

# THE BOOK of DANIEL

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## Lesson #1 - PRELUDE TO THE PROPHECY

### INTRODUCTION:

1. The Purpose of Prophecy is seen in the fact that it sprang from man's exigency. It had its origin in man's fall and failure. So that apostasy made prophecy possible. The very first prophecy standing at the head of all others was given immediately after the Fall of Adam and Eve (Gen. 3:15). It was in the dark apostate days of King Ahab that God raised up the prophet Elijah (1 Kgs. Ch. 17).

The Nature and Object of prophecy are given in 2 Peter 1:19; "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts". Here it is a "light" which "shineth in a dark place".

2. The prophecy of Daniel is the Apocalypse of the Old Testament and bears a striking resemblance to the Book of The Revelation. Unlike Revelation, Daniel was a sealed Book – "But thou, O Daniel, shut up the works, and seal the book, even to the time of the end; many shall search it through and through and the knowledge of it shall be increased" (Dan. 12:4 – G.H. Pember's translation). It is only of very recent years that Daniel has been studied, and its message interpreted. There are some things in the prophetic section that will have to wait for the end time to be fully understood.

3. Daniel occupies a unique place among the prophets. The other prophets deal mainly with Jewish history and prophecy; the Gentiles being mentioned only incidentally in their relationship with God's people. Daniel reverses this order and deals almost exclusively with Gentile history, only making mention of the Jews as they come in contact with the Gentiles. So there is a peculiar Gentile interest in this book. However, it never fails to keep in view (1) Israel and Jerusalem and (2) The Kingdom of Christ at His Second Advent. It is related to that period which is called by Hosea – "Lo-ammi, not my people" (1:9).

### I. ITS AUTHORSHIP

"Daniel the prophet" is the designation given to this book by our Lord (Matt. 24:15). Daniel is the author. His name means, "God is my judge". He was of noble if not of royal birth, "the king's seed" (1:3). The four Hebrew children, Daniel, Hananiah, Mishael, and Azariah may have been sons of Hezekiah (see Isa. 39:5-7) which would mean his grandsons or great grandsons. Daniel was made captive at the first invasion of Judah by Nebuchadnezzar in the third year of Jehoiakim's reign (Dan. 1:1). Daniel may have been just a young man, maybe not more than twenty years of age. He spent the entire period of his exile at Babylon and its vicinity. He lived and ministered during the reigns of Nebuchadnezzar, Nabonidus and Belshazzar, all Babylonian kings; also during the reign of Darius the Mede and Cyrus the Persian down to his third year (Dan. 10:1). Daniel saw the overthrow of the kingdom of Judah, the Babylonian empire and the establishment of the Persian rule.

Daniel was a great man and his name most famous in Bible history. The angel Gabriel gave him the highest title, "O man greatly beloved". He was made the third man in the kingdom of Nabonidus and Belshazzar.

## II. ITS AUTHENTICITY

No other book in the Bible has been so attacked as the book of Daniel. The attack began with Porphyry, a pagan philosopher, born in Syria 233 A.D. Modern scholars as Kuenen, Wellhausen, Farrar, and Driver have joined Porphyry in claiming that Daniel had nothing to do with the book; it being written centuries after the exile of the Jews.

1. The book claims to have been written by Daniel. Again and again we find in the book: “I, Daniel saw”, “I, Daniel understood” using the personal pronoun, which is especially the case in the last six chapters.

2. The Jewish historian, Josephus, born 37 A.D. affirms that Alexander the Great, mentioned in 8:21, was shown the prophecy of Daniel by Jaddua the high priest at Jerusalem. He was so greatly impressed by the prophecy concerning himself that he spared the city of Jerusalem. Porphyry said that Daniel was written in the time of the Maccabees (142-63 B.C.) after Antiochus Epiphanes. Alexander antedates Antiochus by more than 150 years.

3. The Septuagint Version of the O.T., a Greek version, seems to have begun with Aristeas, a high official at the court of Ptolemy Philadelphus, king of Egypt (285-247 B.C.). But it was completed much later, perhaps 100 or 80 B.C. The LXX contains the book of Daniel and antedates the time of Antiochus Epiphanes.

4. Ezekiel speaks of Daniel (Ezek. 14:14,20; 28:3). This proves the existence of Daniel. Daniel and Ezekiel were contemporary prophets in exile.

5. Josephus, the Jewish historian who wrote a history of the Jews from Abraham to the destruction of Jerusalem, 70A.D. says of the struggle with Antiochus that it came to pass “according to the prophecy of Daniel which was given 408 years before”. This would bring the writing of Daniel to about 573 B.C.

6. The highest authority for the authenticity of the book is Christ. He sets His seal upon the book (Matt. 24:15). This prophecy awaits a future fulfillment.

7. In 1:3 we read of one Ashpenaz, Master of the Eunuchs. The words “Master of His Eunuchs” is in the Hebrew rab sarisayn; hence the title Rab-saris in 2 Kings 18:17. This name has been discovered upon a conical brick preserved in the British Museum, thus proving the genuineness of Daniel.

## III. ITS HISTORICAL BACKGROUND

Babylon, the Great was at this time fast becoming the world ruling power and nation. Nebuchadnezzar, who at this time was associated with his father Nabopolassar in the government of the Babylonian Empire, marched to meet Pharaoh-Necho, king of Egypt. Necho had invaded his dominions. They met at Carchemish on the river Euphrates where Necho was defeated. The Egyptian king had started four years previously for this trial of strength and had determined to crush this rising Babylonian power and win for himself a universal empire.

Josiah, king of Judah, felt it his duty to resist Necho as he came through the country on his way to the Euphrates. They met in battle at Megiddo and Josiah was wounded and later died (2 Kings 23:29-30; 2 Chron. 35:20-24).

Nebuchadnezzar pursued Pharaoh Necho only as far as the “River of Egypt”, the brook which forms the boundary between the Philistine country and the territory of the Egyptians. On his way tidings came of his father’s death; and, as there were many nobles of Babylon ready to contest with this new dynasty the throne of their country, he hastened back to secure for himself the crown.

On his march homeward, he made a short halt at Jerusalem to secure the allegiance of Jehoiakim, who had been placed on the Jewish throne by Pharaoh-Necho, and regarded himself doubtless his vassal. Jehoiakim seems even to have made some resistance and was at all events treated as a conquered foe and had to pay the victor both of captives and of his treasury. It is at this point in secular history that the Book of Daniel opens.

#### IV. ITS PROPHETICAL OUTLOOK

In Luke 21:24 we read: “And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled”.

The term, “The times of the Gentiles, limits and confines the Book of Daniel to one subject. Beyond this Daniel does not speak. This phrase is a political one, which begins with Nebuchadnezzar King of Babylon and ends with Antichrist, the last world ruler before the coming of Christ.

It is about 2500 years ago since Nebuchadnezzar besieged Jerusalem, subdued the people of Israel, overturned David’s throne, carried away captives and made the land an integral part of his domain.

Old Testament history can be divided into two large sections of about equal years: From Creation of Abraham – 2,000 years; and from Abraham to Christ – 2,000 years. In the second part from Abraham to Christ we have Israel’s history in four periods: (1) The Camp Period, from Abraham to Moses; (2) The Commonwealth Period, from Joshua to Samuel; (3) The Crown Period, from Saul to Zedekiah; (4) The Captivity period, from Nebuchadnezzar to Cyrus. In the year 722 B.C. Israel was taken captive by Shalmaneser king of Assyria and carried away to Assyria, (2 Kings ch. 17). Then one of the great crises in world history occurred around the year 600 B.C. (606-585) when the national life of Judah came to an end. Nebuchadnezzar of Babylon assumed supreme power and “The Times of the Gentiles” began. (2 Kings ch. 25; 2 Chron. 36:5-21). This marked the removal of political sovereignty for Israel. Authority was then delegated to Nebuchadnezzar and that involved responsibility.

It is quite significant that as soon as the times of the Gentiles began God made known through Daniel the Commencement, the Character, the Course, and the Consummation of these times. God had given the same to Israel through Moses (Deut. Chs. 28-30). So the sweep of Daniel’s visions takes in the whole period of Gentile rule. This was revealed to the king and then to the prophet by means of symbols – to the pagan potentate by means of metals; to the prophet of God by means of beasts, ferocious and cruel. For centuries God had labored with the nation Israel for the purpose of establishing a witness against idolatrous worship. Their unfaithfulness led to the withdrawal of His presence and protection. This created the crises of which Daniel is the answer.

Rulership of this world: - - Adam’s Rulership - When God placed Adam in the Garden of Eden He intended that Adam should be the ruler of the world. Everything was to be subservient to him (Gen. 1:26,28). But Adam failed and Satan came into power in this world.

Israel's Rulership – When God some 2,000 years later called Abraham He promised him a land and a seed that would be a blessing to all nations. This was further covenanted to David who was to have a throne and a kingdom. God intended that Israel should rule upon the earth. But like Adam, Israel failed because of idolatrous immorality and iniquity.

Gentile Rulership – When Israel failed, God took her rulership away and gave it into the hands of the Gentiles. Nebuchadnezzar became the first monarch of Gentile power and will end with the Antichrist, the last ruler of Gentile dominion. This Gentile rule was to be especially over Palestine, the center of Bible prophecy. Bible prophecy has nothing to do with the nations in their relation to one another, but only their relation to Israel and the Holy Land.

The “Times of the Gentiles” will run their course between two similar statements, spoken of two different individuals. The statement is:

“THE KING OF KINGS”

Nebuchadnezzar: “Thou, O king art a King of Kings: for the God of Heaven hath given thee a kingdom, power, and strength, and glory” (Dan. 2:37). With this statement begins the “Times of the Gentiles”. Notice that there are four prerogatives relative to Nebuchadnezzar. Four is the number representing earthly domination.

The Lord Jesus Christ: “And He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords”. “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing”. (Rev. 19:16; 5:12)

The prerogatives of Christ, the King are not merely fourfold, but sevenfold. His kingdom combines earthly dominion and perfection with heavenly dominion and perfection.

CONCLUSION:

Every nation, both ancient and modern, possesses unique features which distinguish that nation from other nations. The outstanding feature in Israel was the presence of the living God in their midst (See Exod. 25:8; 40:34-39; Num. ch. 10; 2 Chron. 5:13-14). In the book of Ezekiel we notice the gradual departure of this glory of God. The steps are:

- 1) From the Cherub to the threshold (9:3).
- 2) From the threshold over the threshold (10:4).
- 3) From the threshold over the Cherubims (10:18).
- 4) To the East Gate (10:19).
- 5) From East Gate to Mt. of Olives (11:22-23)
- 6) Then finally up to God (11:24).

After this the enemy triumphed quickly over Jerusalem.  
Now see the return of that glory – Ezek. 43:2,4-5; 44:4.

## LESSON # 2 – INTRODUCTION AND OUTLINE

### INTRO:

1. The four major prophetic writings of the O.T. are Isaiah, Jeremiah, Ezekiel, and Daniel. The first two of these lived and ministered before the Captivity of Judah; they were pre-exilic. The latter two ministered during the Exile; they were Exilic. Ezekiel was heaven's messenger to the captives by the river Chebar (Ezek. 1:1). Daniel was God's messenger before the Gentile kings of Babylon and Medo-Persia.

2. Israel had the opportunity of becoming the supreme governing nation on earth, upon the one condition of obedience (Deut. 28:10-13). They had been chosen to be His witness on earth, but failed so ignominiously that God gave world dominion into Gentile hands (Jer. 21:1-11; 2 Kings ch. 17; 2 Chron. ch. 36). For centuries God labored with Israel for the purpose of establishing a witness against idolatrous worship, because idolatrous worship is satanic (1 Cor. 10:20). Their unfaithfulness led to the withdrawal of the divine presence and protection. This created a crisis of such a character that it may be regarded as among the greatest political crises of history. However, secular history sees nothing here of importance.

3. In God's methods with men He has never left Himself without a sufficient witness. For example, Daniel was sent to Babylon that he might testify to the king concerning the use of the power which had been given him. In chapter two is recorded the revelation given to Nebuchadnezzar. It contained an unfolding of the future and a testimony to the king personally. From that testimony he should have learned that his position had not been reached by human skill or might; but that the power of Jehovah had brought things to pass. Hence, the king was responsible to God as His steward. The power of possession was not inherent, but delegated. The king should have learned this lesson. It was given him with great clearness and force; but evidently he failed to apply the truth unfolded to him, namely that all earthly pomp and power would ultimately be replaced by another King and Kingdom.

### I...THE NAME OF THE BOOK

The Book is named from its author and principle character Daniel (Daniyel – Hebrew). This name was also given to the second son of David (1 Chron. 3:1) and by a priest who returned with Ezra to Judea (Ezra 8:2; Neh. 10:6).

The name Daniel means “God is Judge” or “my Judge”. The Greek Septuagint has simply Daniel as does the Latin Vulgate and our English Bibles.

### II...THE NATURE OF THE BOOK

Dr. A.T. Pierson calls the Book of Daniel: “The Gallery of Battles” which pictures the conflicts of the children of God against the powers of the world. There is not a single defeat for the purposes of God.

It has also been called: “The Book of Clashing Swords”; The purposes of God against the designs of Godless men. Babylon with Israel; Medo-Persia with Babylon; Greece with Medo-Persia; Rome with Greece; Kingdom of God with Kingdom of Satan; Impulse with Principle; Idolatry with Godliness; Material with Spiritual; Christ with Antichrist; God against Atheism.

Dr. G. Campbell Morgan says: “The vision is of the overruling God, in wisdom knowing and in might working; of kings resigning and passing; of dynasties and empires rising and falling, while God enthroned above rules their movements”.

Daniel deals with the Commencement, the Course, the Character and the Consummation of “The Times of the Gentiles” (Luke 21:24). This time began with Nebuchadnezzar and will end with Christ.

The prophecies in the Book of Daniel were given at the very time when Israel was set aside nationally and “The Times of the Gentiles” begun. This period is referred to by our Lord in Luke 21:24. It began with the assumption of Gentile power and continues until the Kingdom of Christ supersedes all other earthly kingdoms.

The forms of the prophecies of Daniel are threefold: (1) Symbolical; those in which symbolic visions are first given and afterwards, by either direct divine revelation to the prophet, or by angelic agency, explained (chs. 2,4,6,7,8). (2) Apocalyptic, or revelatory; those in which, without symbol, the message is given to the prophet directly by a heavenly messenger, (chs. 9-12). (3) Typically; those parts of the book which seem to foreshadow in their persons and events, prophetic persons and events still future, (chs. 3,4,5,6). There is not in the Book of Daniel such prophecies as those commonly uttered by Isaiah and Jeremiah. See the prophecy uttered by Jahaziel in 2 Chron. 20:14-17 as compared with those in Daniel.

The original languages of this book are Hebrew and Aramaic. The Hebrew portions are 1:1 – 2:4; and chs. 8-12. The Aramaic portion is 2:4 – 7:28. The words: “Then spake the Chaldeans to the king in Syriack” are not a strict translation of the passage. The literal translation is: “Then spake the Chaldeans – Aramith – O king, live forever”. The word “Aramith” indicating that from thence the language ceases to be Hebrew and becomes Aramaic. Aramaic was the language of both the market and the court throughout the known world at the time Daniel was in Babylon. This language fits the strong Gentile character of Dan. chs. 2-7. Daniel was no doubt written at a period when both Hebrew and Aramaic were known by the people. In the days of Hezekiah, Israel as a people, did not understand Aramaic (see 2 Kings 18:26). Here, Hebrew was known by the common people, but Aramaic was unknown. When Ezra read the Law of Moses publicly, after the captivity, it says: “they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (Neh. 8:8). The Talmud explains that Ezra, after reading the passage in Hebrew, translated it into Aramaic, thus making what was known as the Chaldee paraphrase.

The Book of Daniel therefore must have been written at some time after Hezekiah and before Hebrew ceased to be spoken as a language among Israel. This would place it in the Babylonian captivity.

The Book of Daniel is the backbone of prophecy. It is concerned with the sovereignty of God in the rule of nations over the world, and the ultimate rule of Jesus Christ as “King of Kings and Lord of Lords”. To this end we have Daniel standing before Nebuchadnezzar pronouncing the change of headship from the Jews to the Gentiles ... “Thou art this head of gold”. Later the Lord Jesus confirms this in Luke 21:24 – “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled

III. OUTLINES OF THE BOOK

1. Chapter Designations: - 1. "Daniel Purposed". 2. "A Great Image". 3. "The Burning Fiery Furnace". 4. "The Tree". 5. "A Great Feast". 6. "The den of lions". 7. "Four Great Beasts". 8. "Ram and He-Goat". 9. "Seventy Weeks". 10. "Apocalyptic Vision". 11. "A Vile Person". 12. "The Time of the End".

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I.

II.

THE HISTORICAL NIGHT – Foreshadowing  
(Chapters 1-6)  
Daniel represented as spoken of The Third Person  
Principal part written in Chaldean (2:4 – 7:2)  
Interpretation by Daniel of Visions of others

THE PROPHETICAL LIGHT – Fulfillment  
(Chapters 7-12)  
Daniel represented as speaking – The First Person  
Principal part written in Hebrew  
(8:1 – 12:13)  
Visions of Daniel Himself

Kings Mentioned In Daniel

Nebuchadnezzar – Belshazzar – (5)  
(1-4)                      Darius (6)

Belshazzar – Darius - Cyrus  
(7:1-8:27)              (9)              (10)

Chapters 2 and 7: The first is from the standpoint of a heathen king who gives the external earthly form; the second is from the standpoint of a servant of God who gives the internal heavenly view.

The kingdoms of the earth are going, the kingdom of the saints of the Most High is coming, and will last forever – "whose dominion is an everlasting dominion and His kingdom is from generation to generation" (2:20,21; 4:17,25,34).

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I... THE HISTORICAL FORESHADOWING (Chs. 1-6)

- 1. Introduction (Ch. 1)
- 2. Times of the Gentiles – Their Composition (Ch. 2) (The Outer)
- 3. Times of the Gentiles – Their Character (Chs. 3-6) (The Outer)
  - a. The Fiery Furnace (Ch. 3)
  - b. The Great Tree (Ch. 4)
  - c. The Great Feast (Ch.5)
  - d. The Den of Lions (Ch.6)

II...THE PROPHETICAL FULFILLMENT (Chs. 7-12)

- 1. Times of the Gentiles – Their Character (Chs. 7-8) (the Inner)
- 2. Times of the Gentiles – Their Course (Ch. 9)
- 3. Times of the Gentiles – Their Climax (Chs. 10:1-12:3)
- 4. Conclusion (12:4-13)

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- I... Political Introduction (Ch. 1)
- II.. Historical Instruction (Chs. 2-6)
- III. Prophetical Interpretation (Chs. 7-12)

Daniel – Intro. And Outlines

I ... THE FIRST HEBREW PORTION (1:1 – 2:3)

Reveals the Covenant people in captivity – both its commencement and its cause.

II .. THE ARAMAIC OR SYRIAC PORTION (2:4 – 7:28)

Records the Gentile dominion – its commencement and its consummation.

III . THE SECOND HEBREW PORTION (8:1 – 12:13)

Reveals the Covenant people after the captivity both historically and prophetically.

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PART ONE - HISTORICAL Chs. 1-6)

I ... REIGN OF NEBUCHADNEZZAR ( Chs. 1-4)

1. Conquest and Captivity (Ch. 1)
2. Times of the Gentiles (Ch. 2)  
(Their Composition – The Great Image)
3. The Golden Image and Fiery Furnace (Ch. 3)
4. Vision of the Great Tree (Ch. 4)

II .. REIGN OF BELSHAZZAR (Ch. 5)

1. The Feast and the Finger (1-6)
2. The Fear and the Fulfillment (7-31)

III. REIGN OF DARIUS (Ch. 6)

1. Daniel's Devotion and Danger (1-15)
2. Daniel's Deliverance and Deliverer (16-28)

PART TWO - - PROPHETICAL (Chs. 7-12)

I ... REIGN OF BELSHAZZAR (Chs. 7-8)

1. Vision of the Four Beasts (Ch. 7) (First year)
2. Vision of the Two Beasts (Ch. 8) (Third year)

II...REIGN OF DARIUS (Ch. 9)

1. Prophecy of Jeremiah (1-2)
2. Prayer of Daniel (3-19)
3. Presentation of Gabriel (20-23)
4. Prophecy of Seventy Weeks (24-27)

III... REIGN OF CYRUS (Chs. 10-12:13)

1. Triumphant Apocalypse (Ch. 10)
2. Terrible Antichrist (Ch. 11:1-12:3)
3. Time of the End (12:4-13)

## LESSON # 3 – CONQUEST AND CAPTIVITY

SCRIPTURE: Daniel Ch. 1

### INTRO:

The contents of the Book of Daniel cover the period known in Scripture as “The Times of The Gentiles”. This began with Nebuchadnezzar, the first world ruler in God’s prophetic times, in a world war, and will end with Anti-Christ, the last world ruler in a final world war.

Prophecy deals with two main subjects: The Political and the Religious. The latter has often been neglected in the study of Daniel and Revelation. These two subjects, government and worship, politics and religion, the throne and the temple, have been sadly neglected in the study of prophecy. These two subjects are indicated at the very beginning. Not only did Nebuchadnezzar carry away the king and some of the royal seed to Babylon, but also the furnishings from the house of God, the Temple. So he destroyed both the political and the religious in Palestine.

Someone has said: “Isaiah is the prophet of the Christ; Daniel of the Antichrist”. To a great extent this is true. Both in direct prophecy or in type and shadow a terrible person of the last days is going to emerge. His career though brief will be very destructive and terrible. He will vent his anger mostly against the saints in Israel, God’s earthly people.

An introduction to Daniel is found in Leviticus ch. 26 and in Deuteronomy ch. 28. The predictions in these chapters reveal the cause of Dan. 1:1-2. The punishment is performed according to the prediction. The punishment is fourfold: (1) Upon their Persons (Lev. 26:16-17); (2) Upon their Possessions (Lev. 26:18-20); (3) Upon their Political Power (Lev. 26:19); (4) Upon their Posterity (Lev. 26:21-22). Here are predictions concerning their fields, their food, their families, their fall and their foes.

### I...THE CONQUEST OF JERUSALEM (1-2) (See Jer. 25:1-14)

With these words the Book of Daniel opens and they are only paralleled in Israel’s history with the crisis that came at Acts ch. 28.

Here in Daniel we have the scene of Israel’s deepest degradation and dispersion. Here we have the commencement of Gentile dominion over Jerusalem, which still to a certain extent holds true. As long as the Moslems hold a part of the temple area, the “Times of the Gentiles” cannot end (Luke 21:24). Israel must be free from both political and religious domination. Down through the years Palestine has been in the hands of the Babylonians, the Persians, the Grecians, the Romans, the Turks, the British, and the United Nations.

#### 1. According to Divine Fulfillment (Vr. 1)

“The Lord gave Jehoiakim ... into his hand”.

Daniel says: “In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar” (Dan. 1:1).

Jeremiah says: “In the fourth year of Jehoiakim” (46:2)

This apparent discrepancy has not passed unnoticed by the higher critics. The answer is simple. The Hebrew word translated “came” in Dan. 1:1 is bo and is often translated “went” or “marched”. It is so translated in the five books of Moses, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, and six of the Minor Prophets. See for ex. Jonah 1:3. How would “arriving” instead of “going” sound here? Daniel writing from Babylon tells when Nebuchadnezzar left, and Jeremiah writing from Jerusalem tells when he arrived. Jeremiah 46:2 tells us why it took Nebuchadnezzar so long to come to Jerusalem.

The Book of Daniel opens with the first conquest of Jerusalem by Nebuchadnezzar. There were three invasions in all:

(a) The First Chaldean Invasion

Reign: Jehoiakim      Time: 606-598 B.C. 8 years.

Prophecy: Jere. Chs. 36,45,46-49      History: 2 Kgs. 24:1-7; 2 Chron. 36:6-8.

(b) The Second Chaldean Invasion

Reign: Jehoiachin      Time: 598 B.C. 3 months.

Prophecy: Jere. Ch. 13      History: 2 Kgs. 24:8-16; 2 Chron. 36:9-19.

(c) The Third Chaldean Invasion

Reign: Zedekiah      Time: 598-586 B.C. 11 years.

Prophecy: Jer. 24:17,29,50      History: 2 Kgs. 24:17; 25:21; 2 Chron. 36:11-21

- a. As Predicted by Moses (Lev. 26:14-39; Deut. 28:62-68). As we have seen in the introduction this reveals the cause of Dan. 1:1-2.
- b. As Predicted by Jeremiah (25:8-11). The Divine dictum is certain of execution.

2. According to Human Fulfillment (vr. 2)

The King Jehoiakim of Judah is now taken with a part of the sacred vessels of the House of God to Babylon. We see clearly from this that a change of dispensation is taking place, for no such thing could have occurred before as a comparison of Dan. 1:1-2 with 1 Sam. 5:1-3 will reveal. The Babylonians had no such experience as the Philistines had.

David received the specifications for these sacred vessels and gave them to his son Solomon (1 Chron. 28:11ff). Jeremiah gives a complete description of this terrible pillage (Jer. 52:17-23).

II...THE CAPTIVITY OF THE JEWS (3-21)

Three outstanding reasons are given why God sent His people into Babylonian Captivity: (1) Idolatry, (2) Immorality, (3) Covetousness (See 2 Chron. 36:14-21). For 490 years they had not kept the Sabbath year as God commanded them. Now He takes back those years in the 70 years captivity when the land will lay idle (Jer. 25:9,11-12).

1. Their Selection (3-7)

On his first invasion, Nebuchadnezzar did not take things and persons at random, but made some careful selection, both of vessels and persons.

a. Based upon their ancestry (3) They were to be of royal blood; and were no doubt descendents of the good king Hezekiah (Isa. 39:5-7; 2 Kings 20:16-18).

b. Based upon their ability (4) They were not only to be well-born but well favored, trained and disciplined. Nebuchadnezzar got the right material in these young men.

c. Based upon their appearance (5) They were to partake of the king's meat and wine for three years and then they would be ready to stand before the king.

d. Based upon their appellations (6-7) Their Hebrew names were representative of the One True God. Their Babylonian names were all given in honor of the Babylonian deities.

Daniel – “God is my judge” becomes Beltshazzar – “Whom Bel favors”.

Hananiah – “Beloved of the Lord” becomes Shadrach – “Illumined by the Sun-god”.

Mishael – “Who is as God” becomes Meshach - “Who is like Venus”.

Azariah – “The Lord is my help” becomes Abed-nego – “The servant of Nego”.

The king tries to obliterate everything of the past from their lives. But to change their names did not mean that he could change their characters.

## 2. Their Resolution (8-14)

“But Daniel purposed in his heart”. We have here a splendid picture of the conviction and courage displayed by Daniel and his three friends.

### a. By a Request (8-9)

We note that these three Hebrews and Daniel were obedient and manifested a willingness to be such; but were firm in the convictions of their consciences.

Daniel purposed that he would not defile himself with the king's meat and wine. There were two ways in which Daniel would have been defiled by eating and drinking the king's fare:

(1) By eating blood (See Lev. 17:10-11) Here is the first exposure of the Babylonian error; it had no regard for the atonement. It perpetuated the doctrine of Cain – a bloodless religion.

(2) By eating meat offered to idols (See Exod. 34:15 with 1 Cor. 10:20). In all this God was with Daniel for he found favor with his master (vr.9).

b. By a Reply (10) The prince of the eunuchs is reasonable in what he answers, namely that the Hebrews would be ill-favored, and the prince would be in danger of his life before the king.

b. By a Reasonable trial (11-14) “Prove thy servants, I beseech thee, ten days and let them give us pulse to eat and water to drink”.

A ten day trial of pulse and water. The number ten (10) occurs 4 times in this chapter – vrs. 12,14,15,20. The Hebrew word for “pulse” is zeroim and means “seed-food” such as legumes, vegetables. The word occurs in verses 12 and 16.

There is no particular reference here to vegetarianism as against a flesh diet. It goes deeper, as we have seen. It is a protest against idolatry. Daniel objected to the king’s dainties and wine on religious grounds. The Greek Version (LXX) uses “spermaton”, seeds. The Vulgate, Latin Version, uses legumina.

The prince was to be final judge, vr. 13. Then he gave his consent to a ten day trial of a seed and water diet.

### 3. Their Exaltation (15-21)

#### a. Physically (15-16)

With reference to their bodies, they were fairer and fatter than all those who ate the king’s meat. Then the king’s food was completely removed from them.

#### b. Spiritually (17)

“God gave them knowledge and skill in all learning and wisdom ... understanding in all visions and dreams”. A complete resignation to God’s will brings a complete revelation of His will.

#### c. Mentally (18-20)

At the end of the appointed time which was 3 years (vr. 5), the king found them ten times wiser than all his astrologers and magicians.

#### d. Politically (21)

This Daniel who had “purposed in his heart” (vr. 8) is now said to continue to the reign of Cyrus, king of Persia. So he witnessed the great Babylonian captivity of his people.

### CONCLUSION:

1. This chapter reveals Daniel at the crossroads of a great crisis. Should he follow conscience or appetite? Should he relinquish his fidelity to God or risk his good standing with the king? Daniel took his stand for conscience and righteousness at once and thereby laid the foundation for a great character and career.

One cannot help but compare the philosophy of another Jew, Karl Marx, the founder of social communism. He sought to get rid of 4 abominable things: The idea of God; The superstition of religion; The dictates of the conscience; The sanctity of the home.

2. Daniel was a man of : (1) Purpose (vr.8). (2) Prayer. (3) Power. He moved kings. “The righteous are bold as a lion” (Prov. 28:1).

3. Our service like that of Daniel must be rendered with God’s purposes in view. This service includes a WALK with God, a WITNESS for God, and a WAREFARE against all evil.

LESSON # 4 – THE GREAT IMAGE (Composition of the Times of Gentiles)

SCRIPTURE: Daniel ch. 2

INTRO:

1. With this chapter we begin a study of the prophecies of this book. The prophecies of Daniel provide a key to human history in the past and into the future. It provides an inner peace for the present. It reveals the folly and futility of man as he tries to bring in a kingdom of peace and prosperity; and, the wisdom and ability of God to do so without man. It leads us to distrust all manmade efforts to build a kingdom and enables us to rest in perfect peace on Him who operates the universe in accord with His divine plan and purpose. Men’s hearts are failing them for fear of the future, but those of us who know Daniel’s God can see a glorious consummation of triumph for God and His Christ.

2. The Gentile character of this prophecy is now indicated by the change of language from Hebrew to Syriac at verse 4 – “Then spake the Chaldeans to the king in Syriac”. This runs on to the end of chapter 7.

3. The revelation given to Nebuchadnezzar was an unfolding of the future and a testimony to the king personally. From that testimony he ought to have learned that his position had not been reached by human skill, or might, but by the power of God to bring these things to pass. The things had been given to the king as God’s steward. The outstanding facts in the dream are: The king saw an image; the head of gold, the breast and arms to silver, the belly and thighs of brass, the legs of iron, the feet of iron and clay. Then a stone smote the image on its feet and became a great mountain, filling the whole earth.

Then the interpretation follows: The head of gold is the Babylonian Empire with Nebuchadnezzar its ruler; the silver is the Medo-Persian Empire; the brass is the Grecian Empire; and the iron is the Roman Empire; the feet and toes a combination of all the Empires. The stone represents God’s Kingdom that Christ the King will set up to displace all man’s kingdoms.

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<b>THE GREAT IMAGE</b>					
<b>Head of Gold</b>	<b>Breast &amp; Arms of Silver</b>	<b>Belly &amp; Thighs of Brass</b>	<b>Legs of Iron</b>	<b>Feet &amp; Toes of Iron and Clay</b>	
<u><i>Babylon</i></u>	<u><i>Medo-Persia</i></u>	<u><i>Greece</i></u>	<u><i>Roman</i></u>	<u><i>Antichrist’s Kingdom</i></u>	<u><i>STONE</i></u>
Under Nebuchadnezzar	Limited Monarchy	Limited Monarchy	Imperialism	Time of the End	Destroys whole Image.
Absolute Autocracy	Dependent on Nobility	Dependent on Military Aristocracy	Dependent on Populace	A ten-fold Division: Ten Kingdoms & Ten Kings	Fills earth.
B.C. 538	B.C. 332	B.C. 31			

## I . . . INTRODUCTION (Vr. 1)

This chapter is one of the mountain peaks of prophecy, giving in a clear and concise manner “The Times of the Gentiles” from their beginning to the end.

Nebuchadnezzar now has a dream. Dreams and visions occur in a transition stage between waking consciousness and sound sleep. Visions are an ocular phenomena, seen on the inside of the eyelids when they are closed.

1. Time of the Dream – “Second year of the reign of Nebuchadnezzar”. Nebuchadnezzar became king after the death of his father, Nabopolassar (605 B.C.). So the second year of his reign would be 603 B.C. Daniel and his companions were carried away captive in 606 B.C. and were in training for 3 years. So the dream of Nebuchadnezzar did not occur until sometime after they had graduated from the palace school of astrology.

2. Reason for the Dream – The dream is not given to Daniel in this instance, but to the king. But see Dan. 7:1. It came no doubt by Divine appointment. Nebuchadnezzar is called “my servant” by God (Jer. 27:4-8). Into his hand all is given; he is an autocratic ruler. God’s intended Rulership through Israel had failed, so it now passes into Gentile hands.

He dreams a dream of a “Great Image”. He had just conquered Egypt and had no doubt seen the great pyramids. It would be a fine thing for him to perpetuate his greatness by some such image. We will see that his dream took tangible form in the next chapter.

3. Effect of the Dream – “His spirit was troubled and his sleep brake from him”. He no doubt recognized that this dream was supernatural. It was so strange and different from anything he had ever dreamed before. Natural man is superstitious and unusual phenomena like this troubled him greatly.

## II . . . INVESTIGATION (2-13)

The dream had completely gone from the king, so he now calls for his wise men to come and tell him the dream and its meaning.

1. The King’s Request (2-9) – He commands four classes of his wise men to come before him:

“Magicians” – Such as practiced magic, superstitious rites and ceremonies.

“Astrologers” – Such as pretended to foretell events by the study of the stars.

“Sorcerers” – Such as pretended to hold communication with the dead. Modern spiritism.

“Chaldeans” – Such as made a special study of the then known sciences. To this class belonged Daniel and his three friends.

The king now demands that these shall tell him the dream and then interpret it (vr. 5). But these men who were supposed to understand supernatural things plead ignorance and ask the king for information.

Their reward would be either a blessing or a curse. The curse would be: “ye shall be cut in pieces and your houses shall be made a dunghill” (vr. 5). The blessing would be: “ye shall receive of me gifts and rewards and great honor” (vr. 6). The king concludes by saying: “But if ye will not make known unto me the dream there is but one decree for you” (vr. 9).

2. The Chaldean’s Reply (10-11)

“There is not a man upon the earth that can show the king’s matter: . . . except the gods, whose dwelling is not with flesh” (vrs. 10-11).

Here they confess their impotency. They claim only the gods can make the dream known and so confess that they have no power with the gods and are imposters.

All this time God is preparing the way for Daniel, although it seems very impossible at this point. But man’s extremity is God’s opportunity.

3. The King’s Reward (12-13)

“... commanded to destroy all the wise men of Babylon; ... and they sought Daniel and his fellows to be slain”.

Nebuchadnezzar now exercises his autocratic decree that all must be slain. Daniel and his friends had evidently not been in before the king, but they are to be slain with the others.

III . INTERPOSITION (14-30)

When the wise of the world are impotent, and have come to the end of their wisdom, then God has His own to give information and interpretation. (So it was years before in Egypt with Joseph)

1. Daniel’s Protest (14-16)

“With counsel and wisdom” or with prudence and discretion Daniel asks the captain why all the haste in the matter of slaying. Then he goes in to the king and asks for time and he would show him the interpretation. Daniel may not have known of the king’s decree as he asks for information. Only God’s own can be cool and calm in the face of death. Heavenly wisdom drives out all fear and gives poise and purpose in life.

We note that Daniel did not ask for information about the content of the dream. He had faith in God both for information and the interpretation.

2. Daniel’s Prayer (17-18)

Daniel now joins his three friends in prayer to God for help concerning the secret. This was an epoch making prayer meeting. He prays to “The God of Heaven”. The first occurrence of this title of God is found in 2 Chron. 36:23. It is used when God’s people are “Lo-ammi” (not my people). It is peculiar to the times of the Gentiles, when God acts from Heaven, not from between the Cherubim as Jehovah, the covenant God of Israel. First occurrence of “secret” in the Bible (vr. 18). LXX renders musterion.

3. Daniel’s Praise (19-23)

Daniel now receives the revelation of the dream in a night vision. This revelation is followed by an outburst of praise to God. This is the order – prayer and then praise.

In this praise Daniel gives a marvelous commentary upon the vision and its true meaning; revealing God's part in the affairs of men. History is but His-story.

"Blessed be the name of God for ever and ever: for wisdom and might are his" (vr.20).

Then there follows a sevenfold evidence of the wisdom and might of God:

- (1) "He changeth the times and the seasons"
- (2) "He removeth kings"
- (3) "And setteth up kings"
- (4) "He giveth wisdom unto the wise and knowledge to them that know understanding"
- (5) "He revealeth the deep and secret things"
- (6) "He knoweth what is in the darkness"
- (7) "The light dwelleth with Him"

a. "He changeth the times and seasons" – The word "changeth" is a key word in this Book of Daniel. It occurs ten times – 2:9,21; 4:16; 5:6,9,10; 6:8,15,17; 7:28. God appointed the times and seasons affecting the physical order of things (Gen. 1:14). God also ordains and orders the political times and seasons. It was God who gave Nebuchadnezzar the supremacy of Jerusalem and Judah (Jer. 27:5-6).

"He shall break in pieces mighty men without number and set others in their stead. Therefore He knoweth their works and He overturneth them in the night so that they are destroyed" (Job 34:24-25).

b. "He removeth kings and setteth up kings" – This is a book of removing and setting up. His is the law of gravitation and elevation. Thrones and kings are not of human chance, but of Divine choice. It is not the "Divine right of Kings" but the "Divine rule over kings". Note such Scriptures as: Job 12:18; Ps. 75:7; Prov. 8:15,16; Acts 13:17-23.

c. "He giveth wisdom and knowledge" – But to whom? To the wise and the understanding. "The fear of the Lord is the beginning of knowledge (Prov. 1:7). "If any lack wisdom, let him ask of God ... But let him ask in faith (Jam. 1:5-6).

d. "He revealeth the deep and secret things" – God both conceals and reveals. Joseph found that God revealeth secrets (Gen 37:5-9); 41:16,25,28). Job knew the same – "He discovereth deep things out of darkness (12:22). Paul also in Rom. 16:25-26; Eph. 3:5; Col. 1:25.

e. "He knoweth what is in the darkness and the light dwelleth with him" – God and knowledge are synonymous. (Job 26:6). Light and dark are the same with him. The darkness cannot hide from him and light is His nature. Then follows in verse 23 an outburst of praise for dream.

#### 4. Daniel's Presence (24-25)

Daniel could now go to Arioch and say: "bring me in before the king and I will show unto the king the interpretation". So Daniel is brought with haste to the king. It is now the presence of the man of God that makes all the difference.

#### 5. Daniel's Pronouncement (26-30)

a. Sweeps away all human poverty (27) – Daniel reveals the impotence of the wisest of men, "the astrologers, the magicians, the soothsayers". They have no power and knowledge to reveal the secret.

b. Sets forth the Divine Power (28-30) – “But there is a God in Heaven that revealeth secrets and maketh known ... what shall be in the latter days”.

Daniel gives to God the glory as the only Revelator of the secret. It was God who gave the dream; He caused Nebuchadnezzar to forget it and then revealed it to Daniel. So it was God’s sovereign power all the way.

The prophecy has a concentration upon the end time as is seen in the expression: “the latter days” and “come to pass hereafter”. Both these expressions are found in this book: -

“Latter days” – 2:28; 8:19; 8:23; 10:14; 12:8.

“Hereafter” – 2:29; 2:45; 7:24.

Daniel stood as it were at the end of a long line of prophets, and so these expressions had a very clear meaning. Their use can further be seen by studying Gen. 49:1; Numb. 24:14; Deut. 4:30; 8:16; 31:29; 32:20,29; Isa. 2:2; Micah 4:1.

So these prophecies bring us to the consummation of the age, the end of Gentile dominion, and, the end of Israel’s dispersion and degradation.

#### IV.... INFORMATION (31-35)

Daniel now proceeds to give the king his dream in minute detail, proving his ability to reveal the dream that the wise men could not give. The dream was in the form of a human image in excellent brightness but terrible in form.

There are eight (8) distinct parts of the image mentioned, namely, Head, Breast, Arms, Belly, Thighs, Legs, Feet, and Toes. But several of these are coupled together, namely, Breast-Arms, Belly-Thighs, and Feet-Toes; thus making five (5) in all to correspond with the five materials, gold, silver, brass, iron, and clay.

In Daniel’s description we note the two kinds of material, metal and clay. The four metals represent world dominion and power. The fifth is injected into the iron causing disintegration and deterioration.

Head is of “fine gold”. Breast and Arms are of “silver”. Belly and Thighs are of “brass”. Legs are of “iron”. Feet and Toes are of “clay”.

From gold to clay is deterioration and degeneration. This is seen in the specific gravity of the metals and the clay. (Specific gravity = the ratio of the weight of a body to that of an equal volume of a standard substance; water in the case of solids and liquids). The specific gravity of gold is 19.3; of silver it is 10.51; of brass it is 8.5; of iron it is 7.6; and of clay it is 1.9. This means that the image was top heavy and would ultimately topple over. It is interesting to note the order of the materials –

<u>Vrs. 32-33</u>	<u>Vr. 35</u>	<u>Vr. 45</u>
Gold	Iron	Iron
Silver	Clay	Brass
Brass	Brass	Clay
Iron	Silver	Silver
Iron and Clay	Gold	Gold

From a description of degeneration of the image we come finally to its destruction and displacement. The symbol of a stone “cut out without hands” is now seen that crushed the image on its feet and ground the whole image to fine powder. The whole mass became like chaff driven away by the wind. The stone then became a great mountain and filled the whole earth. Here is complete destruction of all human kingdoms and the setting up of God’s kingdom on the earth.

In chapters seven and eight we have further revelations covering the same period. The fourth beast in chapter seven has ten horns even as the feet of the image has ten toes. There is the addition of a “little horn” (7:8).

Babylon	- Gold	- Lion	
Medo-Persia	- Silver	- Bear	- Ram (8:20)
Greece	- Brass	- Leopard	- Goat (8:21)
Rome	- Iron	- Monster	
?	- Iron-Clay		

## V . . . INTERPRETATION (36-45)

While the interpretation which Daniel here gives seems clear enough; yet there are varied ideas as to how many kingdoms are revealed. Most Bible teachers say four, others five, and still others six with God’s kingdom as the seventh.

Our personal view is that there are four distinct kingdoms, but that the fourth was interrupted by the fall of Israel, her consequent world-wide dispersion (A.D. 70) and the present period of the revelation of the Secret, the church which is Christ’s Body. The fourth kingdom has never really disappeared. It will come to its climax as a ten-toed kingdom in the end time and be a combination of all the previous kingdoms. It will be headed up by the Antichrist.

### A. THE BABYLONIAN EMPIRE (37-38)

1. Its Composition – “Thou art this head of gold”. Gold is the metal representing this kingdom. Gold is the finest of metals, and so this kingdom would be the greatest of them all.

Nebuchadnezzar is called “a king of kings”; a king and his kingdom existent in Daniel’s time. Nimrod was the founder and first ruler of this kingdom (Gen. 10:8-11). So Nebuchadnezzar was not the first king, but the first ruler of the Gentile Dominion of this kingdom. It began when Israel was removed as a world kingdom (Jer. 15:4; 24:9; 29:18). Nebuchadnezzar was followed by Nabonidas and Belshazzar (Jer. 27:6-7).

2. Its Characterization – It was an absolute monarchy: autocratic, despotic rule (Dan. 5:17-19). Earthly Rulership in a perfect form derived from a heavenly pattern (Dan. 2:37-38).

It was also a universal monarchy, possessing world supremacy, exercising universal dominion (Jer. 27:6-7; 28:14; Ezek. 26:7-21; Dan. 1:1-2).

Babylon became the head of a succession of great kingdoms possessing world supremacy. They all have one spirit (Note “together” vr. 35). Babylon, as a Gentile dominion, existed 66 years (B.C. 604-538).

## B. THE MEDO-PERSIAN EMPIRE (39)

“And after thee shall arise another kingdom inferior to thee”. “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three score and two years old” (Dan. 5:30-31).

Cyrus was named in Scripture 175 years before he took Babylon (Isa. 44:28; 45: 1-5).

### 1. Its Composition – “His breast and arms of silver” (vr. 32).

Silver is a metal that is inferior to gold; yet harder than gold. So there is a deterioration in fineness, quality, and value. There is also progress in strength, utility and durability.

Darius was co-ruler with Cyrus. He is named in Dan. 5:30-31; 6:1-28; 2 Chron. 36:22-23. Note the two arms of the image.

### 2. Its Characterization

A kingdom which is described as “inferior” to the Babylonian – less autocratic and despotic. Its constitution and laws were superior to the will and word of the king.

Note: Authority of Nebuchadnezzar (Dan. 5:19); contrast with Darius (Dan. 6:1-14; Esther chs. 6-9).

In Medo-Persia one has succession – “after thee” and retrogression – “inferior to thee”. This kingdom lasted some 207 years (538-330 B.C.).

## C. THE GRECIAN EMPIRE (VR. 39)

“And another third kingdom of brass, which shall bear rule over all the earth”.

The Book of Maccabees gives some valuable information on the reign of Alexander and Greece: “And it came to pass, after that Alexander, the son of Philip the Macedonian, who first reigned in Greece, and overthrown Darius, the king of the Persian and Medes, he fought many battles, and took the strongholds of all, and slew the kings of the earth; and he went through even to the ends of the earth; and took the spoil of many nations; and the earth was quiet before him” (1 Macca. 1:1-3).

### 1. Its Composition

“Belly and thighs of brass”.

Here we have a metal that is inferior to silver; yet much harder. So there is here a deterioration in quality and value; but a progress in hardness, strength, and utility, and durability.

### 2. Its Characterization

Alexander the Great, in the fourth century before Christ, would sweep all before him (2:39). The details of his triumph over Medo-Persia are given in 8:1-8, 20-21). This kingdom is inferior in character to the Medo-Persia. Alexander the Great, after 8 short years died of intemperance and march fever in B.C. 323.

After the death of Alexander, his empire was divided among his four generals:

- a. Ptolemy – took Egypt, Palestine, part of Asia Minor.
- b. Lysimachus – took Thrace, Bithnia, and Thysia.
- c. Seleucus – Took Syria, Armenia, and east of the Euphrates.
- d. Cassander – took Macedonia and Greece.

This kingdom lasted some 298 years (330-31 B.C.)

#### D. THE ROMAN EMPIRE (40-43)

“And the fourth kingdom”.

This fourth kingdom is not named, but it is pointed out. In Dan. 9:26 we read: “And after threescore and two weeks shall Messiah be cut off, (crucified) but not for himself: (shall not then enter the kingdom) and the people (the Romans) of the prince (the Little Horn) that shall come shall destroy the city and the sanctuary”.

From both secular and Biblical history we know that Rome dominated Palestine in the days of Messiah the Prince, and that it was Rome that destroyed the city of Jerusalem and the sanctuary.

Who was it that sent out a decree that all the world should be taxed, and so unwittingly compelled the birth of Christ to take place at Bethlehem? It was Caesar Augustus (Luke 2:1). Who was exercising dominion over Jerusalem when John the Baptist pointed out the Messiah to Israel? The answer is Tiberius Caesar (Luke 3:1). Who was governor of Jerusalem, with the power of life and death, when the Lord Jesus was crucified? Again, it was a Roman, Pontius Pilate (Luke ch. 23). To whom did the Jewish nation pay tribute? To none other than Caesar (Luke 23:2).

The Romans became masters of all Italy in the 3<sup>rd</sup> century B.C. They were drawn into conflict with the rival power of Carthage in North Africa. From 264 to 146 B.C. this conflict continued until Carthage was destroyed, and the North African Empire passed under Rome.

Then Macedonia the center of the Grecian power, then Syria, and Egypt, and in 63 B.C. Palestine came under Roman rule.

Having subdued all the lands east to the Euphrates, Rome turned her attention to the north and west. What is now France, Switzerland and Belgium were added, and Britain also was invaded. In 27 B.C. the Republican form of the constitution was abolished, and the Roman Empire was concentrated in the hands of one man Caesar Augustus (Luke 2:1). Rome conquered all the lands around the Mediterranean Sea until it became a “Roman Lake”.

#### 1. Its Composition

This fourth kingdom is in three parts:

Legs of iron Vr. 40 cf. vr. 33.

Feet of iron and clay vr. 41 cf. vr.33.

Toes of iron and clay vr. 42 cf. vr. 33.

So two distinct materials are now brought into the image: iron and clay. The iron is baser than brass, silver, and gold. So there is further deterioration in quality and value. But there is progress in hardness.

Clay is not a metal, so no adequate comparison can be made. It is a foreign element brought in among the metals, a material of a different nature. This point is very important as we shall see.

## 2. Its Characterization

We saw that Medo-Persia was represented by two different parts of the human anatomy – breast and arms. Rome is now represented by three different stages of one part – legs, feet, toes. Hence it is one kingdom, but in three parts.

The two legs represent the Roman Empire as divided into two parts of iron: the western division with Rome as its capital, and the eastern division with Constantinople as the capital, A.D. 364.

The two feet then form into iron and clay in which there is not the consistency of the former, the iron.

There are two outstanding characteristics: Its strength and its weakness. Both have been manifested definitely in the Roman Empire down through the years of its existence.

Its strength is set forth (vr. 40). It crushed everything before it. Rome boasted of its power, while other nations boasted of philosophy, language, and culture.

“The Roman Empire did beat down the constitution and establishment of all other kingdoms, abolishing their independence, and bringing them into the most entire subjection; humbling the pride, subjecting the will, using the property, trampling upon the power and dignity of all other states. For this was the Roman kingdom. It made room for itself, as does a battering ram, by continual successive blows, and it ceased not to beat and bruise all nations so long as they continued to offer any resistance” – Irving.

The iron nature of Rome is seen in the slave markets instituted in which as many as 10,000 would be offered for sale in the morning and sold in the evening. They carried on a most burdensome taxation, wicked slaughter and tyranny. This was the Roman yoke.

Iron and clay are also inferior to the other metals. The character of the government of the different empires reveals the fact that the image will become increasingly unstable. The Babylonian Empire was an absolute autocracy. (See 5:19). The Medo-Persian Empire was not an autocracy. The emperor was bound by laws, “the laws of the Medes and the Persians” (6:8). The Grecian Empire was a monarchy supported by a military aristocracy, that was as weak as the ambitions of its leaders. The Roman Empire was nominally elected by the people; but the people did not legislate. It was a Democratic Monarchy or Republic. Thus the kingdoms come down from an absolute autocracy to a democratic monarchy. The last phase of the Roman kingdom will be an imperialistic government and dictatorship mixed with democratic socialism and communism. This marks the end of Gentile rule on earth. “The will of the people is far from the will of God”.

Two important features in verses 41 – 43: “clay” and “the seed of men”.

CLAY – We should note carefully the following Scriptures: Jer. 18:1-6; Isa. 64:8; 45:9; Ps. 40:2. Note “miry clay” in Dan. 2:43. WE conclude then that the clay represents apostate Judaism in the end time; while the metals represent Gentile dominions whom God gave Rulership during Israel’s dispersion.

Thus we conclude that it is the apostate Jew who has given “miry clay” to the iron of the image. The Jewish people as a nation are “Lo-ammi, not my people” (Hos. 1:9). They are living for self and walking in the ways of Satan. Of one of their tribes, Dan, it is prophesied: “Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward” (Gen. 49:17). This is the root of all the troubles among the Gentile nations. It is Jonah in the boat of the Gentiles causing all the uproar and commotion on the sea of the Gentile nations. Three apostate Jews of this end time have done more than any others to infect Gentile Rulership with “miry clay”. They are:

Karl Marx (1818-1883) – an apostate Jewish politician, economist, philosopher, and communist. He is the father of our modern evils in the mixture of iron and clay. He set out to get rid of what he considered four abominable things: (1) The idea of God; (2) the superstition of religion; (3) the dictates of conscience; (4) the sanctity of the home. Red Russia and Red China are particularly the offspring of his evil philosophy.

Sigmund Freud (1856-1939) – He is the father of modern psychoanalysis. He called religion “mass obsessional neurosis”. He dismissed God as a simple-minded projection of the protective father image. He stripped motherhood of sentiment, and childhood of innocence. He saw neurotic meaning in the most innocuous subjects; jokes were not really jokes at all and mistakes were not just mistakes.

Albert Einstein (1879-1955) – an apostate physicist, the father of modern relativity. Relativism is the theory that knowledge is relative to the limited nature of the mind and the conditions of knowing. Here there is no place for supernatural revelation.

These three apostate Jews have done more than any others to infect Gentile iron with political, economic, and social problems than any other men in the past one hundred years.

“The seed of men” is now our second important expression to consider. It is set in a context that is most difficult and also most important. “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”. We have seen that a diverse element, one of a different nature is now mixed with the iron, namely clay. But that this clay does not adhere to the iron. Satan has now been able to bring into the Gentile nations an evil apostate Jewish element that controls the nations, but is no real part of them.

The word translated “men” in verse 43 is enash, or mortal man. The word “they” used twice in this verse refers without a doubt to the “clay”. The feet and toes of the image which are basically of iron are feminine, and this “they” is masculine. That is, these terms in the original are feminine and masculine in gender. It would be well to pause here now and study carefully Matt. 24:37-38 with Gen. 6:1-4. From these Scriptures we see that the days of Noah are going to be reiterated in the end time, and Daniel here speaks of the end time.

The original word translated “they” twice in verse 43 is from a root hon or hen. This same root is used in Gen. 6:2 and translated “they”. The root hon is also translated enough (2), riches (10), substance (7), and wealth (5). In probing back into the original meanings we get such ideas as “ability, power, wealth, force, goods, might, strength, and substance”. Another form means “to come to naught; also trouble, vanity, wickedness, affliction, evil, false idolatry, iniquity, mischief, mourners, unjust and unrighteous”.

In the light of all this, read now Revelation chs. 17 and 18 where we get a complete description and final doom of the last phase of Gentile dominion on the earth.

There are but two seeds: “thy seed” the seed of the serpent, and “her seed” the seed of the woman. “The seed of men” in Dan. 2:43 represents the Gentile nations to whom God gave Rulership while His people Israel are “Lo-ammi” (See Isa. Ch. 45). The “seed of the serpent” has infected God’s people Israel (See John 8:41-44; Gen. 49:1,16,17).

Israel is now “Lo-ammi, not my people”. She is the clay of the image, as far as national position is concerned. Any attempt on the part of apostate international Judaism to mix with Gentile monarchy will come to nought. God’s intention for His people is that they shall not be numbered among the nations. Hence there can be no stable government on a Gentile-Jewish basis. Such a kingdom is bound to be “partly strong and partly broken” or brittle. They will not cleave together as iron does not mingle with clay.

The Roman Empire ended its first stage in the year 636 B.C. some 666 years. We are no doubt in the formation of the ten toes.

#### E. THE STONE KINGDOM (44-45)

This is now the final world empire. It is the one that prophets, priests, and potentates wrote about and looked forward to. In verses 34-35 we had the information concerning this kingdom; now we have the interpretation.

##### 1. Its Character (44)

- a. Supernatural in origin – “And in the days of these kings shall the God of Heaven set up a kingdom”.

This refers to the ten toes of the image. When the final phase of Gentile rule has consummated into a gigantic kingdom embracing all the qualities of the kingdoms and formed into ten kings, then this will take place.

This is the kingdom of which Jesus spoke and of which He taught His disciples to pray: “Thy Kingdom come”. This kingdom was the burden of both prophet and Psalmist as seen in Gen. 49:10; Num. 23:21; 24:7; Ps. 45:1,6; 145:11-13; Isa. 9:7. This will be a Kingdom of Heaven on earth. During “The Times of the Gentiles” God has permitted man to rule; but it has all ended in failure.

- b. Perpetual in Duration – “...never be destroyed: ...not left to other people.

Kings have come and kings have gone; so have kingdoms. But this King and Kingdom will continue. No power shall be able to destroy it, neither by force nor by trickery.

- c. Universal in its scope – “...break in pieces and consume all these kingdoms”.

First there will come complete destruction and then complete displacement. This kingdom will not come by any gradual peaceful method such as the preaching of the Gospel, education, legislation, or civilization. It will come after a gigantic catastrophe.

## 2. Its Composition (45)

- a. A Divine King – “Forasmuch as thou sawest that the stone was cut out of the mountain without hands”.

This Divine King is called “the Stone”. This Stone is represented by “that spiritual Rock” (1 Cor. 10:4). He is also “A chief corner stone”, “A stone of stumbling”, and “A rock of offence” (1 Pet. 2:6-8; Eph. 2:20; Rom. 9:32; Matt. 21:44) and “The headstone” (Zech. 4:7).

THE STONE SOVEREIGN: The Lord Jesus Christ is the Eternal Rock of Ages. He who is built on Him will find:

- (1) Stability (Luke 6:47-48)
- (2) Shelter (Isa. 32:2)
- (3) Security (Exod. 33:22)
- (4) Satisfaction (Exod. 17:6)

- b. A Divine Kingdom – “cut out of the mountain without hands”.

A mountain in Scripture is a type of the kingdom (Matt. 4:8-9). This kingdom will center in Palestine with Israel and King Jesus Christ (Isa. 2:2-3; Gen. 49:24; Rev. 11:15).

Such is the interpretation of this Great Image which Nebuchadnezzar saw in his dream. And Daniel assures the king: “The dream is certain and the interpretation thereof sure”.

## VI ... ILLUMINATION (46-49)

1. For Nebuchadnezzar (46-47) – “fell upon his face and worshipped Daniel”.

This heathen monarch now saw in Daniel a wonderful man who could interpret his dream. So he commanded that they should worship Daniel with oblations and sweet odors. He wanted to deify Daniel. He also has to confess that Daniel’s God is “a God of gods and a Lord of kings and a revealer of secrets”. God’s supreme purpose in all his creatures is to get them to recognize Him as the Creator, Preserver and Savior.

2. For Daniel (48)

Daniel became “a great man” and was given “great gifts”. He was also made chief governor and was at the king’s court.

3. For His Companions (49)

Shadrach, Meshach, and Abed-nego were also remembered and given places of responsibility in the kingdom.

## CONCLUSION:

The Lord Jesus Christ will one day be “King of Kings and Lord of Lords” when He has smitten the nations with the sword of his mouth and treadeth upon them in the fierceness and wrath of God (Rev. 19:15-16).

## LESSON # 5 – THE GOLDEN GOD AND THE FIERY FURNACE

SCRIPTURE: Daniel Chapter 3

### INTRO:

1. Chapters three thru six bring us to the historical section of the book. The events recorded in chapter three took place some years after Nebuchadnezzar's dream of the Great Image, some say as long as 23 years after. During this time he had besieged Jerusalem twice and carried away all captive as well as destroyed the temple.

2. The king had during this interval forgotten his declaration concerning Daniel's God (2:47). He had apparently had a very sudden but not a lasting conversion – new notions without a new nature.

3. As a perverted result of the dream and interpretation of chapter two, the king proceeds to establish emperor worship and a state religion of idolatry. There is an apparent correspondence between the Great Image of chapter two and the Great Image of this chapter. The former, however, was a God-given vision, while this was a product of the king's imagination. In chapter two God tells man what He planned to do; in this chapter man replies to God what his plans are. If it is good to have a head of gold, why not make a whole image of gold.

4. Man is a worshipper. If there were no god before whose image he could bow his knees, he would make himself an object, an idol or icon of worship. This idol was no doubt just overlaid with gold, a gold veneer. All false religions are simply venerated. Many believe that the worst form of Satanic worship accompanied this idol; that associated with the devilish doctrine of Jezebel: fornication and eating things sacrificed to idols (See Ezek. 16:17; 23:14; 7:20).

5. This third chapter exhibits the spirit of Gentile government. Everything is centered in man; in this instance the center is king Nebuchadnezzar. The Living God is excluded even though formal acknowledgment of Him had previously been made. Persecution and intolerance are clearly seen. The three men who refused the idolatrous worship prefigure the Godly remnant in the end time who will refuse the demands of the Anti-christ, and thus suffer the consequence of death.

6. Chapter two dealt mainly with the political supremacy of the nations; but this one is concerned with their religious subordination. But Nebuchadnezzar was not given religious supremacy by God; neither is this delegated during the "Times of the Gentiles" to any nation. This chapter and episode is to demonstrate that this rule is not included. So the question of a state church is settled in this chapter. The tendency to rule in the sphere of religion has always caused persecution, suffering, and death.

### I.....DESCRIPTION OF THE IMAGE (VR. 1)

1. Its Substance – "an image of gold".

Nebuchadnezzar had taken much gold from Jerusalem and also perhaps from other places, so a golden image was not impossible to make. It was no doubt veneered with gold, overlaid with this precious metal. Nebuchadnezzar being the head of gold in the prophetic image is now to become the gold of the whole image.

2. Its Size – It was sixty cubits high and six cubits wide, or approximately 90' x 9'. The number six which is man's number is stamped three times in this chapter. There were also six different musical instruments mentioned (vr. 5). Six is the number of man and points forward to that one whose number will be 666 (Rev. 13:18). The giant Goliath that David conquered with his sling and a stone had six pieces of armour (1 Sam. 17:5-7).

Six is one short of seven. It is man's highest attainment in his own wisdom and power. But it is at best one short of God's perfect number which is seven.

3. Its Site – “Set up in the plain of Dura”. This plain was about 12 miles southeast of Babylon in an ideal location. Nebuchadnezzar needed room for all the worshippers and here was the place to display his idol.

## II. . . . DEDICATION OF THE IMAGE (2-7)

### 1. By A Great Representation (2-3)

“Then the princes, the governors, the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image”.

These designations refer no doubt to the various offices of Rulership within the provinces. Daniel was higher than any of these. This may be the reason he was not called to worship. These leaders with all their followers or subjects would bring together a most comprehensive crowd. This was no doubt the most ambitious scheme ever concocted to convert the world.

### 2. By A Grand Reception (4-5)

With the “cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music” the worshippers were greeted and encouraged to worship. Nebuchadnezzar knew the value of music as a means of attraction. It would stir the emotions, and work up a fervor for a mass demonstration of idol worship.

Nebuchadnezzar's orchestra was made up of two classes of instruments: wind instruments, the cornet and flute; and stringed instruments, the harp, sackbut, psaltery, and dulcimer. Some think the sackbut was a bagpipe. Then it too would be a wind instrument.

### 3. By A Gruesome Retaliation (6)

“Cast into the midst of a burning fiery furnace”.

Nebuchadnezzar not only built an idol of himself, but also provided for any objectors by making a furnace. Apparently he expected some to resist his desire.

### 4. By A General Response (7)

“All the people, the nations, and the languages fell down and worshipped”. The massive image, the glittering gold, the sensuous music, and the great crowd all contributed to an almost universal worship.

### III. DISPOSITION OF CERTAIN HEBREWS (8-18)

In the midst of all this idolatrous worship we have a most remarkable picture – three Hebrews who dared defy the king’s command. In both word and deed these men are marvelous examples of faith and fervor for the true God.

#### 1. Their Attitude Manifested (8-12)

Certain Chaldean officials now accuse Shadrach, Meshach, and Abed-nego of not worshipping the image. One might well think that these Chaldeans had not accepted with good grace the promotion of these Hebrews (2:49). They were no doubt filled with envy, and were just looking for some such occasion as this to accuse and get rid of these men. So they come to the king and lay before him the following threefold indictment:

They have not regarded thee,  
They serve not thy gods,  
They worship not the golden image.

True godliness is now severely tested: They had to oppose the will of a powerful benefactor. Nebuchadnezzar had befriended them and promoted them in Babylon. They would incur the offensiveness of an excited public. They would become the object of ridicule and scorn. They would forfeit the honors of high office by meeting death in a fiery furnace.

#### 2. Their Attitude Questioned (13-15)

Nebuchadnezzar in great rage orders them brought to him. He might have ordered their immediate destruction, but their high position may have saved them from that.

He asked if the charge were true.

He gives them another opportunity to recant.

He places the plain alternative – “burning fiery furnace”.

He challenges their God: “Who is that God that shall deliver you out of my hands?”

#### 3. Their Attitude Maintained (16-18)

These three Hebrews now display some of the sublimest testimony in the history of faith.

##### a. In Calm Demeanor

The tyrant raged, but they maintained perfect calmness. They no doubt were reminded what their prophet Isaiah had written: “Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee” (Isa. 26:3).

##### b. In an immediate reply

“There is no need to answer you in this matter” (16). Here was no hesitation. The reply is immediate.

##### c. In a dominating faith (17)

Their faith now takes hold of two things: God’s power and willingness –  
Able to deliver from the furnace;  
Will deliver from the king’s power.

##### d. In a bold refusal (18)

“We will not serve thy gods, nor worship the golden image”. Their duty was clear; their action prompt. If we cannot honor God with our lives, we will with our death. They had the courage of their conviction. They were three non-conformists in an evil day.

#### IV... DEMONSTRATION OF DESPOTIC FURY (19-23)

Then it happened what one would expect from this infuriated monarch. He put the three Hebrews in the furnace.

##### 1. His Promise Commanded (19-21)

The furnace was to be heated even hotter, “seven times more” (vr. 19). In his being “filled of fury” he commands the furnace to be intensely heated. He no doubt thought he would make sure they did not escape. But this could only end their lives the sooner. Furious rage can only issue out in more ignorance.

His “most mighty men” (20) were to carry out the task of casting these Hebrews in the fire. Every precaution would be taken to get these men “into the burning fiery furnace.

Then these Hebrews were bound in their mantles, their hose, their turbans and other garments, and cast bound into the fire. So this monarch does everything possible to make sure these Hebrews do not escape from the flames. But men do not run out of a furnace of that intense heat. Fury makes a man a fool.

##### 2. His Promise Completed (22-23)

Finally they are brought to the furnace and cast in. But the “mighty men” died in the flame. The intense heat became the undoing of Nebuchadnezzar’s servants. Such is the folly of man. This must have been a ghastly scene to behold.

#### V... DEMONSTRATION OF GOD’S POWER (24-27)

“When thou walkest through the fire thou shalt not be burned: neither shall the flame kindle upon thee” (Isa. 43:2).

##### 1. By a Supernatural revelation (24-25)

“Did not we cast three men bound into the midst of the fire? True, O king” (24). The sight which Nebuchadnezzar now sees brings astonishment. God was demonstrating His power.

Four men instead of three, loose and walking.

Four men without any harm.

The fourth was like the Son of God.

This must have been the sight of all sights! Here is security in the midst of insecurity.

a. It brought them a new sense of freedom – Liberty to walk in a furnace was a new experience for them. They could truly “glory” in their afflictions. They were not saved FROM the fiery furnace, but saved IN it.

b. It brought them a new source of fellowship – “The fourth is like the Son of God”. In being cast out by men, they came into sweeter communion with the Son of God.

##### 2. By a Supernatural Restoration (26-27)

“Come forth and come. Come forth of the midst of the fire”. Truth strikes the king’s conscience and terror his heart. So he calls for the three men to come forth. They did so without any evidence of the fire upon their bodies, their clothes and hair.

## VI. DECLARATION OF THE KING (28-30)

1. To the God of the Hebrews (28) – He now blesses the God of these three men and recognized that their God was the Supreme Ruler. In chapter two he blesses the God of Daniel. They had yielded to their God and He had delivered them.

2. To the People of the Kingdom (29) – The king now makes a universal decree that all nations recognize this God “because there is no other God that can deliver after this sort”. The penalty for disobedience is most severe. They shall “be cut in pieces and their houses made a dunghill”.

3. To the Three Hebrews (30) – They were promoted in the realm of the kingdom. So it brought to them a new opportunity for fruitfulness. What a testimony they were! What a sphere of influence they had! What a deeper experience of the power of God! Right is not always on the side of the majority. God will sooner or later vindicate His own.

### CONCLUSION:

1. “For our God is a consuming fire” (Heb. 12:29). Men will either be destroyed (22) or be delivered (25).

2. Religion is often far more vicious and malicious than politics. Religion is the best cloak that evil ever had. It makes sin invisible and even glorious. So when a despot is deified he is most dangerous. The last Gentile ruler, Antichrist, will sit in the temple of God (2 Thess. 2:4-12).

3. The Septuagint, the Greek Version of the O.T. adds an interesting detail to verse 25 – “They walk about in the furnace and sing hymns and bless their Deliverer”.

4. The writer to the Hebrews (11:34) must have had this story in mind when he penned: “Who through faith quenched the violence of fire”. Note that it doesn’t say their faith quenched the fire, but the violence of fire. This is an important distinction.

5. The one thing that remains throughout the ages is The Presence of the Lord. “I am with thee”, “able to deliver”, “able to keep”, “able to save to the uttermost” (Isa. 43:2,5; Dan. 3:17; 2 Tim. 1:12; Heb. 7:25).

6. This story is an adumbration, a little preview of what God’s people will meet and have to endure in the end time. The last Gentile ruler will be a despot like Nebuchadnezzar, and will not spare those who oppose him. See what our Lord, Paul, and John said about him (Matt. 24:15-22; 2 Thess. 2:1-12; Rev. 13:1-18; 6:9-11; 7:9-14). Daniel deals with Israel’s earthly relationships with the nations. The preservation of the Hebrews in the fiery furnace is a graphic picture of the Hebrew remnant during the Tribulation. They will stand upon a sea of glass mingled with fire, and sing a song of victory (Rev. 15:2-4). They are victorious over the Beast, His Image, His mark, and the number of His Name. “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints” (Rev. 15:3).

## LESSON # 6 – VISION OF THE GREAT TREE

SCRIPTURE: Daniel Chapter 4

### INTRO:

1. This chapter is one of the most remarkable in the Bible, for it was written by Nebuchadnezzar, and not by Daniel.

2. In chapter two we have The Course of Empires; in chapter three we have the Character of Empires; and in this chapter the Crash of Empire.

3. We see in this second strange dream of Nebuchadnezzar God's method of government revealed. Although the affairs of earth are, for a time, committed into the hands of man, yet when man proudly exalts himself, God abases him in judgment and makes him to know that "the heavens do rule" (vr. 26).

4. One would think that the events of chapters two and three would have brought a great change in Nebuchadnezzar. But the natural heart is not so affected. The Ethiopian cannot change his skin, and the leopard cannot remove his spots (Jer. 13:23). Nebuchadnezzar was unchanged in his heart. The natural man may be awe-stricken by the power of the Almighty, but otherwise unaffected. Nebuchadnezzar had seen the power of God in two remarkable manifestations: -

- 1) The revelations of God in the interpretation of the Great Image.
- 2) The preservation of God for His own in the burning fiery furnace.

In all this the mind of Nebuchadnezzar was convicted and convinced, but his heart was not converted.

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep faileth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction. That he may withdraw man from his purpose, and hide pride from man" Job 33:14-17.

God had spoken once to Nebuchadnezzar in the dream of The Great Image; and twice in The Vision of the Fiery Furnace. Now He speaks for the third time, and that to utterly humble him.

### I... INTRODUCTORY DECLARATION (1-3)

This chapter is a "Babylonian State Document". It is Nebuchadnezzar's proclamation to the whole world. It is thought to have been issued in B.C. 562, the year he recovered from his insanity, and a year before his death. It was intended as a confession of the sin of pride, and an explanation of the cause of his insanity.

#### 1. It was Public (vr. 1)

"Unto all people, nations, and languages, that dwell in all the earth".

This universal declaration reveals that he was an absolute monarch, and had dominion in all realms.

2. It Was Personal (vr. 2)

It seems to be voluntary on his part. Evidently no one suggested it to him. God had no doubt put it in his heart to make known this experience and confession. This personal confession would give weight to his experience.

These were “signs and wonders”. We shall see later what this experience signified.

3. It Was Prophetic (vr. 3)

This sublime prophecy is seen in the following:

“How great are His signs”!  
“How mighty are His wonders”!  
“His kingdom is an everlasting kingdom”,  
“His dominion is from generation to generation”.

The book of the Revelation expands all of these prophecies.

II.....INFORMATIVE DESCRIPTION (4-18)

Nebuchadnezzar now proceeds to relate the occasion of his dream, the decree he made to his wise men to interpret the same, and then his narration to Daniel and request for Daniel to interpret the same.

1. Its Occasion (4-5)

The king was in a condition of security – “at rest in mine house”. He had now conquered all the nations, and was proud of his great achievements.

He was also in a condition of luxury – “flourishing in my palace”. Like the rich man in Luke chapter 16 he “fared sumptuously every day”. His prosperity in Babylon will only be equaled by the new Babylon of Revelation chapter 18.

But he also had a conscience of fear and alarm – “made me afraid ... the visions of my head troubled me”. No conditions or circumstances can limit the Devine operations, or silence the voice of conscience. Such a dream would naturally put fear and trembling into his heart.

2. Its Decree (6-7)

“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”.

He summons the same wise men as he had summoned in chapter 2. In spite of their impotency then to tell the dream and interpret it, he retained them and consulted them. There is this difference that now he remembered the dream and told it to his wise men. But they fail to interpret, either because they are ignorant of its meaning, or because of the nature of the dream in the life of Nebuchadnezzar.

3. Its Rehearsal (to Daniel) (8-18)

The king shows his confidence in Daniel (8-9). “No secret troubleth thee” he says. While holding on to his own gods, he has great belief in Daniel’s God. Here he expresses himself as a polytheist, though in verses 3,34,35 he uses language of a monotheist.

We will give here an extract from the India House Inscription B.C. 606 (an inscription of praise by Nebuchadnezzar to one of his heathen gods) and some verses from Dan. Ch. 4 - - -

India House

“To Merodach my lord I prayed and  
Lifted up my hand. O Merodach,  
Firstborn of the gods, mighty  
Prince who didst create me, and  
Has entrusted to me the sover-  
eignty over hosts of men; as my  
own precious life I do love the  
nobility of thy divinity. In all  
the inhabitable earth I have seen  
no city fairer than thy city Baby-  
lon. ... I, the king, am thy  
adorer. ... appointed a priest-  
king to be the restorer of all  
thy cities. By thy command, O  
Merodach, merciful one, may this  
temple which I have made endure  
forever”.

Dan. 4:2-3,34,37

“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 gen-  
eration. ... I blessed the most  
High, and I praised and honored  
him that liveth for ever, Now  
I Nebuchadnezzar praise and extol  
and honor the King of heaven, all  
whose works are truth, and his  
ways judgment: and those that walk  
in pride he is able to abase”.

The king follows now with his confession to Daniel (10-18). The vision is in the figure of a great tree (10-15). Its Position is to be found “in the midst of the earth” (10). It would occupy a central and a very commanding position. It was a very Prosperous tree (vr. 11). It had great growth, great strength (one translator renders the word “tree” by “oak”), majesty and influence. It also offered great Protection (12). Here was a universal protection for beast and bird; and had food for all. But this tree is to be Prostrated to the ground. A “Holy Watcher” is now introduced, an angel from Heaven. He commands that the tree be “hewn down, cut off the branches, shake off the leaves, and scatter the fruit”. Its beauty, dignity, and usefulness gone. (vrs. 13-14). However, it is to be Preserved (vr. 15). A stump is to remain girded with a band of iron and brass. The destruction is not to be total.

Nebuchadnezzar then changes from the figure to The Fact (16-18). This is a picture of Nebuchadnezzar. He is to be reduced to a low estate of a beast for a period of “seven times”. The decree is certain and the reason given by the “Watchers” – “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” (17).

Then Daniel is invited to interpret this dream for the king. In verse 17 we read – “and setteth up over it the basest of men”. This word “basest” needs some further explanation. The Aramaic word translated “basest” is shephal, and means “humble”, or “to be humbled”. It occurs again in verse 37 “to abase”. Daniel used the same word when he recalled Nebuchadnezzar’s pride and fall to Belshazzar (Dan. 5:20-22). There the word is translated “humbled”. This is God’s attitude toward the proud who are of course “base”. God will do the same in “The Day of the Lord. See Isa. 2:11; 2:12; 2:17; 5:15; 10:33; 13:11; 40:4. The word in another form, the feminine Shephelah is rendered “valley”, “vale”, “plain”. See Zech. 4:6-7. So the word in our text means that God will “humble” the proud rulers, and cause them to be the lowest of men. (See what God did to Pharaoh (Exod. chs. 7-11); to Uzziah (2 Chron ch. 26); to Napoleon, to a Hitler, a Mussolini, a Stalin, and many others.

### III.... INTERPRETIVE DEPICTION (18-27)

“... Thou art able; for the spirit of the holy gods is in thee”. The king’s Daniel now comes upon the scene again to interpret the dream for Nebuchadnezzar.

#### 1. Reaction Upon Daniel (19)

Daniel now becomes “astonished for one hour, and his thoughts troubled him”. “One hour” should read “one moment”. It should so be translated in vr. 33; 3:6,15; 5:5. This thing had a real solemn import upon Daniel.

We note on the other hand that Nebuchadnezzar was unusually calm and courageous. Maybe he didn’t fully understand its reality.

Daniel’s loyalty to the king is demonstrated when he desired that this dream would come upon the king’s enemies.

#### 2. Revelation to Nebuchadnezzar (20-26)

“The tree that thou sawest, ... It is thou, O king”.

##### a. Regarding the Tree (20-23)

Here was a great tree in every way. It grew exceedingly tall, with fair leaves and much fruit. Both beasts and fowls found shelter and food from it. This was also seen in verses 10-12. Here is a tree with growth, greatness, and glory.

This tree vision reminds of the Lord’s parable in Matt. 13:31-32 of the mustard Seed that became a great tree so that the birds could lodge in it. Daniel four confines itself to Nebuchadnezzar’s aspect of the question, while Matt. Ch. 13 traces the small “mustard seed” (Israel’s Kingdom) to the great tree (Gentile dominion) of Satanic agency in the fowls of the heaven. This of course has to do with The Kingdom of Israel as it was given into the hands of the Gentile nations; and does not speak of the Church, the Body of Christ.

##### b. Regarding the Decree (24-25)

“This is the interpretation O King, and this is the decree of the Most High, which is come upon my Lord”.

The decree is fivefold:

- (1) Driven from the presence of men.
- (2) Dwell with the beasts of the field.
- (3) Devouring grass as an ox.
- (4) Dripping with dew of Heaven.
- (5) Detained for seven times.

All this was to come upon him for the reason that he needed to know: “that the Most High runlet in the kingdom of men, and grivet it to whomsoever he will” (25).

It is interesting to note that the expression, “seven times shall pass over” occurs four times in this chapter – vs. 16,23,25,32. The word “times” could be translated “seasons”. So when God deals with Nebuchadnezzar it is in terms of years, regulated by the sun and stands for light. But during the “twelve months” in which Nebuchadnezzar lauded himself in pride over his might and majesty (29-30) the time element is months, regulated by the moon, and represents darkness.

c. Regarding the Stump (vr.26) – “leave the stump of the tree roots”. There is to be no total destruction of the kingdom. It continued during Nebuchadnezzar’s debasement and will continue.

### 3. Recommendation to Nebuchadnezzar (27)

Daniel's counsel to Nebuchadnezzar is "break off thy sins by righteousness, and thine iniquities by showing mercy to the poor". This is Old Testament righteousness as fully given in Micah 6:8. Righteousness is the basis of all God's blessing for man. The nations have always lived in unrighteousness. Mercy is to be shown to the poor and afflicted. No doubt Nebuchadnezzar was afflicting the poor to maintain his wealth and majesty. It may also mean the poor and afflicted Jews.

The consequence would be "a lengthening of thy tranquility". God would give peace and length of days to the one who follows God's precepts here.

## IV.... INTERVENTION DEMONSTRATED (28-36)

"All this came upon the king Nebuchadnezzar" (28).

The king did not heed Daniel's counsel and was now to receive the consequences. God is always gracious and longsuffering and gives to man sufficient time to change his ways. For Nebuchadnezzar it was an added twelve months (29).

### 1. The Reason (30)

"I have built ... my power ... my majesty".

He multiplies the personal pronoun. Pride is the fatal word and act. It was pride that sent the mighty Lucifer down from his high estate (Isa. 14:4-27) and made a Satan, an Adversary out of God's anointed Cherub. Pride has been the contributing factor to every downfall in human history.

There can be pride of race, place, face, and grace.

### 2. The Result (31-33)

"The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen".

BEAST! He became as one, lived with them, and ate with them. His hair became like eagle's feathers, and his nails like bird's claws.

What a degradation and humiliation for the mighty monarch of the Babylonian Empire. This is indeed a picture, a forecast of man's government and "Man's Day" (1 Cor. 4:5). It is characterized by bestiality and brutality. The mental disease of Nebuchadnezzar is indeed startling. It is called lycanthropy (from the Greek words, *lukos* – a wolf, and *anthropos* – a man) because man imagines himself to be a wolf, or some other animal. It is also called "werewolf".

All this came to him because "the heavens do rule (vrs. 25,26,32). No man or company of men can have any authority whatever unless it is given to them by the Supreme God. He alone is the source of all power, and He delegates it to men according to His own will. Just as it is necessary for a sinner to realize his need of a personal Savior before he accepts Christ, so it is essential that the nations learn their need of a political Savior before they can accept the rule of the Messiah. God will transfer all authority and rule to Him who alone is fully fitted to head the nations. "There is no authority but of God" (Rom. 13:1).

Nebuchadnezzar then enters a condition of temporary insanity. It is suggestive also that the conduct of Antiochus Epiphanes (a Seleucid king of Syria – died 163 B.C., reigned 175-163) led some to substitute for the title Epiphanes, meaning “the illustrious” to that of Epimanes, meaning “the madman”.

3. The Return (34-36) - “Mine understanding returned unto me”. “I was established in my kingdom”.

a. In Fulness of Time (34) – “And at the end of the days”.

The “seven times” refer no doubt to “seven seasons”, or years. At the end of this time he did the right thing – “I Nebuchadnezzar lifted up mine eyes unto heaven”.

Most beasts are created to look down; but man was created upright, and intended to look up. Something always happens when man in his degradation looks up toward God.

b. In Fullness of Mind (34-36)

What are the evidences of a man in his right mind? Nebuchadnezzar will demonstrate for us: -

“I blessed the Most High”. “I praised and honored Him”.  
“Who liveth forever”. “Whose dominion is an everlasting dominion”. “His kingdom is from generation to generation”.  
“And all the inhabitants of earth are reputed as nothing”.  
“And He doeth according to his will in the army of heaven”.  
“And among the inhabitants of the earth”. “None can stay His hand or say unto Him, What doest thou”?

This is how a man speaks and acts when he is in his right mind.

c. In Fullness of Power (36) – “I was established in my kingdom”.

He received again the “glory of his kingdom, honor and brightness” and his “counselors and lords” sought him. There was also added “excellent majesty”. When man learns his lesson in humiliation God always adds more than he had in the beginning. So it was with Job for we read: “The Lord blessed the latter end of Job more than his beginning” (Job 42:12).

V ... INSTRUCTIVE DECLARATION (37)

“Now I Nebuchadnezzar praise and extol and honor the King of Heaven, all whose works are truth and his ways judgment, and those that walk in pride he is able to abase”.

Here we have the king’s adoration of “The King of Heaven”. He also is able to humiliate those who walk in pride. Nebuchadnezzar learned the great lesson of life – “Pride goeth before destruction, and a haughty spirit before a fall” (Prov. 16:18).

Nebuchadnezzar lived only about a year after his restoration. He died after a brief illness in B.C. 562. He was succeeded by his son Evil-Merodach.

Thus ends the rule of the greatest monarch of the past. The next one will be the Antichrist to which this book of Daniel will now turn most of its attention.

## CONCLUSION:

### The Prophetic Foreshadowings:

#### 1. The Vision of the Great Tree

This tree is seen to stand in the midst of the earth (10). This expression aptly fits the world dominion given to Nebuchadnezzar. The tree grew until it reached up into heaven, and in the sight of all the earth. There is a sinister meaning attached to the words, “the fowls of the heaven dwelt in the boughs thereof” (vr. 12). This tree supported Satanic influences and forces. That birds represent evil forces can be seen by a comparison of Matt. 13:4 with 19. In the end the great city of Babylon will be “the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (Rev. 18:2).

#### 2. The Intervention of the watchers

“a watcher and an holy one came down from heaven” (13). A Holy Watcher. This is an angelic mediation and ministrations. In chapter 10:13 we get another glimpse of one of these watchers over the kingdoms of men, and there are many references in Revelation to angelic mediation.

#### 3. The Band of Iron and Brass

This detail is rather peculiar. One can readily understand the cutting down of the tree, and leaving the roots (23). Both have their fulfillment in the humiliation and restoration.

In the Great Image of chapter two Greece and Rome were represented by brass and iron. The beast in Daniel 7:19 has teeth of iron and nails of brass. Both Greece and Rome will play a big part in the fourth kingdom and fourth beast. Babylon will no doubt embrace both in a special way. Leaving of the stump indicates that Babylon will be restored.

#### 4. The “Seven times” (16,23,25,32).

In Daniel 11:13 we read: “For the king of the north shall return, ... after certain years with a great army and with much riches”. “after certain years” is in the Hebrew – “at the end of times, even years”. So we learn here that “times” means “years”.

For Nebuchadnezzar it must have been seven years. The last seven years of Gentile rule, called “The Great Tribulation” will bring the end of Gentile madness upon men and nations in the form of the beast – the final Antichrist.

These “seven years” may also foreshadow the 2500 years of Gentile dominion (7x360).

## LESSON # 7 – THE GREAT FEAST OF BELSHAZZAR

SCRIPTURE: Daniel Chapter 5

INTRO:

1. Chapters three thru six describe the moral characteristics and conditions prevailing during two of the four world empires. Chapter five shows the debased moral condition into which Babylon fell, and which is typical of the empires that followed. Disintegration and destruction in each case was the result of idolatry followed by iniquity.

2. This first section of Daniel through chapter six, constitutes the Historical Foreshadowing. But nothing is recorded in the Historical Section, but what is anticipated in the Prophetic Section. History foreshadows prophecy. The Golden Image and the Furnace of Fire find their antitype in Revelation Chapter 13.

### DANIEL AS A WHOLE

#### The Historic Type

Reign of Nebuchadnezzar foreshadows the duration and character of Gentile dominion (Dan. Chs. 1-4).

Reign of Belshazzar foreshadows the doom of Gentile dominion (Dan. Ch. 5).

Reign of Darius foreshadows the last days (Dan. Ch. 6).

#### The Prophectic Truth

During Belshazzar's reign – the end of Gentile dominion and the setting up of the kingdom of The Lord (Dan. Chs. 7-8).

During Darius' reign – the end of desolations and the final restoration of Israel (Dan. Ch. 9).

During the reigns of Cyrus and Darius, the time of the end more clearly revealed (Dan. Chs. 10-12).

#### 4. Historical Background

The founder of Babylon was Nimrod, the great-grandson of Noah, who lived over 2,000 years before Christ. (Gen. 10:8-10). Nimrod was thus a Hamite, the son of Noah that God cursed for his sin. So this city is very ancient, and will have a future remarkable history. (Larkin's description of Babylon in his book on Daniel is well worth reading).

Nebuchadnezzar was succeeded at his death (B.C. 561) by his son Evil-Merodach who at once liberated Jehoiachin, king of Judah, from prison and fed him from his own table (2 Kings 25:27-30; Jer. 52:31-34). After a reign of two years Evil-Merodach was put to death by conspirators, headed by Neriglissar, his brother-in-law. He ascended the throne and reigned for about four years. He was killed in battle in the year 556 B.C. His son and successor, Laborosoarchod, an imbecile child was king for less than a year, when he was beaten to death. The throne was then taken by Nabonidus, who undoubtedly was a son-in-law of Nebuchadnezzar, having married the widow of Neriglissar. He reigned from 555 B.C. to the fall of Babylon in 538 B.C. According to Daniel, Belshazzar and not Nabonidus, was king of Babylon when it fell. Berosus, a heathen historian, who lived about 250 years after Daniel, in his list of the kings of Babylon, omits the name Belshazzar, and gives the name of nabonidus (Nabonnaid) as the last King of Babylon.

The prophet Jeremiah had foretold: “All nations shall serve him and his son and his son’s son, until the very time of his land come” (Jer. 27:7). We conclude that Belshazzar must have been a grandson of Nebuchadnezzar, a son of Evil-Merodach. At the time of this feast Belshazzar was co-regent with Nabonidus, who at this particular time was engaged in war against Cyrus. Belshazzar had been left in charge of the city.

Because Daniel speaks of Nebuchadnezzar as the father of Belshazzar, the critics have not failed to make capital out of this. Their efforts reflect upon their own intelligence rather than on Daniel’s veracity, for there is no equivalent in either Chaldee or Hebrew for the word “grandfather”. The word “father” is used for ancestor. So the critics should tell us what word Daniel could have used.

## I. INTRODUCTION TO THE FEAST (1-4)

This chapter now pin-points the transfer from the first to the second empire, from Babylon to Medo-Persia.

We are now to study one of the most pleasure-mad and profanity-mad feasts in all of history.

### 1. The Dissipation (1)

Feasts were not uncommon in Babylon, but this feast has no equal in history. The only feast that approached it in history is the feast given by Ahasuerus, King of Persia, to the princes of the 127 provinces of his kingdom. It was given in Shushan the palace in 521 B.C. (Esther 1:1-9).

The feast of Belshazzar was a night of rioting and revellings, of intoxication, lust and licentiousness.

This feast may also have been given in a spirit of contempt and defiance. The city was in a state of siege. The armies of the Medes and the Persians were encamped around it. But Belshazzar felt secure in his well fortified city.

“Lovers of pleasure more than lovers of God” (2 Tim. 3:4).

### 2. The Degradation (2-4)

“... tasted wine” from “the golden and silver vessels ... out of the temple”.

In the midst of the feast, the king Belshazzar, his brain befuddled with wine and desirous of doing something unique and sensational, surpassed all his previous blasphemies and licentious acts by ordering to be brought into the banqueting hall the sacred vessels of gold and silver. His grandfather Nebuchadnezzar had taken these from Jerusalem about 68 years before. At various times Nebuchadnezzar had taken away the costly vessels from the temple at Jerusalem and brought them to Babylon (2 Kings 24:13; 25:13-17; 2 Chron. 36:7; Jer. 52:17-19). These he put in the treasure-house of his god (1:2). We know of no other occasion when they were used. Cyrus, the Persian sent them back with the returning deportation to Jerusalem. They numbered some 5400 in all (Ezra 1:7-11). These were all that was left of Jehovah’s holy habitation.

So they drank wine out of these vessels to their own gods, and blasphemed the God of Heaven. This act fulfilled Babylon’s iniquity to the brim and sealed her doom.

This banqueting hall has been located by the excavator's spade. It is 60ft. in width and 172 ft. in length, with the most exquisite decorations. This feast was characterized by:

- (1) Recklessness – time it was held. Enemy at the gates.
- (2) Magnificence – throng of nobility – 1,000 lords.
- (3) Intemperance – free drinking to the full.
- (4) Impropriety – presence of women.
- (5) Sacrilege – using of sacred vessels.

But worst of all:

(6) Idolatry – drinking to their gods out of vessels. The gods were of “gold, of silver, of brass, of iron, of wood, and of stone”.

Six materials are mentioned in connection with these gods. Six is the mark of the beast (Rev. 13:18). It is the fulfillment of iniquity and blasphemy against the Almighty.

These profanations are similar to those of Antiochus Epiphanes some centuries later (see 1 Mac. 1:20-24; 2 Mac. 5:15-17). See also Dan. 7:25; 8:11; 11:36; Rev. 13:5).

## II. INTERRUPTION OF THE FEAST (5-9)

From the feast's character we now come to the feast's crisis.

“The path of the righteous is like the rising sun, but the way of the ungodly ends in darkness”.

“The way of the wicked is as darkness: they know not at what they stumble” (Prov. 4:19).

### 1. By Mysterious Fingers (5)

Out of the black sleeve of night there now comes forth the fingers of a man's hand and wrote words on the plaster of the wall over against the candelabra. God now appears to interrupt the sacrilegious carousal.

“In the same hour” or better “same moment”. When iniquity is full, then God appears on the scene, and judgment falls quickly. The king saw the hand that wrote.

### 2. By Mortal Fright (6-9)

#### a. His personal reaction (6,9)

“Countenance changed”. “Thoughts troubled him”. “Joints of loins loosed”. “Knees smote together”. “Lords were amazed”.

This was no dream or hallucination. It was more than common fear. The mental so overwhelmed the physical that the physical gave way to the mental. The Almighty can make some very sudden and drastic changes.

#### b. His public request (7-8)

The king now seeks all his wise men to come and interpret the words. But the astrologers, Chaldeans, and soothsayers cannot interpret the writing. Belshazzar promises them three things: “clothed with scarlet, chain of gold about the neck, third ruler in the kingdom”. He could not offer the second Rulership, because he was the second.

### The Mystic Handwriting:

The Time: At the height of the carousel.

The Manner: By fingers of a man's hand – hand writing.

The Place: High on the plaster of the wall.

The Terror: Both king and lords.

The Perplexity: Wise men impotent.

Men of this world turn to the only channel they have to find an answer to their deepest problems. This channel is the Devil in the form of astrologers, soothsayers, and Chaldeans. It is the same today with many of our statesmen and world leaders. They go to the so-called cultured psychics for information. (Jeanne Dickson of Washington D.C. is our most famous psychic in this country).

### III. INFORMATION BY THE QUEEN (10-16)

At once the boisterous feast is changed to cries of terror, and a demand from the king that the words be interpreted. The queen hears this and comes in to find out what it was all about. This queen is thought to be Nitocris, a wife of Nebuchadnezzar.

The queen's words: "O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed" bring a temporary consolation to the king and his lords. But it is a deceptive repose.

There is always a lull, a deadly calm, before the storm. There is not a breath of wind, not a leaf stirring; just a hush that betokens the coming disaster. Then the storm breaks in all its fury with great violence upon the earth. So it was in Babylon that night. The blood-thirsty Bear from the east was close at hand, and that very night all these haughty heads would fall by the sword. But before this comes the writing will be interpreted, not by the wise of this world, but by God's wise man – Daniel.

#### 1. Daniel Proposed For Interpretation (10-12)

"There is a man in thy kingdom, in whom is the spirit of the holy gods; ... now let Daniel be called, and he will show the interpretation".

The queen still remembered Daniel, although many years had passed since the days of Nebuchadnezzar. When all the wise men at their wit's end utterly fail, then a woman comes in and shames them by showing the true source of wisdom. It comes from above, by revelation. All that is needed is a man of God, a mediator; and she knows the right man.

#### 2. Daniel Presented For Interpretation (13-16)

"Then was Daniel brought in before the king". "Art thou that Daniel"?

Belshazzar apparently had no intimate knowledge of Daniel, or else had entirely ignored him. He also could have just staged this ignorance.

So Belshazzar now repeats what he had heard from the queen about Daniel's ability – "an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences and dissolving of doubts".

He then promises Daniel the scarlet robe, chain of gold, and third ruler in the kingdom if he can interpret the words.

#### IV.. INSTRUCTION BY DANIEL (17-24)

##### 1. His refusal of the gifts and honor (17)

“Let thy gifts be to thyself, and give thy rewards to another”.

In the light of the coming doom such promises would mean nothing, merely words. “I will read the writing”. Daniel would interpret the handwriting without any honor. He was not flattered by the gifts of the king, but was faithful to His God. Daniel recognized His Father’s handwriting.

##### 2. His Reminder of Nebuchadnezzar’s Fate (18-21)

###### a. He was exalted (18-19)

“a kingdom, and majesty, and glory and honor”. Four is the world number. He had the highest that this world could offer. It was God who gave it to him.

He also had submission of all nations, and was the absolute autocrat over his whole realm.

###### b. He was humiliated (20-21)

Dethroned because of pride, he became like and lived with the beasts of the field. God will not forever tolerate human pride. The day of reckoning came in Nebuchadnezzar’s day.

Belshazzar knew all these things, but failed to humble himself accordingly. He even exalted himself over the Lord of the heavens by using the hallowed vessels in an idolatrous act.

###### c. He was Restored (21)

When Nebuchadnezzar recognized that the Most High ruled in the kingdom of men, He was again exalted and given his kingdom.

So Daniel does not embellish his speech and interpretation with any hypocritical flatteries. The courtesy given Nebuchadnezzar, “Live for the eons” is omitted because Belshazzar would that very night lose his life.

##### 3. His Rebuke for Nebuchadnezzar’s Sin (22-24)

“And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this.”.

In this scathing rebuke, Daniel charges Belshazzar with knowing all that had happened to Nebuchadnezzar; and yet he had not heeded the warning. His sin was even greater than that of his grandfather. He sinned against light and knowledge. His pride led to sacrilege and to moral lawlessness.

Therefore the handwriting appeared on the wall.

#### V. INTERPRETATION OF THE WRITING (25-29)

##### 1. The Message (25)

“Mene      Mene”  
Numbered

“Tekel”  
Weighed

“Upharsin”  
Divided

These words written on the wall were in the ordinary Chaldaic language. It was not therefore their literal meaning, but their significance that baffled the king and his wise men.

## 2. The Meaning (26-28)

“Mene” – “God hath numbered thy kingdom, and finished it”.

The word occurs in Dan. 2:24,49 and 3:12. Here it is translated “ordained” and “set” and in 1:5,10,11 it is “appoint” and “set”. Belshazzar may also have associated this name with the god Manu, meaning “the god of destiny”. In Isaiah 65:11-12 we read: But ye are they that forsake the Lord. ...and furnish the drink offering unto Meni (see margin); therefore will I number (Hebr. Manithi) you to the sword”. Here we have a figure of speech called paronomasia on the two words Meni and Manithi, such as we have in Daniel 5:25 where a double reference is given.

“Tekel” – “Thou art weighed in the balances, and art found wanting”. “Tekel” is the Chaldean equivalent of the Hebrew shakal, to weigh. From this comes the word shekel, a weight. With the prefix “m” the word becomes mishkolet, “the plummet”. Isa. 28:17 says “judgment also will I lay to the line, and righteousness to the plummet”.

“Peres” – “Thy kingdom is divided, and given to the Medes and Persians”. The actual word on the wall is “upharsin”, how is it that Daniel says “peres”? The actual words translated as they stand are “Numbered, numbered, weighed, and divided”. The word “and” is represented by the letter “U” in Upharsin. Coming before the letter “P” softens it, making it “ph”. The letter “in” in the ending are equivalent to “en” in broken, or “ing” in dividing, in our language. Daniel simply omitted the Vav or “and”, and let the “Ph” go back to “P”, and omitted the ending “in”. Then the word came back to its basic – peres. Peres not only means “divided”, but is also the name for Persian – the name of the kingdom that would now conquer Babylon. So Daniel interprets and says: “Thy kingdom is divided and given to the Medes and Persians” (28).

## 3. The Merit (29)

Then Belshazzar kept his promise, and commanded that Daniel be given the triple reward: Scarlet clothing, Golden chain and be made Third Ruler.

## VI...INVASION OF THE MEDES AND PERSIANS (30-31)

“In that night was Belshazzar the king of the Chaldeans slain”.

“And Darius the Median took the kingdom”. (see Isa. 21:1-9; 45:1-4)

Thus we see how God fulfilled His word spoken over 175 years before the act took place.

Just as Belshazzar was co-regent with his father, Nabonidus, so Cyrus was co-regent with Darius. His general Gobryas took Babylon in the name of Cyrus. (see Jer. 51:11).

Herodotus (5<sup>th</sup> cent. B.C. Greek Historian) says that the Babylonians retired to the city. Cyrus, having diverted the waters of the Euphrates, entered the city by the bed of the river at each end.

A tablet is in existence on which is recorded the words: "On the sixteenth day of Tammuz, Gobryas, governor of the land of Gutium, and the army of Cyrus, without fighting, to Babylon descended".

God is the God of Heaven and Earth. He ruleth in the kingdom of men and giveth it to whomsoever He will. We may not always recognize the hand of the Lord, but He has never vacated His throne, nor ceased to overrule all for His purpose.

### CONCLUSION:

This chapter foreshadows the end of the "Times of the Gentiles".

#### Daniel 5:22-28

1. "Thou knewest all this".
2. "Hast thou not glorified".
3. "Gods of silver and gold ... which neither see, hear or know".
4. "Thou hast not humbled thine heart".
5. "The Lord God of Heaven".
6. "Numbered, weighed, divided".

#### Romans 1:21-26

1. "When they knew God".
2. "They glorified Him not as God".
3. "An image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things".
4. "Their foolish heart was darkened. Professing themselves to be wise they became as fools".
5. "His eternal power and Godhead".
6. "God also gave them up".

#### Belshazzar:

- (1) Despised the light (vr. 22).
- (2) Desecrated Holy Vessels (vr. 23).
- (3) Defied Jehovah God (23).

"Light accepted bringeth light;  
Light rejected bringeth night;  
Who will give me power to choose,  
If the love of light I lose?"

## LESSON # 8 – DANIEL AND THE DEN OF LIONS

SCRIPTURE: Daniel chapter 6

### INTRO:

1. This chapter records the most familiar story in the Book of Daniel, and the one most often read. It closes the first main division of the book, namely the Historical Foreshadowing.

2. We are now introduced to the second world empire of “The Times of the Gentiles” – The Medo-Persian. The Head of Gold had lasted for 67 years, and now the arms and breast of silver appear.

As the fall of Babylon occurred in B.C. 538 and Darius immediately took the throne, and died in B.C. 536, the events narrated in this chapter must have taken place inside those years. Daniel must have been at least 80 years old at this time.

3. This chapter records the story of human plots and persecutions, and Divine providence and protection. It is the story of man’s intrigue and iniquity, and of God’s interference. It is a chapter of dramatic detail. Here there is an illustration of the correctness of the statement made in 2:39, where we read that the kingdom succeeding Babylon should be inferior to Nebuchadnezzar’s Empire. Darius, the king, was unable to deliver his servant Daniel, even though he desired to do so. Daniel was condemned by an unrighteous law, but the king could not save him. This reminds us of another fact, namely, that we were condemned by a holy law, yet our Savior found a way to save us. A terrific judgment fell upon Daniel’s jealous accusers.

### A... THE HISTORICAL RECORD (Chapter six)

#### I... THE PROMINENCE OF DANIEL (1-3)

We are now in the days of “Darius the Median” (5:31; 6:1). Daniel now becomes chief, and has great prestige and authority. It is upon this fact that the plot of the chapter hinges.

##### 1. As seen in Darius’ Promotions (1-2)

The Medo-Persian kingdom was not an absolute monarchy – hence the 120 princes (see Esther 1:1, and note in Companion Bible). These princes and presidents composed sort of a Parliament, a Congress who made the laws; and when once ratified by the king could not be altered. Of the three presidents, Daniel was the first, so he held the highest position in the kingdom.

##### 2. As seen in Daniel’s Preference (3)

“Daniel was preferred above the presidents and princes”.

This is the key verse to the chapter. It was Daniel’s “excellent spirit” that elevated him in the kingdom. Darius recognized this spirit in Daniel and was going to act accordingly. Daniel had not only demonstrated a Godly life, but a conscientious mind in all his business dealings. The Devil would be quick to recognize this and seek to frustrate Daniel’s influence through wicked men.

## II... THE PLOT AGAINST DANIEL (4-9)

Godliness coupled with morality, integrity, and faithfulness would not go unchallenged in this world. So Daniel is now to be tested.

### 1. Its Instigation (4-5)

In all his material dealing he was faithful and there was no fault in him. This was true in his personal and public life.

So when they knew that Darius intended to promote him to the highest position, they filled with jealousy and envy. Jealousy is a green and cruel monster. Like all evil men, his contemporaries were greedy for power and prestige. Daniel was both faithful and faultless. What a ruler he would make! He is truly here a type of Christ, the King.

“The law of his God”. They now turn to Daniel’s religious life, where they think they have a loophole to trap him. Even this is a testimony by these men to Daniel’s true character and conduct.

### 2. Its Initiation (6-7)

Then the presidents and princes assembled before the king to present their plot.

We note that they begin with flattery – “King Darius live forever”. Flattery always leads to pride in the natural man. So pride in Darius took possession of his wisdom and understanding.

Then there followed subtlety – “All the presidents, the governors, the princes, the counselors, and captains have consulted together”. But Daniel is not mentioned because he was not consulted. So their subtlety led to a lie. Satan is a liar and the father of lies (John 8:44).

### 3. Its Institution (8-9)

“Darius signed the writing and the decree”. The king fell into the trap – flattery had led to pride, and subtlety to the lie. Daniel is to be gotten out of the way by being “cast into the den of lions”. But we shall see that this caused a greater downfall in Darius and his great men than it actually did in Daniel.

The decree is signed, stamped with the royal seal, and publicly proclaimed according to “the law of the Medes and Persians”.

Nebuchadnezzar associated idols with God (3:29).

Belshazzar substituted idols for God (5:3-4).

Darius set himself up as God (6:7).

## III. THE PRAYER OF DANIEL (10-11)

Daniel “kneeled upon his knees three times a day, and prayed”.

Daniel must now choose between loyalty to his king on earth and his king in Heaven. He is confronted with two laws that alter not – “the law of the Medes and Persians” and “The Law of his God”.

“When he knew that the writing was signed ... prayed ... as he did aforetime”. What faith and fearlessness and fervor Daniel displays!

The enemies were right. They would catch him regarding “the law of his God”. Daniel was in Babylon, but Babylon was not in him.

#### IV. THE PROTEST AGAINST DANIEL (12-15)

“Hast thou not signed a decree ... that Daniel ... regardeth not thee” (12-13).

Coming in before the king they reiterate the decree and then accuse Daniel of not keeping it. They speak contemptuously about Daniel – “That Daniel, which is of the children of the captivity of Judah”.

Their first attempt to put Daniel away is met by the king’s great distress (14). This was not as Darius wanted it. He had been tricked and trapped. He realized now how his pride had overcome his better understanding and judgment. His helplessness is seen in his hopeless effort to find some way to save Daniel from the lions. But the decree had been signed and could not be altered.

On their second attempt they remind the king that “no decree nor statute which the king establisheth may be changed”. So they hold Darius to the law, the iron rule of the Medes and Persians. The king is helpless.

#### V. THE PROSTRATION OF DANIEL (16-17)

“They brought Daniel, and cast him into the den of lions”

“Thy God ... will deliver thee”.

“A stone was brought ... sealed it with his own signet, and the signet of his lords”.

The penalty of the plot against Daniel was that he should be cast into a den of lions. The lion is the king of beasts. “The lion seeking whom he may devour”. (1 Pet. 5:8). The nature of the lion is to kill the human. The lion is carnivorous – a flesh eating animal. No one was ever thrown to a hungry lion and affected an escape by natural laws. Daniel was not immune under natural law. But there is another law – the spiritual law of life and liberty. Men know a great deal about natural law, but less about spiritual law. Men speak about natural laws that invade a spiritual world, but God speaks about spiritual laws that invade the natural world.

Scripture pictures the lion as the king of beasts: “A lion which is strongest among beasts and turneth not away for any” (Prov. 30:30). “Thou hunted me as a fierce lion” (Job 10:16). “He lieth in wait secretly (the wicked) as a lion in his den” (Ps. 10:9).

The lion is typical of Satan – the devourer, destroyer, deceiver. While every precaution had to be taken – the stone and double seal – yet the king believed that Daniel’s God would save him.

#### VI. THE PRESERVATION OF DANIEL (18-23)

God is both sovereign and omnipotent, therefore He can permit his children to be cast into a den of lions, or thrown into a burning fiery furnace.

##### 1. Darius is sleepless (18-20)

We see here the king’s interest in Daniel, and the condemnation of himself – he passed the night fasting and sleepless. After a most miserable night he goes early to the den and finds Daniel alive and unharmed – delivered from the lions.

## 2. Daniel is Saved (21-23)

“My God hath sent His angel, and hath shut the lion’s mouths”.

Certain paintings depict Daniel in the den with his mouth shut and the lion’s mouths open. But it is just the reverse according to verse 22.

“Then was the king exceeding glad for him”. His nightmare was turned into the brightest day.

The name of Daniel is not mentioned in Hebrews chapter 11, but his experience is mentioned: “stopped the mouths of lions” (11:33). This we are told was done by faith.

So Daniel is absolutely protected. God is sovereign and omnipotent. He permits his children to suffer. Sometimes it is to bring his own to repentance; sometimes to make us realize the utter inadequacy of material resources, and our complete dependence on God; sometimes to prune the vine of worthless branches in order that there may be more fruit; sometimes to teach us how to comfort others who are subjected to suffering (2 Cor. 1:3-7).

Whether we are saved from the lions or saved among them as Daniel was, it is to be remembered that God will never leave nor forsake His own.

We get here a beautiful picture of the tomb of Christ, where death could neither destroy nor hold its prey. As Daniel was brought forth from the tomb, so Christ was resurrected from his tomb.

## VII. THE PROSECUTION OF THE CONSPIRATORS (24)

“... those men which had accused Daniel, they cast into the den of lions, them, their children, and their wives”.

Darius could not change the old law, but he could make a new law. So all these conspirators against Daniel meet their death in the den.

## VIII. THE PROSPERITY OF DANIEL (25-28)

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

Darius now makes a decree and proclaims it unto all peoples, nations, and languages (25-27).

To this we should add the testimony of Cyrus as seen in Ezra 1:1-4 – “Thus saith Cyrus king of Persia. The Lord God of Heaven hath given me all the kingdoms of the earth; and He hath charged me to build him an house at Jerusalem, which is in Judah. ... He is the God ...”. Out of the mouths of kings who were Gentiles by nature and idolaters by practice, God brought forth this testimony to Himself:

“A God of gods, and a Lord of kings”.

“A revealer of secrets”. “A God who can deliver His servants”.

“The Most High God, that liveth forever”. “The King of heaven”.

“The living God, and One who works signs and wonders in heaven and earth”.

“Whose will is done in the army of heaven”.  
“Who setteth up kings and putteth them down”.  
“Whose dominion and kingdom is everlasting”.

Yet the men who had made these statements, had doubtless uttered many a prayer like the following in the Hymn to the Moon God: -

“In heaven who is supreme? Thou alone art supreme!  
On earth who is supreme? Thou alone art supreme!”

“As for these thy word is proclaimed in heaven and the angels bow down their faces”.  
“O Lord, in heaven is thy Lordship, on earth is Thy dominion”.

The father of Belshazzar has left on record a prayer to the Moon God, opening with these words: “O Sin (i.e.the moon god), thou lord of the gods, thou king of the gods of heaven and earth, and the god of gods, who dwellest in heaven”.

It seems that these Gentile kings soon forgot these proclamations and their successors too continued on in idolatry. Idolatry has been rampant from the very beginning of time; yea, even before time when Satan rose up in pride which was a form of idolatry. There are at least thirty false gods mentioned in Scripture, such as Dagon, Bel, Diana, Rimmon, etc. The Bible warns against all forms of idolatry such as sorcery, divination, witchcraft, etc. (Acts 8:9-11; 13:6-8; 19:13-20; 16:16-18; Rom. 1:18-23; Gal. 4:8; 5:20; 1 Cor. Chs. 8,10,12; 2 Cor. 6:16; Eph. 5:5; Col. 3:5; Rev. 2:14-20; 9:20; 21:8; 22:15).

We are to keep ourselves from idols – covetousness, selfishness, and legalism, and all outward symbols such as charms, mascots, or any superstitious practices. If we must believe in “luck” then let it be Wycliff’s translation of Gen. 39:2; “And the Lord was with Joseph, and he was a luckie fellow”.

## CONCLUSION:

When Hebrews says that by faith some “stopped the mouth of lions” (11:33) it speaks of Daniel. “The righteous cry and the Lord heareth and delivereth them out of all their troubles” (Ps. 34:17). Daniel appears alone in this chapter. Where his companions were we do not know; either dead, or removed to other realms of the kingdom. Daniel seems deprived of fellowship with those of like precious faith.

### (1) Daniel was faultless in person

“an excellent spirit was in Him” (vr. 3). This is the secret to Daniel’s success. The queen mother in the days of Belshazzar had said the same (5:12). While the H.S. did not dwell within Daniel, yet He must have overshadowed him and over-powered him for special occasions. It was of course a spirit of wisdom.

### (2) Daniel was faithful in purpose

“forasmuch as he was faithful neither was there any error or fault found in him” (vr.4). This was the testimony of those who were jealous of him and sought to get him out of the way. Daniel’s books could stand the light of any audit – “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God” (vr. 5).

(3) Daniel was fearless in prayer

“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” (vr. 10). The presidents and princes then assemble before the king and with flattery and falsehood plot against Daniel. They concocted a royal statute or firm decree that Darius should be God alone, and no petition must be asked of any other God, for thirty days.

Daniel did not pray because it was forbidden, but because it was his habit. Daniel was a righteous man (Ezek. 14:14).

“The Lord is my helper; I will not fear what man can do unto me” (Heb. 13:6). “In nothing be anxious, but in everything by prayer and supplication”, etc. (Phil. 4:6).

(4) Daniel was a freeman in prison (vr. 22)

What a night that was! We see on the one hand the restless potentate, and the restful prophet. D.L. Moody suggested that Daniel slept with his head pillowed on the back of a lion.

“Stayed upon Jehovah, hearts are fully blest, Finding as He promised, perfect peace and rest”.

B... THE PROPHETICAL REVELATION

We have in this chapter also prophecy in history. This same scene will be enacted in the end of this age, only on a much larger scale.

1. THE LIONS

“A beast shall rise up out of the sea” (Rev. 13:1).

“A beast coming up out of the earth” (Rev. 13:11).

The sea suggests the restless Gentile nations (17:15). The earth suggests the earthly people of Israel. The Dragon will give to the first beast what he offered to Jesus Christ in the temptation (Matt. 4:8-9). This is the “Man of sin” (2 Thess. 2). He is the Antichrist. These beasts will hold sway in the earth in the latter days. Of them it says: “And power was given unto him over all kindreds and tongues and nations” (Rev. 13:7).

2. THE DANIELS

See Rev. 7:4. This constitutes the Godly remnant out of Israel who will be sealed, and will go out to preach the Gospel of the Kingdom”. From this preaching in the Tribulation there will come a great multitude which could not be numbered (7:9,14).

See also Matt. Ch. 24; Jer. 30:1-9; Isa. 11:11-16; 43:6-7; Ezek. 36:24; Zech. 13:8-9. The 144,000 will constitute the Daniels who in that day will be saved from the beasts of the earth.

3. THE DELIVERANCE

Not only will the 144,000 be sealed and preserved, but many of God’s people will flee to the mountains (Matt. 24:16). In Dan. Ch. 11 we are told that when the Antichrist comes against “the glorious land” “these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon” (11:41). This may refer to the rock remnants of the cities of ancient Petra. Daniel is a beautiful type of Law vs. Grace – see Gal. 2:19.

## LESSON # 9 – THE FOUR GREAT BEASTS

SCRIPTURE: Daniel Chapter 7

### INTRO:

1. With chapter seven we come to the second main division of the Book of Daniel. The first six chapters were more or less historical and gave a foreshadowing of the prophetic. These second six chapters are prophetic and present a fulfillment. In the first section we get the outer composition and character of “The Times of the Gentiles”. In this second section we get the inner character, course and climax of “The Times of the Gentiles”. This chapter is very important as it forms the heart of Daniel’s prophecies and is the backbone of all prophecy – Israelitish, Messianic, and Gentile.

### 2. OUTLINE OF THE CHAPTER

Introduction (vr. 1) Historical – Belshazzar

Part One – The Instruction (2-14) – In the form of three visions:

1. The four beasts (2-8)
2. The Ancient of Days (9-12)
3. The Son of Man (13-14)

Part Two – The Interpretation (15-27)

1. General Interpretation (15-18)  
(Of the four Beasts).
2. Particular Interpretation (19-27)  
(Of the Fourth Beast)
  - a. The Request (19-22)  
To know the truth of The Fourth Beast (19),  
The Ten Horns (20a) and The Little Horn (20b-22)
  - b. The Response (23-27)  
As to The Fourth Beast (23), The Ten Horns (24a)  
The Little Horn (24b-27).

Conclusion (vr. 28) Spiritual – Daniel.

### 3. COMPARATIVE OUTLINE OF CHAPTERS TWO AND SEVEN (Written in Aramaic)

#### CHAPTER TWO

1. External Historical Presentation.
2. Earth’s View – A Man.
3. Seen by a Gentile King.
4. Head of Gold.
5. Breast and Arms of Silver.
6. Belly and Thighs of Brass.
7. Iron Legs – Iron-clay feet.
8. Fourth metal prominent in Vision and interpretation.

#### CHAPTER SEVEN

1. Internal Moral Principles .
2. Heaven’s View – Beasts.
3. Seen by a Hebrew Prophet
4. Eagle-winged Lion.
5. Bear with three ribs in mouth.
6. Four winged, four headed leopard.
7. Dreadful, terrible beast.
8. Fourth beast still more prominent  
In vision & interpretation.

9. The Ten Toes
- 10.
- 11.
- 12.
- 13.
14. A Stone
15. The Final Kingdom Prominent.
16. Effect on Nebuchadnezzar.

9. The Ten Horns
10. A Little Horn
11. Saints of Most High persecuted.
12. Time limit set to persecution.
13. The Ancient of Days.
14. The Son of Man.
15. The Final Kingdom still more Prominent.
16. Effect on Daniel.

### COMMON FEATURES

1. Both revelations presented in symbol.
2. Both call for interpretation.
3. Both tell of earthly dominion succeeded by Divine sovereignty.
4. Both visions marked by fourfold succession – Metals – Beasts.
5. Both exhibit same deterioration in point of quality.
6. Both display the same growing want of unity.
7. Both focus upon and expand the final scene.

4. FROM THE DAWN OF CREATION “when the morning stars sang together and all the sons of God shouted for joy” (Job 38:7), the earth has been an object of contention. Lawless angels and evil men have sought to dominate and expand their dominion. Man created by God to be the ruler of this planet, fell through Satan’s intrigue, and since that fatal fall has been Satan’s instrument to propagate a wicked seed, antagonistic to the Kingdom of God.

Use him and kill him is Satan’s occult philosophy.

5. Kings and kingdoms of this chapter are likened to beasts. The attributes of beasts are:  
 (a) To keep their own at any cost.  
 (b) To quarrel over what they do not have, but what they want.  
 (c) Under an affront they fly into a passion and take revenge in blood and the death of the object of their hate.

6. ISRAEL TAUGHT HER LESSON – in these dream visions given to Daniel in captivity, God reveals to him the number and character of the several world-powers which shall arise and bear rule over the earth; to each of which Israel must needs be subject until they learn that the Lord alone is their Savior-Redeemer.

7. THE DURATION OF GENTILE POWER – is divided into two chronological periods. The first period is already history. The second is yet future. These two periods are separated by an interregnum which is fast coming to its close. What was to take place during this interval, when Israel is scattered, was not revealed to prophets of old. The “Secret” which was kept hidden from the ages of the past was revealed to Paul (Eph. 3:1-11). It has to do with an assembly called “His Body” of which Christ is the Head (Eph. 1:22-23).

8. ISRAEL’S NIGHT WATCHES – with Gentile supremacy, Israel’s day, which was so hopeful in its beginning has passed into the darkness of a long night. The Gentile’s day is Israel’s night, and will so continue until her heavenly Light – the Messiah – comes again.

These prophetic visions of chapter seven are separated from each other by the word “night” at verses 2,7, and 13. It is also subdivided into nine sections by the formula: “I was seeing”, at verses 2,4,6,9,13,21. The Aramaic word is a participle, active, singular, masculine – “I continued looking”.

These three night visions comprise three angelic military watches (Dan. 4:13,17,23; Isa. 62:6; Lam. 2:19) into which Israel's night of captivity is divided. Before the Roman Period the Jews divided their night into three watches, as did also the Babylonians and the early Greeks. The Romans divided their night into four watches.

The Jewish Watches:

- (1) The first or "beginning of the watches" (Lam. 2:19) began about sunset, and lasted until about 10 P.M.
- (2) The second or "middle watch" (Judg. 7:19) lasted from 10P.M. to about 2 A.M.
- (3) The third or "morning watch" (Exod. 14:24) lasted from 2 A.M. to sunrise.

Daniel seven gives us the three watches of Israel's night during "The Times of the Gentiles".

VISION ONE – "The beginning of the watches" or "The first watch includes the rise of the first three world powers: Babylon, Medo-Persia and Greece.

VISION TWO – "The middle watch" contains the rise, progress, and destruction of the fourth world power, the Roman Empire in its last stage of a composite of all the kingdoms and beasts.

VISION THREE – "The morning watch" is taken up with the advent of the Son of Man from heaven, bringing with Him light and life to His faltering people, and the world. It passes quickly out of darkness into the light of day (cpr. Mark 16:1-3; John 20:1).

9. THE FIRST AND LAST STAGES – These four world powers, symbolized by the metals, and depicted in the four beasts, have, each of them, an earlier and a later manifestation. In their first manifestation they are rivals, and succeed each other in chronological order as the result of an appeal to arms. In their later manifestation they are contemporary and accomplices in evil (See 2:35 with 7:11-12). The first three are in the end time subordinate to the fourth. This shows that all four kingdoms will make up the last final climax of world dominion. The last autocrat will federate all the four world powers, represented by Babylon, Medo-Persia, Greece and Rome, into one gigantic and terrible imperial world power. This is symbolized by the image of Daniel chapter two, which in the last days stands up complete in all its parts of gold, silver, brass, iron and clay. This image will be animated by the spirits of the four beasts of Daniel chapter 7, and will have dominion over the whole earth.

10. A SINISTER FIGURE APPEARS in all the four visions of Daniel:

7:17-22 – "the fourth beast, which was diverse from all the others, exceeding dreadful".

8:9,23 – "a little horn, exceeding great". "a king of fierce countenance".

9:26 – "the prince that shall come – desolations determined".

11:36 – "the king shall do according to his will; and he shall exalt himself, and magnify himself above every god . . . and shall prosper till the indignation be accomplished".

## INTRODUCTION (VR. 1)

1. The Time of the Visions – “in the first year of Belshazzar king of Babylon”.

<u>Chapter</u>	<u>Year</u>	<u>King</u>	<u>Kingdom</u>	<u>Daniel’s Age</u>
VI	538 B.C.	Darius	Medo-Persia	88 years
VII	541 B.C.	Belshazzar	Babylon	84 years

According to this outline we go back four years in the history.

2. The Occasion of the Visions – “Daniel had a dream and visions of his head upon his bed; then he wrote the dream and told the sum of the matters”.

In dreams the mind breaks away from sleep while the rest of the body is held in bondage (S or Sol. 5:2).

In Visions the eyes of the mind are held gazing upon whatever is presented to them irrespective of fleshly organs (Acts 9:10-12).

Daniel is a type of Godly Israel, prostrate on the bed, but with heart and mind awake; troubled and distressed, waiting for the end of the captivity and “the times of refreshing”.

## PART I THE INSTRUCTION (2-14) (In the form of three visions)

Before we have the three visions, we are introduced to the scene and scope of them.

- (1) The Scene – “Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea” (vr. 2).

The word translated “winds” is in the Aramaic “ruach”. It is the same word used in Gen. 1:2 and translated “spirit”. Hence the context must guide us whether “wind” or “spirit” is meant. The present context, like that of Zech. 6:5 reveals to us that more than ordinary wind is intended.

“And the angel answered and said unto me, these are the four spirits of the heavens, which go forth from standing before the Lord of all the earth”.

The scene of the four winds or spirits of the heavens bursting forth in fury upon the great sea, is not a poetical description of a storm at sea. There would be nothing in an atmospheric disturbance, however violent, to call for a prophetic “Behold”! This is heaven’s summons calling forth the four wild beasts (see Rev. 7:1).

“The Great Sea” – Literally, this refers to the Mediterranean Sea, which is so spoken of elsewhere (Josh. 1:4; 9:1). Symbolically, it stands for humanity, or the nations (Isa. 17:12; Matt. 13:47; Rev. 13:1; 17:15).

We thus see that the world powers of this vision will in some way be related to that Great Sea, as we now know they were. The Mediterranean has been the theatre of this great drama of Daniel, the very nerve center of these four historic empires. Hence we have here the geographical location of these nations.

The “four winds” or “spirits” which strove upon the Great Sea may have a twofold application: (1) It may be the work of God who uses the powers of the firmament to do His bidding. When Israel had gone into idolatry and cheated God out of many sabbatical years, He sent Nebuchadnezzar to take them into captivity. (2) It may represent the evil powers of the air, under the agency of Satan (Eph. 6:12). Satan causes unrest among the nations, like a tumultuous sea.

(2) The Scope

“And four great beasts came up from the sea, diverse one from another” (vr. 3).

The word translated “beast” could better be “a living creature”. It is applied to men (Psa. 68:10) where it is translated “congregation”; to animals (Ezek. 14:15) and translated “beasts”; and to cherubim (Ezek. 1:5 and translated “living creatures”).

These four living creatures are beastly in nature as we shall see. They correspond to the image of chapter two. But why should there be a repetition of the same revelation? Men and God see things differently; the natural man sees things on a natural and outward sense, the spiritual man on a spiritual and inward plane.

Man sees the concentration of wealth, majesty, and power, as seen in the Golden-headed image. God sees the nations as a set of rapacious beasts devouring one another. He sees them beastly in character, and as maintaining their supremacy by brute force. The Lion devours, the Bear crushes, the Leopard springs upon its victim and sucks its blood, and the character of the fourth wild beast is such that there is no beast in nature comparable to it, a real monstrosity.

Unconsciously, the nations affirm their beastly character by their national emblems – The British Lion, The Russian Bear, The American Eagle, the Chinese Dragon, The Persian Ram, and The Macedonian Goat, etc.

“Nevertheless man being in honor abideth not: he is like the beasts that perish” (Psa. 49:12).

Daniel now gets a panoramic vision of the duration of Gentile rule from Nebuchadnezzar until the time of Christ’s kingdom.

I ...THE FOUR BEASTS (4-8)

“Therefore I will be unto them as a lion; as a leopard by the way will I observe them; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion; the wild beast shall tear them” (Hos. 13:7-8). (See also Joel 1:4; Zech. 1:18-20)

Chap. 7	Chap. 2	King	Empire	Chap. 8
1. Lion	Gold	Nebuchadnezzar	Babylon	
2. Bear	Silver	Darius-Cyrus	Medo-Persia	Ram
3. Leopard	Brass	Alexander	Greece	He-Goat
4. Nondescript	Iron-Clay	Antichrist	Rome	

1. The First Beast (4)

Nebuchadnezzar – Babylon Ch. 2:32,37-38.

See Jer. 4:7; 49:19-22 – Lion and Eagle.

This beast would remind Daniel of the colossal figures of lions, with the wings of an eagle, and the face of a man that adorned the palaces of Nineveh and Babylon. It would suggest to him that this first beast was a symbol of the Babylonian Empire, and its first king Nebuchadnezzar. It corresponded to the Head of Gold.

“As a lion” – The king of beasts, being among them what the gold is among the metals. Nebuchadnezzar likened to a lion (Jer. 4:7). The lion is noted for its roar, its great muscular strength, the hot fury of its anger, the mighty force of the blow which it delivers, and for its flying spring when leaping on its prey.

“had eagle’s wings” – King of birds. Babylon likened to an eagle (Jer. 48:40; 49:22; Hab. 1:8; Ezek. 17:3,7) - This represents swiftness. Eagle’s wings are remarkable for their length, giving them great rapidity of flight, and power to strike with quickly repeated blows. This lion-eagle beast had control of the earth and the heavens.

So the king of beasts and the king of birds are typical of the absolute monarchy of Nebuchadnezzar.

“I beheld till the wings thereof were plucked”. The power of conquest was taken away. This refers most likely to Nebuchadnezzar’s period of insanity.

“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”.

It had fallen to the earth, but made to stand up from its fallen condition. Nebuchadnezzar’s restoration is recorded in 4:16,34,36. Nebuchadnezzar had been given the heart of a beast (5:21). Now he had been humbled from his pride, and given the heart of a man.

## 2. The Second Beast (5)

Cyrus – Medo-Persia (2:39).

“Like unto a bear” – The bear is noted for its slow, creepy gait; for the ponderous weight of its steps; for its ferocious, low-muttered growling voice when irritated either by hunger or rage; for its voracious all-devouring appetite; and for its power of pulling down its prey with its heavy, crushing paws.

Such was Medo-Persia. It gained its victories by brute force, by hurling vast masses of troops upon its enemies. Xerxes expedition against Greece was undertaken with 2,500,000 fighting men.

“It raised up itself on one side” – This kingdom was a dual kingdom. Media was the oldest, hence it is in the beginning mentioned first. But the time came when Persia rose up and took the lead. This is seen in two Scriptures: - (1) Dan. 6:8 says: “the law of the Medes and the Persians”. But in the book of Esther 1:3 relating to events 25 years later, it says: “the law of the Persians and the Medes”, “the power of Persia and Media”. (2) In the record of the ram in Dan. 8:3 we see that it had two horns, and one was higher than the other, and the highest came up last. This corresponds with Persia.

“It had three ribs in the mouth of it between the teeth of it; and they said thus unto it, arise, devour much flesh”. These three ribs are parts of three carcasses which have been devoured by this beast. These represent: - Lydia - Croesus; Babylon – Nabonidus, Belshazzar; Egypt – Astyages. These nations formed a triple alliance to check the Medo-Persian power, but were destroyed by it.

The call to arise and devour much flesh is true of this kingdom. With such a vast army there would be much loss of life and territory.

### 3. The Third Beast (vr. 6)

Alexander – Greece (2:39)

The leopard is the most agile and graceful animal of all the wild beasts. It is not as regal in appearance as the lion, nor has it the brute strength of the bear; but it is superior to both in the nervous flexible mobility of its body, and in the insidious swiftness and subtlety of its movements. Its prey never escapes out of its clutches.

The rapid conquests of the Greeks under Alexander are fittingly represented here. He moved very swiftly with a small army, covering 300 miles in 11 days and in ten years conquered the civilized world.

“Four wings and four heads” – These refer to the division of the empire which occurred at Alexander’s death. His four generals divided the kingdom. The divisions were: Thrace, Macedonia, Syria, and Egypt. According to chapter eight, the He-Goat comes up with great fury against the Ram, which is Medo-Persia. He breaks his two horns, and casts his kingdom down to the ground, and stamps upon it. At the height of its power the great horn of the Goat is broken. Alexander conquered Darius Codomanus of Medo-Persia, who was murdered as he fled. Alexander too was murdered after attaining the pinnacle of his dominion.

So we come to the end of the First Watch, which had three stages of darkness: (1) Twilight lasting 68 years under Babylon; (2) First dark lasting 206 years under Medo-Persia; and (3) Second darkness lasting 269 years under Greece. 543 years in all.

### 4. The Fourth Beast (7-8)

“Dreadful, terrible and strong” – Rome uniting all kingdoms at the end (2:40-43). No likeness is given to this fourth beast. Human language has no description for it. It is a monstrosity of terrifying size, force, and complexity. “It was diverse from all the beasts that were before it”.

The “iron teeth” and “ten horns” would lead Daniel to see here a likeness with the Great Image – the legs of iron and the ten toes.

“It had great iron teeth: it devoured and brake in pieces”.

Who can describe the final siege of Jerusalem! The city was filled with worshippers, pilgrims who had come to the city to commemorate the Passover, their deliverance from Egypt. It was the Passover of A.D. 70. Titus the Roman general had besieged the city which lasted some five months. Finally the city was taken after famine, pestilence, murder had been raging within the walls of the Holy City. 1,100,000 Jews perished in the siege and some 97,000 were taken captive. This is but one of the evidences of the iron teeth of Rome and its power to devour and break in pieces.

The emergence of the “little horn” (8) from among the ten horns takes us to the last days, to that ghastly period of world history still future. From among a federation of nations there will come one “like the eyes of man, and a mouth speaking great things”. This will be the Antichrist, the last blasphemous ruler before the descent of Christ to destroy all His enemies and set up His millennial kingdom. Here for the first time in Daniel this frightful personality is described. (see 2 Thess. 2:3-4; Rev. 13:1).

This end-time character will come before us more and more as we continue our studies in this book.

## II . . . THE ANCIENT OF DAYS (9-12)

We are now given a revelation of truth that was not spoken to Nebuchadnezzar, but only to Daniel. It is a judgment scene, in which God reveals to Daniel the judgment that shall come upon Gentile nations at the end time. God will bring every man's work into judgment. Here we see how God is going to bring in His kingdom.

### 1. The Judge (9-10)

"I beheld till the thrones were cast down (or placed) and the Ancient of Days did sit".

This is an awe-inspiring vision, the kind of vision that this world needs, and for which it is groaning. It is time for the judgment throne to be set. The seats of the Orientals were laid down or cast down. They were cushions (Psa. 9:7; 29:10; Isa. 28:6; Rev. 4:2).

A silent heaven is today the great mystery of God's grace. But His present silence does not predict a continued silence. The thrones will be set and the Judge will appear to judge.

The description is of an ancient, mature Judge, not a novice. He has watched the earth drama since its inception (Psa. 90:2; Rev. 4:2). He is a judge of absolute holiness (purity). "Whose garment white as snow and the hair like pure wool". His throne was a fiery flame and from Him came "A fiery stream". No one can stand before the absolute holiness of God. His purity and power are too much for mortal man. Hence the need for immortality to stand before God and live. "God is a consuming fire" (Heb. 12:29). (Ananias and Sapphira crumbled under the power of Peter. What will not the ungodly do under the power of God!).

This scene is made more awesome by the myriads of angelic hosts that will minister unto Him. His ministers are also made a flame of fire (Heb. 1:7). It could be that we will also be along in this throng.

### 2. The Judged (11-12)

The immediate purpose of this judgment is seen in the words: "I beheld even till the beast was slain" (11). It is the beast, the Antichrist that the Ancient of Days will judge first. He is the leader of the rebellion against God, Satan's superman. His body is destroyed and given to the flame (2 Thess. 1:7-10; 2:8).

"The rest of the beasts". These were under the control and dominion of Antichrist, the "Little Horn". These were not immediately destroyed, but their dominion was taken away.

### 3. The Judgment

This is not The Great White throne judgment (Rev. 20:11-15) which will occur after the Millennium. Neither is it the judgment seat of Christ (1 Cor. 3:11-15; 2 Cor. 5:10) which judgment is for believers only. This is the judgment that will take place when Christ descends to destroy His enemies. It will be the climax to the battle in the Valley of Jehoshaphat (Joel 3:12; Matt. 24:27-30; 25:31-34; Rev. 19:11-21).

This judgment will entirely crush the seat of the fourth beast with its head, the Antichrist. The Babylonian spirit both politically and religiously will be destroyed. It will be sudden and complete.

### III. THE SON OF MAN (13-14)

“I saw in the night visions”. This is now the third time we have this expression in the chapter and it introduces the Third Night Watch – the morning watch.

This is a kingdom scene. It is the time when the Stone shall grind the image to powder (2:34-35,44) and Christ shall reign.

#### 1. The King (13)

“One like the Son of Man”.

We meet a problem here. Is this Son of Man the same person as “the Ancient of Days” in verse 9? The description of the Son of Man in Rev. 1:13-16 is quite similar to that of the Ancient of Days in Dan. Ch.7.

The simplest answer seems to be that the terms are interchangeable with the Father and the Son.

“I and the Father are One” (Jn. 10:30).

“And without controversy great is the mystery of Godliness; God was manifest in the flesh” (1 Tim. 3:16).

“In the beginning was the Word and the Word was with God and the Word was God” (John 1:1).

#### 2. The Kingdom (14)

“dominion, glory, and a kingdom”.

We get here a complete picture of Christ’s kingdom that He is to receive from the Father.

In one of the Lord’s parables a nobleman went to a far country to receive a kingdom, and then return (Luke 19:11-12). The Lord was that nobleman who went home to the Father to receive from Him the kingdom.

The time for the receiving of this kingdom is given in Rev. 11:15. When the Seventh Trumpet shall sound then Christ shall receive the kingdom.

The character of this kingdom is that Christ shall be the King over all people, nations, and languages. The duration shall be the ages, or until He turns over the kingdom to the Father (1 Cor. 15:24-28).

## PART II. THE INTERPRETATION (15-27)

The interpretation of these verses deals mainly with the end time; the Fourth Beast, The Ten Toes, and The Little Horn.

### I..GENERAL INTERPRETATION (15-18) The four Beasts

#### 1. Daniel’s Request (15-16)

These visions had an adverse affect upon Daniel. He was “grieved” and “troubled”. He knew about the four successive kingdoms from the Image of ch. 2. The things that troubled him were the new and strange revelations concerning the Fourth Beast and the little Horn. In this mood Daniel seeks and enlists the help and information of a bystander who evidently was a celestial being.

#### 2. Bystander’s Reply (17-18)

The four beasts are four kings that shall arise from the earth scene. The LXX has “kingdoms”. These beasts correspond to the four kingdoms of Nebuchadnezzar’s image.

The power of these kingdoms in their final display will be overthrown and taken by the “saints of the Most High”. These “saints” are Daniel’s people – Israel (See Lev. 26:22; Deut. 32:24)

## II. PARTICULAR INTERPRETATION (19-27) (Relative to the Fourth Beast)

While this “vision” and “dream” of Daniel cover the whole period of Gentile power, they particularly emphasize the last days of their power. It will then appear in the form of a world federation of ten kingdoms – ten toes and ten horns. They will find their climax in the setting of the Kingdom of God, “the Ancient of Days” and “the Son of Man”.

### 1. The Request (19-22)

#### a. “Know the truth” of the Fourth Beast (19)

The reply of the bystander (Vr. 16) had evidently not fully satisfied Daniel. He did not explain the meaning of the fourth wild beast, which was diverse from all the others, exceeding dreadful, with iron teeth, nails of brass, devouring, breaking in pieces, and crushing all under its feet.

#### b. “Know the truth” of the Ten Horns (20a)

Daniel also wanted to know more about the ten horns in the head of this beast. Naturally such a beast would cause alarm, and Daniel knowing that these things would affect his own people, he was unusually inquisitive.

#### c. “Know the truth” of “The Little Horn” (20b – 22)

It is no doubt this “Little Horn” that came up among the other ten horns, that subdued three of them, spoke great words, and had a stout look that bothered Daniel the most. It is the horn that made war with the saints, prevailed against them until The Ancient of Days came that was most disturbing to Daniel. This will be the time prior to the saints possessing the Kingdom, and subsequent to “the time of Jacob’s trouble”.

### 2. The Response (23-27)

Daniel is now to receive an explanation or interpretation to his problems.

There is quite a diverse understanding of these four Wild Beasts. Mr. C.H. Welch believes that they all represent conditions at the end time, and do not follow the complete history of “The Times of the Gentiles” as we have it depicted in Daniel ch. 2 – The Image. Mr. A.E. Knoch takes the view that the beasts do not represent political kingdoms as much as the four great religions which will play a part in the end-time, namely, BUDDHISM, HINDUISM, ISLAM OR MOHAMMEDANISM, AND CHRISTENDOM, an ecumenical Christendom devoid of true Christianity.

It is our opinion that the four beasts do give the inner character of the “Times of the Gentiles” but now as we shall see there is particular emphasis upon the closing days. There will definitely be both the political and religious forms at the end time.

a. As To The Fourth Beast (23)

Daniel is now told: “The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break in pieces”. We note here that Daniel is told that it shall be a “kingdom” and not a religious system.

The “iron teeth” (Vr. 7) of this fourth beast identifies it with the “legs of iron” of the image of 2:33; and the “ten horns” (Vr. 7) are seen to correspond to the ten toes of the image (2:42).

This beast will be a composite of all the other beasts, namely, “leopard”, “bear”, and “lion” (See Rev. 13:2).

The comparison between this beast and that of Rev. 13:1-7 is of added interest. They both have ten horns; they both came up out of the sea; they were unlike any other beast. Daniel’s “time and times and the dividing of times” is equal to John’s “forty and two months”.

When it says: “shall devour the whole earth and shall tread it down and break it in pieces” it may have the prophetic earth in mind, which is particularly Palestine and surrounding lands.

b. As To The Ten Horns (24a)

Daniel is here told that the ten horns represent ten kingdoms or “kings”. There will then comprise the composite of kingdoms out of which will come the final ruling king.

c. As To The “Little Horn” (24b-27)

We now come to the final and most important revelation for Daniel, his people, and for all of us. In our study of prophecy we lay stress on the Coming of Christ, which is quite proper. But before He appears, there will emerge two other Satanic personages, the Antichrist, and the False Prophet.

In both the Old and New Testaments we are told of a mysterious and terrible personage who shall be revealed in the last times.

In the Old Testament He is called: (1) The Assyrian (Isa. 10:5-6; 14:24-25; 30:27-33) (See 30:33 in light of Matt. 25:41; Rev. 20:10). (2) The Wicked or The Lawless One (Isa. 11:4). (3) King of Babylon (Isa. 14:4). (4) Lucifer (Isa. 14:12). (5) King of Tyrus (Ezek. 28:11-19). (6) The Little Horn (Dan. 7:8; 8:9-12). (7) A King of fierce countenance (Dan. 8:23). (8) The King that shall come (Dan. 9:26). (9) The willful king (Dan. 11:36).

In the New Testament He is called: (1) The Man of Sin (2 Thess. 2:3-8). (2) The Son of Perdition (2 Thess. 2:3-8). (3) That wicked (2 Thess. 2:3-8). (4) Antichrist (1 Jn. 2:18). (5) The Beast (Rev. 13:1-8).

The expression “Son of Perdition” is very significant. It may help us locate the origin of this Little Horn or Antichrist. The term is used only twice in Scripture: John 17:12 of Judas Iscariot, and 2 Thess. 2:3 of Antichrist.

In Gen. 3:15 God said to the serpent, Satan: “I will put enmity between thee and the woman, and between thy seed and her seed”. The woman’s seed was Christ and the Serpent’s seed was or will be Antichrist. As Christ was born of a woman empowered by the Holy Spirit (Luke 1:35), so shall Antichrist be born of a woman empowered by Satan. In the last days Satan will no doubt assume the form of a man and be the father, by some woman, of the Antichrist.

Such a person may properly be called, “The Son of Perdition”. This expression “Son of Perdition” is very significant. It may help us locate the origin of the “Little Horn” – The Antichrist. This term is used twice in Scripture: by Christ of Judas Iscariot and then by Paul of The Antichrist. Perdition is also a place (Rev. 17:8,11). So both Judas and Antichrist are sons of perdition, for they are the sons of the Devil. Perdition has the idea of loss and destruction. Paul speaks about “vessels of wrath fitted to destruction” (Rom 9:22). This word translated “perdition” and “destruction” is *apoleia*. It is also used in Phil. 1:28; 3:19; 2 Pet. 2:1; 3:16.

In John 6:70-71) we read that Jesus said: “Have I not chosen you twelve and one of you is a devil? He spoke of Judas Iscariot the son of Simon; for it was he that should betray him, being one of the twelve”. In no other place is the word “devil” (Gk. *Diabolus*) used of anyone except Satan. The definite article is used, and it should read, “The Devil”. This would make Judas an incarnation of the Devil, and explains why Jesus called Judas, “The Son of Perdition”. In the expression “the son of Simon” (John 6:71), the words “the son of” are not in the original; thus Simon being merely the reputed father of Judas.

In Rev. 17:8 we are told: “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition”. This beast of Revelation is the Antichrist, and also the beast or “Little Horn” of our text.

Of Judas it was said that: “he might go to his own place” (Acts 1:25). From what we have seen in Scripture it seems that Judas is somehow definitely connected with Satan, The Beast, and The Antichrist.

Behind the scenes of all evil forces and their followers is the master mind of Satan. It may be well to take a brief summary of his career – who is “the Dragon, that old serpent, the devil, and Satan” (Rev. 20:2). His career may be divided into eight (8) distinct epochs: -

(1) He was no doubt present at the beginning of God’s creation “When the morning stars sang together, and all the sons of God shouted for joy” (Job 38:7).

(2) He was in the Garden of Eden to tempt Eve, and bring all the sorrows, sufferings, and death into the human race; the deceiver of mankind (Gen. 3:1-7).

(3) He is found both in heaven and on earth, playing his part to bring affliction to mankind (Job 1:6 – 2:13).

(4) In the future, during the Tribulation, he will be cast from heaven to earth after the battle of Michael and his angels with Satan and his angels (Rev. 12:7-12).

(5) During the thousand year reign or the Millennium he will be taken, bound, and cast into “the bottomless pit” (Rev. 20:1-3).

(6) After the thousand years, he will be released for a short season to go out into the earth and deceive the nations (Rev. 20:7-8).

(7) He will then be cast into the lake of fire and brimstone to be tormented for the ages of the ages (Rev. 20:10).

(8) After the ages have run their course he will as “King of Tyrus” and “the Anointed Cherub” be released from the Lake of Fire to be brought back to earth and there destroyed by a fire that will issue forth from himself (Ezek. 28:11-19).

We notice that there are five specific things said about this “Little Horn” -

- (1) “He shall speak great words against the most High”.
- (2) “Shall wear out the saints of the most High”.
- (3) “Think to change times and laws”.
- (4) “Reign for a time and times and the dividing of time”.  
(This is the 3 1/2 years of Revelation 11:2; 13:5; 11:3; 12:6).
- (5) His kingdom shall be subdued by Christ and given to the saints of the most High – Israel.

Conclusion – (Vr. 28)

After receiving this revelation, Daniel was “much troubled” to the extent that his countenance changed. But he kept these matters in his heart. One can well understand this attitude after such shocking revelations.

We must always remember that in all figurative language of the Bible, they represent facts.

LESSON # 10 – The Ram and He-Goat – Chapter 8

INTRO:

In this chapter we have the vision of the Ram and the He-Goat. In this vision two of the former beasts re-appear; but now as Ram and He-Goat instead of Bear and Leopard. This is made clear by the interpretation of verses 20-21.

The prophecy of this chapter has found partial fulfillment, but relates also to the “time of the end” which occurs some five times in verses 17 to 26.

Beginning with this chapter and to the end of the Book it is written in Hebrew, as also were chapters 1:1 to 2:4. The other portion was written in Aramaic. This was the section that dealt particularly with the Gentiles. Now the prophecy reverts more to the Jews and Jerusalem and is thus written in Hebrew.

<i>Identification</i>	<i>Chapter 2</i>	<i>Chapter 7</i>	<i>Chapter 8</i>
The Babylonian Empire	Head of Gold	The Lion	
The Medo-Persian Empire	Breast & Arms of Silver	The Bear	The Ram
The Grecian Empire	Belly & Thighs of Brass	The Leopard	The He-Goat
The Roman & Composite Empires	Legs of iron Feet of iron & clay	The Composite Beast	
The Messianic Kingdom	Stone from the mountain	Ancient of Days - Son of Man	Brought in without hands

1. The Time of the Vision (Vr. 1) - “In the third year of the reign of king Belshazzar”.

In time we are two years later than the vision of chapter seven. The time is about 426 B.C. So this vision occurred in the same year as the fall of Babylon. Daniel was about 87 years old.

2. The Place of the Vision (Vr. 2) – “Shushan in the palace in the province of Elam by the river of Ulai” (See 2 Chron. 36:20). Susa, the capital of the Persian kings (Neh. 1:1; Esth. 1:2). Elam was the N.W. province of Persia proper. See Gen. 10:22; Isa. 11:11; Jer. 49:34. Ulai was a large canal in the vicinity of Susa.

3. The Purpose of the Vision – The purpose was to give Daniel further details as to the second and third kingdoms, with special emphasis upon the “king of fierce countenance” who comes out of the four kingdoms of the Grecian Empire.

## I... THE HISTORICAL INFORMATION (3-14)

This is the part of the chapter that is historical, the part that Daniel received in the vision.

### 1. Regarding the Ram (3-4)

Daniel now sees a ram by the river with two horns, one higher than the other which came up last.

This ram pushed in three directions – “westward, and northward and southward”.

This ram now appears as the counterpart of the bear in the vision of chapter seven.

This ram was mighty in his push in these three directions, so that no one could stand against him. He was exceedingly willful and became great in his conquests.

### 2. Regarding the He-Goat (5-8)

Daniel then sees a He-Goat who comes from the west, and runs with great speed so he touched not the ground, and he had a notable horn between his eyes.

He ran toward the ram “with choler” or great bitterness. The word is marar and occurs also at 11:11. It has the meaning of bile, which is a figure for anger and wrath. He breaks the two horns of the ram, and completely crushed the power of the Medo-Persian Empire.

This goat had a notable horn between his eyes which was also broken in its strength and four others came up in its place.

### 3. Regarding the Little Horn (9-12)

From among the four horns there now emerges “a little horn”. He became great and then moved toward the south, east, and “the Pleasant Land”. This is also called “the Glorious Land” or Palestine.

He continues by desecration and defiance against the “host of Heaven” as well as the stars and prince of the host. This shows unusual power and prestige. The “stars” symbolized in Daniel the righteous Israelites (12:3), many of whom were slain (Vr. 24). (See also 1 Mac. 1:24,30,57,62).

He will attack “the prince of the host” or the High Priest, and take away the daily sacrifice, and break down the place of worship (Vr. 11).

Verse 12 may be translated thus: “And the host (saints) shall be given to him (to destroy), together with the daily sacrifice, because of transgression, and he shall cast down truth to the ground and he practiced and prospered”.

### 4. Regarding the 2300 days (13-14)

While Daniel was musing over these things he heard one saint say to another: “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”? He was told that it would be 2300 days and then it would be restored. The two “saints” were no doubt two angels. One could be Gabriel (Vr. 16), and the other could be Michael, only two named in Scripture. The 2300 days are literally, “evening and morning”.

## II . . . THE PROPHETICAL INTERPRETATION (15-26)

The prophecy of this chapter has found a partial fulfillment, but it also relates to the “time of the end”.

Alexander of Greece with his forty thousand soldiers defeated at Granicus and again at Arbela an army overwhelmingly superior of the Medes and Persians. (Granicus is the modern Kocabas in Turkey, and Arbela the modern Erbil in Iraq). When Alexander died his kingdom was divided among his four generals. Out of the dynasty of Seleucus on the Syrian throne there came Antiochus Epiphanes, sometimes called “the mad man” because of his life and deeds. He was an oppressor of the Jews. (reigned from 175-163 B.C.). As an oppressor of the Jews he partly fulfilled the prophecy of verses 10-12. This Antiochus was one of the many antichrists (1 Jn. 2:18) and is a forerunner, or type of another one who shall arise in the end of the age.

### 1. Regarding the Interpreter (15-16)

While Daniel is musing on the vision and sought its meaning, a man’s voice is heard calling to Gabriel to make known unto Daniel the interpretation.

Gabriel was one of God’s archangels. He appeared to Daniel several times (8:16-19; 9:21-22. He may be the angel in 6:22); to Zacharias (Luke 1:11-19); and to Mary (Luke 1:26-28). Dan. 8:16 is the first time in Scripture of the mention of an angelic name. In Dan. 10:13,21; 12:1 we have the archangel Michael mentioned.

### 2. Regarding the Key to Interpretation (17-19)

“at the time of the end ... what shall be in the last end”.

Daniel is here told of a future time that would mean the end of “The Times of the Gentiles”. Daniel had read Jeremiah (Jer. 25:11) and understood that 70 years would pass over his people, and then restoration would come. This time period was fast coming to its close; and hence the puzzle when he learned that the end was far in the future.

“The indignation” of verse nineteen refers to God’s displeasure with Israel because of her past and present sins. (See Dan. 11:36; 1 Mac. 1:64). But this indignation will have a time limit.

### 3. Regarding the Ram (20) – “the kings of Media and Persia”.

In the vision of chapter two concerning the four empires of gold, silver, brass, and iron only Babylon is named. In the seventh chapter none of the beasts are specifically named. But in this chapter both animals are named. This indicates a progressive revelation of Scripture.

Medo-Persia – This dual monarchy, lying eastward from Babylon was already thundering at the gates of Babylon. According to verse four these kingdoms were conquering in three directions: “westward, northward, and southward. This corresponds to the bear that had three ribs in its mouth – Babylon, Lydia, and Egypt.

The higher horn of this Ram (8:3) corresponds with the higher side of 7:5.

The Ram was the symbol of Persia, and is found upon ancient Persian coins; it was worn by kings, and used with its curling horns, as pillar capitals (top of the column) and volutes (a spiral scroll-shaped ornament forming the chief feature of the Ionic capital). These were found at Persepolis, the metropolis of the kingdom. We read of a Persian king riding in front of his army wearing a golden figure of a “Ram’s Head” set with gems instead of a diadem.

4. Regarding the He-Goat (21-22) – “the rough goat is the king of Grecia”.

This is the first prophecy which reveals that Greece was to be the Third Empire.

The national emblem of Macedonia or Greece was a goat, and is found on the coins of that country. The ancient capital was called “Aegae” or the Goat City. The adjacent waters between Greece and Asia Minor were called The Aegean Sea or Goat Sea. Hence the son of Alexander the Great by Roxana was called Aegus, the son of a goat.

History proves that Alexander was the first king of this Empire, corresponding to the “Great Horn” between the eyes of the goat. He was the son of Philip of Macedon. He was only twenty years of age when he became king of Greece in B.C. 336. Two years later, in goat-like fashion he leaped the Hellespont and with an army of 30,000 infantry, and some five to ten thousand cavalry, defeated a Persian force on the banks of the Granicus. The following year, B.C. 333, he defeated at Issus (town in Asia Minor) a Persian army of 600,000 men, commanded by the Persian King, Darius. Later, after minor conquests in Phoenicia and Egypt he returned to Syria, and on the banks of the Tigris River defeated an enormous army led by Darius, known as the Battle of Arbela, B.C. 331.

From 330-327 B.C. he was engaged in subjugating the outlying provinces of the Persian Empire. Later he returned to Babylon, where at the climax of his glory he died of marsh fever and intemperance in June B.C. 323. He was in his 33<sup>rd</sup> year.

In verse 22 we learn that at his death his kingdom was divided into four parts by his four generals:

- (1) Cassander took Macedonia and Greece.
- (2) Lysimachus took Thrace and Bythinia.
- (3) Seleucus took Syria and East of the Euphrates.
- (4) Ptolemy took Egypt, parts of Asia Minor and Palestine.

Just as the silver kingdom of Persia is said to be “inferior” to the golden kingdom of Babylon, so, at the death of Alexander, his kingdom waned; it was not held together by these four heads “in his power”.

Thus far we have a prophecy of what is now history. But Daniel had no information from which he could tell whether the interval between the fourfold division of Alexander’s kingdom and the rise of the “Little Horn” would be long or short. In this respect, we have the advantage, for we know that the interval has been long. This interval is completely passed over in silence, in Daniel, and we come to the future prophecy of the “Little Horn”.

5. Regarding the “King of Fierce Countenance” (23-25)

We now get a complete picture of this “Little Horn” who shall arise out of the ancient Grecian Empire, and have full sway in “the latter time”.

Antiochus Epiphanes, the profane king, is but a forerunner of this last king. He was the eighth out of twenty-six kings that ruled over Syria. He did not live in the latter time of those kings, dying in B.C. 163 or one hundred twenty-four years before the last of the four kingdoms disappeared. Antiochus never stood up against “The Prince of Princes” (Christ), for he died some 160 years before Christ was born. Neither was he “broken without hand” for he died a natural death at Tabae in Persia in B.C. 163. (See Ps. 92:7).

From being an inferior horn, he now becomes the most marvelous of all the military powers the earth has ever seen, with the backing of all the powers of darkness; just as the Messiah will have behind Him the unlimited power of God.

Three things are now said concerning this King which give us his character and conduct –

(1) King of Great Power (24)

This “king of fierce countenance” or “mighty presence” will be mighty in power. But it will not be his own. He will be energized by some other power, as most rulers are (See Rev. 13:4). He shall destroy and shall prosper and practice, especially upon “the holy people” – the faithful Jews of that day. He will be “working of Satan with all power and signs and lying wonders” (2 Thess. 2:9-10).

This king shall “wear out the saints of the Most High”, “And they shall be given into his hand until a time and times and the dividing of time” (7:25). These saints are the object of the Little Horn’s hatred. “The host of the stars” is interpreted as of the “mighty and holy people” (8:24). This is now “The Great Tribulation” and “The Time of Jacob’s Trouble”.

(2) King of Great Police (25)

“through his policy also he shall cause craft to prosper in his hand”.

This “King of fierce countenance” understands “dark sentences” and causes “craft to prosper”. There is something deeper here than mere dissimulation or false appearance. It indicates that he will be acquainted with the depths of Satan. A “dark saying” is an expression used in Ps. 49:4; 78:2; Prov. 1:6 for deep parabolic utterances or mysteries. It is found in Chaldean form in Dan. 5:12. This will be the very height of “strong delusion” that God will permit this Beast to use “that they should believe a lie” (2 Thess. 2:11).

(3) King of Great Peace (25)

“by peace shall destroy many”.

He will dope the people with a false security. This will be done by a false prosperity and security. But it is “when they shall say, “Peace and safety; then sudden destruction cometh upon them” (1 Thess. 5:3).

We note that there is no fighting taking place at this time. This Antichrist is not engaged in slaughtering the Jews who oppose him. The saints who obey the command of God will flee, and the rest will be easily conquered. They will be won over by his intelligence and deceit. He will offer them peace on advantageous grounds. This will be the ruin of many because they will receive the mark of the beast and worship him (Rev. 13:15). Peace at the price he offers is the most expensive and ruinous bargain he makes.

6. Regarding the 2300 Days (26)

We understand that “the evening and the morning” period which is to come is the final week of Daniel’s Seventy Weeks (Ch. 9). It will be the time of “Jacob’s Trouble”.

The 2300 days (Vr. 14) can be reduced to 6 years, 4 months, and 20 days, using 360 days to the year, and 30 days to the month. This is the time that the sanctuary should be trodden under foot and desecrated by the Little Horn.

Matthew 24:22 may give us some light – “And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened.

So this last week of seven years is shortened by 7 months and ten days.

CONCLUSION (27)

The effect of this vision on Daniel was that he became sick for many days. It is no wonder as he was told of the terrible days ahead for his people. But he arose and did the king’s business. Fearful at heart and faint in hand, yet he conquered by rising up and being about his business.

This lesson reveals how important is the question called “The Eastern Question”. Things are definitely shaping up for these closing days of this age. Out of the four divisions of Alexander’s kingdom, presumably that taken by Seleucus, will come the great apostate. But we who have received such wondrous grace as to be numbered among those who are members of The Body of Christ do not hope to see these days that troubled Daniel. Nevertheless, we cannot be indifferent or unconcerned in regard to God’s great purpose of the ages. We rejoice to know that the saints of the Most High will take the kingdom, and that the Son of Man will reign in glory.

## LESSON # 11 – PRAYER AND PROPHECY: THE SEVENTY WEEKS

### INTRO:

#### 1) OUTLINE: Chapter nine

I...The Prophecy of Jeremiah (1-2)

II.. The Prayer of Daniel (3-19)

III. The Presentation of Gabriel (20-23)

IV..The Principle of Computing Prophetic Times

V...The Prediction of the Seventy Weeks (24-27)

2) While chapter nine is complete in itself, it does follow chapter eight, supplying further details. Daniel's great concern has been the coming of the "Little Horn" and its connection with his people (8:27). Daniel had been taught that past history foreshadows future events. We are now to see that the Seventy Year Period of Israel's captivity and Jerusalem's desolation is but prophetic of another period of Seventy Times Seven associated with dispersion and desolation.

3) God, the Nations and Israel. Isa. 10:5-7 gives us a picture of the Assyrian as the rod of the Lord's anger – "And the staff in their hand is mine indignation". The Assyrian is sent against "an hypocritical nation . . . to tread them down like mire in the streets". The Assyrian nation does not intend to be of service to the Lord; it is fulfilling its own schemes of conquest; "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks" (Vr. 12).

So this indignation accomplished against Jerusalem and the Jews is but a foreshadowing of a greater period in the future – that last great period of indignation.

4) "Times" and "Seasons". Prophecy deals with "times" (chronos) implying certain lengths of time – a period, and with "seasons" (kairos) implying certain events as circumstances associated with these times. (See 1 Thess. 5:1; Acts 1:7) The word "seasons" is used in Luke 21:24 indicating special events and characteristics such as the transfer of political sovereignty in Nebuchadnezzar's dream.

### I . . . THE PROPHECY OF JEREMIAH (1-2)

#### 1. The Period Stated (1) "In the first year of Darius the son of Ahasuerus of the seed of the Medes".

The time was very critical. Daniel's mind was in a state of perplexity and confusion. He had understood the vision of the "Four Wild Beasts" and "The Ram and He-Goat" which foretold of a prolonged period of dispersion for his people. But he found it difficult to reconcile this with Jeremiah's prophecy of 70 years.

The name Darius means – "The Maintainer".

The name Ahasuerus means – "Venerable King".

Both names are appellative – not exclusive of any one king.

It is thought by chronologists that Darius of chapter 9 is the Cyrus of chapter 10. Also the Ahasuerus of Ezra 6:14 and Neh. 2:1, and Darius of Dan. 5:31 represent the same person under different names. The king married Esther, whose son is the Cyrus of Scripture. Daniel chapter 9 should be seen in the light of Ezra 1:1-4.

We will not here enter further into the chronology of the Persian kings. Further information may be gotten by consulting the Companion Bible, Appendixes 50 (vii. 5) and 57. A special note of interest is also found on page 615.

## 2. The Purpose Stated (2)

“...he would accomplish seventy years in the desolations of Jerusalem”. “And this whole land shall be a desolation and an astonishment; and these nations shall serve the King of Babylon seventy years” (Jer. 25:11).

The false prophets had contradicted this, and encouraged the people to believe that the Captivity would be of short duration. To counteract this, the prophet Jeremiah wrote to the captives at Babylon to settle down for a long stay (Jer. 29:4-10).

Daniel knew that the captivity began when he was carried to Babylon in B.C. 606, and that now 68 years of the 70 had expired. He also knew that the man whom God had chosen and foretold to issue the decree to return was on the throne, namely Cyrus (Isa. 44:28). So Daniel believed the Captivity should end in two years. This Daniel had learned from Jeremiah and Isaiah.

## II... THE PRAYER OF DANIEL (3-19) (Lev. 26:40-46)

This is one of the most remarkable prayers of the Bible. It was the prayer of a prophet and patriot. It is the kind of prayer that Israel as a nation must some day pray before the heavens will open and God sends them “the times of refreshing” (Acts 3:19).

This prayer has all the elements of true prayer: Adoration, Confession, and Supplication. Confession and Supplication are the two leading elements.

There is a noticeable progression in this prayer. At first Daniel speaks of his people without any term of association with the Lord. He speaks of “our kings, our princes, and our fathers, and to all the people of the land. ...the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near and that are far off” (Vrs. 6-7). But at verse 10 a link is established. He speaks of the “Lord our God” (Vrs. 10,13,14,15). In verse 15 a fuller claim is made; this rebellious people are “Thy people”. In verse 16 the desolate city is “Thy city”, “Thy holy mountain”, and “Thy people have become a reproach”. In verse 17, Daniel is “Thy servant” and the desolate temple “Thy sanctuary”. Then at verse 18 and 19 all reserve is abandoned. Before a covenant-keeping God, Daniel pours forth his supplication.

### 1. The Prayer of Confession (3-15) – His confession is threefold: Humiliation, Adoration, and Contrition.

a. Humiliation (3) – “With fasting, and sackcloth, and ashes”. These are the outward expressions of an inner humility. Daniel humbles himself in the dust on behalf of his people.

- b. Adoration (4) “O Lord, the great and dreadful God”.

He reveres and adores the awful majesty of God – His power, faithfulness, and mercy.

- c. Contrition (5-15) “We have sinned and have committed iniquity, and have done wickedly, and have rebelled”.

Daniel takes his place with his people, He proceeds to name the specific sins of Israel:

“Departing from thy precepts and from thy judgments” (5).

“Neither have we hearkened unto thy servants the prophets” (6).

“Yet made we not our prayer before the Lord our God” (13).

These confessions of sin are all amplified in the other verses of this section.

He speaks of the curse promised in the law (Lev. Ch. 26; Deut. Ch. 28) and also the covenants given.

In verse 14 we read: “Therefore the Lord watched upon the evil, and brought it upon us; for the Lord is righteous in all his works which he doeth; for we obeyed not his voice”.

The word “watched” here is shagad. This word is translated “almond”, “hasten”, and “watch” in Jer. 1:11-12; 44:27). The connection is this: the almond is very early in blossom and is suggestive of alertness, vigilance, and watchfulness. “Behold, I will watch over them for evil and not for good” (Jer. 44:27). “I will watch over them to build, and to plant, saith the Lord” (Jer. 31:28).

2. The Prayer of Supplication (16-19) “I beseech thee”.

- a. Its Purpose – He supplicated for a threefold purpose:

For the city – “Jerusalem, thy holy mountain”. The great and glorious city of God was a desolation and a reproach to God’s name.

For his people – “thy people are become a reproach to all that are about”. He supplicates for the misery and humiliation of his own people.

For the Sanctuary – “And cause thy face to shine upon thy sanctuary”. The temple which was the very heart of Jewish life was destroyed and its worship stilled.

- b. Its Pleas – He makes no pleas on his own merit. It is all of God, His character and His conduct.

God’s Righteousness (Vr. 16) God’s righteousness is based upon His holiness, His mercy and love to a contrite nation. He can forgive sin and give righteousness because of Jesus Christ.

God’s Honor (16) God’s people are now a reproach to all the heathen. He pleads the fact that his people had been called by His name.

God’ Mercy (18) The free gift of God’s mercy can forgive any and all sins.

Daniel bases his prayer on the Word of God and believing what God had said. This is the only basis for intelligent, earnest prayer. Daniel knew that God would make a New Covenant with his people (Jer. 31:31-34) and that it would bring restoration.

### III. THE PRESENTATION OF GABRIEL (20-23)

Daniel has just been praying, confessing his sin and the sin of his people. He has made supplication to God on the basis of His covenant, His honor, and His justice and mercy toward His people. He pleads the promise that if they confessed and repented, God would hear and heal their land, city, and sanctuary.

In the midst of this great agonizing, God shows him a being- “the man Gabriel” – whom he had seen at the beginning of the vision (8:16).

1. The Messenger (21) - “The man Gabriel”. God now sends one of His highest angels to Daniel. He comes in the form of a man. This appearance of angels, and Jehovah-Jesus, to God’s Old Testament saints was nothing new. It was God’s method of revelation to them.

He comes to Daniel at the sacred time of the evening oblation – 3 P.M. Daniel kept his stated times of worship, although he was in Babylon.

2. The Message (22-23) – “O Daniel, I am now come forth to give thee skill and understanding . . . for thou art greatly beloved”.

Daniel is then told that the reason for Gabriel’s coming and subsequent revelation was because Daniel is “greatly beloved”. So the Apocalypse of the O.T. is given to Daniel because he is “greatly beloved” and that of the N.T. to John the disciple whom Jesus loved. “Yea, whiles I was speaking in prayer, even the man Gabriel. At the beginning of thy supplications the commandment came forth”.

How true is the promise that “before they call I will answer” (Isa. 65:24). Prayer does not rest upon our words, but upon our life and heart. Daniel is now to receive “skill and understanding”.

### IV. THE PRINCIPLE OF COMPUTING PROPHETIC PERIODS

Before entering upon a suggested interpretation of these prophetic times (Verses 24-27), it is necessary to pause here and look at some important principles for computing prophetic periods.

Many different suggestions have come forth for computing these seventy-sevens. Some interpret them as years, others as days; some that they refer to the past, and others that they are future. However, there are a few simple principles that must be reckoned and understood.

1. The “Lo-Ammi” Principle – “Then said God, call his name Lo-ammi; for ye are not my people, and I will not be your God” (Hos. 1:9).

This principle states that those years or periods when Israel as a nation is out of favor with God are not reckoned in the prophetic calendar. The time exists in secular history, but not in prophetic history.

(Let me suppose an illustration. Suppose I have a bank account of \$500.00 deposited in my checking account. From one point of view I can show a bank balance of \$500.00. But there is another point of view. Suppose I owe \$100.00 on my furniture, and \$150.00 on my car.

So that while my bank account shows \$500.00, I actually only own \$250.00. Therefore my bank account may represent the calendar of secular years, and the balance minus what I owe may represent the prophetic periods. The “Lo-ammi” period corresponds with the depts., and must be subtracted to get prophetic times.)

The Time from Egypt to Solomon’s Temple

I Kings 6:1 tells us that Solomon began to build the temple in the fourth year of his reign, and in the 480<sup>th</sup> year after the children of Israel came out of Egypt.

Acts 13:18-21 gives us a different computation. Paul here speaks of 40 years in the wilderness, then 450 years under the Judges, and 40 years under King Saul. If we then add to this the 40 years of David’s reign (1 Kgs. 2:11 and the 3 years of Solomon’s reign before he commenced to build (1 Kgs. 6:1) we have a total of 573 years.

Thus we get two figures of 480 years and 573 years respectively, a difference of 93 years.

Reverting to our previous illustration, the 573 years represent the balance shown in the bank account, the 93 years represent the unpaid bills still owing, and the 480 years the actual amount in credit. Thus there are 93 “Lo-ammi” years to be accounted for – years omitted in Solomon’s computation, but included in Paul’s. The number 480 in Kings is an ordinal, not a cardinal number -480<sup>th</sup>.

There were five periods during which God sold His people into the hands of their enemies, and during which time the prophetic clock stopped, and such time was unrecorded. These periods are all found in the Book of Judges:

- (1) Mesopotamia . . . . 8 years (3:8)
- (2) Moab . . . . .18 years (3:14)
- (3) Canaan . . . . .20 years (4:3)
- (4) Midian . . . . . 7 years (6:1)
- (5) Philistines . . . . . 40 years (13:1)

—  
93 years - “Lo-ammi”

This principle must be understood when we come to interpreting the “Seventy-sevens”.

3. The Year-Day Principle

How shall we interpret this period of seventy-sevens or heptads? Does each week represent a year, or does each day represent merely a day?

Numbers 14:34 – “After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise”.

Apply this principle or scale to the 70 heptads or weeks, we have 490 days, and on this principle 490 years.

Another interpretation is that Daniel had just dealt with a period of 70 years – the Captivity at Babylon, and this may well represent the longer period of 7 times 70 or 490 years.

When Daniel wants us to understand that literal days are meant it is so distinctly stated in the text:

Dan. 10:2 - "I Daniel was mourning three full weeks". (Literally: "weeks of days".)

Dan. 10:3 - "Till three whole weeks were fulfilled". (Literally – "weeks of days").

To make the matter more certain, the angel declares that on the first day of Daniel's fasting his words had been heard and the angel sent; but that for "one and twenty days" he had been withstood (10:12-13). We believe, therefore, that years are to be understood in this context, and that they are 490 in number. (Note 9:2 – "years")

#### Seven and a multiple of Seven in Scripture:

"Seventy weeks are determined". Literally these words should read "Seventy sevens". The word "week" is retained because we have no exact equivalent for the Hebrew original, which signifies a period of seven.

It is a noteworthy fact that both the natural and spiritual world are built on "The Law of Sevens", thus proving that they have a common origin. In the physical world we read that God rested on the seventh day (Gen. 2:1-2). The Israelites were to keep every seventh day as a Sabbath, and every seventh year as a Sabbatic year (Exod. 20:8-11; Lev. 23:3; 25:1-7).

The period of gestation in animals and man is all based on the Law of Sevens. For example:

The mouse is 21 days – 3x7  
The hare and rat are 28 days – 4x7  
The cat is 56 days – 8x7  
The dog is 63 days – 9x7  
The lion is 98 days – 14x7  
The sheep is 147 days – 21x7  
The common hen is 21 days – 3x7  
The duck is 28 days – 4x7  
The human species is 280 days – 40x7

The last book of the Bible – Revelation – the book of the consummation has seven divisions of seven things: (1) The Seven Churches; (2) The Seven Seals; (3) The Seven Trumpets; (4) The Seven Vials; (5) The Seven Personages; (6) The Seven Dooms; (7) The Seven New Things.

The number seven is a perfect number. It is composed of the Divine number three – Father, Son, and Holy Spirit; and the world number four – four directions; four seasons: Spring, Summer, Autumn, and Winter.

Israel's history is a multiple of seven or 490 years: (1) From Abraham to the Exodus; (2) From the Exodus to the Dedication of the Temple; (3) From the Dedication of the Temple to Nebuchadnezzar's return; (4) From Nehemiah to the end of the 70 weeks.

From Abraham to Christ are three periods of "fourteen generations" (Matt. 1:17).

"All the souls of the house of Jacob, which came into Egypt were 70" (Gen. 46:27; Exod. 1:5). There were seventy elders in Israel (Exod. 24:1; Num. 11:16). The Lord appointed seventy disciples to go out and proclaim the kingdom message and do miracles (Luke 10:1,17). Seven was indicated in Israel's times of forgiveness (Matt. 18:21,22; Luke 17:4).

### Further Notes on the “Lo-ammi” Principle

On pages four and five we discussed the “Lo-ammi” period from the Exodus to the dedication of Solomon’s Temple. We would like to add the three other periods of 490 years each in Israel’s history from the birth of Abraham to the Establishment of Everlasting Righteousness.

From Abraham to the Exodus – Abraham was 75 years old when called (Gen. 12:4), the Law was 430 years later (Gal. 3:17), total 505. Deduct 15 years for Abraham’s departure from the path of faith – taking Hagar to wife (Gen. 16:16 with Gen. 21:5) and we have the first cycle of 490 years.

From the Dedication to Close of Babylonian Captivity – Counting time from B.C. 1005 (1 Kgs. Ch. 8) to B.C. 445 (Neh. Ch. 2), total 560 years. It is at this point that Daniel receives the celebrated prophecy of the last remaining cycle of 490 years in Israel’s history. Israel was suffering bondage under Gentile kings for not allowing the land to enjoy its sabbatic rest. (See Lev. 25; Jer. 25; Dan. 9:1-4). Again, note the fact that God cannot count time with Israel out of favor. Therefore when the seventy years for the Babylonian Captivity are deducted we have the third cycle of 490 years.

From Artaxerxes’ Decree to the Establishing of Everlasting Righteousness – The last cycle in Israel’s history, 70 sevens or 490 years, is divided into three sections:

- 1) 7 weeks or 49 years to restore and build Jerusalem.
- 2) 62 weeks or 434 years unto Messiah the Prince making a total of 69 weeks or 483 years.
- 3) 1 week or 7 years which awaits fulfillment.

When Messiah was cut off, Israel had rejected Him and was set aside, A.D. 70. She did receive another opportunity during the Acts period, but continued to reject; so there was no national acceptance after Messiah was cut off. Since A.D. 70 there have been some 1900 years of “Lo-ammi” for this people. The last week cannot begin until God has finished with the Church, the Body of Christ.

### V . . . THE PROPHECY OF THE SEVENTY WEEKS (24-27)

“Seventy weeks are determined upon thy people and upon thy holy city”.

The “seventy weeks” are literally “seventy sevens” or “heptads” as the original word has it.

Daniel is now given the revelation by Gabriel that not only will 70 years determine Israel’s bondage, but 490 years must run their course.

Note that this prophecy is to take place “upon thy people and upon thy holy city”. Thus it deals distinctly with Israel and Jerusalem.

1. The Purpose (24) – Six distinct things are now mentioned as constituting the purpose of this time of 490 years in Israel’s history.

a) “To finish the transgression” – “To finish” is a translation of “kala” which means “to restrain” or “shut up”, as in a prison: “Zedekiah . . . had shut him up” (Jer. 32:3).

The transgression to be shut up has already been spoken of in Daniel (8:9-13,23. Note: “by reason of transgression”, “the transgression of desolation”. Thus the day is fixed when this desolation shall cease and the Desolator be imprisoned (See Rev. 19:20).

b) “To make an end of sins” – This literally means that Israel’s sins are sealed up, sewn in a bag, and forgotten, as Darius locked up Daniel in the lion’s den.

Job uses the expression: “My transgression is sealed up in a bag and thou sewest up mine iniquity” (Job 14:17). The Hebrew word chatham, meaning “to finish, seal up” is used both here and in Daniel.

“Thou hast cast all my sins behind thy back” (Isa. 38:17)

“I will remember their sin no more” (Jer. 31:34)

“Thou wilt cast all their sins into the depths of the sea” (Micah 7:19)

“As far as the east is from the west, so far hath he removed our transgressions from us” (Ps. 103:12).

c) “to make reconciliation for iniquity” – Here the word is “kaphar” and means “to make atonement”. This is vital; it is precious. This has reference to that day when, “In that day a fountain shall be opened to the House of David and to the inhabitants of Jerusalem for sin and uncleanness” (Zech. 13:1). The word for “iniquity” is avon, and means “perversity”. It is the crookedness of the sinner in perverting the straight and making it crooked. All the crookedness in Israel will in that day be atoned for, and forgotten.

d) “to bring in everlasting righteousness” – Righteousness is one of the outstanding characteristics of Christ’s kingdom, and will characterize His millennial reign. This can only come after reconciliation has been made for iniquity.

“Thou shalt be called the city of righteousness, the faithful city” (Isa. 1:26).

“A king shall reign in righteousness” (Isa. 32:1).

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness” (Isa. 62:1).

e) “To seal up the vision and prophecy” – Here the word for “seal” is chatham and means “to finish”. It means that when these weeks are ended there will be no further need for visions and prophecy. When Christ reigns all will be fulfilled in Him.

f) “to anoint the most holy” – In Scripture the words “Most Holy” are never used of persons, but always of things dedicated to God. This refers to the cleansing of the temple and the sanctuary (Dan. 8:14).

The “Man of sin”, “The Son of Perdition” has desecrated the temple. (See 2 Thess. 2:3-4).

There are here six items. Six is the perfect number of man, and this is the best that man can do. Christ will gloriously restore all and usher in His millennial kingdom.

### 3. THE PERIOD (25-27)

In these three verses the “seventy sevens” are divided into two large sections – sixty-nine sevens and one seven. The first one leads to Messiah in His humiliation, and the other to Messiah in His glorification. Each one has a preliminary period. The sixty-nine sevens has a seven sevens preceding the following sixty-two sevens; and the final seven is divided in two equal parts, the first introducing the second. Between the sixty-ninth and the seventieth week there is a long “Lo-ammi” period in which Israel is dispersed, and Gentile nations rule. This is the period of the Church, the Body of Christ.

The following diagram may help to visualize the time periods:

7 weeks	I	62 weeks	I	Secret period- Ch.	I	One	Week
49 years	I	434 years	I		I	3 ½ Yrs.	I 3 ½ Yrs.
<u>49 + 434 + 7 = 490 years</u>							

- a. The Commencement (25) - “...from the going forth of the commandment to restore and build Jerusalem”.

This is the sign that would mark the commencement of the 490 years – “commandment to restore and build Jerusalem”.

Four commandments were given:

- (1) Cyrus to Ezra (Ezra 1:1-4; 2 Chron. 36:22-23) B.C. 536?
- (2) Darius to Ezra (Ezra 6:1-12) B.C. 519?
- (3) Artaxerxes to Ezra (Ezra 7:11-26) B.C. 468
- (4) Artaxerxes to Nehemiah (Neh. 2:1-8) B.C. 455

(1) Cyrus Decree to Ezra – This is confined exclusively to the building of the temple; and mention of this, plus “the house”, “the altar”, “the house of the Lord”, is made not less than 22 times in chapters 1-5. It is true their enemies wrote a letter against them (Ch. 4) accusing them falsely we believe of rebuilding “the rebellious and bad city” (4:12) and so their work was stopped “until another commandment shall be given” (4:21). This cannot be the decree referred to in Dan. 9:25.

It would be of interest to know what prompted Cyrus to issue this edict. Did Daniel point to Jer. 25:11-14 or to Isaiah 44:28 concerning the 70 years; or simply to Cyrus as the one to issue the edict? As a result 50,000 captives returned to Jerusalem (Ezra 2:64-65). They set up an altar, renewed their sacrificial feasts and offerings, and proceeded to rebuild the temple, but the work lagged because of their enemies.

(2) Darius Decree to Ezra – In Ezra 5:1-17 we read how those who were trying to rebuild the temple were interfered with in their work on the alibi that they had no authority for it; so they appealed to Darius to make a search in the king’s treasure house in Babylon, which he did. The search revealed the decree of Cyrus, and this decree now is simply a re-affirmation of the decree of Cyrus with penalties attached. In this chapter, some twelve times we find this decree confined to “the house”, “the temple”, “the House of God”. So this cannot be the decree Daniel is given.

(3) Artaxerxes Decree to Ezra – This decree is confined particularly to the permission that was given, “that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem” (7:13). It declares that they were to take “silver and gold, ... with the freewill offering, ... for the house of their God which is in Jerusalem” (7:15-16). But there is not one word about building either temple or city. Hence this is not the decree.

(4) Artaxerxes Decree to Nehemiah – In Neh. 2:5-6 we read: “That thou wouldest send me unto Judah, unto the city of my father’s sepulchers, that I may build it. ... So it pleased the king to send me”. Now we read nothing of the building of the temple, for that was built; but we read of the building of the city, its walls, etc. This then must be the decree that began the period of 490 years. The original date for this was about 455 B.C.

b. The Continuation (25-26) – “... unto thee Messiah the Prince shall be seven weeks, and three score and two weeks”.

Two distinct periods are now marked off for us: first, 7 weeks – 7x7 or 49 years; secondly, 62 weeks – 62x7 or 434 years. So we have 483 years until “The Messiah the Prince”. It is this period or periods that we are now concerned with.

The First Division – Seven weeks or 49 years run from the commandment to build the city to the year of the dedication of the Temple. From 455 to 405 B.C.

The Second Division – Sixty two weeks or 434 years, from the dedication of the Temple to the cutting off of The Messiah. We now ask, at what time in His life was Christ “cut off”? Was it at His birth, His baptism, His triumphal Entry, or His crucifixion?

483 years added to the year 455 B.C. will bring us to the year 28 A.D. Adding one year between B.C. 1 and A.D.1 we have the year 29 A.D. It was in this year that Christ’s Triumphal Entry and crucifixion took place (Luke 19:35-40). It was His Triumphal Entry, so called, that Jesus was openly proclaimed as Messiah (Matt. 21:9,11; Luke 19:38), and this was so prophesied (Zech. 9:9).

Sir Robert Anderson has calculated that the 69 weeks or 483 years ended when Christ rode into Jerusalem in His so-called, Triumphal Entry. He says” “The 1<sup>st</sup> Nisan in the twentieth year of Artaxerxes (the edict to rebuild Jerusalem) was 14<sup>th</sup> March, B.C. 445. The 10<sup>th</sup> Nisan in Passion Week (Christ’s entry into Jerusalem) was 6<sup>th</sup> April, A.D. 32. The intervening period was 476 years and 24 days (the days being reckoned inclusively, as required by the language of the prophecy, and in accordance with the Jewish practice).

But 476 x 365 = .....	173,740 days
Add (14 March to 6 <sup>th</sup> April, both inclusive) .....	24 days
Add for leap years .....	116 days
	173,880 days

And 69 weeks of prophetic years of 360 days (or 69 x 7 x 360) = 173,880 days.

(See The Coming Prince, pp. 127-128)

### The Great Parenthesis or Gap Period between the 69<sup>th</sup> and 70<sup>th</sup> weeks

We are now told that four things are to take place between the 69<sup>th</sup> and 70<sup>th</sup> weeks:

- (1) “Messiah shall be cut off, but not for Himself”.

The margin reads: “shall have nothing”. It was announced to Mary by the angel Gabriel that her Son should have the throne of His father David (Luke 1:30-33). But instead of receiving it, He was rejected as the Messiah, and “cut off” without it.

Jesus Christ did not die for Himself; He died for others. He bore our sins in His body on the tree (1 Pet. 2:24).

Thus Daniel foretold the rejection of Christ, and consequent postponement of the Kingdom.

- (2) “And the people of the prince that shall come shall destroy the city and the sanctuary”.

This means Jerusalem and the Temple. When the Jews rejected Jesus as their Messiah, He in turn must reject them, and permit their Gentile enemies to destroy the things that they held most sacred. He predicted this after His tragic entry into Jerusalem (Luke 21:24). The great devastation took place in A.D.70 when Titus besieged the city and overthrew it and the temple.

- (3) “The prince that shall come”

We are told here that a “prince” shall come out of the people that destroyed the city and sanctuary. He is the “he” of verse 27. Hence the old Roman Empire will function also in the end time. This will be the Antichrist of whom we shall have more to say in the later chapters.

- (4) “And the end thereof shall be with a flood, and unto the end of the war desolations are determined”.

Palestine is to be trodden down, and remain in a condition of desolation; and the end would exceed anything before in its intensity.

When Joshua took the land it flowed with milk and honey and all manner of fruits (Deut. 8:7-9). Its soil brought forth abundantly. But God warned them that if they failed him, He would shut up the heavens (Deut. 11:13-17). This desolation would continue more or less to the end (Isa. 35:1; 55:13; Ps. 67:6; Joel 2:24-26). Palestine has been plundered down through the centuries – by the Romans in A.D. 70 and A.D. 135. Again in A.D. 559, in 636, in 1098, in 1099, 1187 and 1244, by Persian, Saracen, Crusader, and Turk. All of these the people of the prince that shall come. Since May 1948 the Jews have come back to control a part of Palestine, and today this part is somewhat flourishing; but more wars and devastation await this land before the Messiah returns.

c. The Consummation (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”.

The antecedent of the pronoun “He” here is the “prince” of verse 26. He will come from the people that destroyed the city and the sanctuary in A.D. 70. He will no doubt come from some part of the old Roman Empire, not necessarily from Rome itself.

This is the Antichrist, the “Little Horn”. He will appear in this last remaining week of the 70 weeks.

(1) Antichrist makes a covenant – “He shall confirm the covenant with many for one week”.

For a period of about seven years he goes into a league with the Jews, who are in Palestine. Scripture reveals that the Jews will go back to Palestine, and build up their city and the temple. (See Jer. 30:10-11; Amos 9:14-15; Jer. 16:14-15; Isa. 43:5-7). Jerusalem is now in the hands of the Jews, but the temple remains to be built.

This covenant that Antichrist will make with the Jews is called by Isaiah: “A covenant with death and an agreement with hell” (Isa. 28:15,18).

It says “with many”; not all shall enter into league with Antichrist, or at least be in sympathy with this covenant. God will have His faithful remnant then as beforetime. Rev. 7:2-10 speaks of 144,000 sealed Jews in the Tribulation. There were 7,000 in Israel in Elijah’s day (1 Kings 19:18).

(2) Antichrist breaks the covenant – “and in the midst of the week he shall cause the sacrifice and oblation to cease”.

Like all former dictators his covenant lasts as long as it pleases and favors him. The Jews have made many leagues with dictators, but sooner or later found them to be “false shepherds” (Isa. 56:11; Jer. 50:6; Ezek. 34:7-10).

“In the midst of the week” or after 3 ½ years. Christ said that these latter days would be shortened for the elect’s sake (Matt. 24:22). This time is referred to in Daniel 8:14 as 2300 days, or 7 months and 10 days, less than the full 7 year period.

The sacrifice is then destroyed and in stead an image of the Antichrist is set up in the Temple (2 Thess. 2:3-4) to be worshipped. This is called by our Lord “the abomination of desolation” (Matt. 24:15) and continues until the end.

(3) Christ destroys the Antichrist – “And that determined shall be poured upon the desolate” or desolator.

Christ Himself shall destroy the Antichrist: “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming” (2 Thess. 2:8). And of course all the followers of the Antichrist will likewise be destroyed.

Then shall Christ make the New Covenant with His people, a covenant of the heart (Jer. 31:31-34; Hebr. 8:7-13).

## LESSON # 12 – VISION OF SUPERNATURAL BEINGS

SCRIPTURE: Daniel Chapter 10

### INTRO:

1. This is now the last of Daniel's four visions (2:19; 7:1; 8:1; and 10:1 – see also 1:17). Each one adds something to the preceding one. Some things are clear; such as four successive empires, and judgment leading to the Kingdom. In chapter two the judgment is seen in the Stone (2:45; see also Ps. 118:22; Isa. 28:16; Gen. 49:24). In chapter seven some additional things are added, as in verses 8 and 13. In 8:23 there is the "King of fierce countenance. In chapter nine The Periods of Time – seventy sevens.

2. Chapters 10, 11, and 12 contain one continuous vision which may be called: "Daniel's Last Vision". This is the most complete of any vision that he received, and sums up the prophecy from his present time to the climax, just before the coming of Christ.

God was revealing to Daniel Divine truth step by step. Much had already been given to him, but not all. The large outlines of the prophecy were his, but much detail was to be added in order that Daniel might understand what God intended to do. By putting ones self in Daniel's position and time, it is clearly seen that he was eager for information, and went to any cost in order to obtain Divine Fore-knowledge. We see him here in an attitude before God waiting for the closing revelation.

### I . . . DANIEL'S HUMILIATION (1-4)

#### 1. The Period Described (1-2,4a)

Historical: We are now "in the third year of Cyrus king of Persia". This was two years after the events recorded in chapter 9 (See 9:1). This is the last date in the Book of Daniel and maintains until the end. It has now been 73 years since the events recorded in Dan. 1:1. He came to Babylon a young man, and is now about 90 years old.

The expression "the time appointed was long" is not too well translated from the original. The R.V. has "a great warfare". The Concordant Version has "the host is great". Theodotion has "great power". Luther translated "A great thing". The Hebrew word tzahvah occurs some hundreds of times and is translated, "host", "appointed time", "army", "battle", "company", "service", "soldier", "waiting upon", "war" and "warfare". The most common form is "host", especially "the Lord of Hosts". The word no doubt refers to the actors in the great drama of the end.

Cyrus is a most memorable name in the annals of Israel's restoration. He is said to be the son of Esther, and so related to God's people on his mother's side. It is remarkable that the Chronicles of the kings of Israel close with his proclamation (2 Chron. 36:22,23). Ezra begins his account of the restoration with the same (Ezra 1:1-4). He is set in contrast to Belshazzar who desecrated the vessels of the temple (Dan. 5:23). Cyrus sends them back from Babylon to Jerusalem (Ezra 1:7-11). He made provision for rebuilding the temple by giving cedar trees from Lebanon (Ezra 3:7; 6:8).

In this third year of Cyrus, Daniel mourned three full weeks, or three sevens. He consummated this period on the 24<sup>th</sup> day of the first month, which was Abib or April. To us Gentiles this date has no special significance. But to a Jew it was associated with some festival, which reminded them of a great crisis in their national history. The first month brought the Passover and national deliverance. On the 10<sup>th</sup> day the lamb was chosen, and on the 14<sup>th</sup> day it was sacrificed and all Israel was sheltered by its blood. Then came the Festival of Unleavened Bread until the 21<sup>st</sup> day of Nisan (Nisan is the Assyrian name used for Abib after the Captivity – Neh. 2:1; Esth. 3:7). Following this on the 24<sup>th</sup> day of Nisan, Daniel receives this vision, and sees the final Passover, when the nation will not only be redeemed by the blood of the Lamb, but also by the power of the Lion of the Tribe of Judah.

## 2. The Place Designated (4b)

“ . . . the great river, which is Hiddekel”. This is no doubt the modern Tigris. It is mentioned only once before as the third stream of the Garden of Eden (Gen. 2:14).

## 3. The Performance Depicted (3)

Daniel restricted his diet. He abstained from all pleasant food, eating only the simplest of food. Anointing of the body was to keep out the intense heat, and also was a method of cleansing the body. It was also a symbol of joy and gladness. So his mourning takes the form of asceticism.

## II ... DIVINE VISITATION (5-9)

On this 24<sup>th</sup> day he now receives a delegation of heavenly visitors.

### 1. In Glorious Revelation (5-6)

The name of this celestial visitor is not given. There are two possible suggestions: First, it could have been the angel Gabriel, or it could have been a Christophany – Jehovah God of the O.T. This would be none other than The Son of God. The Lord appeared to Abraham (Gen. 18:1-8) and to Moses (Exod. 3:1-6, 13-14), so why not to Daniel? (See Rev. 1:13-16).

Daniel had just been told in the Vision of the 70 weeks that the Messiah would be cut off and have nothing; so what is more reasonable than that he should get a glimpse of Him in all His glory and majesty, in His kingly array.

### 2. Its Humbling Result (7-9)

This manifestation had special significance for Daniel.

#### a. Limited to Daniel (7-8a)

“And I Daniel alone saw the vision”.

This reminds of Saul’s vision of Christ on the road to Damascus (Acts 9:3-7). God reveals Himself to men who are ready for such a revelation. The others around saw not the vision; they only felt the shock waves of His presence.

b. Affect On Daniel (8b-9)

“There remained no strength in me: ... then was I in a deep sleep on my face, and my face toward the ground”.

John on Patmos had a similar experience to Daniel (See Rev. 1:17). He fell at his feet as dead.

A remarkable feature of this vision is the fact that those with Daniel did not see it. Those with Paul on the road to Damascus merely saw a light, and heard a noise, but did not hear the Lord's words (Acts 9:7; 22:9).

This heavenly sight sapped Daniel's vitality, so that his splendor was turned to corruption. He became ill as well as weak. The dazzling vision of the Son of God is too much for mortal man. No wonder that the inhabitants of the earth shall mourn because of Him when He comes in glory.

This vision has its practical side. Many today claim visions, and if they are genuine would have the same affect as they did upon Daniel and John. But where is there any such prostration by His presence. This is a test of their genuineness.

III.. DIVINE REVELATION (10-15)

Now we have a new being introduced to us. This being could be Gabriel.

1. The Arrestation (10-11)

This angelic being now touched him, and set him up again. A comparison with 8:15-19 and 9:20-23 reveal clearly that this personage is Gabriel, who now comes and touches him.

The salutation is significant: “O Daniel, a man greatly beloved”. He repeats this in verse 19.

2. The Explanation (12-13)

“Fear not Daniel; the prince of the Kingdom of Persia withstood me one and twenty days”.

Daniel is now told that his prayer was heard on the first day but that this angel was hindered for three weeks by a “prince of the Kingdom of Persia”. It was Michael that came to Gabriel's rescue (Jude 9) so that he could come with the message.

Here the veil is now lifted, and we are given a glimpse into the workings of the unseen world. This prince was certainly someone else than an earthly king. No mere man like Cyrus could withstand an angelic being like Gabriel. Satanic power plays a great influence upon the affairs of nations and men.

Satan has an organized kingdom composed of “principalities, powers, rulers of darkness, and spiritual wickedness in the heavenlies” (Eph. 6:12). The purpose of the “Prince of Persia” in detaining Gabriel was that his master, Satan, is hostile to the Jews, and did not want this revelation to reach him. These are “the world rulers of this darkness” (Eph. 6:12; 1 John 5:19; Rev. 12:7). This is the realm of “the Kingdom of Darkness” (Col. 1:13). In the skies there are probably organizations similar to those on earth – interlocking with them. In this way Satan deceives the nations (Rev. 20:1-3).

So we see that there are not only kings and princes upon earth, but that there are satanic representatives at the courts of kings, ever seeking to frustrate the purpose of God. Michael, the Arch-angel, is said to be “your prince” (21), and “the great prince that standeth for the children of thy people” (Dan. 12:1). In the light of this revelation it is believed that the prince and king of Tyre of Ezek. Ch. 28 are more than men.

### 3. The Communication (14-15)

“What shall befall thy people in the latter days”. “The expression, “the latter days” is the key to the rest of the vision. It was this that Daniel longed for and was waiting to understand. But before this comes there is much else to be revealed. This statement left Daniel “dumb”. Daniel understood that something terrible must take place ere the kingdom blessings would come. Daniel is given a prelude to Michael’s battle at the end of the era (Rev. 12:7ff).

“Shall befall thy people” is a clear statement saying that these things are particularly centered in Israel, and their fortunes. Other peoples are introduced only in so far as they affect the favored nation. Chapters eleven and twelve will supplement that of Daniel ten and nine; explaining with more detail “the one week”, when the covenant shall be broken “in the midst of the week”, and a fuller revelation is introduced upon the blasphemous character of “the desolater”.

## IV . . . DIVINE MINISTRATION (16-21)

### 1. To Daniel (16-19)

The previous words to Daniel made him absolutely dumb, awe-stricken. He had nothing to say, and there remained no strength in him.

#### a. By One like the Sons of Men (16-17)

An angelic being now touched his lips. This reminds of the Seraphim in Isa. 6:6-7 that touched the lips of Isaiah with a coal of fire. This son of man may have been a Seraphim. Others believe that here is none other than Jesus Christ – Jehovah of the O.T. in the form of humiliation, the likeness of humanity. Only the Son of God as the Son of Man can bring comfort and strength. Then Daniel is able to speak. One touch has loosed his tongue.

#### b. By “One like the appearance of a Man” (18-19)

It does not seem that the first being could fully strengthen Daniel. For this reason it may not have been Jehovah, but a lesser angel than Gabriel or Michael. But this one comes and fully strengthens Daniel. This may be Gabriel for he uses the same words as in verse 11, “O man greatly beloved”. It was a mighty angel that strengthened Jesus in Gethsemane (Luke 22:43).

### 2. For God (20-21)

The angels now enter upon a mission and ministration for God. In these verses three princes are brought before us. Gabriel now goes to war with a “Prince of Persia”. This cannot be the king, for no earthly king could withstand Gabriel.

a. Prince of Persia

This was an evil unseen ruler who held sway over this nation. Jesus was offered the kingdoms of this world by Satan, and did not dispute his right to give them. So Satan has the kingdoms in his control. He would never offer Jesus anything he didn't have. He took them from Adam, when the first man failed in the Garden of Eden. Gabriel now goes to meet the prince who rules for Satan over Persia.

b. Prince of Grecia

After Persia comes Grecia, and that nation too has a prince.

c. Prince of Israel

This is Michael. While the nations of this world have evil princes, Israel has a good prince. It was this prince who argued with Satan (Jude 9) about Moses' body, but did not dare rebuke him. He left that with God. We often think and talk too lightly about Satan and his emissaries, and show too little knowledge of their real character and conduct. Michael will help Israel in the end time.

The Church too has a Prince, our Head the Lord Jesus. Without Him we would be helpless. But He has won the victory for us.

CONCLUSION:

1. This lesson is exceedingly important as it sets before us supernatural beings both good and evil; and gives us a glimpse of the evil scenes behind the curtain that control the nations of the earth.

2. There is an interesting and important statement in verse 21, "the Scripture of truth". This is echoed in 11:2: "And now I will show thee the truth". Daniel is now told that he is to be shown "that which is noted in the scripture of truth". But the things revealed in chapter eleven are nowhere noted in the Scriptures up to the time of Daniel. This suggests that there are Scriptures of Truth to which the angels have access, and from which they give revelations from time to time. There could be a heavenly scroll which contains possibly more than we have in our Scriptures.

I am sure we do not possess a complete account of all God's purposes, but we do possess as much as our understanding can comprehend. If there are limitations, for us, in Scripture how appropriate then are the words of Paul in 1 Cor. 4:4-6).

## LESSON # 13 – “THE SCRIPTURE OF TRUTH”

SCRIPTURE: Daniel 11:1 – 12:4

### INTRO:

1. We now approach what is perhaps the most difficult and intricate chapter in all prophecy. One of the chief elements of difficulty is due to the blending of type and antitype, of history and prophecy. The problem is to determine the point at which the division occurs – to find the verse where history ceases and prophecy begins.

2. This chapter gives the most extraordinary and detailed prophecy in the whole Word of God. When we remember that it prophesies the reigns of kings, royal marriages, wars, victories, defeats, plots, treaties, assassinations, it affords a very striking and unanswerable evidence of Divine foreknowledge. Only God could have written such prophesies. The history is so minute and accurate that critics claim it must have been written after the events happened.

3. “The miracle of prophecy is nowhere more manifest than here. This chapter, like all others, evidences the truth that holy men of God spake as they were moved by the Holy Ghost. The mind of man could not conceive such as this. No man has mentality, personality or individuality equal to a prophecy like this or any other prophecy. The third person of the Holy Trinity is the author of prophecy”. – W. Leon Tucker.

4. In our last study (Chapter 10) we saw that it was a part of the last vision given to Daniel, the account of which is now continued in chapters 11 and 12. In chapter 10 we have an account of the circumstances in connection with the giving of the last revelation to Daniel. This last prophecy begins in Daniel’s day and ends with the overthrow of Gentile Dominion and the establishment of the Kingdom of the Son of God. The chapter divides itself into two main divisions: the first is history and has already been fulfilled, while the second is prophecy and yet future.

### 5. OUTLINE -

1. Historical Information (1-20)
2. Historical-Prophetical Instruction (21-35)
3. Prophetical Interpretation (36 – 12:4)

The first division presents historical facts which lead up to the second division which gives us a picture of Antiochus Epiphanes, who is a type of Antichrist. The last division which is future gives the revelation of the “Man of Sin”, the “Little Horn”.

6. It should be remembered that all the visions of Daniel in chapters 2,7,8,9 and 11 close with the same future point of time, the advent and overthrow of The Antichrist. So the great theme of this chapter is the Antichrist: his pedigree, his exploits, and his doom. All else is more or less introductory to this prophecy.

## I . . . HISTORICAL INFORMATION (1-20)

Verse 1 is parenthetical. It tells what Gabriel, the angelic speaker, had done two years previously. (See 9:2). He had strengthened Michael, who is the “him” here.

### 1. Concerning the Kings of Medo-Persia (2)

Since this prophecy was given in the third year of Cyrus (10:1) three kings were to stand up. They were Ahasuerus, Artaxerxes, and Darius. They are known in secular history as: Cambyses, Pseudo-Smerdis, and Darius Hystaspes.

The fourth king that would arise was Xerxes I, the son of Darius Hystaspes. He had great riches, and put vast armies in the field. He stirred up Persia against Greece, which he invaded but never conquered. The battles of Thermopylae and Salamis (480 B.C.) and those of Plataea and Mycale (489 B.C.) are among the most glorious events in Greek history.

In verse 21 of chapter 10 Gabriel told Daniel that he would show him “that which is noted in the Scripture of truth”. And now he says in verse 2: “And now I will show thee the truth”.

### 2. Concerning the Kings of Greece (3-4)

Gabriel now brings before Daniel the kingdom of Greece, and its first and mightiest ruler – Alexander the Great. This is He-goats “little horn” of 8:9. He soon conquered the world, but died shortly thereafter. After his death the empire was divided among his four generals. So his posterity was entirely eliminated.

Cassander took Macedonia and the West.

Lysimachus took Thrace and Asia Minor.

Seleucus took Syria and the East.

Ptolemy took Egypt and the South.

In order to better understand these verses (2-4) we need to go back to chapter 8. Here we see the close association between Persia and Greece, and the future antichristian king.

The Ram of Dan. 8:3 is interpreted as being Media and Persia (8:20).

The He-Goat of Dan. 8:5 is interpreted as being the king of Greece (8:21).

The Great Horn between the eyes of the He-Goat represents the first king of Greece, Alexander the Great. When that was broken, four notable horns arose toward the four winds of heaven. These are interpreted as four kingdoms that shall stand up in his stead (8:21-22).

So far the history between these two chapters 8 and 11 are parallel; but now in 8:9-14 and 8:23-25 the prophecy considers the yet future dominion of the Antichrist.

Thus in Daniel Ch.8 there is no intervening history given between the breaking up of the kingdom of Alexander and the advent of the antichristian king. Thus Alexander’s kingdom was divided into four as Nebuchadnezzar’s kingdom had been divided into two by Medes and Persians. We can look to Alexander’s kingdom for future prophecy for it says: “even for others beside those”. “Known unto God are all his works from the beginning of the world” (Acts 15:18).

3. Concerning the Ptolemies of Egypt and the Seleucidae of Syria (5-20)

As we approach this section we see at once that the future of the prophecy deals with only two of the four divisions of Alexander’s Empire; namely, Syria to the north, and Egypt to the south. The others are left out because they do not enter into the prophetic picture relative to the “Glorious Land” (16, 41) which is Palestine. Thus it is around these two nations, Syria and Egypt with Palestine, that the prophecy now centers.

These verses are thus reckoned as being fulfilled in the reigns of the following kings:

<u>S Y R I A</u>		<u>E G Y P T</u>	
	B.C.		B.C.
Seleucus I (Nicator)	312-280	Ptolemy I (Soter)	305-285
Antiochus I (Soter)	280-261	Ptolemy II (Philadelphus)	285-247
Antiochus II (Theos)	261-246		
Seleucus II (Callinicus)	246-226	Ptolemy III (Euergetes)	247-222
Seleucus III (Ceraunus)	226-223	Ptolemy IV (Philopater)	222-205
Antiochus III (Great)	223-167	Ptolemy V (Epiphanes)	205-181
Seleucus IV (Philopator)	187-176	Ptolemy VI (Philometor)	181-146
Antiochus IV (Epiphanes)	176-164		

\* \* \* \* \*

Main Features of these Verses – To enter into a detailed discussion in this section would be impractical: First because it is difficult to be absolutely dogmatic as to persons involved, and secondly, because it would not be of great interest to us.

Verse 5 – Ptolemy I (Soter) possesses a great kingdom. One of his princes Seleucus I (Nicator) becomes a Syrian king. He was originally an officer under Ptolemy I. He too shall be great.

Verse 6 – A marriage alliance is now formed between Egypt and Syria for the purpose “to make an agreement”. Berenice, the daughter of Ptolemy II (Philadelphus) was given in marriage to Antiochus II (Theos), king of the north, who divorced his former wife Leodice. On the death of Ptolemy II, Antiochus divorced Berenice and took Laodice back. Laodice poisoned Antiochus and their son Seleucus (afterwards Callinicus) murdered Berenice and her child.

Verses 7-19 – Conflicts between these two nations now ensue for many years with the result that there is dire trouble in “the glorious land” which is Palestine. Finally by the hand of the king of the north it “shall be consumed” (16). But finally he shall end in a staggering defeat (19). “The daughter of Women” mentioned in verse 17 may refer to the marriage of Cleopatra to the Egyptian king Ptolemy V. The term given her denotes beauty. She was famed as the most beautiful of women. “Corrupting her” (17) may refer to her father’s plans that she be a spy in the Egyptian court, but she sided with her husband, and defeated her father’s plans by inviting the protection of the Romans.

Verse 20 – Antiochus III was succeeded by Seleucus IV (Philopator) who sent his chief minister Heliodorus to take possession of the Temple treasurers at Jerusalem (2 Mac. 3). Heliodorus murdered Seleucus IV and attempted to usurp the kingdom, but was dispossessed by

Antiochus IV (Epiphanes), the brother of Seleucus. Heliodorus confiscated the temple treasuries to help pay the heavy taxes imposed by the Roman government upon Seleucus Philopator.

One might well ask why does the Holy Spirit spend so much time with secular history, and that with two countries such as Syria and Egypt. We may suggest one or more answers to this problem.

(1) First these nations border on Palestine, and their wars and political changes would have repercussions in Palestine. Prophecy does mainly deal with Palestine and God's people Israel, but also affects the nations connected with Israel.

(2) The H.S. has given so much attention to these nations to call our attention to their importance as producing Antiochus Epiphanes who in turn is a type of the Antichrist. The Antichrist will no doubt come from these lands bordering on Israel.

(3) Is not Israel today having its greatest trouble with these two nations – Egypt and Syria? And she no doubt will have until her Messiah – Jesus Christ appears to destroy her enemies.

## II . . . HISTORICAL – PROPHETICAL INSTRUCTION (21-35)

In the first section of this chapter (1-20) we saw the passing of the world power from Persia to Greece under Alexander the Great. Then we saw his empire divided among his four generals, with special emphasis upon two of these parts – Egypt and Syria.

Antiochus the Great was the king of Syria who played a prominent part in the closing verses of the first section. He was succeeded by his eldest son, Seleucus Philopator. He was compelled to be “a raiser of taxes” in order to pay the heavy duty imposed on his father by Rome. It seems that he was later poisoned by his treasurer Heliodorus, and so died “neither in anger, nor in battle”.

This section (21-35) can be divided into two main divisions:

- (1) Exploits of the Vile Person (21-31) (See verse 28)
- (2) Exploits of the Virtuous Persons (32 – 35) (See vr. 32)

### 1. EXPLOITS OF THE VILE PERSON (21-32a)

We now have the younger son of Antiochus the Great of Syria on the throne. He is spoken of as “a vile person”. Antiochus Epiphanes was a historical person, yet he definitely foreshadows another person who shall come in the end time, and who will occupy the closing verses of this chapter.

#### a. He Usurps the Throne of Syria (21-24)

“A vile person”. This describes perfectly the individual called Antiochus Epiphanes. He was the most degraded, cruel, savage ruler that Israel had ever met. He was given over to unnatural passions, but he was also a ruler of great ability and courage. In him we see the combination of exceeding cruelty against God, and a high ability and courage that is diabolically motivated. “The honor of the kingdom” was not given to him because his nephew Demetrius was

the rightful heir. He was sided in taking the kingdom by Eumenes, king of Persia, and his brother Attalus. With their help his enemies as “the arms of a flood” were swept away. And also “the prince of the covenant”, the Jewish High Priest Onias III was deposed.

The word in Hebrew translated “vile” also has the sense of “plunder” and “despise” as it is so translated in other places in the O.T. So despised will be the adroit diplomat that they will not accord the splendor of the kingdom.

“Shall become strong with a small people” (Vr. 23). This is possible because we are told that “he shall come in peaceably, and obtain the kingdom by flatteries” (Vr. 21) and “He shall enter peaceably even upon the fattest places of the province” (Vr. 24). False peace, deceit, and flattery are the tricks that he will use to gain power and take the kingdom.

This super man will have brains as well as money. He will act as well as talk. Unlike his predecessors he shall share his spoils lavishly with his subjects (Vr. 24). All the time that he is scattering “the prey, and spoil, and riches” he shall be “forecasting devices against the strong holds”. Palestine and Egypt were both subjected to his evil devices. He occupied three cities in Egypt – Pelusium, Naucratis, and Memphis, but failed to lay hold of Alexandria which he wanted.

#### b. His First Conquest of Egypt (25-28)

This king of the north now invades Egypt with “a great army”. He was met by an equally great army from Egypt. The Egyptian army is defeated and the king, Ptolemy Philometor fell into his hands, betrayed by those “that feed of the portion of his meat” (25-26).

But Antiochus Epiphanes made a league with Philometor on favorable terms. However, in the meantime Ptolemy Physcon, Philometor’s brother, was proclaimed king of Egypt. Philometor then tried to take Alexandria, but without success. Philometor then became suspicious of Antiochus, and scheming for himself made overtures to Physcon on the basis of a joint sovereignty. He was received into Alexandria. Both brothers, Ptolemy Philometor and Ptolemy Physcon, decided against Antiochus. Then was fulfilled as recorded in verse 27 – “And both these king’s hearts (Antiochus and Ptolemy Philometor) shall be to do mischief, and they shall speak lies at one table”. This is the best definition of political diplomacy ever made. How many lies have not been spoken over the peace tables! Nearly every pact and agreement that has been made among the nations has been broken.

Antiochus then returned to Syria, loaded with rich spoils of Egypt and Palestine (Vr. 28). During his stay in Egypt a false report had come to Palestine that he was conquered. At this, Jason who had been deprived of his High Priestly office, made an attack upon Jerusalem and endeavored to recover his office by force. Antiochus regarded this as a revolt of the Jews against himself. So he proceeded to kill 40,000 Jews, sold as many more into slavery, plundered the temple, carrying away vast treasures. And worst of all, “his heart shall be against the holy covenant” (Vr. 28). After thus venting his anger he returned home.

Antiochus Epiphanes was one of the vilest creatures who ever sat on a throne and will only be excelled in this by him who is called “the man of sin”. He is the one mentioned in 8:11-14 as the defiler of the sanctuary. He foreshadows the “king of fierce countenance”. In the days of Antiochus the Maccabees cleansed the sanctuary. Antiochus certainly foreshadows what is

written concerning the Antichrist in revelation chapter 13, and Matthew 24:15. Daniel 11:21-34 describes the terrible conditions that prevailed among the Jews during the reign of Antiochus Epiphanes. These will be paralleled in greater intensity when “the Man of Sin” appears during the Tribulation period.

c. His Second Conquest of Egypt (29-32a)

“At the appointed time”. This shows that Satan has a schedule and that he sends his emissaries on their mission at scheduled times. Evil is organized and their onslaughts are timed.

It was in the Spring of 168 B.C. that Antiochus again led his troops to Egypt in order to subjugate the two brothers, Ptolemy Philometor and Ptolemy Physcon. But this time he met with defeat for the Ptolemies had appealed to Rome. Rome had by this time come into prominence. Within four miles of Alexandria a Roman fleet lay at anchor – “the ships of Chittim”. He was met by Popilius Laenus, who put into his hands an ultimatum from the Roman senate, demanding him to leave immediately. Antiochus wanted to consult his advisors, but Popilius drew a circle around him and demanded an answer ere he withdrew from the circle. He decided to leave (29-30a).

On his way home to Syria, he had to pass by the way of Palestine. We note that two things are now done to the Jews (30b):

- (a) “Indignation against the holy covenant”.
- (b) “Intelligence with them that forsake the holy covenant”.

First he shall come in peaceably and “corrupt by flatteries” and reveal “intelligence with them that forsake the holy covenant”. This means to fix his attention upon, with a view to cooperation with all the ungodly who had forsaken the holy covenant, and left the God of their fathers.

Secondly, his “indignation” against the holy covenant results in some of the most horrible atrocities ever committed against God’s ancient people. There was a fearful massacre, persecution, and pollution of the temple. He garrisoned Jerusalem with Syrian soldiers and demanded that all his subjects should be one people, with the same laws, and same religion. In order to do this in Jerusalem the sanctuary was profaned, the daily sacrifice taken away, swine offered on the altar, and an idol set up.

But there were at Jerusalem and in Palestine a people of a different type. All had not left their religion and given up their worship. Antiochus’ stringent measures to Hellenize Judea caused what is known as The Maccabean Revolt. In the meantime Antiochus had gone to Persia, gaining many victories everywhere. But later he was forced to retire to Babylon. Heartbroken at the news of the Maccabean revolt in Palestine, he died a natural death at Tabea in Persia in 164 B.C.

As we summarize the life and character of Antiochus Epiphanes we see that He came with dishonor (Vr. 21), with false peace (Vr. 21), as a flatterer (Vr. 21), He is subtle, secretive, sinister, satanic, he has military strength (Vr. 22), He creates a league (Vr. 23), He works deceitfully, with intrigue devising plots (Vr. 24). Truly he is a type of the final Antichrist that will reign during the last week of the seventy (Dan. 9:27).

## 2. EXPLOITS OF THE VIRTUOUS PERSONS (32-35)

We have just seen what mighty diabolical exploits the “Vile Person” could perform. We are now to see that the Virtuous Persons can perform mighty deeds in the power of God. As Satan energizes his followers, so God gives just a little greater wisdom and power to His servants. History and experience down through the ages corroborate this fact. If it were otherwise, woe be unto us.

The historical part of this passage deals with the time of The Maccabees under the reign of Antiochus Epiphanes. Mattathias, an aged priest, and his sons fought to restore the national life of Israel. The record shows that they won many exploits over the enemy (166-47B.C.). Judas Maccabeus fought a guerilla warfare against every Syrian army sent against him. They captured Jerusalem in 165 B.C. They reigned in Jerusalem until 47 B.C. when Antipater, the Idumean came into power, and appointed Herod the Great, his son, to rule over Palestine.

The Prophetical Part of this passage deals with the end time as also described in Matt. 24:15-31 and Rev. 13:1-10. This will be the time when the faithful remnant of God’s people will enter upon “Jacob’s Trouble” and pass through “The Great Tribulation”.

Satan uses two weapons against God’s people, and their faithfulness to the truth: one is flattery and the other violence.

“He shall corrupt by flatteries” (32)

“Shall fall by sword, and by flame, by captivity, and by spoil” (33)

The behavior of the Jews at this time was twofold: some did wickedly, forsaking the covenant and religion of their fathers, and worshipping idols; other were faithful, knew their God, stood firm, and able to be delivered and to deliver.

a. Their Development (32-33) Their development is along three lines:

(1) Knowledge – “that do know their God”.

Knowledge is first and foremost. God never put a premium on ignorance. Knowledge that leads to Godly wisdom. Sin always leads to ignorance. Like Daniel they knew God’s Word (Dan. 10:21). See also Ps. 119:160,162. From a knowledge of God’s Word they could come to a knowledge of God’s Will. Notice how our Lord connected God’s Word with God’s Will – Ps. 40:7-8; Hebr. 10:7,9; Luke 22:42. And God’s Word and Will always lead to God’s Way. There is a difference between God’s “ways” and His “acts”. This can be seen in Ps. 103:7; Gen. 18:17.

(2) Character – “shall be strong”.

To be someone follows upon true knowledge. Being someone is greater than doing something. This is more than mere physical strength, or mere intellectual strength, or strength of human will. Samson had physical strength; Napoleon, Mussolini, Hitler, and Stalin had human will. This is moral strength which saves from all forms of idolatry and its attendant sins. It is also spiritual strength – “not by might, nor by power, but by my Spirit” (Zech. 4:6). Our strength today is in the spiritual armor (Eph. 6:13-18).

(3) Service – “and do exploits”. No true service can be done before there has been knowledge and character. Exploits for the Lord are always of a twofold nature: Positive and Negative. The same sun that melts the wax will harden the clay. “For we are unto God a sweet savor of Christ in them that are saved, and in them that perish: To the one we are the savor of death unto death, and to the other the savor of life unto life” (2 Cor. 2:16).

This service will issue out in Instruction – “And they that understand among the people shall instruct many”. Service must first of all be faithful to the truth – to instruct. If they will hear and accept that is fine, but if not they will answer some day to God for neglect and disobedience. Joseph in Egypt was called upon to instruct; Jeremiah in Jerusalem was called to tell the truth; Daniel in Babylon was God’s spokesman before the rulers.

This service may also issue out in Destruction. “yet they shall fall by the sword, and by flame, and by captivity, and by spoil, many days”. This happened to apostate Juda who had been instructed in the way of truth and safety. All men take the consequences of neglect and rejection.

b. Their Discipline (34-35) – In the discipline of God’s people there are some revealing things.

(1) Manifestation of Dross – “to try them”. They are to be put to the test to see if they are “wood, hay, stubble” or “gold, silver, precious stones” (1 Cor. 3:12). Man’s work shall be tried by fire, “by flame” here in our text (Vr. 33).

(2) Separation of Dross – “to purge, and to make them white”. They are to be purified. There are many methods used in purging: First, there is the pruning method used on vines (John 15:1-7); then there is the refining method – the crushing, washing, chemical, and fire used in refining gold (See Job 23:10). Also the cutting and polishing method used in beautifying diamonds, and pearls. (See Mal. 3:2-3). The object is to purge away all the dross and have a purified people in Israel. The Church, the Body of Christ will some day be in a similar experience (Eph. 5:27). “To make them white” says our text (Vr. 35). White is the symbol of purity, of perfection. (See Rev. 2:17; 3:4,5). As in the days of Antiochus Epiphanes, so it will be in the days of The Antichrist – the overcomers will be completely purified and made white.

The national restoration of Israel cannot occur without birth pangs. It must be preceded by the great affliction (See Isa. 66:8; Ps. 22:31). The false messiah will be born without pain, and bring in a false nation without pain. The Antichrist will offer to Israel the kingdom without any preliminary suffering or pain. The false nation will come forth in the beginning of the 70<sup>th</sup> week; but in the middle of that week The Great Tribulation will start and it will thoroughly purge God’s people (Matt. 24:21-22; Isa. 1:25; 6:7; Matt. 3:12; Luke 3:17).

These words of our text throw light upon Jesus’ words to Nicodemus, which have been misunderstood (John 3:1-10). Nicodemus must have been well acquainted with his O.T. revelation (Vr. 10). Note what the Lord says in verse 7 – “Marvel not that I said unto thee (Gk. Soi – sing.) Ye (Gk. Humas – plur.). The Kingdom of God cannot come upon earth until Israel as a nation is “born from above”.

### III . . . PROPHETICAL INTERPRETTION (11:36 – 12:4)

These verses present us with the last prophecy in the Book of Daniel. We leap over the chapter division and include 12:1-4. We also leap over the centuries, leaving the past, and come to that which is yet future. The historical portion is now complete, and the prophetic is before us.

Another dreadful character of whom Antiochus Epiphanes was merely a forerunner is now introduced. He is the willful king, the Antichrist of the last days. He will go to the extreme in asserting himself against the living God.

There is nothing in secular history to correspond with these verses, hence they must be prophetic and future. In verse 36 we read, “and shall prosper till the indignation be accomplished”. This “indignation” or wrath of Jehovah against impenitent Israel has not been accomplished – hence the future fulfillment.

The key to this section seems to be in the words of verse 36 – “for that which is determined shall be done”. Thus this self-willed king is but an instrument in the purpose of God. That purpose is to have a purified Israel under Messiah as a nucleus in the kingdom yet to come.

#### 1. CONCERNING THE WILFUL KING (36-45)

We are now introduced to a new personage. He is described as “the king”. In verse 40 we are told that against this king will come both the kings of the south and the north, thus he is neither the king of Egypt nor the king of Syria. We have now made the transition from Antiochus Epiphanes of Syria to the Antichrist. There has come in this day a shift of power from Syria and Egypt to some other nation or nations. Some think that this will be the revived Roman Empire in a new form of the “fourth beast, dreadful and terrible, and strong exceedingly” (Dan. 7:7). Others that it will be revived Babylon in the city of Babylon.

From 2 Thess. 2:1-12 we learn that this king is none other than “that man of sin”, “the son of perdition”, “that lawless one”. From Rev. 13:1-2 we learn that he is “a beast” rising up out of the sea, “having seven heads and ten horns, and upon his horns ten crowns”. He is a combination of the first three beasts of Dan. 7:4-6. He is also identified with “The Little Horn” (Dan. 7:8; 8:9-12). He is also “The Prince that shall come” (Dan. 9:26-27). He is also the “Antichrist” of 1 Jn. 2:18,22; 4:3; 2 Jn. 7.

##### a. His Character (36-37)

(1) He is proud (36a) “And the king shall do according to his own will, and he shall exalt himself, and magnify himself above every god”.

Pride is the first outstanding characteristic of this king. What a contrast to Jesus Christ, the true Messiah and King who did not according to His own will. Of Christ it was said: “For I came down from heaven not to do mine own will, but the will of him that sent me” (Jn. 6:38).

Pride is the outstanding characteristic of Satan as is seen at Isaiah 14:12-14 where we have the five “I wills”.

(2) He is Boastful (36b) – “and shall speak marvelous things against the God of gods”. His character will also be one of defiance against God. He will boast and glory in his own achievements and accomplishments.

Paul characterizes him as one “Who opposeth and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Thess. 2:4). His boasting takes on the aspect of blasphemy against God. Later we are told that “he shall magnify himself above all” (Vr. 37), and that “he will honor the god of forces” (Vr. 38), and also honor “a strange god” (Vr. 39).

(3) He is Successful (36c) – “and shall prosper till the indignation be accomplished; for that that is determined shall be done”.

He will be swift and subtle in his movements toward a complete success. How long does this blasphemer prosper? He will no doubt come to fullness of power and prestige at the beginning of the 70<sup>th</sup> week, and continue until “he shall come to his end” (Vr.45) when “the indignation be accomplished”. This will take place when Christ returns and destroys him together with the False Prophet, and they are cast into the Lake of Fire (Rev. 19:20).

(4) He is Dehumanized (Vr. 37) – “Neither shall he regard . . . the desire of women”.

There are two or three explanations to this expression:

First: It refers to the gods desired and worshipped by women, such as Baaltis, Astarte, and Mylitta of the Babylonians; Artemis of the Persians; Venus of the Greeks and Romans; Nanaea of the Syrians; the Isis and Horus of the Egyptians; the “Queen of Heaven”, and Thammuz (See Jer. 7:18; 44:17; Ezek. 8:14). The context of verse 37 deals with gods and worship, and so this reference has merit.

Secondly: We are told in 1 Tim. 4:1,3 “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; forbidding to marry”. Every God-given institution will be ruined by Antichrist. Wedlock and the family will also come under the Satanic perversion of this ruler. At this time there will be 144,000 celibates in Israel (Rev. 14:1-4). As Christ also remained unmarried, so the Antichrist must be like Him, for he will not only be against Christ, but also instead of Christ. Many world rulers have been just the opposite, they have had whole harems. If Antichrist has none at all he is in a class by himself, more suitable to the dignity of his self-imposed deity.

Thirdly – it has to do with the coming of the true Messiah. The word translated “desire” is in the Hebrew hemdah. This word occurs in two other places in the O.T. It is used in connection with Saul in 1 Sam. 9:20. It is also used in “the desire of all nations” in Haggai 2:7. The “desire of all nations” is the coming of the Messiah. Now it was the “desire of women” to be the channel of bringing this Messiah into the world – “the seed of the woman” of Gen. 3:15. Every Jewish woman would have this desire. This reference would mean that Antichrist will have nothing to do with any prophecy concerning Christ, nor with this Messiah at all.

(5) He is Satanic (Vr. 37) “Neither shall he regard the god of his fathers, nor regard any god; for he shall magnify himself above all”.

He will be Anti-god as well as Antichrist. All gods and deities he will reject for he will make himself to be a god, and will set up an entirely new god.

Humanism, or self-worship is one of the worst forms of Satanism. This has grown by leaps and bounds. It is a cultural Satanic religion. They speak of the divine spark in man that merely needs to be adjusted, cultivated, and guided.

b. His Conduct (38-39)

“But in his estate shall he honor the God of forces . . . a strange god”.

The expression that he shall not “regard the God of his fathers” has been taken to mean that Antichrist must be a Jew. This seems plausible for the Jews would not accept anyone but a Jew as their Messiah. “The God of forces” means “The God of fortresses”. The Hebrew word *mauzzim* means “God’s protectors”. This would lead us to believe that Antichrist has discovered some powerful secret weapon with which to destroy his enemies and their fortresses. Antichrist will defy all force. We are indeed in a mechanical age. Life is being interpreted in the realm of mechanistic psychology. Mechanical mystery control is on the increase. Things are moving fast to some hidden power. So this king will defy all force and with this hidden power destroy all force.

In the last war mechanized force will be impossible. They will again revert to horses and men exclusively, it seems (See Hag. 2:22; Rev. 14:20).

All his god, silver, and precious stones will be given over to honor this force. All “things desired” will be given to honor the god. (Isn’t this in essence what our great world fairs are like – man’s wealth honoring his mechanistic ability).

He is going to “acknowledge and increase with glory a strange god”. Is this “strange god” the image of the beast that is made alive? (See Rev. 13:14-15).

“And shall divide the land for gain”. Here we have a defiance of God’s Word. “The land shall not be sold forever: for the land is mine” (Lev. 25:23). God had apportioned the land of Palestine to His people. If for any reason it was sold or forfeited there was a time limit. In the Year of Jubilee (the 50<sup>th</sup> year) it was redistributed to its rightful owner (Lev. 25:10).

c. His Conquests (40-43)

The kings of the south and north now come against him but without success. This will take place “at the time of the end” (40). He shall be successful in all his conquests. Edom, Moab, and Ammon will escape, possibly because they are enemies of Israel, and his allies.

He will enter “into the glorious land”, the land of “delight or ornaments”.

He will also be in possession of all the gold, silver, and precious things. This will connect him with rebuilt Babylon and its great wealth.

d. His Consummation (44-45)

(1) Troublous Tidings (44)

There will be bad news for Antichrist both out of the east and the north. The north may be a coalition of kingdoms headed by Russia, Gog and Magog (Ezek. 38:1—39:29). The east may be “the kings of the east” spoken of in Rev. 16:12. This news will cause him to vent his fury upon many peoples.

Some think that these tidings out of the north and east concern his city Babylon which God has destroyed by fire from heaven (Rev. 18:8-10). To avenge himself he shall utterly try to destroy the Jews, God’s faithful remnant.

(2) Palatial Tents (45a)

He now changes his residence and moves into Palestine – “in the glorious holy mountain”. This is no doubt Mt. Zion. This will be Satan’s last stand against God and the Jews.

“Between the seas” may mean between the Mediterranean Sea and the Persian Gulf, the extent of Israel’s land which was from “sea to sea”. Or it may mean from the Mediterranean Sea to the Dead Sea.

(3) Forsaken Terminus (45b)

“He shall come to his end and none shall help him”.

This brings us to the great final drama concerning Antichrist at the coming of Christ. The nations will be gathered at Armageddon, and go to fight in the Valley of Jehoshaphat (Rev. 16:16; Joel 3:2,12-14; Rev. 14:20).

Paul says: “the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming” (2 Thess. 2:8). Christ will be the final victor. In Dan. 8:25 we read: “He shall be broken without hand”. The grave does not receive him for he is “cast alive into a lake of fire burning with brimstone” (Rev. 19:20).

NOTE I

The Great Tribulation is called “the time of Jacob’s trouble” (Jer. 30:7). This affliction of Jacob will take place during the last half of Daniel’s 70<sup>th</sup> week. Isaiah pictures this final affliction under the figure of birth pangs (Isa. 66:7-8). But there seem to be two contradictory statements here. In one case there is a single birth without pangs, before they begin. Then there is the opposite when sons are born of sore travail. Many confuse these as being one and the same. The national regeneration of Israel cannot occur without birth pangs. Therefore any restoration before this time is spurious. It is the false messiah and false nation that shall be born without pain. This will take place at the beginning of the 70<sup>th</sup> week. The Antichrist will offer the Jews the kingdom without any preliminary suffering. The birth pangs of national restoration will take place in the middle of the week, during the second half. (See Matt. 24:8-22). Some hold that the painless birth of the nation Israel took place in May 1948 when Israel again became a nation in the land. But if this false birth is connected with Antichrist then this seems impossible for Antichrist has not yet been revealed.

## NOTE II THE ANTICHRIST

The word “Antichrist” occurs only 4 times in the Scriptures: 1 Jn. 2:18; 2:22; 4:3; 2 Jn. 7. All of these references seem to have primary reference to a spirit of deceit and denial, rather than to a person. False teachers are of the spirit of Antichrist. Yet these passages do not deny that there will arise a personal Antichrist. The first reference implies that a personal one will appear.

It is significant that the word “Antichrist” is not applied to the great antagonist in any one of the three records of Daniel, Second Thessalonians, and The Revelation.

Scripture References: Daniel 7:8, 24-26; 9:27; 11:36-45; 12:1; Matt. 24:5,11,15, 23-26; Mark 13:6,14,21,22; Luke 21:8; Jn. 5:43; 2 Thess. 2:3-10; Rev. Chs. 13, 17; 16:13; 19:20; 20:10.

The following tabulation of opinions of writers, ancient, medieval, and modern as to the identity of the Antichrist:

<u>ANTICHRIST IS:</u>	<u>HELD BY:</u>
Docetism (Christ only seemed to have a Human body, to suffer, & die) or Gnosticism	Polycarp
Fourth Empire of Daniel (Rome)	Barnabas
Nero – raised from the dead	Victorinus
Mohammed	Medieval Church Fathers
Roman Church and Papacy	Luther, Calvin
Luther and Reformed Churches	Roman Catholic Writers
Napoleon	18 <sup>th</sup> & 19 <sup>th</sup> Century Writers
Nero (Some apply all details to 1 <sup>st</sup> century – the Lord revealed from heaven refers to destruction of Jerusalem & 1 <sup>st</sup> resurrection also occurred then)	Modern critical scholars (Terry in his Hermeneutics and others vary the interpretation of these details)
Rev. Ch. 13 – 1 <sup>st</sup> beast is Roman Empire (Diocletian); and 2nd is Papacy	Hengstenberg and Mauro
Roman Hierarchy (The second beast; Fire from heaven is the inquisition)	Adam Clark, Fairbairn - They differ on details
An embodiment of Satan in 2 Thess. A Jewish false Christ held in check by Roman Empire: In Revelation the second beast Is pseudo-prophecy supporting first beast Which is restored Roman Empire.	Olshausen, Trench, Weiss

An openly infidel supplanter of the Papacy	Fausset
Last ecclesiastical head, an apostate Jew – second beast of Rev. Ch. 13	Ironside and Gaebelein
Last ecclesiastical head, and apostate From Christianity (2 <sup>nd</sup> beast)	Scofield
First beast of Rev. Ch. 13 (2 <sup>nd</sup> beast is False prophet who supports him)	Darby, Newell, also Seiss – who adds it may be Judas Iscariot resurrected.

### NOTE III

In concluding chapter eleven let us be reminded of the importance of the association between the prophecies of five chapters of Daniel:

Daniel Ch. 2 – An image of gold, silver, brass, iron, and clay. A stone crushes the whole image to powder, and the Kingdom is set up.

Daniel Ch. 7 – Four beasts – one having ten horns, and developing The Man of Sin. Destroyed by the Lord Himself.

Daniel Ch. 8 – Four kingdoms develop out of Greece. The king of fierce countenance arises from one of these. He is characterized by blasphemy and craft; and shall be broken without hand.

Daniel Ch. 9 – At the time of the end, a covenant shall be made with Israel for seven years. This shall be broken in the midst of the seven, being followed by the placing of the abomination of desolation in the holy place.

Daniel Ch. 11 – This chapter associates the four divisions of Alexander’s kingdom with the Vile Person, who breaks the covenant and sets up the abomination, and the Willful King. This king comes to his end at the hand of the Lord “in the glorious holy mountain”.

## 2. CONCERNING THE TIME OF THE END (12:1-3)

As we have previously said, these opening verses of chapter 12 belong to chapters ten and eleven.

In the closing verses of chapter eleven we saw “The Willful King” or The Antichrist in the time of the end, and the wicked powers manifested. Now we shall see “the time of the end” particularly from the Jewish remnant point of view.

### a. The Tribulation (1) – “And at that time”. This brings us right back to 11:40.

“Michael, the great prince”. This archangel stands for the children of Israel, just as the Prince of Persia and the Prince of Grecia stood for their respective nations. Michael is mentioned three times in Daniel – 10:13,21; 12:1. He is called the “Archangel” in Jude 9. He is also seen in command of the angelic army of heaven (Rev. 12:7). The presence of Michael, the Archangel is always associated with two things: (1) The Resurrection (Dan. 12:1; 1 Thess. 4:16; Jude 9) (2) Spiritual Warfare (Dan. 10:13; Jude 9; Rev. 12:7).

So now the powers of Heaven take part “at that time”. This is a prelude to “the Day of the Lord”, the time of trouble (See Zech. 14:1-5).

“A time of trouble” – This final time of tribulation will be the worst of all. What is it that makes the close of man’s day the worst era in human history? The answer lies in the fact that it is “The Day of the Lord”. It will be the day of God’s “indignation” (11:36), His wrath against all evil. During “Man’s Day” God was not man’s Adversary, but He will be in this day. Together with wars, famines, plagues there will be the dreadful forces of nature enlisted against the sons of Adam. Israel, particularly, will not only have the hosts of darkness against them, but also many nations.

The Bible is unanimous in speaking of a final time of tribulation (See Dan. 8:24-25; 9:27; Isa. 26:20-21; Jer. 30:7; Matt. 24; Book of Revelation).

In Daniel Ch. 9 we saw that seventy sevens were determined upon God’s people Israel and the holy city, “to finish 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” (Vr. 24). Further, we saw that “The Prince” shall form a covenant for one week, the last seven, and that in the middle of this week he shall break the covenant. It is at this point in the last week that The Great Tribulation begins (Vr. 27).

This will be a time of purging, refining, and repentance on the part of God’s people. They will then come into what is known as “Jacob’s trouble” (Jer. 30:7). See also Zech. 12:10; 13:1-2.

Israel has had her times of trouble, such as in Egypt under the Pharaohs, in Palestine with the Canaanites and Philistines, with Sennacherib, Nebuchadnezzar, in Persia with Haman, under the Romans, and with such a man as Hitler. But this tribulation will exceed them all.

“Thy people shall be delivered”. As there will be a great Tribulation, so there shall be a great deliverance. A remnant will be miraculously saved out of this tribulation. Moses sang about it – Deut. 32:35-43. (See also Isa. 11:11; 27:12-13; Jer. 30:7; Ezek. 37: 21-28; 39:25-29; Hos. 3:4-5; Joel 3:16-21; Rom. 11:5,6,15,26).

Jesus said: “And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened” (Matt. 24:22). According to the prophetic reckoning of 360 days to a year, 3 1/2 years would constitute 1260 days, and 7 years would constitute 2520 days. In Dan. 8:13-14 we are told that 2300 days will constitute the time given for these abominations and the Time of Tribulation. Hence the “shortened days” of Jesus will be 220 days or 7 months and 10 days. Hence the last week of seven years will be shortened by this time period.

This great deliverance will take place for “every one that shall be found written in the book”. This seems to be the Book of Life (See Exod. 32:32-33; Ps. 56:8; 69:28; Isa. 4:3; Ezek. 13:9; Luke 10:20; Rev. 3:5; 13:8; 20:12-15). Israel was accustomed to books or scrolls, with lists of names, because their genealogies were among their most valued possessions. To have one’s name in the Book of Life was the same as to participate in the former resurrection, and enter into the Promised Land. When Paul wanted to distinguish his Circumcision comrades from the rest, he speaks of them “whose names are in the book of life” (Phil. 4:3). It seems that those whose names are not in this book will worship the Wild Beast (Rev. 13:8). Some names may be erased (Rev. 3:5). Those that endure unto the end and are saved are those whose names are written in the Book of Life (Matt. 24:13).

b. The Resurrections (2)

Dr. Tregelles translates this verse as follows: “And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those (the rest of the sleepers, who do not awake at this time) shall be unto shame and everlasting contempt”.

The Bible speaks of more than one resurrection from the dead, and that in the following order:

(1) Resurrection of Christ – I Cor. 15:20,23; Matt. 28:1-8; Mark 16:1-6; Luke 24:1-6; John 20:1-9.

(2) Resurrection of the church – Christ’s Body – Phil. 3:10-11- “If by any means I may arrive unto the out-resurrection of the dead”. The word translated “resurrection” here is ex-anastasis. It is the only time it occurs in Scripture.

(3) The First Resurrection – Rev. 20:4-5. This is also called “the resurrection of life” (John 5:28-29, and a resurrection of the just (Acts 24:15). This will take place at the end of the Tribulation (John 6:39-40). This is also the resurrection to “age-abiding life” of Dan. 12:2.

(4) The Final Resurrection – Rev. 20:5. This is also called “the resurrection of damnation” (John 5:29) and the resurrection of the “unjust” (Acts 24:15). This will take place after the thousand year period.

Some hold that those who are awakened in Daniel 12:2 are these two classes separated by one thousand years. Thus there is no time interval in Daniel. It says “And many of them”, or better “many from among them”. This seems to indicate that not all will be resurrected at this time and therefore it could not refer to the two resurrections separated by one thousand years. Then these will be resurrected at the same time to enter the kingdom (See such passages as Luke 16:19-31; 13:28-29; Matt. 8:11-12; Mark 9:43-48).

The Bible also speaks of three kinds of resurrection:

(1) Spiritual Resurrection – This has reference to those who are spiritually dead in “trespasses and sins” (Eph. Ch. 2; 5:14). This is a present resurrection, and is continually taking place (John 5:24).

(2) Physical Resurrection – This is for the dead body. At death the spirit goes back to God, but the body goes back to the ground. Both spirit and body go to their original habitations. All that goes into the grave is the body and all that comes forth is the body reanimated by either soul or spirit.

(3) National Resurrection – This refers to Israel who are nationally dead and buried in the graveyard of the Gentiles. They will be completely revived and restored nationally and geographically (Jer. 16:14-15; Ezek. 37:1-14; Rom. 11:15).

The word “sleep” is used in both Testaments for death. Yashen is the word used in Dan. 12:2. Shakav is also used many times. In the N.T. Katheudo is used in Matt. 9:24; Mk. 5:39; Luke 8:52. Koimaomai is used in Matt. 27:52; John 11:11; Acts 13:36; I Cor. 11:30; 15:20,31; I Thess. 4:14. The word “sleep” is never used in the Prison Epistles. The first occurrence of “sleep” with reference to death in the Bible is at Deut. 31:16 (Moses). Daniel 2:2 undoubtedly refers to Israel.

c. The Revelation (3)

Here there is a special place given to the “wise”, those overcomers who remain faithful in the fiercest days of antichristian persecution. The word “wise” can be translated “teachers”. Here is where Matt. 28:19-20 will have its fulfillment, when the remnant will be called upon to teach or disciple all nations.

Two graphic pictures have been given in this book of the saints in the Latter Days – The Three Hebrews in the fiery furnace (Ch. 3) and Daniel in the Lion’s den (Ch. 6).

“Brightness of the firmament” reminds us that the sphere of blessing whether it be Israel or the Church will be in terms of brightness. This word is zohar and occurs again only in Ezek. 8:2 – “as the appearance of brightness”. Daniel had felt all his comeliness turn to corruption at the appearance of the heavenly vision recorded in Dan. Ch. 10 but in resurrection glory, both Daniel and all other faithful saints will “shine as the brightness of the firmament”.

“As the stars for ever and ever”. The seed of Abraham was likened to “the stars of the heaven, and as the sand which is upon the sea shore” (Gen. 22:17 – see also 15:5; Jer. 33:22). Paul says in 1 Cor. 15:41 that “one star differeth from another star in glory”. The firmament and the stars are specially related to Israel. As God put the Gospel in the stars, in the Zodiac – the path of the sun through its constellations – so God has brought Christ out from His earthly people, Israel.

In Dan. 11:30-35 where the holy covenant is forsaken and the abomination set up, the people are sharply divided into two classes: (1) “Such as do wickedly against the covenant”, (2) “The people that do know their God”. These two classes seem to be in mind again in Dan. 12:2. The first class shall awake to shame and everlasting contempt; the second class shall awake to everlasting life.

This is then the end of the great warfare, an end that only God could foreshadow or achieve. “Weeping may endure for a night, but joy cometh in the morning” (Ps. 30:5). Here also is the end of Daniel’s prophecy.

## LESSON # 14 – “THE TIME OF THE END”

SCRIPTURE: Daniel 12:4-13

### INTRO:

This is now the epilogue to the prophecies of Daniel. The prophecy itself was concluded in our last lesson.

The immediate function of the prophecies of Daniel was to warn the saints in Israel concerning the fearful apostasy of the false messiah – the Antichrist. It will be the duty of those who are instructed to warn the rest. Jesus said to His contemporaries: “Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time? (Luke 12:54-57). They could predict a storm out of the west and heat out of the south, but could not test “this era”. Daniel clearly outlines the character of the end time, so there should be no excuse for ignorance of the same.

### I . . . DANIEL’S FINAL INSTRUCTION (4,9)

“But thou, O Daniel, shut up the words, and seal the book, . . . the words are closed up and sealed till the time of the end”.

1. The Sealed Book – Daniel is told to “seal the book”. John was told: “Seal not the sayings of the prophecy of this book” (Rev. 22:10).

The prophecies of Revelation could have been fulfilled in the day of John if Israel had accepted their Messiah. Then the Tribulation would have come. This was not true in Daniel’s day.

It is customary when one writes a letter to seal it in an envelope and send it to the person intended. These prophecies were written to the Jewish people, but there was to be a long period between their revelation and fulfillment. This period has nearly reached 2,000 years.

These prophecies are still today a sealed book to the Jews. They do not understand their own writings. Jesus spoke to them in parables (Matt. 13:10-15) which would both reveal and conceal. Paul spoke of their blindness (2 Cor. 3:14-16). But this blindness and this seal is only until “the time of the end”. Members of the Assembly, the Body of Christ, are enlightened by the Holy Spirit, and have a knowledge of these things.

There are several reasons or interpretations given for this sealing:

a) Some think they refer to the official seal set upon the whole book of Daniel at its completion, guaranteeing it to be authentic and canonical. This view seems unreasonable in view of the words: “even to the time of the end”, and “till the time of the end”.

b) That these prophecies are only to be understood in the light of the Book of Revelation. This may be nearer the truth, but not quite, for it looks to the Lord’s people instead of to the Lord Himself.

c) It looks to the time when Christ Himself will open a sealed book (Rev. Chs. 5,6). This sealed book describes the features of the end time prophesied in Daniel and by the Lord in Matthew Ch. 24.

REVELATION CH. 6

The White Horse  
The Red Horse  
The Black Horse  
The Pale Horse

MATTHEW CH. 24

The False Christs  
Wars  
Famines  
Pestilence

“All these are the beginning of sorrows”

The Martyrs  
Signs in Heaven

The Martyrs  
Signs in Heaven

“The day of wrath”

That Matthew speaks of the same prophetic period as Daniel is made clear in Matthew 24:15-21. See again Dan. 12:1,11.

According to Luke 4:16-21 Jesus took the book in the synagogue and read: “the acceptable year of the Lord”. He stopped at a comma. The rest of the sentence reads: “the day of vengeance of our God”. It is between these two statements that we have the long interval of the Church, of which Daniel knew nothing.

2. The Increased Knowledge

“Many shall run to and fro and knowledge shall be increased” (Vr. 4).

Many have taken this to mean that in the latter days transportation on land, sea, and air shall increase and people will flock here and there, and facilities also for increased knowledge shall be multiplied. We do find all this accelerated today.

Upon careful examination of the text we discover something else. The word translated “run to and fro” is the Hebrew “shut” which occurs at Amos 8:12: “And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it”. This may well be what they are running to and fro to find.

Swete’s edition of the LXX reads: “heos an apomanosin” and means: “till many shall have gone raving mad”. The Companion Bible comment says that with the change of the word from shut to sut (which does not remove any letter of the original word, but only a point added by the Massoretic scribes) the word means “to revolt or apostatize”. Dr. Ginsburg suggests that hadda’ath should read as hara’oth, which changes the word “knowledge” to “wickedness”. Hence the word can mean “to revolt or apostatize, to rove, turn about, despise and do despite”. Dr. Ginsburg, an eminent Hebrew scholar suggest: “Many shall apostatize, and wickedness shall be increased”.

II . . . DANIEL’S FINAL REVELATION (5-12)

Daniel is still standing by the river Hiddekel or Tigris (Dan. 10:4. This shows that these chapters belong together as we have shown. Three personages now come into the scene (5-6). Two of them, one on each side on the bank of the river. These could be Michael and Gabriel. And the third, a man “clothed in linen, which was upon the waters of the river”. This was no doubt Jehovah Himself. These verses now give us further revelation concerning three time periods of the end. The revelation centers around a series of questions and answers.

## 1. Concerning the 1260 days (6-7)

“How long shall it be to the end of these wonders? ... 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”.

One of the angels now addresses the man, clothed in linen, and standing upon the waters. The man in linen then raises both his hands unto heaven and swears by him that liveth for ever, Almighty God, that it would be for “time, times, and an half” (3 ½ years). In Deut. 32:40 we read, “For I lift up my hand to heaven, and say, I live for ever”. This seems to have been an act which betokened affirmation. (See Rev. 10:5-6 – same thought).

The time period here given is “for a time, times, and an half”. There are five specific periods of time mentioned in Daniel – (Dan. 7:25; 8:14; 12:7,11,12).

- “a time and times and the dividing of time” (3 ½ years).
- “unto two thousand and three hundred days” (2300 days).
- “a time, times, and an half” (3 ½ years).
- “a thousand two hundred and ninety days” (1290 days).
- “the thousand three hundred and five and thirty days (1335 days)

In addition to these we have the period of the seventy-sevens of years in chapter nine. Sixty nine of these have been completed, and the last remains to be fulfilled. It is of this 70<sup>th</sup> last week that we are now concerned, as is also the Book of Revelation.

The “times, times, and an half” is mentioned twice in this book (7:25; 12:7). It refers to the latter half of the 70<sup>th</sup> week or years, which would then be 3 ½ years. This same period is spoken of in Revelation as 1260 days (11:3), and 42 months (13:5).

In Dan. 8:14 we have a time period of 2300 days from the time of “the transgression of desolation” until “the sanctuary be cleansed”. This falls short by 220 days or 7 months and 10 days of the full week of seven years (7 x 360 = 2520 days). The explanation of this is found in the words of Jesus in Matt. 24:22 – “those days shall be shortened”. Note the words of Ezek. 39:12 – “And seven months shall the house of Israel be burying of them, that they may cleanse the land”. This reveals how the interval between the 2300 days and the 2520 days will be taken up. So when the 3 ½ years are completed the land will have been cleansed of all the debris from the Great Tribulation and the battle in the Valley of Jehoshaphat.

“To scatter the power of the holy people”. This is indeed a significant statement in view of what we know. God shall completely humble his people. They have made themselves great in their own eyes and in the eyes of the Gentiles with their wealth and power. Apostate Judaism is in control of the financial, commercial, and political situations in this world. Through these means they control the world rulers, and can bring about wars and depressions at will. Israel’s blessings are going to come, not from her success, but from her utter failure. When God has finally destroyed Babylon, and Israel is surrounded by Gentile armies, she will have reached the lowest point in her history. God will then show her and the world the futility of human endeavor, and the blessings that can come from Him alone. This word translated “scatter” includes scattering by violent means, as in Judges 7:19 where Gideon’s men brake the pitchers. They literally shattered them into fragments. Thus will it be with Israel. When Israel is finally scattered and shattered then the vision is ended.

## 2. Concerning The 1290 Days (8,10-11)

“O my Lord, what shall be the end of these things? . . . 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”.

Daniel had heard what was said between the angel and Jehovah, the Man “upon the waters of the river” but he had not understood. So he interrogates the Lord with the question that the angel asked.

Daniel receives the answer that the words are sealed up until the end. Then Jehovah gives him the great contrast between the righteous and the unrighteous. Malachi echoes this same truth as seen in his book – 3:16-4:3. Just as the plagues in Egypt purified the Israelites, so the plagues hardened the Egyptians. Knowledge and purification come to the righteous; while ignorance and wickedness are to the unrighteous.

A new period of time now comes to Daniel, namely 1290 days. This is from the time when “the daily sacrifice shall be taken away, and the abomination that maketh desolate set up”. So it is 30 days longer than the 1260 days of the last half of the 70<sup>th</sup> week of 3 ½ yrs. We are not told directly why these 30 days are added. In the end it will be fully understood.

Various suggestions are here given for these added days:

(a) An added 30 days of cleansing following upon the destruction of Antichrist. (b) This is the time allotted for the construction of the Temple of Ezekiel Chs. 40-43.

Jewish Time Reckoning: In the Jewish calendar their months are lunar, i.e. they reckon their months from new moon to new moon. Thus their months would be 29 ½ days in length. So they alternated their months from 29 to 30 days. This made the ordinary year only 354 days long, leaving 11 days unaccounted for. They had to catch up with time somewhere and so every third year they would add an extra month, thus another moon was added and that year had 384 days in length. This was known as an intercalary month or Ve-Adar. This explains why our Easter fluctuates from year to year in our revised calendar. It is determined by the Jewish calendar, instead of our Julian or solar calendar. The rule is that Easter Sunday is the first Sunday after the full moon after the 21<sup>st</sup> of March.

Another suggested reason for this added month. In Zech. 12:10-14 we are told that Israel is going to repent, and that after they have repented there will be great mourning. Israel mourned for Aaron and Moses during a period of 30 days (Num. 20:29; Deut. 34:8). So this added 30 days may be the time of mourning of Israel so vividly described in Zechariah Ch. 12.

## 3. Concerning The 1335 Days (12)

“Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days”.

This is now the third and final reckoning in this chapter, a further period of 45 days. We remember that all three of these periods date from the beginning of the last half of the 70<sup>th</sup> week; namely, the 1260 days, the 1290 days, and the 1335 days. Here again it is impossible to be dogmatic and give a definite reason for this added period. There are some Scripture suggestions

that may help us. Before the kingdom is finally set up there will be several events of great importance: (1) The First Resurrection (Dan. 12:2; John 5:28-29; Acts 24:15). (2) The judgment of the nations (Matt. 25:31-46). (3) The Judgment seat of Christ (2 Cor. 5:10-11). (4) The wedding of the Bride and the Lamb (Rev. 19:7; 21:2,9). (5) The allotment of the land to the Tribes (Ezek. 45:1-8; 47:13-23; 48:1-35).

The Psalms and Daniel's numbers – The last 3 ½ years of the Tribulation constitute 1260 days. To this is added an extra 75 days, making a total of 1260 plus 30 plus 45. If the 30 days are occupied with purification and mourning, then the 45 days may be taken up with bringing in the full blessing of Israel. Psalm 30 was sung at the dedication of the house of David, its subject being praise for deliverance out of trouble –“Jacob's trouble”. Psalm 45 will be fulfilled when the great King Messiah will be crowned in the day of His espousal. Psalm 75 speaks of the Lord as Judge or Ruler. So the prolonged period over 1260 days may be occupied with all these events.

The only beatitude in the book comes in connection with these 1335 days – “Blessed is he that waiteth and cometh”. A wonderful promise for those who have come through The Great Tribulation.

### III . . DANIEL'S FINAL ANTICIPATION (13)

The prophet is now told “But go thou till the end be”. He must have been reluctant to go and withdraw. Twice the heavenly visitor says to him: “Go thy way” (Vrs. 9,13). Daniel's work is done and he is directed to go his way.

#### 1. “Thou shalt rest”

He would pass on in death and remain in that rest until the time of the end. He will no doubt rise in the First Resurrection prior to setting up the kingdom.

#### 2. “Stand in thy lot”

He has the certain hope of resurrection. He will share a place in the Promised Land, the land promised to Abraham and his descendants. The land was divided by lot among the people and Daniel would have his portion, not in Babylon, but in Palestine.

Daniel is now an old man, well over 90 years. He has lived in Babylon for over 70 years. He has been active in the public affairs of two empires. His religion has received the severest tests. God took him into confidence and revealed to him “The Times of the Gentiles”. Four things are said of Daniel in verse 13: (1) A Return – His spirit goes back to God, and his body to the dust. (2) A Rest – He will have a long time of repose. (3) A Resurrection – He has his hope in the First Resurrection. (4) A Reward – He will inherit his lot, and share in the kingdom glory.

The only possible solution to all the troubles of Israel and the Gentiles will be the Return of the Redeemer. The kingdoms of this world will be shattered, and the true kingdom set up. Some day it will be true as the prophet said: “Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins” (Isa. 40:1-2). “Blessed is he that waiteth and cometh to the thousand, three hundred, and five and thirty days”.