

BUGEMA



UNIVERSITY

**SCHOOL OF THEOLOGY
AND RELIGIOUS STUDIES
COURSE MODULE**

RELB 3107: APOCALYPSE I

Course Writers: John Kalema

COURSE INFORMATION

Course Code:	RELB 3107
Course Title:	APOCALYPSE I
Credit Unit:	3 (45 Hrs)
Semester:	One
Course Duration:	8 weeks (One hour each day for five days, 2 hours for presentation of portfolio, and 3 hours for final examination= 45 Hrs)
Start:	September 1

INTRODUCTION

Welcome to **RELB: Apocalypse I**, This course is a study of the background, content and analysis of the book of Daniel. The hermeneutical principles involved in interpreting Biblical apocalyptic literature are also reviewed. This study reveals the prophecy related to the end time as presented by Daniel.

The course is in three modules. The first deals with the apocalypse in chapters 2 and 7.

The second deals with the apocalypse of Daniel chapters 8 and 9.

The third deals covers Daniel chapters 10 to 12.

The fourth is Practicum.

PROGRAM LEARNING OUTCOME

This program aims to provide students with;

1. Knowledge to share biblical prophetic messages within the context of the Seventh-day Adventist Church.
2. Ability to assess the various approaches to the interpretation of biblical apocalypse.
3. Skills to interpret Scripture utilizing the Historical Grammatical Method.
4. The motivation to proceed with further theological studies.

COURSE LEARNING OUTCOME

At the end of the course, the learner should be able to;

1. To understand the main characteristics of apocalyptic literature and interpretations of the symbols employed in the biblical book of Daniel.
2. Discuss the background information of the book of Daniel with focus on the chapters with apocalyptic messages.

3. Analyze apocalyptic messages in book of Daniel and their relevancy to contemporary Christianity.
4. Examine eschatological prophecies in the book of Daniel in relation to similar ones elsewhere in scripture.
5. Share apocalyptic messages in the book of Daniel objectively with confidence.

Learning Process

To complete this course, engage diligently with the study units, reference materials, and engagement practicum.

Each unit contains deliverables designed to test your understanding. Each deliverable assignment from each unit and the community engagement practicum must be compiled into a portfolio file for formative assessment. The final examination will be done face-to-face on the main Campus. This 8-week course demands dedication and active involvement to fully harness the knowledge and skills presented.

Learning Schedule

The Learning schedule provides outlines for the completion of assignments and the practical project. Adhering to this schedule is crucial to ensure that you participate in the learning process, do the assignments, and attend to the practicum. Proactive planning and consistent effort will prevent any lag in your progress.

Assessment

The assessment comprises assignments, practical evaluation, and final examination. The assessments require a student to apply the knowledge and skills acquired throughout the course. Your engagement and submissions must align with deadlines stated in the Presentation Schedule. The practical assignment plays a pivotal role in your final assessment, emphasizing the importance of your contribution to community development.

Deliverables Assignments and Final Examination

There are 13 Deliverables Assignments (DA) and one practicum report in this course. You will submit all the assignments. You are encouraged to work on all the questions thoroughly. The **DA constitute 30%** of the final score and one **practicum report constitutes 20%** of the final score of the course. You will be able to complete your assignments from the information and materials contained in your set books, reading and study units. However, you should demonstrate that you have read and researched more widely than the required minimum.

You should use other references to have a broad viewpoint of the subject and also to give you a deeper understanding of the subject. When you have completed each assignment, write a cover page showing the unit addressed and the date completed, then file it in the portfolio. If for any reason, you cannot complete your work on time, write a note explaining why it was not done on time and how you compensated the time. The portfolio will be presented face to face at the main Campus (Bugema University) one week before the final examination. Examination will be granted only after presentation of the portfolio is successfully presented.

Assessment Plan

Formative Assessment	Summative Assessment
Deliverables Assignments 30%	Portfolio (formative 50%)
Community Engagement Practicum 20%	Final assignment (50%)

University Grading System

Score Range	Letter Grade	Performance Description	Quality Points
80-100%	A	Excellent	5.00
75% – 79.99%	B+	Very Good	4.50
70% – 74.99%	B	Good	4.00
65% – 69.99%	C+	Above Average	3.50

60% - 64.99%	C	Average	3.00
55% - 59.99%	D+	Average	2.50
50% - 54.99%	D	Below Average	2.00
0% - 49.99%	F	Failure	1.00

How to Get the Most from the Course

In self-distance learning the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace and at a time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your books or other material, and when to embark on assignments. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate points. Each of the study units follows a common format.

The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the unit, you must go back and check whether you have achieved the objectives. If you make a habit of doing this, you will significantly improve your chances of passing the course and getting the best grade. The main body of the unit, guides you through the required reading from other sources. This will usually be either from your set books or from a readings section.

The purpose of the practicum is twofold. First, it will enhance your understanding of the key principles of Apocalyptic messages in the biblical book of Daniel, second, it will give you practical experience and skills to share them in the church and society.

The following is a practical strategy for working through the course. If you get any problem in this study, consult your lecturer. Remember that your lecturer's job is to help you understand the procedures and content. If you need help, don't hesitate to call and ask your lecturer.

Read this Course Guide Thoroughly

1. Organize a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments related to the units. Important information, e.g., details of your lecturer, and the date of the first day of the semester. You need to gather together all this information in one place, such as your diary or a wall calendar.
2. Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their coursework. If you get into difficulties with your schedule, please let your lecturer know before it is too late for help.
3. Turn to Unit 1 and read the introduction and the objectives for the unit.
4. Assemble the study materials. Information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will also need both the study unit you are working on and one of your set books on your desk at the same time.
5. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit, you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
6. Work before the relevant due date (about 4 weeks before the due dates), and get the Assignment File for the next required assignment. Keep in mind that you will learn a lot by doing the assignments carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the exam. Submit all assignments no later than the due date.
7. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your lecturer.
8. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.

9. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide), and arrange your portfolio beginning with the DA of the first unit to the last.

Study Units

There are three (3) modules of fifteen (13) units and one (1) Practicum. The modules should be studied carefully and diligently to acquire a complete understanding of the content of the course.

MODULE ONE: INTRODUCTION TO APOCALYPSE AND KINGDOMS SYMBOLIZED BY METALS AND ANIMALS

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|--------|---|
| UNIT 1 | Introduction to Apocalypse |
| UNIT 2 | The Metallic Kingdoms |
| UNIT 3 | The Four Animals Symbolizing World Kingdoms |

MODULE TWO: RAM, GOAT, LITTLE HORN AND PROPHETIC PERIODS

- | | |
|--------|------------------------------------|
| UNIT 4 | The Ram and the Goat |
| UNIT 5 | The Little Horn and the Sanctuary |
| UNIT 6 | The cleansing of the Sanctuary |
| UNIT 7 | Daniel Studies Jeremiah's writings |
| UNIT 8 | Daniel's Prayers and Intercession |
| UNIT 9 | The Messiah and Prophetic Calender |

MODULE THREE: THE GREAT CONFLICT AND ENDTIME EVENTS

- UNIT 10 Supernatural beings involved in a great conflict
- UNIT 11 Conflict of powers in the Beautiful Land
- UNIT 12 The Final Events
- UNIT 13 More Prophetic Time Period and the Resurrection.

MODULE FOUR: APOCALYPSE PRACTICUM

References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: R & H, 2000.

Brasil de Souza, Elias. *Daniel. Jan-March 2020, Adult Sabbath School Bible Study Guide*. Silver Spring, MD: Pacific Press, 2020.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Nichol, Francis D., ed. *Seventh-day Adventists Bible Commentary*, Vol. 4. Reprint 1980, Washington, DC: Review and Herald Publishing Association, 1957.

Maxwell, C. Mervyn. *God Cares: the message of Daniel for you and your family*. Boise, Ontario: Canada, Pacific Press, 1981.

Smith Uriah. *Daniel and Revelation*. Battle Creek, MI: Review and Herald, 1904.

Stefanovic Zdravko. *Daniel: Wisdom to the Wise*. Nampa, Idaho: Pacific Press, 2007.

Wieland R.J. *Daniel and Our Times*. Kendu Bay: Africa herald Publishing House, nd.

White, Ellen G. *Prophets and Kings*. Boise, Idaho: Pacific Press, 1957.

White, Ellen G. *Testimonies to Ministers*. Mountain View, Calif.: Pacific Press, 1962.

MODULE 1: INTRODUCTION TO APOCALYPSE

Unit 1: Definition of Apocalypse

Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes (LOs)
- 1.3 Main Content
 - 1.3.1 Definition of Apocalypse
 - 1.3.2. A Comparison of Apocalypse and Classic Prophecy
 - 1.3.2 Metallic Kingdoms
 - 1.3.3 The Four Animals Symbolizing World Kingdoms
- 1.4 Learning Activities
- 1.5 Deliverable Assignment
- 1.6 Reference

1.0 Introduction

Welcome to Module One. The first unit in this module is the Definition of Apocalypse. In this unit, expound the meaning of Apocalypse and other related concepts such as classic prophecy. It also includes the simple apocalyptic messages of the metallic kingdoms which correspond with the world kingdoms symbolized by four animals. This unit builds a foundation for other complex units that follow. It intends to provide a relevant definition of Apocalypse that resonates with the course, providing a solid foundation to understand Apocalyptic messages and the principles of interpreting them.

1.2 Learning Outcomes (LOs)

By the end of this unit, you should be able to:

1. Define the general concept of apocalypse.
2. Understand the divine intention of apocalypse.
3. Distinguish between apocalypse and classic prophecy.
4. Demonstrate the benefit of apocalypse in teaching biblical messages.

1.3 Main Content

1.3.1. Definition of Apocalypse

The term *apocalyptic* comes from the Greek term *apokalypsis*, meaning "an unveiling" or "a revelation." In Apocalypse I the focus is on the apocalyptic messages in the biblical book of Daniel which describes the course of human history and the final advent of the kingdom of God by means of symbolic visions. In apocalypse 2, the emphasis is on the biblical book of Revelation.

1.3.2. The Intention of Availing Apocalypse

Apocalyptic messages are intended to be comprehended by believers and to be meaningless to unbelievers. For example the books of Daniel are intelligible to unbelievers regardless of their secular academic attainment while a semi-illiterate believer can grasp the meaning of some basic prophecy in the above two mentioned apocalyptic books. In other words apocalyptic literature aims at encouraging God's people in times of crisis and persecution by disclosing God's overarching plans for history. These plans culminate with the deliverance of God's people, the obliteration of evil, and the establishment of God's eternal kingdom.

1.3.3 The Importance of Studying Biblical Apocalypse

Daniel contains timeless truths just as relevant today as when first written 2,500 years ago, and we do well to pay close attention to them. Ellen White repeatedly called attention to the study of the book of Daniel: "As we near the close of this world's history," she wrote, "*the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living.*" (PK, 547).

Not only do we need to understand the prophecies recorded in Daniel, but studying them, she says, does something for our spiritual life. "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart." (TM, 114).

1.3.4 The difference between apocalypse and classic prophecy

Apocalyptic prophecy: The primary focus is universal and it sweeps throughout history with emphasis on the end times. Its eschatology is outside history, final and universal.

Regarding contrasts, it has striking dualism:

- Time: Temporal age versus the eternal age to come.
- Spatial: Earthly versus heavenly.
- Ethical: Righteous versus wickedness.

>Its symbolism is profuse and composite.

>It is based on visions, dreams and interpretation of angels.

>Its fulfilment is determinism i.e. it depends on divine sovereignty.

Regarding aspects of fulfillment of apocalyptic prophecy:

- It has only one aspect for each detail of visions. In other words it has no room for re-application to different periods of eschatological fulfilment.
- Its visions have a full sweep of history to the end time.

2. Classical Prophecy: This is found in the following biblical book books. Isaiah, Jeremiah, Ezekiel and Minor prophets.

> Its primary focus is local, national or territorial and contemporary.

> Its eschatology is ethnic, national or territorial and within history.

> Its symbolism is limited with true life imagery.

> The fulfilment of classical prophecy is conditional. It is based on the people's response to the covenant they made with God.

> The basis of classical prophecy is the word of God given to some prophets through visions.

1.3.5 Approaches to the study of apocalypse

Preterism which is also known as the Historical Critical Method (HCM), of studying apocalypse tends to view the prophetic events announced in Daniel as having occurred in the past. It relegates biblical apocalypse to the distant past, depriving it of its predictive element and cosmic sweep. Further, preterists are postmillennialists who are of the view that Christ's second coming takes place after the millennium mentioned in Revelation 20: 5-7 has taken place.

Futurism is the view that relegates most of the prophecies in the books of Daniel and Revelation to the future. They assert that the coming of Christ to the earth is in two stages. The first involves a secret rapture when all the redeemed will be caught up be with Christ. The second focuses on His return seven years later to rule on the earth for 1000 years. Thus those who favor to use the futurist approach are premillennialists who are of the view that the 1000 years in Revelation 20 start after the return of Christ.

Idealism, in turn, holds that apocalyptic prophecies are symbols of general spiritual realities without any specific historical references. They allegorize all the messages in the apocalyptic books of Daniel and Revelation. They view the messages in these two books, not as forecasts of what is to be, but as suggestions of the inner meaning of the universe and human experience. For instance they allegorize Revelation 20:1-10 as follows: The 1000 years are symbolic representation of the Christian era between the first and second coming of Christ. According to them, we are now in the millennium, for the kingdom of God began with Christ's birth and will end at His second coming. This view, which was coined by Augustine is also known amillennialism.

Historicism, in contrast, holds that in apocalyptic prophecy God reveals an unbroken sequence of history from the time of the prophet to the end of time. The Adventist understanding of the prophecies of Daniel is based on the historicist principle, which sees the

fulfillment of apocalyptic prophecies throughout history. This principle best explains the prophecies of Daniel and Revelation. As the book of Daniel is studied, it can be seen that each major vision in the book (Daniel 2, 7, 8, 11) repeats this historical outline from different perspectives and with new details. The Adventist pioneers, including Ellen G. White, understood the biblical prophecies of Daniel and Revelation from a historicist perspective. Thus Adventists avoid Preterism which applies all apocalyptic messages of Daniel and John to the past. They also do not accept the spiritualizing or allegorizing tendencies of idealism. At the same time they shun futurism with its over localization of biblical apocalypticism that has led them to believe that Jews are special people who have a role to play in the final time of the earth.

Historicism also uses the *year day principle*. As we study the book of Daniel, we also should keep in mind that prophetic time is measured according to the year-day principle. What does a “day” represent in prophetic symbolism? (See Numbers 14:34 and Ezekiel 4:5, 6). That is, a day in prophecy equals one year in actual historical time. Thus, for example, the prophecy of the 2,300 evenings and mornings should be understood as referring to 2,300 years (Dan. 8:14). Likewise, the prophecy of the 70 weeks should be understood to be 490 years (Dan. 9:24–27). This timescale seems to be correct for some obvious reasons:

- (1) Since the visions are symbolic, the times indicated also must be symbolic.
- (2) As the events depicted in the visions unfold over long periods of time, even to the “time of the end” in some cases, the time spans related to these prophecies should be interpreted accordingly.
- (3) The year-day principle is confirmed by the book of Daniel. A clear example comes from the 70-week prophecy, which extended from the days of King Artaxerxes to the coming of Jesus as the Messiah. So, the most obvious and correct way to make sense of the prophetic

time periods given in the book of Daniel is to interpret them according to the year-day principle since some of these time prophecies cover hundreds, even thousands, of years. What should this teach us about patience?

1.4 Learning Activities

Read: “From Reading to Understanding” (Page 4-10) in Elias Brasil de Souza. *Daniel. Jan-March 2020, Adult Sabbath School Bible Study Guide*. Silver Spring, MD: Pacific Press, 2020.

1.5 Deliverable Assessment

Prepare a reading report on the above reading (one page) File your Reading Report in the portfolio. Put a cover page to distinguish it from other deliverables.

1.6 References

Elias Brasil de Souza. *Daniel. Jan-March 2020, Adult Sabbath School Bible Study Guide*. Silver Spring, MD: Pacific Press, 2020.

Maxwell, C. Mervyn. *God Cares: the message of Daniel for you and your family*. Boise, Ontario: Canada, Pacific Press, 1981.

Unit 2: The Metallic Kingdoms

Unit Structure

2.1 Introduction

2.2 Learning Outcomes (LOs)

2.3 Main Content

2.3.1 Nebuchadnezzar's Dream

2.3.2 God Reveals Nebchadnezzar's Dream

2.3.3 Daniel Explains the Dream

2.4 Learning Activities

2.5. Deliverable Assignment

2.6 References.

2.1 Introduction

Welcome to Unit 2. The unit introduces students to Nebuchadnezzar's strange dream, challenging his would-be interpreters to first tell him the contents of the dream. God reveals the dream to Daniel, who then interprets it for the king. Impressed, the king promotes Daniel, and in turn, his three friends (46-49).

In this unit we ponder upon:

- The kingdoms represented by the image in Nebuchadnezzar's dream
- The kingdom which shall never be destroyed, its identity and establishment.

2.2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Consider how God revealed successive kingdoms in advance
2. Understand the times in which we live in the light of what was revealed about it.
3. Get comfort since the final destiny is the establishment of God's eternal Kingdom.

2.3 Main Content

2.3.1 Nebuchadnezzar's Strange Dream (2:1-13).

Nebuchadnezzar had a dream that troubled his mind very much yet he had forgotten it. He summoned all the magicians, the astrologers, and sorcerers to tell him the dream and its meaning. He threatened to put all of them to death with all their households, if they failed to do so.

2.3.2 God Reveals the Dream to Daniel (2:14-23).

Daniel requested for some time from the king to tell him, his dream and its interpretation. Then Daniel and his three friends prayed about the matter. The secret was revealed to Daniel in vision at night in his sleep. When he woke he thanked God and praised Him.

2.3.3 Daniel Tells the Dream (2:24-35).

The key elements of Nebuchadnezzar's dream were a great image with head of gold, chest and arms of silver, belly and thighs of bronze, legs of iron with feet of iron mixed with clay. A stone made without hands strikes the image in its feet, destroying it, then becoming a great mountain that filled the earth.

2.3.4 Daniel Interpretes the Dream (2:36-45).

- The image represented four successive kingdoms, starting with Babylon
- The fourth kingdom would be strong like iron, but ultimately unstable
- In the days following the disintegration of the fourth kingdom, God would establish an indestructible kingdom.

The periods described in this dream most likely represent:

- The head of gold: Babylon empire (606--539 B.C.)
- The chest and arms of silver: Medo--Persian empire (539--331 B.C.)
- The belly and thighs of bronze: Greek empire (331--63 B.C.)
- The Legs of iron with feet : Roman empire (63 B.C.- 476 A.D.)
- The feet of iron mixed with clay: Divided nations in the world (476 AD -)

What does the stone that struck the image and became a great mountain that filled the whole earth represent? (34-35, 44-45)

- It represents the kingdom of God which will be established when Christ returns in glory (John 14:1-3; 1Thess. 4:16-17).

2.4 Learning Activities

Watch the video below on Daniel chapter two:

<https://www.youtube.com/watch?v=CgFLCZunpjc>

2.5 Deliverable Assessment

AMake a two (2) page report from the video (File the report in the portfolio. Put a cover page to distinguish it from other deliverables).

2.7 References

Doukhan Jacques B. Secrets of Daniel. Hagerstown, MD: Review & Herald, 2000.

Maxwell, C. Mervyn. God Cares: the message of Daniel for you and your family. Boise, Ontario: Canada, Pacific Press, 1981.

Unit 3: Beasts from the Sea and Heavenly Activities

Unit Structure

3.1 Introduction

3.2 Learning Outcomes (LOs)

3.3 Main Content

3.3.1 Vision of the Four Beasts

3.3.2 Vision of the Ancient of Days

3.3.3 Interpretation of the Visions

3.4 Learning Activities

3.5 Deliverable Assignment

3.6 References.

3.1 Introduction

Welcome to Unit 3. This unit introduces students to Daniel's vision of four beasts from the sea, and the little horn which came from the head of the fourth beast which had ten horns. Further, his vision of heavenly activities is described and the interpretation of both visions is given.

In this unit we ponder upon:

- The kingdoms represented by the four beasts.
- The identity of the Little Horn
- The Ancient of Days and the Son of Man in Heaven

3.2 Learning Outcomes (LOs)

By the end of this unit, the student will be able to understand:

1. The relationship between the dream in chapter two and the visions in chapter seven
2. Additional aspects in chapter seven
3. The identification of the little horn
4. The connection between the activities in heaven and what transpires on the earth.

3.3 Main Content

3.3.1 The Vision of the Four Beasts (7:1-8).

Daniel had a vision in a dream at where by he saw the four winds stirring a great sea. The four beasts came up from the sea. The first was like a lion with an eagle's wings. The second was like a bear that was raised on one side and had three ribs in its mouth. The third was like a leopard that had four heads and four wings on its back. Then Daniel saw a fourth beast which was dreadful and exceedingly strong. It had iron teeth and ten horns. A little horn which came up among the ten horns plucking out three horns. The little horn had eyes like a human being and a mouth speaking great things.

3.3.2 The Vision of the Ancient of Days (7:9-14).

In a second phase of the vision Daniel the ancient of days who had a garment that was as white as snow and hair which was like pure wool seated on a fiery throne with wheels which were a burning fire. A multitude of beings ministered to Him as court sat and books were being opened. Daniel saw the fourth dreadful beast being slain and its body thrown in fire because of the pompous words which the little horn on it spoke. The rest of the beasts had their dominion taken away but their lives were prolonged for sometime. As Daniel continued watching he one like the son of man coming on clouds to the ancient of days, who gave Him the authority to head an everlasting kingdom.

3.3.3 The interpretation of Daniel's Visions (7:15-28).

A heavenly being explained the meaning of the visions which Daniel had just received as follows: The four beast are four kingdoms that would arise on the earth successively. The ten horn on the fourth beast are ten kingdoms that would arise after its passing away. The little horn would be another kingdom that would be different from the rest. It would speak pompous words against God, persecute His saints and would attempt to change God's time and laws. Finally judgment was made in heaven, power was taken away from the little horn and it was destroyed, and an everlasting kingdom was given to the saints of God.

3.4 Learning Activities

Read: "Four Beasts and a Son of Man" (page 100-119) in Jacques B. Doukhan. *Secrets of Daniel*. Hagerstown, MD: Review & Herald, 2000.

3.5 Deliverable Assessment

Make a 2 page report from the above reading (File the two page report in the portfolio. Put a cover page to distinguish it from other deliverables).

3.5 References

Doukhan Jacques B. Secrets of Daniel. Hagerstown, MD: Review & Herald, 2000.

Maxwell, C. Mervyn. God Cares: the message of Daniel for you and your family. Boise, Ontario: Canada, Pacific Press, 1981.

MODULE 2: THE RAM, GOAT AND PROPHETIC PERIODS

Unit 4: The Ram and the Goat

Unit Structure

4.1 Introduction

4.2 Learning Outcomes (LOs)

4.3 Main Content

4.3.1 Description of Daniel's Vision of the Ram and Goat

4.3.2 The Little horn that attacked the Sanctuary

4.3.3 The Sanctuary and Prophetic Timetable

4.4 Learning Activities

4.5 Deliverable Assignment

4.6 References

4.1 Introduction

In this unit we ponder upon Daniel's vision of a ram, a goat, a little horn and their activities. The prophetic period of two thousand three hundred days in connection with the cleansing of the sanctuary is also considered. Then the angel Gabriel's interpretation of Daniel's vision in this section is also studied.

4.2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Interpret Daniel's vision of the ram and the goat.
2. Explain the origin of the little horn and its identification.
3. Understand the prophetic period of 2300 days in connection with the sanctuary.

4.3 Main Content

4.3.1 Description of Daniel's Vision of the Ram and Goat (8:1-8, 20-22).

Daniel saw in vision a ram standing on the bank of a river. It had two horns. One horn was higher than the other. Then male goat with a notable horn between its eyes attacked the ram and broke its two horns. The ram became powerless, fell down and the goat trampled on the ground. The male goat became very great, but soon its notable horn broke, and in its place four horns came up towards the four winds of heaven.

The angel Gabriel explained to Daniel that the ram with two horns which had been seen represents Medo-Persia (v.20), while the goat is the kingdom of Greece. The large horn between its eyes is its first king. The four horns are four kingdoms that would arise out of Greece after the passing away of its first king (vs. 21-22). It is indeed for the angel to have told Daniel the nations, by their exact names, symbolized by the animals, many years before their birth.

4.3.2 The Little Horn that attacked the sanctuary (8:9-12, 23-25).

Daniel saw a little horn becoming great to the extent of growing towards heaven and pulling down some heavenly beings and stars to the ground and trampling them down. It exalted itself as the prince of heaven, took away the daily sacrifice and cast down the sanctuary. Nevertheless though the little horn would prosper in its deceit, it would finally be broken without human means.

4.3.3 The Sanctuary and Prophetic Timetable (8: 13-14)

Then a heavenly being asked another heavenly how long it would take for the sanctuary and the host to continue being trampled. Then the heavenly said that it would take two thousand three hundred days, then the sanctuary would be cleansed.

4.3 Learning Activities

Read “ The Kippur War” (page 121-133) in Jacques B.Doukhan. *Secrets of Daniel*. Hagerstown, MD: Review & Herald, 2000.

4.5 Deliverable Assessment

Make a two page report from the above indicated required reading. (File the report in the portfolio. Put a cover page to distinguish it from other deliverables).

4.6 References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: Review & Herald, 2000.

Nichol, Francis D., ed. *Seventh-day Adventists Bible Commentary*, Vol. 4. Reprint 1980, Washington, DC: Review and Herald Publishing Association, 1957.

Maxwell, C. Mervyn. *God Cares: the message of Daniel for you and your family*. Boise, Ontario: Canada, Pacific Press, 1981.

Unit 5: Daniel's Bible Studies, Prayers and Seventy-Weeks Prophecy

Unit Structure

5.1. Introduction

5.2. Learning Outcomes (LOs)

5.3. Main Content

5.3.1 Daniel's Bible Studies

5.3.2 Daniel's Prayers

5.3.3 The Seventy-Weeks Prophecy

5.4 Learning Activities

5.5 Deliverable Assignment

5.6 Reference.

5.1 Introduction

The ninth chapter of the book of Daniel contains one of the great prayers in the Bible. It was the habit of Daniel to resort to prayer in order to cope with the challenges he encountered in his life. Thus as we consider his prayer in this chapter let remember that the vision of the 2300 days in chapter eight left the prophet debilitated. Although an overview of the prophecy is given, Daniel cannot make sense of the time period conveyed by the dialogue between the two heavenly beings regarding the 2300 days. It now in chapter that more light is given in response to the prophet's earnest prayer.

5.2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Realize the value of studying God's previous revelations in order to understand the present and the future.
2. Analyze the benefit of seeking God's grace and forgiveness in spite of our sinfulness as well as the importance of interceding for others.
3. Critically note the Seventy-Weeks prophecy and its interpretation

5.3 Main Content

5.3.1 Daniel's Bible Studies (9:1-2)

Daniel studied the writings of the prophet Jeremiah which he referred as the word of God. He learnt from them that Jerusalem would be desolate for seventy years. There is a possibility that he may have read this from Jeremiah 25:11-12, where it is revealed that "This entire land will become a desolate wasteland. Israel and her neighboring lands will serve the king of Babylon for seventy years. Then, after the seventy years of captivity are over, I will punish

the king of Babylon and his people for their sins," says the LORD. "I will make the country of the Babylonians a wasteland forever."^(NLT) and in Jeremiah 29:10 where we find the following word: "For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place"^(NKJ). Hence through studying the revelations which God had given to his fellow prophet Daniel the importance of the historical moment in which he was living.

5.3.2 Daniel's Prayers and intercession for others (9:3-23).

In prayer and fasting Daniel turned to God, acknowledging that his people had sinned in the past and were still sinning, despite the judgments that had come upon them. Though there is no record of Daniel engaging in any form of sin, he included himself among the people who had sinned against God for he was pleading that God be merciful. Then he requested God to restore His city, Jerusalem from the desolation it had been subjected to, and to let His face to shine on His sanctuary again. Then the angel Gabriel appeared to Daniel again to comfort Daniel and to provide him with more explanation regarding the visions he received.

5.3.3 The Seventy-Weeks Prophecy (9:24-27)

Gabriel began to explain to Daniel as follows: Seventy weeks are "determined" or "decreed" depending on the translation being used. However, the Hebrew word from which these words are derived means "cut off". Hence this period is cut off from the long prophetic period found in chapter eight for people and the holy city "to finish transgression, make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, seal up vision and prophecy, and to anoint the most holy." (v.24). The seventy weeks are likely to be prophetic, whereby if the day year principle is used they equivalent to 490 years.

In verse 25 the starting point for the calculation of both the long period in chapter eight and the short one in this one is given. It is at the time the command to restore and build Jerusalem was given. The messiah would appear after sixty-nine weeks from this time.

In verse 26 it is predicted that the Messiah "shall be cut off, but not for Himself." This most likely to be a reference to the messiah being killed to save people though killing Him may not have known what they were doing. In verse 27 we find that in the middle of the last week the messiah "shall bring an end to sacrifice and offering." The death of the messiah would bring to an end the sacrificial system, thus there would be no need for any more animal sacrifice.

5.4 Learning Activities

Read “Requiem for a Messiah” (page135-156) in Jacques B.Doukhan. *Secrets of Daniel*. Hagerstown, MD: Review & Herald, 2000.

5.5 Deliverable Assessment

Make a reading report on the above reading (one page). File the report in the portfolio. Put a cover page to distinguish it from other deliverables.

5.6 References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: Review & Herald, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Maxwell, C. Mervyn. *God Cares: the message of Daniel for you and your family*. Boise, Ontario: Canada, Pacific Press, 1981.

MODULE 3: A GREAT CONFLICT AND ENDTIME EVENTS

The three last chapters of the biblical book of Daniel, which are ten to twelve “constitute a literary unit” and occur in the same time span. It is in the third year of Cyrus (536/535), two years after chapter 9, which was dated in the first year of Darius, corresponding to the first year of Cyrus (see 5:31).

Unit 6: The Magnificent High Priest

Unit Structure

6.1 Introduction

6.2 Learning Outcomes (LOs)

6.3 Main Content

6.3.1 Fasting on Passover

6.3.2 A Crushing Vision: The Being with Fiery Eyes

6.3.3 A Comforting Vision

6.4 Learning Activities

6.5 Deliverable Assignment

6.6 References

6.1 Introduction

Chapter ten begins on a stormy note. The first words proclaim a "*great war*". In the NIV Dan 10: 1 is stated as follows: "In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true and it concerned a *great war*. The understanding of the message came to him in a vision." Thus Daniel chapter ten offers one of the most fascinating, behind the scene, revelations of all time.

6.2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Understand the background of almost all conflicts we see on earth.
2. Analyse the benefit of being connected with divine power through prayer.
3. Evaluate the genuineness of Christ being revealed in the book of Daniel an OT book.

6.3 Main Content

6.3.1 Fasting on Passover (10:1-4).

According to Daniel's calculations based on the prophet Jeremiah, the third year of Cyrus king of Persia marked the end of the seventy year of captivity. However, apparently, there was no sign that Cyrus would fulfill this divine commission of setting God's people free. As usual Daniel took the matter to God in prayer and as before he was answered by vision. Daniel fasts for three weeks though biblical tradition usually required only three days for the act of repentance (Esther 4:16). Such is the intensity of his prayer that Daniel multiplies it by seven. Daniel's prayer and fast takes place, however, in the first month of the year, that is, precisely during the time of Passover (Dan 10:4). A vision comes to Daniel on the twenty-fourth of the first month, immediately after the week of Passover concludes, from the fourteenth to the twenty-first night. It is certainly not an accident that the vision occurs against the background of Passover, which celebrates the deliverance from Egypt and sets the mood for the Promised Land.

6.3.2 A Crushing Vision: The Being with Fiery Eyes (10:5-9).

Daniel alone saw a magnificent being whose eyes were like torches of fire, whose presence created a supernatural atmosphere of awe which caused Daniel's companions to flee in terror. This vision also left Daniel crushed, in a situation which he describes as having been left without strength. When this supernatural being began speaking, Daniel fell into a deep sleep with his face to the ground.

6.3.3 A Comforting Vision (10:10-21)

Daniel's visitor strengthened him and assured him that his prayer had been heard as soon as it was uttered. There was no need for the three weeks of fasting. The delay in answering Daniel's prayer was due the prince of Persia, most likely Cyrus, who had resisted the will of God for twenty one days. Now the opposition had been overcome. Note in verse thirteen, that this angel says he had been helped by Michael (vss 11-13).

Then the heavenly messenger pulls the curtain aside and reveals to Daniel the cosmic war that transpires behind the scenes of human history. As soon as Daniel begins to pray, a spiritual battle begins a spiritual battle starts between heaven and earth. Heavenly beings began a struggle with the king of Persia to let the Jews construct the temple in Jerusalem. A human king left by himself cannot offer significant opposition to a heavenly being. This indicates that behind a human king stands a spiritual agent who instigates him to stop the Jews from rebuilding the temple. Note in verse twenty one, that the angel admits again that he had been helped by Michael (vss 14-21).

"While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil.

For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. "The prince of the kingdom of Persia withstood me one and twenty days," Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years." {PK 571-572}

6.4 Learning Activities

Read , “The Priest with Eyes of Fire” (157-164) in Jacques B.Doukhan. *Secrets of Daniel*. Hagerstown, MD: Review & Herald, 2000.

6.5 Deliverable Assessment

Make a one page reading report on the above reference. File the report in the portfolio. Put a cover page to distinguish it from other deliverables.

6.6 References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: Review & Herald, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Maxwell, C. Mervyn. *God Cares: the message of Daniel for you and your family*. Boise, Ontario: Canada, Pacific Press, 1981.

Unit 7: Prophecies About Persia and Greece

Unit Structure

7.1 Introduction

7.2 Learning Outcomes (LOs)

7.3 Main Content

7.3.1 Prophecy about Persia

7.3.2 Prophecy about Greece

7.4 Learning Activities

7.5 Deliverable Assignment

7.6 References

7.1 Introduction

Daniel Chapter eleven matches with the previous prophetic outlines in chapters 2, 7, 8 and 9, whereby the prophetic messages in them match extend from the days of the prophet to the end of time.

7.2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Explain the prophecies about Persia and Greece in Daniel chapter 11 in relation to the prophecies about them in chapters 2, 7 and 8 in the same book.
2. Analyse how these two nations, namely Persia and Greece serve as part of the background of future prophecy.

7.3 Main Content

7.3.1 Prophecy about Persia (11:1-2).

The angel Gabriel tells Daniel that three kings would rise in Persia. They were to be followed by a fourth king who would be the richest of them all and would provoke the Greeks .

7.3.2 Prophecy about Greece (11:3-4).

The said fourth Persian king who invaded Greece was repelled by the Greeks under the leadership of their mighty king who becomes the absolute ruler of the ancient world. He died at a young age without leaving a heir. So his kingdom was divided among his four generals.

7.4 Learning Activities

Watch the video below on Daniel chapter 11:1-4

<https://www.youtube.com/watch?v=rZtftbhv5qg>

7.5 Deliverable Assessment

Make a one page report on the above Video. File the report in the portfolio. Put a cover page to distinguish it from other deliverables.

7.6 References

Doukhan Jacques B. Secrets of Daniel. Hagerstown, MD: Review & Herald, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Maxwell, C. Mervyn. God Cares: the message of Daniel for you and your family. Boise, Ontario: Canada, Pacific Press, 1981.

Unit 8: Conflict between King of the North versus King of the South

Unit Structure

8.1 Introduction

8.2 Learning Outcomes (LOs)

8.3 Main Content

8.3.1 The King of the South and the King of the North make a Futile Alliance

8.3.2 The King of the South and the King of the North fight again

8.4 Learning Activities

8.5 Deliverable Assignment

8.6 References

8.1 Introduction

When the great King of Greece died, his kingdom was divided into four divisions. Two of these divisions managed to establish dynasties that would fight each other to control the land as a vast empire in its former totality as it was under their first great king.

8.2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Critically note additional information provided after the division of the Greece empire.
2. Evaluate the fulfillment of the prophecy in this section as evidenced by history.

8.3 Main Content

8.3.1 The King of the South and the King of the North Make a futile Alliance (11:5-6).

The king of the south and the king of the north tried to reconcile and even made some agreement to live together peacefully. They sealed this agreement with the king of the south giving his daughter in marriage to the king of the north. The agreement did not work as planned and the conflict between the two kingdoms soon resumed.

8.3.2 The King of the South and the King of the North fight again (11:7-14).

The leader of the kingdom of the south invaded the kingdom of the North to avenge their daughter who had been murdered with her child along with all those who had

accompanied her when she went there in marriage. The king of the south succeeded in this venture and returned to Egypt with a lot of booty from the north (vss 7-8).

After sometime the king of the North mobilized forces and invaded the kingdom of the south.

The king of the North met a lot of resistance from King of the south whom he had invaded ultimately the king of the North emerged victorious (vss 9-14). This victory of the king of the North had a great effect upon the people of God.

8.4 Learning Activities

Read “Down Kendall K. *Daniel Hostage in Babylon*. (Alma Park: Stanborough Press, 1991), 96-100

8.5 Deliverable Assessment

Make a one page reading report on the above indicated resource. File the report in the portfolio. Put a cover page to distinguish it from other deliverables.

8.7 References

Doukhan Jacques B. Secrets of Daniel. Hagerstown, MD: Review & Herald, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Maxwell, C. Mervyn. God Cares: the message of Daniel for you and your family. Boise, Ontario: Canada, Pacific Press, 1981.

Unit 9: A Pagan Power and the Prince of Covenant

Unit Structure

9.1 Introduction

9.2 Learning Outcomes (LOs)

9.3 Main Content

9.3.1 The birth of Pagan Rome and its expansion into the Glorious Land

9.3.2 Christ is born under Pagan Rome and is killed under it

9.4 Learning Activities

9.5 Deliverable Assignment

9.6 References.

9.1 Introduction

As already seen in Daniel chapters two, seven, and eight that the world's most powerful kingdoms as revealed to the prophet Daniel transitioned from Greece to Rome, it is amazing that even in Chapter eleven the same pattern seems the same.

9.2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Note that the pattern of world Kingdoms following each other portrayed in Daniel chapters 2, 7 and 8 is also found in chapter eleven.
2. Analyse texts in Daniel chapter eleven which confirm that Pagan Rome is the world power which replaces Greece.

9.3 Main Content

9.3.1 The birth of Pagan Rome and its expansion into the Glorious Land (11:16-19).

A transition in power from Hellenistic kings to pagan Rome seems to be depicted in Daniel 11:16: "But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power" (NKJ). The Glorious Land is Jerusalem, an area where ancient Israel existed, and the new power which takes over that area is Pagan Rome. This same event is also portrayed in the horizontal expansion of the little horn, which reaches the Glorious Land (8:9). Hence it clearly appears that the power in charge of the world at this point is pagan Rome.

9.3.2 Christ is born under Pagan Rome and is killed under it (11:20-28).

We read in Dan 11: 20: "There shall arise in his place one who imposes taxes *on* the glorious kingdom; but within a few days he shall be destroyed, but not in anger or in battle" (NKJ). The "one who imposes taxes" must refer to Augustus Ceaser. It was during his regime that Christ is born, as Mary and Joseph travel to Bethlehem for Census (Luke 2:1). According to prophecy Augustus Ceasar would be succeeded by "a vile person" (Dan 11:21). History shows that Augustus Ceasar was succeeded by Tiberius, his adopted son, who is known to have been a vile person.

According to scripture it was during the reign of Tiberius that "the prince of the covenant would be broken" (Dan 11:22). This clearly refers to the crucifixion of Christ who is also called "Messiah the prince" (Dan 9:25), who would "be cut off" (9:26). The reference to Jesus here as "the prince of covenant" shows the flow of historical events as foretold by God, so we can trust Him on what He say will happen in the future as revealed in His word.

9.4 Learning Activities

Read "Down Kendall K. *Daniel Hostage in Babylon*. (Alma Park: Stanborough Press, 1991), 100--104

9.5 Deliverable Assessment

Make a one page reading report on the above indicated resource. File the report in the portfolio. Put a cover page to distinguish it from other deliverables.

9.6 References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: Review & Herald, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Maxwell, C. Mervyn. *God Cares: the message of Daniel for you and your family*. Boise, Ontario: Canada, Pacific Press, 1981.

Unit 10: The Emergence of a Religious Power

Unit Structure

10.1 Introduction

10.2 Learning Outcomes (LOs)

10.3 Main Content

10.3.1 A power raging against the holy covenant and attacking the Sanctuary

10.3.2 A power persecuting God's people and magnifying itself above God

10.4 Learning Activities

10.5 Deliverable Assignment

10.6 References

10.1 Introduction

Daniel 11:29-39 refers to a new power system. Although this system appears to be a continuation of pagan Rome and inherits some of its characteristics, at the same time it seems to be different from it in some aspects. For instance we read in verse 29 that “ it will not be like the former or the latter” (NKJV). Further, it attacks God and His people though it acts as a religious power.

10. 2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Comprehend Satan’s subtle deceptions whereby he uses entities that seem to represent God whereas they against Him.
2. Evaluate genuine religious entities from fake one so as to stick to the genuine and help other to do the same.

10.3 Main Content

10.3.1 A power raging against the holy covenant and attacking the Sanctuary (11:29-34).

The entity introduced here which is said that “it shall not be like the former or the latter” (v.29), “shall also rage against the holy covenant” (v.30). This is a reference to God’s covenant of salvation which this power opposes. Further, this entity will produce forces that will “defile the sanctuary” and take away the daily sacrifices” (v. 31 NKJV). Compare this with the activities of the little horn in Daniel 8:11. This is a reference to a spiritual attack on Christ’s meditorial services for people in the heavenly sanctuary. As a consequence of this attack of this attack on the sanctuary, this power places “the abomination of desolation” (NKJV) in God’s temple. Thus the expression “the abomination of desolation” in Daniel

11:31 parallels with the phrase “transgression of desolation” (8:13), that points to the acts of apostasy and rebellion by the little horn.

10.3.2 A power persecuting God’s people and magnifying itself above God (11:35-39).

This power persecutes God’s people: “And *some* of those of understanding shall fall, to refine them, purify *them*, and make *them* white” (Dan 11:35 NKJ). This matches with the activities of the little horn as per the expression in Daniel 8:10 where it is stated: “And it grew up to the host of heaven; and it cast down *some* of the host and *some* of the stars to the ground, and trampled them” (Dan 8:10 NKJ). Note also the phrase in Daniel 7:25: “Shall persecute the saints of the Most High” (NKJ).

This power would also exalt it self and insult God: “he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods” (Dan 11:36 NKJ). This Parallels Daniel 7:25:”He shall speak *pompous* words against the Most High” (Dan 7:25 NKJ).

10.4 Learning Activities

Read: Nichol, Francis D., ed. *Seventh-day Adventists Bible Commentary*. (Vol. 4. Reprint 1980, Washington, DC: Review and Herald Publishing Association, 1957), 137-142.

10.5 Deliverable Assessment

Make a one page reading report on the above reading. File the report in the portfolio. Put a cover page to distinguish it from other deliverables.

10.6 References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: R & H, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Nichol, Francis D., ed. *Seventh-day Adventists Bible Commentary*, Vol. 4. Reprint 1980, Washington, DC: Review and Herald Publishing Association, 1957.

Unit 11: Endtime Events

Unit Structure

11.1 Introduction

11.2 Learning Outcomes (LOs)

11.3 Main Content

11.3.1 The king of the North and the King of the South

11.4 Learning Activities

11.5 Deliverable Assignment

11.6 References.



11.1 Introduction

The king of the north and the king of the south are mentioned as such for the first time in Dan 11:40, since vs. 14, 15. There are various interpretations of Daniel 11:40-45 even among Adventists. For instance, some Seventh-day Adventist expositors who find the career of France during the Revolution the subject of vs. 36–39 hold that Turkey is the king of the north of vs. 40–45. Those who apply vs. 36–39 to the papacy find here a prophetic picture of the climax of its career in Daniel 11:40-45. Some of the latter group identify the papacy as the king of the north, while others distinguish between the two. A few consider that vs. 40–45 met their fulfillment in the collapse of the Ottoman Empire in 1922. Hence, it is vital to examine this text as it appears that its fulfillment is still in the future as it is even stated at its end that it is about the time of the end.



11.2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Analyse various interpretations of the kings of the North and the South in Daniel 11:40-45 in connection with endtime events.
2. Assess the various interpretations of the kings of the North and the South in Daniel 11:40-45 in connection with endtime events and identify the one you consider to be the best.



11.3 Main Content

11.3.1 The king of the North and the King of the South (11:40-45).

The name King of the North geographically first designates the Seleucid dynasty which was located north of the holy land. While King of the South geographically first designates the Ptolemaic dynasty in Egypt, south of the holy land.

We read in Daniel 11:40 : "At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm *them*, and pass through" (NKJ).

The interpretation of this text depends upon our identification of "him". The question is, do the kings of the north and the south attack a third party or do they fight each other? Further, it seems the names "kings of the north and the south" in this text not used to describe geographical locations but are used symbolically.



10.4 Learning Activities

Read: Doukhan Jacques B. *Secrets of Daniel*. (Hagerstown, MD: R & H, 2000), 171-179.

11.5 Deliverable Assessment

Make a one page reading report on the above reading. File your answer in the portfolio. Put a cover page to distinguish it from other deliverables.



11.6 References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: R & H, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Nichol, Francis D., ed. *Seventh-day Adventists Bible Commentary*, Vol. 4. Reprint 1980, Washington, DC: Review and Herald Publishing Association, 1957.

Unit 12: The Sealed Book and Waiting Time

Unit Structure

12.1 Introduction

12.2 Learning Outcomes (LOs)

12.3 Main Content

12.3.1 The sealed Book

12.3.2 The Waiting Time

12.4 Learning Activities

12.5 Deliverable Assignment

12.6 References

12.1 Introduction

We read in Daniel 12:4: “But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase” (NKJ). The prophet was told to keep the message he had received secret until the time of the end when knowledge would increase. It was revealed that, “*it shall be for a time, times, and half a time*” (Dan 12:7 NKJ), when these things would be revealed. Then some more symbolic periods, namely the 1290 days and 1335 days are mentioned when more predictions would occur (12:11-12). Hence the meaning represented by the symbolism of these periods is reviewed here.

12. 2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Explain the meaning of the symbolism “sealing the book” as well as the period referred to as “a time, times and half a time”.
2. Analyse the 1290 days and the waiting time which is said to go up to 1335 days.
3. Demonstrate the ability to engage discussions on the symbolic periods in the apocalyptic book of Daniel with biblical conviction, and from an informed view.

12.3 Main Content

12.3.1 The sealed book and the “a time, times and half” period (12: 4-9).

The prophet Daniel was given a command to seal the book until the time of the end. It was also revealed to him that at the time of the end many would run to and fro and knowledge would increase (12:4). Further it was predicted that these things would be fulfilled after “a time, times and half a time”. All this would remain sealed till the time of the end (12:9). Nevertheless, it is worth noting that the prophetic period “a time, times and half a time” is also mentioned in Daniel 7:25 and later in Revelation 11:3;12:6,14 and in 13:5. All these references can help us to identify this period.

12.3.2 More Waiting Time (12:10-13)

The other two time periods, 1290 and 1335 days, answer a question, “ what shall be the end of these things?” posed by Daniel to the Man clothed in linen (12:8). Note that both periods begin with the removal of the “daily” and the setting up of the “abomination of desolation” (12:11). Hence a clue is given regarding the beginning of these periods. The book of Daniel concludes with Daniel being informed that he would rest, but with a divine promise of assurance that at the end of days he would resurrect to inherit eternal life (12:13). What a blessed assurance! However it is for each one of us as long as we accept Christ as our Saviour.

12.4 Learning Activities

Read: Doukhan Jacques B. *Secrets of Daniel*. (Hagerstown, MD: R & H, 2000), 186-193.

12.5 Deliverable Assessment

Make a one page reading report on the above reading. File your answer in the portfolio. Put a cover page to distinguish it from other deliverables.

12.6 References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: R & H, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Nichol, Francis D., ed. *Seventh-day Adventists Bible Commentary*, Vol. 4. Reprint 1980, Washington, DC: Review and Herald Publishing Association, 1957.

Unit 13: People Written in the Book and the Resurrection

Unit Structure

13.1 Introduction

13.2 Learning Outcomes (LOs)

13.3 Main Content

13.3.1 People Written in the Book

13.3.2 The Resurrection

13.4 Learning Activities

13.5 Deliverable Assignment

13.6 References

13.1 Introduction

In the first verse in Daniel chapter twelve we find that Micheal who protects the people of which Daniel is part would appear. Yet at that there would a time of trouble such as has never happened before since the creation of the earth. But everyone whose name is written in the book would be delivered. The dead would resurrect in two categories. Those who accepted God's plan of salvation would inherit eternal life, while the unrepentant would be punished.

13. 2 Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Comprehend that though terrible troubles that have never occurred before in the world are predicted, it is also revealed that those who trust God will be delivered.
2. Explain from the Old Testament of book of Daniel that at the end that even the dead will resurrect, the impenitent for punishment while the repentant will inherit eternal life.
3. Demonstrate that God is sovereign and in control inspite of the terrible troubles in the world which may even seem unexplicable.

13.3 Main Content

13.3.1 People written in the Book (12:1)

When the events on earth seem to lead to total extermination of humanity, God intervenes. Micheal arises to end all human strife. Then everyone whose name is written in God's book will be delivered.

13.3.2 The Resurrection (12:2-3).

The book of Daniel makes the most explicit reference in the Old Testament to the end-time resurrection. “And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame *and* everlasting contempt” (12:2 NKJ). Note that two categories of people are mentioned in this text. One group of people is rised to get eternal while the other one is composed of people who are rised to encounter “shame and ever lasting contempt” which most likely implies being punished. In the next verse more light is shade on those who get eternal life. “Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever” (Dan 12:3 NKJ). The honors of the heavenly kingdom are confered upon those have effectively and fearlessly led others to accept the gospel. This should be an incentive that should make believers to proclaim the salvation message to all people.

13.4 Learning Activities

Read: Doukhan Jacques B. *Secrets of Daniel*. (Hagerstown, MD: R & H, 2000), 182-186.

13.5 Deliverable Assessment

A reading report on the reading (Two Pages) File the report in the portfolio. Put a cover page to distinguish it from other deliverables.

13.6 References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: R & H, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Nichol, Francis D., ed. *Seventh-day Adventists Bible Commentary*, Vol. 4. Reprint 1980, Washington, DC: Review and Herald Publishing Association, 1957.

MODULE 4: PRACTICUM

Unit Structure

1. Introduction
2. Learning Outcomes (LOs)

3. Main Content
4. Learning Activities
5. Deliverable Assignment
6. References

1. Introduction

This module engages a student to identify an apocalyptic concept from the biblical book of Daniel, which is deemed to be relevant to people and share it with them. It would be best to first assess the understanding of the people regarding this concept before sharing it with them and assessing them again after sharing it with them. This helps in finding out whether the message you have shared with them has moved them from one level of understanding to a higher level of comprehending it.

The audience with which you are to share your message may be members of the congregation where you attend church on sabbath. Indicate the date you shared it, number of people who were present and their reactions. You may include some vital questions they asked and the answers that were given in response to them

2. Learning Outcomes (LOs)

By the end of this unit, you will be able to:

1. Identify an apocalyptic concept to be shared in a community context.
2. Analyze the selected apocalyptic concept using biblical, theological, and historical frameworks.
3. Engage with stakeholders in the community through observation, interviews, or dialogue.
4. Develop and present theologically informed biblical apocalypse in Scripture and make it relevant to people today.

3. Main Content

This module requires students to measure the amount of knowledge the people within a contemporary identified community, most likely a church, have about apocalyptic messages in the book of Daniel. A needs assessment is the primary tool that will gather information about them in the community. Data collection methods could be quantitative or qualitative. There are several methods of collecting data for need assessments.

- i. **Questionnaires & Surveys:** Questionnaires are distributed to community members in such a manner as to cover as many members as possible. Surveys can also be conducted digitally through emails, or by phones.
- ii. **One on One Interviews:** Interviews are particularly useful when information is required from key informants in the community. These are community members who are knowledgeable about certain aspects of the community or are experts in their fields, for example lay evangelists, elders, deacons, or other local church officers.
- iii. **Community Meetings:** Community meetings provide a forum that is open to the public. They are formal, planned gatherings that have an agenda and topics for discussion and rules of participation. They are an effective way of gathering wide ranging and diverse views from the community members.
- iv. **Focus Groups:** These are meetings of a specified number of people which focus on particular topics or a few related topics. Focus groups of people can be differentiated by gender, age or occupation. For example, women only focus group, or youth, or elders. Similar to community meetings, focus groups are planned and have a specific agenda. However, there is a limited number of participants, although as many focus groups as are needed can be convened.

The need assessment should consider the following;

1. **Consent:** Consent is a fundamental principle that is essential for building trust in community. This process includes informing individuals about the purpose, scope, and potential impact of the proposed activities, as well as respecting their right to make an informed decision about their participation.
2. **Confidentiality:** Confidentiality refers to the protection of sensitive information shared by community members during interviews and assessments. Community members have a right to confidentiality when participating in any interaction. To ensure confidentiality, students must explain what information will be collected, how it will be used, who it will be shared with, and what their rights and options are. They should also protect and store data. Confidentiality promotes trust, respect, and positive emotional wellbeing, and encourages people to come forward with issues and concerns.

4 Learning Activities

Practicum Step 1: Issue Identification

Students identify an apocalyptic concept within a selected community.

Practicum Step 2: Proposal Development

This includes the submission of a brief proposal to the district pastor, outlining the issue, location, and the methodology to be followed to address it.

Practicum Step 4: Field Engagement

Data collection through observation, interviews, and interaction with stakeholders

Practicum Step 5: Ethical Analysis

Application of biblical and apocalyptic frameworks to interpret findings

Practicum Step 6: Intervention/Recommendation. Development of an apocalyptic interpretations in a way that makes it relevant to people

Practicum Step 7: Report Writing

Compilation of a structured practicum report

13.5 Deliverable Assessment

A practicum report (10 Pages). File the report in the portfolio. Put a cover page to distinguish it from other deliverables

13.6 References

Doukhan Jacques B. *Secrets of Daniel*. Hagerstown, MD: Review & Herald, 2000.

Down Kendall K. *Daniel Hostage in Babylon*. Alma Park: Stanborough Press, 1991.

Maxwell, C. Mervyn. *God Cares: the message of Daniel for you and your family*. Boise, Ontario: Canada, Pacific Press, 1981.