



The Book of Daniel – An Analysis

Edited by: Joseph F. Roberts, ThD, PhD

“The Book of Daniel – An Analysis” is a comprehensive study on the Book of Daniel as found in the King James Version. Many different sources have been utilized in order to give as complete a view as possible of the book.

THE BOOK OF DANIEL

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THE BOOK OF DANIEL

FORWARD

The Book of Daniel is a companion to the Book of Revelation. The following is an overview of the book.

Daniel, the author, like Ezekiel, was a captive in Babylon. He was brought before King Nebuchadnezzar while young, and trained in the Chaldean language and sciences.

His career resembled that of Joseph. He was promoted to the highest office in the realm. He maintained his spiritual life in the midst of a heathen court.

The main theme of the Book is the Sovereignty of God over the affairs of men in all ages. The pagan king's confessions of this fact constitute the Key Verses of this book.

Section I is largely a narrative of personal biography and local history. It contains an account of thrilling events and divine interpositions unsurpassed in the Old Testament. It refers to six moral conflicts in which Daniel and his companions participated.

The first conflict is between pagan self-indulgence and conscientious abstinence, in promoting health. We find in chapter one that abstinence wins.

The second conflict is between pagan magic and heavenly wisdom in the interpretation of dreams. We find in chapter two that divine wisdoms wins.

The third conflict is heathen idolatry arrayed against loyalty to God. In chapter three we find that loyalty to God wins.

The fourth conflict is a pagan king's pride arrayed against Divine Sovereignty. We find in chapter four that God wins and the king is turned out to eat grass.

The fifth conflict is impious sacrilege arrayed against reverence for sacred objects. In chapter five we find that reverence wins. We also find the handwriting on the wall and Belshazzar being dethroned.

The sixth conflict is between malicious plotting and the providence of God over His saints. In chapter six we find that providence wins with the lions' mouths being stopped.

Section II gives us the visions and prophecies relating to the controlling hand of God moving the scenes in the Panorama of History, chapters 7-12.

The Book of Daniel is a companion to the Book of Revelation. Both of these books contain much imagery which appears mysterious. The attempt to fit the the prophecies of Daniel and Revelation into the facts and events of human history has usually produced an endless conflict of opinions. The reason for this is that the true interpretation of the details of the visions is not always clear.

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There are two facts that are generally acknowledged by most scholars:

- (1) That the prophecies represent a partly veiled Revelation of Future Events in secular and sacred history.
- (2) That the visions point to the ultimate triumph of God's Kingdom over all Satanic and World Powers.

In chapter seven, many commentators see the Four Beasts as representing the Four great Empires, Babylon, Medo-Persia, Greece and Rome, followed by a vision of the coming Messiah.

In chapter eight, another period of Medo-Persian and Grecian history appears under the figure of a beast.

In chapter nine we find Daniel's prayer and a veiled prophecy of the time of the coming of the Messiah.

Chapters ten to twelve contain additional far-reaching predictions and revelations of future events.

These three chapters have been the battleground of theological controversy with many varied interpretations. (Adapted from Thompson's Chain Reference)

Editors Note

There will be times when I, the editor, will make some comments. When that happens, my comments can be distinguished from the others by the change in font. There will also be times in which I will insert works by others and it will be in another font so it can be distinguished from mine.

The bulk of the commentary and study is taken from the work of Dr. Albert Garner. I have not included all the Scriptures References that he includes in his commentary as it is on the *PowerBible CD* but the bulk of the work is there. Other comments are added throughout the study from other authors such as Dr. Roy Cully, Larry Wilson and others. Before each section of comments I have endeavored to indicate whose work is being used. In all the works, I have taken the liberty to correct grammatical and spelling errors that have occurred. That did not affect any of the work that these men have done. Their work remains intact. Any mistakes in this work are mine.

Just because I have included comments from these and others does not mean that I necessarily agree with everything they have written. Many of the things in the Book of Daniel and the Book of Revelation are difficult to understand when it comes to End-time Prophecy and should never be considered to be a severe test of fellowship. We will study this book to the best of our ability trusting in the Holy Spirit to reveal to us what He desires for us to have.

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I have included many illustrations and pictures and when possible have given the source.

This work has been prepared specifically for the students of the Southeast Georgia Baptist Institute, sponsored by the Popular Head Missionary Baptist Church in Glennville, Georgia. It is being made available to others via my website www.myviewfromtheright.me/TheBookofDaniel. Other materials can also be found there concerning End-Time Prophecy.

I could not include everything that I found in my research on this book. As with most Bible Subjects, there is an abundance of work that can be reviewed but not all of it would stand up to the test of God's Word.

This is a revision of a previous work that was presented to the Antioch Missionary Baptist Church, Rumford, Maine, several years ago when I was the missionary pastor there. I included some material that at the time of this revision I have since lost the source. If anyone reading and studying this material knows the source for some of that material, please inform me and I will be more than happy to give credit where credit is due. I have not included a bibliography for the simple fact that I have referenced each work with each section or material used. A simple reading will reveal the sources.

This work is free and my desire is that it never be sold. It was created for the purpose of helping the student analyze the Book of Daniel. This is not my work but the work of those whose work that I have referenced. For that reason, this analysis should never be copywrited. It is for God's glory and for it to help us to better understand the times in which we live.

My appreciation and thanks to all whose works have been used in this analysis. To God be the glory!

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THE BOOK OF DANIEL

INTRODUCTION TO DANIEL

(Garner)

Daniel, the writer of this book, is known exclusively as "The prophet of Gentile Times." He wrote and spoke to the Gentiles only, not to his nation Israel, though he prophesied concerning, them. He served most of his life as Statesman-Prophet in official capacity of court service; both to kings of Babylon and MedoPersia. His prophecies concerned Gentile nations, from their beginning 606 B.C., until their end, at the second coming of Christ in glory, Luke 21:24, ***And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*** (KJV)

He was of noble birth, carried with three other boys of noble birth, from Jerusalem to Babylon, as possible descendants of king Hezekiah, 2 Kings 20:17, 18, ***17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. 18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.*** (KJV); Isaiah 39:7, ***And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.*** (KJV); Daniel 1:3, 4, ***3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; 4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.*** (KJV) King Nebuchadnezzar chose these four young men to be trained for his personal services; He changed their residences, names, occupations, food, and language. But he could not change or defile their character, as recounted Daniel Chapter 1.

Like John, "the beloved" to our Lord, Daniel is three times said to be "greatly beloved," a strong character trait, Daniel 9:23; 10:11, 19.

He had a long and useful life as a contemporary of both Jeremiah and Ezekiel, (Ezekiel 14:20, ***Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness***) as well as of Joshua, the restoration High priest, Ezra, and Zerubbabel.

In character he was:

1) strong in purpose, {Daniel 1:8 ***But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.*** (KJV)}

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2) Wise, tactful, and courteous under pressure, {Daniel 1:11-13 *11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.* (KJV)}

3) Loveable, {Daniel 1:9 *Now God had brought Daniel into favour and tender love with the prince of the eunuchs.* (KJV)}

4) Intelligent and spiritual, {Daniel 1:17, 20 *17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams...20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.* (KJV); 9:11-13 *11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. 13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.* (KJV)}

5) Brave, {Daniel 4:19-26 *19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; 24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: 25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.* (KJV); chapters 5 and 6}

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6) Modest and humble, {Daniel 2:28-30 *28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; 29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. 30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.* (KJV)} and,

7) Given to Faith and Prayer {Daniel 2:13-28 *13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. 14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: 15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. 17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. 19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. 24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. 25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. 26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; 28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;* (KJV); 6:10 *Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.* (KJV)}

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DANIEL -- The Book Outlined

The Book of Daniel has two major parts:

1. Chapters 1-6 are historical in nature, predominantly dealing with facts.
2. Chapters 7-12 are primarily prophetic accounts and interpretations of visions Daniel saw of Gentile nations and their relation to Israel, the chosen of God, who would ultimately triumph over all Gentile powers.

Let it be further understood that the book of Daniel is a companion to the book of Revelation, as it concerns the future triumph of the Kingdom of God over Gentile powers. This triumph is effected through two "glory bodies", chosen as witnesses of God in the Old Covenant and New Covenant eras. They are: 1) Israel restored, and 2) The Church, the Bride of our Lord, each triumphantly coming either out of or through the 70th week of Daniel's prophecy.

Daniel 9:26,27 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV); chapter 12;

Revelation 19:5-10 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (KJV);

2 Thessalonians 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. (KJV).

DANIEL -- The Book

(two major divisions)

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Historical

Chapter 1. The man Daniel.

Chapter 2. The forgotten dream interpreted.

Chapter 3. The three of the fiery furnace.

Chapter 4. Nebuchadnezzar's derangement and recovery.

Chapter 5. Belshazzar's feast--Handwriting on the wall.

Chapter 6. Daniel in the den of lions.

Prophetic

Chapter 7. The four beast Empires.

Chapter 8. The ram and the he-goat,

Chapter 9. The seventy weeks.

Chapter 10. Angels of nations in conflict.

Chapter 11. Kings of the North and South.

Chapter 12. Time of the Tribulation the Great

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Daniel's captivity in Babylon, v. 1-8

His history and training, v. 9-21

His redress of grievance, v. 9-21

Chapter 2

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Secret dream of Nebuchadnezzar revealed, v. 19-30

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Interpretation of the four part image, v. 36-43

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Three Jewish colleagues refuse to worship the image, v. 8-18

Their preservation, no harm in furnace, v. 19-25

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Chapter 4

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Daniel interprets tree vision, v. 19-27

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Chapter 5

Belshazzar's drunken feast, v. 1-4

Handwriting on the wall, v. 5-16

The handwriting interpreted, v. 17-31

Chapter 6

Daniel's history to rise of Cyrus, v. 1-3

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Foolish decree of Darius, v. 4-9

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Darius' decree concerning Daniel's God, v. 25-28

Chapter 7

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The four beast Empires:

a) Babylon, v.4

b) Medo-Persia, v. 5

c) Greece, v.6

d) Roman, v. 7

Ten kings and the (Little Horn), v. 8

Daniel's vision of the Son of Man, v. 9

Scene in Heaven before the coming of the Lord, v. 9-12

Definitive meaning of the beast vision, v. 15-28

Chapter 8

Vision of the Ram and He-goat, v. 1-14

The Ram and He-goat explained, v. 15-27

Chapter 9

Daniel and Ezekiel's vision of the 70 weeks, v. 1, 2

Daniel's prayer and confession, v. 3-19

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Gabriel's explanation of the 70 weeks, v. 20-27

Chapter 10

The glory of the Lord and angelic conflict over the nations, v. 1-21

Chapter 11

From Darius to the man of sin, v. 1-20

Antiochus Epiphanies and the "Little Horn" of

Daniel ch. 8, vs. 21-35

The "Little Horn" and the end time, v. 36-45

Chapter 12

Time of "The Tribulation The Great", v. 1

The two resurrections, v. 2, 3

God's final message to Daniel, v. 4-13

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Historical Background of Daniel

By Bob Conway

[Editor] I have included Mr. Conway's work on the *Historical Background of Daniel* because of the extensive research that he has done on it. Please see his bibliography at the end of this section and you will see what I mean. He has drawn from many different sources and has documented it. You may check the authenticity yourself with his resources.

The Time of Daniel

The sixth and fifth centuries B.C. was an active period in the ancient world. It was a time when some of the great religions of the world were being formed. Probably the first Persian king to recognize Zoroastrianism, the religion proposed by Zoroaster, was Darius I. [Editor's Note: Please see *Appendix One* for a study on the subject.] Confucius in China and Buddha in India were establishing the religions to be known ultimately by their names. While all of this was taking place, Judaism was emerging among the Jews held captive in Babylon.

In the eighth century B.C., Yahweh had employed the Assyrian Empire to judge the northern kingdom of Israel. Near the close of the seventh century B.C., He raised up a new empire to judge the southern kingdom of Judah. In 626 B.C. Nabopolassar, a Chaldean, rebelled against Assyria and established the Neo-Babylonian Empire. In 612, along with Cyaxares the Mede and the king of the Scythians, Nabopolassar destroyed the city of Nineveh. In 605, the Neo-Babylonian Empire was challenged by the Egyptians under the leadership of Pharaoh Necho, but the forces of Egypt were decisively defeated in the Battle of Carchemish by Nabopolassar's son and successor, Nebuchadnezzar (605-562).

Jehoiakim, King of Judah, whom Necho had placed upon the throne of Judah (2 Kings 23:34), became the vassal of Nebuchadnezzar (2 Kings 24:1), who now occupied Palestine. Nebuchadnezzar deported hostages of the royal family and nobility to Babylon; among those deported were Daniel and his three friends, Hananiah, Mishael and Azariah.

Nebuchadnezzar's great empire did not survive long after the death of its great king. The Neo-Babylonian Empire lasted for about seventy years after the first deportation from Judah in 605. On the 15th of Tishri of 539 B.C. (the Feast of Tabernacles on Israel's calendar), the great empire fell, without a battle, to the Medes and Persians. It had served its ordained purpose.

The Neo-Babylonian Empire

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Ten Babylonian Dynasties stretch from Neo-Babylonia back to about 2230 B.C. Many kings of the first nine dynasties are unnamed. From time to time, the flow of these dynasties was interrupted by foreign powers. For instance, Assyrian kings often ruled over Babylon and the two powers were in conflict with one another for centuries.

Daniel lived during the last and greatest of the Babylonian dynasties, which ran from 625 to 539 B.C., a period of eighty-seven years. The seven kings of this tenth and final dynasty of Babylon were:

Nabopolassar, founder of the Neo-Babylonian Empire. Reigned 21 years from 625-605 B.C.

Nebuchadnezzar, the greatest of earthly kings. Reigned 43 years from 605-561 B.C.

Evil-Merodach, who was kind to Jehoiachin. Reigned 2 years from 561-559 B.C.

Neriglissar, murderer of Evil-Merodach. Reigned 3-4 years from 559-556 B.C.

Labashi-Marduk, murdered by conspirators. Reigned 9 months in 555 B.C.

Nabonidus, who lived in his royal palace at Tema. Reigned 16 years from 555-539 B.C.

Belshazzar, governor of Babylon in Nabonidus' absence. Reigned 14 years from 553-539 B.C.

Nebuchadnezzar maintained his country's supreme position until he died. He was proficient in warfare, as well as being an active and successful builder. Architecture and literature flourished during his reign.

In absolute power and grandeur, Nebuchadnezzar ranks supreme until Christ reigns on His throne in Jerusalem. This preeminence was revealed by God in the king's dream of the enormous, dazzling statue, which depicted the king as the "head of gold." Daniel interpreted Nebuchadnezzar's place in history, saying, "You, O king, are the king of kings" (Daniel 2:37-38).

Nebuchadnezzar lived in a time of advancement. Observing the sky in the interest of astrology led to undreamed of advances. The astrologers were able to predict eclipses of the sun and moon. In the Babylonian school of Astronomy, about 750 B.C., observations of the heavenly bodies were recorded. Their studies continued without interruption for over 350 years, the longest series of astronomical observations ever made. The accuracy of their reckoning exceeded that of European astronomers until well into the 18th century.

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In contrast to Nebuchadnezzar, Nabonidus, the last of the Babylonian rulers, neglected the empire for digging in ruins. He may well have been the first archaeologist in the world. He caused ruined shrines and temples to be excavated and old inscriptions to be deciphered and translated. However, his absence from the city and throne opened the way for the demise of the empire.

The Babylonian Empire had been raised up as the instrument of God's punishment of Judah. The empire would fall unexpectedly in one night. Babylon would be held accountable for the way it mistreated the apple of God's eye during its destruction of Jerusalem. Once Babylon served God's purpose, Isaiah 12:19-22 would be fulfilled:

"Babylon, the jewel of kingdoms, the glory of the Babylonians' pride, will be overthrown by God like Sodom and Gomorrah. She will never be inhabited or lived in through all generations; no Arab will pitch his tent there, no shepherd will rest his flocks there. But desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about. Hyenas will howl in her strongholds, jackals in her luxurious palaces. Her time is at hand, and her days will not be prolonged."

The pomp and glory, the power and might of Babylon that "has sinned against the LORD" would be short-lived (Jeremiah 50:10-16). The lofty walls of the city, and its high towers, had been reflected in its waters for a short time. Today, the mighty Euphrates River turns its back on the site of the city; it has chosen a new bed. The little Arab settlement of "Babil" preserves in its name the memory of the proud city—but it lies some miles north of the ruins.

Ironically, by the time Daniel wrote his prophecy, Jerusalem lay in ruins. The Israelites were broken up and scattered everywhere throughout the "Fertile Crescent." Consequently, the book of Daniel was written to offer hope in the midst of despair.

The message of Daniel is that four empires will rise and fall. And yet God's people will not disappear, but will be preserved for a new millennium—"when the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people" (Daniel 2:44).

The Babylonian Exile

There were two great watersheds in the history of Israel. The first was the Babylonian exile consisting of the four deportations of 605, 597, 586, and 581 B.C., marked by the destruction of Jerusalem and the Temple in 586 B.C. The second was the A.D. 70 destruction of Jerusalem and its

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Temple, and the Diaspora that accompanied the nation's rejection of Jesus Christ. Out of the first Judaism was born; Zionism rose from the second.

Apart from the prophetic books of the Bible, the Scriptures reveal little of the exile itself. The prophets Isaiah (distant) and Jeremiah (near) predicted the exile. Daniel and Ezekiel were written during the exile. The postexilic books of Nehemiah and Ezra focused on the return of the Jews and the rebuilding of Jerusalem. The Chronicler, writing after the exile, sketched the source, cause and consequence of the exile.

The LORD, the God of their fathers, sent word to them through his messengers again and again, because he had pity on his people and on his dwelling-place. But they mocked God's messengers, despised his words and scoffed at his prophets until the wrath of the LORD was aroused against his people and there was no remedy. He brought up against them the king of the Babylonians, who killed their young men with the sword in the sanctuary, and spared neither young man nor young woman, old man or aged. God handed all of them over to Nebuchadnezzar. He carried to Babylon all the articles from the temple of God, both large and small, and the treasures of the LORD'S temple and the treasures of the king and his officials. They set fire to God's temple and broke down the wall of Jerusalem; they burned all the palaces and destroyed everything of value there.

He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his sons until the kingdom of Persia came to power. The land enjoyed its Sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by Jeremiah (2 Chronicles 36:15-21).

Nebuchadnezzar besieged Jerusalem in 588 B.C., and destroyed the city in the summer of 586 B.C. The city of God, along with Solomon's magnificent Temple, was turned to burnt rubble. With the state destroyed, its cultic religion suspended, and the remnant exiled, history within Judah ceased for the next fifty years.

In 701 B.C., the Assyrian Sennacherib claimed to have deported 200,150 people from the northern kingdom of Israel. Only the choicest of Judah's political, ecclesiastical, and intellectual leadership were selected for deportation to Babylonia. A small country like Judah would not have had many educated and skilled citizens. For the three deportations, the number of 4,600 captives is recorded in Jeremiah 52:28-30. In 2 Kings 24:14-16, a higher number of 10,000 is given, which includes officials,

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fighting men, craftsmen and artists. It is conjectured that only adult males were included in Jeremiah's number.

Only a remnant of Judah was not killed and only the poorest people of the land were left behind. Unlike the Assyrians of the eighth century, Nebuchadnezzar did not import foreigners into the Promised Land. This was a significant benefit to Judah since it eliminated the danger of intermarriage with heathen Gentiles, a development which had become a reality in the North.

The exiles settled in villages and rural areas near the city of Babylon and lived normal lives. Many were content and became integrated into society as they found opportunities to get ahead.

Since the moving from place to place by individuals was dangerous, merchants traveled in caravans or by ship. Without government support and protection, the Jews were in Babylonia for the duration that God had ordained.

Back in Palestine, the prophet Jeremiah kept in touch with exiles by writing letters to them from 598 to 586. Ezekiel, both a priest and a prophet, ministered to the exiles in Babylonia, while Daniel, a statesman and a prophet, served the kings of two empires in the city of Babylon.

The City of Babylon

The name "Babylon" (Babel) is derived from (balal), which denotes "confusion (by mixing)" in Genesis 11:9. The city of Babylon was one of great wealth and magnificence. It was the center of a vast empire, which included all of Mesopotamia and the highlands beyond, as well as Syria and Palestine. The city was built on the monotonous plains, along the banks of the Euphrates River.

Ancient writers describe it as a city surrounded by four walls, each fifteen miles in length. Twenty-four streets ran north and south, and the same number east and west. Each street terminated at one of the one hundred gates in the inner walls. Hence, the city was made up of more than six hundred square blocks. It is said that in the center of each square there was a garden.

Two lines of walls protected the city. A twenty-four-foot wide roadway was between the walls. The inner walls were twelve feet thick, reinforced with towers at sixty-foot intervals. These walls ran three and one-half miles along the north, east and south sides of the city, with the Euphrates River guarding the west side. Similar walls enclosed the suburbs. The outer walls measured twenty-five feet high and eleven feet

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thick. They enclosed a triangular area occupied by suburbs and another royal palace. Their length was slightly over five miles. Outside the walls, a moat of 262 broad feet gave added protection. The walls were decorated with images of magical animals molded in relief in the brickwork. The animals were glazed yellow and brown against a blue background. For details, maps and pictures of Babylon see ISBE, 1:349-355; ZPEB, 1:439-448.

According to the Esagil Tablet, the city walls enclosed a huge, seven-stage ziggurat, which rose to the height of 650 feet. The city of Babylon under Nebuchadnezzar's reign reached the pinnacle of world power, displaying vulgar materialism in its political and religious systems, which were enlarged considerably through the king's conquests.

Babylonian merchants controlled all the trade that flowed across western Asia from the Persian Gulf to the Mediterranean Sea. Nebuchadnezzar spent the tolls of this trade, the tributes of these subjects, and the taxes of his people, in beautifying his capital and assuaging the hunger of the priests. "Is not this the great Babylon that I built?" He resisted the temptation to be merely a conqueror; he sallied forth occasionally to teach his subjects the virtues of submission, but for the most part he stayed at home, making Babylon the unrivaled capital of the Near East, the largest and most magnificent metropolis of the ancient world. Nabopolassar had laid plans for the reconstruction of the city. Nebuchadnezzar used his long reign of forty-three years to carry them to completion. Herodotus, who saw Babylon a century and a half later, described it as "standing in a spacious plain," and surrounded by a wall fifty-six miles in length, so broad that a four-horse chariot could be driven along the top, and enclosing an area of some two hundred square miles. Through the center of the town ran the palm-fringed Euphrates, busy with commerce and spanned by a handsome bridge. Practically all the better buildings were of brick, for stone was rare in Mesopotamia; but the bricks were often faced with enameled tiles of brilliant blue, yellow or white, adorned with animal and other figures in glazed relief, which remain to this day supreme in their kind. Nearly all the bricks so far recovered from the site of Babylon bear the proud inscription: "I am Nebuchadnezzar, King of Babylon" (The Story of Civilization: Our Oriental Heritage, 1:224).

This grandiose assertion is echoed by Nebuchadnezzar in Daniel 4:30:

"He said, 'Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?'"

The ruins of Babylon reveal the grounds for the king's boast. The city contained many elaborate and expensive buildings. In addition, to relieve

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the homesickness of his wife for her native hills, Nebuchadnezzar constructed, at tremendous expense, the famous hanging gardens.

In 539 B.C., the city of Babylon was captured without a battle by Medo-Persia. Persia used the city as an administrative center. Desiring independence, the Babylonians revolted against Persia in 522, 521 and 482 B.C. The last revolt, during the reign of Xerxes, ended with the destruction and desolation of the magnificent city. Yahweh had executed His promise. Because of the LORD's anger she will not be inhabited but will be completely desolate. All who pass Babylon will be horrified and scoff because of all her wounds (Jeremiah 50:13).

The Religious Crisis

Daniel was taken as a captive to this magnificent city in the first deportation in 605 B.C. Some Israelites were deported elsewhere. The elderly Jeremiah, along with fellow citizens, were forced to go to Taphanhes (Daphnae), Egypt (Jeremiah 43:7). The exiles that went to Egypt fared well. They were hospitably received and apparently prospered, though they probably lived in segregation within its large cities. Interestingly, Yahweh advised the exiles to make the best of their situation.

"Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper." (Jeremiah 29:5-7)

Compared to the Israelites' poor little country of Palestine, Babylonia was a big, rich and prosperous country. Here the exiles found an advanced culture, big business and materialistic splendor. For a long time, Babylon had been a center of trade. Ezekiel referred to it as "a land of merchants" and "a city of traders" (Ezekiel 17:4). The agricultural people of Palestine were introduced to a new way of life.

Life for the Hebrew exiles was comparatively pleasant—very different from their ancestors' life in Egypt. They maintained some of their own institutions, enjoyed freedom of movement as well as employment opportunities, and lived on fertile land. Still the captivity was intended as a punishment from God. The emotional trauma of being uprooted from their homes, and the humiliation of being forced to endure captivity, would have been felt most keenly at the beginning of the exile. At the end, relatively few Israelites desired to return to their homeland.

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In spite of their comfortable life in Babylon, the Israelites questioned God's justice (Ezekiel 18:2, 25). Through tears, they cried out for mercy (Psalm 74), but could see no end to their fate because their ears and hearts were shut to God's prophets, especially to Jeremiah.

This is what the LORD says: "When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place (Jeremiah 29:10).

Wholesale loss of faith threatened the exiles. Compared to the undreamed of wealth and power around them and the magnificent temples of the pagan gods, what advantage did the worship of Yahweh have to offer? Besides, had not Yahweh failed to protect them from Nebuchadnezzar and his gods? Israel's faith was on trial for its life!

For many, life in Babylonia was not difficult; they grew wealthy and amalgamated with society as evidenced by archeological discoveries. Excavations at Nippur (a great mercantile center) which was situated on the great canal (Kebir River) unearthed a large number of tablets containing business transactions, which included the names of many Jews.

The exile was a time, not only of humiliation and sorrow, but also of radical changes in nearly every area of life for the Israelites. Many were from the southern kingdom of Judah and they adopted the nickname "Jews."

On the other hand, the hard core exiles remained sojourners in a strange land. They were filled with bitter hatred for those who had brought them to Babylon and longed for faraway Zion (Psalm 137). Clans and families lived together and the elders of Judah continued to be recognized. Hence, a national sense of pride was kept burning.

Daniel and his three friends illustrated what it meant to be in the world, but not of the world. They made the most of their situation, never compromising their faith in Yahweh while under the subtle and tenacious influences of Babylon. These four men were shining lights in a dark world; they were living examples that called for no compromise.

Another shining light was the prophet Ezekiel. He was God's messenger among the captives, rebuking them for sin and comforting them with promises of deliverance. His preaching made them realize their captivity was in no way the result of any limitation in God's power to protect them, but it was solely a punishment permitted by Him for their sin.

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The seventy years of humiliation during their exile had some obviously beneficial results in the life of the Jews.

1. They were thoroughly cured of idolatry.
2. The synagogue came into existence.
3. They did a great deal of collecting of their literature during this time.
4. Religion became distinctly more spiritual and personal for them since they could not observe the elaborate ceremonies connected with the Temple.
5. The Law of Moses took on new significance in the fire of trials.
6. They became a people more genuinely united in ideals and purpose.
7. They came to a new understanding and appreciation of their destiny as a nation.

Ironically, Yahweh's people had been swallowed by a great fish and they found themselves in the very belly of idolatry. To cure the Israelites of idolatry, God gave them a bellyful of it! And it worked! The Israelites, who came to Babylon as idolaters, returned to their homeland as Jews, having been cleansed of idolatry. Undoubtedly, the prophet's great polemic (Isaiah 40-48) against apostatizing offered comfort to the sojourners.

The people would not be spit out upon the land until the Promised Land had enjoyed its Sabbath rests and the remnant had a change of heart concerning who actually rules history. That was the resounding message given by the two exilic prophets Ezekiel and Daniel, and was typified by the prophet Jonah.

Babylon was the cradle of false religion, with Satan working behind the scenes. False religion first appeared with the tower of Babel, on the plain of Shinar (Babylonia). It was man's first attempt to establish a central, one-world government without God as its king. The Chaldean Mysteries can be traced to the days of Semiramis, the wife of Nimrod, who lived a few centuries after the Flood. By the time of the exile, these mysteries permeated most areas of life. See Alexander Hislop's *The Two Babylons* for the extent that the Chaldean mysteries saturated the ancient world.

The Neo-Babylonian age may be properly designated as a religious age. In our culture, we cannot begin to fathom the intensity, depth, and importance that religion played in the lives of the people in the Ancient Near East. There were four-thousand gods in the Babylonian pantheon. These gods went through many changes in name, function and prominence through wars and mystical events.

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The city of Babylon was a scene of idolatry. Inscriptions tell us there were 58 temples, 55 shrines dedicated to Marduk, 300 shrines for celestial divinities, 180 altars for the goddess Ishtar, 180 altars to the gods Negral and Adad, and 12 other altars to various deities (Babylon and the Bible, 53).

Entrance into the city of Babylon was through eight gates, each named for a deity. The Ishtar gate opened onto the Procession Way, which led to the great temple of Marduk. The gate's walls were decorated with enameled bricks portraying 120 lions, representing Ishtar, and 575 dragons, representing Marduk, and numerous bulls, representing Bel or Enlil (Wycliffe Historical Geography of the Bible Lands, 31). The cover photo of a winged-lion from the Ishtar Gate is an example of the enameled bricks.

A diagram, appearing in Alan Millard's Treasures from Bible Times (Lion Publishing Corp, 1985), shows nine gates passing through three sets of walls that open into the city. These gates are the Ishtar, Sin, Marduk, Zababa, Enlil, Urash, Shamash, Adad, and Lugalgirra. Each gate was named for a deity. Archeologists have excavated four of the gates. It should be noted that descriptions of the city sometimes disagree.

During the exile, the most important gods and goddesses in the Babylonian pantheon were:

- Marduk, the patron deity of the city of Babylon
- Ishtar, the goddess of fertility and battle
- Sin, the moon god
- Nimurta, the god of hunting and warfare
- Shamash, the sun god
- Adad, a storm god
- Enlil, the god of the wind and sky.
- Urash, the god of the city of Dilbat

The thousands of gods in the pantheon were not worshiped in the same way, nor did they possess the same power. Marduk reigned as the supreme god in the pantheon, making Babylon's polytheism somewhat monotheistic as gods were identified as Marduk. This hypothesis is apparent from the following extract from the "Monotheist Tablet."

- Ninib is Marduk of the garden (or strength).
- Nergal is Marduk of war.
- Zagag is Marduk of battle.
- Enlil is Marduk of lordship and dominion.
- Nebo is Marduk of trading.
- Sin is Marduk the illuminator of the night.
- Shamash is Marduk of righteousness.
- Rimmon is Marduk of rain.

(In and Around the Book of Daniel, 96).

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Nebuchadnezzar rebuilt the temple, known as Esagila, for Marduk. It was the most important building in the city. In addition, the king's palace was a palace of heaven and earth, a palace of the lordship, a palace that was built to honor Marduk, where all deities came and paid homage.

The most important religious and political celebration in Babylon was Akitu, the New Year Festival. The chief figure in these rites was Marduk. Akitu provided an occasion for the annual re-investiture of the king as well as the symbolic reenactment of the creation of the world and the fixing of destinies for the coming year.

An excavated prayer of Nebuchadnezzar reveals the king's faith in Marduk prior to his encountering the Most High.

To Merodach (Marduk) my lord I prayed, I lifted up my hands: 'O lord merodach (Marduk), wisest of the gods, mighty prince, thou it was that createst me, with sovereignty over multitudes of people that didst invest me.

Like dear life I love thy exalted lodging place: in no place have I made a town more glorious than thy city of Babylon.

According as I love the fear of thy divinity, and seek after thy lordship, favourably regard the lifting up of my hands, hear my supplication!

I verily am the maintaining king, that maketh glad thine heart, the energetic servant, that maintaineth thy entire town. (In and Around the Book of Daniel, 97)

Other excavated inscriptions by Nebuchadnezzar, however, show that he saw himself as totally controlling his god Marduk. He believed that he could change the mind of his god by offering sacrifices of meat, fruit and vegetables to Marduk. Hence, his own fate was self-determined. Yet, the king said he organized his armies because "he trusted in the power of Nebo and Marduk." He neglected no opportunity to exalt Marduk above all other gods (ANET, 307). Consequently, Nebuchadnezzar should be viewed as having monotheistic tendencies when interpreting the events surrounding him in the book of Daniel.

From birth to death, the life of the Babylonian citizen was governed by religious conceptions and practices. Babylonians believed the future could be controlled and predicted. Everything that happened was a result of cause-and-effect relationships. Many things relating to life could be ascertained by observing the course of events, though the courses of events were in the hands of the gods. To the contrary, the very events

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and prophecies of the book of Daniel are a polemic against Babylon, the great prostitute of religion. Consequently, his book clarifies Yahweh's sovereignty in the affairs of humanity, not the pantheon of Babylon.

Background of Chapter One

Time Line					
YEAR B.C.	608	605	598	597	586
JUDAH	Jehoiakim		Jehoiachin	Zedekiah	Jerusalem's Fall
BABYLON		Nebuchadnezzar	—————>>		
PROPHETS	Jeremiah in Judah	—————>>			
		Daniel in Babylon	—————>>		
		Ezekiel in Babylon	—————>>		

In 722 B.C., the northern kingdom of Israel fell to the Assyrians. A century later, three powers beat the war drums to gain supremacy in the Middle East. In 616, Napolassar, king of Babylon, invaded Assyria. With the help of the Medes, he besieged Nineveh in 612. In 610, the fall of Haran to Babylon prompted Egypt and Assyria to join forces. In 609, Pharaoh Necho marched north and Josiah, king of Judah, was killed attempting to block his way at Megiddo, resulting in Necho's domination of Palestine and Syria. In Jerusalem, the prophet Jeremiah delivered God's decree.

Therefore the LORD Almighty says this: "Because you have not listened to my words, I will summon all the peoples of the north and my servant Nebuchadnezzar king of Babylon," declares the LORD, "and I will bring them against this land and its inhabitants and against all the surrounding nations. I will completely destroy them and make them an object of horror and scorn, and an everlasting ruin. I will banish from them the sounds of joy and gladness, the voices of bride and bridegroom, the sound of millstones and the light of the lamp. This whole country will become a desolate wasteland, and these nations will serve the king of Babylon for seventy years. But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of **the** Babylonians, for their guilt," declares the LORD, "and will make it desolate for ever" (Jeremiah 25:8-12).

In December 604 B.C., Jehoiakim had cut to pieces Jeremiah's prophetic scroll (Jeremiah 36:9-32), including this prophecy of the seventy-year captivity under Babylon. One can rip and tear prophecy from the pages of Scripture, but it changes nothing. Judah's days were numbered.

By 607 B.C., the young and energetic Babylonian crown prince, Nebuchadnezzar, had begun his attempt to dislodge the Egyptians and

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Syria. Napolassar lay sick in Babylon when his son Nebuchadnezzar led a surprise attack against Pharaoh Necho and the Egyptian Army at Carchemish. Routing the Egyptians, the Babylonian crowned prince pursued them through Syria, Phoenicia, and Palestine and stopped to besiege Jerusalem in 605 B.C. Yahweh gave Jehoiakim, king of Judah, into his hands.

Background of Chapter Two

YEAR B.C.	609	603	598	597	586
JUDAH:	Jehoiakim	Jehoiachin		Zedekiah	Fall of Jerusalem
EVENT:			Dream of Dreams		

THE CHRONOLOGICAL PUZZLE. This chapter opens with a chronological puzzle. Daniel was carried to Babylon in 605 B.C., received three years of training, interpreted Nebuchadnezzar's dream in the second year of the king's reign (602 B.C.), and is promoted to a high position. An inspired writer of Daniel's ability would not make such an obvious contradiction. What happened to the third year?

In their second year of exile (603 B.C.), Daniel and his three friends were examined by Nebuchadnezzar and they entered the king's service. It is reasonable they completed their academic training ahead of schedule since they were ten times better than were their teachers in every matter of wisdom and understanding. Another solution to this chronological puzzle is that the youths were taken captive in August 605 B.C., but Nebuchadnezzar did not begin his first official year as king of Babylon until the first of Nisan in the following spring (April 4, 604). Consequently, the youths completed their third year just before Nisan 602, which would still have been the second official year of Nebuchadnezzar (ending April 9, 602).

THE SWITCH OF LANGUAGES. Among the most spectacular discoveries in the Dead Sea Scrolls is the transition in the book of Daniel from Hebrew to Aramaic and then back again to Hebrew. This section (Daniel 2:4b-7:28) was written in Aramaic, whereas the rest of the book was written in Hebrew. Since the Aramaic section covers the "times of the Gentiles," Daniel wrote in the international language so his message could not be missed by the Gentiles of that time.

There are three periods of Aramaic: Old Aramaic (10th-7th centuries B.C.), Official or Imperial Aramaic (6th-4th centuries B.C.), and Western and Eastern Aramaic (3rd century B.C. forward). Aramaic was the language spoken by the Jews coming out of captivity. The Levites had to translate and interpret the Hebrew Scriptures in order for the people to

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understand what was being read (Nehemiah 8:8). In Jesus' day, the Jews spoke both Aramaic and Greek.

In the Aramaic section, an amazing revelation of world history is set forth from the time of Daniel until the second coming of Christ. In particular, the imagery in Nebuchadnezzar's dream reveals the empires that arise during this period of history. In the Hebrew section, Daniel 9:24-27 provides the outline of Israel's future during the "times of the Gentiles."

The Aftermaths of Nebuchadnezzar's Dream

In our day, dreams are usually attributed to physical, emotional and psychological causes. Yet, dreams given by God in order to reveal the future were nothing new in history as can be seen with Abimelech (Genesis 20:3), Jacob (Genesis 28:13), Joseph (Genesis 37:5), Pharaoh (Genesis 44:1, 25), and Gideon (Judges 7:13-15).

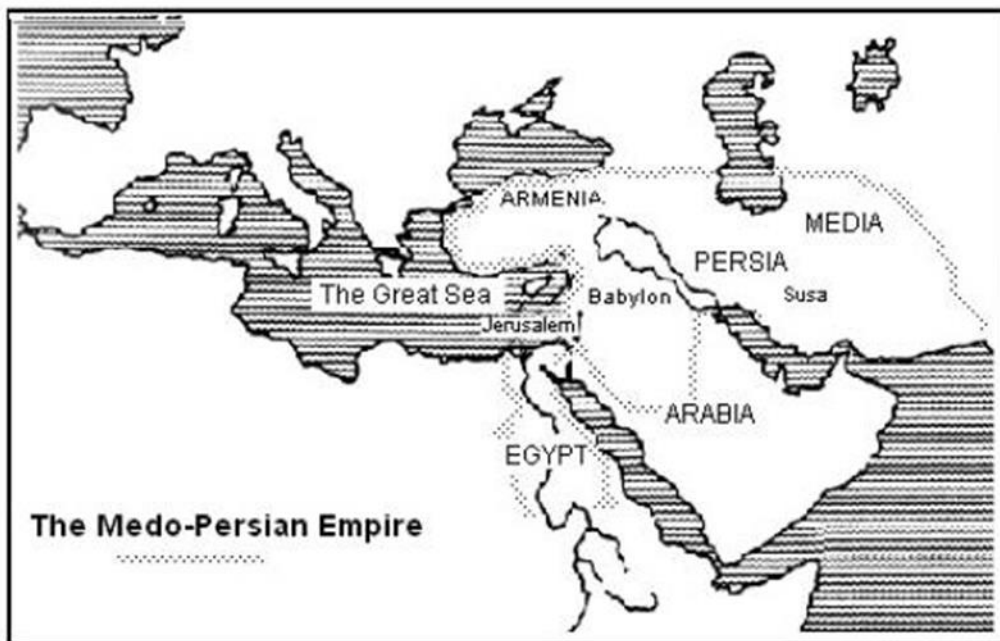
The time was ripe for God to reveal the future. His people were captives in a foreign land. The captives and Nebuchadnezzar were faced with an inescapable question, "Who really controls the present and the future—Marduk or Yahweh?" The king was about to find out what Paul declared six centuries later.

From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us (Acts 17:26-27).

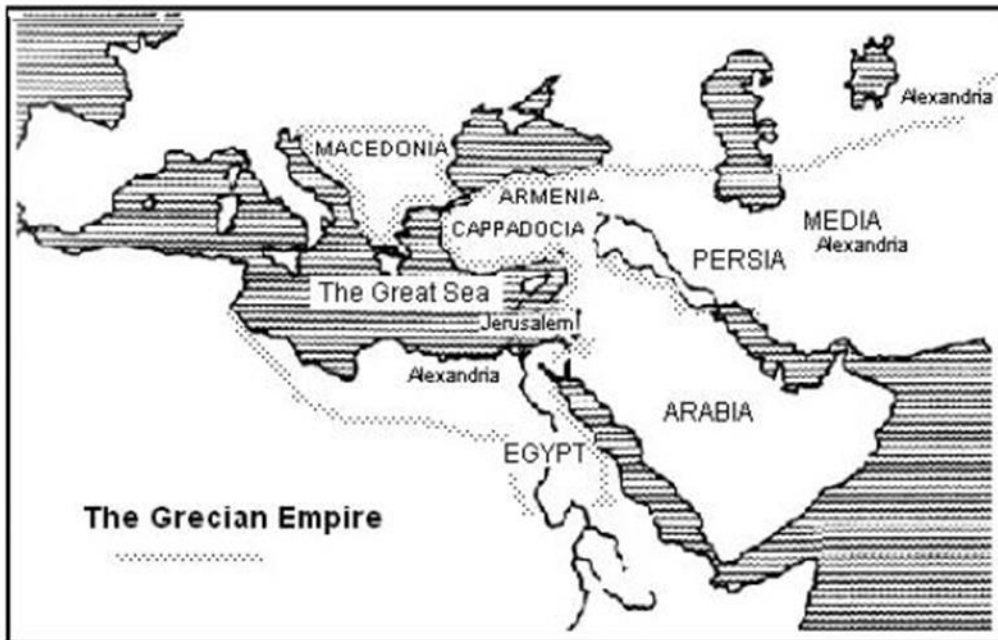
Nebuchadnezzar's dream is like a skeleton to which one attaches the tendons and flesh of Biblical prophecy. Many prophecies of Isaiah and Jeremiah are brought together in the book of Daniel. The subsequent visions and dreams in Daniel add many details. In addition, the book of Revelation completes the image and God's forecast of history. Therefore, God gave to Nebuchadnezzar the dream of dreams! God's plan for the times of the Gentiles are encoded in Nebuchadnezzar's dream and decoded in Daniel's interpretation of it.

The boundaries of the Babylonian, Medo-Persian, Grecian and Roman empires increased in land mass in proportion to their representation on the image as shown on the following four maps.

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Background of Chapter Three

The Greek Septuagint of the Old Testament (LXX), translated around the third century B.C., places chapter three in the eighteenth year of Nebuchadnezzar's reign, which corresponds with his final siege of Jerusalem during the years of 587-586 B.C.

The key word of chapter three is "worship," occurring ten times (5, 6, 7, 10, 11, 12, 14, 15, 18, 28). Worship is not incidental; it is fundamental

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in the events of this chapter. Here state and religion merge, with terrifying results.

At verse 23, the Septuagint (LXX) inserts sixty-eight extra verses, which are understood to be apocryphal. This appendix includes: (1) a prayer of Azariah; (2) an added heating of the furnace followed by the Angel of the LORD putting out the fire; (3) and a song of praise by the three Jews for their deliverance.

At the time of this chapter, Nebuchadnezzar had hardened his own heart towards Yahweh, but God responded differently to the Babylonian king than He did to the Egyptian Pharaoh, whose heart He hardened (Exodus 8:32; 9:12; 10:1, 20, 27; 11:10; 14:8). Yahweh was determined to reveal to this pagan monarch that He is the God of heaven.

Chapter 1 teaches the king: there is a God in heaven, who makes four teenagers physically and mentally superior.

Chapter 2 teaches the king: there is a God in heaven, who gives dreams and reveals their interpretations, and controls history.

Chapter 3 teaches the king: there is a God in heaven, who works miracles on behalf of His people who obey God rather than men.

Moreover, God's dealings with Nebuchadnezzar affected Daniel and his three friends.

Chapter 1 involves the test of the unclean foods.

Chapter 2 involves the test of the unfair decree.

Chapter 3 involves the test of bow or burn.

In the first three chapters, it becomes obvious that God works for good in diverse ways in the very same events. While God used these events to test the youths, He also used these events to forecast the future.

In these chapters, Yahweh interacts in the affairs of men for His glory without violating man's free will. Of their own free will, Daniel and His friends made God-centered choices, which resulted in Yahweh acting on their behalf, and their being elevated to high positions in accordance with God's purposes. This is the best way to understand the sovereignty of God.

Background of Chapter Four

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YEAR B.C.	586	(?)	562
JUDAH:	Fall of Jerusalem		
EVENTS:	Golden Image & Fiery Furnace	The Tree Dream-Vision	Nebuchadnezzar's Death

There is a common thread running through the first four chapters of Daniel. Throughout the events of these chapters, God is revealing to King Nebuchadnezzar His existence and sovereignty.

In Chapter 1, the king learns of a God in heaven who makes four teenagers physically and mentally superior.

In Chapter 2, the king learns of a God in heaven who gives dreams and reveals their interpretation and overrules history.

In Chapter 3, the king learns of a God in heaven who works miracles on behalf of His people, who trust and obey Him rather than men.

In Chapter 4, the king learns of a God in heaven who humbles the proud and saves the humble person who calls on Him.

People have favorite Bible chapters and characters. For this writer, Nebuchadnezzar and his testimony ranks among the top. It is the climax of one of the greatest love stories ever penned—telling how God demonstrated His love toward a sinner until he became a saint.

One can write four little words over this chapter: “The Love of God.” For God saves the King! Nebuchadnezzar might have been on the mind of Jesus in Matthew 5:43-45:

You have heard that it was said, “Love your neighbor and hate your enemy.” But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven.

Few Jews would have prayed “God Save the King!” or even said those words on behalf of King Nebuchadnezzar, especially, in light of the events of the summer of 586 B.C. Nebuchadnezzar’s army had destroyed Jerusalem and the Temple, leaving the Holy City as burnt rubble.

Undoubtedly, the faithful remnant had had a bellyful of Nebuchadnezzar’s Babylon by now. Their noses had been rubbed in idolatry. Their hatred of the Gentiles grew so great; they would not even eat with them after the exile.

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To the Jew, this king was a vile pagan—one's worst nightmare! They would have liked to cast him into the fiery furnace. To God, this proud shepherd was a lost sheep that was perishing. Unquestionably, Daniel, Ezekiel and Jeremiah would have been praying for the king so things would go well for their people (Jeremiah 29:7). God answered someone's prayers!

Nebuchadnezzar's last recorded words in Scripture summarize chapter four: "And those who walk in pride he is able to humble."

Background of Chapter Five

Time Line

YEAR B.C.	562	559
BABYLON KINGS:	Evil-Merodach	Neriglassar
EVENTS:	Kind to Jehoiachin	Murders Evil-Merodach
	555	553-539
	Labashi-Marduk	Nabonidus
	Murdered	At Tema
		555-539
		Belshazzar
		Vice-Regent

Most likely affected by his father's conversion, Nebuchadnezzar's son, Amel-Marduk (known in the Bible as Evil-Merodach) showed kindness to the Judean king Jehoiachin, who had been imprisoned by Nebuchadnezzar (2 Kings 25:27-30). This kindness could be an indication that Evil-Merodach had been converted. This action may have led to his being killed by Neriglissar, his brother-in law, in 559 B.C. Neriglissar's biblical name is Nergal-sharezer, the official under Nebuchadnezzar, who apparently was involved in helping release Jeremiah from prison (Jeremiah 39:3, 13). Time had not been good to Neriglissar; instead of ascending in virtue, he descended.

After the death of Evil-Merodach, war broke out between Babylon and the Medes and Persians. Neriglissar ascended to the throne of Babylon, reigned for about four years, and died in battle in 556 B.C. Then his son, Labashi-Marduk, having reigned for less than a year, was beaten to death by conspirators and the throne was seized by Nabonidus, who reigned from 555 B.C. to the fall of Babylon in 539 B.C.

In a libel known as The Verse Account of Nabonidus, the king is accused of being a madman, a liar boasting of victories he had never won, and a heretic who blasphemed Marduk and worshiped the deity Sin. Because of

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his lengthy excavations in search of written documents, Nabonidus has been called “the Royal Archaeologist.” While he devoted himself to excavating ruins, his own realm was falling into ruins.

In contrast to Nabonidus stands Cyrus II, who ascended the Persian throne in 559 B.C. He lacked neither ambition nor intelligence.

The Persians were an Indo-European speaking people, who had entered Iran from the north at the end of the second millennium—at the same time as the Medes, who were closely related to the Persians. By the time of Cyrus II, the Persians had reversed the role of being a vassal of the Medes. In 550 B.C., Cyrus II became ruler of both the Persian and Media kingdoms (Ancient Iraq, 352-354).

When Nabonidus captured Tema, the oasis city which lies south of Edom in Arabia, he set up his palace there. While Nabonidus was establishing a new military and commercial fortress at Tema, Belshazzar was left in full control of the army of Babylon from at least 553 to 539 B.C. Because of this, the famous Nabonidus Chronicle inferred correctly that the “crown prince” (obviously Belshazzar) was regarded as “king.” In A.D. 1919 and 1924, oaths were found between Nabonidus and Belshazzar entrusting the kingship in Babylon to Belshazzar while Nabonidus reigned from Arabia.

The liberal scholarship that denied the historicity of major portions of Daniel had been wrong. Daniel is solidly grounded upon historical realities. Only a person writing from this period could have known correctly this detail about these two rulers. All should take to heart Jesus’ rebuke of Cleopas and the other traveler on the road to Emmaus, “How foolish you are, and how slow of heart to believe all that the prophets have spoken!” (Luke 24:25).

The main character of this chapter is Belshazzar, the son of Nabonidus and grandson of Nebuchadnezzar. There is no word in Aramaic for grandfather. So the word “father” is often used of ancestors.

This chapter covers the last night of the Babylonian Empire. The date is the fifteenth of Tishri (October 12/13) 539 B.C. On Israel’s calendar, it is the first day of the Feast of Tabernacles, which typifies the Millennial Kingdom. The prophet Jeremiah had predicted this time would come.

All nations will serve him and his son and his grandson until the time for his land comes; then many nations and great kings will subjugate him (Jeremiah 27:7).

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This chapter is similar to the book of Esther. It begins with a great banquet; the queen plays an important role in the outcome; then it ends with the villain killed and its hero rewarded.

The most dramatic moments in this chapter are the supernatural appearance of the fingers of a human hand, writing on the wall, and Daniel's interpretation of the cryptic writing.

Chapter one and chapter five are contrasts. In chapter one, there is restraint in eating and the drinking of wine; Daniel is on the rise in the Babylonian empire. In chapter five, there is no restraint in feasting and the drinking of wine; Belshazzar falls with the Babylonian empire.

Background of Chapter Six

Time Line

YEAR B.C.	539	538
MEDO-PERSIA:	Cyrus II	
BABYLON:	Darius the Mede	
EVENTS:	Daniel's Prayer & Seventy Sevens	Cyrus' Decree

Darius, son of Xerxes (a Mede by descent), was made ruler over the Babylonian kingdom (Daniel 9:1). This Xerxes should not be confused with the Persian ruler in the time of Esther. It was common for rulers to have two names in Ancient Near Eastern history. Daniel 6:28 may be translated: "So Daniel prospered during the reign of Darius, even the reign of Cyrus the Persian." Some scholars, therefore, believe Cyrus is Darius. Darius could have been a localized name for Cyrus. It also is possible that Darius is a title since at least five Persian kings are called by that name.

The Nabonidus Chronicle states that Cyrus made Gubaru (Gobryas) governor over Babylonia and Gubaru installed sub-governors in Babylon. Darius did not conquer Babylon, but was placed in power by Cyrus the Persian, and therefore was a subordinate to Cyrus. Another possibility is that Gubaru was both governor of Gutium, who conquered Babylon, and the man Cyrus appointed to rule over Babylon. "Darius the Mede took over the kingdom, at age sixty-two," and "was made ruler over the Babylonian kingdom" (Daniel 9:1) fits the circumstances.

Gubaru is frequently mentioned in cuneiform documents during the subsequent fourteen years as "Governor of Babylon and the Region

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Beyond the River,” a description indicating the entire Fertile Crescent. The designation of “king” is accurate since the term was used of any ruler with this much power.

Recent archeological discoveries and inscriptions from Babylon and Persia confirm that the former empire used fire for their executions and the latter empire used lions, just as recorded by Daniel. Only a writer from those times would have known these two distinct methods of execution. The liberal critics, who assigned this book to the second century B.C., are mistaken again.

Chapter six of Daniel is like the book of Jonah. Both men are preserved and delivered by God from the jaws of death. Both men are a prophetic preview of Christ.

The flow of this chapter is: (1) Daniel is despised; (2) Darius is deceived, distressed, delighted; (3) Deceivers are destroyed; and (4) Daniel prospered.

Chapter seven begins the second part of the book and is a flashback. The dream and visions, which Daniel had in one night during the first year (553 B.C.) of King Belshazzar’s reign, are recorded here. From this point forward, apocalyptic genre expands and narrative dwindles. Thus, the prophet’s visions are dominated by symbols and images that forecast the future.

Time Line

YEAR B.C.	553	551	534
MONARCHS:	Belshazzar		Darius the Mede
DANIEL:	Visions of Four Beasts & Son of Man	Visions of Ram & Goat	Prayer & Gabriel’s Seventy “Sevens”

In this chapter, Daniel was about seventy years old and apparently was no longer an active official of Belshazzar’s court. The king might have retired the interpreter of dreams and visions, but not God! In this second part of the book, Daniel’s dream and visions arise from his profound experiences with the supernatural that leave the prophet shaken. Chronologically, this dream and the visions occur between chapters four and five.

This chapter will end the Aramaic section. It is linguistically joined to what has proceeded, and logically related to what follows. It is the heart of the book of Daniel. Here Daniel introduces two coming princes: “The Little Horn” and “The Son of Man.” He presents a panorama of history

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from Nebuchadnezzar's kingdom to Messiah's kingdom, along with a vision that takes place at the throne in heaven.

Daniel's dream and his visions of four beasts fill in the sketch of prophetic history, which had been revealed in Nebuchadnezzar's dream of the great image. Each of the four beasts corresponds to the four parts of that image.

The vision in heaven unveils the King of the everlasting kingdom. With phenomenal accuracy, the dream and visions cover the "times of the Gentiles" until Christ's kingdom fills the whole earth. Like the books of Kings record history from man's perspective and the books of Chronicles record history from God's perspective, chapter two depicts world dominion from man's perspective and chapter seven from the divine view. Man sees the kingdoms of the world as great human nobility, which is symbolized by the image of the dream of dreams. On the other hand, God sees the kingdoms of the world as wild and brutal beasts, which crush and devour humanity. While deterioration in the quality of the kingdoms is depicted in the metals of the image, there is a heightened degree of terror and fright depicted in each successive beast.

The chronological order of the chapters of the book of Daniel is 1, 2, 3, 4, 7, 8, 5, 9, 6, 10, 11, and 12.

The time of the vision in this chapter was the third year of the reign of Belshazzar (551 B.C.), twelve years before the fall of Babylon. Daniel was about seventy years old that year. In 539 B.C., Daniel could interpret the handwriting on the wall because he already knew the future course of the world empires. But, there is much for the prophet and his readers to learn of the future. The vision in this chapter reveals details about the rulers of the Medo-Persian and Greek empires.

This chapter begins with a switch from Aramaic back to Hebrew, indicating that Israel is back in the prophetic picture and is the intended audience for the last five chapters of this book. These five chapters are intended to show Israel its place in prophetic history and to prepare the Jews for the terrible persecutions that lie ahead. The bad news is that persecution is coming, but the good news is that it will end at God's set time.

Chapter eight elaborates and expands certain features of the dream and visions in chapter seven. Chapter seven was a sweep of history, while chapter eight deals with specifics of the second and third kingdoms, focusing on another "little horn" who foreshadows the Antichrist.

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Time Line

YEAR B.C.	553	551	539
MONARCHS:	Belshazzar		Darius the Mede
DANIEL:	Visions of Four Beasts & Son of Man	Visions of Ram & Goat	Prayer & Gabriel's "Seventy-sevens"

Here Daniel becomes a time traveler. He is projected into the future and to a different location, somewhat like the prophet Ezekiel and the apostle John.

This chapter contains a vision, apocalyptic symbolism, history told in veiled terms, angels, persecution, prediction, and the interpretation of the vision. It has three parts:

1. A vision of a ram and a goat (1-12)
2. An introduction of heavenly interpreters (13-19)
3. An interpretation of the vision (20-27)

Nabonidus' policy toward Cyrus was friendly and cooperative until the Persian merger with the Medes. Then Nabonidus made secret overtures with Lydia and Egypt, hoping to forge a triple alliance against the dangerous and aggressive Cyrus the Great. The great sea is churning; a new world empire is coming out of the sea.

Time Line

YEAR B.C.	551	539
MONARCHS:	Belshazzar	Darius the Mede
DANIEL:	Vision of Ram & Goat	Prayer & Gabriel's "Seventy Sevens"

Sixty-six years have passed since Daniel had been exiled. The prophet is about eighty years old in 539 B.C. The golden empire has been replaced by the silver empire of Medo-Persia. Nebuchadnezzar's own dream of having his empire continue forever, as seen in his golden image, has fallen by the wayside.

Nebuchadnezzar's dream of the great image, Daniel's dream of the four beasts and his vision of a ram and a goat point to an extended period before Israel takes its coveted place in the world. Consequently, the purpose of this chapter is to elaborate on the predictions of chapters seven and eight, as well as to reveal God's timetable for His future dealings with Israel.

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There is no symbolic imagery in this chapter. The archangel Gabriel may have actually come to Daniel and presented his most important message with a vision. Gabriel outlines the future in terms of time as it relates to the coming of two prominent princes and an abomination that causes desolation. This chapter is a significant part of the framework or skeleton upon which all prophecy is built or fleshed out during the times of the Gentiles.

Daniel 9, Ezra 9 and Nehemiah 9 contain three of the great intercessory prayers of the Scriptures. Here Daniel pours out his heart to God on behalf of Israel. His prayer is one of the most sublime, touching, burning and effective prayers in the Word of God.

The events of chapter nine occur in 539 B.C., the first year of Darius' reign, when change was the order of the day. How would the change of empires affect God's people in captivity? Undoubtedly, the answer to this pressing question prompted Daniel to search the Scriptures for the answer.

Background of Chapter Ten

Time Line

YEAR B.C.	539	536
MONARCHS:	Darius the Mede in Babylon	Cyrus in Persia
DANIEL:	Prayer & Seventy Sevens	Vision of a Man

Chapters 10-12 form a single vision of the Latter Days. Daniel is invigorated in chapter ten; he receives the vision's predictions in chapter eleven; and responds to them in chapter twelve. These three chapter breaks are somewhat artificial.

The year of this section is 536 B.C. Assuming Daniel was fourteen in 605 B.C., his age was eighty-three years. The statesman had continued in office until the first year of Cyrus (538 B.C.) and then retired (Daniel 1:21). After Cyrus' decree allowing the Jews to return to Palestine, Daniel's lofty position in the two empires had served its final purpose. Nevertheless, as the prophet of God's plan for the world and His people Israel, his task was not complete. One more vision was forthcoming!

Israel would get little pleasure from its new freedom under the Persian rulers. Jerusalem and the Temple would be rebuilt in troublesome times. There is more bad news— "the Greeks are coming!" The Hellenists would invade Palestine militarily as well as culturally.

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This chapter reveals a great conflict between the forces of good and evil within the spiritual realm. Here is a glimpse of the invisible warfare that is taking place between the organized dominion of darkness and the organized kingdom of light. It is essential to keep in mind that all gods of the nations are idols, and that behind every idol are demons (Psalm 96:5; 1 Corinthians 10:20). Considering the multitude of false gods worshiped during this period, Satan and his angels were extremely active. Israel's times of distress, difficulty and suffering center on the great conflict between God and Satan.

At the very sight of the glorious man in Daniel's vision of 536 B.C., the prophet's strength is sapped. This vision is breathtaking in many ways. Daniel required several touches before he was ready to receive the revelation. Three of the five touches received by the prophet are recorded in chapter ten (8:18; 9:21; 10:10, 16, 18). That Daniel is made strong, when weak, foreshadows what God will do for Israel after a time of distress.

Background of Chapter Eleven

The great unseen conflict between the forces of light and darkness introduced in chapter ten supplies the background for chapter eleven. Israel's disobedience, rebellion, and immorality have been weighed on the scales of God's justice, and the nation's chastisement is chronicled in foreordained history.

Chapter eleven divides easily into two parts: (1) fulfilled prophecies; and (2) yet to be fulfilled prophecies. Verses 1-35 describe the people and events of the first sixty-nine sevens that were revealed in the ninth chapter. Verses 36-45 cover events that take will place during the seventieth seven, including Israel's tribulation and the reign of the Antichrist.

From our perspective, the first part of this chapter shows history revealing prophecy and the second part shows prophecy revealing history. For Daniel, the latter was the case for both parts. He died before any of the prophecies in this vision were fulfilled.

Why does the Bible contain so many prophecies? One reason is to show that God controls history before it ever happens. Among many other reasons, prophecy (1) authenticates God's Word as Truth; (2) demonstrates that Yahweh is the Most High God of heaven; (3) validates that the coming Messiah is Lord and God; and (4) strengthens God's people for the future.

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Prophetic truth is history written in advance. This chapter is a “light shining in a dark place” (2 Peter 1:19-21). In the first thirty-five verses, there are at least 135 prophecies, which have been literally fulfilled, a fact that can be corroborated by studying the history of this period. Even the liberal critics agree that the book of Daniel accurately details this period. That makes this one of the most unusual and controversial portions of Scripture, not due to any difficulty in understanding the details, but because the details themselves are so accurate. Hence, the liberal critics, who deny that “all Scripture is God breathed (2 Timothy 3:16), hold that Daniel was written after the fact. Otherwise, they would have to bow to the Most High God who is sovereign over the affairs of men.

The detailed fulfillments of this chapter’s prophecies are covered in many commentaries on Daniel. Not all writers agree, of course, at every point. The following broad-brush presentation of the events predicted in this chapter has been compiled from many of the sources listed at the end of this book.

“At that time” refers to the “time of Jacob’s trouble” (Jeremiah 30:4-11). Liberal commentators attempt to place “at that time” in the period beginning with the death of Antiochus IV Epiphanes, saying there is no jump from the contemporary scene to some distant future. As previously demonstrated, there is nothing contemporary to Antiochus in Daniel 11:36-45. Moreover, Jesus saw this time as being distant future, even from His day.

So when you see standing in the holy place “the abomination that causes desolation”, spoken of through the prophet Daniel—let the reader understand—then let those who are in Judea flee to the mountains. Let no one on the roof of his house go down to take anything out of the house. Let no one in the field go back to get his cloak. How dreadful it will be in those days for pregnant women and nursing mothers! Pray that your flight will not take place in winter or on the Sabbath. For then there will be great distress, unequalled from the beginning of the world until now— and never to be equaled again (Matthew 24:15-21).

“At that time Michael, the great prince who protects Israel will arise.” In some way, Michael provides the protection necessary for the Israelis to flee to the mountains and desert of Moab and Edom as inferred from Daniel 11:41 and Revelation 12:13-16.

Two-thirds of those in Israel will die during the second half of the seventieth seven (Zechariah 13:8). Evidently, the majority of Israelis will not flee, unlike the Christians living in Jerusalem around A.D. 70, who escaped the ravages of Titus. The surviving one-third of Israel will look

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on Christ, the One they have pierced, and God will pour out a spirit of grace and supplication on them, and all Israel will be saved (Zechariah 12:10-13:1; Romans 11:26).

Fittingly, Daniel's last prophetic vision jumps to the end of the Tribulation.

But at that time your people—everyone whose name is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

On the one hand, it is likely that Michael, the great prince and archangel, will be associated with the resurrection of the Israelites in light of Jude 9. On the other hand, the dead in Christ will be resurrected, then those who are alive in Christ will be raptured when the Lord Himself comes down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God (1 Thessalonians 4:16-17).

Do the multitudes, rising to everlasting life, include the Church, OT saints, and Tribulation saints? Yes! Both the OT and NT saints are in Christ. The whole OT Tabernacle system pointed to Christ. The OT saints are saved because their sacrifices, which were offered in faith, were completed in Christ on the Cross. In other words, God accepted, as atonement for sin, the blood of animals until Christ became the once-for-all sacrifice (Hebrews 7:27). Scripture is crystal-clear that salvation is in Christ alone.

He is "the stone you builders rejected, which has become the capstone." Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved (Acts 4:11-12).

Thus, everyone (the saints of all ages) whose name is found written in the book, that is the Lamb's Book of Life (Revelation 3:5; 13:8; 21:27), will be (malat, delivered, saved or preserved).

There are two resurrections according to Jesus: the first unto everlasting life and the second unto shame and everlasting contempt.

Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned (John 5:28-29).

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The first resurrection has at least two stages: (1) Church and OT saints and (2) Tribulation saints at the end of the times of distress. The second resurrection occurs after Christ's thousand-year reign on earth, and it is unto eternal damnation (Revelation 20:4-15). Again, the name "Daniel" (God is Judge) connects with his prophecy.

Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars forever and ever.

Who are the wise?

The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding (Proverbs 9:10).

The fruit of the righteous is a tree of life, and he who wins souls is wise (Proverbs 11:30).

The separate blessings of brightness and stars mentioned by Daniel indicate that the resurrected saints will be rewarded according to what they have done (cf. Romans 14:10; 1 Corinthians 3:11-14; 2 Corinthians 5:10). Daniel is like a star; he led two pagan monarchs, Nebuchadnezzar and Darius the Mede, to righteousness.

What will be Daniel's reward? His on-the-job training as Prime Minister of Babylon and Medo-Persia and his faithful service to God suggests that he might be the Prime Minister of the everlasting kingdom. He is the most qualified! In the end, the saints of Israel will be delivered and rewarded. All's well that ends well!

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DANIEL - CHAPTER 1

[Culley]

Daniel and his friends found themselves exiled from home as teenagers, captives in the enemy's court in Bablyon. God had not only allowed Nebuchadnezzar to siege Jerusalem and to overthrow it; He had foretold it through the writings of His prophets, read Jeremiah 25:1-11. They were not unaware of the messages of the prophets and submitted themselves to the providential rule of the Lord.

There is a seeming discrepancy between Jeremiah 25:1 referring to the four year of Jehoiakim while Daniel 1:1 refers to the third year. This is due to the difference between the Jewish and Babylonian methods of counting the reign of their kings. The Babylonians did count the year of a king's accession to the throne, but numbered his reign beginning the next year.

God's hand of providence is far more discernible to the Hebrew Bible reader than in the English versions. This is so because of the difficulty of translating the waw consecutive conjunction into English. This little Hebrew prefix denotes a causal connection between the ideas it joins; the first somehow results in the second. It may be crudely and most literally translated "and as a result," but is usually translated simply as and, then, so now, or therefore.

If the reader will rephrase the KJV by using the phrase, "and as a result" for each of the following occurrences of the waw consecutive, a greater sense of the divine sovereignty will come to light. Rephrase **"and as a result"** for **and** in vs. 1, for **And** in vs. 2, for **And** in vs. 3, for **Then** in vs 7, for **But** in vs. 8, for **Now** in vs. 9, for **And** in vs. 10, for **Then** in vs. 11, for **So** in vs. 14, for **Thus** in vs. 16, for **Therefore** in v. 19.

A most remarkable evidence of God's providence is the fact that the victorious King of Babylon left part of the precious vessels of the Temple in Jerusalem, vs. 3. Isaiah had already prophesied that all would be carried into captivity, II Kings 20:16-21, but the Lord was dealing gently with His people, Psalm 103:8, and giving them space for repentance as Jeremiah promised, Jeremiah 18:7, 8. When they rebelled past the point of remedy, Isaiah's words were fulfilled as noted by II Chronicles 36:17, 18.

God's hand is seen in the King's selecting the Hebrew youth to train for service in his court.

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The meaningful names of the Hebrew trainees reveals the unseen hand of God behind their being so named and so reared that they were selected by the pagan king. Daniel means “God is my Judge;” Hananiah means “Grace of the Lord;” Mishael may mean either “who is what God is” or He that is the strong God;” and Azariah means “the Lord helps.” What better theological perspectives could be given to strengthen future exiles?

Their new Babylonian names were cleverly calculated to impart to them the gods and culture of Babylon. Belteshazzar means “Keeper of treasure of Bel” (a Babylonian god); Shadrack means “Inspiration of the Sun” (worshipped by the Babylonians); Meshack means “the goddess of Shek” (Babylonian name for Venus); and Abednego means “Servant of the shinning fire” (a god worshipped by Babylon).

The provisions of the King’s food and wine also posed a problem for them for it was daily dedicated to the gods of Babylon and included some unclean items according to the Law of Moses. Their moral and spiritual convictions were being severely tested; the consequences of their options were most serious and perilous indeed. In such circumstances God’s children must simply dare to be like Daniel, and purpose not to defile themselves with worldly compromise, vs. 8.

Both the hand of God and the wisdom of Daniel are seen in his appeal to the prince in authority over him for a trial diet that would not conflict with their convictions, vs. 9-16.

God’s blessing of those who stand faithful to Him in small concerns is evidenced in the sequel, vs. 17-20. Christ would later phrase the principle for New Testament readers in Luke 16:10-13. ***10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man’s, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.***

[Garner]

DANIEL’S CAPTIVITY IN BABYLON

Verses 1-8:

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1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

Verse 1 relates that in the third year (full year) of the reign of king Jehoiakim of Judah, Nebuchadnezzar, king of Babylon, came to Jerusalem and besieged it; Jer 25:1 lists it as the fourth year of Jehoiakim's reign, using a part of a fourth year as a basis, whereas Daniel used only the full year, (third). Daniel was in the first deportation of the people of Judah, eight years before Ezekiel, his later contemporary prophet in Babylon. See 2 Kings 24:1, ***2 1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.***

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets. (KJV);

2 Chronicles 36:5-7 5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. (KJV);

Jeremiah 25:1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; (KJV);

Jeremiah 52:12-30 12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzaradan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen.

17 Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

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19 And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

22 And a chapiter of brass was upon it; and the height of one chapiter was five cubits, with network and pomegranates upon the chapiters round about, all of brass. The second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

30 In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred. (KJV).

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v. 1 IN THE THIRD YEAR . . . OF JEHOIAKIM . . . Immediately the problem of an apparent discrepancy between Daniel and Jeremiah confronts us. (1) Jeremiah 25:1 says that the *fourth* year of Jehoiakim and the *first* year of Nebuchadnezzar were the same; (2) Jeremiah 46:2 has Nebuchadnezzar defeating the army of Pharaoh-Necho at



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Carchemish in the *fourth* year of Jehoiakim; (3) and, finally, Jeremiah 25:8-14 seems to imply that Nebuchadnezzar had *not yet* come against Jerusalem (at all?) in the *fourth* year of Jehoiakim. Yet, Daniel says not only that Nebuchadnezzar did come against Jehoiakim in Jehoiakim's *third* year, but that Nebuchadnezzar was *king* when he came in this *third* year, while Jeremiah specifically states that the *first* year of Nebuchadnezzar was not until the *fourth* year of Jehoiakim.

Historical research offers two possible solutions one of which is undoubtedly the correct answer: (1) According to the Babylonian way of designating time of regnal activity, only the *first full year* of reign was called the first year of a king's reign. The year in which the king ascended the throne, whether at the first of the year or later, was *not* designated his first year, but "the year of accession to the kingdom." Daniel, writing in Babylon, many years after the event, would undoubtedly use Babylonian terminology, especially in such a technical matter, speaks of Jehoiakim's *third* year but means the same year as does Jeremiah in mentioning the *fourth* year (Jeremiah writing in Judah, using Jewish terminology). Edward J. Young points to a biblical example of such a difference between Babylonian and Jewish methods of reckoning regnal activity. There is a passage in II Kings 24:12 through 25:30 where the *eighth* and *nineteenth* years of a reign are spoken of; the parallel passage to this in Jeremiah 52:28-30 speaks of the same reign as in the *seventh* and *eighteenth* years. The following table will help to clarify this point:

<i>Babylonian</i>	<i>Jewish</i>
Accession	First Year
First Year	Second Year
Second Year	Third Year
Third Year (Daniel 1:1)	Fourth Year (Jer. 25:1)

(2) There is a passage in Josephus (cf. Antiquities X:II:I and Contra Apion 1:19) which he copied from Berossus, the Chaldean historian, which relates that Nabopolassar, Nebuchadnezzar's father, had heard that a governor whom he had not set over Egypt had revolted. Being himself old,

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Nabopolassar dispatched his son leading the massive Babylonian army to take the rebel in hand. This Nebuchadnezzar set out to do; but while engaged in the task, his father took sick and died. Whereupon Nebuchadnezzar turned over his captives to his subordinates, selected a small band of the most courageous of his soldiers set out immediately for the capitol city of Babylon to take over the reigns of government. Among the captives Nebuchadnezzar left with his subordinates were "Jews, Phoenicians and Syrians, and of the nations belonging to Egypt." This would imply that Nebuchadnezzar had been engaged in an expedition against Jerusalem prior to the battle at Carchemish. Notice that Daniel 1:1 does not state that Nebuchadnezzar conquered and destroyed the city of Jerusalem in the third year of Jehoiakim! only that he "came and besieged it." But, if Nebuchadnezzar besieged Jerusalem *before* he went home at the death of his father to take the reins of government, why does Daniel say *king* Nebuchadnezzar besieged the city? Daniel, writing long after the event, is using the *proleptic* form in applying the title *king*. We sometimes say, "In the childhood of President Lincoln," or "when President Teddy Roosevelt charged up San Juan hill."

The two foregoing positions are outlined here for sake of clarity. It would seem that either position is entirely credible. Which of the two is most probable, the reader must decide for himself:

- | (1) | (2) |
|--|---|
| 1. Early 606 B.C. Jer. delivers the address recorded in Jer. 25 | Early in 605 B.C. Jer. delivers the address recorded in Jer. 25 |
| 2. 606 B.C. Neb. besieges Jerusalem; carries off Jehoiakim, temple vessels, Daniel and friends | Early in 605 Neb. defeats the Egyptians at Carchemish (Jer. 46:2) |
| 3. Nebuchadnezzar hastens home at death of his father | Nebuchadnezzar then appears in Palestine |
| 4. Early 605 B.C. Neb. defeats Egyptians at Carchemish | Then occurs the siege of Dan. 1:1; also recorded in II Ki. 24:1; II Chron. 36:6-7 |

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5. Nebuchadnezzar comes a- Neb. hastens to Babylon at
gainst Jerusalem twice death of his father
more, 597 B.C. and 586 B.C.

[Editor's Note: The source of the above material is unknown.]

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

Verse 2 adds that the Lord gave or delivered Jehoiakim (king of Judah) into Nebuchadnezzar's hand, along with a part of the sacred vessels of the house of God; Which he carried to the treasurehouse of his god in Shinar, ancient name for Babylon, Genesis 11:2 ***And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.*** (KJV);

Genesis 14:1 ***And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;*** (KJV);

Isaiah 11:11 ***And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*** (KJV);

Zechariah 5:11 ***And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.*** (KJV).

It was an ancient custom for conquering kings to carry expensive vessels of worship, and statutes of gods of conquered nations, and hold them in their own treasure-houses. Note, only a "part" of the vessels were first taken, because it appears that Nebuchadnezzar meant to leave enough in Jerusalem for their bare public worship, while serving as a tribute-paying people to him. Later the remaining vessels were also taken and put in the house of Nebuchadnezzar's gods, then restored under Cyrus, to the house of his god "Bel", Ezra 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;*** (KJV).

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

Verse 3 relates that king Nebuchadnezzar directed Ashpenaz, the master of his eunuch-servants (chamberlains) to bring certain of the children of Israel, of the king's seed, and of the princes of those of royal lineage of David in Israel, alive into Babylon to serve him in ruling over their captive people; Such eunuch servitude had been foretold by Isaiah, 2 Kings 20:17,18 ***17 Behold, the days come, that all that is in thine house, and that which***

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thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. (KJV);

Isaiah 39:7 *And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. (KJV).*

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Verse 4 further describes the astute qualities of those Hebrews selected for training for service in the palace of the king in Babylon as follows: They were to be:

- 1) young men without blemish, any deformity or injury from having been crippled,
- 2) well favored, handsome, suggesting to the orientals an high level of mental powers,
- 3) and skillful in all wisdom, capable of making decisions,
- 4) cunning in knowledge, holding capacities of reasoning, not mere parrots or puppets;
- 5) and understanding science, comprehending matters of mathematics, astronomy, and the sciences of the day;
- 6) even such as had ability (physical and mental) to stand up credibly in the king's palace; and
- 7) such as might be taught and learn, in a relatively short time, the learning or (customs and culture), as well as the tongue or language and literature of the Chaldeans.

As Moses was trained in the lore (literature and language) of the Egyptians to his profit, {Acts 7:22 *And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. (KJV)*}, so Daniel trained in that of the Chaldeans, so that he was familiar with the minds of their mysterious lore, to the effect that he was given a heaven bestowed understanding of dreams and visions, and was able to clothe the interpretations in the understandable language of the Chaldeans, v. 4, 5, 17. From this background the magi, wise men of the east, also seemed to understand. [Editor's Note: For more information concerning the Magi, please see [Appendix Five](#).]

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

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Verse 5 relates that king Nebuchadnezzar directed that these young Hebrews in training, while pursuing the literature, language, and science of the Chaldeans, should receive a portion of the king's meat or food. The Hebrew language suggests that it was "the delicacies and dainties," very special food that the king ate, not that furnished to his eunuchs! For these young men were being prepared to stand as courtiers, royal princes in captivity, not as eunuchs.

It was an Eastern custom for a king to entertain, with the food of his table, many royal captives, as evil Merodach, king of Babylon entertained Jehoiachim, king of Judah, Jeremiah 52:33,34 *33 And changed his prison garments: and he did continually eat bread before him all the days of his life. 34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.* (KJV). Not only was the best of food but also the best of the kind of wine that the king drank provided for them. This was to continue for a period of three years of their training, at which time they were to be graduated for royal palace service in Babylon. Gold is tried in the fire, as these were.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishaël, and Azariah:

Verse 6 names four of those young men, who were chosen for training for royal service, from the tribe (royal lineage) of Judah, the most noble tribe of Israel, as Daniel, Hananiah, Mishaël, and Azariah. As Moses was trained in the schools of Pharaoh, at Pharaoh's expense, to become a servant of God, in a foreign, heathen land, so were these.

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishaël, of Meshach; and to Azariah, of Abednego.

Verse 7 explains that to each of these, the prince, or master over the eunuchs, gave Chaldean names, as follows: 1) to Daniel (God my judge) was given the name Belteshazzar which means "the king's leader or attendant" or "Bel's prince;" 2) To Hananiah, whom Jehovah has favored, was given the name Shadrach; 3) To Mishaël was given the name Meshach, the goddess of Babylon; and 4) To Azariah, whom God has helped, was given the name Abed-nego, meaning "Servant of Lucifer," god of the shining fire. Thus these four young men were dedicated to idol gods of Babylon, whom they later refused to worship.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. (KJV)

Verse 8 concludes that Daniel (apparently from the beginning) purposed, or resolved by choice of heart, that he would neither defile nor profane himself, either with the king's meat, (delicacies and dainties), or with the wine which he drank. Therefore he requested

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(made redress of grievance, based on conscience, and the word of his God) that the prince of the eunuchs not require that he defile himself with the wine and food of the Chaldean king, to endorse idolatry. Such was the conviction of the Divine and holy standard of morals and ethics held by Daniel, in a far away land, as a captive, whose life or death was, except for the living God, in the hands of an heathen king.

It can be easily seen that not eating what was provided for them by the king was an important thing for those in the ancient world. These young men had already been brought up well and were, from all evidences, very grounded in their faith. This is not such a deal with us today, but in the ancient world, animal sacrifices were offered to false gods, and then that sacrifice was eaten in honor of the god. This also caused a lot of problems in the church at Corinth. Some of the weaker members were offended by other members who would go to the market place and buy the meat that had been offered to false gods. While it is not readily known, that meat might have been cheaper than meat that had not been offered to the gods. These sacrifices would be made to false gods and then taken and sold in the market place. While it is not evident from the scriptures, it is apparent that this meat was able to be distinguished from meat that had not been offered to idols. To understand this concept, we must place ourselves in these young men's shoes to understand that to partake of this food would have been to forsake their spiritual upbringing. That is why it was such a big deal with them.

DANIEL'S HISTORY AND TRAINING CONTINUED

DANIEL'S REDRESS OF GRIEVANCE

Verses 9-21

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

Verse 9 relates that God had brought Daniel into the favor or good will and love with the prince or master of the eunuchs of Nebuchadnezzar who was in charge of Daniel; as He did Joseph while in prison in Egypt. In like manner God had often protected His people Israel.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

Verse 10 relates the misgivings and fears that the prince of the eunuchs had toward granting the petition of Daniel, with regards to accepting the food and drink that the king had appointed to him and his Jewish fellow students, v. 5. The prince of the eunuchs imposed the possibility and probability, in his mind, that the king upon reviewing them would see their faces sadder, more pale, or less healthy than other students, and that such

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might cause him to lose his head, in neglecting to carry out the mandate of the king, a thing that often happened under oriental despots.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishaël, and Azariah,

Verse 11 gives Daniel's petition for an alternative, as he presented it to Melzar, the steward or chief butler of the eunuchs who had been given special supervision over Daniel, and Hananiah, Mishaël, and Azariah, the three Hebrew children, closely associated as student colleagues with Daniel.

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Verse 12 asks Melzar, the chief steward over these 4 Hebrew young men, to prove or test these for 10 days, by permitting them to have pulse to eat and water to drink only. The pulse referred to a vegetable diet with no meat, or simply food grown from seeds. Like Moses he chose the afflictions of the children of God for a season above the pleasure of the moment, Hebrews 11:25.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

Verse 13 continues the challenge of Daniel to his stewardmaster, Melzar. His request pressed upon Melzar to grant to him, and his three Hebrew colleagues, their request for a period of ten days, after which he was to look upon them and compare their appearance with that of those who had eaten the king's meat and drank his wine for the same ten day period. Then he concluded that as Melzar saw their appearance, so should he deal with them, a fair and rational request. Such illustrated Deuteronomy 8:3 that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord," Matthew 4:4.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

Verses 14-16 add that Daniel's request was granted, as the four were proved for 10 days. At the end of that time it is certified that their countenance was fairer and fatter, smoother and firmer in appearance, than all those who ate of the king's meat. Upon such evidence, Melzar the steward took away their portion of the king's meat and wine and provided them pulse or a vegetable food instead, with water to drink. It is always wise to obey the word of God in express matters of morals, ethics, and worship.

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17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Verse 17 explains that, based on the obedient stand these four Hebrew children took, God gave or doled out to them, knowledge and skill (to quicken them) in all their learning and wisdom, as He did to Bezaleel and Solomon.

And Daniel had, held, or possessed understanding in "all," kinds of visions and dreams, v. 20.

Daniel was blessed for obedience in Babylon, as Joseph had been in Egypt.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

Verse 18 states that at the end of their days of three years of appointed studies, as the king had required, the prince of the eunuchs brought them for review and examination in the presence of King Nebuchadnezzar, v. 5. Not only were Daniel and his three colleagues brought in but also "other youths," as these four were "among them all," v. 3, 19. They "stood" before the king.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

Verse 19 further states that the king communed with them in a very personal way. He was very favorably impressed, even to the extent that he certified that Daniel, Hananiah, Mishael, and Azariah should "stand before him," to be honored as princes, to rule with Nebuchadnezzar, in a position near the throne-center of Babylon, confirming the exaltation of those who are humbly obedient.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

Verse 20 adds that, upon quizzing them personally, he found that in all matters of wisdom and understanding "that the king inquired of them," he found them to be ten times better than all the magicians and astrologers that were located in all his realm of reign. They had the wisdom from above, the per-excellent wisdom, unknown to the unbelievers, whether pauper or potentate.

Those who wrought miracles by magic or trickery could not match God's men.

21 And Daniel continued even unto the first year of king Cyrus.

Verse 21 concludes that Daniel was so blessed that he continued, even unto the first year of King Cyrus, Ezra 1:1 ***Now in the first year of Cyrus king of Persia, that the word of***

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the LORD by the mouth of Jeremiah might be fulfilled, 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, (KJV)

He saw the return of the remnant of Judah, when the 70 years of their prophesied captivity was over. He still lived beyond the first year of Cyrus.

THE BOOK OF DANIEL

DANIEL - CHAPTER 2

[Culley]

This chapter has rightly been called the ABC of Bible Prophecy. It lays out a prophecy of the history of four universal Gentile Empires through the times of the Gentiles. These four, no more or less, come on the scene in order and exist until the end of the age. Then they are overthrown by Christ at His second coming to establish His everlasting kingdom. Grasp of this framework enables the student of Bible prophecy to better understand and harmonize a great many related prophetic Scriptures.

Verses 1-3 are written Hebrew while from vs. 4 to Chapter 8:1 are, significantly, written in Aramaic for they concern the times of the Gentiles, Luke 21:24. It is helpful to observe and translate the waw consecutive in this chapter also. These are located in the following verses and when read, “and as a result” will illuminate the passage: vs. 2, **Then** & **So**; vs. 3, **And** & **and**; vs. 4, **Then**; vs. 12, **and**; vs. 14, **Then**; vs. 15, **Then**; vs. 16, **Then**; vs. 17, **Then**; vs. 19, **Then** & **Then**. So read, some insight into God allowing Satan to stage his attempt to destroy Daniel in order to spotlight Daniel as His witness is gained.

At least three purposes for giving Nebuchadnezzar the dream and its interpreted revelation by God through His servant Daniel may be noted. First, it would assure His people of His care for them and of the eventual certain victory of their God over pagan rule. Second, it would instruct Nebuchadnezzar and all other men and rulers, as to God’s sovereignty as the source of their own limited reigns. Third, it would tend to wean Israel from their idolatry and reveal how worthless all the pagan wise men really are.

This chapter stands a monument of witness to God’s ability to write history before it happens: prophecy. About 95% of the events foretold in this chapter have already been fulfilled in order. The remaining prophecy concerns the final phase of Gentile power and the final establishment of the unending kingdom of Christ. It is just as certain that this portion will have a complete historical fulfillment as it is that the initial 95% now stands fulfilled.

THE DREAM OF NEBUCHADNEZZAR

Verses 1-13: ***And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.***

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Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. (Daniel 2:1-13 KJV)

[Garner]

Verse 1 recounts that in the second year of Nebuchadnezzar's reign, he dreamed dreams with his spirit, dreams that troubled, frustrated or disturbed him repeatedly, so that he found no rest in efforts to sleep. As chapter one showed God's people in heathen captivity, with a remnant who, like Daniel, were unwilling to pollute themselves or bow to idolatrous practices and found glory and triumph in it, (Sleep is a gift from God, and absence a curse, Psalm 127:2), So chapter two shows how Nebuchadnezzar, at the height of the glory of heathenism, found his glory and that of Babylon fade like a leaf and fall, Daniel 1:21; 5:30, 31.

Note: Three years had passed since Nebuchadnezzar took Jerusalem, but he first ruled as subordinate to his father Nabopolassar, Daniel 1:5, explaining the year of difference. The dream came from God to a heathen, as in Joseph's case down in Egypt, but God used His righteous man to interpret it, for His glory, before the heathen; He was God's vice-gerant; See also v. 37.

Verse 2 recounts that the king sent first for his Chaldean priest-magicians with peculiar dress, representing their heathen gods, that could not see, hear, understand, or speak; A vain source they were of "hoped for" help, as described Psalm 115:4-9. Along with them were called their astrologers and sorcerers, also lying fakes, deluders, and deceivers, empowered by deranged demon powers, as ministers of Satan's deception.

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Verse 3 reports that this "triad" or "triad-band" of do-gooders came to stand dutifully before the king. The king related to them that he had dreamed a dream that troubled him, caused him to be so shook up that he could not sleep. And his spirit was troubled, anxiously troubled, to know exactly what the dream concerned. In the midst of power and grandeur, the mighty are troubled without God.

Verse 4 relates that the triad of pseudo-Chaldean dream interpreters challenged him in the Syriac language, to just relate the dream to them in the best detail he could, and they said, "we will show the interpretation." The "*O, king live forever*" phrase was much as that of Bathsheba to David, 1 Kings 1:31.

Verse 5 discloses that the king replied to them "the thing is gone from me." Apparently after a "hassle" from them, as lying deceivers, the king mandated. "If you all do not make known to me, call to my mind what the dream was, and give the meaning of it, you will be cut to pieces and your houses or residences will be made a dunghill," dumpheap, or rubble, as he cut them in pieces, as Samuel did Agag, 1 Samuel 15:33. From here, through chapter 7, the Chaldean languages portion of Daniel's experience and message to the Gentile powers is given. The remainder of Daniel is in the Hebrew language.

Verse 6 promises that if these pseudo-interpreters of dreams would recall or relate to him the dream that he had had, and interpret it to him, he would give them gifts, rewards, and great honor. He then appealed to them to show him the dream, or describe it vividly, so that he would recognize it; Then give him the meaning of it, to allay or drive away his fears and depression. The term "rewards" means "presents poured out in a lavish manner," Daniel 5:17.

Verse 7 describes the fearful plea of the fraudulent triad of interpreters of dreams. They appealed for a second time for the king to relate to them the dream, then they pledged to interpret it; for they intended to "manufacture a meaning" for the dream; if they could get him to relate it, v. 4.

Verses 8, 9 relate the fury of disgust Nebuchadnezzar had at their evident effort to play for time to "cook up" a meaning for a dream that he had seen, that disturbed him so that he could no longer sleep at night but he could not recall what the dream was. He then demanded for a second time, as politically licensed magicians, astrologers, and sorcerers, that they tell him the dream and give him the interpretation, to drive away his fear and depression, or there was but one decree for each of them. And that was a decree of death; he had already spoken, v. 5. For Nebuchadnezzar plainly charged that if they could not do for him what they had claimed they could do through his empire for others, they would demonstrate that they were fakes, frauds, and lying corrupters, worthy of death; He would not let them go on putting him off, day after day. He simply said, "put up or shut up."

Verse 10 recounts the strong protests of the Chaldean, charlatan magicians, astrologers, and sorcerers, who plied their trade among his kingdom of people. They derided the king for the request and demand he had made of them, which was no greater than they had

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previously publicly acclaimed that they could do. They told the king that no man on earth could tell or interpret his dream, nor would any king, ruler or lord ask such of any magician; But in this claim they too lied.

Verse 11 continues their practical charge that Nebuchadnezzar had become a "nut," mentally deranged person, to require them to recall and interpret the dream that had "gone from him," v. 5. They contended that the king's requirement was a "rare thing," and only the gods who did not dwell among men or communicate with men might relate and interpret the dream. They simply, under a plea to save their lives, admitted that their gods were lifeless, deaf, dumb, blind and therefore unable to see, hear, or speak; they were empty "quacks".

Verse 12 certifies that because of their concessions of impotency to help the king he was furiously angered and commanded that they all be destroyed throughout Babylon, for surely, if they could not help the king in trouble, they could not help his people.

Verse 13 asserts that the decree went forth that the wise men (of this world) should be slain. For the "wisdom of this world is moronic, in comparison with the wisdom of God," 1 Corinthians 3:19, 20. Under this decree Daniel and his three comrades, Meshech, Shadrach, and Abednego too were sought out for slaughter, Daniel 1:17-20; But God was with them.

PRAYER FOR WISDOM UNDER PRESSURE

Verses 14-18:

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. (Daniel 2:14-18 KJV)

Verse 14 begins Daniel's response to his death sentence that was brought to him by Arioch, captain of the king's guard. His name had been included in the list of all the wise men of Babylon who were to be slain or executed by this captain of the king's executioners, v. 24; Much as that one of Pharaoh.

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Verse 15 relates that Daniel asked Arioch, the king's executioner, for an explanation of why the decree had come so hastily from the king. And Arioch related the whole story to Daniel, a matter about which he had had no previous knowledge. Why, Daniel wanted to know, had he not had an opportunity to confer with His God and the king before he had been sentenced to be executed. His was a reasonable redress of grievance.

Verse 16 certifies that Daniel's inquiry and complaint was carried to the king and the king granted Daniel an interview to hear the king's problem. When he heard it, he assured the king that if he would grant him a reasonable time he would both tell him the dream and give him the meaning thereof in detail. He did not beg the issue, as the fake magicians had done, v. 10.

Verses 17, 18 declare that when king Nebuchadnezzar had granted a hearing, and then a stay of execution for a time to Daniel, he went directly to his three Jewish colleagues, Hananiah, Mishael, and Azariah; And he requested them to pray for Divine mercies from the living God for them, that Daniel might know the vanished dream and unknown meaning of it, so much desired and required by Nebuchadnezzar. They prayed for God to be revealed through Daniel, and in order that they might not be executed with the rest of the wise men of Babylon. And the "effectual fervent prayer" of those righteous men did avail much, James 5:16.

THE SECRET DREAM REVEALED TO DANIEL

Verses 19-30:

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, 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: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the

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latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. (Daniel 2:19-30 KJV)

Verse 19 declares that then, in response to the prayers of Daniel and his three devout Hebrew colleague friends, God revealed the secret to him in a vision by night, to magnify God, preserve their lives, and to relieve the king of his tormenting sleepless fears, v. 1.

Verse 20 relates that immediately Daniel blessed or praised the God of heaven, the living God, because wisdom and might were inherent in His being; it was a wisdom and power He was willing to grant to those who asked Him for it.

Verse 21 continues to witness that the living God also: 1) repeatedly changes the times and the seasons, 2) He repeatedly removes kings and sets up kings, as set forth Job 12:18; Psalm 75:6,7; Daniel 4:17; and 3) He doles out wisdom to the wise, with knowledge to those who have understanding, or comprehensive ability.

Verse 22 adds that He unveils the deep and secret or covert things, because He knows what is or exists in the darkness; for both it and the light reside or dwell in Him, in the power of His control.

Verse 23 relates Daniel's praise and thanksgiving to God for answering the prayers of him and his three colleague Hebrew brethren in this hour of captivity crisis; He acknowledged that the covenant God of his fathers had disclosed or made known to him, by wisdom and might, in a supernatural way, what he and they had requested of the Lord, regarding the demand of the king against them, that their lives might be spared; Daniel acknowledged that the revelation of the vision which Nebuchadnezzar had forgotten, was now made known to him, by Divine Grace, not for any merit of his own.

Verse 24 discloses that Daniel then went to Arioch, the king's executioner, and interceded to him not to destroy the wise men of Babylon. He too requested that he again have an immediate meeting with the king, assuring that he was now prepared to tell him the dream, giving the meaning of it all, as he pledged, v.16.

Verse 25 recounts that Arioch, captain of the king's executioners, v. 14, carried Daniel with his message to the king, immediately or with haste, without delay. In formal delight, Arioch related to the king that he had found a man of the captives of the Jews who was ready to make known his dream and all he wanted to know about its message.

Verse 26 relates king Nebuchadnezzar's direct inquiry of Daniel to whom he had given the heathen god name of Belteshazzar, god of Bel, whether or not he was now able to relate both his forgotten dream and its interpretation. It required of Daniel an open

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commitment and testimony of truthfulness, under the blade of the sword; He would witness of the Lord, not himself.

Verse 27 states that without dodging, or evading, or equivocating, Daniel responded that the secret that the king had demanded be told was not, did not exist, in the power of any of the astrologers, magicians, or soothsayers to comprehend; for they had no live God to whom they could resort for any information. And dead, blind, deaf gods can help no one. Daniel was trained in the "fore" of their gods and knew their vanity, Daniel 1:1-4.

Verse 28 adds that Daniel then declared that there existed a living God, (Elohim) in heaven, who held and revealed or disclosed secrets or concealed things and was making known to Nebuchadnezzar the king things that were to be or exist in the latter days, v. 29, about which he was now prepared to advise him, in a definitive way. The "latter days" alludes to the end of the Messianic days; he then proceeded to tell Nebuchadnezzar the dream and visions; conceptions he had in his mind in the dream was as follows:

Verse 29 explains to the king that the things that came into his mind, while he had lain upon his bed, concerned things that were to occur first, regarding the future of his empire. And Daniel asserted that what he was about to tell the king did not come from his own mind but as a revelation from the living God. He witnesses by faith. For the relating of the dream, and its meaning, Daniel disavowed any desire for credit.

Verse 30 adds that the relating of the secret that Daniel was to tell to Nebuchadnezzar was not because of any of his own super wisdom that he had any more than any other living person. The revelation of the secret was for the benefit of Nebuchadnezzar who had been so long sleeplessly burdened, that he might know of the true God and his own heart and his future, on which he had been meditating when the dream came before him.

THE DREAM TOLD--RELATED TO THE KING

Verses 31-35:

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (Daniel 2:31-35 KJV)

Verse 31 relates that in the vision Nebuchadnezzar had seen a great image, of excelling brightness, that stood up before or confronted Nebuchadnezzar. It was a thing so terrible that he apparently was overcome or passed out in shock. He was frozen with fear when

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the whole image was blanked from his mind. It was this scene, the "thing that went from him," that had caused him near insanity, with a long depression of sleepless fear, v. 1, 2. This great image signified world powers, the Gentile governments of the world, in various stages of disarray, from their origin at the tower of Babel, to the return of the Redeemer and the king of Peace to His throne.

Verses 32, 33 describe the colossal image that Nebuchadnezzar saw as consisting of four parts of a human body, as follows:

1. First, the head was of gold (fine gold) symbolizing the embodiment of Gentile world government as then centered in Babylon, the center of the wealth and power of that day, then under Nebuchadnezzar.
2. Second, the upper "torso", part of the body, the breast and the arms were silver, symbolizing the then developing one world Medo-Persian Gentile Empire that was to succeed or overthrow the Babylonian Empire.
3. Third, the lower "torso" of the colossal image, its belly and two thighs of brass were a symbol of the later, but soon to raise, Graeco-Macedonian Gentile Empire. Yet each succeeding Gentile had in it the nature of that first anti-God Gentile government that was organized and the Lord scattered from Babel.
4. Fourth, the legs of that monstrous image were of iron and its feet were of iron and clay. It was the last organized one world Gentile Empire, known as the Roman Empire, scattered, in disarray, yet to be regathered in rebellion against God, even as it originated of Babel. This seems to be the most clear or accurate basis for interpreting the mammoth heathen image that God caused to come before this Gentile king for His Hebrew prophet to interpret; As Joseph the Hebrew interpreted dreams for Pharaoh down in Egypt, that came to pass as he interpreted them; so shall this come to pass as "the times of the Gentiles."

Verse 34 explains that as Nebuchadnezzar beheld that colossal image held before him for a frightful moment in his dream, a "stone" was cut out, without hands, human hands, or without human ingenuity, a stone that moved toward and- against the huge four part image, with a mighty smash upon his feet, to obstruct any further movement or development of the image and the powers of her Gentile one world ruling domination or predominant jurisdiction over the earth. When this stone struck the feet of the image, the iron and clay portion, it shattered them, so that the entire image with her metals and parts also crumbled; Such symbolized the power of Jesus Christ that Stone who came to call out and set up His church, from among the Gentiles; The church, though one, is now scattered, as are the Jews, among all nations, till the "times of the Gentiles be fulfilled;" At the coming and with the ministry of our Lord the fourth phase of a one world organized Gentile Empire began its crumble. Though it will have a temporary reorganization, to which head the Antichrist will come, at the end of the Gentile age. A summary of this prophecy is as follows:

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1. That stone was Jesus Christ, cut out "without hand," human planning and instrumentality, to stand forever, v. 44.

a) In His virgin birth, Isaiah 7:14; Matthew 1:18-25; Luke 1:35.

b) As the seed of woman, Genesis 3:16,17; Romans 4:4,5; Luke 1:31-35.

c) As the foundation of redemption and of His church, Acts 4:11,12; 1 Peter 2:8; Matthew 16:18,19; Ephesians 2:20 reads, "Jesus Christ himself being (existing as) the chief corner stone," Romans 9:32,33.

2. That stone smote, broke or disintegrated and scattered the whole image, organized one world Gentile Empire, from the feet upward, causing it to be crumbled and scattered, without a centralized head, as it 1) began from Babel, Genesis 11:1-9, and reappeared in each of the four parts of this image just described, and 2) will be revised by a reintegrated or resurrected as a oneheaded-Gentile world government, at the end of this age, Revelation chapters 13-17.

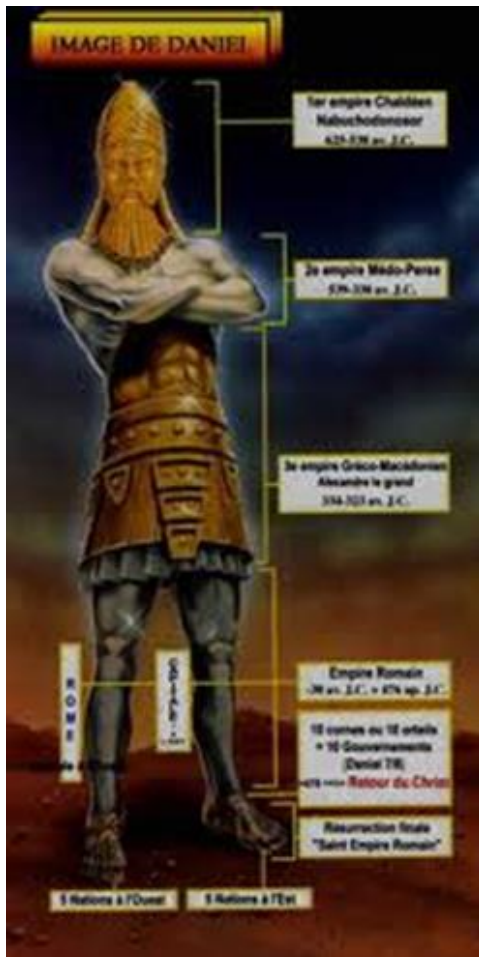
3. Note this stone broke this whole image, represented in its mixed iron-clay strength Roman Empire form, from the feet upward. This occurred when the stone first came, bringing salvation, calling His church from among the Gentiles, as a people for His name's sake. He then mandated them to go into every nation, dispersed Gentile government, and preach His gospel to every creature, to the end of the Gentile age. While the Jews too are scattered among the scattered Gentile nations, the church is also to be scattered to preach to the Gentiles, to every creature, till the time of both the Gentile one world Empire, and the time of the Jewish dispersion is fulfilled, Luke 21:23. The wise of this age are the "children of light," the church, who understand and look for the coming of Jesus, the true king, near the regathering of Israel and resurrection of a one world Gentile government, headed by the Antichrist.

Verse 35 adds that then, at that point, when the stone struck the feet portion of that monstrous image, organized form of Gentile world powers under one leader, in rebellion against God, the image (organized form) with her gold, silver, brass, iron and clay was scattered over the earth by the impact, influence of that rock or stone Christ Jesus. But the ultimate destruction of Gentile world powers of heathenism will be finally destroyed at the second coming of Jesus, as King of Kings and Lord of Lords; No one-world, Gentile Empire has existed, since shortly after our Lord's first coming. Like chaff in the wind small Gentile governments have risen and fallen; That stone that smote the image did institute a great "kingdom of heaven", as a mustard seed, Matthew 13:31; to become as a mountainous church government, which He built and empowered and sent into all nations, and has borne His message for near 2,000 years, still exists, obediently carrying His message, Matthew 16:18; Acts 28:31; bearing witness to Him, to cover the earth till He comes to subdue it. Then He will set up His earthly government, to subdue yet existing nations, or heathen people and governments, with His church as His queen in that Great Golden era.

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[Editor]

Some images of the statue found on the internet:

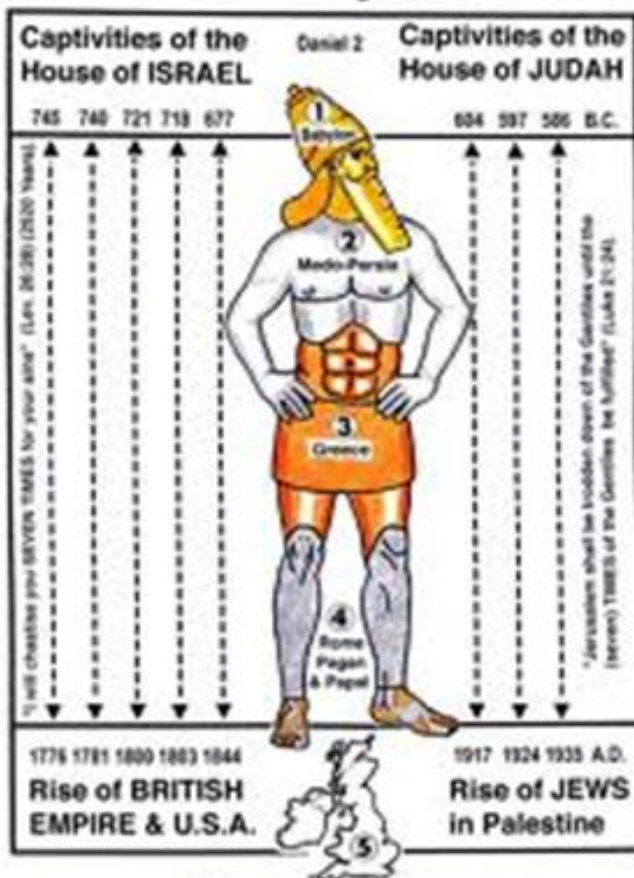


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GOLD	Babylonian Empire 606 B.C.
SILVER	Media-Persia 536 B.C.
BRONZE	Greek Empire 330 B.C.
IRON	Roman Empire 27 B.C.
IRON / CLAY	Endtimes

World History Foretold



"A stone was cut out (of Europe) without hands, which smote the image upon its feet... and the stone became a great mountain (kingdom = Isa. 2:2), and filled the whole earth" (Dan. 2:34-35). This is the British Empire and the United States.

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[Garner]

THE INTERPRETATION OF THE IMAGE--FOUR PARTS

Verses 36-43:

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

(KJV)

Verse 36 asserts that this is the body or torso of the dream. Then Daniel modestly asserted that he would gladly tell the interpretation or meaning thereof, especially as it related to Nebuchadnezzar, or in language that Nebuchadnezzar could understand what part applied to him.

Verses 37, 38 are a direct address of Daniel to Nebuchadnezzar. In it Daniel explained that Nebuchadnezzar was a "king of kings," to whom the living God had granted a kingdom with: 1) power, and 2) strength, and 3) glory. Wherever men of the human race dwelt, over all the earth; even the beasts of the field and the fowls of the air, God had given into Nebuchadnezzar's hand. God had made him ruler over them all, Daniel

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certified. Then He added, "You are this head of gold," on this monstrous image. You are a cruel steward, king, and ruler of all the people who worship images of lifeless gods. Nebuchadnezzar's jurisdiction was the first organized one-world-wide-empire. It was soon to fall.

Verse 39 proceeds to describe or interpret that after Nebuchadnezzar, the head of gold kingdom, there should arise another kingdom, a second kingdom of world wide Gentile dominion, inferior to the first of Nebuchadnezzar--this second was that one of silver breast and arms, the Medo-Persian one, v. 32; Daniel 7:5; And yet another, a third kingdom of Gentile world wide dominion, of brass, that too was to "rule over all the earth," the Grecian or Graeco-Macedonian kingdom, v. 32; Daniel 7:6. Note each of these, and the fourth, was and is a pseudo-usurped-kingdom, that disregarded the living God, whose Son is to be the true ruler over all God's earth.

Verse 40 asserts that the meaning of the feet part of this great image represents a fourth and final form of a one-world heathen or Gentile government, originating from the tower of Babel, builders who sought to build a name for themselves, a tower that would reach to the heavens; It was to be a source of their own salvation, be a protection for them. They all and each left God (the living God) out of all their plans, Genesis 11:1-9. So should this fourth one world representative of that tower of Babel, original Gentile Government building concept, go forth strong as iron, but without embracing the living God.

This fourth kingdom (the Roman Empire) was to be a ruthless one, strong, breaking or destroying, and subduing, breaking, and bruising or destroying people, all things in her path, until the stone, cut out without hands, the virgin born one came to strike the feet (the progress) or ongoing of that mighty empire, to break and scatter the one world Gentile government that it espoused.

Though shattered and scattered that fourth empire is to be revived again for total destruction at the coming of our Lord. It is still dispersed through that stone Jesus Christ. Today His church, called from among the Gentiles, yet sent through the earth, as a witness to all Gentiles, the nations, will one day be an instrument of our Lord in ruling and reigning over all nations.

Verses 41-43 explain that this fourth one world Gentile kingdom was different from the first three parts of the image, designed to symbolize a different lesson, Daniel 7:7, 23. This lower, last feet-part was formed by a mixture of iron and clay, signifying that when struck by that special stone, the potter's clay and iron toes and feet should be shattered and scattered, divided but not destroyed or totally put out of existence, at the time of the striking, as the first three kingdoms had been. In this fourth kingdom the iron mixed with miry clay or buttle clay, so the kingdom should be partly strong and partly broken. These elements of clay and iron of the fourth kingdom, the Roman Empire, after broken should "mingle themselves," as small heathen or Gentile governments, "with the seed of men," after being broken up as a one world kingdom. But note v. 43 asserts "they shall not cleave" one to another, even as iron is not mixed with clay. Since shortly after our Lord's first coming that Roman Empire has been broken, scattered, neither a one world

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government, while scattered and shattered, nor yet completely subdued. Such awaits our Lord's second coming, as King of Kings and Lord of Lords or living Lord overall, all people, all nations and all things.

BEGINNING AND END OF FINAL WORLD EMPIRE

(The Kingdom of Heaven To Supplant It)

Verses 44, 45:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Daniel 2:44-45 KJV)

Verse 44 asserts that "in the days of these kings," those kings who were subjects of the Roman Emperor of the fourth "one world government," when Herod was king in Judea, "the God of heaven," Jesus Christ Himself, "shall set up a kingdom," "which shall never be destroyed."

Note: God the Father sent two persons from heaven, "to prepare" and to institute, set up, or establish a new order of government, "which should never be destroyed." This alludes to: First, the sending of John the Baptist to prepare a way and a people for the Lord; Second, Jesus who is here called "the God of heaven," did set up, institute, or establish "the kingdom of heaven," Himself, in person, Matthew ch. 13, referred to as "my church," Matthew 16:18; Which He chose and called, "from among the Gentiles," as a people for "His name's sake."

Of this people, new order of "worship and service," which He called "from among the Gentiles," as cited above, then sent to the Gentiles, as a witness to Him, among all nations; It is called "the kingdom of heaven," set up by Jesus, the God of heaven, more than 30 times by Matthew; The Kingdom of heaven parables of Matthew 13:1-52, all allude to the church that Jesus set up, for which He will one day return. It is asserted, pledged, or covenanted that "It shall never be destroyed."

As a "prepared people" for His church, His name's sake it was composed of saved, and baptized, and committed followers of Him, not of the sum total of the saved, as "the kingdom of heaven" is generally interpreted to be, by Protestants and "protestant-baptists."

Observe that the kingdom that the "God of heaven" was to, and did, "set up", institute, or establish would not only "never be destroyed," but also it was not to be "left to other

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people," to establish or administer. He did not leave it to be "set up by proxy," on Pentecost; He 1) set it in order, as king; 2) gave it laws to guide it; 3) promised to send the Holy Spirit; His vice-gerent to empower it, and 4) covenanted to be with it to the consummation of the age, among the broken and scattered nations of the Gentiles of the Roman Empire that was to be disintegrated.

As J.R. Graves held, four things only are necessary to the existence and function of a kingdom: 1) a king, 2) subjects, 3) laws, and 4) a territory; Jesus a King established and left such a people, His church, with a world-wide mandate to preach to the scattered Gentiles in all nations, with a pledge to return to and receive her unto Himself, for special honors and service in the golden millennial age when as King of kings and Lord of lords He shall sit on David's throne, establishing His earthly reign over Israel and the Gentile kingdoms, for the "restitution of all things," to the Father.

This first established "Kingdom of heaven," the church, with one province, at Jerusalem, where it was empowered, Acts 2:1-4; was to "break in pieces, and be scattered," was to divide, establishing local witnessing bodies, churches through all nations, as a witness to Jesus, till He returns, after which, under Him, it will consume, (subdue) all these gentle kingdoms, in the millennial era. And it shall stand forever, or exist forever.

Verse 45 summarizes, explaining that as Nebuchadnezzar and Daniel had seen first, the "stone" (Jesus Christ) "cut out of the mountain without hands," in a supernatural way, even by the virgin birth, as the seed of woman, as prophesied and certified; Second, that as it brake in pieces the monstrous image, from the feet up, causing the Gentile governments from Babel to Rome, the iron, brass, silver, and gold empires to be scattered over all the earth, that the church, "kingdom of heaven" of heaven's origin, with heaven's laws, heaven prepared people, and heaven empowerment, called from all nations, among the Gentiles to preach the gospel, might witness to all nations, among the Gentiles, till the king returns to set up, not the kingdom of heaven, but the Davidic Kingdom, using 1) the church and 2) the 12 apostles in His millennial labors, Luke 22:28-30. Jesus said to this church people, "I appoint to you all a kingdom," present tense, to eat and drink and do my labors, in this age among the Gentiles, and in the millennial era to "sit on twelve thrones," with me, adjudicating over the twelve tribes of Israel.

Daniel then concluded to Nebuchadnezzar that "the dream is certain and the interpretation thereof sure."

Let it be observed that the God of heaven, Jesus Christ, did set up, institute, or establish His kingdom of heaven or church; It has borne His new covenant, ambassadorial message to the scattered nations. Note Protestantism has made "the kingdom of heaven" to mean "all the saved," a universal church, and too many protestantbaptists have been influenced by it. Let such a position be reexamined, in the light of this passage, as interpreted in contextual setting. For when a major (first premise) is misinterpreted such leads to later perversions, distortions, and misapplications of Divine truth. Much of the universal church heresy originates from a misapplication of this passage of Daniel's prophecy.

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DANIEL PROMOTED

Verses 46-49:

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king. (Daniel 2:46-49 KJV)

Verse 46 relates that Nebuchadnezzar was so emotionally overcome by Daniel's definitive recall, description, and interpretation of the meaning of the dream and monstrous image that came, then went from him, that he fell down to worship Him. He too impulsively commanded those about him that they should offer an oblation sacrifice and incense of sweet odor of worship to Daniel, Ezra 6:10. Though Daniel had already disavowed any personal honor for revealing and interpreting the dream to Nebuchadnezzar, v 27, 28, 30; So shall the world one day fall down to worship the Lord, Philippians 2:10.

Verse 47 adds that Nebuchadnezzar then testified that Daniel's God was surely, unquestionably, incontestably, of a truth, God of gods, Lord of kings, a revealer (uncoverer and- discloser) of secrets;" At the last the world will acknowledge this, Revelation 17:14; 19:16; Daniel had revealed this secret so thoroughly that Nebuchadnezzar knew that it was of the living God, not "little dead gods" of his heathen empire, that this matter was made known, v. 22.

Verse 48 discloses that as a result of this vision king Nebuchadnezzar gave Daniel many great gifts, such as befit royalty, and made him a great man to be ruler or governor over the whole province of Babylon proper, where Daniel's captive Jewish brethren were being held. In this capacity he was also made chief or administrator over all the governors, over all the wise men and educators of Babylon. Thus Daniel was in a condition to be a helper to, and relieve much oppression over, his own people, as Joseph did down in Egypt before him, as described Genesis 41:1-44.

Verse 49 explains that at the request of Daniel, Nebuchadnezzar set Shadrach, Meshach, and Abednego, his colleague Jewish brethren, as a cabinet of advisors and administrators over the affairs of the province of Babylon. But Daniel sat or resided as a judge and administrator in the gate of, or entrance of, the palace of the king, where courts of justice and equity were administered. Where Lot was a compromiser, Daniel was inflexible for truth, Genesis 19:1. Such was his elevation, to motivate all believers after him, to be true to the word of God and the God of the word, whatever befalls them and in all circumstances of life.

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DANIEL - CHAPTER 3

[Culley]

Why would a pagan king erect an image of gold? The God given dream and interpretation had featured the image of a man with a head of gold which represented Nebuchadnezzar and the kingdom of Babylon. But his kingdom was to be succeeded by the Media-Persian Kingdom, it by the Grecian, and it in turn by the Roman. It could well be that the golden image was the king's attempt to change the decree of Heaven and extend his kingdom's life by means of Chaldean VooDoo.

No doubt the image was intended as a state memorial in honor of Nebuchadnezzar and the mighty empire he had built. It was required on penalty of death that this image be worshipped. Dictators have long coveted the worship of their subjects, believing that it would greatly enhance their rule. Commanding worship by no means secures it. The outward signs and rituals may be enforced by punishment sufficient to secure compliance by most men. But even in the act of worship those who are forced into compliance may curse the enforcer and his object of worship in their hearts. Worship is a voluntary act of man. True worshippers must worship God in spirit and in truth.

Since no mention of Daniel or his whereabouts is made in this chapter it is assumed that he was either bedfast with an ailment or more likely out of the country on a state mission. In His providence God arranged for the trial of the three Hebrews without the aid of Daniel's presence.

The three Hebrew youth had grown much through the earlier trials of their faith; being deported to Babylon, standing with Daniel not to be defiled by the King's food and in praying with Daniel for deliverance from the King's decree of death to all his wise men because none could tell his dream and its meaning. They witnessed God's protecting hand and their faith had grown.

THE PRIDE AND FOLLY OF NEBUCHADNEZZAR

Verses 1-7: *Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and*

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captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

[Garner]

Verse 1 sets forth the fickleness of human nature. Though having declared that Daniel's living God was "King of kings" and "God of lords," Nebuchadnezzar turned 19 years later to make an "image of gold," a monstrous image of himself, with an height of 60 cubits (90 ft.) and a breadth of 6 cubits (9 ft.). It was likely wood overlaid with gold. Then he set it up in the plain of Dura, in the province of Babylon, just south of the city. It was to symbolize him as the golden head of the first one world Gentile Empire. His confession of God did not keep him from being, continuing as a worshipper of idol gods. This golden image required self-worship that follows, Daniel 2:38, and appears to be a type of that one day to be demanded of the antichrist, the man of sin.

Verse 2 adds that when the monstrous image of gold (representing Nebuchadnezzar, Daniel 2:38) was set up in the plain of Dura, the king sent out a call for all the puppet-rulers of this Empire to come to the dedication of the god. Special calls went to: 1) the princes, 2) the governors, 3) the captains, 4) the judges, 5) the treasurers, 6) the counselors, 7) the sheriffs, and 8) all the administrative rulers of the provinces to come to the dedication of the image, as the central god of his Empire. From all ruling levels of society the magi were called. It appears that this was an effort to unify all the religions of the earth, and his empire, to worship him, much as the antichrist beast, representing Gentile powers will do.

Verse 3 affirms that all the rulers of the province of Nebuchadnezzar's Empire came at his call, and stood as a mighty conclave, before the monstrous golden image to admire it, do obeisance toward, or worship it. It simply added to the dead gods they already worshipped.

Verses 4, 5 state that an herald cried aloud (with a mighty voice), a decree that all nations, people, and tongues, when they heard the sound or music of the flute, harp, sackbut, psaltery, dulcimer, and all kinds of orchestrated music, were to fall down upon their faces, in worship of the monstrous golden image that Nebuchadnezzar the king had made, as an object of self-deification, Daniel 4:1; 6:25. They were to fall down, not only for worship, but also that any that refused might be detected.

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Verse 6 adds that the decree for dedication not only required that all present fall down to worship, at the sound of the stringed and percussion music, but also announced that any who refused would immediately, the same hour, be carried and cast alive into the fiery furnace, the very kind that had melted the gold for the image of the king that was before them. It was "worship me or die." Such was a common method of punishment in Babylon, Jeremiah 29:22; 2 Samuel 12:31.

Verse 7 asserts that when all who were commanded assembled, as rulers of the nations, practicing worship of many gods anyway, they fell down obediently before the image to worship, at the sound of the symphonic, orchestrated music. It appears that no Jews were present, except the three governors, Meshach, Shadrach, and Abednego, v. 12.

THREE JEWISH COLLEAGUES REFUSE TO WORSHIP THE IMAGE

Verses 8-18: *Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*

Verse 8 recounts that certain (a certain blood thirsty king) of the Chaldeans came near or seized and accused the Jews--Shadrach, Meshach, and Abednego, specifically. So jealous were they of the Jews that they wished to tear them limb from limb of their bodies. Why Daniel was not summoned is not clear, but apparently he was not summoned of the king to worship the image.

Verse 9 notes the flattery of the "Jew hating" Chaldeans in their direct address, "O King, live forever;" Their flattery is akin to the cruelty that follows. It is similar to Tertullus'

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flattery of Felix as he prepared to spew forth his condemnation against Paul, before the Roman governor, Acts 24:2, 3.

Verses 10, 11 recount the decree that Nebuchadnezzar had made, as requested to him by certain ones of his super-sanctified Chaldeans. They were perhaps of those who were jealous of these Jewish colleagues of Daniel and sought occasion to slay them. They reminded him that he had publicly decreed the death of any who did not bow down to worship before the image of gold, at the prescribed sound of music, v. 5-7.

Verses 12 states that these "certain" Chaldeans charged before Nebuchadnezzar that three certain Jewish overseers of his province, Shadrach, Meshach, and Abednego had not obeyed his command, did not serve any of his gods, nor had they worshipped the golden image that he had set up. Thus they suggested such action was a capitol crime, worthy of their being deposed and slain.

Verse 13 relates that this public accusation of these three Jewish confidants or colleagues of Daniel caused King Nebuchadnezzar to go into a rage of fury. Instead of having them immediately executed, as he had done to the fraudulent magi, Daniel 2:1, 2, he had Shadrach, Meshach, and Abednego brought before him, to hear their testimony and defense, if they had any for their failure to obey the mandate of the king to worship his monstrous image of gold. They were brought there as a challenge to their testimony for their God and their faith.

Verse 14 states that when they were hailed before the king he publicly asked them whether or not they had purposely neglected or refused to worship his gods or worship the image. In spite of his fury, his past good will toward them inclined him to give them another trial or opportunity to worship his gods, bow down to his image. It was a thing the law of their God to whom they were committed forbade.

Verse 15 recounts his second chance offer to save face for themselves and for him. He mandated anew that at the sound of the musical band, symphony, or orchestra of named musical instruments, they were to bow down and worship the monstrous golden image that he had made and set up, v. 1. The pre-announced verdict was that if they did all would be well, but if they did not they would be cast alive into the fiery furnace. Then in sarcasm he asked, like Pharaoh and Sennacherib, "who is that god that will deliver you out of my hand?"

Verse 16 states that Meshech, Shadrach, and Abednego replied to the king, delaying his musical offer, "we are not careful (over sensitive) to respond to you in this matter," this kind of a matter, that affects our spiritual relations with our God! With them this was not a civil but a religious matter of soul and conscience. The path of duty to God was clear to them and they would not pretend to evade it.

Verses 17, 18 conclude their firm testimony in this matter. It was that if Nebuchadnezzar chose to cast them into the fiery furnace they had a living God who was able and would also deliver them out of the fiery furnace; they told the king, "face to face," "we will not

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serve thy gods nor worship the golden image which thou hast set up." To worship these idols was a breach of their own law, which, though their nation had broken, they as a remnant faithfully refused, to break, Exodus 20:3-5; Leviticus 19:4.

PRESERVATION--NO HARM IN THE FURNACE

Verses 19-25: *Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.*

Verse 19 relates the fury, rage, and changed countenance of Nebuchadnezzar toward Shadrach, Meshach, and Abednego, because they refused his second chance, v. 14, 15. Because of their stand for their God, against idols and the image worship that he had decreed, he commanded that the fiery furnace be made seven times hotter than normal for the burning of these three Jewish patriots. Seven is the perfect number. It simply means it was to be heated as hot as possible. Passion overdoes its own end, for the hotter the fire the sooner they would be out of pain, if the Lord did not intercede.

Verse 20 further relates that the most mighty (the strongest) of his armed men were ordered to bind Shadrach, Meshach, and Abednego and cast them into the fiery furnace, so that there would be no escape. They vainly thought they would then be rid of them, even as those Jews who sealed the tomb of our Lord.

Verse 21 adds that these three were bound alive in their coats, hose, hats, and their other garments (fully dressed) and cast by these mighty men of Nebuchadnezzar's army into the burning fiery furnace. This should have been the end of them, except their God was their protection.

Verse 22 discloses that because the king's command was so furiously urgent, and the furnace exceedingly hot, those mighty men of the king's army were slain, burned to death, when they threw Meshach, Shadrach, and Abednego headlong into the furnace.

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Verse 23 affirms that these three men, the certain colleague Jews accused by the Chaldeans, v. 8, 12, Meshach, Shadrach, and Abednego "fell down bound" into the midst (very center) of the high-heated fiery furnace. Such demonstrated the arm or care of the God they trusted, v. 16-18. He protected them through it all, not keeping them out, but protecting them while they were in there, to deliver them.

Verse 24 states that Nebuchadnezzar was suddenly astonished, aghast, upon looking into the fiery furnace, at the door of which his three mighty men of his army had burned to death from the escaping heat, from within the furnace. He arose up in haste and demanded of his counselors "did not we cast three men bound into the midst of the fire?" From the mouths of our Lord's own enemies they truthfully affirmed that this was true, v. 21.

Verse 25 adds that Nebuchadnezzar replied that he saw four men loose, (not bound) walking in the midst of the fire and that they had no hurt, Isaiah 43:2; John 8:36. Their coats, hose, hats, and garments were fit to wear in a royal palace, unharmed by the flames. But Nebuchadnezzar cried that one of the four was of the likeness of the "Son of God." What did he know about the Son of God? Evidently Daniel and these three faithful Jews had so witnessed of Jesus, the Messiah, that his conscience had a perfect vision of that One Who never leaves nor forsakes His own.

THE CONVINCED KING--TWO DECREES

Verse 26-30: *Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.*

Verse 26 describes Nebuchadnezzar the king as coming near the mouth or opening of the fiery furnace and calling aloud, addressing the three Hebrew children in the fiery furnace by name, as "servants of the most high (Jehovah) God." He called for them to come forth out of the midst of the fire. And they did, well dressed and strong, by Divine, miraculous protection. Note Nebuchadnezzar who had said to Daniel 19 years before this, "your God is a God of gods," a living God over dead gods, Daniel 2:47; had since turned away from

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that view, having since then destroyed Jerusalem, with no immediate harm coming to him.

Verse 27 adds that the princes, governors, captains, and king's counselors, while assembled, saw these three Jewish young men upon whose bodies the fire had no power; neither burning an hair on their heads, smutting their clothes, nor making any smell or scorch of fire upon them.

Verse 28 expresses a benediction of Nebuchadnezzar toward the living God of Shadrach, Meshach, and Abednego; He vowed this God had sent (mandated) his angel (Gabriel) and delivered His servants who trusted in Him as related v. 16-18. He attributed the preservation of the three Hebrew children to the guardian care of the living God, because they refused to worship idol gods.

Verse 29 announces a decree by Nebuchadnezzar that any people, nation, or language which spoke any unbecoming thing against Shadrach, Meshach, and Abednego should be hacked to pieces and their residences made to be a dunghill, totally destroyed. Because there is (exists) no other God, said he, that can deliver or liberate after this sort he had just witnessed.

Verse 30 concludes that then the king promoted or made to prosper Shadrach, Meshach, and Abednego in the province of Babylon. And no more is it reported any effort was made to force the Jews to worship idols, of which they had now received their fill of judgment.

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DANIEL - CHAPTER 4

[Culley]

Nebuchadnezzar's temporary insanity has been denied by unbelieving critics, but is well sustained not only by the Bible, but also by secular historical references. According to Josephus, the Babylonian historian Berossus told of a strange malady suffered by Nebuchadnezzar before his death.

One remarkable aspect of the chapter is its disclosure of the reality of unseen angelic creatures, The Watchers, who carry on the administration of God's purposes during this age.

Viewed in light of the scope and termination of Gentile power revealed in chapter two, Nebuchadnezzar's experience may cast a prophetic shadow of the final humbling of Gentile power at the end of the age....

INTRODUCTION

1. Nebuchadnezzar was the greatest king of the gentile times and nations. He had been a victorious general and became a conquering king.
2. He grew famous as a great builder of his capital, temple, palace and the hanging gardens which became one of the seven wonders of the ancient world.
3. The walls of Babylon were 60 miles in circumference, 360 feet high, 87 feet thick with a moat 150 feet wide. Inside the three tier hanging gardens rose 180 feet in the air. Two main buildings, the temple with its grounds 3 miles in circumference, and the palace with its grounds 8 miles in circumference, were both decked with gold.
4. All that Nebuchadnezzar built has fallen and been practically forgotten, but for his dream and testimony he shall forever be remembered. We can do few things greater than give our testimony of God Almighty.

THE KING'S PROCLAMATION

Verses 1-3: *Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.*

[Garner]

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Verse 1 begins a proclamation that king Nebuchadnezzar made and addressed to all people, nations, and languages who resided in all parts of the earth. Daniel had told him that he was the mightiest of the mighty, made so, raised up by the Lord, Daniel 2:37, 38. In this position, as the first universal Gentile ruler, in whom "the times of the Gentiles" began, may be recognized the manner in which it shall end, with the coming and cunning deception of the Anti-christ or the "man of sin," Daniel 9:26, 27; 2 Thessalonians 2:3-10; Revelation ch. 13. Nebuchadnezzar proclaimed "peace be multiplied to you," or "Shalom" to you. It was a false promise of peace, even as that of the anti-christ shall be, so unlike the peace that angels heralded at the coming of our Lord.

Verse 2 states that Nebuchadnezzar thought it proper that he should relate and acknowledge the signs and wonders or miraculous things that the most high God (the living Jehovah God) had done toward him, to help him. His dream fears had been removed!

Verse 3 recounts an exclamatory expression of the greatness of the signs and wonders of the living God in recalling and interpreting his dream and resolving fears that came to him when the monstrous image appeared, then went from him in the dream. This living God, he proclaimed had an everlasting kingdom and dominion, generation after generation.

NEBUCHADNEZZAR'S TREE-VISION

Verses 4-18: *I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from*

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man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. 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.

Verses 4, 5 relate that while king Nebuchadnezzar was at rest in his own residence and flourishing, at the height of prosperity, in his palace, he had another dream; He was resting from many battles. Peace and prosperity had come to him. In this state another dream came to shock him with trembling fear. The flashing thoughts of the vision upon his bed troubled his head, gave him a splitting headache, caused him to "come unglued," as that in Daniel 2:1, 28.

Verse 6 asserts that as a result of this upsetting dream he made another decree, to call in all the wise men of Babylon before him that he might relate this dream, which he remembered, but he wanted an interpretation from them of the meaning or import of the dream, as in Daniel 2:1, 2. Strange that he did not call Daniel; But the Chaldean wise men were their national confidants, their magi for such. God reserved His servant Daniel for the worst to magnify Himself through him.

Verse 7 relates that the Chaldean magicians, astrologers, and soothsayers came from far and near and appeared before Nebuchadnezzar. He related the dream to them in detail; but they could not give him the interpretation of it. They could not recall 1) the one that had formerly "went from him," Or 2) interpret the one he could recall. Their gods were too dumb.

Verse 8 relates that at the conclusion and failure of all Nebuchadnezzar's efforts to find an interpretation from his heathen magi, of every god and cult, he turned to Daniel to whom he had given the name Belteshazzar, Daniel 1:7, in honor of his personal god Bel. Then he asserted that in him (Daniel) was the spirit (dynamic power) of the holy gods, all combined as he viewed it from a heathen king's view. Then he told the dream that he had related to his magi, which they could not interpret, to Daniel.

Verse 9 is a direct address of Nebuchadnezzar to Belteshazzar. He addressed Daniel as "master of the magicians," because he said, "I know that the spirit of the holy gods (the sum of them) is in thee," in your power. He knew on the basis of Daniel's former help to him, Daniel 2:48; 5:11. Then he proceeded to express his faith that no secret troubled Daniel. On the basis of this testimony of his faith in Daniel he asked him to tell him the visions of his dream and the interpretation of them, which he believed Daniel could do without difficulty. Only the true God is holy; false gods and prophets did not even consider one another holy.

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Verse 10 recounts the vision Nebuchadnezzar saw, as he lay by night upon his bed; He beheld first a great tree, of great height, in the midst of the earth, as a symbol of a great king, which he was, v. 22; Ezekiel 31:1-14 describes an Assyrian leader as a great "cedar in Lebanon."

Verses 11, 12 states that the tree grew, was strong, and its height reached unto, toward heaven; the leaves of it were fair, of good color; and the fruit of it was abundant for meat or food. The beasts of the field came to rest in its shade, and the fowls of the air roosted or lighted on its limbs; and all flesh of man, beasts, and fowl fed of this mighty tree-ruler of earth's center.

Verse 13 continues that Nebuchadnezzar saw in his visions upon his bed, as he then recalled, a watcher, even an holy watcher descended from heaven, with a mission message, v. 17, 23. Angels do come down from heaven, as watchful ministers to do God's will among men, in blessing the righteous and judging or smiting the wicked, at the bidding of the Lord still.

Verse 14 reports that the holy, heaven sent watchman, cried out loud, in a thunderous judgment tone to "hew down the tree, cut off the limbs, shake off the leaves, and scatter the fruit; let the beasts be driven away from under the shadow area about it and the fowls from off its limbs or branches," The implication is one of warning before judgment, a principle of Divine justice in judgment.

Verse 15 adds however that the stump or trunk of the tree is to be left intact, even supported by a band of iron and brass, in the tender grass of the field. It was to be wet with the dew of heaven; and his portion of food or livelihood was to be "with the beasts in the grass of the earth." This stump or trunk alludes to Nebuchadnezzar's remaining king over the great golden empire; But he was to become a maniac, a lunatic, under Divine judgment, a deranged king who would eat grass like a dumb animal, v. 24, 25.

Verse 16 continues the judgment words of the heaven-sent watchman as he announced that his heart (affection) would be changed from that of a man to that of a beast that would be given to him, until "seven times" had passed over him, or complete waves of judgment had fallen on him, in recurring seizures of periodic, insanity.

Verse 17 announces that this decree is of the "watchers" and the mandate is by the word of the holy ones, ministering servants of God. The decree was "to the intent," in order that, the living (all men) might know, recognize, or comprehend that the most high (Jehovah God) continually rules in the kingdom of men. And He gives it to whoever He wills, even setting up over it the basest of men, to receive glory in them.

Verse 18 concludes the testimony of Nebuchadnezzar as he related it to Daniel. He then addressed Daniel, by his magi name Belteshazzar, asking that he interpret this dream for him, a thing he affirmed all the Chaldean wise men were unable to do. He added in essence, you can do it Daniel, because "the spirit of the holy gods is (exists) in you." He had acknowledged this before, but not accepted Daniel's God as his own god. Like Pilate

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he tried to "play two sides of the fence." He compromised his convictions, resisting the spirit until he may have wound up in hell.

DANIEL INTERPRETS TREE VISION OF NEBUCHADNEZZAR

Verses 19-27: *Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.*

Verse 19 describes a period of one hour or a moment of astonishment and troubled thoughts that came over Daniel whose Chaldean name was Belteshazzar. Nebuchadnezzar noticed Daniel's shocked response of awe to the vision he had related to him. He then directed Daniel not to permit either the content of the dream or its interpretation to disturb him, but to tell its meaning like it should be told. To this Daniel respectfully responded, "my lord," or master, the dream is toward those who hate you and the interpretation applies to your enemies. Many despots would have killed any who prophesied woe against them or any of their subject states, but Nebuchadnezzar assured Daniel that of such he need not fear.

Verses 20, 21 certify the tree of Nebuchadnezzar's vision as a great one whose height reached to heaven, strong, viewed by all the earth with leaves that were fair, fruit that was edible for much food, and limbs and branches in which fowls lodged (roosted) and beasts of the field lay for rest, v. 10-12.

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Verse 22 further relates that Daniel then directly certified to Nebuchadnezzar that he was the stump of that great tree, whose strength and height had reached in dominion or jurisdiction overall the earth, even as he had been described in the gold head of the monstrous image he had seen and he had interpreted by Daniel in the former vision, Daniel 2:37, 38. Without compromise, evasion, or equivocation, much as Nathan confronted David, saying "thou art the man," 2 Samuel 12:7; Daniel spoke plainly to Nebuchadnezzar.

Verse 23 is a restatement by Daniel of what Nebuchadnezzar saw in the dream. He saw a "watcher," and "holy one," an angelic minister of Divine judgment descend from heaven to cut down the strong tree that had grown to reach into the heaven, to be beheld by all the earth. This Divine messenger cut out the top, hewed off the limbs, destroying shade, branch support, and fruit or food for men, beasts, and fowl; but he left the stump or trunk of the tree with a band of iron and brass around it in the midst of the field of tender grass and dew, void of help for man, fowl, and beasts, to stand alone, under Divine judgment, to exist with the beasts of the field, as they existed for a time, v. 14, 15; Daniel 5:21.

Verses 24, 25 give Daniel's further interpretation of the vision of the mighty tree; The interpretation gave the decree of the most High (Jehovah) God that was to come upon the king, Nebuchadnezzar, the stump-tree of the vision, v. 17. Deranged demon seizures were to come upon him, causing him to act like a beast of the field, and to be isolated, quarantined outside of the palace city, to live as an outcast, eat dew covered grass or herbs of the field, on all fours like an animal, in times of these recurring dementia seizures, until in a moment of sanity he arose to honor the living God. He was to recognize and acknowledge that the most High (Jehovah) God set up and put down kings and kingdoms; 'Twas like the Gadara demoniac in Luke 8:26-39.

Verse 26 assures Nebuchadnezzar that as the stump of the tree was left bound or restricted with iron and bands, so he should be with insanity, but would be loosed from it when he came to acknowledge the true reign of heaven's God and the angels of God over all.

Verse 27 concludes Daniel's interpretation of the tree vision of Nebuchadnezzar with an appeal that his counsel be accepted by Nebuchadnezzar in a right spirit of repentance. He called on this great, monstrous, gold head of the image and stump of the great tree to break off his sins of idolatry and rebellion against the most High God and turn to do righteously, and his lawless deeds and oppression of men by showing mercy to the poor. To turn to the Lord Daniel assured him, might be a means of lengthening the days of his tranquility on earth. Sin is a galling yoke, a burden for a sinner to bear; He need not bear it, if he will but turn to the Lord. Such as Daniel's plea to this heathen Gentile one world ruler: Hezekiah turned, his days were lengthened, Isaiah 38:1-5; Nineveh repented and the city was spared, Jonah 3:5-10; Jeremiah 18:7, 8.

[Culley]

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Daniel demonstrated the loyal servant's spirit of concern for his king for perhaps 30 years.

Thus with the king's urging, Daniel faithfully prefaced the interpretation with his warning that the dream would please the king's enemies, vs. 20-26.

The king had not yet recognized God's authority and rule over all, vs. 25.

Daniel faithfully and lovingly confronted the king with a courageous call for repentance, vs. 27. His counsel had great force behind it for it came from a most loyal servant, a most upright man whose holy lifestyle issued its own call for right living and it came with the power and conviction of the Holy Spirit.

THE TREE-VISION RESTORATION OF NEBUCHADNEZZAR

Verses 28-37: *All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.*

[Garner]

Verses 28, 29 certify that all this judgment that was prophesied by Daniel came upon king Nebuchadnezzar with sudden seizure calamity, as he walked in his palace or on his palace roof of the kingdom of Babylon, at the end of twelve months. It was ample time

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for him to repent, after ample warning, so that he was "without excuse." Warning always comes before judgment from God.

Verse 30 states that after twelve months, as the king walked softly on the roof of his palace, in resplendent glory, his heart was lifted up and he glorified himself with pride, saying, "Is not this great Babylon the fruit of my might, power, and doing?" v. 37 later reflects his repentance for this self-glory, but only after a terrible fall of extended humiliating mental derangement that struck him down. He experienced that "Pride goeth before destruction and an haughty spirit before a fall," Proverbs 16:18.

Verse 31 relates that while those bragging words were in his mouth there fell a voice from heaven that said, "O king Nebuchadnezzar, to you it is spoken, the kingdom is departed or severed from you," from his direct rule. How much this was like the rich barn builder, who while bragging of what he would do with his fields, his grain, and his storehouses was told that that night his soul would be required of him.

Verse 32 indicates that demon spirits of Lucifer's realm would take, or cause king Nebuchadnezzar to be taken (violently) from dwelling or residing among men, and drive him into the open fields to live among beasts of the field, eating grass and herbs like an ox, becoming wet from the dew until seven times, or a full measure of judgment should strike him down; Until in a sane moment he would recognize and acknowledge in truth that the most High God did rule in the governments of men, giving rulership as it pleased Him, to whomever He pleased, as recounted Daniel 5:18-23.

Verse 33 verifies that at that very hour, suddenly, the demoniac depression of dementia seized him. He was, like the demon man of Gadara, Luke 8:26-39 taken from normal society, isolated or quarantined, according to the customs of the times, to stay in the open fields where domesticated beasts were herded. There he ate grass like an ox, fancying himself that he was a beast; his hair grew long like eagle's feathers, matted in an unkempt manner on his body, and his finger and toe nails grew to long length to curl like eagle's claws, until seven time or full judgments had come to him. God has used wicked angels to send judgment upon the obstinately rebellious, in every age since the fall of Satan and men.

Verse 34 recounts Nebuchadnezzar's own testimony that at the end of the days of insanity "he lifted up his eyes to heaven," whereas he had them glued in self-glory on earthly things when God sent the full swoop of judgment upon him. When he looked up to heaven, the first evidence of his restored sanity, he began to praise God for just judgment that had struck him down in pride. He then, with restored sanity, blessed or praised the Lord and honored Him who lives forever, whose dominion is an everlasting one; and His kingdom is (exists) from "generation to generation."

Verse 35 is a testimony of Nebuchadnezzar's that the most High or the living God reputes all the inhabitants of the earth as nothing, no problem for Him to deal with, in their rebellion, for he had learned the hard way. This God does according to His own will, in directing the army of heaven's rulers, as well as among the inhabitants of the earth,

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Nebuchadnezzar here affirmed. He added that no one was able (sufficiently powerful or dynamic) to stay or stop His hand or successfully ask Him what He does!

Verse 36 recounts King Nebuchadnezzar's own testimony of praise to the Lord in certifying that, as He praised God, his reason or sanity fully returned to him. With this he was restored to the glory and honor and brightness of his kingdom. Then his cabinet of counselors and lords restored positions to serve with and under him as king. After this manner or order his excelling majesty was again added to the full of his life. His majesty, like that of Job's, was greater than ever before; For everyone who humbles himself (before God) shall be exalted. It appears that Nebuchadnezzar was now saved.

Verse 37 concludes Nebuchadnezzar's words of praising, honoring, and extoling the King of heaven. He witnesses, heaping words upon words of praise to the mighty God whose works are in harmony with truth and ways are those of fair, just judgment. He too warned as one of recent experience, that those who walk in pride He is able to abase or bring very low. Such was a mark or evidence of true contrition.

Note three steps in Nebuchadnezzar's recognition of God: 1) First, as a God of gods, one among many nations gods, and Lord of master of kings, and revealer of secrets, Daniel 2:47; 2) Second, He is an Hebrew deity, master of angels, who responds to ones faith, Daniel 3:28; and 3) Third, He rises to recognize Him as a personal God whom he has offended and from whom he sought and found forgiveness and praise, Daniel 4:34,35.

[Culley]

Consider the impact of Nebuchadnezzar's testimony when officially published and promulgated unto all the provinces in the great kingdom which he had rules for perhaps forty years! He continued to reign a total of 43 years until
562 B.C.

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DANIEL - CHAPTER 5

[Culley]

INTRODUCTION

1. The events of this chapter were about 70 years after Daniel was carried to Babylon.
2. The events of his visions in chapters 7 and 8 actually occurred about 12 years before the fall of Babylon.
3. Nebuchadnezzar lived about 2 years after giving his testimony of chapter four, and his grandson's fall came about 23 years after his death.
4. Daniel had become an aged statesman and remained a mighty man of God, strong in the spirit at 85-90 years of age.
5. The might and glory of Babylon gave a false security to its leaders and people within the security of its mighty walls, (87' thick, 350' high with towers another 100').

BABYLON BECAME EXCEEDINGLY WICKED BEFORE ITS FALL, vs. 1-4

- A. This is probably the case in the fall of nations, Proverbs 14:34.
- B. Nebuchadnezzar had been succeeded by "Evil-Merodach," his only son in 651 B.C., II Kings 25:27, and Jeremiah 27:6, 7.
- C. Because of his licentious, wicked rule, he was assassinated by Neriglissar, his brother-in-law (alias, Nergal-Sharezer) in 559 B.C.
- D. At his death in 554 B.C., his very young son, Laborosoarchod, ruled for nine months, but he was beaten to death by a conspiracy by Nabonidus (alias Nabonnedue & Nabunaid) husband of one of Nebuchadnezzar's daughters, who made his son, Belshazzar, vice-regent.
- E. Archeologists have found and translated a prayer Belshazzar's father had recorded on a clay tablet, that: "My son, the offspring of my heart might honor his godhead and not give himself to sin."
- F. At this time Belshazzar's father was in Borsippa being defeated and taken captive by Cyrus the Persian. Belshazzar thus had full charge of the government in Babylon.
- G. Soon the outlying provinces fell to the Persian armies, and Babylon was placed under siege.
- H. With his father's defeat, Belshazzar became the king, a signal fulfillment of Daniel 4:17 concerning God's sovereign giving of **"...dominion unto whomsoever He will, and sitteth up...the basest of men."** Belshazzar was well qualified in the baser category.

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- I. This was the setting of the great feast he called in vs. 1; it was intended to show his contempt to the threat of the sieging armies and his confidence in the mighty walls of Babylon. Behind his walls flowed the waters of the Euphrates and was stored a 20 year supply of food. Is peace secured by military might? See Exodus 32:24.

BELSHAZZAR'S DRUNKEN FEAST

Verses 1-7: *1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.*

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

(KJV)

Next came the Babylonian Empire ruled by Nabopolassar which began the Neo (new) Babylonian Empire. When Nabopolassar died his son, Nebuchadnezzar became the king and he is the king that invaded the southern nation of Judah and took it into captivity along with Daniel.

Nebuchadnezzar ruled for forty three years and died at eighty three or four. After his death in 562 BC his son Evil-merodach, ruled for two years. He was succeeded by Neriglissar (559-555 BC), who was succeeded by Nabonidius (555-538 BC). Belshazzar seems to have been the eldest son of Nabonidus. For a time the Bible was the only reference to this Babylonian ruler, however in 1854 Sir Henry Rawlinson, found an inscription with his name listed as the son of Nabonidus. Answers in Genesis has this report on Belshazzar;

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"Quite recently, however, the side of a ravine undermined by heavy rains fell at Hillah, a suburb of Babylon. A number of huge, coarse earthenware vases were laid bare. These were filled with tablets, the receipts and contracts of a firm of Babylonian bankers, which showed that Belshazzar had a household, with secretaries and stewards. One was dated in the third year of the king Marduk-sar-uzur. As Marduk-sar-uzur was another name for Baal, this Marduk-sar-uzur was found to be the Belshazzar of Scripture. In one of these contract tablets, dated in the July after the defeat of the army of Nabonidus, we find him paying tithes for his sister to the temple of the sun-god at Sippara."

Belshazzar was a subordinate king, ruling the city of Babylon under his father Nabonidus, who had retired to Arabia. He was the ruler of the city when the Babylonian Empire fell in 539 BC. This places the events of Daniel 5 twenty three years after the death of Nebuchadnezzar.

[Garner]

Verse 1 begins the history of a cruel and impious king Belshazzar whose name means "god of fire." History recounts that he killed one of his nobles who killed some game ahead of him one day while hunting. On another occasion he cruelly unmanned or castrated one of his courtiers, because one of his concubines thought he was handsome.

One day he made a great feast for a thousand of his lords and drank wine before them, a thing that a king normally did not do. He usually ate and drank apart from them.

Verse 2 relates that as Belshazzar "tasted the wine," at length, until inebriated, then he commanded his servants to bring into the festival hall the golden silver vessels which his father (or grandfather) had taken out of the temple at Jerusalem, at his first conquest of the city, Jeremiah 27:7. This was ordered by their god; it was ordered by the insolent king, as an act of contempt toward the captive Jews and their God. It was further ordered that further wine served to the king and his princes, and his concubines should be served out 146 those vessels of gold and silver, brought from the temple in Jerusalem. In times of drunkenness men and women stoop to do things they would not do while sober.

Verse 3 states that the cruel and insolent king's orders were obeyed and shortly he, his wives, his princes, and his concubines were again drinking their glut of wine, out of the sacred golden and silver vessels of the house or temple of God. Their actions were profane, as they wallowed in moral debauchery.

Verse 4 states that they drank wine, praising the gods of gold, and silver, and brass, and iron, and wood, and stone. In a drunken stupor they offered a toast, in derision, to each god.

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Verse 5 states that "in the same same hour," that or while they were drinking wine out of those sacred vessels of gold and silver, taken from the sacred temple in Jerusalem, as they were toasting their heathen gods, in bacchanalian revelry, the invisible living God appeared in that hall. He appeared in the form of the fingers of a man's hand (three fingers), the writing fingers. There was no man's body or hand, just the writing fingers, as they wrote on the plaster of that huge festival hall, just above the candlesticks, where it was clearly visible to king Belshazzar. The king "saw the (part) of fingers of the hand that wrote."

God warned Belshazzar, not by a dream or vision, as he had Nebuchadnezzar, but by "writing fingers," perhaps three fingers only, that held the pen. The writing that appeared over the candlestick or candelabra was likely also the golden one taken from the temple in Jerusalem. This episode confirms that "pride goeth before destruction and a haughty spirit before a fall," as certified Proverbs 16:18; and in Herod's actions and death, Acts 12:1-23.

Verse 6 relates that the king's countenance was changed, his bright look suddenly turned ashen gray. His conscious thoughts troubled him, shook him up within, so- that the joints, his vertebrae or backbone of his loins loosed, he becomes so weak with fear that he could hardly stand on his feet. So loose were his joints and weak were his knees that they "smote one another," knocked together.

Verse 7 continues that when he was sufficiently composed he cried with a mighty voice to bring in the magi or wise men in haste, the astrologers, Chaldeans, and soothsayers. Like Nebuchadnezzar in earlier life he trusted these fraudulent imposters to help him in this hour of terror. When these imposters entered that drunken festival hall King Belshazzar pointed to the writing on the plaster and vowed that any of them who would read to them the writing and give the meaning would be: 1) clothed in scarlet (or purple, a royal robe), and 2) have a chain of gold placed about his neck, and 3) be made the third ruler in the kingdom. The first place was to the king, the second to the son of the king, or his wife the queen, and the third to be given to the interpreter of this three finger writing from the invisible hand.

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THE HANDWRITING ON THE WALL

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation

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thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

(KJV)

[Garner]

Verses 8, 9 recount that all the king's wise men (imposters), one by one, conceded that they could neither read nor give the meaning of the writing--For "spiritual things are spiritually discerned," 1 Corinthians 2:14. This honor God reserved for Daniel. It is further explained that at this point of "no answer" or explanation of this message on the wall, Belshazzar was again "greatly troubled," with near convulsive fear. His countenance was again changed in him, as his lords saw deathly paleness come over his face again. They were all astonished, milled about that place in awe, aghast at the scene.

Verse 10 relates that the queen mother or grandmother, upon receiving the report of the king and his lords, hurried into the banquet hall. She offered comfort to the king who stood or now sat ashen pale, with fear, bordering on a heart attack. Her greeting was "O king live forever," don't ever let your thoughts trouble you or your countenance be changed. She assured him that everything was going to be all right.

Verse 11 continues her testimony that there was (existed) in his kingdom nearby, right at hand, a man in whom existed the spirit of the holy gods; she remembered the words of Nebuchadnezzar, Daniel 4:8, 9, 18. And she reminded him that in the times of his father (or grandfather) v. 2, this man (Daniel) was made master of or over the magicians, astrologers, Chaldeans, and soothsayers, over all the magi in the land, Daniel 4:9. She assured Belshazzar that it had been proven that this man had demonstrated that light and wisdom of the gods existed in him. Her memory of Daniel's former deeds was much like the testimony of Pilate's wife concerning Jesus in Matthew 27:19-25.

Verse 12 certifies that the aged queen-mother who knew of Daniel's former relating and interpreting dreams for Nebuchadnezzar, appealed to Belshazzar to send for him, call him in, and he would be able to do what the imposter magis could not do, either read or interpret the finger writing over the golden candlesticks upon the festival hall. She witnessed that she believed Daniel had: 1) an excellent spirit or attitude, 2) excellent knowledge, 3) excellent understanding, 4) could really interpret dreams, 5) could make known hard sentences, things hard to be understood, and 6) dissolve doubts, Daniel 6:3.

The Bible does not tell us who the queen is, but she was not in attendance at the feast and she enters and hails the king. Ryrie identifies her as being Belshazzar's mother, however it is possible that she was some other prominent queen in Babylon. Whitcomb suggests that this was Amytis, the aged widow of Nebuchadnezzar, for whom he had built the hanging gardens. She had detailed information about Nebuchadnezzar and of a Daniel and she called Nebuchadnazzar, Belshazzar's father three times.

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The queen relates to Belshazzar how that Daniel had interpreted the Nebuchadnezzar's dreams when all the wise men of Babylon had failed and that he had been made the master of all the wise men. She beckoned Belshazzar to call Daniel. Probably after the death of Nebuchadnezzar Daniel had lost his high position in the kingdom and slipped in to obscurity. The Bible does not record any events in which involved Daniel after the death of Nebuchadnezzar until now.

[Garner]

Verse 13 certifies that then, upon the testimony of the queen mother, Belshazzar had Daniel brought before him. Note, Daniel had acquired a good name (good reputation) even among the heathen, a thing more to be desired than silver or gold, Proverbs 22:1. Belshazzar first inquired of Daniel's identity, whether or not he was that Daniel whom his father or grandfather, v. 2, had brought captive as a Jew, out of Judah. And he was.

Verses 14, 15 add that Belshazzar had heard (good reports), that the spirit of the gods was in him, so that he had light, wisdom, understanding, and ability to interpret dark matters, v. 10-12. Then he advised Belshazzar that the writing on the wall before him had not been read or interpreted by his own magi who had been brought in, and they could not, v. 8, 9.

Verse 16 continues to relate that he had heard that Daniel was or would be able to do this, v. 11. Belshazzar then proceeded to promise that if he could and would read to him those finger-written words on the plaster, above the golden candlestick, he would grant him: 1) to be clothed with scarlet or purple, a royal robe, 2) place a gold chain about his neck, and 3) make him third in power of administration over the kingdom of Babylon, quite a lucrative and elevated matter. And why should Daniel not interpret the writing? For it was his Father's own handwriting? And it was to be spiritually discerned.

THE WRITING INTERPRETED Verses 17-31:

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his

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body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.

(KJV)

Verse 17 discloses that Daniel made a waiver of any desire or requirement of gifts or reward or fee for interpreting the writing on the wall that had shocked King Belshazzar. He told the king that he might keep his offered gifts and dole out his reward or fee elsewhere, as Elisha had done. However, he did assert that he would read the writing, (his heavenly father's handwriting, so familiar to him.) And he assured him that he would gladly interpret the meaning of the writing.

Verse 18 notes that Daniel reminded Belshazzar that the most high God (the living Jehovah) had given Nebuchadnezzar his father a kingdom with majesty, glory, and honor, as recounted Daniel 2:34, 38. He reminded him that his father did not build that kingdom for himself, of his own ingenuity, Daniel 4:17, 22-25.

Verse 19 reminds Belshazzar that Nebuchadnezzar, in exercising the might and majesty and glory of power that the Lord gave him, caused all nations and people and languages to tremble and fear his cruel hand. He had ruthlessly slain whom he chose, and kept alive those he was pleased to have as captives. He had elevated to rule under him those he pleased, and dethroned those he pleased, as an absolute monarch.

Verse 20 recounts that when his heart was exalted in pride he was deposed from his throne and his glory was taken from him, to cause him humiliation as recounted.

Verse 21 reminded Belshazzar that his father Nebuchadnezzar was driven (by violent insanity), from social fellowship among human beings and his heart or emotional

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affections were made to be like beasts, Daniel 4:32. He thought he was an animal; and he dwelt in the open fields with wild asses where he was fed with grass or herbs like oxen. In this experience of mental derangement his body was wet with the dew from heaven. He remained in this state until in a moment of recovered temporary sanity, like the prodigal, he "came to himself," and recognized that the most high God ruled in the kingdom of men, and it was He who repeatedly appointed whom he pleased over the governments of men.

Verse 22 chides, reprimands, or scolds Belshazzar that though he had known this chastening experience of his father, he had still arrogantly refused to humble himself. He had just led in deriding the most high God before the lords and rulers of all his provinces by drinking wine from the golden and silver vessels taken from the temple of the Lord in Jerusalem.

Verse 23 charges Belshazzar with deliberate insolence and contempt toward the living God of heaven, in the deed of display and arrogance of drinking wine before his lords and their wives and concubines, out of the golden and silver vessels taken from the house of the Lord. They toasted the gods of gold; silver, brass, iron, wood and stone, dead gods that see not, hear not, and understand not, in derision toward the living God in whom they lived, moved, and existed. He gave no glory for anything to the true God.

Verse 24 states that then, at that point of Daniel's address to king Belshazzar, the "part" of the hand, the writing fingers on the plaster wall, sent from God, was taken away, removed, or disappeared, v. 5. And the following was boldly written over the candlestick in that banquet hall, v. 5.

Verse 25 states that this is (exists as) an identical copy of the written statement "mene," meaning numbered; "Tekel" denoted weighed; and "upharsin," meaning dividers.

Verse 26 adds that "mene" meant that God had numbered or limited his kingdom days of reign, or cut short and finished it, resolved to terminate it forthwith.

Verse 27 further affirms that "tekel" meant that Belshazzar was personally weighed in character, in God's balances, and found to be far too underweight to reign further in Babylon.

Verse 28 concludes that "peres" as "upharsin", v. 25, means "dividers" or "divided" meaning Belshazzar's kingdom would be soon divided between or among the Medes and the Persians, as also foretold Isaiah 21:2; Ezra 1:1; Daniel 9:1; 6:28.

Verse 29 relates that then Belshazzar mandated that Daniel be clothed with scarlet, a royal robe, and have a chain of gold put around his neck, he then made a proclamation, caused it to be known through all his kingdom, that Daniel should be recognized then and thereafter as the third in order of power in the kingdom of Babylon, the thing he had promised, v. 13-16. He had held a similar rank under Nebuchadnezzar, Daniel 2:48.

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Verse 30 records that "in that night", with sudden judgment, "was Belshazzar, king of the Chaldeans slain, "as further confirmed Jeremiah 51:31, 39, 57. History relates that Cyrus, king of Persia, diverted the water of the Euphrates River around the city, during that extended drunken international feast of Belshazzar, and marched his army by the dry land of the river inside the city, as the king and his consorts were carousing at the annual feast of the gods. As to the slaying of Belshazzar see Isaiah 14:18-20; Jeremiah 1:19; 41:18.

Verse 31 discloses that Darius the Median seized the kingdom at about the age of 62 years, Daniel 9:1. Though Cyrus led the army assault that conquered Babylon it was done in the name of Darius. But Daniel 6:28 shows that Daniel was aware that Cyrus had led in the capture of the city of Babylon. The Medes were the leading power in her destruction.

History records that even as the drunken brawl was progressing the Medes and the Persians were affecting their plan whereby they would divert the water which flowed under the wall on the east side of the Euphrates into the middle of Babylon. With the river diverted they would be able to cross under the wall with little difficulty into the heart of the city. There was a great pride among the Babylonians and confidence in the city's defenses. Babylon was protected by a moat or rampart which was 300 feet high and 75 feet wide and seemed to be impregnable. But the hand work of man, no matter how strong, cannot stand against the determinate will of God and thus the city fell and God gave the kingdom to the Darius the Mede.

Quotes in bold are taken from *The Book of Daniel Chapter Five*, by Cooper P Abrams III, under the section entitled *The Fall of the Ancient Babylonian Empire*

Belshazzar was the son of Nabonidus (Nab-o-nidus) and the grandson of Nebuchadnezzar. There is no word for grandfather in ancient Hebrew. "Father" can mean your immediate father, grandfather, great-grandfather, etc. Belshazzar was unknown to secular historians until the twentieth century. One hundred years ago, Bible critics pointed to Belshazzar in Daniel 5 as an "error" in the Bible! Greek historians listed Nabonidus as the last King of Babylon, with no mention of Belshazzar, who was assumed to be a literary fiction. However, the critics were proved wrong and the Bible was proved correct by a series of spectacular archaeological discoveries.

In 1882, the Nabonidus Chronicle was discovered which referred to Nabonidus giving full control of Babylon to the "crown prince." In 1916, two Babylonian legal documents were found which actually named Belshazzar as the "crown prince." Then, in 1924, the British Museum published the Persian Account of Nabonidus which clearly stated that Nabonidus "entrusted the kingship" to Belshazzar in the third year of his reign (553 BC).

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Instead of being incorrect, the Bible proved to be remarkably correct. Though Nabonidus is not named in Daniel 5, he was the first ruler of Babylon. Belshazzar, his co-regent, was the second ruler. Therefore, the promise to make whoever could read the writing on the wall "the third ruler in the Kingdom" (v.7) is accurate in every detail.

Nabonidus was actually living in self-imposed exile in Arabia and Belshazzar was literally ruling as the "King" of Babylon.

Taken from trbc.org (JFR)

[Culley]

As Daniel was delivered through the fall of old Babylon and became the leading ruler under the new king, so shall the converted remnant of nation Israel be delivered from the fall of great Babylon and become God's leading nation under the rule of King Jesus.

That Babylon's fall was triggered by drink also proved prophetic as each of the four universal gentile kingdoms became victims in turning to drink.

1. After the fall of drunken Belshazzar the Media-Persian rule was weakened by turning to drink. When Xerxes learning his fleet was destroyed, he beat the ocean with his belt in a drunken rage.
2. Alexander the Great died in his thirties in a drunken stupor allegedly weeping that there were no more nations to conquer.
3. The decline and demise of the first phase of the 4th kingdom, the Roman Empire, was due in no small measure to the destructiveness of drink.
4. The final fall of the kingdom of the world, the last phase of the fourth kingdom, seems also destined to be in no small way hastened by the fruit of the drink and drugs, Revelation 18:23 (sorceries translates *pharmakeia*) and Revelation 9:21 lists the crimes which support the drug habit as characteristic of that fallen society.

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DANIEL - CHAPTER 6

1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

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17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

A History Lesson

The **Persian Empire** was a series of historical empires that ruled over the **Iranian plateau**, the old Persian homeland, and beyond in **Western Asia**, **Central Asia** and the **Caucasus**. The Persian Empire has become what we know today as Persia or more commonly, **Iran**. The most widespread entity considered to have been a Persian Empire was the **Achaemenid Empire** (648–330 BC) — famous in antiquity as the foe of the classical Greek states — a united **Iranian** kingdom that originated in the region now known as **Pars province** of **Iran**. It was formed under **Cyrus the Great**, who overthrew the empire of the **Medes**, and conquered the entire Middle East, including the territories of the **Babylonians**, the **Phoenicians**, and the **Lydians**. Babylonia was the only part of the Assyrian empire that had not been conquered by Cyrus' Mede grandfather, Astyages. Cyrus' son, Cambyses, continued Cyrus' conquests by conquering Egypt.

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Most of the successive states in [Greater_Iran](#) prior to March 1935 are collectively called the *Persian Empire* by Western historians.

Virtually all the successor empires of Persia were major [regional](#) and some major [international_powers](#) in their day.

Achaemenid Empire (550 BC–330 BC)

The earliest known record of the Persians comes from an [Assyrian](#) inscription from c. 844 BC that calls them the *Parsu* (Parsuash, Parsumash) and mentions them in the region of [Lake Urmia](#) alongside another group, the *Madai* ([Medes](#)). For the next two centuries, the Persians and Medes were at times tributary to the Assyrians. The region of Parsuash was annexed by Sargon of Assyria around 719 BC. Eventually the Medes came to rule an independent Median Empire, and the Persians were subject to them.

The Achaemenids were the first to create a centralized state in Persia, founded by [Achaemenes](#) (*Hakhamanish*), chieftain of the Persians around [700 BC](#).

Around [653 BC](#), the Medes came under the domination of the [Scythians](#), and [Teispes](#), the son of Achaemenes, seems to have led the nomadic Persians to settle in southern Iran around this time — eventually establishing the first organized Persian [state](#) in the important region of [Anshan](#) as the [Elamite](#) kingdom was permanently destroyed by the Assyrian ruler [Ashurbanipal](#) (640 BC). The kingdom of Anshan and its successors continued to use [Elamite](#) as an official language for quite some time after this, although the new dynasts spoke Persian, an [Indo Iranian](#) tongue.

Teispes' descendants may have branched off into two lines, one line ruling in Anshan, while the other ruled the rest of Persia. [Cyrus II the Great](#) united the separate kingdoms around [559 BC](#). At this time, the Persians were still tributary to the [Median Empire](#) ruled by [Astyages](#). Cyrus rallied the Persians together, and in [550 BC](#) defeated the forces of Astyages, who was then captured by his own nobles and turned over to the triumphant Cyrus, now [Shah](#) of a unified Persian kingdom. As Persia assumed control over the rest of Media and their large empire, Cyrus led the united Medes and Persians to still more conquest. He took [Lydia](#) in [Asia Minor](#), and carried his arms eastward into [central Asia](#). Finally in [539 BC](#), Cyrus marched triumphantly into the ancient city of [Babylon](#). After this victory, he set the standards of a benevolent conqueror by issuing the [Cyrus Cylinder](#), the first charter of [human rights](#). Cyrus was killed in [530 BC](#) during a battle against the [Massagetae](#) or [Sakas](#).

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Cyrus the Great, founder of Persian Empire and first charter of human rights.

Cyrus' son, [Cambyses II](#), annexed [Egypt](#) to the Achaemenid Empire. The empire then reached its greatest extent under [Darius I](#). He led conquering armies into the [Indus River](#) valley and into [Thrace](#) in Europe. A punitive raid against [Greece](#) was halted at the [Battle of Marathon](#). His son [Xerxes I](#) tried to subdue the Greeks, but his army was defeated at the [Battle of Plataea 479 BC](#).

The Achaemenid Empire was the largest and most powerful empire the world had yet seen. More importantly, it was well managed and organized. Darius divided his realm into about twenty satrapies (provinces) supervised by [satraps](#), or governors, many of whom had personal ties to the Shah. He instituted a systematic tribute to tax each province. He took the advanced [postal system](#) of the Assyrians and expanded it. Also taken from the Assyrians was the usage of [secret agents](#) of the king, known as the [King's Eyes and Ears](#), keeping him informed.

Darius improved the famous [Royal Road](#) and other ancient trade routes, thereby connecting far reaches of the empire. He may have moved the administration center from Fars itself to [Susa](#), near Babylon and closer to the center of the realm. The Persians allowed local cultures to survive, following the precedent set by Cyrus the Great. This was not only good for the empire's subjects, but ultimately benefited the Achaemenids, since the conquered peoples felt no need to revolt.

The Achaemenid Empire united people and kingdoms from every major civilization in south west Asia. For the first time in history, people from very different cultures were in contact with one another under one ruler.

Hellenistic Persia (330 BC–250 BC)

The Achaemenid dynasty never managed to realise the [conquest of the Greeks](#), but kept their threat at a minor level, often by encouraging their internal fighting. However, the Achaemenid Empire's weakness was exposed to the Greeks in [401 BC](#), when a rebel prince, [Cyrus the Younger](#), hired 14,000 Greek mercenaries to help secure his claim to

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the imperial throne (see [Xenophon, Anabasis](#)). This demonstrated the military problems of the Achaemenid forces when dealing with an effective phalanx of spearmen.

[Philip II of Macedon](#) managed to unify most of Greece under his control, and decided to take advantage of Achaemenid weakness when, after the death of [Artaxerxes III Ochus](#) in 338, the Persian Empire had no strong leader. On Philip's death in 336, his son and heir continued the attack on the Empire. He turned out to be one of the most effective generals in history. The Achaemenid monarch, [Darius III](#) was an aged man with a reputation for bravery gained in his youth, but in the event was no match for [Alexander](#). The greatest empire of the time collapsed in only eight years.

Alexander landed in Asia Minor in [334 BC](#). His armies quickly swept through Lydia, Phoenicia, and Egypt, before defeating [Darius III](#) at Gaugamela (331) and capturing the capital at Susa. The last Achaemenid resistance was at the "[Persian Gates](#)" between Susa and near the royal palace at [Persepolis](#). The Achaemenid Empire was now in Alexander's hands.

Along his route of conquest, Alexander founded many colony cities, often named "Alexandria". For the next several centuries, these cities served to greatly extend Greek, or [Hellenistic](#), culture in Persia.

Alexander's empire broke up shortly after his death, and Alexander's general, [Seleucus I Nicator](#), tried to take control of Persia, Mesopotamia, and later Syria and Asia Minor. His ruling family is known as the [Seleucid Dynasty](#). However he was killed in [281 BC](#) by [Ptolemy Keraunos](#) before he could conquer Greece and Macedonia.

Greek colonization continued until around [250 BC](#); Greek language, philosophy, and art came with the colonists. Throughout Alexander's former empire, Greek became the common tongue of diplomacy and literature. Trade with [China](#) had begun in Achaemenid times along the so-called [Silk Road](#); but during the Hellenistic period it began in earnest. The overland trade brought about some fascinating cultural exchanges. [Buddhism](#) came in from India, while Zoroastrianism traveled west to influence [Judaism](#). Incredible statues of the [Buddha](#) in classical Greek styles have been found in Persia and Afghanistan, illustrating the mix of cultures that occurred around this time (See [Greco-Buddhism](#)), although it is possible that Greco-Buddhist art dates from Achaemenid times when Greek artists worked for the Persians.

Although recently discovered cuneiform evidence (e.g., the [Babylonian Chronicles](#) from the Hellenistic Period) show how much continuity there was in the Eastern civilization, it can not be denied that the Seleucid kingdom began to decline after about a century. The eastern provinces of [Bactria](#) and [Parthia](#) broke off in [238 BC](#). King [Antiochus III](#)'s military leadership kept Parthia from overrunning Persia itself, but when he tried to intervene in Greece, his successes alarmed the burgeoning [Roman Republic](#). Roman legions began to attack the kingdom. At the same time, the Seleucids had to contend with the revolt of

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the [Maccabees](#) in Judea and the expansion of the [Kushan Empire](#) to the east. The empire fell apart and was conquered by Parthia and Rome.

[Editor's Note: This preceeding was used in the original work and at the point of this revision, I cannot remember where I got it.]

DANIEL'S HISTORY TO ASCENDANCY OF CYRUS

Verses 1-3:

1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

[Garner]

Verse 1 explains that it pleased Darius (the Lord-King-ruler) a common title that referred to the ruler of Medo-Persia, as "Caesar" was used of the head Roman ruler and "Pharaoh" was so used in Egypt, to set up an administrative government with 120 princes, who were to govern his entire kingdom.

Verse 2 adds that over these 120 general ruling princes he set up a presidential cabinet of three presidents, of whom Daniel, the aged Jew was first in power. They were set up as certified public accountants to see that the king should receive all tribute, suffer no business loss, that had been assessed to come to him.

Verse 3 relates that Daniel then came to be preferred above the other two presidents because an excellent spirit, attitude, or disposition was (existed) in him, as formerly stated by the queen mother, Daniel 5:12. And the king (Darius or Cyrus) thought or resolved to set Daniel over the material welfare of all his kingdom, as Pharaoh did Joseph in Genesis 41:38.

THE FOOLISH DECREE OF DARIUS

Verses 4-9:

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

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6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

Verse 4 relates that very soon the two other presidents and 120 princes whom Darius had appointed (Gentiles, non-Jews), sought by collusion, by ulterior or shady means, to find fault with or against Daniel, in the manner of his handling the entrusted affairs of the kingdom. But regarding such it is certified that there was none occasion of fault. Because he was faithful, honest, fair, acted with righteous integrity, there was neither indictable error nor fault found in his conduct. He was the envy of those rulers under him, who like the Pharisees and Sadducees, could find no fault in Jesus.

Verse 5 adds that then, when the motley colluding 120 princes and two Gentile presidents agreed that Daniel was clean in character and conduct of business affairs, they arrived at a corporate conclusion that the only way they might entrap him might be concerning the law of his God, the living Jehovah God who had sent judgment on the kings of Babylon, both Nebuchadnezzar and Belshazzar, before them. Thus they moved to elevate themselves through a scheme to destroy Daniel.

Verse 6 unfolds a plot initiated by the 2 presidents under Daniel and the 120 princes. They entered collusion agreement that they would, rush tumultuously upon the king, with feigned love for him, and cry out, "O king Darius, live forever," though they cared not if he died that day. They were out for the kill, to secure a means of publicly liquidating Daniel.

Verse 7 announces that this motley ruling gang rushed in before the king, vowing love and loyalty to him, and reporting that, "all the presidents of the kingdom, the governors, princes, counselors, and captains had consulted and collaborated together to establish a royal statute in his honor, and to make a firm decree that anyone who would dare ask a petition of, or pray to, any God or man for a period of the next 30 days, except to Darius the king only, would be cast into the den of lions. How honorable, and loyal by exaggeration, they made it sound! But how deceitful, scheming, lying and devious was their intent!

Verse 8 continues their direct plea to king Darius to establish the decree, (right then) and sign the writing, that it might not be altered, amended, or changed at all, according to or in harmony with the law of the Medes and the Persians.

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Verse 9 relates that Darius the king was led to sign the writing and decree right then, without delay, on the spot, according to the devilish plot of the haters of Daniel.

THE STEADFASTNESS OF DANIEL UNDER STRESS

Verse 10-15:

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

Verse 10 relates that when Daniel came to know that the writing was signed, the statute and decree had been sealed by the king, he went directly to the privacy of his residence. He then, with his residence windows open toward or facing Jerusalem, kneeled upon his knees repeatedly, three times a day (at morning, noon, and night) and prayed, and gave thanks before his God, as he did aforetime, as his custom was. In matters of acts of worship toward God, obedience to Him must always be given priority over any conflicting decree of man. Daniel learned and practiced such with profit in Israel, in Babylon, and in Persia.

Verse 11 relates how these conniving enemies of, and "peeping toms and spies" against Daniel, assembled and caught him in privacy of his home, praying to his God.

Verse 12 recounts that then this murder-hearted band of would be assassins went directly to the king and asked him to state before the assembly of witnesses, who had peeped on Daniel praying in the privacy of his residency, with his eyes toward Jerusalem, whether or not he had signed a decree and statute according to the law of the Medes and Persians, that any found praying to or toward any god other than him, for 30 days, would be put to death. Publicly he affirmed that that was true, not knowing what they had done, that they had sought to deceive him, and entrap Daniel to put him to death.

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Verse 13 relates the death charges they then brought against Daniel; before the king. They charged that Daniel the Jew, first president of the kingdom, did not respect the king, showed contempt for him and the law he had signed before them all, by praying, as they had caught him, three times a day! What a crime!

Verse 14 states that when the king heard this charge he was sore displeased with himself, with his hasty and rash signing of the law against praying to any but himself for 30 days. And the king labored hard, till sundown, to try to find some way to save Daniel's life, for he realized that "for envy" they had entrapped both him as king, and Daniel his first president, of evident integrity.

Verse 15 recounts the persistent clamor of these enemies of Daniel against him before the king, reminding him repeatedly that no law or statute of the Medes and Persians might be changed, as if their makers were infallible.

DANIEL CAST INTO THE DEN OF LIONS

Verses 16, 17:

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Verse 16 announces that king Darius then commanded that Daniel be brought to him, and before him, be cast into the den of lions, "no problem" for Daniel, whose God was with him. Before Daniel was cast into the den of lions the king said directly to Daniel, "thy God whom thou servest continuously (unceasingly) will deliver, liberate, or set you free." He was a slave to "flatteries", yet sensed that the God of Daniel would protect and deliver Daniel.

Verse 17 explains that a stone was brought and put over the entrance to the den, and the king then sealed it with his own signet and that of his lords. This meant death to any who would open the mouth of the den unauthorized. This was done in order that the integrity of the purpose of the new law of the Medes and Persians might not be changed, altered, or amended concerning Daniel, Lamentations 3:53. This was similar to the Roman seal put on our Lord's tomb, Matthew 27:60, 66.

THE DELIVERING GOD

Verse 18-24:

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18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Verse 18 recounts a sad night at the distraught, conscience stricken house of the king. He passed the night fasting. No musical instruments were allowed to be brought near or before him that nite. And his sleep went from him, as his soul tormented him within, Esther 6:1; Psalm 77:4. Many are ill at ease in their own sins, but stick with them from the plaudit of the crowds, or flattery of those about them, Galatians 6:7, 8.

Verse 19 explains that the king arose early in the morning, much earlier than usual, and went in haste, with rapid pace, to the den of lions, letting nothing stop him on the way. He evidently believed that God would in some way save and deliver Daniel alive out of the den of lions. His grief overcame his fear of the nobles, for he knew that he had done wrong, as expressed Romans 2:14.

Verse 20 adds that when the king arrived at the den he cried with a lamentable or emotionally broken voice to Daniel, "O Daniel, servant of the living God, is thy God, whom thou servest continually, without compromise, whom you put first, able to deliver thee from the lions?" Daniel could have told him that the day before, if he had asked, for He is so different from dumb idols, blind, dead, lifeless, gods, Psalm 115:4-9.

Verse 21 recounts that Daniel respectfully responded, "O king, may you live for ever," not be suddenly judged by my God for your acts against me, Genesis 50:19, 20.

Verse 22 continues Daniel's testimony of witness to the king about his God, as he spoke, with lions all about him. His witness was "my God (living God) has commissioned his angels, and has shut (locked) the lions' mouths, in order that or so that they have not hurt me or done me any harm." He has done this because innocence was found in me and before you, he added, I have done no injury or hurt at all. Such was the commission between king Darius and his first president of highest integrity, Daniel who had been

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envied and hated by his colleagues in government labors. Obedience to God is compatible with loyalty to kings and civil governments.

Verse 23 relates that then, at that point, the king was exceedingly glad, exuberant, lifted out of his grief and remorse. He ordered that Daniel then be taken out of the den of lions. He was, and upon medical examination, no manner of hurt at all was found upon him, because he trusted in his God.

Verse 24 recounts that then the king brought those accusing "prayer spies," and condemners of Daniel, before him. He then ordered each of them, their wives, and their children to be cast into the bottom of the den of lions. It is recorded that before they got to the bottom of the den, the lions had pounced upon them, had mastery over them, and broke all their bones in pieces, killed the last one of them. Vengeance belongs to the Lord and He does repay evil.

DECREE OF DARIUS REGARDING DANIEL'S GOD

Verse 25-28:

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Verse 25 states that Darius then wrote a letter of greeting to all people, nations, and languages, an open letter to all who dwelt on the earth, to all human beings. His opening was "may peace be multiplied to you all."

Verse 26 adds that king Darius sent a decree that accompanied the greeting of peace. The essence of the decree was that in every jurisdiction area of his kingdom men should tremble and fear before the living God of Daniel. He added that He was not only the living God (the only one), but He was also steadfast forever, and His kingdom was such quality that it would never to be destroyed, because His dominion would be unto the end of all time and things.

Verse 27 certifies that this living God delivers, liberates, rescues, and works supernatural signs and wonders in heaven and in earth, and had recently delivered Daniel out of the den of lions.

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Verse 28 concludes that God prospered Daniel in the reign of Darius and or even in the reign of Cyrus, the Persian, Ezra 1:1, 2. It was in the 3rd year of Cyrus that Daniel received his visions recounted Daniel chs. 10-12. He was prospered both materially and in the Divine service of his prophecies.

Additional History

Ancient Persia - Introduction to Persia and the Persian Empire

The Ancient Persians are more familiar to us than the other empire builders of Mesopotamia or the Ancient Near East, [the Sumerians](#), [the Babylonians](#), and [the Assyrians](#), not only because the Persians were more recent, but because they were amply described by the Greeks. Just as one man, Alexander of Macedon ([Alexander the Great](#)), ultimately wore the Persians down quickly (in about three years), so the Persian Empire rose to power quickly under the leadership of Cyrus the Great.

We in the West are accustomed to seeing the Persians as the "them" to a Greek "us." There was no Athenian-style democracy for the Persians, but an absolute monarchy that denied the individual, common man his say in political life*. The most important part of the Persian army was a seemingly fearless elite fighting group of 10,000, who were known as "The Immortals" because when one was killed another would be promoted to take his place. Since all men were eligible for combat until age 50, manpower was not an obstacle for the Persians, although to insure loyalty, the original members of this "immortal" fighting machine were Persians or Medes.

The Persian leader, Cyrus the Great, a religious man and adherent of Zoroastrianism, first came to power by overcoming his in-laws, the Medes (c. 550 B.C.) -- the conquest made easy by many defectors. Cyrus then made peace with the Medes, and cemented the alliance by creating not just Persian, but Median sub-kings (who were known as satraps) to rule the provinces. Cyrus then conquered the Lydians, the Greek colonies on the Aegean coast, the Parthians, and Hyrcanians. Cyrus set up a fortified border along the Jaxartes River in the Steppes, and in 540 B.C., he conquered the Babylonian Empire. The successors of Cyrus conquered Egypt, Thrace, Macedonia, and spread the Persian Empire east to the Indus River.

The charter of [Cyrus the Great](#), a baked-clay Aryan language (Old Persian) cuneiform cylinder, was discovered in 1878 in excavation of the site of Babylon. In it, Cyrus the Great described his human treatment of the inhabitants of Babylonia after its conquest by the Iranians.

The document has been hailed as the first charter of human rights, and in 1971 the United Nations was published translation of it in all the official U.N. languages. "May Ahura Mazda protect this land, this nation, from rancor, from foes, from falsehood, and from drought". Selected from the book "The Eternal Land".

This is a confirmation that the Charter of freedom of Humankind issued by Cyrus the Great on his coronation day in Babylon could be considered superior to the Human Rights Manifesto issued by the French revolutionaries in their first national assembly. The Human Rights Manifesto looks very interesting in its kind regarding the expressions and composition, but the Charter of Freedom issued twenty three centuries before that by the Iranian monarch sounds more spiritual.

Comparing the Human Rights Manifesto of the French National Assembly and the

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Charter approved by the United Nations with the Charter of Freedom of Cyrus, the latter appears more valuable considering its age, explicitness, and rejection of the superstitions of the ancient world.

Cyrus the Great entered the city of Babylon in 539 BCE, and after the winter, on the first day of spring, he was officially crowned:

My numerous troops moved about undisturbed in the midst of Babylon. I did not allow anyone to terrorise the land of Sumer and Akkad. I kept in view the needs of Babylon and all its sanctuaries to promote their well being. The citizens of Babylon I lifted their unbecoming yoke. Their dilapidated dwellings I restored. I put an end to their misfortunes.

The description of the coronation of Cyrus is the most elaborate one in the world written by the Greek philosopher, politician, and historian Xenophon ([Cyropaedia of Xenophon, The Life of Cyrus The Great](#)).

On the day of coronation, Cyrus read the Charter of Freedom out after he put on the crown with his hand in Marduk Temple.

Uncertain and the full text of the Charter was unavailable until an inscription was found during the excavation works in the old city of Ur in Mesopotamia. After the translation of the words, it was found out that the document was the same Charter. It is now kept in the British Museum and it is no exaggeration to say that it is one of the most precious historical records of the world.

In the Charter, after introducing himself and mentioning the names of his father, first, second, and third ancestors, Cyrus says that he is the monarch of Iran, Babylon, and the four continents:

I am Kourosh (Cyrus), King of the world, great king, mighty king, king of Babylon, king of the land of Sumer and Akkad, king of the four quarters, son of Camboujyah (Cambyases), great king, king of Anshân, grandson of Kourosh (Cyrus), great king, king of Anshân, descendant of Chaish-Pesh (Teispes), great king, king of Anshân, progeny of an unending royal line, whose rule Bel and Nabu cherish, whose kingship they desire for their hearts, pleasure. When I well-disposed, entered Babylon, I set up a seat of domination in the royal palace amidst jubilation and rejoicing. Marduk the great god, caused the big-hearted inhabitants of Babylon to me, I sought daily to worship him.

He continues:

At my deeds Marduk, the great lord, rejoiced and to me, Kourosh (Cyrus), the king who worshipped him, and to Camboujyah (Cambyases), my son, the offspring of (my) loins, and to all my troops he graciously gave his blessing, and in good spirit before him we glorified exceedingly his high divinity. All the kings who sat in throne rooms, throughout the four quarters, from the Upper to the Lower Sea, those who dwelt in, all the kings of the West Country, who dwelt in tents, brought me their heavy tribute and kissed my feet in Babylon. From ... to the cities of Ashur, Susa,

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Agade and Eshnuna, the cities of Zamban, Meurnu, Der as far as the region of the land of Gutium, the holy cities beyond the Tigris whose sanctuaries had been in ruins over a long period, the gods whose abode is in the midst of them, I returned to their places and housed them in lasting abodes.

I gathered together all their inhabitations and restored (to them) their dwellings. The gods of Sumer and Akkad whom Nabounids had, to the anger of the lord of the gods, brought into Babylon. I, at the bidding of Marduk, the great lord, made to dwell in peace in their habitations, delightful abodes.

May all the gods whom I have placed within their sanctuaries address a daily prayer in my favour before Bel and Nabu, that my days may be long, and may they say to Marduk my lord, "May Kourosh (Cyrus) the King, who reveres thee, and Camboujiah (Cambyases) his son ..."

And:

Now that I put the crown of kingdom of Iran, Babylon, and the nations of the four directions on the head with the help of (Ahura) Mazda, I announce that I will respect the traditions, customs and religions of the nations of my empire and never let any of my governors and subordinates look down on or insult them until I am alive. From now on, till (Ahura) Mazda grants me the kingdom favor, I will impose my monarchy on no nation. Each is free to accept it , and if any one of them rejects it , I never resolve on war to reign. Until I am the king of Iran, Babylon, and the nations of the four directions, I never let anyone oppress any others, and if it occurs , I will take his or her right back and penalize the oppressor.

And until I am the monarch, I will never let anyone take possession of movable and landed properties of the others by force or without compensation. Until I am alive, I prevent unpaid, forced labor. To day, I announce that everyone is free to choose a religion. People are free to live in all regions and take up a job provided that they never violate other's rights.

No one could be penalized for his or her relatives' faults. I prevent slavery and my governors and subordinates are obliged to prohibit exchanging men and women as slaves within their own ruling domains. Such a traditions should be exterminated the world over.

I implore to (Ahura) Mazda to make me succeed in fulfilling my obligations to the nations of Iran (Persia), Babylon, and the ones of the four directions.

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DANIEL - CHAPTER 7

DANIEL'S BEAST VISION

Verses 1-3: KJV *1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. 2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3 And four great beasts came up from the sea, diverse one from another.*

[Garner]

Verse 1 begins a description of four living beasts of the field; each had life and movement, more than the inanimate creatures, mere statue forms of Daniel chapter two. These beasts, while symbolic of organized Gentile empires, also set forth the depravity and beastality of man, without a place of God in his life.

Daniel himself had this dream, not a heathen king, as formerly dealt with Daniel 2:28. This dream of distinct, clear images came to him, as he lay with collected mind upon his bed in the first year of the reign of Belshazzar. What he saw he proceeded to write, then explain in more detail. Let it be recalled that "secret things belong to the Lord," but things "revealed or disclosed belong to and for the benefit of men," Deuteronomy 29:29; Ephesians 3:3-10; 1 Thessalonians 5:4. Note three things Daniel saw, wrote, and told or explained in this dream, for the benefit of comforting and enlightening the people of his times, and for the people of God today. Blessed are those who seek to understand what he said. For it is a telescopic view of end times.

Verse 2 describes further that Daniel saw in that vision that night the four winds of the heavens, covering the earth, as they whirled about in dervish clashes upon the great sea. The four winds signify the clashing of the four great Gentile political powers in their clash to rule the "great sea," symbolic of the masses or populace of humanity in disarray. The antichrist rises out of the sea of political strife, but the Son of man comes in the clouds of heaven.

Verse 3 relates that four great beasts came up from or arose out of the sea (masses of Gentile powers in disarray). Each of the beasts or living animals was clearly distinct one from another. Verse 17 explains that these four beasts were (exist as) four kings; So that in this matter no ground is left for speculation. Cherubic or angelic living animals represent redeemed men, whereas beasts represent beast-like character in groveling greedy, unregenerate men, in anarchy against God, as they appear in Revelation 13:1-18.

THE FOUR BEAST EMPIRES

FIRST, NEBUCHADNEZZAR'S (Daniel 2:37, 38)

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Verses 4: *The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.*

Verse 4 describes the first of the four living animals as a lion, a symbol of strength and courage, chief among gentile world governments, as the lion is chief or king of beasts of the forests, v. 17; Deuteronomy 28:49; Jeremiah 48:40. The lion appears with eagle's wings, Jeremiah 4:7; 25:9. That lion was Nebuchadnezzar who swooped like a spreadwinged eagle upon her prey, with pride and self glory, till his wings were plucked by mental derangement of recessive nature, and until he acknowledged God. He then was lifted upon his feet, upright from his beast-like, grass-eating posture, as a man dependent upon God.

SECOND, MEDIA-PERSIA

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.*

Verse 5 describes the second beast empire as a living bear. It rose up on its side with three ribs in its mouth between its teeth. The bear symbolized the notorious cruelty of the young Persian princes, rulers over the Medes and Persians. A bear is an all-devouring animal, presented with clenched, crushing teeth on three ribs, indicating her cruel crushing of the people of Babylon, Lydia, and Egypt. The phrase "devour much flesh" alludes to her subjugating many small nations.

THIRD WORLD EMPIRE--GREECE

Verse 6: *After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.*

Verse 6 describes the third one world Gentile Empire as a living leopard, smaller than a lion, but swift and cruel, a beast that cowers and springs suddenly from its hiding upon its prey. This leopard had four wings of a fowl upon its back, and four heads. This symbolized ancient Greece and Macedonia under Alexander the Great. The four-headed and four-winged leopard with her spots seem to symbolize the impulsive and temperamental character of Alexander in his swift and sweeping conquest of Gentile kingdoms on all four sides, until he reached the then world dominion of his Empire. See Daniel 8:8, 22.

THE FOURTH-ONE WORLD EMPIRE

Verse 7: *After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in*

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pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Verse 7 states that "after this," after Daniel had viewed three living animals (beasts), representing three successive Gentile world wide empires, he saw a fourth in his vision. This fourth beast was a dreadful, terrible, and exceeding strong-looking animal. It had great iron teeth in its mouth to devour, and ten horns upon its head. Each horn represented a Gentile king, Revelation 17:12. It devoured and broke in pieces and stamped, trampled with its heavy feet, all that was in its path. As a living, destroying beast, it was far different from all other beasts before it, meaning all Gentile governments and kingdoms that preceded it, v. 23, 24; Daniel 2:40-43.

Though "horns" were symbolically used to represent reigning or dominating kingly powers, let it be observed that the number "ten" represents "Gentile governments" in disarray. One should perhaps not look for the Gentile or heathen world to have exactly ten entire geographical bounded territories to turn to the antichrist at his coming. Instead the number "ten" seems to embrace the entire Gentile or heathen world that shall come to follow the antichrist, Revelation 12:13; 13:1; 17:12; Daniel 2:41, 42.

[Editor] Before we go any further, let us do a comparison of Daniel 2 and Daniel 7. The following was written by Larry Wilson.

[Wilson]

Daniel Saw a Lion, Bear, Leopard and Terrible Beast

This vision, as with all the visions in Daniel, contains few words, but is full of detail. This vision is highly important because it establishes a historical footing for several other visions. *If this particular vision is misinterpreted, the intended meaning of Daniel or Revelation will be derailed.*

As the vision begins, Daniel is looking over a great body of water. From his vantage point, he sees four strange beasts rising up out of the sea. These beasts are unusual in appearance because they have strange features added to their bodies. These strange features highlight specific characteristics that help to identify the empires they represent.

1. A lion with eagle wings
2. A bear with three ribs in its mouth
3. A leopard with four wings and four heads
4. A monster or terrible beast having ten horns

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To simplify this vision and its explanation, I have divided the vision and my commentary into twelve parts. I hope you will read and reread each of these parts until all of the elements are easy to identify and understand.

Part One: Daniel 7:1-4

Comments on Part One: Babylon

Historians say the first year of Belshazzar was about 552 B.C. If so, this vision occurs about fifty years after the vision recorded in Daniel 2. Daniel saw four great beasts rise up from the sea and he was told these beasts represented four empires that would rise at their appointed time. (Daniel 7:15-16) The first beast to rise up was a lion, and it represents the empire of Babylon. Just as gold is the king of metals, so the lion is the king of beasts. The eagle's wings indicate a military prowess that none can escape. The ancients regarded the eagle's keen vision and its ability to swoop down on its prey as a fitting symbol of military power. (Deuteronomy 28:49) These characteristics, no doubt, prompted the founding fathers of the United States to use the Bald Eagle as a symbol of military power. As Daniel watched, the lion lost its power and ability to subdue nations. In this vision, the lion received a man's heart, a heart that is subject to vanity, arrogance, and pride. This transition uniquely describes the arrogance of the kings of Babylon. God had to humiliate King Nebuchadnezzar by taking him from the throne and giving him the mind of an animal for seven years because of pride and arrogance. (Daniel 4) Unfortunately, subsequent kings of Babylon did not learn from Nebuchadnezzar's humiliation and Babylon ultimately fell because of arrogance and vanity. (Daniel 5:22)

The Bible leaves no wiggle room on the identity of the lion. Daniel 2:38 says the head of gold is Babylon, and Daniel 8 tells us the next kingdom after Babylon is that of the Medes and Persians. Therefore, the lion with a man's heart is a perfect representation of Babylon, and history agrees.

Part Two: Medo-Persia

Comments on Part Two

Two features stand out about this ferocious bear. First, Daniel observed that one shoulder rose higher than the other. This feature corresponds with the fact that the Persians became the dominant side of the Medo-Persian empire. (An interesting parallel can be found in the metal man from Daniel 2. The chest of silver had two arms, suggesting this kingdom could have two armies.) Second, the three ribs represented the carcasses of Lydia, Egypt and Babylon. After the Medes and Persians subdued these three governments, they controlled the

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world. Isaiah foretold the rise of the Persians more than a hundred years before Cyrus was born. Notice this prophecy: **"This is what the Lord says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armor, to open doors before him so that gates will not be shut: I will go before you and will level the mountains; I will break down gates of bronze and cut through bars of iron. I will give you the treasures of darkness, riches stored in secret places, so that you may know that I am the Lord, the God of Israel, who summons you by name. For the sake of Jacob my servant, of Israel my chosen, I summon you by name and bestow on you a title of honor, though you do not acknowledge me."** (Isaiah 45:1-4)

Part Three: Grecia

Comments on Part Three

The third beast, the leopard, is a swift and cunning hunter that easily kills prey larger than itself. The leopard in this vision had four wings indicating its conquest would be incredibly swift. The leopard represented the kingdom of Grecia, the empire that swallowed up Medo-Persia. Historians marvel at the swiftness of Grecia's first king, Alexander the Great. He conquered the Medo-Persian empire in a mere ten years! When considering the geographical scope of his conquests and the fact that he did this on horseback, there is no doubt that God empowered Alexander to accomplish this military feat. At the peak of his conquests and military prowess, Alexander died of "swamp fever" (probably malaria) at the age of 33. Interestingly, his offspring did not inherit his kingdom. It was eventually divided between his four leading generals: Ptolemy, Cassander, Lysimachus and Seleucus. The four heads of the leopard represent these four kings.

Part Four: The Monster Beast

Comments on Part Four

Historians generally agree that the Grecian empire ended with the battle of Pydna in 168 B.C. With this victory, the Romans finally gained control of the world. The Roman military was known for its use of iron and its scorched-earth policy. Did you notice the fourth beast has teeth of iron? This metallic feature parallels the "legs of iron" mentioned in Daniel 2. Unlike King Nebuchadnezzar who took captives to Babylon and trained them for government service, the Romans took few prisoners. (True to form, when the Romans burned Jerusalem to the ground in A.D. 70, they took everything of value, but few prisoners.) The term, "the iron age," accurately describes Rome's extensive use of this metal. The Romans were skillful manufacturers of iron weapons. Their iron-clad warriors and chariots of iron were legendary. As a world empire, Rome endured for

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almost 650 years (168 B.C. to A.D. 476), but like its predecessors, Rome fell. After a series of civil wars within its borders, the empire crumbled during the last half of the fifth century A.D. As the Roman Empire fractured, ten ethnic nations *within* the former empire rose to power. The ten horns of the fourth beast represent these ten nations. Daniel was told, "**The ten horns are ten kings who will come from [within] this kingdom.**" (Daniel 7:24, insertion mine) These tribal-nations have been generally identified as the Ostrogoths, Heruli, Franks, Vandals, Lombards, Visigoths, Suevi, Burgundians, Alamanni, and the Anglo-Saxons.

Conflicting Interpretation

Many prophetic commentators claim the ten horns on the fourth beast represent ten nations that will belong to a *future* European Union. (Currently, fourteen nations belong to the EU.) [Editor's Editor: This number might even be different at this date, 2013.] This interpretation is faulty because it does not satisfy *all* of the prophetic specifications given in Daniel and Revelation about the ten horns. The ten horns cannot be ten nations of a future European Union for several reasons. These reasons will be explored later.

Even though Daniel observed four beasts in this vision, he was particularly distressed and awed by the fourth beast, because it was different than the other three beasts. As Daniel watched this monster beast, he noticed a little horn that began to grow out of its forehead. As it grew, the little horn became great and it uprooted three of the original ten horns by their roots. This little horn had eyes and a mouth that spoke very boastful things! Even though Daniel did not comprehend the vision, he became very alarmed as he watched the ferociousness of the little horn. He could see that it was grossly evil and it wielded absolute power for a period of time, but he did not know what it represented.

The Charts

[Editor's Note: You can find all of Larry Wilson's other charts on my website, www.myviewfromtheright.me/thebookofdaniel.]

About fifty years after God gave King Nebuchadnezzar and Daniel the vision of the metal man, Daniel received a second vision. This second vision is important for several reasons. First, Daniel 7 is a repetition and expansion of Daniel 2. The vision in Daniel 2 is amplified in Daniel 7 so that we might better understand the ways and plans of God. Second, Daniel 7 is an important vision because God

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adds certain details to the prophetic matrix which later visions will build upon. Daniel 7 identifies the timing of two events upon which other prophecies depend. If the timing of these two events are overlooked or inaccurately identified, the other prophecies that depend upon this timing will not harmonize. Bible prophecy is something like a house of cards. Every new layer depends upon the strength of the layer beneath it.

The vision in Daniel 2 can be compared to "sub-flooring," that is, the first layer in our prophetic understanding. Daniel 2 describes a chronological sequence of seven kingdoms that spans more than 2,600 years (605 B.C. to the Second Coming). If the vision in Daniel 2 is sub-flooring, then the vision in Daniel 7 is the flooring. Daniel 7 lies on top of Daniel 2. (See Chart 3.1.) When bonded together, these two visions strengthen each other. Both visions are identical in length because they cover the same time period. The "nails" that hold these two visions together are the elements within them. The first four kingdoms described in Daniel 2 perfectly align with the four beasts described in Daniel 7. Thus, the four beasts in Daniel 7 are a repetition and enlargement of the first four kingdoms presented in Daniel 2. Carefully notice how repetition and enlargement is used in Chart 3.1. By amplifying the elements of each vision with information from other visions, God demonstrates the all important operation of a matrix, and this matrix makes our prophetic foundation more secure.

Timing	605 B.C.	538 B.C.	331 B.C.	168 B.C.
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Daniel 7	Lion with Eagle's Wings	Bear with Three Ribs	Leopard with Four Wings	Monster with 10 Horns
(Flooring)				
Daniel 2	Head of Gold	Chest of Silver	Thighs of Bronze	Legs of Iron
(Subflooring)				
Kingdoms:	Babylon	Medo-Persia	Grecia	Rome

Chart 3.1

For at least two reasons, God implemented this architecture in Daniel so that history would produce this matrix. First, if *the same kingdom* is identified in different visions with unique specifications, the chance of misinterpretation is

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greatly reduced, and different views of *the same kingdom* expand our understanding of that kingdom and its duration. For example, the thighs of bronze in Daniel 2 represent the same kingdom as the leopard with four wings in Daniel 7. (Notice the kingdom of Grecia in Chart 3.1.) Second, God established the matrix in Daniel because He foreknew that He could build on it 700 years later when He gave John the visions recorded in Revelation. In other words, the matrix established in Daniel is integral to the book of Revelation.

Daniel 8 Briefly Introduced

Since we are observing the use of repetition and enlargement, allow me to jump ahead for a moment and add a few more elements to Chart 3.1 from the visions in Daniel 8 and 11. The added data may help you quickly see how the architecture in Daniel produces a historical matrix. As this matrix grows larger, it becomes more comprehensive. Eventually, every prophetic item in Daniel and Revelation will harmoniously fit within this matrix.

Two years after receiving the vision recorded in Daniel 7, God gave Daniel yet another vision. Even though Babylon had not fallen at the time of this vision, Daniel knew that another kingdom would displace Babylon. During the vision of Daniel 8, Daniel saw a great conflict between a ram with two horns and a goat that had a large horn protruding out of its head (maybe something like a unicorn horn). The angel told Daniel that the ram represented the rising kingdom of the Medes and the Persians, and the two horns of the ram represented its two kings. Also, the goat represented the future kingdom of Grecia, which would eventually destroy the kingdom of the Medes and Persians. The angel told Daniel that the great horn of the goat represented the first prominent king of the Grecian empire which proved to be Alexander the Great. (Daniel 8:20,21) With this information in mind, let us consider the first thousand years (605 B.C. - A.D. 476) of the prophetic matrix that develops in the book of Daniel.

Daniel 2, 7 and 8

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Timing:	605 - 538 B.C.	538 - 331 B.C.	331 - 168 B.C.	168 B.C. - A.D. 476
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Daniel 8		Ram with Two Horns	Goat with One Great Horn	
Daniel 7	Lion with Eagle's Wings	Bear with Three Ribs	Leopard with Four Wings	Monster with 10 Horns
Daniel 2	Head of Gold	Chest of Silver	Thighs of Bronze	Legs of Iron
Kingdoms:	Babylon	Medo-Persia	Grecia	Rome

Chart 3.2

Daniel 11 Briefly Introduced

Notice how the layers are adding up. The matrix is becoming more inclusive. The ram in Daniel 8, the bear in Daniel 7, and the chest of silver in Daniel 2 represent *the same entity*, Medo-Persia! This matrix provides a solid footing for all of the prophecies in Daniel and Revelation. God's use of repetition and enlargement puts our prophetic faith on solid ground. While we are discussing the expansion and development of this matrix, let us jump forward to Daniel's last vision, look at Chart 3.3, and add portions of Daniel 11 to the matrix.

Look at the top two rows on Chart 3.3. Now, review the words spoken to Daniel during the reign of Darius the Mede: **"Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of Greece. Then a mighty king will appear, who will rule with great power and do as he pleases."** (Daniel 11:2, 3) History confirms the rise of these four kings in Persia, and history confirms the overall progression of kingdoms presented in this matrix. God knows the future before it comes to pass and His Word cannot fail. The matrix in Chart 3.3 spans more than 1,000 years - from the rise of Babylon under Nebuchadnezzar to the fall of civil Rome in A.D. 476. Even though the book of Daniel offers more detail than this matrix presently shows, a thousand years of history and prophecy should be sufficient to demonstrate that God's matrix conforms to a specific architecture!

Daniel 2, 7, 8 and 11

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Timing:	605 - 538 B.C.	538 - 331 B.C.	331 - 168 B.C.	168 B.C. - A.D. 476
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Daniel 11:2-4		Four Kings: Cambyses, False Smerdis, Darius I, Xerxes	Mighty King: Alexander the Great	
Daniel 8		Ram with Two Horns	Goat with One Great Horn	
Daniel 7	Lion with Eagle's Wings	Bear with Three Ribs	Leopard with Four Wings	Monster with 10 Horns
Daniel 2	Head of Gold	Chest of Silver	Thighs of Bronze	Legs of Iron
Kingdoms:	Babylon	Medo-Persia	Grecia	Rome

Chart 3.3

Repetition and enlargement are indispensable to the study of prophecy. *No prophecy in Daniel or Revelation tells a whole story within itself.* In fact, neither book, Daniel nor Revelation, tells the whole story! The visions in both books interconnect and depend upon each other. Many Bible teachers today offer erroneous prophetic conclusions because they lift prophetic segments out of their context and this violates the rules found in the book of Daniel. Unless the Bible student has valid rules of interpretation, truth cannot be determined. The visions of Daniel and Revelation can be manipulated in an infinite number of wrong ways. Remember this: All of the prophecies in Daniel and Revelation link to each other, and *together* they form one harmonious matrix.

The matrix teaches us two things: First, each prophetic element in Daniel can be tied to a specific time and location. Second, the intended meaning of the prophecies in Daniel and Revelation is found *after* we align all of the elements within the prophecies. A puzzle is not solved until all of its pieces are in their right places. The events described in each prophecy are the nails that hold all of the layers together. When the prophetic matrix of Daniel and Revelation is aligned correctly, a marvelous prophetic picture unfolds. Understanding the big picture is important. The prophecies of Daniel and Revelation are not limited to one nation or one church. Instead, the prophecies of Daniel and Revelation encompass *all* nations, kindred, tongues and people. God has a predetermined blueprint that affects everyone on Earth. All prophetic pieces fit together in an interlocking way so that every element in every prophecy is supported by the elements around it! This is similar to the arch over a castle's doorway. Shaped

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stones support the span of the arch *because* the architectural design of the doorway keeps the arch intact. In a similar way, all of the prophecies in Daniel support each other through the architectural design embedded in Daniel. God designed this feature so that at the end of time, His people could have an accurate and comprehensive understanding of His plans. Of course, people who dismiss the importance of prophecy will not have a clue as to what is going on when the next prophetic event occurs.

[Garner]

WHAT HAPPENS? WHEN DOES IT HAPPEN?

The "Little Horn", Daniel 7:8, 24-27 introduces a pre-vision of the nature of the anti-christ who shall reveal his true character of enmity against God. This rebellion is first against the worship of Israel's God, in the midst of the 70th week, after he has entered a covenant with Israel, Daniel 9:26, 27, as also further described 2 Thessalonians 2:4-10; Revelation 12:7-14; 13:1-8; 17:13.

This event of lie-speaking, deception by the "Little Horn" ruler, leads Israel to enter a 7 year peace pact with him, permitting Israel's beginning their morning and evening oblations, a thing to be continued under him for 42 months, half a week, or time, times, and half time, at which point he reveals his antichrist character that rages in fury for the following 42 months, until Jesus comes to put him down! V. 13, 14.

TEN KINGS AND THE "LITTLE HORN"

Verse 8: *I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

GENTILE GOVERNMENTS AND THE ANTICHRIST (v. 24-28)

[Daniel 7:24-28 KJV *24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart]*

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Verse 8 states that Daniel considered the ten horns and as he did there came up among them a "little horn," before whom there were three of the first horns uprooted or torn away. He noted that in this horn the "little horn," there appeared eyes, piercing eyes, eyes of intelligence, like the eyes of a man (not those of a best or live animal). And in this "little horn," there was a mouth speaking "superlatively great things," a boasting mouth, of pride and arrogance. This "little horn", v. 20-26, represents the devil in the antichrist, in battle array against God and His people, now and in the end times of the Gentiles, Daniel 7:8; Revelation 19:20. The "little horn" represents the revival of the spirit of the Roman Empire, which goes back to the origin of the spirit of the Gentile anarchy, when the peoples of the earth attempted to build a tower to heaven, against the will of God, Genesis 11:1-9. The "little horn" represents the final rise of the son of perdition, the antichrist, the man of sin, out of heathen Gentile kingdoms in disarray, "speaking lies," preceding the coming of our Lord, about three and one half years or 42 months, Daniel 9:25-27; 2 Thessalonians 2:1-11; 1 John 2:18, 22; 4:3; Revelation chapter 13; Psalm 12:3; Daniel 11:36; 2 Timothy 3:2.

His "eyes" imply intelligence, though used to deceive, even as Satan used such to deceive Eve, Genesis 3:5; Ezekiel 1:18.

DANIEL'S VISION OF THE SON OF MAN COMING IN GLORY

Verses 9-12: ***KJV 9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.***

Verse 9 explains Daniel kept on looking (scrutenizing) the ten horn kings and their governments, wondering what they represented "till the thrones," the ten "horn-thrones" were cast down, placed down or subjected by the "little horn," the antichrist, who enthroned himself as a one world Gentile ruler that continued about 42 months.

"And the ancient of days did sit;" He, Jesus Christ came in the air, called His church and the "dead in Christ" to meet Him there, began to reward the saints, at His judgment seat, became married or joined to His bride. During this time (42 months) He pours out (concurrently) His woes and judgments upon the earth, upon the antichrist, the beast (one world Gentile empire) and her helpers, and backslidden Israel, and destroys the great harlot or whore and her daughters. Our Lord's throne work is first spiritual, as He assigns reward positions to His own before coming back with them to the earth, to restore Israel and second to reign literally from the throne of David in Jerusalem, with His bride, over Israel, forever; See Daniel 9:26, 27; 2 Thessalonians 2:1-11; 1 Corinthians 15:24-28; Luke 1:32, 33; 2 Thessalonians 1:10; Revelation 19:5-9; and 12, 13, and 17 chs.

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Verse 10 relates that from the Ancient of days (Jesus Christ) came forth a fiery stream, symbolic of words of Divine judgment, and the second coming of our Lord; and it is added that thousand thousands (and innumerable host) ministered to him, in execution of that judgment, apparently ministered by judgment angels, 2 Thessalonians 1:1-10. It is much as when the law was first given, 2 Kings 22:19; Deuteronomy 33:2; Psalm 68:17; Hebrews 12:22; Revelation 20:4, 12. The latter passage refers to the final phase of God's judgment wrath, called the Great White Throne judgment.

Verse 11 further relates how Daniel beheld and listened to the great words which the "little horn" spoke, v. 8. Daniel kept gazing at the beast with the "little horn," till the beast (one world Gentile government ruler was slain; His body was destroyed and "given to the burning flame," to exist no more, Revelation 19:20.

Verse 12 concludes that the rest of the beasts or "little kings" had their dominion or jurisdiction taken away. Yet their lives were prolonged for a season and time, into the millennial age, after the antichrist and his one world Gentile dominion was broken up, by the coming of our Lord, Matthew 24:22. Gentile nations, without a king, will continue through the millennium. Because Satan is bound, though his demons are not, they will be in frustrated disarray, without ability to organize against our Lord, till Satan is loosed for a little season, to gather them to his and their final doom, Revelation 20:7-10.

[Wilson]

Suddenly, while Daniel was watching the antics of the little horn on Earth, his attention was directed to a glorious scene taking place in Heaven. Daniel saw several thrones (notice that the word is plural) arranged for a great convocation. The Aramaic word *remah* means "to place or arrange" or "to set up." It can also mean "to throw," as in throwing a ball. The KJV translators may have chosen to translate the words "thrones were cast down" because they were thinking that the thrones of the beasts were "thrown down" when the Ancient of Days took His seat. The Septuagint, or the LXX, as it is sometimes called, is a Greek version of the Old Testament translated by seventy-two Jewish scholars about 280 years before Jesus was born. The translators of the LXX converted the Aramaic word *remah* to the Greek word *tithemi* which means "to set up" or "to arrange or erect." This Hebrew to Greek transition, translated two and a half centuries after Daniel's death, is very helpful. The context of this passage also gives us some additional help. Therefore, it is not surprising that many Bible translations today reflect the Greek translation of the word *remah*. The result is that Daniel saw thrones arranged or put in place. According to Revelation 4 and 5 (which also describes this scene in Daniel 7), there are a total of twenty-five thrones. Twenty-four thrones encircle the throne of the Father. As Daniel watched this scene, he saw the Father come into the previously arranged courtroom and take His seat. (The title; "The Ancient of Days," only occurs in Daniel 7 and it indicates the

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Father existed before time began.) A numberless multitude of angels rose to their feet as the Father entered the courtroom, and the Bible says, "**The court was seated, and the books were opened.**" What is this court scene all about? When does it occur? What books were opened? What does the court scene have to do with the terror caused by the little horn on Earth?

[Garner]

A SCENE IN HEAVEN BEFORE THE COMING OF THE LORD

Verse 13, 14: KJV *13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Verse 13 declares that Daniel saw also in his night visions one person specifically "like the Son of man," as also described Revelation 5:6-10. He saw the Lord, not merely as the Son of David, or king of Israel, but as the heir-redeemer of all humanity, as the seed of woman. He saw him as the One able to crush the head of the old serpent. He came in vestments of glory, which he received when He went into heaven. Jesus must rule until the restitution of all things to the Father.

Verse 14 asserts that to the "Son of man," Jesus Christ, was given; 1) dominion or jurisdiction, and 2) glory, and 3) a kingdom for a thousand years. In this reign, all nations, people, and languages are to serve Him in that golden era. His jurisdiction is declared to be an everlasting administration. He will never cease to be "King of kings, and Lord of lords." Verses 13, 14 form the basis of our Lord's own words regarding His second coming and the resurrection.

[Wilson]

Many people think these two verses occur after the Second Coming; however, this is not the case. Christ receives the kingdom of Earth from the Father before the Second Coming! This fact is confirmed in Revelation 11 and 19. Therefore, verses 11 and 12 break the chronological order of the sequence that began in verse 1 by reverting to an earlier date. Technically, because of this break in chronology, a new apocalyptic prophecy begins with verse 13, and it consists of two verses. Because this passage is so short, I prefer to say these two verses amplify the content of verses 9 and 10, because either way, the result is the same. Verse 13 tells us that Jesus approached the Father *after* the Ancient of Days took His seat in 1798.

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The question, "Why did Jesus approach the Father?" cannot be answered from the details given in Daniel 7:13 and 14. No vision is complete within itself. However, the vision in Revelation 4-6 parallels this scene and John tells us more of the story. The first item of business at this great convocation is to find some worthy person who is qualified to bring the drama of sin to a successful conclusion. In John's vision, an investigation is conducted throughout the whole universe to see who is worthy to do the job. Jesus alone is found worthy because Jesus meets the necessary criteria. He lived a life of perfect obedience to God's law, a life free of sin. (1 Peter 2:22) He paid the penalty for sin with His own blood (Hebrews 9:15), and He demonstrated the depths of God's love for mankind as no one else could do. (John 13:16; 10:30) No one else in all the universe meets these qualifications, and after being found worthy by the numberless host of angels, Jesus approached the Father to be coronated as King of kings and Lord of lords.

A fiery retinue of angels (Daniel says, "the clouds of Heaven") escorted Jesus to the Father. The Father must have beamed as He bestowed upon His Son the authority and recognition necessary for the task at hand. This glorious scene is not the Second Coming. The Bible says that Jesus went before the Ancient of Days, but there is no indication that He came to Earth because this courtroom scene is conducted in Heaven's temple! After He was found worthy by Heaven's host, the Father gave every power and prerogative of God to Jesus and the Father stepped aside so that Jesus might resolve the greatest problem ever known to God: Sin. At this point in time (1798) the Father physically gave Jesus all that He had promised. The Earth became His inheritance. (See Hebrews 1:2.)

[Editor's Note: Wilson explains his dating later in his comments.]

Jesus Exalted Again!

Some people have asked, "What do you mean when you say that Jesus went before the Father to receive *all* of the attributes of God." "Hasn't Jesus always had the attributes of God?" Yes, Jesus is co-eternal with the Father, and as God, He *had* all the attributes of God until sin began. A brief explanation of the humiliation and exaltation of Jesus is necessary.

When Adam and Eve sinned, Jesus generously offered to bear the penalty for sin on behalf of humanity. To receive man's punishment, Jesus had to suffer the Second Death and die in our place, and even more, He had to give up His divine prerogatives and become subject to the Father and the requirements of the plan of salvation. The humiliation of Jesus should parallel the humiliation of sinners. When a person becomes a child of God through rebirth, he joyfully submits to the authority of God. While living in our shoes, Jesus had to live a life of perfect

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faith and dependance upon the Father in order to be a perfect sinless substitute for man. (Hebrews 5:7, 8) On the day that Jesus surrendered Himself to the Father, Jesus became known as, "The Son of God." The word "son" means "subjected one" or "one in submission." In other words, Jesus – who is fully God, co-eternal with God and equal with the Father in every way (Philippians 2:6) – willingly became subject to the Father and the plan to save sinners. (Psalm 2:7-12) When Jesus lived on Earth, He explained His subjection to the Father on numerous occasions by saying that He came to do His Father's will – not His own. (John 6:38) Concerning His life, death and resurrection, Jesus said, **"No one takes it [my life] from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."** (John 10:18, insertion mine)

From the day that Adam and Eve sinned until the day that Jesus was coronated (in 1798), Jesus was subject to the Father (as His Son) and to the terms and conditions set forth in the plan of salvation. When the time came to begin judging the inhabitants of Earth and exonerating the government of God against the lies of Lucifer, an investigation was conducted to see who was worthy to do such a work. Only Jesus was found worthy for the job, and the Father granted sovereign power to Jesus to conclude the drama of sin in whatever way Jesus deems best. Thus, the Father stepped aside after the coronation of the Son, and the Son took command of the universe. (Ephesians 1:9-23) Since 1798, Jesus has ruled over Heaven and Earth as King of kings and Lord of lords. At the end of sin's drama, after Jesus has destroyed death itself, Jesus does something that boggles my mind. Notice Paul's words: **"Then the end will come, when he [Jesus] hands over the kingdom to God the Father after he has destroyed all dominion, authority and power [on Earth]. For he [Jesus] must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he [the Father] has put everything under his feet. Now when it says that 'everything' has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he [Jesus] has done this [e.g., resolved the sin problem], then the Son himself will be made subject to him who put everything under him, so that God may be all in all."** (1 Corinthians 15:24-28)

Everything that Jesus "set aside" to redeem man was restored to Him at this convocation. The exaltation of Jesus in 1798 was based on His infinite love for man and His superior achievements on behalf of the Father and the plan of salvation. Therefore, Jesus was given everything the Father could give. Additionally, the Father gave Earth to Jesus as His personal inheritance in 1798. (Psalm 2:7-12; Hebrews 1:1, 2)

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Even though Daniel did not understand the promotion of Jesus, this awesome scene was embedded in this particular prophecy because of its timing. No one living on Earth in 1798 saw the exaltation of Jesus, but we can see into Heaven through the eye of prophetic faith. Few people understand the coronation of Jesus in 1798, not to mention the humiliation Jesus experienced to save the human race. Even though Jesus was coronated as King of kings at the beginning of the convocation in 1798, Jesus does not take possession of Earth until two additional events occur. First, Jesus has to determine who will live in His kingdom. This is the reason the judgment was set and books were opened. Second, Jesus will not inherit an Earth that groans under the curse of sin. Only after Jesus annihilates the wicked and purifies the Earth with fire, will He create a new Heaven and a new Earth. Earth will then become the headquarters of His kingdom. After being found worthy to receive the authority of the Father, Jesus began several processes in Heaven's courtroom. He began breaking the seven seals, and after the third seal was broken, Jesus began to pass judgment upon humanity.

All Authority?

Notice Daniel 7:14 again: **"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."** (KJV) This verse confuses a lot of people. How can Jesus be given complete dominion more than once? According to Webster, the word "sovereign" means "having all authority." At face value this verse in Daniel 7 seems to contradict the words of Jesus in Matthew 28. Notice the following text: **"Then Jesus came to them [His disciples] and said, 'All authority in heaven and on Earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'**" (Matthew 28:18-20, insertion mine) How can Jesus say in Matthew 28 that He has *all* authority in Heaven and on Earth when Daniel 7 indicates that Jesus is given dominion (and sovereign authority) *after* the Ancient of Days takes His seat? The answer to this apparent conflict is found in the *scope* of authority.

When Jesus returned to Heaven after the Resurrection, and with the help of His angels, drove Lucifer, the prince of this world, out of Heaven. (Revelation 12:7-9; John 12:31) Lucifer lost his seat as Earth's governor at the table of God's government. On the basis of His shed blood and the power of an indestructible life (Hebrews 7:16), Jesus physically removed Lucifer from Heaven and cast him to Earth. (Revelation 12:13) The kingdom that was stolen from Jesus by Lucifer (the deceitful prince of this world, John 12:31) was returned to Jesus by right of

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redemption. (John 16:33; Revelation 12:10) As the Crown Prince of Earth, Jesus has been Earth's representative at the table of God's government ever since Resurrection Sunday. After Jesus ascended to Heaven on that Sunday morning and cast Lucifer out, He was given authority over all matters in Heaven pertaining to Earth. Forty days later, at the time of His ascension, He declared this authority to His disciples in His parting words recorded in Matthew 28:18-20.

Daniel saw an even higher exaltation of Jesus than the exaltation given on Resurrection Sunday. In 1798, Jesus was ceremoniously exalted to a position equal to that of the Father. Jesus was found worthy to receive power over all of God's creation. The Father transferred His authority to Jesus so that Jesus could righteously conclude the sin problem. The Ancient of Days convened this convocation so that the actions of Jesus could be observed by all the angels. The Father wanted all the angels to know that Jesus was equal to the Father in every way. (John 5:23) Of course, the Son is not greater than the Father, but neither is the Father greater than the Son! Jesus was exalted before the angels and the elders because He did something that no one else in the universe could do. He paid the penalty of sin for man. After He was found worthy to take over the universe, He took the scroll sealed with seven seals. In His new role as Commander-In-Chief of the Universe, Jesus began the process of deciding who will participate in His kingdom. He also began a process that will fully vindicate the government of God against the false claims of Lucifer. At the end of the 1,000 years, everyone will behold that God is love, that God's laws are righteous and His government is based on the principle of love. We have already examined 1 Corinthians 15:24-28, where Paul says that at the end of sin's drama, an exalted Jesus will return all that the Father has given Him. Jesus will return the authority and throne to the Father because He wants to be free to live among this creation as one of us! What Gods of grace and love!

DEFINITIVE MEANING OF THE BEAST VISION

Verses 15-28: KJV *15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 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. 17 These great beasts, which are four, are four kings, which shall arise out of the earth. 18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. 19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a*

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mouth that spake very great things, whose look was more stout than his fellows. 21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. 23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

[Garner]

Verses 15, 16 testify that Daniel was grieved in his spirit, in the very sheath or dwelling place of his soul; in this state, because of what he had seen in the visions, his head troubled him. His mind was confused over what he had seen in these visions, v. 1-14. Then Daniel approached one of those ministers of God that stood near him and asked him to explain the meaning of all things, as he also did later, Daniel 12:6, 8. Then the heavenly messenger explained the meaning of the visions, causing him to understand them, as more clearly stated below.

Verse 17 explains that the four one-world-beasts (v. 4-7) are four kings or absolute rulers of the four one world Gentile Empires, even of 1) Babylon, 2) Medo-Persia, 3) Greece, 4) Rome. These had and were to arise out of the earth. The fourth, the Roman Empire, embracing all Gentile or heathen governments (in disarray, since the tower of Babel) is to rise up again under the Son of Perdition at the end of this age, Genesis 11:1-9; Our Lord is to destroy this one, at His coming, Luke 21:24; Revelation 16:19.

Verse 18 affirms that "the saints of the most High," (Israel and the church), with the "twelve apostles," sitting on 12 thrones judging the twelve tribes of Israel, in that great millennial era and giving glory to God, in the church, by Jesus Christ throughout all ages, Luke 22:28-30; Eph 3:21; Luke 1:32, 33; Revelation 4:4, 9-11; 5:8-10; 2 Th 1:10.

Verse 19 recounts that Daniel requested a second time to know the truth concerning the fourth beast, v. 16, 17. The fourth beast, living animal (v. 7; Daniel 2:40-43) was again described as exceeding dreadful or horrible in appearance, very different from the other three with iron teeth and brass toe nails and it trampled under its feet and devoured all that moved in its path. Note, Gentile or heathen nations are always symbolized as beasts

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or birds of prey, carnivorous beasts or birds, devouring the flesh of their victims, even from the first Gentile kingdom, Genesis 10:8-10; Revelation 13:1-13.

Verse 20 relates Daniel's desire also to know the meaning of the ten horns that were upon the head of this monstrous and dreadful beast, as well as that of the other "little horn" that came up upon the head, before which three of the ten horns fell. This eleventh or "little horn", with intelligent or penetrating eyes, that had a mouth more powerful, demanding, stronger than that of any of the other ten v. 7, 8. Let it be recalled that Daniel prophesied primarily to the Gentiles in the palace of kings of Babylon and Persia. And his prophecies foretell their judgment and final doom in their rebellion against and oppression of the Jewish people and nation whom God will eventually fully deliver from them, cause to rule over the Gentiles. It is to be understood that this "little horn" is yet to rise out of Gentile governments in disarray, signified by the number 10. This "little horn", eleventh horn, heathen Gentile ruler is to be the antichrist, more cruel than Antioch Epiphanes.

Verses 21, 22 declare that Daniel glued his eyes on this 11 horned beast, in stunned wonder, as he saw this "little horn," with a loud mouth and penetrating eyes, like the serpent in Eden, launch a war against the saints (Israel regathered in her land); and he prevailed against them, oppressed them, or brought them to their knees, "until the Ancient of days came," Jesus Christ as King of kings, and Lord of lords, to put down "The tribulation the great," at the end of the 70th week, Daniel 9:25-27; Revelation 19:16. He also watched until he saw judgment and rule taken from the "little horn" and given to the "saints of the most High," until the time came that "the saints," Israel and the church possessed the kingdom or government of the whole world. Let it be considered well that God is not through with Israel (His wife), called the saints and elect of the Jews, or with the church, called His saints, who were and are called from among the Gentiles by our Lord into His church, to be His bride in this and succeeding ages.

Verses 23, 24 relate that the fourth beast (one world government) shall be or exist as the fourth kingdom upon or over the earth, with world-wide dominion. It was to overrun and subdue, break down, ravage, take booty of warfare from and devour the whole earth, with unsettling fear. The ten horns out of this Gentile World Empire (the Roman) was to have an eleventh to arise (Antioch Epiphanes) to destroy ten of the ten horns; satellite powers of the Roman Government to start its disintegration until the end of the Gentile age, Revelation 17:12. At the end of this age when 10 Gentile powers or a multitude of Gentile, heathen governments in disarray, shall arise; from them shall arise another "Little Horn," the antichrist, Son of Perdition, the Devil incarnate, to oppose God, Israel, and the church, 2 Thessalonians 2:14-12. He will meet his "waterloo," at the coming of Jesus to the earth, in power and great glory, after the Lord has raised the righteous dead, been married to His church, assigned positions of service honor, and rewards to the saints, for His rule and reign with them on the earth.

Verse 25 declares that he (the little horn ruler) will defy God and wear out "the saints," which refers to Israel regathered in her land; He will think or purpose to change "laws and times," and "they," the "Jewish saints," shall "be given into his hand," for persecution for a "time and times and an half time," the last 42 months of Daniel's 70th week, called

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the tribulation the great, after he has broken a covenant he made with them, and kept from the first half of the week only.

Verse 26 declares that this "little horn" (eleventh horn), one world Gentile ruler, who rails against God and persecutes "the saints" then on earth, (Israel regathered) will inevitably be brought to a judgment of crashing defeat at the hands of the Ancient of days, Jesus Christ who shall come. All Gentile nations are to be scattered, weakened, have their government powers of oppression subjected by Jesus Christ in His coming; When He comes to rule and reign over the earth, with regathered Israel and His bride, during the golden millennial era of the restitution of all things and regeneration of the earth.

Verse 27 certifies that the kingdom, dominion, in expanded form, under the entire canopy of heaven shall be given (doled out) to "the saints" of the most High One, the Son of the living God, whose kingdom is (exists as) an everlasting or unending kingdom. And then and thereafter, without cessation, all dominions (of men and angels) shall serve and obey Him! What a day of triumph, peace, joy, and glory!

Verse 28 concludes that this is the end of the matter of the visions and dreams and interpretations given to Daniel upon his bed, v. 1-8. Daniel then asserted that, regarding these visions and dreams his cogitations (reflections over the meanings) troubled him very much. They even caused his countenance to change in him, but he guarded the matter in his heart until ordered of the Lord to write the account.

[Wilson]

The truth that will unfold from this prophecy is neither pleasant nor politically correct. In fact, people have denied the *truth* about the fourth beast, the ten horns, and the little horn for centuries, because the truth is offensive. The actions of the little horn have been offensive to God for centuries! God is the author of prophecy, and people who love truth, regardless of what the truth says or where it leads, are the kind of people whom God loves. (John 4:23) Daniel provides a dozen specifications about the fourth beast, the ten horns, and the little horn that grew out of the fourth beast. Look at these specifications:

1. The monster beast is the fourth world empire.
2. The monster beast has unusual strength and it stomps its enemies.
3. The monster beast is different; it has crushing teeth of iron.
4. Out of the monster beast, ten horns (or kings/kingdoms) arise.

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5. After the ten horns appear, a little horn rises. As it rises to power, it uproots three of the original ten kings leaving a total of eight.
6. As the little horn grows and becomes great, it exhibits the same fierce qualities of its parent, the monster beast.
7. Eventually, the little horn dominates the other seven horns.
8. The little horn blasphemes God by usurping His authority.
9. The little horn wars against the saints of the Most High for a specified period of time.
10. The little horn "thinks" it can change God's times and laws.
11. The little horn endures until the end of the world; in fact, it speaks boastfully during the time of the end.
12. The monster beast and the little horn are burned in the fire at the Second Coming.

History allows no wiggle room regarding the identity of the monster beast. The fourth beast represents the empire of Rome, which followed the fall of Grecia in 168 B.C. History allows no wiggle room on the identity of the ten horns or the little horn power that came out of Rome. The ten horns represent the ten ethnic nations that caused the breakup of the Roman Empire. The little horn represents the powerful entity that grew out of the empire of Rome, namely, the Roman Catholic Church.

History has faithfully documented the course of the Catholic Church through the centuries. The following is a brief summary of what happened to Christians as they moved farther and farther away from following God's Word. The history of the Christian church is a parallel to that of ancient Israel. Both religious systems displaced God's Word with manmade traditions and doctrines and ended up in apostasy. Many wonderful people can be found within Judaism and Catholicism. Both groups love God and their religion, and they faithfully adhere to their respective beliefs. Many Jews and Catholics have not had an opportunity or sufficient reason to consider the Protestant view of Church history. Even further, many Catholics have little or no knowledge concerning the origins of Church

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doctrines or teachings. Upon close examination, many Catholics are shocked to learn that many of their doctrines have no biblical basis or authority whatsoever.

The Monster Beast Is the Roman Empire

Protestants have identified the Roman Catholic Church as the little horn of Daniel 7 for more than 700 years. This conclusion was reached by comparing Scripture with history. History says Rome is the fourth kingdom from Babylon to appear on Earth. The prophetic matrix and abundant historical records indicate the lineage of kingdoms is Babylon, Medo-Persia, Grecia and Rome. History confirms that the fall of Rome is not like the fall of the other nations before it. For example, in Daniel 2 the head of gold is *displaced* by a different metal, the chest of silver. However, the legs of iron of the fourth kingdom are displaced by feet of iron *and* clay. Look at this transition from Daniel 7's perspective. The lion is *displaced* by the leopard, but the monster beast is not displaced by another beast. Rome does not disappear like Babylon disappeared. Instead, the ten kings that brought down civil Rome in A.D. 476 grew out of the Roman Empire. History says the ten horns pulled the Roman Empire apart from within. Rome disintegrated into ten kingdoms, some of which were strong (like iron) and others which were breakable or weak (like clay).

Two Sets of Ten Horns

Many commentators teach that the ten horns of Daniel 7 are a *future* union of ten kings who are yet to rise out of a revived Roman empire (thought to be the European Union). This conclusion is contrary to several statements given in Scripture and the prophetic matrix. The prophetic matrix reveals the ten horns in Daniel 7 have come and gone, and history confirms the ten horns of Daniel 7 have come and gone! History also confirms the little horn ruled over the nations of Europe for 1,260 years before it was wounded in 1798.

Some people make the mistake of thinking the ten horns of Daniel 7 are the *same* ten horns found in Revelation 13 and 17! The ten horns in Daniel 7 appeared around A.D. 476 at the fall of the Roman Empire, and three of the original ten horns were uprooted within 60 years of A.D. 476 by the Church of Rome over a religious dispute on the eternal co-existence of Jesus with the Father.

The ten horns in Revelation 13 and 17 have not yet appeared. They will appear during the very last days of Earth's history and will be empowered for a very short time just before the Second Coming. (Revelation 17:12) There are two sets of ten horns in Bible prophecy, because there is an important parallel between them. The ten horns in Daniel 7 were reduced to seven horns after three were uprooted. Then, the little horn of Daniel 7 dominated the remaining seven horns

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as the *eighth* king. In Revelation 13, there is a beast that rises out of the sea having seven heads and ten horns. This beast is not the Roman empire of Daniel 7, as some suppose. This beast will be a diverse world empire made up of seven heads (seven religious systems) and ten horns (ten political powers) during the Great Tribulation. When the devil appears on Earth masquerading as God, he will rule over the seven heads as an eighth king! (Revelation 17:11) The parallel here is obvious. The devil will rule with absolute power over the seven religious systems of the world just like the papacy (the little horn) ruled over the seven kings (the seven horns) it dominated. The devil will divide the Earth into ten sectors and he will appoint ten kings to rule as "puppet kings" of his kingdom. Daniel 2:44 says during the time of *these* kings, that is, the ten kings, the God of Heaven will set up His kingdom! Study Chart 3.6 and observe two things: First, notice that both kingdoms – the kingdom of the *feet* and the kingdom of the *toes* – have ten horns. Second, notice that the ten horns in the kingdom of the *feet* become seven horns, with the little horn ruling over them. Then notice the kingdom of the *toes*. During the kingdom of the [ten] *toes*, the Second Coming occurs while ten kings are ruling over Earth! (Daniel 2:44, Revelation 17:14)

Reviewing the Ten Horns

History identifies the ten horns that caused the disintegration of Rome as the kings of the Ostrogoths, Heruli, Franks, Vandals, Lombards, Visigoths, Suevi, Burgundians, Alamanni and the Anglo-Saxons. The infrastructure of the Roman Empire finally fell in A.D. 476, because powerful warlords brought the emperor, Romulus, the Roman senate and the empire to an end. The city of Rome was sacked and burned. These warlords included Alaric the Goth, Attila the Hun, Genseric the Vandal, Theodoric the Ostrogoth, Odoacer, and others who contributed to the collapse of Rome. These kings originated within the ethnic nations that constituted the bulk of the Roman Empire. Geographically, they came from northern Africa, Asia Minor, the Middle East and Europe. These warlords broke the iron fist of Caesar. A new order for world government came into existence after A.D. 476. During the centuries of Babylon, Medo-Persia, Grecia and Rome, there had been one universal empire. After A.D. 476, the world was broken into diverse ethnic nations. When civil Rome fell, the distinction between the nations of the East and the nations of the West became separate and prominent. Perhaps the two legs and the two feet in Daniel 2 reflect the East-West division of Earth. Regardless, one simple fact from Daniel 2 has held true for the past 1,600 years: No man has been able to merge the world back into a single empire since A.D. 476. Would-be conquerors have tried and failed. Nations have come and gone. Some nations have become strong and others have become weak. The continual presence of weak nations is a sociological mystery because the law of the jungle mandates that only the strong survive.

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The Ten Horns in Daniel 7 Are Not the Same As the Ten Horns in Revelation 13 and 17

Who Is the Little Horn?

According to Daniel 7, the little horn appears on the world stage *after* the ten horns rise to power, because the little horn power uproots three of the ten horns when it appears. Christianity, of course, began in Jerusalem at the time of Christ and was dispersed throughout the world by the Romans in A.D. 70 when they destroyed Jerusalem. The Christian Church in Rome started during the time of the apostle Paul, but grew to become a substantial political force by the beginning of the fourth century A.D. [Editor's Note: Wilson probably should have said "The Catholic Church!" Keep in mind he doesn't seem to treat and think of the Catholic Church as we do. Please keep this in mind as you read his comments. He is not a Baptist and seems to know little about us.] It was then that Constantine determined to make Christianity the defacto religion of the Roman Empire. Constantine was not timid about giving his religious views the force of law. According to Daniel 7, the *little* horn power would start small, but would grow and become stronger than any of the kingdoms represented by the remaining horns! The timing in this vision is important: *After* Rome was broken up by the ten horns, the Church of Rome rose to power and, in so doing, it had to uproot three nations to consolidate its dominion over a new *Holy* Roman Empire.

The church was instrumental in uprooting the Ostrogoths, Vandals and Heruli, three of the original ten nations, for religious and political reasons. These kingdoms were destroyed because of a long-standing theological dispute over the deity of Christ. This dispute is well documented in history and is called the Arian Controversy. Arius, a theologian from Alexandria, Egypt, taught that Jesus was not co-eternal and not equal with the Father. The church at Rome countered Arius' teachings by saying they were heresy and blasphemy, and a power struggle began. This particular controversy raged for about 200 years between Christians in Rome and Christians in Alexandria. Constantine called a general council at Nicaea in A.D. 325 to settle the conflict, but the dispute could not be resolved. Looking at the controversy from our vantage point today, the real issue was theological control. The real issue was not the deity of Christ, but who would define Christian doctrine – the Church in Rome or the Church in Alexandria. By A.D. 508, the Church in Rome had gained enough political support to silence the opposition in Alexandria. For political and religious reasons, Clovis, King of the Salian Franks, destroyed the Ostrogoths, Vandals and Heruli. When the Arian influence was eliminated, the Church in Rome established herself as the guardian and defender of the universal (or catholic) Christian faith. About 25 years after the victories of Clovis, Emperor Justinian consolidated supreme authority in the pope in matters of faith and religion.

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Justinian bequeathed the title, "Corrector of Heretics," upon the pope in A.D. 533 even though the pope was not in a position to wield complete authority over the nations. However, just five years later in A.D. 538, after Belisarius (Justinian's general) subdued Italy, the pope had the posture and dominion he sought. He ruled over the Christian church and Christian states with absolute power.

Little Horn Wages War on the Saints

According to Daniel 7, the little horn power had the same fierce qualities as its parent, the monster beast. It was predicted the little horn would become "stouter" than the other seven horns. It would have a "mouth" that spoke great words against the Most High and it would have "eyes" like a man. The mouth on the little horn indicates that the church would "speak;" that is, it would dictate orders (laws and rules) which people must *obey* if they wanted to receive eternal life. The church blackmailed the laity into obedience with the threat of excommunication. The eyes on the little horn indicated the church would have insight into matters which would allow it to "see" things that political rulers would not understand. In short, the little horn would be religious and it would use the power of religion to control the ways and thoughts of rulers. The power of religion uniquely made the little horn of Daniel 7 much stronger than all of the other horns put together.

In ancient times, religion attracted the best minds, much like science does today. Priests were considered God's representatives on Earth, and whatever they said was "the Word of God." When Justinian surrendered the state to the *higher* power of the church, the church became lord over the nations of Europe. The church approved, appointed and coronated the kings and queens of Europe. The church controlled political issues, as well as religious matters. The church manipulated its members out of fear of hell and eternal death. The church claimed that its priests had the authority to determine eternal life or eternal death, and since few Bibles were available, king and peasant alike believed whatever the priests said. There was no "approved" source of knowledge about God except through the church. In effect, the clergy of the church became God for 1,260 long years (A.D. 538-1798). History rightly calls this period, "The Dark Ages."

The church became as determined and cruel in conquering her foes as she had been treated in her early years by Romans and Jews. To gain power and dominion, popes bribed people with forgiveness for all sins – past, present and future – if they were willing to fight for the expansion of the *Holy* Roman Empire. Millions of people perished in the crusades, which, ironically, were fought in the name of God. Popes ruled over Christianity with an iron fist for 1,260 years. The light of truth was extinguished and religious freedom and the right to worship God according to the dictates of conscience was non-existent. For centuries, the

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church prohibited ownership of the Bible. The authority of the church knew no bounds. Kings, fearful of losing eternal life, could not overthrow the authority of the pope and his prelates, but as powerful as the church was, God predetermined a limit to the reign of terror. The church would receive an almost fatal wound in 1798.

Little Horn Persecutes Saints 1,260 Years

The angel said to Daniel, "**And he [the little horn] shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they [the saints] shall be given into his hand until a time and times and the dividing of time.**" (Daniel 7:25, KJV, insertions mine) This verse says so much. To appreciate the depths of apostasy to which the Christian church fell, the reader is encouraged to review the writings of reformers like Martin Luther and John Knox.

It should not surprise you to learn that the conflict between popes and protestors (the beginning of Protestantism) centered on the question of religious authority. The Roman Catholic Church claims that she alone possesses all authority from God in matters pertaining to salvation. This authority, the church claims, has been passed down to each pope from the apostle Peter. (Matthew 16:18,19) Historians on this time period say millions of protestors perished at the stake for disagreeing with the church over this point. (See also *Foxe's Book of Martyrs*, written by John Foxe, 1516-1587) Protestors argued that everyone had the right to own a Bible and to determine what was truth. Protestants believed that obeying God according to the dictates of one's conscience was a matter of personal choice. The following statements may help you to see the great chasm between Catholics and Protestants on matters pertaining to religious authority:

Statement #1

"That a person with no other equipment than a knowledge of the English language and a seventeenth century English translation of the Bible in his hands is qualified to decide all matters of eternal consequence for himself and the rest of mankind, is the ridiculous conclusion to which the principle of private judgment can finally be brought. In such a process, the countless generations of devout people who have lived and died according to other beliefs simply count for nothing. The centuries of thought and prayer that have gone into the interpretation of the Bible for all these generations likewise count for nothing." [Some Bible Beliefs Have to Be Wrong!, Booklet #68, page 5, (1963), Imprimatur: Most Reverend John F. Whealon, Archbishop of Hartford, Knights of Columbus.]

Statement #2

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"Since the Catholic Church holds that the Bible is not sufficient in itself, it naturally teaches that the Bible needs an interpreter. The reason the Catholic Church so teaches is twofold: first, because Christ established a living church to teach with His authority. He did not simply give His disciples a Bible, whole and entire, and tell them to go out and make copies of it for mass distribution and allow people to come to whatever interpretation they may. Second, the Bible itself states that it needs an interpreter. . . . The Holy Spirit was given to the Church by Jesus Christ, and it is exactly this same Spirit who protects the Church's visible head, the Pope, and the teaching authority of the Church by never permitting him or it to lapse into error." [*Scripture Alone? 21 Reasons to Reject Sola Scriptura*, pages 21, 26, (1999), Joel Peters, Tan Books and Publishers, Inc., Rockford, IL.]

Statement #3

"We teach and define it to be a dogma divinely revealed that the Roman Pontiff, when he speaks *ex cathedra*, that is, when acting in his office as pastor and teacher of all Christians, by his supreme Apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church through the divine assistance promised him in Blessed Peter, he enjoys that infallibility with which the divine Redeemer willed His Church to be endowed in defining doctrine concerning faith and morals; and therefore such definitions of the said Roman Pontiff are irreformable of themselves, and not from the consent of the Church." [*The Papacy, Expression of God's Love*, page 29, (undated), Imprimatur: Most Reverend John J. Carberry, Archbishop of St. Louis, Knights of Columbus.]

These three statements summarize the bedrock of Catholic doctrine and they reflect the nonnegotiable themes that have divided Protestants from Catholics for more than 700 years.

Three and a Half Times

Daniel 7:25 also says the little horn would "wear out the saints of God (through persecution)." In fact, the Bible says "**they** [the saints] **shall be given into his hand** [e.g., the hand of the little horn] **for a time, times and half a time!**" (insertions mine) This single verse should cause every believer in a pre-tribulation rapture to think about his position, because this verse indicates that God Himself handed His saints over to the little horn to be persecuted for a prescribed length of time! If God subjected His saints to persecution in times past, why should the last generation expect to escape from the coming tribulation? Instead of delivering the saints *from* persecution, God did the opposite by handing His people over to the little horn for 1,260 years! Why would an all wise God do this? I can offer two possible reasons:

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First, persecution keeps the saints on their knees and their focus on the Word of God. When life is easy, faith in God evaporates. Moses warned Israel: **"Be careful that you do not forget the Lord your God, failing to observe his commands, his laws and his decrees that I am giving you this day. Otherwise, when you eat and are satisfied, when you build fine houses and settle down, and when your herds and flocks grow large and your silver and gold increase and all you have is multiplied, then your heart will become proud and you will forget the Lord your God, who brought you out of Egypt, out of the land of slavery."** (Deuteronomy 8:11-14) When we contrast the Church at Rome (the little horn) with the Church in the Wilderness (the persecuted saints), we clearly see what prosperity and persecution produces. Prosperity produces decadence. Persecution, on the other hand, pushes people into a life of dynamic faith, clinging to Jesus as their hope and salvation. Persecution made God's Word extremely precious to the Church in the Wilderness. Many Bibles, or portions of the Bible, were laboriously copied by hand so that people could have the Word of God to study. Meanwhile, back in prosperous Rome, the Bible was not important. The Bible was chained to the walls of monasteries and libraries because the authority of the church rested in its clergy, not the Word of God! The Church in the Wilderness hungered for every word that proceeded out of the mouth of God, while the Church in Rome preferred the authority of the popes and priests who spoke boastful things. For the saints, a plain "thus saith the Lord" was more important than any papal bull. The saints loved and honored the Word of God and held it in much higher esteem than life itself. In summary, the persecution of God's people kept the Word of God alive.

The second reason God handed His saints over to the little horn is this: Persecution keeps faith in Christ alive. This is ironic. The very circumstances that cause faith to grow are the very circumstances that human nature hates the most! The selfish desires of the carnal nature include pleasure, prosperity, power, unchallenged authority, limitless amounts of money, fame and respect. Faith during times of persecution means trusting God for survival of life itself. Furthermore, as the Holy Spirit led the saints into a greater understanding of truth, the Church in the Wilderness proceeded to follow God's Word without regard for social and financial consequences. This is the essence of faith – obeying God at any cost. When the Church in Rome rose to power, the word, "faith," was changed. Faith came to mean a religious view, not a religious experience. Even today, people typically ask, "What faith do you belong to?" So, the second reason God wisely gave the saints over to persecution was to keep faith in *Jesus* alive!

What Is a Time?

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We do not need to review the atrocities of the Roman Catholic Church or those of her enemies during centuries past. (Historians have devoted thousands of pages to this topic and these works can be found in public libraries.) However, we do need to consider a specification about the Roman Catholic Church that is profound. Daniel 7:25 says the saints would be given over to the little horn for a time, times and half a time. This time-period amounts to 1,260 years in length. It began in A.D. 538 and ended in 1798.

You may recall that, until the sixteenth century A.D., men believed the Earth stood still and the Sun orbited our planet. For purposes of computing time, the ancients used 360 degrees of arc to represent a completed *circle* or *cycle* of the Sun. The Jews did not count a year as 365 days because the number of days in their year is either 354 or 384. God gave Israel a solar/lunar calendar to measure time and the cycles of the Sun and Moon determine the number of days in a year. (Exodus 12) Since the Sun moves about one degree of arc per day in a year, the use of 360 degrees of arc (the number of degrees in a circle) to represent the length of a year was a practical method for measuring "a time." This type of averaging was also done for the length of a month. Even though a month is actually 29.53 days, the ancients counted a month (or a moon) as 30 days for purposes of calculation.

The Aramaic word, *'hiddan*, translated "a time" in Daniel 7:25 (and used elsewhere in Daniel), refers to "a set time" or "a turning." The word, *'hiddan*, indicates the beginning or turning of a year at its appointed time. Revelation 12:14 also contains the phrase "a time, times and a half a time," and according to Revelation 12:6, this phrase represents 1,260 days. Some people question if the word "times" means two times or more than two times. First, Revelation 12 reveals that 1,260 days are "a time, times and half a time." (Revelation 12:6, 14) Second, at a minimum, the plural of "a time" is two times. If there are more than two times, the time period cannot be measured because no one knows how many times to count. Last, historical evidence confirms that God had 1,260 years in mind when He defined this time-period. The number of days in "a time, times and half a time" is determined by the following formula:

1. One **time** of the Sun equals one circle of 360 degrees of arc.
2. Two **times** of the Sun equals two circles of 360 degrees of arc or 720 degrees.
3. **Half a time** equals half a circle or 180 degrees of arc.
4. Total: 1,260 degrees of arc
(360 + 720 + 180 = 1,260 degrees)

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It is widely known that God gave the Jews a calendar in which a day of the week represents a year, e.g., a week of seven days equals seven years. (See Leviticus 25; Numbers 14:34; Ezekiel 4:5, 6.) Many Bible students understand the 70 weeks mentioned in Daniel to be 490 years (that is, 70 weeks times seven days equals 490 days, and each day represents a year). Therefore, if God used the Jubilee Calendar to measure the 70 weeks in Daniel 9, then it is possible that He used the Jubilee Calendar to define the 1,260 days in Daniel 7 as 1,260 years. This is a good place to repeat Rule Four which states: "*God reckons apocalyptic time in two ways: (a) a day for a year, and (b) as literal time. The presence or absence of the Jubilee calendar determines how God reckons time.*" Even though it is essential to understand the Jubilee Calendar when applying this rule, for now just consider this fact: History confirms the duration of the little horn's power was 1,260 years – to the very month! The Roman Catholic Church persecuted the saints for 1,260 years. Even though Protestants in centuries past did not properly understand the operation of the Jubilee Calendar, they did conclude that history and prophecy are in perfect harmony, and many Protestants predicted a "wounding" of papal power prior to 1798. In short, Daniel was told the Roman Catholic Church would persecute God's saints for 1,260 years – and history confirms this to be the case.

History leaves no wiggle room about the identity of the fourth beast or the little horn. The fourth beast is Rome and the little horn is the religious entity that grew out of Rome, the *Roman Catholic Church*. Daniel 7:25 does not explicitly say when the 1,260 years of persecution would begin or end. However, we can determine these dates with a brief review of history. The Bible says the little horn would prevail against the saints *until* the Ancient of Days took His seat in Heaven's courtroom and pronounced judgment in favor of the saints! Remember the Heaven-Earth-Linkage-Law? Here's how it works: When the Roman Catholic Church was removed from power so that it could no longer persecute the saints *on Earth*, we know the Ancient of Days had taken His seat in Heaven and pronounced judgment in their favor. In other words, God put a temporary restraining order on the Church of Rome! Daniel 7:20 aligns these two events for us, **"the same horn made war with the saints, and prevailed against them; *until* the Ancient of days came [to the convocation and took His seat]. . . ."** (insertion mine) So, the Bible indicates the 1,260 years ended shortly after the Ancient of Days took His seat in verse 9. Historical records show that the power of the church was broken in February 1798.

Several prominent Protestants predicted the 1,260 years of papal dominion would end during the eighteenth century. Writers such as Thomas Parker, 1646; Increase Mather, President of Harvard University, 1723; William Burnet, 1724; Richard Clark, 1759, and others anticipated the Roman church would collapse before year 1800 arrived. Sure enough, French Generals Berthier and Waller fulfilled this specification of prophecy during the French Revolution. They

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captured the pope and put him in exile in February 1798. By counting backwards from 1798, we arrive at year A.D. 538 which is the date that papal dominion began. (Remember Justinian's decree in A.D. 533 and the victory of Belisarius over the Italians in A.D. 538?) This timing is not coincidence. Clearly, God measures a time, a times and half a time in Daniel 7 as 1,260 days using the day-for-a-year principle, and God emphasizes this time-period again in Revelation 12! The wounding of the papacy occurred at the end of 1,260 years when judgment was pronounced in favor of the Church in the Wilderness. With God, timing is everything.

There Is More to the Story

This is not the end of the story for the little horn of Daniel 7. The Bible predicts the little horn will return to power in the future. Revelation 13 indicates that one of the seven heads, the head that received a deadly wound, will be healed. Also, do not forget, Daniel heard boastful words coming from the little horn *after* viewing the courtroom scene in Heaven. Daniel 7 predicts the Catholic Church will return to a position of great power. This will climax when the Great Tribulation begins. Watch for it. The Roman church will lead a coalition of the world's religions in persecuting the saints of God! Notice how these verses predict a return to power: **"I beheld, and the same horn made war with the saints, and prevailed against them; until [A] the Ancient of days came, and judgment was given to the saints of the most High; and [B] the time came that the saints possessed the kingdom."** (Daniel 7:21, 22, KJV, insertions mine) I have inserted "A" and "B" in these verses because Daniel indicates there are two persecutions of the saints. The first persecution, "A," lasted 1,260 years (a time, times and half a time) and it ended in 1798. The second persecution, "B," lasts for 42 months and it ends with the 1,290th day of the Great Tribulation. (See Revelation 13:1-8) No wonder the angel reminded Daniel that the saints are going to possess the kingdom! The course of human history indicates that the saints are always under attack. So, keep this promise in your mind and do not forget it, no matter how discouraging circumstances may appear in days ahead: *The saints will inherit the Earth.* (Matthew 5:5)

To make sense of this prophecy, we have already discussed the specifications given in these verses. However, one specification has not been covered. Daniel was told the little horn power would "think" to change times and laws. This language describes how the little horn would blaspheme God. The little horn would presume (or think it has authority) to displace the laws of God with its own laws! In A.D. 787, at the Second Nicean Council, Catholic leaders removed the second commandment from the Ten Commandments, and the tenth

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commandment was divided into two separate commandments so that ten would remain. The reason for this change was to reduce questions about the use of images or icons in worship. In addition to this, church leaders reduced the fourth commandment to just a few words so the laity would not raise questions about *which day* of the week was God's holy day. Compare the Ten Commandments (Exodus 20:3-17) as written in a Catholic Bible with the Catholic Catechism and notice these blatant deviations.

The "Anti" Christ

For almost 700 years, Protestants have claimed the Roman Catholic Church is the little horn power of Daniel 7. Even though there is growing debate within Protestantism today as to who the little horn power is, if we use valid rules of interpretation, the chronological and historical harmony of Daniel 7 leaves no room for doubt. The tragic point in this prophecy is that Satan succeeded. He was able to corrupt the Christian church so that it eventually became "anti" Christ. In fact, the war cry of Protestantism through centuries past is that the Roman Catholic Church is the beast, the Antichrist, the great whore, etc. These claims are false. The Bible says all religions are "anti" Christ. The Moslem is no less anti-Christ than the Jew, Hindu or Catholic! Revelation teaches that all of the religious systems of the world are corrupt because the devil has infiltrated them. The devil is the original antichrist, and Revelation's story climaxes with a powerful contest between a physical Jesus and a physical Lucifer. The devil is very clever and he transformed the institution that Jesus established to save souls into a machine for torturing the people of God! [Editor: Is Wilson saying that salvation is in "the church?"] Some researchers have estimated that the Catholic Church killed some fifty million people during its millennial reign for refusing to receive its doctrines. During those dark centuries, the devil was overjoyed – he loves to see people suffering in the name of God. The devil hates God and does everything possible to ruin the work of God on Earth.

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DANIEL - CHAPTER 8

Daniel 8:1-27 KJV *1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. 2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. 3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. 4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. 5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. 6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. 8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. 9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. 13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. 15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. 17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. 18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. 20 The ram which thou sawest having two horns are the kings of Media and Persia. 21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. 22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 23*

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And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. 26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. 27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

[Editor]

I want to give Dr. Culley's rather lengthy comments on this chapter before we examine Wilson's or Dr. Garner's. Some of it will be, of necessity, repetition. You will find that on some points they all agree and on others they disagree. You must make your own determination in some of these matters, however, please consider each of the viewpoints presented by these men. Remember, they are not infallible and they are writing and giving the best of their understandings on these Scriptures.

[Culley]

INTRODUCTION

1. Beginning again with this chapter, the rest of the Book is written in Hebrew, indicating its special application to Israel.
2. Vs. 19 supplies the subject of this chapter. As Daniel wrote Israel was already under the indignation of God in fulfillment of Deuteronomy 29:28.
3. Vs. 1-2. This vision came two years after the one of Chapter 7, about 12 years before the fall of Babylon. Susan or Susa was 150 miles north of the Persian Gulf.

THE RAM SYMBOL OF MEDIA PERSIA, vs. 3-4

- A. The ram symbolized Media-Persia. It was the mythical guardian spirit of the Persian Kingdom. Their kings didn't wear a crown, but a ram's head going before their army into battle. Aries, the ram, was the sign of the zodiac assigned to their land by astronomical geography.
- B. The kingdom is clearly identified by vs. 20. The higher horn was Persia.
- C. This kingdom replaced the Babylonian, and is the bear of chapter 7, the arms and breast of silver in chapter 2.

THE HE GOAT SYMBOL OF GREECE & ALEXANDER THE GREAT, vs. 5-8

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- A. Capricorn, the goat, was the zodiac sign assigned to the land of Greece.
- B. The kingdom is clearly identified by vs. 21 as Greece, which overthrew and replaced the Media-Persian Empire. Alexander defeated the Persian army in Asia Minor at the Granicus River, 334 B.C. and gained total victory in 331 B.C. In chapter two the thighs of brass and in chapter seven the Leopard represented Greece.
- C. Alexander the Great was the “notable horn” of the Grecian Empire. Vs. 5-6 picture his fast and furious conquests. He died in 323 B.C. **“while he was strong, the great horn was broken,”** vs. 8, after rapidly conquering Syria, Phoenicia, Egypt, Gaza, Egypt, Babylonia, Persia, Bactria, and the Scythians in 12 years! He died drunk in Babylon.
- D. The Grecian Kingdom was then divided into four parts to Alexander’s generals, Vs. 8 & 22.

THE LITTLE HORN IN THE BEGINNING OF THE END OF THE INDIGNATION, vs. 9-14

- A. Vs. 9. This is **not** the same little horn as in chapter 7:8 which refers to a different time and kingdom. This one arose in the Syrian dynasty, born in 221 B.C., the infamous brother of Cleopatra, known as Antiochus Epiphanies IV, he became the 8th king of the Seleucids. He usurped the Syrian throne in 175 B.C. and ruled as an evil tyrant and desolator of the Temple, Altar and Priesthood at Jerusalem. He held Grecian games, making the priests completely naked, sprinkled the holy place with the sow’s broth, set up an idol of Jupiter in the Temple, and massacred 100,000 or more Jews.
- B. He corrupted some of the priests and killed others. Vs. 10 refers to them as the hosts of heaven and as stars, and is the setting for the widely misinterpreted fourth verse of Revelation 12; cf, Genesis 15:5, 22:17, Daniel 12:3. Vs. 11 identifies both the host and the prince of hosts with the Jewish sanctuary and daily sacrifice. Onias III, the High Priest, was killed with many of the priests, and the Jewish daily sacrifices stopped in 171 B.C.
- C. God allowed this to continue for 2300 morning and evening sacrifices, “because of the transgressions”, of the Jews, vs. 12. Vs. 14 literally reads, **“unto two thousand and three hundred evening mornings; then shall the sanctuary be cleansed.”** Days are **not** in the Hebrew text at all, and it was sacrifices, not days that should have been supplied by the translators. Thus the 2300 sacrifices divided by 2 daily shows 1150 days of persecution were allowed. This occurred during the 168-165 Maccabean tribulation, Exodus 29:38-43, II Macabees 10:1-5. John 10:22 refers to the feast of Hanukkah or dedication which celebrates the victory of Israel and rededication of the Temple.

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- D. The Seventh {Day} Adventist used the theory that one day is equal one prophetic year in misapplying this Scripture to predict the return of Christ in 1844. When their false prophecy failed, their Ellen White then theorized it meant instead that Christ then entered the Most Holy Place in Heaven and started their so-called investigative judgement. Scripture never justifies the 1 day equals 1 year theory nor the false Adventist doctrines.
- E. Antiochus no doubt foreshadows the two main persecutors of Israel in the coming great tribulation, especially the King of the North, Daniel 11:40-45, but also in a general way, the Anti-Christ, Daniel 8:26, II Thessalonians 2:1-8, Revelation 12:13-17. (Many prophecies have two or more applications)

AN ANGELIC INTERPRETATION, Vs. 15-27

- A. Daniel heard the voice of the Lord, and then he saw Gabriel and as the Lord drew near Daniel sank into such a deep sleep the Lord had to give him strength to stand up, vs. 15-18.
- B. Daniel was told first that the vision pertained to the time of the end in vs. 17, and then he was informed that he would learn what would occur at the final period of indignation in vs. 19. Vs. 19 implies that the time of the end would have at least an initial and a final period of indignation. The beginning of the indignation had already occurred with Israel's defeat and exile to Babylon. A second dose of divine indignation was foretold in vs. 9-14 and subsequently fulfilled by the persecution of Antiochus Epiphanies. It was of a future, final period of indignation that Daniel was informed in vs. 23-26.
- C. Next Daniel was told the ram with two horns represented the kings of Media and Persia; the goat the kingdom of Greece; the broken horn which was replaced by four which came up in its place represented four kingdoms into which the Grecian Empire was divided after Alexander the Great's death, vs. 20-22.
- D. The angelic explanation of the latter or final, period of indignation begins in vs. 23. Two features of this period are revealed. It will be the latter period of the rule of the kings of the divided Grecian Kingdom. Again the idea of a latter period implies a prior period or periods. The prior period surely included the rule of Antiochus Epiphanies. When the Roman Empire swallowed up the Grecian kingdoms, those nations went out of existence, but they have reappeared again as sovereign nations in recent history: Greece in 1830, Egypt 1922, Turkey 1924, Afghanistan 1921, Syria 1925, Iran 1925, Lebanon 1930, Jordan 1946, Pakistan 1947, and Israel in 1948. This evidently fulfilled the sign of our Lord's prophetic parable in Luke 21:29-30 of the nearness of His return.

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- E. Vs. 23b-25 describe an end-time persecutor of Israel. He is of the old Grecian kingdoms in the latter period of their kingdom or rule. He is not thus of the Roman Empire and can not be the Anti-Christ, man of sin. He is the same end-time King of the North arising from the Grecian Kingdoms who is further described in Daniel 11:40-45.
1. Vs. 24 indicates his mighty power is not his own and implies the backing of a greater power who will evidently be Gog, the chief prince of Russia, Mesheck (Moscow) and Tubal (Tobolsk).
 2. Ezekiel 38 describes the Russian backed Arab alliance behind the king of the North. Ezekiel 38:11-14 shows the attack will come when Israel is at peace, evidently following the middle east peace treaty which is foretold in Daniel 9:27.
 3. This is the sequence of events foretold also in Revelation :1-4 where the white horse represents conquests made by peaceful means and the red horse after it reflects the outbreak of war over a fourth of the earth.
 4. He will be the master of intrigue and deceit, insolent in the destruction of the people of Israel.
 5. Other Scriptures evidently refer to him as the Assyrian (a final one who like Sennacherib of old is destroyed "without hand" by the Almighty). Read Micah 5:2-7, Isaiah 10:5-25; 8:7-8; 14:24-25; 30:30-33; Joel 2:1-20 and Ezekiel 38.
 6. Note, Ezekiel 39 cannot refer to this event. Instead it tells of attack by a Russian led, multi-national force at the end of the 7 year tribulation called the battle of Armageddon. After Armageddon, and not before, Ezekiel 39:7, 10, 22, and 29 can be fulfilled.
 7. It is the Ezekiel 38 defeat of the Russian-Arab military machine early in the 7 year tribulation which clears the way for the Anti-Christ of the revived Roman Empire to extend his power over Israel and to a considerable extent over the entire world.
- F. Vs. 26, referring back to the vision of the 2300 evenings and mornings when the Jewish sacrifices would not be permitted certainly had one fulfillment with Antiochus Epiphanies. It seems to have an additional fulfillment during the last half of the tribulation by the Anti-Christ, in line with Daniel 9:27 and II Thessalonians 2:3-4, and Revelation 11 and 13 although the time may be longer, e.g., 1150 vs. 1260 days.

[Wilson]

Before we examine Daniel 8, there are four points...that need to be restated:

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1. History confirms the identity of the fourth beast in Daniel 7 to be the empire of Rome.
2. History confirms the identity of the little horn that uprooted three of the ten horns to be the *Roman Catholic Church*.
3. The timing of the convocation in Heaven (Daniel 7:9) is *linked* to the wounding of the little horn power on Earth. (Daniel 7:21,22) The time, times and half a time (the 1,260 years of persecution) mentioned in Daniel 7:25 came to an end in February 1798, when French soldiers captured the pope and put him in exile. The downfall of the papacy occurred because the allotted time of 1,260 years ended, and the Ancient of Days pronounced a restraining order in favor of the saints. As a result, the persecution of God's people ended. The linkage between the wounding of the papacy in 1798 (on Earth) and the issuance of the restraining order (in Heaven) is a key point. Because the event on Earth is linked to an event in Heaven, we can determine when the convocation in Heaven began.
4. Daniel 7:11 (and Revelation 13:3) indicates the Roman Catholic Church will return to a position of world preeminence *after* 1798. Daniel heard boastful words from the little horn *after* he observed the courtroom scene in Heaven. (Compare Daniel 7:11 with Revelation 13:3.)

Now that these four points have been reviewed, consider the following points that will rise from this study on Daniel 8:

1. Babylon will fall and the Medo-Persian Empire will rise to power.
2. The Medo-Persian Empire will fall and the Grecian empire will rise to power.
3. The cleansing of Heaven's temple begins after 2,300 years.
4. During the Great Tribulation, Lucifer, the Antichrist, will physically appear and masquerade as God. He will gain control over Earth for a short period of time and kill a large number of people.

[Garner]

VISION OF THE RAM AND HE-GOAT

Verses 1-14:

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

Verse 1 begins the Hebrew part of the book, where the Hebrew was exclusively used, instead of the Aramaic. The visions and prophecies of chapters 8-12 relate to Jerusalem,

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the Jews, and the covenant-people of Israel, as oppressed by the Gentiles and the anti-christ, until the Messiah descends a second time to reign supreme over all the earth. This vision came to Daniel about 530 B.C., about three years after the first vision. It was in the third year of the reign of King Belshazzar, last of the Babylonian kings, Daniel 7:1.

This chapter relates matters concerning the second and third world-wide Gentile Empires, the silver and brass kingdoms of Daniel chapter 2, and the bear and leopard kingdoms of Medo-Persia and the Macedonian or Grecian kingdom, Daniel chapter 7. At the time of this vision, Daniel 8:1, the first Empire, head of Gold kingdom, presided over by Belshazzar, was nearing its end, Daniel 5:30.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Verse 2 discloses that when this vision came to Daniel he was in the palace at Shushan, along the riverbank of the Ulai River. Though Shushan was then insignificant, it was to become the capital of Persia in the time of Cyrus. Daniel was not there in person beside the river, but transported there in the vision; Perhaps it was because synagogues were built near rivers, as they washed their hands before praying, Psalm 137:1; The province of Elam was south of Media, west of Persia proper, and east of Babylon. [Editor's Note: You will also find Sushan in the books of Nehemiah and Esther.]

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

Verse 3 states that there Daniel lifted his eyes and recognized along the riverbank a ram with two high horns, signifying two royal powers, or two different kingdoms near to each other, v. 20. One horn (royal power) was higher than the other, and it arose last. The kingdom of the Medes was the older, but that of Persia was the bolder, and ascended above that of Media, the more ancient kingdom. Darius was 62 years old when he began to reign and reigned only two years, as a weak king. The kingdom was almost completely in Cyrus' hands. The ram here corresponds to the bear of Daniel 7:5, symbolizing clumsy firmness, Jeremiah 51:11. The one horn (royal power), "higher than the other," here corresponds to the bear "raising itself on one side."

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Verse 4 describes Daniel's view of the ram, king of Medo-Persia, as he conquered provinces as he pushed out of the east from which he came, moving westward. There he subdued Babylon, Mesopotamia, Syria and Asia Minor. He then moved northward, conquering Colchis, Armenia, Iberia, and people about the Caspian Sea. Then he moved

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southward, overrunning Judea, Egypt, Ethiopia, Libya, and India, under Cyrus. This ram did according to his own will, much as the antichrist will at his coming.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

Verse 5 relates that as Daniel was pondering the ram scene, an he-goat came bounding through the air, out of the west, touching not the ground, just above the surface of the earth. The goat had one notable (huge protruding horn) between his eyes. The great horn was Alexander the Great, the first king, v. 21. This he-goat "touched not the ground," in its swift movement, symbolizes the swift speed with which the Graeco-Macedonian armies conquered the world in less than 12 years. It corresponds to the leopard of Daniel 7:6.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

Verse 6 recounts that this he-goat came, by his own greedy will and choice, to attack the ram that had two horns that Daniel had seen standing by the river Ulai, v. 2. The he-goat with the notable horn between his two eyes attacked the ram with the intense fury of his power, to subdue and destroy him. It was at the river Granicas that Alexander fought his first successful battle against Darius, 334 B.C.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Verse 7 further explains that Daniel saw this one horned he-goat approach the two horned ram, moved or incited with choler, or desire for vengeance against him. So vicious did the one horned he goat strike the two horned ram that the ram had both horns broken and his whole body bruised and mangled and trampled into the earth by the he-goat. The immense armed host of Persia could not resist the vengeance-bent Grecians who had been treacherously treated when the Persian army had invaded their land in 330, 331 B.C. They of Persia were not able to resist the army of Alexander the Great, Psalm 33:16-18.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Verse 8 adds that the he goat "waxed very great," increased very rapidly in power and dominion. And when he was strong, the height of his might, the "great horn" was broken; the great horn (royal ruler) was Alexander, v. 21. And for it in its place came up (arose) four notable ones, kingdoms toward the four winds of heaven, or four parts of the earth, v. 22.

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9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Verse 9 asserts that out of these four notable kingdoms came forth a "little horn" that waxed or expanded exceeding great toward the: 1) South, Daniel 11:25, and 2) the east, Persia, and the pleasant land, Judea, the "glorious land," Daniel 11:16. From the then near historical point this alluded to the rise and spread of the power of Antiochus as he made his way from Egypt into Judea, about 175-164 B.C. See also concerning the four notable royal powers or horns the four kingdoms into which Alexander's Empire was divided upon his death, Daniel 8:21, 22; 7:6; 11:21-35.

[Wilson]

1. The Bible says the goat in Daniel 8 represents Grecia.
2. The Bible says the great horn represents the first king of Grecia, Alexander the Great.
3. The Bible says the four horns represent the four generals that gained control of Alexander's empire.
4. One of the four generals was Seleucus. He was the first in a long line of succeeding kings.
5. Just before the Grecian empire fell to Rome, Antiochus IV came to power as the king of Syria (175-164 B.C.). After his father, Antiochus the Great, died, the Romans, who controlled the Middle East at this time, *allowed* Antiochus IV to become the eighth king in a line of kings whose lineage dates back to Seleucus. Antiochus IV exalted himself by adding "Epiphany" to his name. An epiphany is "a great manifestation of God." The Romans mocked the pompous little king by calling him Antiochus Epimanes IV. Epimanes sounds similar to Epiphany, but it means "mad man."
6. About 168 B.C., Antiochus sent his army to Egypt to steal some wealth. He desperately needed to replenish his empty treasury. Antiochus had squandered the assets of his kingdom on foolish endeavors and Syria was near the point of bankruptcy. He defeated the cowardly Ptolemee, king of Egypt, but Rome sent an envoy to inform Antiochus IV that he could not rule over Egypt. Antiochus knew that any sign of rebellion against Rome was fatal. Thwarted and humiliated, but happy with the loot he had stolen, he returned home.
7. Meanwhile, in Jerusalem, the high priest, Jason, had initiated a rebellion against the rigid control of conservative Jews. He wanted to adopt some of the more liberal Hellenistic ways of the Greeks and build a Greek gymnasium where nude body-building and sensual exercises could be conducted. While this conflict was unfolding, Menelaus, a wealthy Jew, offered Antiochus IV a large bribe if he would send soldiers to overthrow

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- Jerusalem's leadership and appoint Menelaus as high priest. This bribe gave Antiochus a "golden" opportunity to quell Jason's rebellion and plunder the Jewish temple of its gold and silver. Gold and silver from the Jewish temple would help replenish his ever-empty treasury.
8. Antiochus loved the decadent and sensual ways of the Greeks. When the king arrived in Jerusalem, he showed contempt for the conservative Jews by erecting a statue of the Greek god, Zeus, on the Altar of Burnt Offering on Chislev 15, 167 B.C. Ten days later, on Chislev 25, Antiochus ended daily services (including the daily sacrifices) at the temple when he offered a pig (or some unclean animal) on the Altar of Burnt Offering. This abominable act led to a series of wars between Antiochus' forces and conservative Jews. This series of wars became known as the Maccabean revolt because a conservative priest, Judas Maccabeus, led the Jews against the forces of Antiochus IV.
 9. A year or so later, Antiochus ran out of money *again*. This time he decided to raid portions of Persia to finance his excessive spending habits. So he turned the management of his kingdom over to his friend, Lysais, instructing him to destroy the Jews and Jerusalem as quickly as possible. However, Judas Maccabeus and the Jews eventually defeated Lysais and his generals. The victory over Lysais did not end the wars between the Jews and their enemies. Three years after offering a pig on the altar, to the very day, on Chislev 25, 164 B.C., a new altar was installed and dedicated in the temple at Jerusalem and daily services resumed. The Jews have celebrated the restoration of temple services on this day ever since. (See John 10:22, 23.) It is called Hannukkah, which means "the dedication."
 10. Meanwhile, in Persia, Antiochus IV experienced a number of sound defeats, and when he learned that the Jews had defeated Lysais and robbed him of his armament, Antiochus IV became heartsick. After a period of suffering from illness (perhaps from too much drinking), Antiochus uttered these words, "I perish through great grief in a strange land." (1 Maccabees 6:13) After giving his close friend, Philip, his crown, robe, and signet, he gave instructions that he was to raise his son, Antiochus V, to take his throne. Then, Antiochus IV died.

[Garner]

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Verse 10 relates that this "little horn", royal ruler, waxed great, even toward the host of heaven, of heavens appointed host, those Divinely charged in Jewish matters of worship, the holy people of God, v. 24. This one cast down some of the "host of heaven and the stars," their Divinely appointed leaders, to the ground and stamped upon them, demeaned or destroyed them, expressing the pride and arrogance of the antichrist of whom

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Antiochus Epiphanes seems to be a symbol, with rebellion against God, as heathens have since the tower of Babel, Genesis 11:1-9. This one "little horn" exalts himself above all that is called God. *[Editor's Note: You will note that Dr. Garner calls Antiochus Epiphanes a symbol, not the actual "little horn."]*

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Verse 11 explains that this "little horn", tin-horn kingly ruler, magnified himself with pride, even to the prince or high priest of the host, to rule over God and His worship. And by him, his orders or mandate, the daily sacrifice was taken away (abolished) and the sanctuary of Jewish worship was dismantled or destroyed, with contempt, v. 25; Daniel 11:36. As Antiochus Epiphanes did it, though it was prescribed in the law, Exodus 29:38, 39; so shall the antichrist, Daniel 9:26, 27; 2 Thessalonians 2:4-8.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Verse 12 discloses that this "little horn," royal person, was given "the host," control over the sanctuary and morning and evening sacrifices of the Jewish worship of the holy people. This holy people was given into the hands of the "little horn," to do with them as he pleased, which was to destroy them and their worship, v. 10, 13; Daniel 11:6. He cast down the truth, trampled it under foot, upon the ground. He practiced and prospered for a time in suppressing the order of Jewish worship, v. 4; Daniel 11:28, 36.

[Wilson]

These twelve verses focus on three symbols: a ram, a goat and a horn power. Because the Bible is its own interpreter, it provides the meaning of these symbols. The ram represents the kingdom of Medo-Persia. (Daniel 5:28; 8:20). The two horns of the ram represent the co-regent reign of two kings, the king of the Medes and the king of the Persians. The higher horn (the greater king) represents the Persian side of this kingdom. The higher horn of the ram in Daniel 8:3 also aligns with the "higher shoulder" of the bear in Daniel 7:5. (See Chart 4.1.)

Prophetic Matrix Including Daniel 2, 7, 8, and 11

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Timing:	605 B.C	538 B.C.	331 B.C.	168 B.C	A.D. 476	A.D. 538	1798 1844	Great Tribulation	
Daniel 11:2-4		Four Kings	Mighty King						
		Cambyses, False Smerdis, Darius 1, Xerxes	Alex the Great then Four Generals						
Daniel 8		Ram with Two Horns	Goat with a Great Horn then Four Horns				Judgment of the Dead	Judgment of the Living	Horn Power: The Stern Faced King
Daniel 7	Lion with Eagle's Wings	Bear with Three Ribs	Leopard with Four Heads	Monster	10 Horns	Little Horn Rises	Little Horn Wounded	Little Horn Heard Boasting	
Daniel 2	Head of Gold	Chest of Silver	Thighs of Bronze	Legs of Iron	Feet			10 Toes	
					Iron and Clay			Iron/ Clay	
	Babylon	Medo- Persia	Grecia	Rome	Many Kings			10 Kings	

Chart 4.1

The second symbol, the goat, represents the kingdom of Grecia. (Daniel 8:21) The great horn represents the first prominent king of the Grecian empire. History reveals this king was Alexander the Great, who died in the prime of his life. The four horns that replaced the great horn represent four generals that eventually gained control of Alexander's empire. Historians identify these generals as Cassander, Lysimachus, Ptolemy and Seleucus.

We know the identity of the ram and goat, but what does the third symbol, the horn power, represent? Until the twentieth century, a majority of Protestants claimed the little horn in Daniel 7 and the horn power in Daniel 8 represented the papacy. True, both horns have important similarities, but they are not the same entity. We will see that the horn power in Daniel 8 is many times more powerful than the Roman Catholic Church.

Beasts Are Kingdoms – Horns Are Kings

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In Daniel 8, the two beasts represent empires, but the horns of the ram and of the goat represent *kings*. This distinction is important, because the horn power in this vision is not attached to a beast (a world empire). Further, the Bible says this horn power is a king. (Daniel 8:23) Daniel was told this king will exalt himself to be as great as the Prince of the host, Jesus Christ! (Daniel 8:11) The horn power in Daniel 8 is a stern-faced king that will rule over Earth during the Great Tribulation. (Daniel 11:36) This coming king is the Antichrist, Lucifer, who will dazzle the world with his power, authority and ability to perform incredible miracles. He will gain control of Earth and do more evil than Hitler, Stalin and Pol Pot combined. In short, the dreaded Antichrist will not be a mere man. The coming Antichrist will be Lucifer, appearing in the flesh, masquerading as an angel of light, and claiming to be Almighty God. (2 Corinthians 11:14; Daniel 11:36; Revelation 9; Revelation 13:11-18) *[Editor's Note: I do not believe that Satan will be the Antichrist. To me, the Scriptures are clear that he will be a man empowered by Satan.]*

Timing Is Everything

The vision in Daniel 8 almost covers the same 2,600 years described in Daniel 2 and 7. The only difference is that the Daniel 8 vision starts with the Medo-Persian Empire (538 B.C.) instead of the Babylonian Empire (605 B.C.). The sequence in this vision ends when Jesus destroys "the stern-faced king" at the Second Coming. Daniel 8:25 indicates the horn power will be destroyed by God: **". . . he will be destroyed, but not by human power."** (See Daniel 2:44, Daniel 7:11 and Revelation 19:11-21.) This is an important specification. Men will not be able to destroy the Antichrist. Lucifer will do whatever he wants and no one will be able to stop him. Jesus does not lay hands on His enemies at the Second Coming; He simply commands the wicked to die. The sharp sword that comes out of His mouth represents His ability to speak the command and people drop dead. (See Revelation 19:15-21.) It is interesting to note that the voice that calls the righteous dead to life (1 Thessalonians 4:16) is the *same* voice that commands the wicked to die. (Revelation 19:21)

[Garner]

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

Verses 13, 14 state that Daniel heard one saint (true Jewish worshiper) speaking, and another saint (Jewish worshiper), inquired of him just how long the sanctuary of Jewish worship and those who administered the worship services and sacrifices would be given

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over to suppression by this "little horn" despot and his people. These two Jewish saints of the vision seem to represent angels in this vision who are giving information to answer questions in the mind of Daniel regarding his people and their worship under this "little horn" despot. The question asked by one saint (angel) overseeing, watching the desecration or desolation of Jewish worship, was answered by direct explanation to Daniel, that the time would be 2300 days, after which the defiled or desolated sanctuary should be cleansed, from Antiochus Epiphanes' desecration, a foreview of the same by the man of Sin, Daniel 9:27; 2 Thessalonians 2:4-9.

[Wilson]

Look up! The Event Is Not on Earth

The 2,300 days is placed in Daniel 8 for a very good reason, if you are aware of two prerequisites. First, you need to know about the historical matrix which the four rules produce. Second, you have to understand the essential doctrine that explains God's use of parallel temple services. When these two prerequisites are combined, we can determine *when* Jesus began to cleanse Heaven's temple and *why* it must be cleansed. God connected the cleansing of Heaven's temple with the ram (the kingdom of the Medes and Persians). The connection between the ram and the cleansing of Heaven's temple is precisely 2,300 years in length. The countdown of 2,300 years began when the Persian, King Artaxerxes, issued a decree to restore and rebuild Jerusalem in 457 B.C. (Ezra 7) Because God tied the decree of Artaxerxes to a yardstick that was 2,300 years in length, we can easily calculate the date when the cleansing of God's temple began in Heaven. Even though we cannot see the event taking place in Heaven, we know it began in 1844. We will also see, when we examine the seventy weeks of Daniel 9 and the seven seals in Revelation, that the dates of 1798 and 1844 are highly important dates in Heaven's sequence of events.

1,150 Days?

Some people have tried to divide the 2,300 evenings and mornings so that this time-period is 1,150 literal days (1,150 evenings + 1,150 mornings = 2,300 evenings and mornings), but, this timing scheme does not work for several reasons. First, the Hebrew words '*erab* and *boqer* go together to form one unit of time. They literally mean "evening and morning," as in one day. Notice how '*erab* and *boger* are used on the first page of the Bible: "**And God called the light Day, and the darkness he called Night. And the evening [*erab*] and the morning [*boqer*] were the first day.**" (Genesis 1:5, KJV) According to God's method for measuring time, a "day" has an evening and a morning. A day begins at sundown (evening) and the midway point through the day is sunrise (morning).

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(Leviticus 23:32) Translators of the King James Version recognized this fact and they translated the 2,300 evenings and mornings of Daniel 8:14 as 2,300 *days*.

Unfortunately, most Christians do not understand the doctrine of God's use of parallel temples. If a person does not understand the cleansing of Earth's temple, he cannot understand the cleansing of Heaven's temple. If a person does not understand God's purpose in cleansing Heaven's temple, then the timing of this event is of no value. If God's use of parallel temples was better understood, Christians could understand that the temple to be cleansed is not on Earth, but in Heaven! Bible students tend to interpret Bible prophecy as though Earth was the center of prophecy, but this is not the case. Daniel was directed to view a great convocation in Heaven. He saw a service when the Ancient of Days took His seat and billions of angels were in attendance. This heavenly meeting is profoundly important because it marks the beginning of services in Heaven's temple that lead up to the end of the world. The services in Heaven's temple *are directly linked* to the final events that occur on Earth. Remember the Heaven-Earth-Linkage-Law?

Five clues in the Bible indicate the temple to be cleansed in Daniel 8:14 is in Heaven:

First, the doctrine of parallel temples teaches there were two temples. The one on Earth was a shadow of the real temple in Heaven where our Jesus serves as our High Priest. (Hebrews 8:1-5) We know the earthly temple was destroyed by the Romans in A.D. 70. The only temple remaining is in Heaven.

Second, the cleansing of the earthly temple occurred at an appointed time every year – on the Day of Atonement (Leviticus 16), but the heavenly temple is cleansed only once – at the appointed time of the end! (Hebrews 9:24-26)

Third, the 2,300 evenings and mornings must be translated as 2,300 years because God uses the Jubilee Calendar to translate a day into a year. (This point and the Jubilee Calendar will be discussed at length when we examine the seventy weeks of Daniel 9.) The 2,300 years began in the Spring of 457 B.C. and they ended in the Spring of 1844.

Fourth, the cleansing of Heaven's temple began in 1844. This date aligns with 1798 which marks the year the great convocation in Heaven's temple began. In fact, the timing of the great convocation in Daniel 7 (1798) and the cleansing of the sanctuary in Daniel 8 (1844), aligns with the seventy weeks in Daniel 9 (457 B.C.), and these three events align with the opening of the third seal in Revelation 6.

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Fifth, the remarks that follow do not begin to cover the scope and breadth of the subject of parallel temples (Hebrews 8:1-5), but a few words may be necessary about the annual service of cleansing the earthly temple, so you can understand the marvelous parallel that exists between the earthly temple and the heavenly temple. Again, the doctrine of parallel temples is a prerequisite doctrine for understanding Daniel 8.

The angel said, ". . . **Unto two thousand three hundred days, then shall the sanctuary be cleansed.**" (Daniel 8:14, KJV) Why does the sanctuary in Heaven need cleansing? The answer to this question is found in the cleansing of the earthly temple. The cleansing of the earthly temple was an annual event that occurred on the tenth day of the seventh month. This day was called the Day of Atonement. Jews today call it Yom Kippur, which means Day of Judgment. The cleansing of the earthly temple was necessary because it was defiled by sinners bringing sin offerings to the temple. The sinner, standing at the Altar of Burnt Offering, confessed his sins over the head of his sacrifice. Then, he cut the jugular vein of the sacrificial animal with his own hands. The priest then captured some of the lamb's blood and sprinkled this blood on the horns of the altar. This procedure shadows a divine truth. The sinner's guilt *was transferred* away from himself and his family to the Altar of Burnt Offering by the blood of the Lamb.

This earthly process was a shadow or pantomime of a reality that was coming. The guilt of sinners could be transferred to Heaven's temple through the death of Jesus (the Lamb of God). When the blood was applied to the horns of the altar, the altar became defiled because the guilt of the sinner had been transferred to it. *The process of setting sinners free of the guilt of sin defiles the temple because the sinner's guilt is transferred to the altar.* Because the altars of the temple were depositories of guilt, the earthly temple was defiled until the Day for Cleansing (the Day of Atonement) arrived. For a single day, the earthly temple was restored to an undefiled state. (Leviticus 16) Then, on the following day, sacrifices resumed and the temple was defiled because the annual cycle started over.

How Jesus Cleanses the Temple in Heaven

Unlike the earthly temple, which was cleansed annually, Heaven's temple is cleansed once, at the end of the age. (Hebrews 9:24-26) This cleansing began in 1844, which is 2,300 years after the decree to restore and rebuild Jerusalem given by Artaxerxes in 457 B.C. (457 B.C. also marks the beginning of the seventy weeks in Daniel 9.) The Day of Atonement service in the earthly temple was a shadow of the plan of salvation. Notice what the shadow reveals:

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Two animals, a bull and a goat, were sacrificed in this service. (Leviticus 16) The service began right after day break with the slaying of a bull that belonged to the high priest. This bull (a very expensive sacrifice) represents the sacrifice which the Father made in order to redeem mankind. **"For God so loved the world that He gave His only begotten Son . . ."** (John 3:16, KJV) The Father gave up the most valuable asset He could provide so fallen man could have the offer of salvation. After the bull was slain, the high priest carried some of the bull's blood behind the veil into the Most Holy Place where he met with God. The high priest had to be found worthy to cleanse the temple before he could conduct the service. The slaying of the bull and the worthiness of the high priest shadows the sacrifice which the Father made and the qualifying process which Jesus our High Priest underwent before He could conclude the sin problem. (See Revelation 4 and 5.)

The next event on the Day of Atonement was the casting of lots to determine which goat should die. After the lots were cast, the Lord's goat was slayed. The Lord's goat represents the death which Jesus was willing to experience in order to save man. A goat was used for this sacrifice because a goat has a free spirit. Jesus freely gave up His life for sinners. After the Lord's goat was slain, its blood was mixed with the bull's blood. Then, the high priest went behind the veil a second time to begin the cleansing of the temple. The first item to be cleansed was the Ark of the Covenant. The second item was the Altar of Incense and the last item to be cleansed was the Altar of Burnt Offering. These items were cleansed in this order and they became free of sin (cleansed, reconsecrated, restored) when the mixed blood of the bull and goat was sprinkled on them.

The last event in this service was the laying of hands on the head of the scapegoat. The scapegoat represents Lucifer, the author of sin, who freely exercised his power of choice to commit sin. After the temple furniture had been made holy with the sprinkling of blood, the high priest placed his hands on the head of the scapegoat. Through the placement of hands on the scapegoat, the sins of the people (which had been stored on the temple's altars) were *transferred* onto the head of the scapegoat. Then, the scapegoat was led out into the wilderness to slowly starve to death.

This may come as a shock, but in God's economy, sin is never forgiven because someone other than God is responsible for sin. The beauty of salvation is that sinners can escape the penalty of sin through faith. If a sinner makes restitution for his sin and confesses his sin to God, he transfers his guilt to Heaven's temple. At the end of the 1,000 years in Revelation 20, Lucifer, the scapegoat, will receive all of the guilt transferred into Heaven's temple because he is responsible for the presence of sin. On the other hand, if a sinner does not transfer his sin to the temple, his sins remain upon his own head and in God's economy, the wages of

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sin is eternal death. (Romans 6:23) At the end of the 1,000 years, God will execute justice on the scapegoat and the wicked and they will suffer in proportion to their guilt.... This is the meaning of divine justice.

The Temple to be Cleansed Is in Heaven

The cleansing of the earthly temple shadows a process that began in Heaven in 1844. It is interesting to notice that 1844 is exactly forty-six years after 1798. When Jesus began His ministry on Earth, His first action after returning from fasting in the desert was the cleansing of a temple that took forty-six years to restore! (John 2:13-21) The parallel is that Jesus began cleansing the heavenly temple forty-six years after the twenty-five thrones had been arranged and the convocation in Heaven began!

Before the cleansing of Heaven's temple could begin, someone had to be found worthy to conduct the process. Jesus was found worthy to cleanse Heaven's temple. After Jesus was found worthy, both Daniel (Daniel 7:13, 14) and John (Revelation 4 and 5) saw Jesus highly exalted. Daniel 7 and Revelation 4 and 5 describe the same scene from slightly different angles. After Jesus was found worthy to cleanse Heaven's temple, He began passing judgment on the records of the dead. Since the Spring of 1844, Jesus has been going through the books of record – one sinner at a time. Standing before the hosts of Heaven, Jesus has been deciding who will be a part of His eternal kingdom and who will not. When Jesus determines a person will be saved, Jesus removes the record of sin from Heaven's book and He transfers the guilt of the sinner to the head of Lucifer. When Jesus determines a person cannot be saved, Jesus places the guilt of that sinner on the sinner's head. The point is that the temple in Heaven is cleansed as the guilt of sin is *removed* and placed on the appropriate party. (Leviticus 20; Ezekiel 11:21; 22:31; 18:1-24) *[Editor's Note: I am not sure if I understand just what Wilson is saying here. Is he saying that Jesus is determining who is saved and who is not saved at this point? Is he saying that our choice doesn't make a difference?]*

When the time comes for the destruction of sinners at the end of the 1,000 years, every wicked person will suffer the appropriate penalty for his sins. God will see that every condemned sinner gets their due reward: **"For we know him who said, 'It is mine to avenge; I will repay,' and again, 'The Lord will judge his people.' It is a dreadful thing to fall into the hands of the living God."** (Hebrews 10:30, 31)

Jesus will complete the task of judging mankind during the Great Tribulation. People living during the Great Tribulation will not be judged in the same way as those who have died. The faith of people living at that time will be tested with persecution. In this way, they will choose and determine their eternal destiny. At the sounding of the seventh trumpet (Revelation 11:15-19) the cleansing of

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Heaven's temple will be finished and the temple will at last, be free of sin. (Revelation 15:1-8) The book of Revelation reveals much more about this process, but this synopsis is intended to give you a general overview of the judgment process. Consider these comments by Bible writers:

"Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man. For *God will bring every deed into judgment, including every hidden thing, whether it is good or evil.*" (Ecclesiastes 12:13,14, italics mine)

"Moreover, the Father judges no one, but has *entrusted all judgment to the Son*, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him." (John 5:22,23, italics mine)

"For we must all appear before *the judgment seat of Christ*, that each one may receive what is due him for the things done while in the body, whether good or bad." (2 Corinthians 5:10)

"For he [the Father] *has set a day* when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead." (Acts 17:31, insertion and italics mine)

"As Paul discoursed on righteousness, self-control *and the judgment to come*, Felix was afraid and said, 'That's enough for now! You may leave. When I find it convenient, I will send for you.'" (Acts 24:25, italics mine)

"Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done." (Revelation 22:12)

Remember that the 2,300 days in Daniel 8:14 have been a great mystery for most Bible students. The reason for the mystery is quite simple. *The event to which this prophecy points is not on Earth, but in Heaven.* God uses the Heaven-Earth-Linkage-Law again to inform us of the timing of something we cannot see. God put the kingdoms of Medo-Persia and Grecia in Daniel 8 because the 2,300 days began during the time of Medo-Persia. Then, God linked the decree of a Persian king (Artaxerxes, Ezra 7) with the cleansing of Heaven's temple in 1844 by inserting a 2,300 year time-period in the prophecy of Daniel 8.

A starting date for the 2,300 years is not mentioned in Daniel 8 because the starting date is given in Daniel 9. To make matters more mysterious, the cleansing of the temple is in Heaven and not on Earth! No wonder this time-period has been a great mystery for nearly twenty-six centuries! Fortunately, God has revealed the architecture of Daniel and we can determine when the

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2,300 evenings and mornings began. We will find in our study on Daniel 9 that the seventy weeks and 2,300 days start together and we will find that Daniel 7, Daniel 8, Daniel 9 and Revelation 4 and 5 perfectly align.

The Antichrist Will Take the Daily Away from Jesus

The wording of Daniel 8:13 is difficult to understand at first: **"Then I heard a holy one [angel] speaking, and another holy one [angel] said to him, 'How long will it take for the vision to be fulfilled - the vision concerning the [cessation of the] daily sacrifice, the [vision concerning a great] rebellion that causes desolation, and the surrender of the sanctuary and of the host [of saints] that will be trampled underfoot?'"** (Insertions mine) To help you understand this question better, here is a paraphrase of Daniel 8:13: "Daniel heard one angel speak to another angel. The first angel said, 'How long will it take for this vision of the ram, the goat, and the horn power to be fulfilled?' When the question is phrased this way, the answer that follows makes sense. Daniel writes, **"And I heard a man's voice from the Ulai [canal] calling, 'Gabriel, tell this man the meaning of the vision.' As he came near the place where I was standing, I was terrified and fell prostrate. 'Son of man,' he said to me, 'understand that the vision concerns *the time of the end.*'"** (Daniel 8:16,17, insertion and italics mine) It is clear that the question in verse 13 is finally answered in verses 16 and 17. You may wonder why the actual question in verse 13 is worded in such a complex way. God is both deliberate and purposeful in everything He does. With one question and one answer God informs us that the appointed time of the end involves four great issues:

1. The termination of the daily
2. A rebellion that causes desolation
3. The surrender of Heaven's sanctuary
4. God's people will be trampled underfoot

We have examined Daniel 8:11 within the context of Antiochus IV. Let us examine it again, this time within the context of the Antichrist and the appointed time of the end. This approach will yield a much better fulfillment of Scripture. Gabriel said, **"It [the horn power will] set itself up to be as great as the Prince of the host [Jesus]; it took away the daily sacrifice from him [Jesus], and the place of his [Jesus'] sanctuary was brought low."** (Daniel 8:11, insertions mine) The word "daily" is a term that describes the daily cycle of services that occurred in the earthly temple. Every day, evening and morning, a lamb was slain on the Altar of Burnt Offering and its blood was sprinkled on the Altar of Incense.

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Every day, sinners presented their sacrifices at the Altar of Burnt Offering. These rituals, and many other services became known as the "daily" or the "continual." They shadowed the intercession that Jesus began making on behalf of humanity *the day sin occurred* as well as His death on Calvary. The immediate intercession of Jesus spared Adam and Eve from sudden death the day they sinned. (Genesis 2:17) The Father allowed Adam and Eve (and their offspring) to live because of Christ's intercession on their behalf. (Genesis 2:17; Hebrews 7:25) Gabriel indicates the coming Antichrist will take away Jesus' daily intercession in Heaven's temple. Christ's intercession for man is terminated in one of four ways. Notice how two ways concern the individual and two ways concern corporate bodies of people:

1. When a person dies, life terminates. The dead know nothing. There is no need for further intercession. (Ecclesiastes 9:5, 6)
2. If a person commits the unpardonable sin, intercession for that person ends because there is nothing more that God can do to bring a person to repentance. There is no forgiveness for the unpardonable sin. (Hebrews 10:26, Matthew 12:31, 32)
3. When a decadent nation exhausts the limits of God's patience, corporate intercession ends and that nation is destroyed. (Genesis 15:16; Leviticus 4:13, 14; 18:24-28; Jeremiah 25)
4. When God's patience with the decadence of the world reaches its limit, He sends destruction. (Genesis 6; Matthew 24:37)

Corporate and Personal Intercession Ends

You may wonder how the Antichrist can take away the daily intercession from Jesus during the appointed time of the end. The termination of the daily happens *twice* because daily services in Heaven's temple involves atonement at two altars. The corporate altar is called the Altar of Incense and its services will be concluded first. (Daniel 12:11; Revelation 8:2-5) The individual altar is called the Altar of Burnt Offering and its services will be terminated at the seventh trumpet. (Daniel 8:11-13; Revelation 11:15-19). The corporate daily ends when the *majority* of the world stands in rebellion against the authority of God. As it was in the days of Noah; God's patience will come to an end. We know His patience can come to an end *with a city of people* (e.g., Sodom and Gomorrah) *or with the whole*

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world as it did in Noah's day. When this happens, He sends a series of judgments to destroy those who have exhausted His grace. (Genesis 6; Revelation 7:1-4 and 8:2-13) On the individual level, the termination of the daily is similar: When the devil leads a person to finally commit the unpardonable sin (persistently rejecting the demands of the Holy Spirit) God's patience with that person comes to an end and God turns that person over to be subject to the devil. (Matthew 12:31, 32; Hebrews 10:26) When a person, a nation, or the whole world refuses to surrender to the clearest evidences of God's will, Jesus will no longer offer intercession for them. Why should He? For this reason, Jesus' corporate intercession for Babylon, Medo-Persia, Grecia, and Rome ended and the kingdoms fell. (See Daniel 5.)

We see a parallel on the individual level as well. During the Great Tribulation, God will empower His servants, the 144,000, to proclaim the terms and conditions of salvation to every nation, kindred, tongue and people. The Antichrist will lead the wicked of Earth into committing the unpardonable sin. He will lead them to rebel against the authority of God and despise the generous offer of salvation from Jesus. (2 Thessalonians 2:11, 12; Romans 1:18-32; Hebrews 10:29) Thus, the daily intercession of Jesus on behalf of the world and individuals will be taken away.

Some people will not voluntarily go along with the devil's schemes. God knows this and He empowers the Antichrist to bring an end to Christ's intercession by forcing people to make a hard choice. There will be no middle ground. The devil will require worship (obedience) and all who refuse to submit to his assumed authority are to be killed. (Revelation 13:15) The "salvation" which the Antichrist offers will be the temporal privilege of obtaining the necessities of life during the final days of the Great Tribulation. In other words, if a person chooses to join forces with the devil and receive the mark of the beast, that person will be able to buy and sell so that he can survive. If a person refuses the mark of the beast, that person will be shut off from all earthly means of survival to starve or be killed. When every decision for or against salvation has been made, the daily intercession of Jesus ends.

Gabriel also said, ". . . and the place of his [Jesus'] sanctuary was brought low." The exalted ministry of man's Savior in Heaven's temple will become a matter of mockery (brought low through contempt). During the Great Tribulation, a majority of people will be convinced the devil is God! (2 Thessalonians 2) In other words, the unseen ministry and temple of Jesus in Heaven will not be able to compete with the dazzling show of miracles which the Antichrist conducts. However, the heavenly temple will be physically displayed to everyone living on Earth after the daily has ended. (Revelation 11:19)

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Rebellion Will Overtake the World

Consider this next verse: **"Because of rebellion, the host of the saints and the daily sacrifice were given over to it [the Antichrist]. It prospered in everything it did, and truth was thrown to the ground."** (Daniel 8:12) This verse aligns with many details in Revelation. The following is a short scenario of this verse:

When the Great Tribulation begins, the Holy Spirit will be poured out on all nations and people. The purpose of the Spirit's influence is to pry open every heart to receive the gospel message that God's servants, the 144,000, will present. Jesus will send the Holy Spirit for one purpose, to save as many people as possible. Sadly, billions of people will refuse to submit to the demands of the Holy Spirit, and they will choose rebellion (lawlessness) against God. When the advance of the gospel stalls, God allows "the stern-face king," the destroyer, to physically appear. The mission of the Antichrist is to deceive and destroy. As the devil's popularity grows (it starts out small), the wicked people of Earth will be divided into two camps. One camp will be the "religious wicked" and the other camp will consist of wicked people who want nothing to do with the devil. They just want him to go away and leave them alone. The "religious wicked" will be people like the Pharisees in Christ's day who stubbornly hang on to false religion. These people would rather believe that Lucifer is God than to submit to the authority of Jesus Christ. These people appear to be religious, but they do not love truth. They do not even love God. These are people who chase miraculous signs instead of searching for truth. The other camp, the "non-religious wicked," consists of people like Hitler and Stalin who have no use for God and they detest Lucifer's heavy handed ways. They will not accept the authority and dominion of the Antichrist. The "non-religious wicked" are represented in Daniel 11:36-12:3 as the kingdom of the South. In other words, the kingdom of the South is poles apart from the kingdom of the North. The Antichrist will use their rebellion against his authority to justify their destruction. Of course, the devil will destroy many saints for the same reason. The war described in the sixth trumpet (Revelation 9) is conducted to establish Lucifer's undisputed dominion over Earth. (Revelation 9:13-21) Revelation says the devil and his angels will kill one-third of mankind (the non-religious wicked). When he has gained control of Earth, the devil will divide up the spoils of Earth and he will appoint ten kings to rule over ten sectors. His puppet kings will control Earth. The surviving saints will run for their lives and hide in the desolate places of Earth. God will feed and sustain them just as He did Elijah. (1 Kings 17:6) With this setting in mind, consider Daniel's words again. I have inserted phrases that complete the ideas already presented: "[At the time of the end] **It** [the horn power, the Antichrist will] **set itself up to be as great as the Prince of the host** [Jesus]; **it took away the** [need for the] **daily sacrifice from him, and the** [exalted purpose or] **place of his** [intercession for sinners in Heaven's] **sanctuary was brought low** [ridiculed].

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Because of [extensive] rebellion, the host of the saints [*were defeated] and the daily sacrifice were given over to it [brought to an end]. It [the Antichrist] prospered in everything it did, and truth was thrown to the ground [because truth was despised]." (Daniel 8:11, 12, insertions mine.)

Arrogance and Blasphemy

"He [the Antichrist] will cause deceit to prosper, and he will consider himself superior [above the gods of all religions]. When they [his followers] feel secure [in his lies], he will destroy many [the non-religious-wicked] and take his stand against the Prince of princes [Jesus]. Yet he will be destroyed [by the sword that comes out of the mouth of Jesus], but not by human power." (Daniel 8:25, insertions mine) The following specification about the horn power cannot be overlooked: **"The king [of the North] will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until *the time of wrath* is completed, for what has been [pre-]determined must take place. . . . He [the Antichrist] will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him."** (Daniel 11:36, 45)

Four elements stand out in these verses.

1. Jesus Himself destroys the horn power in Daniel 8. (Daniel 8:25; 2 Thessalonians 2:8)
2. The horn power of Daniel 8 will lead the whole world into a great deception. (Daniel 8:25; Revelation 13:14)
3. The horn power of Daniel 8 will exalt himself above all of the gods that people worship. (Daniel 8:25, 11:36; 2 Thessalonians 2:4)
4. The Antichrist will pitch his royal tents "between the seas at the beautiful holy mountain."

Daniel indicates the devil will establish a throne in Jerusalem. What better way to stop the controversies between Christians, Arabs and Jews? The term "holy mountain" is used several times in the Old Testament as a reference to Jerusalem (the city of God, Mount Zion, Mount Moriah, etc.). It is well known that Jews, Muslims and Christians have roots in this ancient city. Perhaps the best reason for interpreting this specification just as it reads is that at the end, two kings will take their stand against each other. The stern-faced king of Daniel 8 establishes his kingdom and rules from ancient Jerusalem. The King of kings, however, will

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rule from His city, New Jerusalem. This is good news! The stern-faced king will come to his end and no one among the wicked will be left to help him!

[Garner]

THE RAM AND HE-GOAT VISION EXPLAINED

Verses 15-27:

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Verse 15 explains that when Daniel had personally observed and pondered the vision and its meaning, when he yearned for a Divine disclosure of its meaning; a heavenly messenger appeared as a man before him. This was either a theophany of the Son of God or one of His angelic messenger helpers, sent to Daniel as certified Hebrews 1:14.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Verse 16 states that Daniel then heard clearly a man's voice between the banks of the Ulai River, where the vision was seen. It appears that the man-voice was from one standing on the surface of the waters, in the middle of the river, as in Daniel 12:6. This person with the man voice had charge over the angel Gabriel and directed him to make "this man" Daniel "to understand" or comprehend the vision. He is that angel who directs a host of angelic messengers in informing or causing God's people to understand His will and words, Hebrews 1:14.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. 18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Verses 17-19 declare that the angel Gabriel approached Daniel. Daniel, in fear, and awe-stricken, fell upon his face before Gabriel who said to him, "The fulfilling of this vision," or ultimate fulfillment, is to occur at the time of the end, the end of the Gentile dispensation and the final state of Israel's restoration and judgment. Daniel was so gripped by the vision that he described himself as in a deep sleep, upon his face toward the ground, when Gabriel touched him, set him upright, and explained to him that he

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would make him to know what would exist in the last (latter) or final end of the indignation upon his holy people and their worship; For at the appointed, fixed, or decreed time the end would be. This alludes first to the end of the third or Grecian Empire and second to the end of the times of the Gentiles, v. 20.

[Wilson]

The Time of Wrath

Gabriel said the appointed time of the end will be a time of wrath. A time of wrath means that everyone will suffer wrath during the appointed time of the end. The wicked will receive God's wrath for their rebellion and insolence (Colossians 3:5, 6; Revelation 16), and the saints will receive the wrath of their governments when they refuse to obey the dictates of Babylon and the Antichrist! (Revelation 13:7-10) Everyone will suffer wrath.

How does the horn power in Daniel 8 connect to the appointed time of the end? The connection is quite simple because the ram and the goat are not end-time players. History says these world empires disappeared more than two thousand years ago. However, the horn power, or "the stern-faced king," has not yet appeared. He is the *only* item left in this vision that relates to the *appointed* time of the end. As we will see, the horn power in Daniel 8 is the coming Antichrist. He will appear "out of nowhere" during the Great Tribulation. He does not rise out of a nation or a kingdom like the little horn of Daniel 7. Lucifer will suddenly appear in clouds of light with his angels, and through counterfeit miracles, signs, wonders, deceit and lies, he will deceive the whole world. He will gain control of Earth during the *appointed* time of the end.

First Question

After hearing that the horn power is the *only* part of this vision that applies to the time of the end, one of the first questions people ask is this: "Why did God put two ancient kingdoms in this vision if they have nothing to do with the end-time?" There are at least three reasons for placing these ancient kingdoms in a prophecy that points to the appointed time of the end:

1. God placed the ram and goat in the vision of Daniel 8 so that we could identify *by name* the two empires that followed Babylon. The Bible says the ram and the goat represent the kingdoms of the Medes and Persians and the Grecians, respectively. (Daniel 8:20,21) By stating their names, God eliminated any wiggle room about the identity of the first three empires in Daniel's historical matrix, namely, Babylon, Medo-Persia and Grecia. Furthermore, the identity of these three kingdoms leaves no question

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about the identity of the fourth beast in Daniel 7 (Rome) nor the identity of the little horn power in Daniel 7 that rose out of Rome (the *Roman Catholic Church*).

2. The second reason God put two ancient kingdoms in this end-time vision is linkage. The ram is connected by the 2,300 days to an event that occurs in Heaven. Because we cannot see into Heaven with the naked eye, God has linked events in Heaven with well known events on Earth. The result is simple. Students of apocalyptic prophecy can determine the timing of several heavenly events which no one can see.
3. Last, God put two ancient kingdoms in this end-time vision because God wants everyone to know the horn power *in Daniel 8 does not rise* out of an ancient empire like the little horn of Daniel 7. The horn power in Daniel 8 is not an extension of the Roman Empire or any world empire. The point here is *separation*. The horn power in Daniel 8 is separate and isolated from earthly kingdoms. This was not the case in Daniel 7. We know the little horn in Daniel 7 rose out of the fourth beast and it derived its name from its powerful host. For seventeen centuries, the little horn of Daniel 7 has been called the *Roman Catholic Church*. To keep us from misidentifying the horn power of Daniel 8, God inserted more than 2,000 years between the ancient kingdoms and the appearing of the horn power. God wants the world to understand that the horn power in Daniel 8 does not have an earthly origin. Instead, he will have a supernatural one. Revelation 9 indicates that Lucifer will come down *out of the sky* attended by millions of angels.

[Garner]

20 The ram which thou sawest having two horns are the kings of Media and Persia.

Verse 20 asserts that the two-horned ram Daniel saw in the vision was the Medo-Persian Empire and her two kings or royal rulers, Cyrus of Persia and Darius of the Medes, v. 3, 4.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Verse 21 explains that the rough he-goat, with one hideous horn between his two eyes, was the king of Greece, and the horn was her first king, Alexander the Great, v. 5.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Verse 22 declares that "that being broken," that "horn-king," between the eyes of the he-goat, being destroyed; that first kinghorn was Alexander, v. 21; When he was fallen four provincial kingdoms were to rise, be carved, or formed out of his world-wide Empire, the

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third of the four. But they were not to be dynamic or hold the type of subjective power that Alexander had exerted.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Verse 23 contains a prophecy of Gabriel that in "the latter time of the kingdom," not merely the Grecian, but Gentile governments, succeeding both the former Grecian and Roman Empires, "when the transgressors are come to the full," their full fruition of enmity and rebellion against the God of heaven, another king will rise up. He will be a king of fierce, callused countenance, mentally alert and astute. He will arise, comprehending dark sentences, sparing neither old nor young who do not abjectly bow to his mandates. The cruelty of Antiochus against the Jews was only symbolic of what the anti-christ of the later days will do, 2 Thessalonians 3:18.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

Verse 24 continues to foretell that this coming king (royal ruler) of fierce countenance, this bloody despot, shall have mighty power--world wide power, but not by his own power. It will be by the sovereign permission of the living God, Daniel 5:18, 19, and 22. His demon directed mission shall be to destroy the holy people of God, mercilessly, viciously, repeatedly, as a prospering practice, as a Satan empowered despot, an antichrist reeking final judgment on desolated Israel, for 42 months, Daniel 9:27; Revelation 12:6-14.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Verse 25 explains that this "king of fierce countenance," also called "little prince" to come, Daniel 9:26, 27, will appear with a policy of peace and prosperity in his administrative hand, as a deceiver for a time of (half-week), 3 1/2 years of the 7 year covenant he will make with the Jews. During the first half of his covenant peace pact of 7 years he will magnify his heart with pride and destroy many with his peace agreement, which is as counterfeit as Satan's promise to Eve. He will also stand up against the Prince of Princes, the "Prince of Peace," the coming Messiah, asserting that he is himself "the Messiah," Isaiah 9:6, and the Jews will receive or embrace him, until he takes away their restored order of morning and evening sanctuaries, declaring that he is God, revealing his true character to them.

The antichrist makes his appearance as a prince of peace some 42 months, before he turns to demand worship of himself, a thing that reveals who he really is! This has its parallel in the truth of the: 1) Appearance of Christ, in the air to resurrect the righteous and translate the church; It is about the same time, in the midst of the broken covenant week,

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when the antichrist declares that he is God, 2) The revelation of Christ in power and great glory comes some 42 months later, after the antichrist shall have wrought demonic powers of supernatural judgment on Israel, a thing to be ended with the coming of the Lord to the earth, Revelation 15:8; 19:11-20; 2 Thessalonians 1:6-10.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. 27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Verses 26, 27 conclude that the vision of the evening and the morning was true, but the vision was to be shut up, simply recorded for future generations, to be fulfilled many days later. Daniel explains that he was astonished, fainted, and sick for many days after the vision. Then he arose and did the king's business, astonished at the vision which none could then understand, though explained by Gabriel.

[Wilson]

Gabriel's Final Words

"The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future." (Daniel 8:26) With these words, Gabriel left Daniel. It is interesting that Gabriel gave this vision a title. While the prophetic sequence concerns a ram, a goat, the appointed time of the end and a stern-faced king, Gabriel called it "The vision of the [2,300] evenings and mornings." Evidently, Gabriel used this title to highlight the critical element within this vision. The most important element in Daniel 8 is the daily services in Heaven's temple. The daily intercession of Jesus is the *only* thing that protects mankind from God's wrath and the wrath of the destroyer! Even the words, 2,300 evenings and mornings reflect the time of day when *daily* temple services were conducted. The date for cleansing Heaven's temple was given in temple language! The bottom line in Daniel 8 is that a time is coming when the stern-faced king (the Antichrist) will cause Jesus' daily intercession to cease. This is the worst possible thing that can happen to Earth's inhabitants, because when Jesus terminates His intercession on behalf of sinners, the seven bowls of God's wrath will be poured out without mercy. (Revelation 15 and 16)

Daniel was deeply distressed and very disturbed after seeing this vision. He did not understand what he had seen, but he did recognize enough to know the world would continue to spiral downward until Lucifer himself would be released upon humanity. The thought of this must have made him sick. Daniel writes, **"I, Daniel, was exhausted and lay ill for several days. Then I got up and**

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went about the king's business. I was appalled by the vision; it was beyond understanding." (Daniel 8:27)

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DANIEL - CHAPTER 9

Daniel 9:1-27 KJV *1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. 3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; 5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. 11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. 13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. 14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. 15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. 17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. 20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain*

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of my God; 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. 22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

DANIEL AND EZEKIEL'S VISION OF THE 70 WEEKS

[Garner]

Verses 1, 2:

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.



Verse 1 fixes the time of this event as occurring in the first year of Darius, who was the son of Ahasuerus, of the seed of the Medes, who was made to be king over the Chaldeans. This was 537 B.C., one year after Cyrus took Babylon 538 B.C. It was 69 years after Daniel had been carried captive to Babylon 606 B.C.

Verse 2 adds that in or during the first year of the reign of Darius, Daniel understood by books or scrolls (of Jeremiah) the number of years the Lord had told Jeremiah that his people, the Jews, would be kept captive while Jerusalem and the temple were desolated. The time was definitively given to be seventy (70) years, as alluded to Jeremiah 25:11, 12; 29:8-10; 2 Chronicles 36:21-23 KJV **21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. 22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah**

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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, 23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.

The closing verses of Second Chronicles form a transition from the end of the kingdom to the return of the captivity. Verse 20 showed that those whom Nebuchadnezzar carried away, and their descendants, were servants to the Babylonian (or Chadean) kings until the advent of the Persian Empire. This is said to be in keeping with the word of the Lord through the prophet Jeremiah that the exile would continue until the land observed its Sabbaths. These were denied in the long centuries of apostasy and failure to adhere to the Law of Moses in regard to the land. So the land lay untilled for the seventy years of captivity to atone for four hundred ninety years in which no sabbath of the land had been observed (Jeremiah 25:8-14; 27:6-8; 29:10).

Verses 22-23 furnish the close of the Chronicles and kingdom period and introduction to the post-exile period. They are repeated almost verbatim in Ezra 1:1-3. The fulfillment of Jeremiah's prophecy was not delayed, for its enactment began in the very first year of Cyrus, king of Persia, when he had overcome Babylon and made it a part of his own empire. Jewish tradition relates that Cyrus heard of the prophecies of Isaiah (see Isaiah 44:24-45:4) and Jeremiah and was so flattered by them that he sought at once to bring them to pass. Whether this is true or not, the Scriptures make it plain that his decision was by the will of the Lord, who "stirred up the spirit of Cyrus," and he made the proclamation. He published it throughout his empire and put it into writing. In it he is very flattering of himself, stating that God had made him ruler of all kingdoms of the earth. Though this was certainly not literally true he did control all the well-known nations of his time. His decree was that all among the people of his empire who would, should go up to Jerusalem in Judah and there erect a house for the Lord, who had commanded Cyrus so to do. This is one of the most emphatic examples of fulfilled prophecy in the Scriptures and is assurance that all shall be fulfilled in their proper time.

The 70 years were completed with the commandment to rebuild the temple, Daniel 9:25.

[Culley]

GOD'S ANSWER TO DANIEL'S PRAYER; HIS SEVENTY WEEK PLAN FOR ISRAEL: Vs. 20-27

- A. Vs. 24, Seventy "weeks" (Literally 70-7's) meaning sevens of years for Daniel was already thinking in terms of the time unit of years, Daniel 9:2. The Jews had weeks of days, of weeks, of months, of years, of 7-year periods, and evidently even of 1000 year periods (cf. Hosea 6:1-2, II Peter 3:8) Genesis 29:27. This period was decreed, determined, or literally, "cut off" or marked off on God's calendar with regard to His

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dealing with Israel. At its end, six things were to be fulfilled which have by no means yet occurred, vs. 24.

- B. Vs. 25, from the commandment to restore and build Jerusalem unto the Messiah for Whom Israel looked would be 69 weeks or 483 years. From 445 B.C. (our March 14), per Nehemiah 2:1-8, unto the day of Christ's triumphal entry to Jerusalem was exactly 483 years, Luke 19:11; Zechariah 9:9; Luke 19:28-48 (note especially vs. 42) & Matthew 21:10. (Sir Robert Anderson's calculations using 360 days per Bible Prophecy year, cf Genesis 7:11 & 8:4 give the day of April 6, 32 A.D. which significantly was the first day of the week, 10th of Nissan when the Jews selected their Passover Lamb without blemish!)
- C. Vs. 26 revealed that after the 69 weeks, the Messiah would be cut off, but not for Himself, and the people (e.g. Romans) of a Prince (Anti-Christ who shall come later) would destroy the city and sanctuary. This destruction of Jerusalem was also foretold by Jesus, Luke 21:20-24; Matthew 24:2, and it was fulfilled by the Roman army under Titus in A.D. 70 with about 1 million killed, 10,000 killed in the Temple, and about 97,000 carried captives. The latter part of vs. 26 foretold desolations and wars to follow the Jews on through an unspecified time, the gap between the 69th and the final or 70th week.
- D. Vs. 27 focuses upon the final or 70th week determined upon the Jews indicating that the end-time Roman prince (that shall come per vs. 26) would confirm a covenant (peace treaty) with many (nations) for one week (7 years). God's Word tells how long the Prince will be around to confirm his treaty; no doubt the treaty terms will be indefinite, not merely for 7 years. But Anti-Christ will break this treaty with the Jews after three and one half years by making their sacrifices cease (an event foreshadowed by Antiochus Epiphanies, Daniel 8:8-14). This is the abomination of desolation, Daniel 12:11; Matthew 24:15; II Thessalonians 2:8. The Covenant Israel makes in unbelief is aptly described by Isaiah 28:14-22.
- E. Upon completion of the 70th week, God's judgement falls upon the desolators, and His blessings are received by His remnant nation Israel, vs. 25; Romans 11:25-26; Zechariah 12:10; 13:1; Isaiah 59:20-21; 27:9; Jeremiah 31:31-34.

[Wilson]

Consider some of the concerns and concepts that must have been in Daniel's mind before he began to pray:

1. Daniel knew that God had set the descendants of Abraham apart from other nations for a glorious purpose. (Exodus 19:4-6; Isaiah 42:6)

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2. Daniel knew why his people were captives in Babylon.
3. Daniel knew that Israel's deliverance would have to be "an Act of God."
4. Daniel knew that *God kept vigil*, and He would not forget His promise to free His people from captivity. (Exodus 12:42)
5. Daniel knew that *God had set a date* for the release of His people and "the Friday year" of 536/5 B.C. was the seventieth year of captivity.
6. Daniel believed he had been placed in a high administrative position to somehow facilitate the release of his people, but he did not know what to do.

DANIEL'S PRAYER AND CONFESSION

Verses 3-19:

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; 5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. 11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. 13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. 14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. 15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. 17



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Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

[Garner]

Verse 3 is a testimony of Daniel, that when he had read and understood from the writings of the prophet Jeremiah, that the time of the desolation of Jerusalem and 70 years of captivity of his people was nearly finished, he was deeply moved to prayer to God. As a man of God who had experienced answered prayer from the den of lions, and through 69 years of captivity, he approached the living God, as one in old age. He set or fixed his face toward the Lord God with faith, making prayerful supplications, intercessions, with deepest humility of fasting, with sackcloth and ashes.

Verse 4 recounts Daniel's continuing intercession and entreaty to God for mercy. He relates that he 1) made his confession directly to the great and dreadful (just judging) God; 2) he acknowledged that God was fair or just to keep His covenant and show mercy to those who loved and obeyed Him. God has promised to guard and deliver His own through mercy, not because of their merit.

Verse 5 acknowledges that the people of Israel had sinned by lawless deeds, engaging in willful wickedness, and rebelled against the moral principles and ethical practices He had given for them to follow. They too had 'turned aside from His precepts and judgments, so willfully and obstinately, that the integrity of His Holy name could be vindicated only through sending captivity judgment on Israel, for a period of 70 years. Daniel understood this; and like Moses and Paul he stood in the gap, acknowledging their sins, and pleading God's mercies for them.

Verse 6 further confessed that they had not listened to the prophetic judgment warnings of their holy prophets who had faithfully, without respect, spoken to the kings and princes (rulers), and to their religious fathers, the priests and elders, and all the people of their land, as described.

Verse 7 continues a confession that Daniel offered concerning his people. He confessed (agreed) that the Lord was righteous and the men of Judah, Jerusalem, Israel and all who were suffering, in their own land, wherever dispersed, were suffering a just and righteous sentence for their own chosen ways of guilt and anarchy against God and His commandments given to them.

Verse 8 reiterates that all classes of the people of Judah and Israel, princes, kings, their ruling fathers, faced confusion because they had sinned against God by choice, by their

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own volition, without excuse. For such they had been, in shared guilt, driven from Jerusalem, the city of peace, and her temple, for seventy years, verse 2.

Verses 9-12 acknowledge that to the Lord God of Daniel and His people Israel belonged mercies and forgiveness, though they had sinned against Him; For he is the "God of all mercies," and "forgiver of sins," Isaiah 55:6, 7; 2 Corinthians 1:3; 1 John 1:9, even after men have rebelled against Him.

Verse 13 further confirms that what happened in Israel's captivity judgment had come because of their own chosen evil ways and their neglect of prayer and repentance as a means of restoration from the evil judgments that had befallen them.

Verses 14, 15 note that God had been beholding their sins and brought the evil judgment upon them righteously, on account of their obstinate disobedience. That the Lord watched over, cared for, and brought His covenant people of Abraham out of Egyptian bondage is here given as evidence that God is a God of integrity, before the world. In His past mercies He may yet receive honor from the once disobedient.

Verse 16 is a direct intercession of Daniel to the righteous God to turn away His anger and fury of extended judgment from the city of Jerusalem, His holy mountain. The appeal was made, not on Israel's merit, but on God's righteousness and faithfulness to keep and show mercy to those who would trust in Him. He acknowledged that both their sins and judgment had caused them to become objects of shame and a reproach among the heathen. He asked mercy for them and another chance.

Verses 17-19 conclude this emotional, earnest intercession of an aged saint, long faithful through Babylon's captivity, and into that of Medo Persia, near 70 years. Daniel was motivated through faith in the inspired word of God, the law of Moses, and the writings of Jeremiah, of more recent date especially, verses 1, 2; Jeremiah 25:11, 12; 29:8-10. The Lord is called upon to cause His face to shine upon His now desolate sanctuary (to restore it) for His name: Verse 18 appeals to the Lord to incline His ear (listen intently) to their prayers of confession and open His eyes to observe their utter desolation and the desolation of the city of Jerusalem that once bore (supported) His honorable name. Daniel again concedes that his prayer is not because of any righteous merit in Israel at all, but because of the great mercies He recognized in the character of their God. Verse 19 concludes the prayer of intercession with strong, sobbing, emotional tones of a penitent child appealing to a pitying father for mercy and help. The short phrase "defer not" indicates that he expects God to act right away, as the 70 years of Jeremiah's prophecy of the length of their captivity is now almost complete. So God can forgive in truth and integrity now, and he believes He will.

[Wilson]

Daniel's fasting and prayer must have been motivated by three factors. First, fasting is something we can do when we want God to consider the intensity of

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our heart's desire. Second, Daniel humiliated (embarrassed) himself with sackcloth and ashes to show God that he was willing to do *anything* God wanted him to do to facilitate the release of his people. Third, Daniel knew about Solomon's prayer (found in 2 Chronicles 6:36-39), which the Lord confirmed by sending fire from Heaven when Solomon dedicated the temple in Jerusalem.

Daniel's prayer indicates that he well understood the terms and conditions of the covenant between Israel and God. Daniel acknowledged that God had afflicted Israel with a curse as the covenant stipulated. Daniel knew that Israel deserved captivity because of rebellion. Daniel justified God's righteous actions and he openly confessed that Israel had insulted God.

Bilateral Covenant

The curse which God placed on Israel is difficult for some people to understand, so some background information may prove helpful. God made a unilateral covenant (a one-sided unconditional covenant) with Abraham. God promised Abraham that a) all nations would be blessed through him, b) his descendants would be as numerous as the stars, and c) they would inherit a specific parcel of land. At the Exodus, God made a bilateral (a two-sided or mutually agreed upon) conditional covenant with Israel and it may be summarized with these words: "If you will be my people, I will be your God." (Leviticus 26:12) However, "if you choose to love other gods and rebel against my laws, I will destroy you." (Leviticus 26:14-39) Bible history indicates that God destroyed Israel several times. The Bible indicates that God began destroying Israel with the first generation that came out of Egypt. The first generation was put to death in the wilderness because of rebellion!

The nation of Israel could uphold their end of the bilateral covenant only if a majority in Israel loved and obeyed the Lord. Moses knew this was a crucial point. In his farewell address to the second generation of Israel – the generation that entered the Promised Land – he said, " **And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.**" (Deuteronomy 6:5) He also wrote, " **Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.**" (Leviticus 19:18) According to Jesus, these two commandments were the greatest commandments spoken by Moses. (Matthew 22:36-40 KJV **36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.**)

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It has been said in this book that God's treatment of Israel is a mirror reflecting how He deals with all nations. The inverse of this statement is also true. Israel's treatment of God is a mirror reflecting how the human race treats God. The carnal nature of individual Jews made Israel's corporate behavior rebellious and ungrateful. A grateful company of slaves was willing and eager to enter into a covenant with God at the base of Mt. Sinai. However, forty days later, they were dancing around a golden calf. After two years, this same group of people became so rebellious that God refused to allow them to enter the Promised Land. (Numbers 14) God confined that generation to the wilderness for forty years so that all of the adults (except Caleb and Joshua) would die without receiving what had been promised to them. (Hebrews 3:10, 11) This is a crucial point. Many people have wondered, "Why did God deal so harshly with Israel? Would it have been easier for Him to abandon Israel and start over with another nation? This almost happened. God almost destroyed Israel when they bowed down and worshiped the golden calf in the shadow of Mt. Sinai, but Moses interceded. (Exodus 32:10) Consider God's love. From the beginning, God foreknew the offspring of Abraham would fail, so why did He enter into a covenant with them? This is a profound point: *God does not treat us on the basis of what He knows the outcome will be. Instead, God deals with His subjects on the basis of love.* God loved Abraham and He did everything a heart of love could do to accomplish His plans through Abraham's children. God wisely put "a destruction clause" into His bilateral (two-sided) conditional covenant with the offspring of Abraham because God had made a unilateral covenant (one-sided non-conditional) with Abraham. In other words, God unconditionally promised the patriarch Abraham that *his* descendants would inherit a specific parcel of land. God foreknew that Abraham's offspring would rebel against Him time after time, and the only way He could fulfill everything He promised to Abraham was through a provision in the covenant that would provide for rebels to be destroyed! Every time God destroyed Israel, He started over with a remnant. When Israel rejected Messiah, God did not abandon Israel and turn to the Gentiles. God redefined Israel by making Gentile believers in Christ the heirs of Abraham! (Galatians 3:28, 29; Ephesians 2) By doing this, God will be able to fulfill the unconditional covenant He gave to Abraham!

Blessings and Curses

God's bilateral covenant with Israel was conditional. The covenant began with "If you will be my people, I will be your God." To motivate Israel to be faithful to the covenant between them, God put an important balance between blessings and curses in the covenant. This balance mirrors the two options from which mankind can choose. Our first option is to love God, submit to His laws and enjoy His presence, favor and blessings. Our second option is to rebel against God and experience the pleasures of sin for a short season and suffer the

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consequences of sin and destruction. (Leviticus 25; Deuteronomy 28; Ezekiel 18; Romans 8) These are the only options available to mankind, because everything in the universe belongs to God. People who wish to live forever in God's kingdom cannot live in rebellion against God because God will not tolerate rebellion in His house. God cast Lucifer and a third of the angels out of Heaven because of rebellion, and God cast Israel out of His favor for the same reason. (Ezekiel 28:17; Revelation 12:7-9; Matthew 23:38) Consider God's words to Israel: Leviticus 25:18 KJV **18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.** Leviticus 26:27-28 KJV **27 And if ye will not for all this hearken unto me, but walk contrary unto me; 28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.**

God has demonstrated through Israel's long history that perfect laws cannot change a rebellious heart. (Romans 8:7) God blessed Israel with His magnificent laws and promised them every material benefit if they would follow Him, but unfortunately, God's generosity did not cure their rebellion. Instead of becoming a conduit through which God's blessings could flow to all the nations around them, Israel selfishly appropriated God's blessings to them. However, we should not condemn Israel too harshly because every nation has followed the same path! Remember, Israel's treatment of God is a mirror reflecting how mankind treats God. A carnal heart can change. The carnal heart can even do "a good deed" every now and then, but good deeds do not transform the carnal heart into the type of heart that God wants. *The root problem with the carnal heart is that it cannot love God and others as much as it loves itself.* Believe it or not, selfishness and rebellion against God are genetic! Human beings are born with a carnal nature. This is why everyone who wants to be a part of God's kingdom must be *born again*. All sinners can receive a new heart if they surrender to God's will. The carnal heart is self-seeking; therefore, we cannot joyfully submit to God's will until we surrender to His will. If we surrender daily to go, to be and to do all as God directs, He will do something within us that we cannot do for ourselves. God will transform our selfish hearts into selfless hearts through the power of His Spirit. A loving heart does not think less of itself; it thinks more of others than itself. The born-again experience does not occur in groups of people; it occurs within the heart of one individual at a time. *Because most people in Israel did not experience the new birth, the nation of Israel corporately failed to reach the glorious potential which God offered.* Israel's history indicates that most people in Israel were constantly rebellious toward God at any given time. Israel destroyed the prophets God sent, and ultimately, God destroyed His temple and His city along with two-thirds of His people. Then He put the survivors in Babylonian exile for seventy years. (Ezekiel 5:11, 12)

This Land Is My Land

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Few Christians today understand this point: Leviticus 25:23 KJV **23 The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.** Many people believe that God's promise to Abraham is still binding, and they believe that modern Israel is entitled to the land that was inhabited by the Palestinians for the past few centuries. This is not true! God did not grant Canaan to Israel without conditions. (Leviticus 18; Deuteronomy 28) In fact, the same requirements hold true for all nations. God owns all of Earth. He created the continents, and through the blood of Christ, He purchased humanity back to Himself. (Romans 5:18) God allows nations to occupy a parcel of land for as long as that nation upholds principles of righteousness. (Acts 17:26) When rebellion within a nation becomes so great that there is no recovery, God cauterizes the malignancy of sin by sending destruction to that nation. He overthrows offending governments and slows the degenerate process of sin by killing off most, if not all, of its inhabitants. God turns the land over to another nation and the process starts over. King Nebuchadnezzar thought Babylon was an invincible city, but Babylon became decadent and rebellious, so God opened the city gates giving the city and the land to the Medes and Persians *in a single night*. (Daniel 5)

Daniel's prayer and Jesus' prayer recorded in John 17 are the best examples of intercessory prayer in the Bible. Prayer coming from a contrite heart *always* gains an audience with God. (Psalm 51:17; Isaiah 57:15; Isaiah 66:2) Proverbs 15:8 KJV **8 The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.**

The Bible indicates that God answers the prayers of a humble petitioner in one of three ways: "Yes, No or Wait." (Psalm 66:18; 1 John 1:9; Hebrews 5:7) If, in His omniscient wisdom, God says "No" or "Wait," He knows the consternation His decision will bring, so God sends peace in the middle of the storm if we are willing to receive it. Jesus said, John 14:27 KJV **27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.**

At best, this world offers a peace that is temporal and fleeting. The carnal nature is at peace when everything is going according to its will, but a new disturbance can rise out of nowhere and ruin its peace in a heartbeat. Jesus offers a different type of peace than the world can give. His peace transcends the anxieties of life. (Isaiah 26:3) When God's peace rests on us, we have joy and we cease worrying – knowing that He is in control. Of course, this does not mean that God's decisions will necessarily be what we think is best; rather, God's peace comes from knowing that He will make the best of the situation. Daniel went peacefully to the lions' den and his three friends went peacefully to the fiery furnace. They were concerned, but they had peace about their decision. We find and receive

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God's peace "which passes all understanding" when we submit to the wisdom and plans of a sovereign God. Faith in God is not easy to maintain. Israel's history proves this. Without faith, it is impossible to please Him. (Hebrews 11:6)

[Garner]

GABRIEL EXPLAINS MEANING OF THE SEVENTY WEEKS

Verses 20-27:

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; 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. 22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Verse 20, 21 relate that as Daniel was speaking, before he had stopped praying, confessing his sins, the sins of his people, then interceding to the holy God for mercy on His people, Jerusalem, the holy mountain and sanctuary, the angel Gabriel came directly to him. The angel Gabriel came swiftly upon him, as on a former occasion, to give him help and information for his people then and in all following ages. He came as a messenger of help to minister to him and deliver him from deathly grief. He arrived in swift flight and touched Daniel at the end of a day of fervent prayer, about the time of the evening oblation or sacrifice, at the ninth hour, three o'clock in the afternoon.

Verse 22 asserts that the angel Gabriel, chief of God's informing angelic band, talked with Daniel and certified that he had come forth (from the throne of God) to give or dole out to him skill and understanding for writing, speaking, and relating the will and purpose

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of God in him and his people Israel, as well as certain judgments upon their Gentile enemies. This indicates that the symbolic vision of chapter 8:16 had not yet been shut up, concluded or cut off, Daniel 8:26.

Verse 23 relates that Gabriel established his own identity as a watching, listening, guarding angel, who looked on from the throne of God. He told Daniel that at the very beginning of his prayer the mandate (from God) came to him to come down to Daniel and make known to him that he was "greatly beloved" of God. In response God sent Gabriel to Daniel to cause him to understand more fully the meaning of the vision.

Verse 24 asserts that 70 weeks (more accurately years) seventy weeks of seven years each had been determined, in the purpose of God, upon the holy city and the people of Israel for six things, beginning with Artaxerxes:

- 1) To finish the transgression, to shut up or restrain it, to abolish it, Psalm 51:9.
- 2) To make an end of sins, to hide it out of sight, to end, finish or complete its judgment, Job 9:7.
- 3) To make reconciliation for iniquity, to make an atonement (Heb kaphar) for iniquity of His people, Exodus 29:33; to cover or overlay lawlessness, as a payment, Genesis 6:14; Psalm 32:1.
- 4) To bring in everlasting righteousness, or to restore reconciliation between God and man forever, Jeremiah 23:5, 6; Hebrews 9:12; Revelation 14:6.
- 5) To seal up the vision and prophecy. To give time for the prophecy to be fulfilled, as a confirmation of its trustworthiness, 1 Peter 1:20, 21; Psalm 119:160.
- 6) And to anoint the most Holy One, or to consecrate the most Holy One, John 1:41; and holy place; See Luke 4:1-44; 18:1-43 fulfilling Isaiah 62:1.

Verse 25 explains to Daniel that he and we are to know (recognize) and understand that from the going forth of the commandment (by the king of Persia, Ezra 6:14) to restore (refurbish) or reconstruct the city of Jerusalem, to the coming of the Messiah, the Prince of peace, would be: 1) seven weeks (of years) or 49 years, based on the scriptural prophetic measure; Ezekiel 4:6; and 2) sixty two weeks (of years) 434 years; and 3) one week of years. It was added, as an immediate hope for Israel, after 70 years that they had languished in Babylon and Persia, that they should rebuild the streets and walls of the Holy city, even in troublous times, under many hardships, as told by both Ezra and Nehemiah.

Verse 26 certifies that after the added 62 weeks of 434 more years the Messiah would be cut off, rejected, and crucified, Isaiah 53:8; Hosea 2:23; But His being cut off will not be for, or in, His own behalf, to gain any earthly profit for himself. It is added that thereafter the prince or ruler of the people who should come (the Roman Emperor's armed

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destroyers) would "destroy the sanctuary" that the Lord had cleansed, in which He had taught, Luke 19:43, 44; Matthew 24:2. This seems to have been fulfilled in the destruction of the city, temple, and holy place in A.D. 70, under Titus of Thespacia, the Roman General; After which the Jews were, by our Lord's prophecy, dispersed among all nations, while the city should be and has been, trodden down of the Gentiles, "till the time of the Gentiles be fulfilled," Luke 21:24.



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DANIEL - CHAPTER 10

THE GLORY OF THE LORD AND ANGELIC CONFLICT OVER THE NATIONS

1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. 2 In those days I Daniel was mourning three full weeks. 3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. 4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; 5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. 7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. 8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. 9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. 10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

[Garner]

Verses 1-10:

Verse 1 declares that in the 3rd year of Cyrus, two years after the decree had gone forth to restore the Jews to their homeland, in response to Daniel's prayer, ch. 9, this vision came to Daniel, whose Babylonian name was Belteshazzar, Daniel 1:7. And the vision, "the thing" revealed, was true, and Daniel was caused by the angel Gabriel to understand it, though not at the first, as in Daniel 1:1-12:13; 8:26. Daniel, now grown very old, was perhaps no longer in the office of the court, as 1:21 states that he "continued (in office) unto the first year of Cyrus." And this vision is in the third year. It is then added that though the thing revealed was true, the "appointed time," was long or great, or as added v. 14, "for many days," an extended, yet definite time in the future, to be ultimately and definitely fulfilled.

THE VISION OF THE GLORY OF GOD

As a summary review let it be recalled that the last half of Daniel, chapters 7-12, relate four visions and their interpretations, as given to Daniel:

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- 1) First, the vision of four beasts (empires), ch. 7.
- 2) Second, the vision of two beasts (kingdoms), ch. 8.
- 3) Third, the vision of prophecy of 70 weeks (of years), ch. 9.
- 4) Fourth, as follows, the conflict of kings, ch. 10-12.

A VIEW OF ANGELS OF THE NATIONS

This fourth vision of Daniel, ch. 10-12, came two years after the return of the Jewish remnant to Palestine, 534 B.C., Daniel was given of the Lord a vision of angelic intervention in conflicts of the coming ages. These angelic creatures of Supernatural intelligence were some good and some evil. Some sought to protect and some to harm God's people. Michael is the chief protecting angel of God over Israel, as presented in the Book of Daniel 10:13, 21; Daniel 12:1, and of the church, as presented in the Book of Revelation, Revelation 12:7-9. While Greece had her angel, Daniel 10:20, and Persia had hers, v. 13, 20; Then in Ephesians 6:12 powers of the unseen world are the chief enemy motivators against which children of God and the church have to fight. Revelation 12:7-9 describes how Satan and his angels shall make war against Michael and his angels. Satan shall then be cast out of heaven, and access to it, for the last time, having but a "little time," a "times and half time," 42 months, an half-week, or 3 1/2 years, the last half of the 70th week, or The Tribulation The Great, to obsess the Son of Perdition and finish his work on earth, before being bound and cast into the bottomless pit for a thousand years.

Verses 2, 3 relate that though aged, Daniel was in a state of mourning for three full weeks, 21 days. During that period he ate "no pleasant bread," though hungry; neither did he take any kind of flesh or wine into his mouth to strengthen or excite him; nor did he anoint or bathe himself at all till three whole weeks of deep mourning were fulfilled regarding his people Israel and their future. This deep mourning was a sign of his sorrow, as he separated himself to prayer and intercession to God.

Verses 4, 5 state that on the 24th day of the first month, April, of the third year, v. 1, of Cyrus king of Persia, Daniel was by the Great River Hiddekel, or the Tigris River. There he lifted up his eyes from 21 days of prayer, mourning, and fasting. And his eyes fell on a man clothed in linen, and girded with fine gold, the raiment of priests, a symbol of purity and sanctity. Exodus 28:42; Jeremiah 13:1; Revelation 15:6 indicate it was also the raiment of prophets and angels. This was evidently the informing angel Gabriel, as in Daniel 8:16; 9:21; 12:6, 7; Joshua 5:13; Hebrews 1:14.

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Verse 6 describes him bodily, as like the Tarshish stone, chrysolite or topaz. The description of his face as lightning, and his eyes as lamps of fire, with arms and feet like polished brass, and his words were similar in melody to the merging voice of a multitude. This description seems to apply, or be applicable to, none other than the uncreated, self-existent angel of the covenant, the Divine Son of God, similar to that described by John the revelator, Revelation 1:13-15.

Verse 7 states that Daniel alone saw or comprehended the vision. Because upon its appearance the men who were with him were so overwhelmed with quaking fear for their lives; They sought to hide themselves to escape some imagined imminent judgment, as they were terrified at the presence of the angelic being.



Verse 8 witnesses that Daniel was left alone to see this vision, which left him with no strength in him, sapped of physical stamina. He was himself so affected physically and emotionally that his vigor of strength was gone in a moment, and he was turned into corruption or a death-like paleness, with sticky sweat. Such was the norm for one to whom a heavenly manifestation came in creature form.

Verse 9 adds that in spite of this emotional shock at the appearance of the brilliantly clothed heavenly personage, Daniel never lost use of his senses. He asserts that though he fell prostrate before him upon his face upon the ground; yet he affirmed that he heard or comprehended the words of his voice, to relate them later.

Verse 10 adds that as Daniel lay face down upon the ground, listening to the voice of the heavenly personage that had appeared, a hand touched him. It lifted him to his knees and then upon the palm of his hands, upon his all-fours. This was likely the hands of Gabriel who interpreted other dreams for Daniel, though he represented the Son of God.

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.

Verse 11 further explains that this heavenly, angelic person, believed to be Gabriel, addressed Daniel as a man "greatly beloved," as also certified Daniel 9:23, much like David who was called a "man after God's own heart," 1 Samuel 13:14. The angel ordered him to stand up upon his feet, upright, at attention, and understand the words that were spoken to him. For the angelic person asserted "I am sent, commissioned or mandated to bring to you this message." Daniel adds that when this was said to him he stood trembling, with an humble mind and willing heart, to do heaven's bidding.



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.

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Verse 12 states also that the angelic person said, "Fear not, Daniel," at my presence. The angel added that from the very first day that Daniel set his heart to understand the word and will of the Lord, at the last day, v. 14, and chastened or humbled himself and his people Israel, v. 2, 3, his words had been heard in heaven. It was much as those prayers of Cornelius' were in Acts 10:4; and they caused God to dispatch Gabriel as an angelic messenger, to bring and explain to him this vision, Daniel 9:17-19.



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.

Verse 13 explains that this heavenly angelic informer that was sent to Daniel was delayed for 120 days by the prince (demon controlled angel, or Lucifer himself), until Michael commander and chief of heavens defensive, protectorate angelic band came to the rescue of this angel Gabriel. [Editor's Note: Dr. Garner states it was 120 days. I believe this is stated wrong or is an error made in the transfer from the printed version of his work on Daniel to the electronic version. The time should be 21 days. The normal way of stating it is "one and twenty days" which means that you add 20 days to the 1, making it 21 days.] As a patron defender of Israel before God he helped to influence Persia, the Persian kings, to permit the Jews to return to Jerusalem. This angel Gabriel concludes that he refused to leave the Persian kings until he received help from Michael to achieve the release of the remnant Jews to return to their homeland and their city Jerusalem, v. 21.

[Editor]

I have to state here that I cannot agree with Dr. Garner's assessment of the meaning of this verse. Many years ago I did an intensive study relating to angels, demons, witchcraft, spiritual warfare and Satan. This has caused my understanding of the Scriptures to be quite different for this verse. Paul wrote in Ephesians 6:12 that we wrestle not against flesh and blood but against principalities and the powers of this world. ***For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*** (Ephesians 6:12 KJV) The "Prince of Persia" is one of those mentioned in this verse. I believe that Gabriel was intentional hindered by the demons that were active against God's plan for the Jews at that time. Gabriel was purposely sent by God to Daniel just as soon as he began to make his petition. For Gabriel to intentionally remain to influence the Persian kings as Dr. Garner proposes, he would have been in disobedience to God's command for him to go to Daniel. The vision that Daniel had been given was fortelling end-time events and Satan did not want Daniel to understand them. Gabriel was then hindered by these demons to prevent him from getting to Daniel to reveal the meaning of the vision to Daniel. He was thus hindered for 21 days and apparently would have continued so if Michael had not come and intervened for Gabriel.

Consider the following quote concerning this verse and verse 20 from the *British Family Bible* as found on the *PowerBible CD* produced by the Blessed Hope Foundation, Lakeland, Florida.

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-- the prince of Persia: -- the prince of Grecia There is some doubt who are the persons here intended by "the princes of Persia and of Grecia." But since they fight with Michael, to those who are conversant with the prophetic style, and have observed the uniformity of its images, it will seem highly probable, that the angels which fight with Michael in the book of Daniel, are of the same sort with those who fight with Michael under the banners of the devil, in the 12th chapter of Revelation. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." The vision of the war in heaven, in the Apocalypse, represents the vehement struggles between Christianity and the old idolatry in the first ages of the Gospel. The angels of the two opposite armies represent two opposite parties in the Roman state, at the time the vision more particularly regards. Michael's angels are the party which espoused the side of the Christian religion.... The dragon's angels are the part which endeavored to support the old idolatry. And in conformity with this imagery of the Apocalypse, "the princes of Persia," in the book of Daniel, are to be understood, I think, of a part in the Persian state, which opposed the return of the captive Jews, first after the death of Cyrus, and again after the death of Darius Hystaspes. And "the prince of Grecia" is to be understood of a party in the Greek empire, which persecuted the Jewish religion after the death of Alexander the Great, particularly in the Greek kingdom of Syria. Bp. Horsley.

[Garner]

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.

Verse 14 states that this angel explained to Daniel that he had come "to make" him understand or comprehend "what shall befall thy people (the Jews) in the latter days," even to the end of time. Then the angel (Gabriel) added "for yet the vision is (exists) for many days," or an extended period of time, into the far future, the 70th week of which is not yet fulfilled 2,600 years later. But it will be! The day is dawning, even now.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

Verse 15 adds that when the angel had concluded those words to Daniel he set his face toward the ground and became dumb, or literally speechless, in awe, dumbfounded at what he had seen and heard as he fell again in humility, with his face upon the ground.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

Verse 16 explains that at this point "one like the sons of men" touched Daniel's lips, to give him spiritual utterance. Then Daniel explains that he opened his mouth and said to the heavenly messenger, who had brought him the message and vision, "O my lord, by reason of the vision my sorrows have burdened or submerged me, as a woman in travail, so that I have no strength," am helpless of myself, in my flesh and old age.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

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Verse 17 recounts that Daniel asked the majestic angel of strength just how he could, in his weakness or feebleness, even talk with a heavenly person of his holy angelic character. But he could. Good angels are friends, colleagues, or sentinel helpers of children of God, Psalm 34:7.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

Verses 18, 19 relate that again there came one with the appearance of a man and touched Daniel, and gave him strength, that he might hear and learn from the angel, with composure. The angel then said to Daniel, you are "greatly beloved," so "fear not, be at peace, be strong, even exceedingly strong." Then Daniel certified that he was strengthened and asked the Lordly messenger to "speak on" or continue his message for he was not able to hear and fully receive it.

20 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.

Verse 20 advised Daniel that since now he knew why the angel's Lord had come to him, he must now leave Daniel to have another encounter with the prince or evil angel that was motivating the Persian ruler. He added that after he was gone, the prince of Grecia or evil angel that motivated the Grecian Empire army would swoop down under Alexander to conquer Persia and the Jewish people. This was the third beast, Gentile, heathen, one-world Empire that was then soon to come, Daniel 2:39; 7:6; 8:20-22; 11:2-4. *[Editor's Note: See my comments under verse 13.]*

21 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.

Verse 21 concludes by the angel Gabriel's declaration that he would show or disclose to Daniel, in this extended vision, chapters 11, 12 "that which is noted (certified) in the scripture of truth," Psalm 119:60; John 17:17. He concluded that there was none that continually held with him in this truth, no other angel, order or help, except "Michael your prince," sentry angel, guardian of Israel, Daniel 12:3; and the church, Revelation 12:7-9.

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DANIEL - CHAPTER 11

[Culley]

INTRODUCTION

1. Vs. 1 should go with chapter 10. It indicates that the messenger angel stood to confirm and strengthen Michael, the angel prince for Israel, in the first year of Darius, no doubt to get and hold his favor for Israel. One wonders if Daniel's lion's den experience may not have involved Michael's ministry as well.
2. Although reading like a soap opera, vs. 2-35 are amazingly detailed prophecies of the wars between the kings to the North and South of Israel after the division of the Kingdom of Alexander the Great into four parts including the two, adjacent to Israel. Vs. 2-4 prophesied of the fall of Media-Persia to Greece, and the subsequent division of the Grecian Kingdom. Vs. 5-20 fortold the wars and intrigues between the Ptolemaic and Seleucid dynasties from about 250 B.C. to 176 B.C. Vs. 21-35 prophecy the rise and activities of Antiochus Epiphanies, 176-165 B.C.
3. There are about 135 specific details prophesied which have been fulfilled by actual historical events. There is no shred of proof that any one was in error or not fulfilled! There is no chance that a mere uninspired human prophet could produce such a forecast. The mathematical odds of it occurring apart from Divine omniscience would be the product of multiplying the odds for each of the 135 details together, an uncalculated but indeed enormous figure.
4. The heathen philosopher Porphyry claimed Daniel 11 was a forgery because it was impossible, he thought, for anyone to foretell such amazing details which he recognized as historical. Only God can author such prophecy, and that is exactly whence it came.

FROM DARIUS TO THE MAN OF SIN

Verses 1-10:

1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. 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 against the realm of Grecia. 3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. 5 And the

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king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. 6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. 7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. 9 So the king of the south shall come into his kingdom, and shall return into his own land. 10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

[Garner]

Verse 1 continues the testimony of the (theophany) heavenly angel Gabriel appearing in the form of a man, Daniel 10:18. He reminded Daniel it was he who stood up in the first year of Darius, king of the Medes, to confirm and strengthen him, Daniel 9:1; 5:31. That was the year of the Medo conquest of Babylon; Cyrus wielded the real power in the conquest though subordinate to Darius. In that year Darius issued the decree for the restoration of the Jews, for which Daniel was at the time earnestly praying, Daniel 9:1, 2, 22. 23. This angel stood to assist and help, to confirm and strength king Darius in the decision, in behalf of Israel, even as Michael had done, Daniel 10:21.

Verse 2 recounts the angelic direct address to Daniel, in which after having established the fact that he had helped Darius, he was certainly ready to show Daniel "the truth" of Israel's future. He certified first that three kings should arise in Persia, then a fourth, far richer by his strength than all three of the other Persian kings combined. It is foretold that by his armed power of strength, through his riches, he would stir up all the provinces of Persia against Greece, to incite them to war. This rich king was Zeres, who spent four years marching his army and invading Greece, 483-480 B.C., at which time Persia reached its finest hour. But he was overthrown at Salamis after which Persia is viewed as politically dead. These 3 kings who arose were 1) Ahasuerus, Ezr 4:6; 2:1-70) Artaxerxes, Ezr 4:7; and 3) Darius, called Hystespes, Ezr 4:24.

Verse 3 foretells that following this a "mighty king," a king of great power should "stand up" or arise. He was to establish a rule or jurisdiction of great (extended) dominion, even worldwide. And he would do according to his will, in an extremely forceful manner. This alludes to Alexander the Great who arose to establish the Grecian or third Gentile World Empire, B.C. 332.

Verse 4 relates that when this mighty king shall arise, doing after his own will, his own mighty dominion or Empire will break apart, come unglued, and be divided into four

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provincial parts. This foretold the four part division of the Grecian Empire upon the death of Alexander the Great, as recounted Daniel 8:8, 22. The phrase "and not to his posterity" means it would not be left to his family to rule. Nor would it continue to exist as a one world empire dominion, as he had conquered and ruled it, Daniel 8:22. It is added that would be plucked up, (uprooted) fragmented, even for smaller and other lesser rulers besides the four primary provinces, a thing secular history verifies.

[Culley]

Vs. 2, the messenger angel informed Daniel of three more kings to rule in Persia with a fourth and last having riches and acting to provoke the Grecians. These kings arose fulfilling the prophecy. They are not named in the Bible, but in secular history they are known as:

Cambyases, 529-524 B.C. called Ahasuerus in Ezra 4:6

Pseudo-Smerdis, 522-524 B.C. called Artaxerxes in Ezra 4:7-23 *(Editor's Note: I am not sure about the date Dr. Culley uses here because I don't think it is right but I am leaving it as it is because I am not sure what the correct one would be. This is exactly as he has it in his work.)*

Darius Hystaspis, 524-486 B.C. referred to in Ezra 4:24, 5 & 6 (not Darius the Mede)

Xerxes I, 486-465 B.C., called Ahasuerus in Esther 1:1; Ezra 4:7.

Xerxes used the amassed wealth of Persia to bring one of the largest army & naval forces of ancient history (some estimate 2.5 million soldiers) against Greece to avenge the humiliating defeat of his father.

Vs. 3-4, fulfilling verse 3, came Alexander the Great, the mighty king. He gained power over the Grecian Empire in 335 B.C. He defeated the Persians at the Ganicus River in 334 B.C., and went on conquering other lands in rapid victories for 12 years. He died in 323 B.C. while drunk in Babylon weeping that there were no more forces to conquer. Alexander had a half brother, Philip, mentally deficient; a son, Alexander born after his death by Roxana; and an illegitimate son, Hercules, by Barsine, daughter of Darius. In the dissension for the throne, all three were eventually murdered, leaving no posterity to inherit the kingdom. Thus the Grecian Empire was divided among Alexander's four generals as already related in chapter eight.

[Garner]

Verse 5 states the "king of the south" (of Egypt), south of Palestine, shall be strong and "one of his princes," (Syria). But the "king of the south," Egypt shall be stronger than his prince (cohort) Syria, and shall have dominion over him, a great dominion, between which Israel resided and suffered.

[Culley]

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Vs. 5, begins the prophecy of the struggles between the kings to the north and south of Israel. God put His disobedient nation between the jaws of this vice for chastisement. The king of the south was Ptolem I Soter, (323-285 B.C.) the general who received Egypt. One of his princes it was foretold, would gain power over him and become strong. This king of the north was Seleucus I Nicator who became king of Syria, 321-281 B.C. He at first was associated with Ptolemy. The land of the Jews became their battle ground.

[Garner]

Verse 6 certifies with the passing of time they (Egypt and Syria) or their rulers should join themselves together (by material ties). For the king's daughter of the south (of Egypt) should approach the king of the north for an agreement. But she would not therefore by (material ties) retain ruling power, neither should he or Syria to whom she gave herself up; neither could her father, or those who brought her up for marital union with the king's house of Syria, retain their arm of ruling power in these times of the cruel Antiochus Epiphanes, 285-247 B.C.

[Culley]

Vs. 6 foretold the eventual alliance between the two rival kingdoms effected by the marriage of the Egyptian Princess, Bernice, the daughter of Ptolemy II Philadelphus (285-246 B.C.) to Antiochus II Theos (261-246 B.C.) about 252 B.C. As part of the deal he divorced Laodice, his wife so his child by Bernice would be heir to the throne, uniting the two kingdoms. Two years after the marriage, the father of Bernice died. Antiochus then broke the alliance by divorcing Bernice and remarrying Laodice. So Bernice **“did not retain the power...”** of her position. Laodice, fearful of a fickle husband, had him poisoned and then ordered Bernice, her infant son and her attendants killed. She then proclaimed her own son, Seleucus Callinicus, king. Thus failed the entire scheme.

[Garner]

Verse 7 states that out of the branch (offspring) of the woman from Egypt, who made marriage with the king of Syria, one would stand up in his own estate and with armed might attack the king of the north, entering into and destroying his fortress, and prevail in subduing him, the king of Syria to the north of Palestine.

Verse 8 adds that he shall also take captives from the north (Syria) and carry them with their princes or rulers, their gods, precious vessels of silver and gold, and march into Egypt with them as loot of battle. He was also said to continue for more years (reign longer) than the king of Syria had reigned. The reign of this Egyptian king Ptolmey lasted for 46 years. Upon his return to put down a sedition in Egypt it is said that he brought back from Syria 40,000 talents of silver, precious vessels, and 2,400 images that had been

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carried from Egypt into Persia. It is further stated that he should desist for many years from contending with the king of the north, v. 9.

Verse 9 concludes that this "king of the south," of Egypt, who had gone up and engaged, conquered the king of the north, of Syria, should return to his own country of Egypt with wealth, gotten of great spoil, and with impunity.

[Culley]

Vs. 7-9 forecast the struggles between Ptolemy Euergetes and Seleucus Callinicus. Prior to the events foretold in vs. 6, a new Egyptian king, Ptolemy III Euergetes (246-221 B.C.), out of a branch of the roots of Bernice, e.g. her brother, enjoyed a military defeat of Seleucus Callinicus (247-226 B.C.), and avenged the murder of Bernice by ordering Laodice put to death.

He carried captive into Egypt their gods, princes, 4,000 talents of gold, 40,000 talents of silver and 2,500 precious vessels and images. Seleucus Callinicus escaped the region but later returned to continue his rule. History notes an unsuccessful attempt to retaliate by Seleucus, but failing he returned home and died six years before Ptolemy III Euergetes.

[Garner]

Verse 10 states however that his sons (sons of the king of the north) shall be stirred up, "make war," and assemble a multitude of "great forces," armed bands. And one (of them) Antiochus did come and pass through all Israel, headed for conflict with Egypt, like an overflow, a mighty flood through the land. Then he was stirred up and returned to his fortress or defense line, v. 13, a border near Gaza, where Antiochus was vanquished, v. 22, 26, 40.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. 12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. 13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. 14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. 15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. 16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. 17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for

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him. 18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. 19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. 20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Verses 11, 12 foretell that the king of the south will be moved (motivated) with choler, grim anger over his loss of Syria that had been wrested from him and with his own kingdom of Egypt imperiled. The king of the south, of Egypt shall come forth and fight with the king of the north of Syria. And he, Antiochus (king of Syria) was to set forth a great multitude to do battle, 70,000 infantry and 5,000 cavalry. But this Syrian multitude was conquered by Ptolmey. 10,000 of the army of Antiochus was slain and 4,000 taken captive by the Egyptian army of Ptolmey, as indicated by this prophecy, James 4:1; Romans 7:23; Galatians 5:17; 1 Peter 2:11.

Verse 12 adds that when he (king Ptolmey of Egypt) had taken away or subdued the multitude of Antiochus "his heart was lifted up" with pride, a sure forerunner of a fall. Instead of following his victory over Antiochus by making himself master or ruler over all Syria, Ptolmey made peace with Antiochus and turned his passions to licentiousness, and profaned the temple of God in Jerusalem, by entering the holy place, as related by historian Grotus. It was finally prophesied that the king of the south, Ptolmey of Egypt, would lose his power, gained in battle, by his luxurious and immoral manner of life.

Verse 13 prophesies that the "king of the north" would return after certain years and bring an armed array of greater strength than the former one, with greater power and much wealth, to support the huge army marshaled against Egypt. The return was 14 years later.

Verse 14 explains that in those times of warfare many should stand up against Egypt of the south. Philip of Macedonia, some insurrections against Ptolmey in Egypt, and Jewish renegades called "robbers of the people," helped the army of Antiochus of Syria by providing provisions when he came to the garrison against Egypt, as related in the antiquities of Josephus 12:3, 4. These Jews joined Egypt's enemies to "establish the vision," helping (unknowingly) to fulfill the purpose of God in sending judgment upon Judea. These Jews failed to curry the favor of Antiochus to give them independence and brought instead his fury and defilement on their temple, later, Luke 13:1-5.

Verse 15 foretells that the king of the north, Antiochus the Great, B.C. 198 should come and cast up (erect) a mount, a fortification, and take or seize the most fenced cities. Antiochus from Syria met Scopas the Egyptian General at Paneas, near upper Jordan and defeated him. He retreated to Sidon, a strongly "fenced city," and was there forced to surrender to Antiochus. And neither the arms of the south of Egypt, nor the Jews his chosen people, nor was there any other armed might able to withstand this king of the north.

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Verse 16 asserts however, that Antiochus the one who comes against Ptolmey Epiphanes shall invade Judea and make a stand as he wills, there in the glorious land, v. 41. And by the hand of this northern king, Antiochus, the glorious land will become consumed, in the sense of desolated, or ravaged as a battleground area. And none should stand before him.

Verse 17 explains that this king out of the north, from Syria will set his face like a flint to enter Judea with the strength or backing of his whole kingdom, and upright ones with him. Antiochus is bent to win Egypt to his kingdom control to the extent that he proposes to give the "daughter of women," Cleopatra, to Philometor an Egyptian king to secure his alignment politically, corrupting or defiling her, hoping to use Egypt's help to resist Rome. But she favored her husband in Egypt and he did not join with Syria and Antiochus in war against Rome. She thus refused "to stand on his side or be for him," Daniel 9:26.

Verse 18 foretells that after this he, Antiochus should turn his face to the isles, toward Greece, to take many of the islands in the Aegean, in the war with the Romans, and he caused the Hellespoint. But a Roman prince, for his own behalf, caused the reproach he had been imposing on others to cease, without tarnishing his own reputation.

Verse 19 states that he shall at this point turn back his face toward the fort of his own land, retreating and relinquishing all territory west of the Tarsus range of mountains to Rome, to meet the expenses of the long war in which he had engaged. It is added that he should "stumble and fall and not be found," or be found no more alive, leading battles. While attempting to plunder the temple of Jupiter at Elyamis by night, for gain, he, Antiochus, was slain with his soldiers in an insurrection of the inhabitants, as told by Justinus 32;2.

[Culley]

Vs. 10-19 foretold the continued war between the Kings of the North and South. Seleucus Ceraunus and Antiochus III The Great, the two sons of Seleucus Callinicus, after the untimely death of their father were initially successful in father's defeat, vs. 10. Mostly because of the indolence of Ptolemy Philopater (221-203 B.C.) they were allowed to restore territory to Syria as far south as Gaza.

1. Such success finally aroused the Egyptian ruler to attack the Syrian forces now led by Antiochus III as the older brother was killed in a battle in Asia Minor. About 70,000 troops on each side engaged in fierce battle, but vs. 11 notes, God gave victory to the King of the South. Antiochus III lost nearly his whole army and barely avoided capture by fleeing to the desert. Victory puffed up the King of the South and preferring his indolent life in the palace, he did not pursue his opportunity to subjugate Syria.
2. In 201 B.C. Antiochus assembled a greater army and strengthened by conquests in the east, he resumed his attacks on Egypt, vs. 13. During this time Ptolemy Philopator and his queen mysteriously died (203

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B.C.) leaving their small son, Ptolemy V Epiphanies, the new King of the South. Some apostate Jewish soldiers of fortune allied with Antiochus, vs. 14. With their help he met and defeated the Egyptian force twice in northern Palestine. The second time he defeated the famed Egyptian general, Scopas, at Sidon. This brought the “**glorious land**”, Palestine, under Syrian control once again, vs. 15-16. Antiochus then turned on his renegade Jews resulting in their fall.

3. Threatened by Rome, Antiochus resorted to diplomacy, and succeeded in marrying his daughter, Cleopatra (not the famous one of later time) to young king Ptolemy V Epiphanies in 192 B.C., vs. 17. Antiochus counted on his daughter influencing her royal husband to his advantage, but Cleopatra was a loyal wife standing with her husband instead.

4. Vs. 18-19 then foretold the demise of Antiochus the Great. When he turned his troops against Greece, he suffered defeats in 191 B.C. north of Athens, and in 189 B.C. southeast of Ephesus where he came against the forces of the Roman general Scipio. Forced to return to his own land in defeat, he was killed trying to raise tribute for Rome by plunder of a temple of Bel in Elaymais.

Antiochus the Great was succeeded by Antiochus IV Philopater 187-175 B.C. who inherited the kingdom and the job of raising the heavy tribute for Rome. He sent his prime minister, Heliodorus, to Palestine to tax or take the treasury of the Temple in Jerusalem. Shortly after, Seleucus Philopater was suddenly and mysteriously removed, allegedly by poison administered by Heliodorus, vs. 20.

[Garner]

Verse 20 foretold that there should then stand up or arise in his estate, or to take his place, a "raiser of taxes in the glory of the kingdom province," a tribute imposed by the Roman Empire that spread eastward upon the death of Antiochus. But in a few days he, Sellucus Philopater, (the son of Antiochus) the "raiser of taxes" was to be destroyed, after a reign of twelve years. This was a "few" in comparison with the 37 years of his father, predecessor, Antiochus. His reign of 12 years ended without a popular outbreak or an open battle, with the rise of Antiochus Epiphanes.

ANTIOCHUS EPIPHANES THE "LITTLE HORN," OF DANIEL, CHAPTER. 8

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. 22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. 23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. 24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers'

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fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. 25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. 26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. 27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. 28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. 29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. 30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. 31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. 32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Verses 21-35:

Verse 21 foretells that in the place of Seleucus, son of Antiochus, there should rise up a vile, vulgar, or immoral person to whom the Syrian people should not give the honor of the kingdom. But it is explained that he should be a cunning or wily person who would gain ascendancy by peaceful means of flattery, or deception, an apparent prototype of the coming "Son of perdition" at the end of the Gentile age, Daniel 8:25. This vile person was Antiochus Epiphanes.

Verse 22 adds that "with the arms of a flood," with overrunning devastation, would they (of Egypt) be overflowed and be broken before the army of Antiochus Epiphanes, who was the prince of the covenant, attempting to collect the dowry of Celopatra's marriage to Ptolmey Epiphanes of Egypt. Egypt was then overrun by Antiochus Epiphanes, the vile one, B.C. 171.

Verse 23 foretells that after the league made with him, (like the man of sin) Daniel 9:26, 27, he would work deceitfully, as the son of the father of lies, John 8:44. Three divisions of this chapter follow regarding this vile personage:

- 1) Verses 21, 22 describe his rise by peace and deceit;

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2) Verses 23-31 relate time from his making the covenant to the taking away of the daily sacrifice and setting up the abomination of desolation;

3) Verses 32-45 his career of blasphemy, declaring that he is to be worshipped as God, to his destruction, 2 Thessalonians 2:4-8. For he is to come up and be strong with a small people, Israel, Daniel 9:25-27.

Verse 24 states that this anti-christ-like king, Antiochus Epiphanes, will seize the hearts of the people by a peaceful entry, safely, even upon the most prosperous places of the province. He will do a thing to gain the hearts of the people that none of his royal forefathers had done. For a time he will divide among all his political constituents the prey, spoil, and riches of successful war campaigns abroad, having successfully seized control of Egypt. It was foretold that he was so proud that he announced publicly his plans by which he would seize control of the Egyptian fortress, "for a time," limited time. Much of this fulfillment may be found both in I Maccabees 1st chapter, and in other secular history.

Verse 25 foretells that this mighty northern king (Antiochus Epiphanes) shall incite his people-power and courage with a great army against the king of the south, Ptolemy Philometer of Egypt. And the king of the south shall also incite and marshal a great army to do battle against the king of the north, but he will not stand, because nobles of his own kingdom would frame treacherous devices of entrapment against him, like a Judas Iscariot or Benedict Arnold, v. 26.

Verse 26 adds that those who fed of the portion of his meat should destroy him, or lead him to destruction. These turned traitor against Ptolemy Philometer that caused his army to be wiped out like a flood, slain before him. This is preview of the treachery of the anti-christ, 2 Thessalonians 2:3-8; Revelation 17:10, 11.

Verse 27 states that both of these kings of the north and south Antiochus Epiphanes and Ptolemy Philometer of Syria and Egypt will have their hearts set to do mischief to each other. They were to "speak lies at one table," at Memphis Egypt, lying to each other in negotiations, v. 3, 25. But neither will carry his point, neither will prosper for the end of the contest between them is for an "appointed time," and purpose, v. 29, 30.

Verse 28 asserts that the great king, Antiochus Epiphanes of Syria, to the north of Israel should return to his land with great riches of spoil gotten in destruction of the cities of Egypt. It is foretold that his covetous heart should be against the covenant or covenant people of Israel and Jerusalem, where he would do exploits upon his way back home to the north, from his battles in Egypt to the south.

As recounted by Macabees, on his way back to Syria he invaded Jerusalem, the city of the covenant people of God, slew 80,000 of her people, took 40,000 Jews to sell as slaves, then entered the Holy of holies and sanctuary to desecrate them. There he blasphemed the place, seized the gold and silver vessels, sacrificed swine on the altar of sacrifice, then sprinkled broth of the swine flesh through the temple, in contempt of the

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God and worship of the Hebrew people. In all he carried away 1,800 talents of silver and gold away from the temple, back to Syria. See I Maccabees 1:19, 20; II Maccabees 5:14-21. He seems to be a symbol of the covenant breaking, self-worshipping antichrist who is yet to come, as described in Daniel 2:5,6; 9:26; 2 Thessalonians 2:3-8; Revelation chapter 13.

[Editor's Note: See [Appendix Four](#) for the Maccabean references. You may find the entire texts of I & II Maccabees on my website: www.myviewfromtheright.me.]

Verse 29 declares that "at the time appointed," fixed or determined, v. 27, when fulfilled, B.C. 169, he, Antiochus Epiphanes the deceiver, liar, desecrater of God's sanctuary, would return to Egypt, coming toward the south. But it is certified that this return expedition would be neither successful, as the former or as the latter, v. 42, 43. ,

Verse 30 declares that "the ships of Chittim should come against him," that is Grecian Cypriots from Cyprus, as ambassadors from Rome, arriving in Grecian or Macedonian vessels. Their political pressure is said to grieve or disturb him emotionally for his kingdom's sake. He will then turn back from Egypt and he will return to Jerusalem with indignation against the restored holy covenant worship of the Jews in Jerusalem where he had raped their sanctuary and desecrated their worship on his former foray against them, v. 28. He did return and entered covenant with many of the apostate Jews whom he led to forsake their covenant worship, and join idol worship by a decree of Antiochus Epiphanes, which he sent through all his kingdom, as told by I Macc. 1:11-15, 41; II Macc. 6:7. [Editor's Note: Please See [Appendix Four](#)] No other heathen king who had conquered the Jews had so viciously demanded that they all give up their worship and turn to worship his national gods, Daniel 4:31-34; 6:27, 28; Ezra 1:2, 4; 7:12; Nehemiah 2:18. It again was so much like the "son of perdition" (as found in) 2 Thessalonians 2:4.

Verse 31 explains that "arms" of human bodies, not weapons, but human forces backed by arms, would stand or arise "on his part," on behalf of this Syrian-antichrist despot called Antiochus Epiphanes. They would pollute the sanctuary of strength, as confederates of Antiochus joined by compromising Israelites who would "forsake the covenant," v. 30 and "do wickedly against it," as they turned completely to heathen worship and heathen ways of life. They were to and did "take away the daily sacrifice," of Jewish worship and placed idolatrous worship that led to desolation in its place.

This was done by order of Antiochus Epiphanes as an anti-type of what the "little prince" world ruler shall do after making the covenant for "one week" of years, with the Jews, at the end of this age, then breaking it in the midst of the week, bringing desolation on Israel for her final earthly judgment, for the latter 42 months of that week of years of desolation.

Verse 32 affirms such as do wickedly against the covenant, or forsook the law of Jewish worship, he would corrupt or seduce, entice into apostacy, by flatteries or promises of special favors, bribes. But the people, who do know, have come to know, God personally, in regeneration, "shall be strong," not bow down to the gods of this Antiochus

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Ephiphanes, a veritable symbol of the antichrist who is to come, after his order in the last days.

Verse 33 explains that they "who understand or comprehend among the people (of Israel) shall instruct many," Isaiah 11:3. They will instruct them in their duty to keep the law of God, not apostatize. Yet they (the Jews) shall still fall by the sword, by flame, by captivity and by spoil for many days," even yet, Matthew 10:21; 20:23; 24:9; John 16:2; Hebrews 11:35. Such not only happened to them thereafter, before the coming of Christ, but also after their rejection of Him when He came, a thing that is to continue until the 70th week of Daniel's prophecy is fulfilled, at the coming of Christ to the earth in power and great glory, Luke 21:1-38; 24:1-53; 2 Thessalonians 1:6-10.

Verse 34 states that when they "the Jews," should fall, they should be helped for a little time only, cleaving to him, the falsifier, till desolation struck again. So it was immediately thereafter, has been since, and will continue to be in their decreed dispersion among the nations, till the time of the Gentiles be fulfilled. Even during the time of peaceful flattery of the first 42 months of the appearing and reign of the antichrist, till he orders that the morning and evening sacrifices of Jewish oblations be taken away, their national peace will be temporary; For yet 42 more months of desolating judgment is decreed for the nation Israel, Daniel 9:27; 12:7-12.

Verse 35 concludes that some of them of understanding (among the Jews) shall fall, fall for the religious compromise for a union of the Jewish sacrifices with those of heathen idols. Some of these were tried or tested as the three Hebrew children in the furnace, and Daniel in the den of lions, to purge and make them appear white, holy, even to the time of the end. There shall be 144,000 of these Jews who shall believe, become worshipers of the coming Messiah, during the 1st half or 3 1/2 years of Daniel's 70th week. They will be sealed against death, while tested and protected for a time, times, and half time, hidden in a place prepared for them in the desert, appointed of the Lord, in Petra, the last half of that 70th week, 1 Peter 1:7; 2 Chronicles 32:31; Luke 22:31; Revelation 7:9; 1 Corinthians 10:13; Revelation 7:2-4; 12:12-17.

[Culley]

Antiochus IV Epiphanes, the little horn of Daniel 8:9-14, (175-164 B.C.) seized on and succeeded to his brother's throne by intrigue. The throne normally would have passed to either son of Antiochus, but Demetrius was held hostage in Rome, and little Antiochus was still a baby in Syria. Antiochus IV posed as guardian of his young nephew to secure the throne. Young Antiochus was murdered by an Adronicus whom Antiochus IV then put to death, vs. 21. He took the title Epiphanes (glorious one) expressing his desire to be regarded as a god. God describes him as a vile or despicable person because of his immorality and cruel persecution of the Jews.

His initial military successes against Egypt were foretold in vs. 22 as his armies would quickly sweep over the opposing forces as the arms of a flood.

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1. By his orders the Jewish High Priest, Onias III, “the prince of the covenant” was deposed and killed.
2. His vile character was foretold in his making and breaking of treaties, vs. 23, as one means of enlarging his power with a small people. Pouncing upon nations with whom he would make peace, he would plunder their riches and give some of the plunder to the poor to secure favor and support of his rule, vs. 24. God permitted this, but only **“for a time.”**
3. He mustered a large army against the large Egyptian army and aided by schemes which turned some of the Egyptians against their king, gained the victory. The Egyptian king was in fact a nephew of Antiochus by his sister Cleopatra.
4. Vs. 26-27 foretold the plotting and lying of the two kings after the battle in their treaty making efforts. Little did they know, but they were only fulfilling the Lord’s prophetic schedule for the times.

Antiochus returned from Egypt with great riches of plunder. As he pulled back through Palestine his vileness and hatred of God’s covenant people found expression in cruel oppressive acts, vs. 28.

In a latter attack on Egypt, **“at the time appointed”** by God, he captured Ptolemy Philometor, but failed to take Alexandria, and was forced to withdraw with less success than the former expedition though more than in the next attempt, fulfilling the prophecy, **“it shall not be as the former, or as the latter.”** His last attack was turned back by a Roman consul, Gaius Popillius Laenas, who demanded his departure or else face attack by Rome. This fulfilled the prophetic statement, **“for the ships of Chittim shall come against him”** as Chittim (Cyprus) represented Roman power to its west, vs. 29-30.

Again in his return from Egypt, this time in anger of humiliation, Antiochus vented his hatred against the Jews.

1. He enticed them to forsake the faith of their fathers and urged them to embrace the Greek religions, appointing a high priest who was a Greek.
2. He desecrated the Temple, outlawed the Jewish religion, stopped the daily sacrifices, and set up his idol, the abomination of desolation, and did his best to Hellenize the Jews.
3. Some apostate Jews did respond, vs. 31-32.

In those dark days those who knew God went on display and were given strength, courage and understanding both to instruct others and to do exploits against the vile persecutor. They suffered severe persecution by being plundered, killed by the sword or flames, enslaved, and trampled down for many days until God’s appointed time for their victory, vs. 33.

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During this time they “granted a little help” which was especially manifested through the leadership of the Maccabee family. Mattathias the father of five sons refused to offer sacrifice to the Grecian god and slew the representative of Antiochus. That launched the famed Maccabean revolt which made effective use of guerilla warfare tactics with rapid surprise attacks from mountain hideouts. The movement grew in popularity and power and inspite of many casualties and some problems with hypocritical recruits, it not only won independence for the Jews in God’s time, but also served to purge and purify the nation to better serve God’s purpose until the end time, vs. 34-35.

The phrasing of vs. 35 looks beyond Antiochus Epiphanies to the future time of Jacob’s trouble in Daniel’s seventh week. Then the Jews will have to endure two vile persecutors. First, the end time king of the North, an Arab leader with Russian backing, will persecute the Jews as Ezekiel 38, Daniel 8:19-25 and 11:40-45 prophecy. Second will be the end time Anti-Christ, a leader of gentiles out of the old Roman Empire revived as Daniel 7:19-25; 2 Thessalonians 2:4-8; Revelation 13:1-10 and other passages prophecy. In some way Antiochus foreshadows both of them.

[Garner]

THE "LITTLE HORN" AND THE END TIME

Verses 36-45:

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. 37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. 38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. 39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. 40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. 41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. 42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. 44 But tidings out of the east and

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out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Verse 36 begins a description of the "little-king-horn" of Daniel 7:8 that arises out of or from among the "ten horns," ten royal rulers of the final Gentile one world government in disarray. Out of the confederacy of these Gentile kings, whether exactly 10 in number or the number ten is used figuratively to represent heathen governments in disarray against God may not be known. But this king is the "little horn" royal ruler that is to rise from among the confederacy.

He will do with strength whatever he wants to do, exalting himself and magnifying himself, causing himself to appear "head and shoulders" above every god!

It is foretold that he will speak blasphemous things, shocking things, against the God (living God) of gods, Revelation 13:5, 6, 11, 12; 2 Thessalonians 2:4; Daniel 7:8,25. In this course of behavior he will prosper politically till the indignation, (God's judgment against the Jews for their sins) is completed or fulfilled. For what is determined or prophetically decreed shall be done.

Verse 37 adds that this Devil-incited "little horn," royal "king-god," will not regard or respect the trinitarian God of his fathers, indicating that he is an infidel Jew. Nor will he regard or respect the "desire of women," to be mothers with view to fulfillment of the promised "seed of the woman"; nor would he regard or respect any god, making a god of himself, worshipping himself, and causing men to do the same, much as did Nebuchadnezzar and Antiochus Epiphanes, symbols of the antichrist.

Verse 40 foretells that at the end of the "little horn" royal reign, or as it draws near, the king of the south, (the Arabs of Egypt) will push at or approach him in battle. At the same time the king of the north (Turks) will come down against him, like a whirlwind (unexpectedly) as an army of the growing Roman kingdom, with chariots, horsemen, and, many ships, a large fleet, and he (Antiochus Epiphanes or his successors), symbol of the antichrist, shall enter into the countries of Asia, and overrun them, darting right and left in confusion, all the way into Egypt.

Verse 41 states that "he shall enter also into the glorious land, the land of Palestine," and by him this northern Turkish ruler, succeeding Antiochus, many countries shall be conquered. But three countries shall escape his hand, Edom, Moab, and the chief of the children of Ammon, all kinsmen of the Arabs who too were offspring of Abraham.

Verses 42, 43 add that this Gentile ruler shall also extend his armed power of aggression upon the countries so that Egypt will not escape for he will gain power over the treasures of gold, silver, and all the precious things of Egypt. And the steps of this final Gentile,

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heathen, world ruler will also be the Libyans and the Ethiopians, as allies or vassal countries following him.

Verse 44 states that tidings, messages, reports from the east and the north shall frustrate him (the little horn ruler). He shall respond with fury, sending forth armies to utterly destroy, wipe out, or liquidate those who dared lead any rebellion against his Empire reign.

Verse 45 foretells that (for self-worship) he will plant, set, or establish the place of his tabernacles of worship (self-worship) between the sea (the Dead Sea and the Mediterranean Sea) and the glorious holy mountain (Mt Moriah) Jerusalem and Mt Zion, Deuteronomy 12:5, where the Jewish Temple is. It is added that, in spite of this, he shall come to his end (just retribution) Psalm 37:38 and none shall help him, as a self-proclaimed god.

[Culley]

Between vs. 35 and vs. 36 lies a time gap nearly the same as between the 69th and 70th weeks of Daniel's prophecy. In this gap falls 99% of the church age which ends with the end of the 70th week and is followed by the Kingdom or Millennial age.

Besides the end time kings of the north and south the remainder of chapter 11 also introduces the end time false messiah king of Israel, in vs. 36.

Chapter 12 describes the time of Jacob's trouble, the last three and one half years of the great tribulation, in vs. 1, the resurrection of the saints at its end, vs. 2-3 and concludes with signs of the end times and the initial 75 days of the new age following vs. 4-13.

The king of vs. 36 has been wrongly identified by some commentators as Anti-Christ, and by others as the King of the North.

1. Were he the Anti-Christ, or man of sin, the statement of vs 38 could not be made about him because of contradiction of II Thessalonians 2:4.
2. Were he the King of the North, it could not be said in vs. 40 that the King of the North would come against him, for that would make the King of the North attack himself which is absurd.
3. Had the Holy Spirit meant us to identify the king of vs. 36 as the King of the North, we would expect him to be as clearly identified as he had been in the preceding context from Daniel 11:6-35.
4. Instead a willful king is introduced who can be neither the King of the North nor the King of the South because he is attacked by both.
5. Obviously he is the King of the land in between the Kings of the North and South, the False Messiah-Prophet King of Israel of whom the True Messiah Prophet and King spoke, John 5:43.

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This identity is the best explanation of vs. 37 which suggests he will be the son of Jewish fathers, but one who disregards the God of Israel and the desire of women, e.g. to give birth to the Messiah.

Vs. 38 reveals this False Prophet King of Israel will make an alliance with the first Beast of Revelation 13, the Anti-Christ ruler, a prince of the same Roman people who came and destroyed Jerusalem in A.D. 70 under Titus, Daniel 9:26-27. This ruler is referred to as the god of fortresses, vs. 38, and as a foreign god, vs. 39. No doubt it is this alliance in the first half of the tribulation which brings the Anti-Christ and False Prophet together for the last half, Revelation 13.

Vs. 38-39 describe his contribution to the honor and wealth of the Anti-Christ in turn for his military support against some of the strongest military powers. In Israel he will give special political honor to those who back him that they may rule over many, and he will parcel out the land of Israel for a price. This is evidently exactly what will be the basis for the prophesied Middle-East peace treaty which Daniel 9:27 says will be confirmed by the many with the Beast. Nothing short of giving up Israel's claim to some of the disputed Palestinian lands, temporary peace treaty which will be violated much sooner than it will be negotiated.

After the Middle East Peace Pact is celebrated, vs. 40 shows the King of the South, Egypt, making an attack on Israel.

Then the King of the North, perhaps the King of Syria or Iraq, with Russian backing (Ezekiel 38), mount an overwhelming attack to prevent Egypt from gaining all the spoils. Other countries North of Israel will also be invaded as the storm troopers roll on through Israel and into Egypt. Lands on the east of Jordan will be spared. Once into Egypt the Libyans and Ethiopians will join in at his heels, vs. 40-43.

Vs. 44 prophesies that rumors from the North (Europe?) and from the East (India &/or China?) will disturb him. Like angry Antiochus Epiphanies IV, he will pull back into Israel with great wrath to destroy and annihilate many.

Interestingly, the willful king so prominently mentioned prior to the attacks of the Kings of the South and North is not mentioned once the attack begins. This suggests that he is to be further identified as Zechariah's Idol Shepherd (who comes in his own name and is received by Israel) but who leaves the flock. In Zechariah 11, he was set in contrast with Christ, the true Shepherd Who would come in His Father's name only to be rejected by Israel, Zechariah 11:1-1. No doubt when the attack begins the False Prophet King will call upon his friend, the Anti-Christ for a chopper evacuation.

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Vs. 45 and parallel Old Testament Prophecies declare a supernatural destruction of the Arab-Russian Northern Army. Vs. 45 says “...**he will come to his end and no one will help him.**” Daniel 8:23-25 tells of his victories but adds, “**But he will be broken without human agency.**” Ezekiel 38:14 places the Russian-Arab attack on Israel at a time when they are living securely, vs. 14 (e.g. at the start of the 70th week) then after relating the initial success, vs. 17-23 relate in detail the Lord’s plan to destroy the Northern Army. No doubt the unsuccessful plans of Sennacherib the Assyrian of old foreshadowed this yet to come invader.

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DANIEL - CHAPTER 12

TIME OF "THE TRIBULATION THE GREAT"

[Garner]

Verse 1:

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Verse 1 specifically and definitively states "at that time," in the midst of the 70th week of Daniel's prophecy, Daniel 9:26, 27, when the antichrist has set his tabernacles, Daniel 11:45, in the holy mount Zion area, in Jerusalem, and requires worship as God, the following will happen: "Michael," the great archangel of God's protectorate for the children of "thy people," Daniel's national people, Israel, will appear to preserve her.

From that moment, "that time," there remains but forty and two months, a time, times, and an half time, 3 1/2 years, or 1,290 days for the final desolation judgment of Israel, under the man of Sin, "Son of perdition," after he has "taken away the morning and evening oblations," sacrifices that he had agreed the Jews could reestablish, which they did, till the midst of the week, he mandated that they cease and he be worshipped, Daniel 9:26, 27; 2 Thessalonians 2:4; from the midst of the week.

It is certified that from "that time," . . . "There shall be (exist) a time (period) of trouble, such as never was (existed), since there was (existed) a nation," since the tower of Babel up to that time. Then it is further certified that "at that time," point of time," thy people (Israel) shall be delivered, liberated, or protected from death, Revelation 11:19; Zechariah 13:8,9, the 144,000 who have become worshipping saints during the former 42 months, shall be sealed against death and wrathful judgment that is to be poured out, Revelation 7:3, 4; 12:14-17 upon: 1) the antichrist, 2) the mother of harlots, and 3) the unbelieving Jews, to the coming of the Lord to the earth, with all of His other saints, to put down sin and begin His rule over the earth, 2 Thessalonians 1:10. It is declared that everyone shall be delivered from death, by Michael the protectorate angel, "that shall be found written in the book," of the redeemed servants of God in Israel.

[Culley]

After or at the time of the destruction of the forces of the king of the North, the Archangel Michael stands aside from Israel. Revelation 12:6-14 adds parallel details in connection with Michael standing aside to allow the violent persecution of the Jews. The time of Michael is clearly at the middle of the

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70th week. It begins the time of Jacob's trouble, Jeremiah 30:7, with such distress as has never been experienced since there were nations (e.g. after the Flood), the last 42 months of great tribulation. It will be a time of destruction and purging of unbelieving Jews, Ezekiel 20:33-38, Zechariah 13:8-9. It will be a time of Divine protection and deliverance of a remnant, Revelation 12:14. Daniel 12:1 qualifies it as those, **"who shall be found written in the book."** Will the place of security for the Israeli remnant be Petra or America? If Petra, who is there to feed them for 42 months as promised by Revelation 12:6? What nation, if not America, would be willing and able to rescue, feed, and shelter a large number of Jews? What nation would be willing and able to do it which also has the great eagle as her national emblem, Revelation 12:14?

[Editor]

I am not sure just what year Dr. Culley wrote *Daniel* to be used at the Texas Baptist Institute but he, or anyone else could have foreseen the things that are happening in our nation at the present time, 2013. At the present rate that the United States is preceding into the future, there is no way she could accomplish what is presented in Revelation 12:14, which leads to many questions. Will the United States change its course and attitude that it has toward Israel today? Does this mean that the radical administration that presently is in power in 2013 will be overthrown in the next election and a more conservative administration take its place? Does this mean that the current president will not be able to accomplish a third term as he has so stated he wants to do? Does the United States regain its military might from the decimation that is currently taking place? I would think that if the United States is the eagle mentioned in Revelation 12:14 that some big changes for our nation are going to take place in the very near future. I, or anyone else, cannot know for sure that our nation is one in this verse but it appears that there is a strong possibility that it could be. I suppose that we will have to wait and see!

[Garner]

WHAT HAPPENS? AND WHEN DOES IT, HAPPEN?

Daniel 11:21 - "Little Horn" vile ruler enters by flattery. Daniel 11:32 - He corrupts the wicked by flatteries.

Daniel 11:36-38 - He appears to be a Jew, an atheist Jew--neither regarding "the God of his fathers," nor the "desire of women," but sets himself up as God, John 5:43.

Daniel 11:45 asserts that he "shall plant the tabernacle (sanctuary) of his palace in the glorious holy mountain," on mount Moriah, there to demand self-worship, 2 Thessalonians 2:4; Revelation chapter 13. Recall that this occurs in the midst of the 70th week.

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"AT THAT TIME" - Daniel 12:1 states, "there shall be (exist?) a time of trouble such as never was since there was a nation." Michael will then stand up and deliver every one that "shall be found written in the book," from the 42 months, time, times, and half time, of or 3 1/2 years of Tribulation the Great--144,000 of Jewish believers (saints), saved during the 3 1/2 previous years of their restored worship, will be sealed against death, preserved alive in the prepared desert place (Petra), while the tribulation fury falls on Gentile nations and unbelieving Jews, till Jesus returns; See Revelation 7:1-4; 12:6; Daniel 12:6 asks how long to the end? Jesus replied v. 7. "The wise shall understand," v. 10; 1 Thessalonians 5:4, 5, 9.

THE RESURRECTIONS

Verses 2, 3:

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

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

Verses 2, 3 foretell of the coming resurrections, of the just and the unjust, which are to be separated by about one thousand and three and one half years. There is first a general statement, without any delineation of time when each should occur; though such is taught elsewhere. Both the righteous are to be raised from the dust of death, from their graves to everlasting life, and the wicked, unbelievers to everlasting shame and contempt, 1 Thessalonians 4:13-18; Revelation 20:11-15.

Verse 3 adds that those who shall be (exist as) wise ones, as teachers, shall shine (in the rewarding hour) as the radiance of the firmament, like the high meridian, noon-day sun. And those who turn many to righteousness, lead many to repentance and trust in Christ, should sparkle like the stars "for ever and ever," or without ceasing.

[Culley]

The second **"at that time"** in vs. 1 might be either at the middle of the week (referring to rescue of the Jewish Remnant) or at the end of the week (referring to the rapture of the saints); the language does not pinpoint the time and event that decisively. Based upon other Scriptures it is clear that the resurrection and rapture of the saints does not occur until the end of the 70th week, for until then the Anti-Christ is able to make war on the saints and prevail, Daniel 7:25. That could not be said if the saints were to be raptured at the middle or during the last half of the seven years. Revelation 20:4-5 confirms this fact by indicating that the saints in the first resurrection all live and reign with Christ for 1000 years (and not for 1007, 1003.5 years!) between the first resurrection and great white throne judgement. (Pre-trib rapture theorist hopes for a resurrection of saints before the first resurrection are doomed to fail.)

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The better translations of vs. 2 describe first, the resurrection of the righteous and later the resurrection of the wicked. Tregelles, for instance, translates, “And many of them that sleep in the dust shall awake, these shall be unto everlasting life, and those (the awakened) shall be unto shame and everlasting contempt.”

1. This is the first and only, single time event of the resurrection unto life, Revelation 20:6; Luke 14:14, et.al.
2. The Bible never speaks of resurrections of the saints; but always contemplates a one-time resurrection unto life, I Corinthians 15:23; 15:51-54. (What God hath joined together, in this case the resurrection and rapture of all the saints of all the ages, Hebrews 11:35-40, let not man divide asunder with split rapture and split resurrections theories!)
3. Significantly, after the first resurrection, God has promised there shall be no more death for His saints, Isaiah 25:8; I Corinthians 15:54. (This is a major dilemma for the pre-trib rapture theorist, because Scripture is clear that saints will be killed during the whole tribulation. But if his theory is true, there would be no more death for saints after the pre-trib rapture.)

Romans 11:24-25 puts the fullness of the gentiles being taken out for God's name before the conversion of Israel. Obviously the rapture occurs after the fullness (for this is God's plan for this age, Acts 15:14) and before the conversion of Israel (else converted Jews would be resurrected and glorified for the Kingdom age).

The glory of the resurrected saints is related to their soul winning, vs. 3, and to their suffering, II Corinthians 4:17-18. Thus the glory of the resurrected saints and will differ as the stars differ in glory, I Corinthians 15:41-42. This verse together with Romans 11:12-15 contains evidence that converted Jews will be used to God to turn many to righteousness, especially in the millennial age.

[Garner]

GOD'S FINAL MESSAGE TO DANIEL

Verses 4-13:

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. 5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, which was upon the waters of the

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river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. 8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Verse 4 recounts the beginning of the final message this informing angel (Gabriel) had brought to Daniel. This informing heavenly messenger directed Daniel to shut up the book or close the scroll and seal it, the opposite of what John was told in Revelation 22:10. Let it be preserved as Divine Inspired prophecy, 2 Peter 1:20, 21, even to the time of the end, the final consummation or completion of all things herein foretold. From that point, however, to the end, it is declared that many (the masses) would run to and fro, in every direction, as sheep left without a shepherd. It was further declared that to the end "knowledge should increase," in an explosive, rapid fire, accelerated manner, a thing witnessed even today, through modern technology.

Verses 5, 6 state that Daniel then looked, and to his astonishment he saw standing two (angelic messengers) pondering what they had heard Gabriel tell Daniel in that vision, on the banks of the River Hiddekel (the Tigris). There be some things "the angels desire to look into", 1 Peter 1:12. The angelic personages stood, one on either bank of the river, as the man clothed in linen (white array) Gabriel, representing the Son of man, stood upon the waters of the river, which represented his control of the masses of flowing humanity. One inquired of him, "how long shall it be (exist) to the end (completion) of these wonders?" to the time of the total consummation of the 70th week, to the end of the tribulation wonders, v. 1. The question was repeated by Daniel, v. 8.

Verse 7 relates that Daniel explicitly heard the linen clothed heavenly messenger Gabriel, as he stood upon (over) the waters of the river, and visibly saw him raise his right hand and his left toward heaven, and certified with an oath, (swore) by him that liveth forever Jesus Christ who is alive forevermore (Revelation 1:18) that it would be for a period of a "time, times, and an half time," from the time that wicked one would require worship of himself, Daniel 11:45; 9:27; Matthew 23:39; 2 Thessalonians 2:4; Revelation 13:4, 8, 12, 15; John 5:43. When he shall have finished the desolation (judgment) of the covenant people, the Tribulation the Great will be finished.

Verse 8 relates that Daniel confessed and affirmed, "I heard," (the message, the explanation) "but I understood not," and many still do not today, though it was written for their understanding and benefit; Daniel 12:10c states that "the wise shall understand," those who are "the children of light," who are not in darkness, astigmatized, backslidden,

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willingly ignorant state or condition. But none of the wicked shall understand or comprehend v. 10. Then Daniel cried out to the Lord, as one of the angels on the bank of Hiddekel had, v. 6. He asked, "O my Lord, what shall be (come to be) the end of these prophetic matters?" You see prophets foresaw, heard, and foretold matters for future generations that they themselves did not always comprehend. For none knows the mind of God.

Verse 9 relates that, to Daniel's further inquiry of what the outcome of all this would be, the lingering linen clothed messenger replied and directed him to go about his own business, his own way, completing the writing of this prophetic work in full assurance that he would "stand up" in his own time. He simply was to finish, seal up what had been given him, complete recording the message of inspiration, to give account in his own time, at the end, 1 Corinthians 3:14; Revelation 22:12.

Verse 10 adds that to the end "many shall be purified and made white," "and tried" or tested. God will not be without witnesses, either in Israel or the church, or sometimes both on earth, Matthew 13:24-49; 16:18; John 15:16, 27; 20:21; Matthew 28:18-20; Acts 1:8. It is further certified that the wicked shall continue wickedness, and none of the wicked shall understand or comprehend what has been foretold. But it is certified that "the wise shall understand." And blessed are those who seek to understand the prophetically revealed things to come, Deuteronomy 29:29; Revelation 1:3; 21:7-12; 1 Thessalonians 5:28.

Verse 11 restates, certifies how long "that time," v. 1, will be, after the antichrist's break of the covenant he has made with Israel, which he will break in the midst of the week, Daniel 9:27; 11:45; 12:7. And from the time that 1) the sacrifice is taken away, and 2) the abomination that maketh desolate is set up, the setting up of his own altar of self-worship to which he will ascend, showing himself as God, 2 Thessalonians 2:3-10. From that time there shall be 1290 days left, the last 3 1/2 years, plus some two weeks of time to set up his own altar for worship. It appears that about this time war breaks out in heaven, before the throne, when according to Revelation 12:5-9, 14-17, Satan and his accusers of the brethren are cast out from heaven, with no more entrance, and he knows (smarter than some) that he has "but a little time," a time, times, and half time, Revelation 12:12, 14, corresponding with this of Daniel's last half of the 70th week, to finish his wrath on earth, to cause the antichrist to demand self-worship or put men to death, 2 Thessalonians 2:3-11; John 5:43; Revelation 13:4, 8, 14-18.

It appears that at or about the time 1) Satan is cast out of heaven, 2) that the antichrist declares he is God to be worshipped, Daniel 11:45; 2 Thessalonians 2:4, and 3) the Holy Spirit that came on Pentecost to indwell the church forever is taken away, John 14:16, 17; 2 Thessalonians 2:7, 8, 4) the Lord comes in the air to raise the righteous dead, rapture His living church (the wise) those who look for Him, and begin pouring out His waves of 42 months of tribulation judgments on earth, as He is married to and rewards His saints, after which 5) He will come in power and great glory with His saints, 2 Thessalonians 1:10, to put down the antichrist and initiate His Kingly rule forever, Luke 1:32,33; 1 Corinthians 15:24-28; Revelation 5:9, 10; 19:16.

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Verse 12 pronounces a benediction upon those who continually and faithfully wait and come to the 1335 days of waiting for the Lord: 1) catching away the righteous dead and His church, those who watch, are looking for him, Luke 22:36; Hebrews 9:28; John 14:3; and 2) For His sealing those 144,000 believing Jews who have received the Christ in their hearts, as their ancient fathers, during the offering of their covenant restored sacrifices up to the midst of the covenant week, when this one-world heathen ruler causes the oblations to cease and begins his tribulation fury to which these 144,000 will not, like the three Hebrew children, bow down, Daniel 3:16-18; Revelation 7:2-5.

Verse 13 concludes with a blessed charge and promise to Daniel to "go thy way," do the work and live the life God wants you to do, serving your own generation well, till the end for you will find your pay (reward), in that end time, 1 Corinthians 3:8, 14; Revelation 22:12. For he was assured he too would rest in death and stand in his lot, at the end of the days appointed to the judgment of rewards, Job 3:17; 19:25; Psalm 16:5; 126:5, 6; Proverbs 14:32. See also Isaiah 57:1; Zechariah 3:7; Hebrews 4:9.

[Culley]

SIGNS OF THE END OF THE AGE, Vs. 4-13

Many seekers of the Word of the Lord will vainly run from teacher to teacher, vs. 4; Amos 8:12.

But knowledge in general and of Bible Prophecy especially will increase with the approaching end of the age for God will not do anything until He reveals His secrets unto His servants the prophets, Amos 3:7. His secrets have been revealed through the Bible prophecies but only as the Spirit teaches God's servants the truth do they gain real understanding.

Vs. 7 gives an inspired prediction under oath that when the Jew's power is shattered (by the last 42 month of the tribulation) that all these events, e.g. the deliverance of the Jewish remnant, resurrection and rapture of the saints, and conversion of the believing Jewish remnant at Christ's coming will be completed.

Vs. 9-10 reveal the sense of these words given Daniel would be "sealed" until the end times. That is they would not be well understood until the last days of the age. Then in that time of trial (as in the days of the Maccabees which foreshadowed them) many (both Jews and Gentiles) would be purged, purified and refined (Revelation 7:9-17!), but the wicked will act wickedly and none of them will understand while those with insight (spiritual discernment which comes with new birth) will understand.

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Vs. 11 states that from the middle of the week abomination of desolation will be 1290 days, e.g. a special period of 30 days beyond the end of the last 42 months or 1260 days of the 70th week.

1. If, as seems certain, the seventh trumpet of Revelation 11:15 comes at the approximate end of the 70th week, this 30 day period following would no doubt be the time of the wrath of God poured out in the seven vials which comprise the last of three woes of Revelation 15-16.
2. Vs 12 looks 45 days additionally to the 1335th day beyond the abomination of desolation, and states that anyone surviving until that date is a blessed one (e.g. a saved one).
3. It seems clear that God will start the millennial reign from that date with nothing but saved people and perhaps safe aged children, Psalm 119:119.
4. This period allows for the final regathering of the scattered Jews from the nations and for the judgement of the nations (peoples) as our Lord describes it in Matthew 25.
5. It seems to culminate with the feast of tabernacles, the remaining Hebrew feast which has yet to be fulfilled in prophecy. The feast of tabernacles then becomes a memorial celebration of the Lord's return to His people, Zechariah 14:16ff.

In vs. 13, Daniel was assured that at the end of the days he would stand in his inheritance (in the resurrection).

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Conclusion

[Editor]

The views presented by the writers whose work that I have used in this analysis, are probably representative of the majority of the views held by most in “church” circles. As you have seen, there is not always agreement in the thoughts that are presented. As I stated at the beginning of this analysis, these views should not be made a severe test of fellowship. You may not agree with everything that is presented, I know I don’t, but consider what is given here and draw your own conclusions. We must each consider the Scriptures and go with how the Holy Spirit leads us and reveals to us as we continue to study. The further in time we go, the more we understand these prophecies. Some of the views given here may not now be relevant to what has been revealed in recent times, but those views were based upon the events that were occurring at the time of their presentation.

May God richly bless you as you study these matters of End-Time Prophecy. I hope that this analysis will help you to better understand our Lord’s soon Return!

Jude 24, 25 KJV 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

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Appendix One:

Zoroastrianism

[Editor]

Zoroastrianism claims to be the oldest religion in the world. We, of course, know differently, but it is very old dating back to the time of the Medes and Persians.

"Zoroastrianism is the oldest of the revealed world-religions, and it has probably had more influence on mankind, directly and indirectly, than any other single faith." - Mary Boyce, *Zoroastrians: Their Religious Beliefs and Practices* (London: Routledge and Kegan Paul, 1979, p. 1)

"Zoroaster was thus the first to teach the doctrines of an individual judgment, Heaven and Hell, the future resurrection of the body, the general Last Judgment, and life everlasting for the reunited soul and body. These doctrines were to become familiar articles of faith to much of mankind, through borrowings by Judaism, Christianity and Islam; yet it is in Zoroastrianism itself that they have their fullest logical coherence...." - Mary Boyce, *Op. Cit.* p. 29.¹

It is quite apparent that Ms. Boyce is not very familiar with the Bible or doesn't believe the Bible otherwise she would not make that kind of statement. We know that we find these teachings and concepts in the first few books of the Old Testament. While these may have been written long after the creation and the events that are recorded in the Book of Genesis, we nonetheless have a record of them existing long before Zoroaster ever was born. Just where does she think he got these ideas? Let us see the origin and beginning of this false religion.



What is Zoroastrianism?

Zoroastrianism is the ancient, pre-Islamic religion of Persia (modern Iran). It survives there in isolated areas but more prosperously in India, where the descendants of Zoroastrian Persian immigrants are known as Parsis, or Parsees. In India the religion is called Parsiism.

Founded by the Iranian prophet and reformer Zoroaster in the 6th century BC, Zoroastrianism contains both monotheistic and dualistic features. Its concepts of one God, judgment, heaven and hell likely influenced the major Western religions of Judaism, Christianity, and Islam.

Fast Facts

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Date founded: c.6th cent. BC
Place founded: Ancient Persia
Founder: Zarathustra (Zoroaster)
Adherents: 150-200,000

History

Zarathustra (in Greek, Zoroaster) was a Persian prophet who at the age of 30 believed he had seen visions of God, whom he called Ahura Mazda, the creator of all that is good and who alone is worthy of worship. This was a departure from previous Indo-Persian polytheism, and Zarathustra has been termed the first non-biblical monotheist. There is disagreement among scholars as to exactly when and where Zarathustra lived, but most agree that he lived in eastern Iran around the sixth century BC.

Zoroastrianism became the official religion of the Persian Empire, but it virtually disappeared in Persia after the Muslim invasion of 637 AD. Only about 10,000 survive in remote villages in Iran, but over the centuries many sought religious freedom in India.

Texts

The Zoroastrian sacred text is the Avesta ("Book of the Law"), a fragmentary collection of sacred writings. Compiled over many centuries, the Avesta was not completed until Persia's Sassanid dynasty (226-641 AD). It consists of: liturgical works with hymns ascribed to Zarathustra (the Gathas); invocations and rituals to be used at festivals; hymns of praise; and spells against demons and prescriptions for purification.

Beliefs

The Zoroastrian concept of God incorporates both monotheism and dualism. In his visions, Zarathustra was taken up to heaven, where Ahura Mazda revealed that he had an opponent, Aura Mainyu, the spirit and promoter of evil. Ahura Mazda charged Zarathustra with the task of inviting all human beings to choose between him (good) and Aura Mainyu (evil).

Though Zoroastrianism was never as aggressively monotheistic as Judaism or Islam, it does represent an original attempt at unifying under the worship of one supreme god a polytheistic religion comparable to those of the ancient Greeks, Latins, Indians, and other early peoples.

Its other salient feature, namely dualism, was never understood in an absolute, rigorous fashion. Good and Evil fight an unequal battle in which the former is assured of triumph. God's omnipotence is thus only temporarily limited.

Zoroaster taught that man must enlist in this cosmic struggle because of his capacity of free choice. Thus Zoroastrianism is a highly ethical religion in which the choice of good over evil has almost cosmic importance. Zarathustra taught that humans are free to choose between right and wrong, truth and lie, and light and dark, and that their choices would affect their eternity destiny.

The Zoroastrian afterlife is determined by the balance of the good and evil deeds, words, and thoughts of the whole life. For those whose good deeds outweigh the bad, heaven awaits. Those who did more evil than good go to hell (which has several levels

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corresponding to degrees of wickedness). There is an intermediate stage for those whose deeds weight out equally.

This general principle is not absolute, however, but allows for human weakness. All faults do not have to be registered or weighed forever on the scales. There are two means of effacing them: confession and the transfer of supererogatory merits (similar to the Roman Catholic "Treasury of Merits"). The latter is the basis for Zoroastrian prayers and ceremonies for the departed.

Zoroaster invoked saviors who, like the dawns of new days, would come to the world. He hoped himself to be one of them. After his death, the belief in coming saviors developed. He also incorporated belief in angels and demons.

Zoroaster's ideas of ethical monotheism, heaven, hell, angelology, the resurrection of the body, and the messiah figure were influential on Judaism, Christianity, and Islam, *though to what extent is not known for certain.* [Emphasis mine, JFR]

Practices

Today's Zoroastrians (Parsis) practice an important coming of age ritual, in which all young Parsis must be initiated when they reach the age of seven (in India) or 10 (in Persia). They receive the shirt (sadre) and the girdle (kusti), which they are to wear their whole life.

There are three types of purification, in order of increasing importance:

padyab, or ablution

nahn, or bath

bareshnum, a complicated ritual performed at special places with the participation of a dog (whose left ear is touched by the candidate and whose gaze puts the evil spirits to flight) and lasting several days

The Zoroastrian system of penance entails reciting the patet, the firm resolve not to sin again, and the confession of sins to a dastur or to an ordinary priest if a dastur is not obtainable.

The chief ceremony, the Yasna, essentially a sacrifice of haoma (the sacred liquor), is celebrated before the sacred fire with recitation of large parts of the Avesta. There also are offerings of bread and milk and, formerly, of meat or animal fat.

The sacred fire must be kept burning continually and has to be fed at least five times a day. Prayers also are recited five times a day. The founding of a new fire involves a very elaborate ceremony. There are also rites for purification and for regeneration of a fire.

Zoroastrian burial rites center on exposure of the dead. After death, a dog is brought before the corpse (preferably a "four-eyed" dog, i.e., with a spot above each eye, believed to increase the efficacy of its gaze). The rite is repeated five times a day. After the first one, fire is brought into the room where it is kept burning until three days after the removal of the corpse to the Tower of Silence. The removal must be done during the daytime.

The interior of the Tower of Silence is built in three concentric circles, one each for men, women, and children. The corpses are exposed there naked. The vultures do not take long—an hour or two at the most—to strip the flesh off the bones, and these,

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dried by the sun, are later swept into the central well. Formerly the bones were kept in an ossuary, the *astodan*, to preserve them from rain and animals. The morning of the fourth day is marked by the most solemn observance in the death ritual, for it is then that the departed soul reaches the next world and appears before the deities who are to pass judgment over it.

Festivals, in which worship is an essential part, are characteristic aspects of Zoroastrianism, a faith that enjoins on man the pleasant duty of being happy. The principal festivals in the Parsi year are the six seasonal festivals, Gahanbars, and the days in memory of the dead at year's end. Also, each day of the month and each of the 12 months of the year is dedicated to a deity. The day named after the month is the great feast day of that particular deity.

The New Year festival, Noruz, is the most joyous and beautiful of Zoroastrian feasts, a spring festival in honour of Rapithwin, the personification of noonday and summer. The festival to Mithra, or Mehragan, was traditionally an autumn one, as honoured as the spring feast of Noruz.

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I am sure that you noted all the “salvation by works” that is presented in the above material. There is also the evidence that monotheism did not and still today does not dominate the religion.

There is much more material that can be found, but this gives us enough of an understanding about the false religion that became the predominate one of the Medes and Persians.

Taking nothing away from the work of Almighty God in dealing with these monarchs, it makes me wonder if this false religion made them think more kindly toward the Jews and Daniel. Something to think about!

1 From website <http://www.avesta.org/>, the modern official website of the religion today

2 <http://www.religionfacts.com/zoroastrianism/index.htm>, a website dedicated to the revealing of religions facts, both modern and ancient

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Appendix Two:

The Exile & Babylonian Captivity Timeline

 **605 BC** - Babylonian King Nabopolassar (founder of the Chaldean Empire 605-562 B.C.) sends his eldest son Nebuchadnezzar II to stomp on the Egyptians. On the way back from a massive victory, they attack Judah which had aligned itself with Egypt. The attack is cut short when Nabopolassar suddenly dies. Nebuchadnezzar II rushes back home to ensure control of the throne. First deportation takes place (including a young lad named Daniel, Daniel 1:1).

 **597 BC** - Babylon attacks the troublesome little state of Judah; 2nd deportation is very extensive (2 Kings 24:8-16). King Jehoiakim dies. Jehoiachin reigns but is brought captive to Babylon and kept for 37 years. Ezekiel is also brought to Babylon at this time.

 **587 BC** - Judah continues to be an annoyance, always ranting about their God, Yahweh. Babylon has no more patience for this: Jerusalem is destroyed; 3rd deportation takes place. The army hangs around into 586 BC making certain that everything including the Temple is totally destroyed and even the walls and gates are burned with fire. (2 Kings 25:1-12; Psalm 137).

 **582-575 BC** - [estimated date] Nebuchadnezzar II, believing his own press reports and failing to acknowledge the one true God, suffers from insanity for seven years (Daniel 4).

 **561 BC** - Nebuchadnezzar II dies, the empire passes to his son Amel-Marduk (Evil-Merodach – 2 Kings 25:27). King Jehoiachin is released from captivity after spending 37 years under house arrest in Babylon.

 **555-539 BC** - Nabonidus reigns in Babylon. He is the last Chaldean ruler of Babylon. However, he spends the final ten years of his reign at his time-share condo in Arabia (Teima) and leaves his son Belshazzar in charge of Babylon. The kid blows it big time and realizes it when he sees the writing on the wall.

 **550 BC** - Cyrus II defeats Astyages, king of the Medes. The Medes accept Cyrus readily.

 **547 BC** - Cyrus II conquers Croesus, king of the Lydians.

 **539/8 BC** - Cyrus II takes control of Babylonia absorbing it into the massive Persian Empire. He decrees that the Jews may return to their homeland!

Background: One must go back to the time of Hezekiah to appreciate the background of Daniel's experiences in Babylon. Hezekiah's glorious ~ reform (II Chronicles 29-31) was

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short lived. Manasseh, Hezekiah's son, set up idolatrous images all over the land of Judah (even in the Temple) (II Chronicles 33:7). He slew those few devout Jews who refused to follow his wicked example of idolatry. His apostasy was the main cause for captivity (cf. Jeremiah 15:4).

Manasseh eventually repented but his change of heart was too late to undo the evil which had become a way of life for the nation and to avert the judgment of God.

Manasseh's son 'Amon came to the throne but he was so wicked his servants assassinated him, and the people placed his God-fearing son, Josiah, on the throne (II Chronicles 33:21-25). While workmen were restoring the Temple, the book of the law of Jehovah was found. Josiah attempted a reform but he met an untimely death in the battle of Megiddo (II Chronicles 35:20-37). His son, Jehoahaz, the people's choice, was quickly removed by Pharaoh-Necho, and replaced by the deposed king's brother, Jehoiakim.

In the battle of Carchemish (605 B.C.) (cf. II Chronicles 35:20; Jeremiah 46:2) Nebuchadnezzar of Babylon defeated Pharaoh-Necho, and the 70 years of Babylonian captivity began (Jeremiah. 25:1-12; Daniel. 9:1-2). It was at this time that Daniel and his friends were carried away to Babylon. Habakkuk prophesied during the reign of the wicked Jehoiakim as well as Jeremiah (ministry during 626-586 B.C.). Jeremiah predicted Babylonian domination of Judah as a judgment (of God to which the people were to submit but Jehoiakim, sitting in his winter palace and listening to the reading of Jeremiah's prophecies, burned the scroll on which they were recorded. These prophecies were immediately re-written by Jeremiah with the addition of a terrible judgment of God upon Jehoiakim. His son, Jehoiachin, reigned only three months and was deported to Babylon with a number of other important people of Judah (including Ezekiel), Zedekiah, a third son of Josiah, was Judah's last king.

Zedekiah's tragic end is vividly described in II Kings 25:4-7. The people, except the poorest, were carried away to Babylon (II Kings 25:11). The basic reason for the Babylonian captivity is given in II Chronicles 36:14ff.

William Hendriksen characterizes the attitudes of the people in captivity very well. The first years were *years of false hopefulness*. The early exiles were confident that conditions would soon change and they would return to their land. Was not Jehovah's temple in Jerusalem still standing? Jeremiah writes and attempts to deter them from putting trust in their false prophets (Jeremiah 29; Ezekiel 17:11-24).

Secondly, there were *years of hopelessness*. When the temple was destroyed in 586 B.C. it seemed too many as if Jehovah had completely forsaken His people. Despair entered the hearts of the people and is expressed in one of the Captivity Psalms (Psalm 137). Ezekiel is God's chosen vessel in Babylon to comfort the exiles.

Thirdly, there came a *season of revived hopefulness*. For those who availed themselves of the opportunity to return to their country (and those who did so in spirit but because of position or age were not able to [e.g. Daniel]), hope stirred anew in their hearts that God

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was faithful and had yet greater things in store for His people. For others the *time of indifference* set in. Babylonia to the south, Media and Mesopotamia to the north had become “home” to them. They intermarried with the people of the land and adopted their religion (Ezekiel 20 51-32 and cf. also Esther).

The Jews in Exile were permitted to form colonies in which their communal life could continue. For the most part they were permitted to gather in the homes of their elders and worship their God and read their holy scriptures. Life during the exile was highly diversified. Most Jews were probably agriculturists and earned their living by farming. Some ultimately entered business. Many became rich and influential. Other Jews became trusted men in government. An abundance of archaeological data now available describes in detail the types of houses, utensils, etc., used during the neo-Babylonian and Persian eras.

The captivity served a three-fold purpose. First it was God’s method of punishment for their sins (II Chronicles 36:15-17). Second, it was a means of purification and preparation of the remnant for God’s Messianic purposes (Ezekiel 36:22-31). Third, God used it to bless the Gentile nations in preparing them to be called into the Messianic kingdom (cf. Micah 5:7).

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Appendix Three

For a short history on this evil individual, here is what the Jewish Encyclopedia, the unedited full-text of the 1906 Jewish Encyclopedia has to say concerning him. This is taken from www.jewishencyclopedia.com, copyright 2009-2011.

ANTIOCHUS IV., EPIPHANES

("the Illustrious"): King of Syria; reigned from 175 B.C.; died 164. He was a son of Antiochus the Great, and, after the murder of his brother Seleucus, took possession of the Syrian throne which rightly belonged to his nephew Demetrius. This Antiochus is styled in rabbinical sources הרשע, "the wicked." Abundant information is extant concerning the character of this monarch, who exercised great influence upon Jewish history and the development of the Jewish religion. Since Jewish and heathen sources agree in their characterization of him, their portrayal is evidently correct. Antiochus combined in himself the worst faults of the Greeks and the Romans, and but very few of their good qualities. He was vainglorious and fond of display to the verge of eccentricity, liberal to extravagance; his sojourn in Rome had taught him how to captivate the common people with an appearance of geniality, but in his heart he had all a cruel tyrant's contempt for his fellow men. The attempt of modern phil-Hellenes to explain Antiochus' attitude toward the Jews as an endeavor "to reform a stiff-necked people" receives no confirmation from the fact that Tacitus first formulated it. Antiochus had no wish to Hellenize his conquered subjects, but to denationalize them entirely; his Aramean subjects were far from becoming Hellenes simply because they had surrendered their name and some of their Semitic gods. His attempt to level all differences among the nations he ruled arose not from a conviction of the superiority of Greek culture, the true essence of which he can scarcely be said to have appreciated, but was simply a product of his eccentricity. The Jews themselves afforded Antiochus the first opportunity to interfere in their domestic affairs. The struggle of the Tobiads against the high priest Onias III., originally a personal matter, gradually assumed a religio-political phase. The conservatives siding with the legitimate high priest approached the king of Egypt; for they relied more on that monarch than on Antiochus, sometimes nick-named 'Επιμανής (madman), while the Tobiads well understood that Antiochus' favor was to be purchased with gold. The Tobiads caused the deposition of Onias (173), and the appointment of their own partizan, Jason. In order to ingratiate himself with the king, this new high priest established an arena for public games close by the Temple. But the king cared very much more for gold than for the Hellenizing of Palestine, and a certain Menelaus made use of the fact so shrewdly that he received the high-priesthood in place of Jason, in the year 171. But when false tidings came to Jerusalem that Antiochus had died on a campaign in Egypt, Menelaus could not maintain himself in the city, and together with the Tobiads fled to Egypt. On his return homeward, Antiochus came to Jerusalem to reinstate Menelaus, and then the true character of the Hellenism that Antiochus desired was revealed to the Jews. He entered the Temple precincts, not out of curiosity, but to plunder the treasury, and carried away valuable utensils, such as the golden candlestick upon the altar and the showbread table, likewise of gold. This spoliation of the Sanctuary frustrated all the attempts of

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Jason and the other Tobiads to Hellenize the people, for even the most well-disposed of Hellenizers among them felt outraged at this desecration. They must have given vent to their sentiment very freely; for only thus can the policy of extermination waged by Antiochus against the Jews and Judaism, two years later, 168, be explained. As long as he was occupied with preparations for his expedition against Egypt, Antiochus had no time for Palestine; but when the Romans compelled him to forego his plans of conquest, his rage at the unexpected impediment was wreaked upon the innocent Jews. An officer, Apollonius, was sent through the country with an armed troop, commissioned to slay and destroy. He first entered Jerusalem amicably; then suddenly turning upon the defenseless city, he murdered, plundered, and burnt through its length and breadth. The men were butchered, women and children sold into slavery, and in order to give permanence to the work of desolation, the walls and numerous houses were torn down. The old City of David was fortified anew by the Syrians, and made into a very strong fortress completely dominating the city. Having thus made Jerusalem a Greek colony, the king's attention was next turned to the destruction of the national religion. A royal decree proclaimed the abolition of the Jewish mode of worship; Sabbaths and festivals were not to be observed; circumcision was not to be performed; the sacred books were to be surrendered and the Jews were compelled to offer sacrifices to the idols that had been erected. The officers charged with carrying out these commands did so with great rigor; a veritable inquisition was established with monthly sessions for investigation. The possession of a sacred book or the performance of the rite of circumcision was punished with death. On Kislew (Nov.-Dec.) 25, 168, the "abomination of desolation" (שְׁקוּן מְשׁוּמִים, Dan. xi. 31, xii. 11) was set up on the altar of burnt offering in the Temple, and the Jews required to make obeisance to it. This was probably the Olympian Zeus, or Baal Shamem.

Antiochus, however, had misunderstood the true character of Judaism, if he thought to exterminate it by force. His tyranny aroused both the religious and the political consciousness of the Jews, which resulted in the revolution led by the [Maccabees](#). After the passive resistance of the Ḥasidim (pious ones), who, much to the surprise of the Hellenes, suffered martyrdom by hundreds, the Hasmonean Mattathias organized open resistance in 167-166, which, through the heroic achievements of his son and successor Judas the Maccabee in defeating two large and well-equipped armies of Antiochus, grew to formidable proportions. Antiochus realized that a serious attempt must be made to put down the rising, but was himself too busily occupied against the Parthians to take personal charge. Lysias, whom he had left as regent in Syria, received instructions to send a large army against the Jews and exterminate them utterly. But the generals Ptolemæus, Nicanor, and Gorgias, whom Lysias despatched with large armies against Judah, were defeated one after the other (166-165), and compelled to take refuge upon Philistine soil. Lysias himself (165) was forced to flee to Antioch, having been completely routed by the victorious Jews. But although he began to gather new forces, nothing was accomplished in the lifetime of Antiochus, who died shortly thereafter in Tabæ in Persia, 164.

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Appendix Four

I Maccabees 1:11-15, 19-24, 41, 42

11: In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

12: So this device pleased them well.

13: Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14: Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

15: And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

19: Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

20: And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

21: And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22: And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

23: He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24: And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

41: Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42: And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

II Maccabees 5:1-26

1: About the same time Antiochus prepared his second voyage into Egypt:

2: And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3: And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4: Wherefore every man prayed that that apparition might turn to good.

5: Now when there was gone forth a false rumour, as though Antiochus had been dead,

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Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelans fled into the castle:

6: But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

7: Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8: In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

9: Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

10: And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11: Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12: And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13: Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14: And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15: Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelans, that traitor to the laws, and to his own country, being his guide:

16: And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17: And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18: For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19: Nevertheless God did not choose the people for the place's sake, but the place for the people's sake.

20: And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21: So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22: And he left governors to vex the nation: at Jerusalem, Philip, for his country a

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Phrygian, and for manners more barbarous than he that set him there;

23: And at Garizim, Andronicus; and besides, Menelans, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24: He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25: Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26: And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes

II Maccabees 6:7

7: And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

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Appendix Five

WHO WERE THE MAGI?

Each year as we approach the holiday season, our preparations for Christmas include revisiting the events surrounding the birth of Our Lord. Bethlehem, the shepherds, and the angels are all familiar to us. But not much is generally known about the mysterious Magi who came to worship the infant Jesus. Most of what we associate with the Magi is from early church traditions. They are called "Magi" from the Latinized form of the Greek word *magoi*, transliterated from the Persian for a select sect of priests. (Our word "magic" comes from the same root.) Most have assumed that there were three Magi. However the Bible mentions only that there were three gifts, it does not say how many men came to worship Jesus.

As the years passed, traditions became increasingly embellished. By the third century, they were viewed as kings. By the sixth century they had names: Bithisarea, Melchior, and Gathaspa. Some even associated them with Shem, Ham and Japheth, the three sons of Noah, and thus with Asia, Africa, and Europe. A fourteenth century Armenian tradition identifies them as Balthasar, King of Arabia; Melchior, King of Persia; and Gaspar, King of India.

The Priesthood of the Medes

The ancient Magi were a hereditary priesthood of the Medes credited with profound and extraordinary religious knowledge. After some Magi, who had been attached to the Median court, proved to be expert in the interpretation of dreams, Darius the Great established them over the state religion of Persia.

It was in this dual capacity whereby civil and political counsel was invested with religious authority, that the Magi became the supreme priestly caste of the Persian Empire, and continued to be prominent during the subsequent Seleucid, Parthian, and Sasanian periods.

The Role of Daniel

One of the titles given to Daniel was Rab-mag, the Chief of the Magi. His unusual career included being a principal administrator in two world empires: the Babylonian and the subsequent Persian Empire. When Darius appointed him, a Jew, over the previously hereditary Median priesthood, the resulting repercussions resulted in the plots leading to the lion's den.

Living six centuries before the birth of Christ, Daniel was given an incredible number of Messianic prophecies. In addition to several overviews of Gentile world history, the Angel Gabriel told him the precise day that Jesus would present Himself as King to Jerusalem. Daniel apparently entrusted the Magi with a messianic vision (to be announced in due time by the appearance of a star).

The Entourage to Jerusalem

THE BOOK OF DANIEL

The sudden appearance of the Magi certainly alarmed Herod and the populace of Jerusalem. They were probably traveling in force, with every imaginable oriental pomp, and accompanied by adequate cavalry escort to insure their safe penetration of Roman territory. It would seem to Herod as if these Magi were attempting to perpetrate a border incident, which could bring swift reprisal from Parthian armies. Their request of Herod regarding the one "who has been born King of the Jews" was a calculated insult to him, a non-Jew who had contrived and bribed his way into that office. Consulting his scribes, Herod discovered from the prophecies in the Tanach (the Old Testament) that the Promised One, the Messiah, would be born in Bethlehem. Hiding his concern and expressing sincere interest, Herod requested them to keep him informed. After finding the babe and presenting their prophetic gifts, the Magi "being warned in a dream" departed to their own country, ignoring Herod's request.

The gifts of gold, frankincense, and myrrh were also prophetic, speaking of our Lord's offices of king, priest, and savior. Gold speaks of His kingship; frankincense was a spice used in the priestly duties; and myrrh was an embalming ointment signifying His death. In the millennium, He will also receive the gifts of gold and frankincense; but no myrrh.

His death was once and for all.

Much of what we have been taught about Christmas is more tradition than truth.

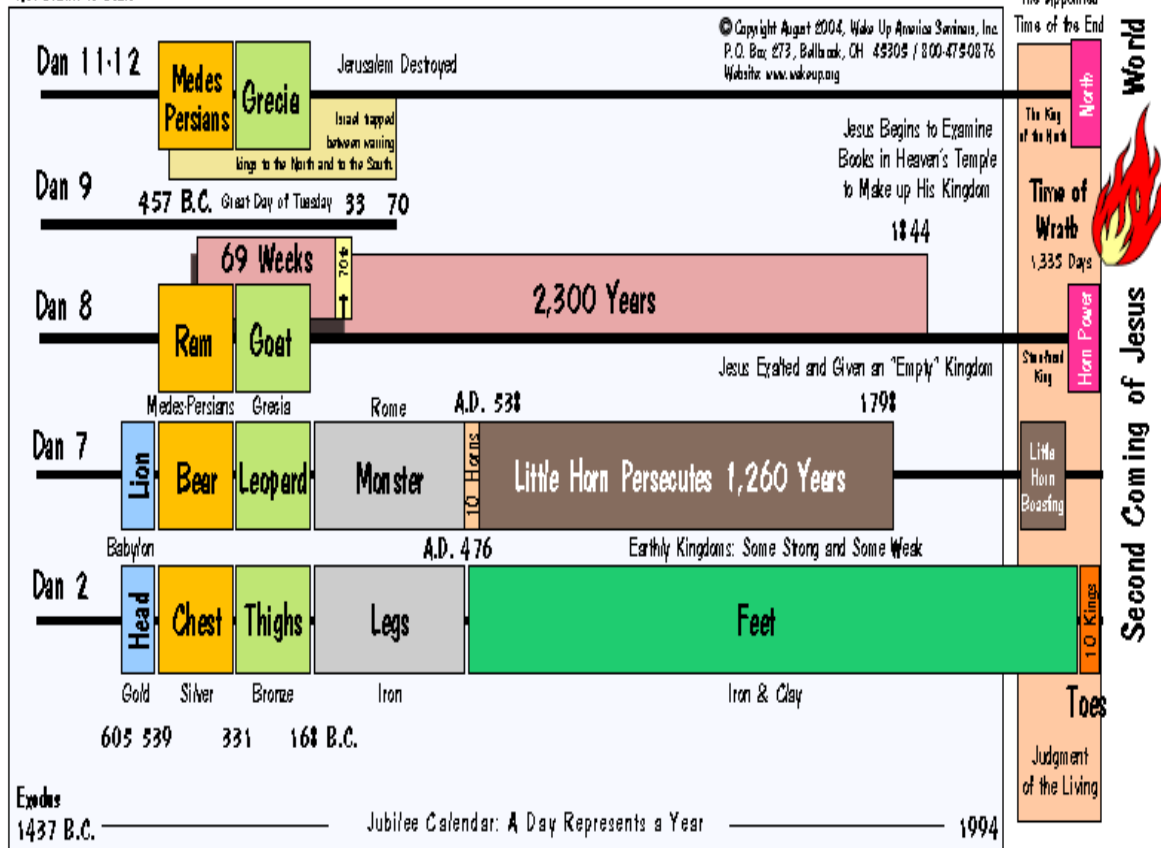
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Appendix Six

A Survey of Daniel's Prophecies

Go to www.wake-up.org to see a streaming video presentation on this chart.

Not Drawn to Scale



Four Rules of Interpretation

- Rule 1: Each apocalyptic prophecy has a beginning and ending point in time and the events must occur in the order they are given.
- Rule 2: A fulfillment only occurs when all of the specifications of a prophecy are met. This includes the order within the prophecy.
- Rule 3: Apocalyptic language can be literal, analogous or symbolic. To reach the intended meaning, one must consider (a) context, (b) parallel language used elsewhere in the Bible and (c) if symbolic, the element must be defined by a relevant text.
- Rule 4: The presence or absence of the Jubilee Calendar determines how God measures time in apocalyptic prophecy.

An Overview of Revelation's Story

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Not Drawn to Scale

