. He reigned but two years, when Cyrus took the kingdom. {SDP 161.3}

SITI 472.5 (1887)

But not to multiply instances by noting them in detail, we will quote the scripture that sums up the whole subject in few words: "Blessed be the name of God for ever and ever; for wisdom and might are his; and he changeth the times and the seasons; he removeth kings, and setteth up kings." Dan. 2:20, 21. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:25. These texts assuredly demonstrate the principle declared by Paul in Rom. 13:1, that "there is no power but of God;" and that "the powers that be are ordained of God." But if these texts should not be enough to demonstrate it, then we may add the crucial text of all Scripture. When Christ stood before Pilate, "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." John 19:10, 11. {August 4, 1887 ATJ, SITI 472.5}

Daniel 9:21-22

9:21 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.

9:22 And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

10:10-14, 21

10:10 And, behold, an hand touched me, which set me upon my knees and [upon] the palms of my hands.

10:11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

10:14 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.

10:21 But I will show thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but Michael your prince.

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PSC 54.1; 54.5

Daniel 11:1. "Also I, in the first year of Darius the Mede, *even I*, stood to confirm and to strengthen him. {PSC 54.1}
Ver. 1. *Also I, in the first year of Darius the Mede.* The angel here continues the discourse of the foregoing chapter, and announces to Daniel who he is; the same messenger who stood to strengthen him in the first year of Darius the Mede. Then he confirmed Daniel in the meaning of the former visions, by the vision of the seventy weeks. {PSC 54.5}

Rev 1:1 and DA 99.1

1:1 The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John:

The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, "There is none that holdeth with me in these things, but Michael [Christ] your Prince." **Daniel 10:21.** Of Gabriel the Saviour speaks in the Revelation, saying that "He sent and signified it by His angel unto His servant John." **Revelation 1:1.** And to John the angel declared, "I am a fellow servant with thee and with thy brethren the prophets." **Revelation 22:9,** R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men. {DA 99.1}

(HST 26.3)(1841 – J.V. Himes)

We may also notice that it was 21 years from the time he had his first vision in the 7th chapter, until he received this last instruction in the three last chapters; and it teaches us that we ought not to give over praying, and searching for truth, although we might be twenty one days, or even as many years, before we obtain. Dan. x. 14. "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." In this verse we learn that the Angel came to make Daniel understand the vision; which would concern the people of God in the last or latter day, for it would be many days yet to come. From the 15th to the 19th verses of the same chapter Daniel gives an account of the effect this visit had upon him, the manner of his being strengthened, in order that he might receive the instruction his heavenly visitor came to communicate, and then the angel begins his instructive lesson. 20th. "Then, said he, knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." In the first place the angel asks a question of Daniel, whether he understood what he had come to instruct him into, and then before he received any reply, goes on to answer the question by referring Daniel to the "ram pushing," which was explained to Daniel before to mean the kingdom of Persia; "now will I return to fight with the prince of Persia," which was to show Daniel that God was now about to accomplish his designs with the kingdom of Persia, by giving that Kingdom strength to push west, north and south, agreeable to Dan. viii. 4; and after that should be accomplished, which had been foretold, concerning Persia, "Lo, the prince of Grecia should come." The next kingdom that Daniel saw in his vision, was called the "he goat." 21st. "But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things but Michael your prince. We here learn that the things which the angel was about to reveal to Daniel had been before noticed in the Scriptures of truth, which plainly indicates, that it was to be an explanation of Nebuchadnezzar's dream, and Daniel's former vision, twenty-one years before, which Daniel had undoubtedly wrote at the time, and transcribed into the law of God, or book of the Law. See Daniel ix. 10. And he further shows us in the same text, that although it had been noted in the Scripture, yet none, understood except Christ, here called "Michael your prince," and the angel Gabriel. He next says, in the first verse of the 11th chapter, "Also I, in the first year of Darius the Mede, even I, stood to confirm and strengthen him." In this passage the Angel has coupled this visit with the one where he revealed the seventy weeks. See Dan. ix. 1, 2, which also connects it with the vision in the 8th chapter. See ix. 23, and then goes on with his instruction to Daniel through, the 11th and 12th chapters.

To be Continued. {May 15, 1841 JVHe, HST 26.3}

Re: Daniel 11 → SDP 77.1; 161.1-3

The first five chapters of the book of Daniel relate the history of the kingdom of Babylon. With the close of the fifth chapter, the government is transferred to the Medes, of whom Darius, known in history as Darius the Mede, a man of sixty-two years, is king. With him is associated Cyrus, the Persian, the leader of the army, and heir to the throne. The time represented by the golden head of the image has passed, and a baser metal represents the rising power. The Medes were not, however, a new or unknown power, for they are mentioned in chronology as descendants of Japheth, and as early as the eighth century B. C., when Israel was taken captive by the Assyrians, they were scattered through the cities of the Medes. This had brought the Medes into contact with the Jews two centuries before the fall of Babylon.

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To their knowledge of the God of the Jews may be attributed the purity of their worship, for while they were heathens, they had never fallen into the gross forms of idolatry which were practiced by most of the nations of Western Asia. {SDP 77.1}

The angel began with the history of the Persian kingdom, for at the time of the vision the Babylonian monarchy was entirely gone. It was the third year of the sole reign of Cyrus, and the fifth year since Darius the Mede had taken Babylon. It will be remembered that Daniel had seen the various nations, as they rose one after another on the stream of time. God is the only perfect authentic historian; the only unbiased record of national events is found in the Scriptures. Men record acts, but only God can give those acts their proper setting in the great drama of life. There is one unbroken chain of events, a silken thread in the web of life, a perpetual spring in the tide of human affairs. This is the record of God's dealings with his chosen people. Egyptian history is noted in the inspired record of the world, but only as it played some part in connection with Jehovah's people. Likewise Assyria, Babylon, Greece, and Rome; whatever the nation and whatever its place in time, its history is noted by the divine historian only during the time when it has been an instrument in God's hand to spread his truth, or to protect his people. {SDP 161.1}

It was for such a purpose that the Medo-Persian kingdom came into existence, and when it had fulfilled that work, and the Spirit of God was withdrawn, it passed from the stage of action. {SDP 161.2}

The Medo-Persian empire was born when the time was ripe for Israel's deliverance from the bondage of Babylon. The first king of the united empire was Darius the Mede. He was a man well advanced in life when he came to the throne; threescore and two years old, the record states. But throughout his reign, Gabriel stood by him "to confirm and to strengthen him." To Darius was given an opportunity to liberate the Jews. The Spirit of God pleaded with him, and it brought Daniel into his favor, so that he placed the prophet in the third position in the kingdom. Darius knew of God and his power, for it was he who spent the sleepless night in prayer while Daniel was in the lions' den. Darius, however, did no great work for the Lord. He reigned but two years, when Cyrus took the kingdom. {SDP 161.3}

Ezra 6:14 in his 1st year as solo King; 3rd year from when he reigned contemporaneously with his uncle in 538
6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

2 Chronicles 36:22

Now in the first year of Cyrus king of Persia, that the word of the LORD [spoken] by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,

Ezra 1:2,,7; 3:7; 4:3-5; 5:13-14,17; 6:3

1:2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which [is] in Judah.

1:7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

3:7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

4:3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4:4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

4:5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

5:13 But in the first year of Cyrus the king of Babylon [the same] king Cyrus made a decree to build this house of God.

5:14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that [was] in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto [one], whose name [was] Sheshbazzar, whom he had made governor;

5:17 Now therefore, if [it seem] good to the king, let there be search made in the king's treasure house, which [is] there at Babylon, whether it be [so], that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

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6:3 In the first year of Cyrus the king [the same] Cyrus the king made a decree [concerning] the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, [and] the breadth thereof threescore cubits;

Cyrus reigned 7 yrs after the death of his uncle (ASC 138.2) (this is in the pioneer section)

Cyrus, the nephew of Darius, was his contemporary in Persia, and successor in Babylon. "By the death of his father, he began to reign in Persia when he was forty years old, and continued ...twenty-one years. He then became associated with his uncle, for two years, at Babylon, and after his death continued seven years longer." -*Dr. Jarvi's*. {ASC 138.2} Analysis of Sacred Chronology

Verse 2 Notes

RH, November 25, 1884 par. 23 – 25 and then → Miller's 11th Rule

Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation: {RH November 25, 1884, par. 23}

The Truth = the "Literal Interpretation" (Daniel 7:15-17; 2:36; 4:18)

7:15 I Daniel was grieved in my spirit in the midst of [my] body, and the visions of my head troubled me.

7:16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

7:17 These great beasts, which are four, [are] four kings, [which] shall arise out of the earth.

2:36 This [is] the dream; and we will tell the interpretation thereof before the king.

4:18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise [men] of my kingdom are not able to make known unto me the interpretation: but thou [art] able; for the spirit of the holy gods [is] in thee.

PM 355.2 endorses the 1888 'Bible Readings for the Home Circle'

Bible Readings Different From *The Great Controversy*—I do not demerit *Bible Readings*. It is a book which will do a great amount of good, but it can never take the place that the Lord designed that volume 4 [*The Great Controversy*] should have in the world and among our people. I have spread before them the light given me of heaven in that book.... {PM 355.2}

The 1888 Edition says Daniel 11 = a "Literal Chapter" (pg. 395)

The eleventh chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures. {1888 Bible Readings, page 395}

TA 145.1

The victory was finally gained, and the forces of the enemy were held in check all the days of Cyrus, who reigned for seven years, and all the days of his son Cambyses, who reigned about seven years and a half.—The Review and Herald, December 5, 1907. {TA 145.1}

aka Artaxerxes of Ezra 4:7

4:7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter [was] written in the Syrian tongue, and interpreted in the Syrian tongue.

This is not the Artaxerxes of Ezra 6:14 that made the final decree in 457 B.C. See → PK 572.2; SDP 165.1-.2; PK 578.2

Ezra 6:14

6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

DANIEL CHAPTER 11, VERSES 1 & 2

PK 572.2

During the reign of Cambyses the work on the temple progressed slowly. And during the reign of the false Smerdis (called Artaxerxes in Ezra 4:7) the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city. {PK 572.2}

SDP 165.1-2

Cambyses was slain while in Egypt; and before the report was circulated throughout the Medo-Persian empire, an impostor took the throne which belonged to Smerdis, the son of Cambyses. The impostor, known in history as Pseudo-Smerdis (the false Smerdis), is the Artaxerxes of Ezra 4:7. He reigned but seven months, but that gave him time to consider complaints from the Samaritans, and the tribes about Jerusalem, and to issue a commandment for the building of Jerusalem to cease until further word should come from the throne. This letter of the false Smerdis is found in Ezra 4:18-22. This is the only act which the divine historian mentions in the life of this Persian monarch. {SDP 165.1}

Although very little is said about him, God knew every move he made. This is seen as we follow the history of the decrees. As soon as the Jews at Jerusalem heard the reading of the letter from the false Smerdis, all work ceased. "For," reasoned they, "how can we go on?" After they ceased to build, God raised up two prophets, Haggai and Zechariah, and from these we gain a knowledge of how matters then went in Jerusalem. {SDP 165.2}

3rd King = Darius (the Persian) (Ezra 4:24) aka Darius Hystaspes (PK 578.2 – last sentence)

PK 578.2

The messages delivered by Haggai and Zechariah roused the people to put forth every possible effort for the rebuilding of the temple; but, as they worked, they were sadly harassed by the Samaritans and others who devised many hindrances. On one occasion the provincial officers of the Medo-Persian realm visited Jerusalem and requested the name of the one who had authorized the restoration of the building. If at that time the Jews had not been trusting in the Lord for guidance, this inquiry might have resulted disastrously to them. "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." Ezra 5:5. The officers were answered so wisely that they decided to write a letter to Darius Hystaspes, then the ruler of Medo-Persia, directing his attention to the original decree made by Cyrus, which commanded that the house of God at Jerusalem be rebuilt, and that the expenses for the same be paid from the king's treasury. {PK 578.2}

Ezra 4:24

4:24 Then ceased the work of the house of God which [is] at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

This is the Darius that made the 2nd decree to rebuild and restore Jerusalem (Ezra 5:1-6:1; 6:14)

See → SDP 166.2-167.1; PK 579.1-579.3; SDP 170.2-.3

Ezra 5:1-6:1; 6:14

5:1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that [were] in Judah and Jerusalem in the name of the God of Israel, [even] unto them.

5:2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which [is] at Jerusalem: and with them [were] the prophets of God helping them.

5:3 At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

5:4 Then said we unto them after this manner, What are the names of the men that make this building?

5:5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this [matter].

5:6 The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which [were] on this side the river, sent unto Darius the king:

6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

SDP 166.2-167.1

This is the way he worked: In the city of Babylon, six of the chief men of the empire suspected that the reigning king was not the rightful heir, and they banded themselves together to find out. Forcing their way into the presence of

DANIEL CHAPTER 11, VERSES 1 & 2

Smerdis, they recognized the impostor, and slew him, and Darius, the chief of the band, was made king. This is the man in history known as Darius Hystaspes, and is Darius the Persian spoken of in Ezra 4:24. {SDP 166.2}

Gabriel still guarded the throne of the Persians, and while the weak-hearted Jews left off building the temple because of a little opposition, God was bringing a man to the throne who would carry forward the work of Cyrus. Haggai and Zechariah gathered the people together and urged them to resume the work of building, giving the word of the Lord that their poverty was the direct result of their own refusal to build in the face of difficulties. The Jews took up the burden, but presently Tatnai and others, governors of tribes in Palestine, came to Jerusalem and warned the Jews to cease. Haggai, Zechariah, Zerubbabel, and Jeshua quoted the decree of Cyrus. Tatnai then wrote to Darius, expecting, of course, that he would put an end to the work. Darius, however, caused a search to be made, and found the decree of Cyrus, with all its particulars concerning the building, the sacrifices, and the order for money for the same from the king's treasury. {SDP 166.3}

Here is a manifestation of God's goodness and mercy. That which in the eyes of men looked like defeat was turned into a glorious victory. Darius issued a decree which covered all that was contained in the decree of Cyrus, and more also. Tatnai and the men who had entered complaint were commanded to help forward the work at Jerusalem by giving their own money to bear the expense. {SDP 167.1}

PK 579.1-579.3

Darius searched for this decree, and found it; whereupon he directed those who had made the inquiry to allow the rebuilding of the temple to proceed. "Let the work of this house of God alone," he commanded; "let the governor of the Jews and the elders of the Jews build this house of God in his place. {PK 579.1}

"Moreover," Darius continued, "*I make a decree* what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons." Ezra 6:7-10. {PK 579.2}

The king further decreed that severe penalties be meted out to those who should in any wise alter the decree; and he closed with the remarkable statement: "The God that hath caused His name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with the speed." Verse 12. Thus the Lord prepared the way for the completion of the temple. {PK 579.3}

SDP 170.2-3

In giving this history to Daniel, these details were omitted, and Daniel did not live to see them carried out. To him the angel said, speaking in the third year of the reign of Cyrus, "Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." {SDP 170.2}

The three kings who followed Cyrus were Cambyses, Pseudo-Smerdis, and Darius. These, and their part in the history of the Jews, we have already seen. The fourth king of Persia after Cyrus the Great was noted for his wealth, and the great army he raised against the Greeks. This king was Xerxes, who came to the throne on the death of Darius, in the year 486 B. C. Our interest lies in the record of his dealings with the Jews, and to that history one entire book of the Bible is devoted. Xerxes is the Ahasuerus of Esther i, and the book of Esther is the record of the acts of this king with reference to the people of God who were still living in the kingdom of Babylon, over which Xerxes was sole monarch. {SDP 170.3}

PK 598.2 This is not the "Artaxerxes" of Ezra 6:14 Xerxes is Artaxerxes' father

A score or more of years passed by, when a second decree, quite as favorable as the first, was issued by Darius Hystaspes, the monarch then ruling. Thus did God in mercy provide another opportunity for the Jews in the Medo-Persian realm to return to the land of their fathers. The Lord foresaw the troublous times that were to follow during the reign of Xerxes,—the Ahasuerus of the book of Esther,—and He not only wrought a change of feeling in the hearts of men in authority, but also inspired Zechariah to plead with the exiles to return. {PK 598.2}

Ezra 6:14

6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

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Xerxes stirred up all the realm of Grecia due to his riches Read → BEST 71.7; DAR 248.3; SDP 176.2
BEST 171.7

THESE are the last verses of Daniel 10, and in chapter 11 the angel gives his message concerning what should come "in the latter days." In doing this the angel begins at the time where he and Daniel then were, and follows events straight through to the end of the world and the resurrection of the dead. The eleventh chapter of Daniel is all the words of the angel. He says: "Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold there shall stand up yet three kings in Persia [Cambyses, Smerdis, and Darius Hystaspes], and the fourth [Xerxes, the Ahasuerus of the book of Esther] shall be far richer than they all, and by his strength through his riches he shall stir up all against the realm of Grecia." Xerxes led an army of five millions across the Hellespont and against Greece. {June 8, 1896 ATJ, BEST 171.7}

DAR 248.3

The battle was fought Sept. 2, B. C. 31, at the mouth of the gulf of Ambracia, near the city of Actium. The world was the stake for which these stern warriors, Antony and Caesar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued; for she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Caesar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained. {DAR 248.3}

SDP 176.2

The Spirit of God was not yet withdrawn from the Medo-Persian court, and although Xerxes is the last king mentioned in the vision which Daniel saw, yet God was still holding out mercy to the Israelites; and it was during the reign of Artaxerxes Longimanus, the successor of Xerxes that the final decree for the return of the Jews was issued. In like manner the grand jubilee will immediately follow Satan's last effort to destroy the people of God. {SDP 176.2}

Daniel—Chapter 11 Part 1 A Literal Vision—Greece

Ellen White, 1849, Early Writings, pg. 44

I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, I saw some who were not standing stiffly for present truth.

Ellen G White, 1901, Testimonies to the Church, Vol. 6 pg. 61

Let nothing lessen the force of the truth for this time. The present truth is to be our burden.

Ellen White, 1849, Early Writings, pg. 63

There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

Ellen G White, 1905, Notebook Leaflets, Vol. 2 pg. 157; 1910, A Call To the Watchmen, PAMPHLETS, #20 pg. 14.

When the power of God testifies to what is truth, the truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. ... And the standard bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. We are not to receive the words of those who come with a message that contradicts the special points of our faith.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 184

God is the only perfect, authentic historian; the only unbiased record of national events is found in the Scriptures. Men record acts, but only God can give those acts their proper setting in the great drama of life. There is one unbroken chain of events, a silken thread in the web of life, a perpetual spring in the tide of human affairs. This is the record of God's dealings with His chosen people.

DANIEL CHAPTER 11, VERSES 1 & 2

Stephan N Haskell, 1908, The Story of Daniel, pg. 204

In reading God's Word in any of its parts there is first to be found the story which lies on the surface; and secondly, the deeper meaning, which is just as truly there, but which must be sought for as with a lighted candle. It is hoped that the reader may at least catch a glimpse of the deep spiritual lessons while reading the plain narrative of events. ...

There is an incentive to understand these prophecies in the very fact that each nation is represented in a variety of ways, revealing different characteristics.

SPARTANS/ 300 FOUND IN DANIEL 11:2 by Christine Guardo

REMINDER:

"...NINE-TENTHS OF OUR PEOPLE, including many of our teachers and ministers, ARE CONTENT WITH SURFACE TRUTHS.." {1MR 38.1 }

FOR ALL YOU HISTORY LOVERS OUT THERE, WERE YOU AWARE THAT THE SPARTANS ARE FOUND IN DANIEL 11:2?

"And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength THROUGH HIS RICHES HE SHALL STIR UP ALL THE REALM OF GRECIA." (Daniel 11:2)

QUESTION: HOW DID "Xerxes the Great" STIR UP ALL THE REALM OF GRECIA?

"Whether Seventh-day Adventists, other Christians, or men who care nothing for Christianity, WHO HAVE STUDIED HISTORY at all, - EVERYBODY KNOWS (in the day this was written) THAT THE BATTLES OF MARATHON, AND THERMOPYLAE, AND SALAMIS, AND PLATAEA ARE THE KEY OF HISTORY. THE TURNING POINT OF HISTORY FROM THE EAST TOWARD THE WEST WAS IN THOSE FOUR GREAT BATTLES, though Marathon occurred in the reign of Darius. XERXES, THOUGH WINNING AT THERMOPYLAE, LOST THOUSANDS OF HIS ARMY. SALAMIS WAS A SEA-FIGHT, IN WHICH HIS WHOLE NAVY WAS DEFEATED, AND LARGELY DESTROYED. THEN XERXES FLED; AND THOUSANDS OF HIS ARMY PERISHED AS THEY HURRIEDLY MARCHED AWAY..." {March 2, 1899 N/A, GCDB 136.5}

"IT WAS IN FULFILLMENT OF THIS PROPHECY THAT XERXES INVADED GREECE, B.C. 480, WITH THE LARGEST ARMY EVER KNOWN, WHEN, IN RESISTING IT, THE THREE HUNDRED SPARTANS UNDER LEONIDAS IMMORTALIZED THEMSELVES AT THERMOPYLE. It was in preparation for this invasion of Greece, that he gathered all the princes and governors of his empire to Susa, as recorded in Esther 1:3-9..." {March 4, 1886 ATJ, SITI 138.2}

"...SOME SPARTANS LIKEWISE FELL IN THESE ENCOUNTERS, BUT ONLY A VERY FEW. AT LAST THE PERSIANS, FINDING THAT ALL THEIR EFFORTS TO GAIN THE PASS AVAILED NOTHING, and that whether they attacked by divisions or in any other way, it was to no purpose, withdrew to their own quarters. DURING THESE ASSAULTS, IT IS SAID THAT XERXES, WHO WAS WATCHING THE BATTLE, THRICE LEAPED FROM THE THRONE ON WHICH HE SAT, IN TERROR FOR HIS ARMY.." {1898 ATJ, GEP 104.1}

DANIEL CHAPTER 11, VERSES 1 & 2

"OF THE SPARTANS WHO LED ALL GREECE we read: "To go barefoot, to lie on the bare ground, to be satisfied with little meat and drink, to suffer heat and cold, to be exercised continually in hunting, wrestling, running on foot and horseback, to be inured to blows and wounds so as to vent neither complaint nor groan—these were the rudiments of education of the Spartan youth." In addition to this, there were the great national games of the Greeks, in the preparation and training for which "at first they had no other nourishment than dried figs, nuts, soft cheese, and a coarse heavy sort of bread. THEY WERE ABSOLUTELY FORBIDDEN THE USE OF WINE, and enjoined continence." {1906 ATJ, WGI 106.1}

THE 3 BATTLES OF XERXES IN GREECE DURING HIS INVASION:

1. Battle of Thermopylae

https://en.wikipedia.org/wiki/Battle_of_Thermopylae

2. Battle of Salamis

https://en.wikipedia.org/wiki/Battle_of_Salamis

3. Battle of Plataea

https://en.wikipedia.org/wiki/Battle_of_Plataea

NOTE: THE ABOVE 3 BATTLES WERE SPECIFICALLY AGAINST SPARTA, the 2nd largest city of Greece in those days

BECAUSE OF Xerxes THE GREAT's (aka Ahasuerus of Esther - PK 598.2) INVASION, GREECE LEARNED THEY COULD BEAT PERSIA AND WITHIN 148 YEARS, GREECE BECAME THE 3rd WORLD EMPIRE

NOTE: This is why Daniel 11:2-4 skips over 9 successors from Xerxes the Great straight to Alexander the Great. Because it was Xerxes that caused Greece to realize they could beat Persia.

WE CAN USE THIS HISTORY TO DRAW MANY TO DANIEL 11....THE HISTORY OF THE SPARTANS IS LOVED MANY