

CONCISE BIBLE NOTES ON THE BOOK OF

DANIEL

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Holman Bible Atlas

DANIEL 1

Historical Section Daniel 1

The Preparation of a Prophet

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

1:1 – 2:3. This section is written in Hebrew.

1:1. The historical background for the book of Daniel is the Babylonian Captivity. The northern kingdom of Israel fell in 721 BC. The southern kingdom was conquered by Nebuchadnezzar in 586 BC when Jehoiakim was king of Judah. The cause for the Babylonian Captivity was the nation's disobedience to the known will of God. In particular, the people had failed to let the land have a sabbatical rest for 490 years. According to the Law, every seventh year the land was to rest.

- *Leviticus 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.*

Seventy times over a 490 year period the people had failed to honor this divine command and so they would now go into captivity for seventy years.

- *2 Chronicles 36:20 And them that had escaped from the sword carried he [Nebuchadnezzar] away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.*

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

1:2. Jehoiakim. Coming to the throne at the age of 25, Jehoiakim ruled in an evil way for three years prior to Jerusalem being besieged by Nebuchadnezzar (2 Chronicles 36:5). A wicked and evil ruler brings disaster and judgment upon a nation.

1:2. carried into the land of Shinar.

Three Deportations

BC 605

BC 597

BC 586

1:2. And the Lord gave. God controls human history, the good and the bad. Here is the sovereignty of God on display. Here is also the fulfillment of prophecy through Moses and the prophets.

1:2. land of Shinar. Babylon.

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

1:3. his eunuchs. Trusted servants or high officials.

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

The Characterization of the Captives Destined to Serve

- They were to be young men.
- They were to be without physical blemish.
- They were to be intelligent.
- They were to have a capacity to serve in the royal court.

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

1:5. stand before the king. enter into the king's service.

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

1:6. Daniel was among the children of Judah taken captive. Perhaps because of his deportation at an early age Daniel will one day speak prophetic words but he will refer to the Hebrew nation as "thy people." His prophecy will not be personal (Daniel 9:15, 16, 19, 24; 10:14; 11:14; 12:1).

1:6. Daniel is singled out in the Old Testament as being an exceedingly wise and righteous person. *Ezekiel 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God* (Ezekiel 14:20; 28:3).

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

New Names			
• Daniel	God is my judge	was given the name Belteshazzar	Bel's treasure
• Hananiah	Whom Jehovah favors	was given the name Shadrach	Illumined by the sun god
• Mishael	Who is what God is	was given the name Meshach	Who is what Venus is
• Azariah	Whom Jehovah helped	was given the name Abed-nego	Servant of Nebo

An Attempt was made to Conform these Young Men to the Babylonian World over a Three Year Period

- Their education was changed.
- Their language was changed.
- Their diet was changed.
- Their names were changed.

Daniel's Decision
Daniel 1:8-16

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

1:8. But Daniel purposed in his heart. The reason why Daniel purposed in his heart was because he believed he was still under the Law of God. The Scriptures guided his beliefs and his beliefs dictated his behavior. Herein is the importance of believing in Scripture and letting it form one's world view. All learning, law, art, medicine, is related to and regulated by the Scriptures.

1:8. the king's meat. The king's meat or food was without doubt the choice morsels of food to be enjoyed. But it is also possible that the food was first offered to the gods, and for this reason Daniel refused to eat. The kind of food might have included some of the unclean animals the Israelites were forbidden to eat.

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

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

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

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

1:12. pulse. vegetables and grain.

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

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

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

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

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

1:17. knowledge and skill. Because of his faithfulness to the Law, because of the young people's respect for the Scriptures, God gave them knowledge and skill in every academic discipline. Beyond that God gave the young people wisdom, which is the right application of knowledge to a situation. To Daniel was given unusual spiritual insight.

1:17. God gave. Knowledge, wisdom, and insight are gifts of God. Many people have knowledge, but they have no wisdom. Many people are very brilliant in a particular area, but they have no spiritual insight. “Piety is profitable”. *Psalm 119:98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. 99 I have more understanding than all my teachers: for thy testimonies are my meditation. 100 I understand more than the ancients, because I keep thy precepts.*

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

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

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

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

1:21. unto the first year of king Cyrus. The years from the days of Nebuchadnezzar to King Cyrus was a long period of time, a span of about fifty years (596 -536 BC). Daniel was faithful to God regardless of social and political changes. Daniel purposed in his heart to be faithful to God, and he was. Many years later, a man named Barnabas would exhort God’s people to be like Daniel and have a purpose of heart and cleave unto the Lord. *Acts 11:22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. “Many people jettison their principles that life may be easier, but they are unlike Daniel the prophet”* (S. Lewis Johnson). God has promised to honor those who honor Him (1 Samuel 2:30).

DANIEL 2

Truths Concerning the Gentile Nations Daniel 2-7

The Dream of Nebuchadnezzar

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

2:1. the second year. 603 BC.

2:1. his sleep brake from him. See v 29.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

2:2.

The Wise Men of Babylon

- magicians. These were the scholars of the kingdom.
- astrologers. These were the conjurors who engaged in necromancy by incantations.
- sorcerers. There were the ones who practiced witchcraft and black magic.
- Chaldeans. A reference to those skilled in astrology.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

2:3. my spirit was troubled. The mind of Nebuchadnezzar wanted to remember what he had dreamed and beyond that, to understand it.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

2:4-7:28. in Syriack. This section is written in Aramaic language.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

2:11. rare. difficult.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

A Request for Prayer

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

A Prayer Answered

19 ¶Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Praise of God

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

What God Does

- He changeth the times and the seasons.
- He removeth kings.
- He setteth up kings.
- He giveth wisdom unto the wise.
- He gives knowledge to them that know understanding.
- He revealeth the deep and secret things.
- He knoweth what is in the darkness, and the light dwelleth with him.

Special Note.

2:22. the light dwelleth in him. Some Jewish commentators believe “the light” is a reference to the Messiah. Jesus said that He was the light of the world. *John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

2:23. might. power.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

2:25. I have found. It is the nature of man to want credit and glory for something for which they do not deserve the recognition.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

2:27. cannot the wise men. Daniel did not resist the urge to shame the worldly intelligentsia of Babylon.

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

2:28. God in heaven that revealeth secrets. “We await today the philosopher who will tell us in what language history is written and how it is to be read” (Oswald Spengler, *The Decline of the West*). While the world foolishly and vainly waits for an interpreter, “*there is a God in heaven that revealeth secrets.*”

2:28. the latter days. This phrase is used eleven times in the Authorized Version to refer to events that will happen “latter” or “in a period to follow.” When used in Dispensational theology, the phrase takes on a unique meaning as The System defines it in reference to the Second Advent of Christ.

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

2:29. what shall come to pass. When the events which Daniel will describe take place then it will be known that individuals are living in the foretold “latter days”, or “days that should come.” In these days, the kingdom of heaven was to be established. Notice verse 44-45.

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

The kingdom of heaven, according to prophecy, was to be established in the days of “*these kings*” (v.44), and it was. *Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

2:30. not revealed to me. Daniel takes no credit for being able to know and interpret the dream. He traces the origin of such knowledge to God. “*To God be the glory!*”

31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.



The Great Image in Nebuchadnezzar's Dream

• Head of Gold	Babylonian Empire	c. BC 606-538
• Breast of Arms of Silver	Medo-Persian Empire	c. BC 538 -330
• Belly and Thigh of Brass	Grecian Empire	c. BC 330- 30
• Legs of Iron	Roman Empire	c. BC 30
• Feet and Toes of Clay (Rome) Crushed	Kingdom of God	c. AD 410

Special Note.

Rome was destroyed on August 24AD 410. According to prophecy “The Galilean” had destroyed Rome. The kingdoms of this world will become the kingdoms of our God.

Special Note.

A major condition for the fulfillment of this prophecy is the survival of the nation of Israel and the coming of the Messiah. History records the fact that Israel did survive the conquest by other nations and the Messiah did come.

Special Note.

A unique teaching of Dispensational Theology in association with understanding the fulfillment of prophecy is that ancient nations must reemerge. “And, of course, what we have seen is the reemergence of the nations of the ancient East and they have become the important nations, largely through the energy crisis, which has come upon us in the last few decades” (S. Lewis Johnson, 1979).

In order to make The System work, Dispensational teachers take a modern day map, overlay it on top of Scriptural texts and declare prophecy to be fulfilled now instead of allowing prophecy to have been fulfilled according to promise historically with the Biblical names of the nations.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

Four Metals

- Gold
- Silver
- Brass
- Iron

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

2:34. a stone was cut without hands. This is a reference to the Messiah and His kingdom, of which there will be no end. It is a supernatural Stone for it was “cut without hands.” The stone is a reference to our Lord Jesus Christ in His supernatural origin. Jesus is the Stone. God the Father is the Mountain, which Christ came out of. The Lord’s kingdom grows into a mountain that fills the whole earth (v. 45).

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

2:35. and filled the whole earth. The ultimate and final triumph of the kingdom of heaven is predicted.

Three Central Features of Human History

Creation + The Messianic Ministry of Christ + The Second Advent

Special Note.

Charlemagne, Napoleon, Kaiser Wilhelm, Hirohito, Adolf Hitler, Joseph Stalin, Mao, Saddam Hussein, have tried to build worldwide empires. But they all fail.

The Biblical Interpretation of the Dream**Daniel 2:36-39****The Times of the Gentiles**

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

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

Four Divine Honors Given to Nebuchadnezzar

- A kingdom distinct from other nations on earth.
- Power to rule over the lives of men.
- Strength through political and military might.
- Glory that accompanies money, might, and majesty.

Babylon is the Head of Gold

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

2:28.

Doctrine of Babylon

1. Babylon (babel, confusion) is the place where the first collective rebellion against God took place (Genesis 11:2-9).
2. Babylon was the capital of three world empires: Babylon, Medo-Persia, and Greece.
3. Because of its pride, power, position, and moral perversion, Babylon became a synonym for sin and evil. *Revelation 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*
4. Peter spoke of the city of Rome as “Babylon”.
 - *1 Peter 5:13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.*
5. In agreement with the fulfillment of Daniel’s prophesy, and anticipating the fall of his own contemporary “Babylon” in the person of Nero and the embodiment of the evil Roman Empire (Revelation 17:5), John saw “Babylon” is fallen (Revelation 14:8; 16:19; 18:2, 10).

The Medo-Persian Empire Followed by the Greeks

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

2:29. another kingdom. A reference to the Medo-Persian kingdom. *Daniel 5:31 And Darius the Median took the kingdom, being about threescore and two years old.*

2:29. and another kingdom of brass. A reference to the Greek Empire under Alexander the Great. Greece was a stratocracy; that is it was a military empire.

The Roman Empire

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

2:40. the fourth kingdom. A reference to the Roman Empire.

The Division of the Roman Empire in AD 395
Eastern Roman Empire * Western Roman Empire

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

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

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

Characteristics of the Fourth Kingdom

- It is an important kingdom.
- It is a kingdom of strength and power rather than grandeur.
- It is a kingdom that becomes weaker and weaker until it divides.
- It is a kingdom that lasts a long time intimated in its long legs.
- It is a kingdom that continues to divide reflected in the ten toes due to intrinsic weakness, a mixture of iron and clay. The toes are a reference to kings as per Daniel 7:7 with Daniel 7:24.

God's View of Gentile World Dominion
Beastly Natures

Daniel 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

The fourth beast is equivalent to the fourth kingdom (Rome), and the ten horns are equivalent to the ten toes of the Colossal Image of Chapter 2. They represent ten kings.

Daniel 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

- The kings are Eastern and Western kings, represented by the two legs and by the two feet and the division in the empire.
- There is an attempt at union but to no avail (v. 43).

The Fifth Kingdom

The Kingdom of Heaven Set up by God

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

2:4. And in the days of these kings. An alternative translation reads, “*And in the days of those kings,*” which some interpret to mean in the days of the kings of the Fourth Kingdom. Whichever translation is preferred, the message is the same. The kingdom of heaven is a present reality as King Nebuchadnezzar confessed. *Daniel 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:*

Characteristics of a Kingdom

- A kingdom must have a king who is sovereign. *1 Timothy 6:14 That thou keep this commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;*
- A kingdom must have land. *1 Corinthians 10:26 For the earth is the Lord's, and the fullness thereof.*
- A kingdom must have a people. *Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*
- A kingdom's king must have a platform for His people. King Jesus has set forth His platform for society in Matthew 5-7 in the Sermon on the Mount.
- A kingdom must have local rulers. *Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*
- A kingdom must have just judges. *John 7:24 Judge not according to the appearance, but judge righteous judgment.*

- A kingdom that is righteous must have a king with authority over life and death. *Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Revelation 19:5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*
- A kingdom must have a standing army for internal and external protection. *Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*
- A kingdom must have law. In the kingdom which God has established, individuals are guided by the Moral Law summarized in the Ten Commandments, and by the Law of the Life of the Spirit in Christ Jesus. *Roman 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*
- A kingdom must enforce righteousness. *1 Timothy 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.*

2:44. the kingdom. The kingdom which the God of heaven has established is the church of God.

Doctrine of the Church of God

1. The church of God has been purchased by the blood of Christ.
 - *Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*
2. The church of God is made of individuals sanctified or set apart in Christ Jesus having called upon the name of Jesus Christ our Lord.
 - *1 Corinthians 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:*
3. Christians are exhorted not to give any offense to the church of God.
 - *1 Corinthians 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:*
4. It is possible to bring shame upon the church of God by selfishness and excessive behavior.
 - *1 Corinthians 11:22 What? Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.*
5. The church of God is subject to persecution.
 - *1 Corinthians 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.*
 - *Galatians 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:*
6. The church of God is the recipient of Holy Scripture.
 - *2 Corinthians 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:*
7. Elders must be able to rule their own houses in order to be able to properly rule the church of God.
 - *1 Timothy 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)*

8. That the church is the kingdom of God is confirmed by Peter.

- *1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.*

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

2:45. the dream is certain. “*The dream is true and its interpretation is trustworthy*” (New American Standard Bible).

2:45. the stone. The “stone” cut “without hands” emphasizes its great origin. The symbolic reference is to the Lord Jesus Christ.

- *Genesis 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel :)*
- *Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner*
- *1 Peter 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

The Royal Response to the Divine Interpretation

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

2:46. Nebuchadnezzar fell upon his face. Bismarck said, “The statesman must try and reach for the hem when he hears the garment of God rustling through events.”

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

Doctrine of “The Latter Days”

1. The expression “*the latter days*” is used eleven times in the Authorized Version.
 - *Numbers 24:14* *And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.*
 - *Deuteronomy 4:30* *When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;*
 - *Deuteronomy 31:29* *For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.*
 - *Jeremiah 23:20* *The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.*
 - *Jeremiah 30:24* *The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.*
 - *Jeremiah 48:47* *Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab.*
 - *Jeremiah 49:39* *But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord.*
 - *Ezekiel 38:16* *And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.*
 - *Daniel 2:28* *But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;*
 - *Daniel 10:14* *Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.*

- *Hosea 3:5 Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.*
- 2. In normal usage, the phrase simply refers to a *later* or *following period*. Each author that uses this expression speaks about certain events that are to occur later.
- 3. When used by Dispensationalist, the expression is arbitrarily, and dogmatically, said to refer to the days of the Messiah, and particularly to the time of the Second Advent of Jesus.
- 4. The association of this phrase exclusively with the Messiah and the Second Advent is a new understanding of the expression, and finds its origin with the rise of Dispensational teaching.
- 5. It might have come as a surprise to Moses (Numbers 24:14; Deuteronomy 4:30), Moab (Jeremiah 48:47), and Elam (Jeremiah 49:39) that the “*latter days*” of human history were in view instead of events to follow.
- 6. When Daniel spoke to Nebuchadnezzar about his dream and the unfolding of human history, it would be logical to think that Nebuchadnezzar would conclude that Daniel was talking about consecutive events that would soon happen “*in the latter days*”, or “*in the days following*.”
- 7. This phrase “*the latter days*” has been used by Dispensationalist, Joseph Smith, the founder of the Mormon religion, Ellen G. White the leaders of Seventh Day Adventism, and the Jehovah Witnesses to justify Restoration religions. The Worldwide Church of God states dogmatically that in 1934, Herbert W. Armstrong began the fulfillment of the prophecy that the gospel would be preached to all the earth. “The Restored Church of God is preaching this gospel.”
- 8. What these movements have in common is a firm conviction that we are living in “*the latter days*.”
- 9. What these movements also have in common is a denial that humanity has been living in “*the latter days*” since the beginning of the fulfillment of this prophecy and since the days of Christ and the apostles.
- *Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*
- *2 Timothy 3:1 This know also, that in the last days perilous times shall come.*
- *James 5:3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.*
- *2 Peter 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*

- *1 John 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*

DANIEL 3

Three Men in the Fiery Furnace

Daniel 3:1-25

1 Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

3:1. the king made an image. The image was 90 feet tall and 9 feet wide.

3:1. six. In Scripture, the number of six is the number of man. *Revelation 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Royal Officials Invited to the Dedication of the Image

- Princes
- Governors
- Captains
- Judges
- Treasurers
- Counselors
- Sheriffs
- Rulers of the provinces

3:2. come to the dedication. Many rulers have tried to unite their rule through worship, either of a personality cult, in the case of the Caesars, or by faith in another person, such as Mohammad, or Jesus.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:*

3:5.

Six Musical Instruments

- Cornet = Horn
- Flute = Flute
- Harp = Zither
- Sackbut = Lyre
- Psaltery = Harp
- Dulcimer = Pipes

6 *And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.*

7 *Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.*

The Accusation
Daniel 3:8-12

8 ¶ *Wherfore at that time certain Chaldeans came near, and accused the Jews.*

9 *They spake and said to the king Nebuchadnezzar, O king, live for ever.*

10 *Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:*

11 *And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.*

12 *There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.*

3:12. There are certain Jews. The word had not changed the hearts or the heads of the Hebrew captives.

3:12. have not regarded thee. Here is one false charge accompanied by two true charges. The Hebrews have not disregarded Nebuchadnezzar, so that charge is false. But they have refused to serve other gods, and they have refused to worship the golden image. These two charges are true.

A Misplaced Anger
Daniel 3:13-18

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

3:14. Nebuchadnezzar does not address the charge of the Hebrews showing him disrespect, he knows that is not true.

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

3:15. who *is* that God. Nebuchadnezzar had learned of the God who can reveal secrets, but he has yet to learn of the sovereignty of God and His ability to protect His own. It is possible to have some understanding of God, and not have saving understanding of God.

The Answer
Daniel 3:16-18

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

3:16-18. The Hebrews did not fear the one who can kill the body. *Luke 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.* Nor did the Hebrew men rationalize the moment in such a way as to allow them to comply with the king's commandment.

Rationalization. "Idols are nothing. I could kneel down with mental reservations and live."

Rationalization. "It is important that I survive for so many people depend on me. If I die others will be punished as well. For the sake of others I will kneel before the golden image."

Rationalization. "God has told us to honor rulers. Nebuchadnezzar is God's ordained ruler therefore, I must submit to him and do as he bids."

But the Hebrew men did not rationalize their way into an emotional revolt of the soul against the known will of God.

The Testimony of John Chrysostom

John Chrysostom was a Christian who lived in the fourth-century after Christ (A. D. 347-407). He was perhaps best known for his eloquent and strong preaching¹. The name Chrysostom was a nickname meaning, golden-mouthed.

His criticism of the opulent life of the court, his perceived tactlessness, and opposition of the Patriarch of Alexandria brought him considerable trouble. He preached so strongly against sin that he even offended many church and government officials, including the unscrupulous Empress Eudoxia.

Eventually, he was summoned before the Emperor Arcadius who threatened Chrysostom with banishment if he did not cease his uncompromising preaching. His response was, "Sire, you cannot banish me, for the world is my Father's house."

Next Arcadius said, "Then I will slay you."

"Nay, but you cannot, for my life is hid with Christ in God," came the answer.

"Your treasures will be confiscated," was the Emperor's next threat. John replied, "Sire, that cannot be, either. My treasures are in heaven, where none can break through and steal."

Finally a frustrated Arcadius said, "Then I will drive you from man, and you will have no friends left!" This final, desperate warning did not bother Chrysostom. He said, simply, "That you cannot do, either, for I have a Friend in heaven who has said, 'I will never leave you or forsake you.'"

“What finally happened? Chrysostom was banished, first to Armenia and then farther to Pityus on the Black Sea, to which he never arrived because he died on the way. But neither his banishment nor his death disproved or diminished his claims. The things that a Christian values most not even an emperor can take away (2 Timothy 4:8; Revelation 2:10)” (Allen Weber).

**Three Men Who Would not Bend, Would not Bow,
And did not Burn
Daniel 3:16-26**

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

3:22. slew those men. Here is an example of distinguishing grace. The fire which consumed the servants of Nebuchadnezzar did not burn the three Hebrew men.

23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

3:1-25. they have no hurt. This wonderful story is remembered in “Hebrews Hall of Faith” (11:33-34). The Scriptures remember that Shadrach, Meshach, and Abednego “*through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire*”.

“Encamped along the hills of light,
 Ye Christian soldiers, rise.
 And press the battle ere the night
 Shall veil the glowing skies.

 Against the foe in vales below
 Let all our strength be hurled.
 Faith is the victory, we know,
 That overcomes the world.”

John H. Yates, 1891

3:25. like the Son of God. This is another theophany of the Lord Jesus Christ.

**Appearances of Jesus Christ
As the Angel of the Lord**

- The Son of God was in the Garden of Eden.
- The Son of God walked with Enoch.
- The Son of God met with Abraham.
- The Son of God spoke to Hagar.
- The Son of God wrestled with Jacob.
- The Son of God visited with Gideon.

**Human Perseverance united with Divine Preservation
Brings Safety and Salvation**
Daniel 3:26-27

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither.* Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

To God be the Glory

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Spiritual Lessons for Believers

- The Lord cares for His own.
- There are blessings for being faithful to God despite the trials of life.
- There is spiritual growth in times of testing. *James 1:2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience.*
- The triumph of faith produced by the Word of God.

Athanasius, an early bishop of Alexandria, stoutly opposed the heretical teachings of Arius, who declared that Christ was not the eternal Son of God, but merely a subordinate being. Persecuted and exiled five times, Athanasius was finally summoned before emperor Theodosius, who demanded he cease his opposition to Arius. The emperor reproved him and asked, “*Do you not realize that all the world is against you?*” Athanasius quickly answered, “*Then I am against all the world.*”

DANIEL 4

The Dream of the Great Tree

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

4:2. I thought it good to shew.

Four Principles of Interpretation

- A Primary Interpretation. This deals with the history and grammar of the text. In context, in this chapter, God deals with king Nebuchadnezzar, and so the heart should think about what the Lord has to say to him.
- A Practical Application. *2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works. 1 Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*
- A Prophetic Application. Many passages of Scripture have a prophetic understanding which must be recognized and studied.
- United in all three principles is a fourth principle, which is that all Scripture is about Christ. *Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.* There is not a verse in the Bible that does not ultimately lead back to Jesus Christ. Therefore, look for Christ in every verse, in every chapter, and in every book of the Bible.

In Praise of God

3 How great *are* his signs! And how mighty *are* his wonders! His kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

The Narration of a Dream Daniel 4:4-7

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

Daniel's Second Interpretation of a Dream
Daniel 4:8-18

8 ¶But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

The Vision of a Great Tree
Daniel 4:10-

10 Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

Angelic Language
Daniel 4:14-16

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

4:16. seven times. seven years.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

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

A Divine Illumination of the Dream of a Great Tree
Daniel 4:19-27

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

4:19. Daniel was able to interpret the dream because of divine illumination that came to him as a spiritual man. *1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

Special Note.

The unsaved man cannot understand the Scriptures because of the natural corruption of the mind. The unsanctified man will pervert the Word of God because of an immoral lifestyle. Dr. John R. Rice said that he was convinced all heresy is rooted in a moral failure.

The lives of Joseph Smith who established the Mormons, Ellen G. White of the Adventist, Mary Baker Eddy of Christian Science, L. Ron Hubbard of Scientology, and Garner Ted Armstrong with the World Wide Church of God offer evidence that this is true. When hearts are bad, the mind is affected. *Psalms 25:14 The secret of the Lord is with them that fear him; and he will shew them his covenant.*

4:19. the dream be to them that hate thee, and the interpretation thereof to thine enemies. This was a polite way of saying to Nebuchadnezzar that the dream did not bode well for him. There is a principle here. The man of God, the prophet of God, must not hold back from conveying the message that God puts on the heart no matter how difficult it is.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

4:22. It is thou, O king. The tree was Nebuchadnezzar.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

4:25. The technical disorder for this mental disturbance is boanthropy. People suffering from boanthropy believe they are an ox or a cow. Not only do they believe this, they try to live like a member of the herd. They will shed all clothing, attempt to live outdoors and eat grasses and weeds in a field. It is a terrible affliction.

Closely related to boanthropy is lycanthropy which involves delusions about the individual's ability to turn into an animal. This disorder has been generalized to refer to patients who believe they can turn into wolves, werewolves, but it really includes people who believe they can turn into any kind of animal (Deb Davies, Psychologist).

4:25. seven times. seven years. There is a spiritual principle here. Divine discipline will last as long as it takes to learn whatever lesson God wants to teach. If a Christian finds himself under the smarting rod of God, the sooner the lesson is learned the better.

**The Condition for Mental Recovery
is Rooted in Spiritual Recovery**

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

4:26. leave the stump. In the midst of judgment, mercy is shown.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

**Judgment Falls upon Nebuchadnezzar
Daniel 4:28-33**

28 ¶All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

4:29. At the end of twelve months. The delay between the time the prophecy was given and the judgment fell was a period of grace. Grace always precedes judgment. Foreknowledge of God's discipline does not stop the soul from sinning, such is the hardness of the human heart.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

4:30. I have built. Great pride goes before a great fall.

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

4:31. a voice from heaven.

A Voice from Heaven

1. It is the voice of judgment.
 - *Daniel 4:31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.*
2. It is the voice of God the Father expressing His divine pleasure.
 - *Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*
 - *Mark 1:11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.*
3. It is the voice of God the Father's affirmation of Jesus Christ.
 - *John 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.*
4. It is the voice of authority and instruction.
 - *Revelation 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.*
5. It is a majestic voice.
 - *Revelation 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:*
6. It is a voice of comfort.
 - *Revelation 14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

Grace Falls upon Nebuchadnezzar
Daniel 4:34-37

A Personal Testimony

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

Three Steps to Restoration

- Eyes must be lifted up to heaven.
- Understanding must be illuminated.
- God must be praised.

Five Great Truths

- God is eternal. Only God lives as a self-existent being. *John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself.*
- God's throne is never vacant. His kingdom is from generation to generation.
- Man is nothing (v. 35). Our sons are born in order to bury us. We are nothing in divine election. We are nothing in earning or deserving salvation. We are nothing apart from Christ. *John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.* Even faith is the gift of God. *Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*
- God is sovereignly at work (v. 35). Even sin is under His sovereign will. *Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*
- Man cannot frustrate or strike against the work of God (v. 35).

The Sovereignty of God

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

4:35. Arminianism exalts the will of man to the point the sovereignty of God is diminished or dismissed. The Bible asserts that God “*doeth according to his will in the army of heaven, and among the inhabitants of the earth.*”

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Learning Divine Theology

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

4:37. As Nebuchadnezzar gave his testimony and witnessed about God, so every believer should do the same. Dr. Donald Gray Barnhouse held a funeral once where he read a letter that had been given to him by the man whose funeral he was conducting. The letter was titled, “From the Edge of My Grave.” As Dr. Barnhouse read the letter, those in the audience were surprised to find that the man called some of them by name and pleaded with them, by the edge of the grave, to be saved. What a wonderful example that is. Let us go forth and tell others to come to Christ. Let us learn divine theology. And then may we too go and tell others of our Great God and Savior, Jesus Christ.

DANIEL 5

Vision of Belshazzar

“The King was on his throne,
The Satraps throng'd the hall:
A thousand bright lamps shone
O'er that high festival.

A thousand cups of gold,
In Judah deem'd divine—
Jehovah's vessels hold
The godless Heathen's wine!

In that same hour and hall,
The fingers of a hand
Came forth against the wall,
And wrote as if on sand:

The fingers of a man;--
A solitary hand
Along the letters ran,
And traced them like a wand.

The monarch saw, and shook,
And bade no more rejoice;
All bloodless wax'd his look
And tremulous his voice.

'Let the men of lore appear,
The wisest of the earth,
And expound the words of fear,
Which mar our royal mirth.'

Chaldea's seers are good,
But here they have no skill;
And the unknown letters stood
Untold and awful still.

And Babel's men of age
Are wise and deep in lore;
But now they were not sage,
They saw - but knew no more.

A captive in the land,
A stranger and a youth,
He heard the king's command,

He saw that writing's truth.
 The lamps around were bright,
 The prophecy in view;
 He read it on that night, -
 The morrow proved it true.

'Belshazzar's grave is made,
 His kingdom pass'd away,
 He, in the balance weigh'd,
 Is light and worthless clay;

The shroud his robe of state,
 His canopy the stone:
 The Mede is at his gate!
 The Persian on his throne!"

George Gordon Lord Byron

Weighted and Found Wanting
Daniel 5:1

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

5:1. Belshazzar (Bel has protected the king) was the eldest son, and co-regent of Nabonidus (539 BC), and the last monarch of the Babylonian Empire. As a successor of Nebuchadnezzar, who died in 561 BC, Belshazzar would see the fall of the head of gold, and thus fulfill prophecy. The Babylonian Empire was coming to a sudden and dramatic end.

The Desecration of the Temple Treasures
Daniel 5:2-4

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

5:2. his father. his forefather. Nebuchadnezzar was his grandfather. Nabonidus was his father.

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

Four People who Showed Disrespect to God's Holy Objects

- Belshazzar
- The princes of Babylon
- The wives of Belshazzar
- The concubines of Belshazzar

The year was 539 BC. The day had past and night had descended upon the great brown capital of Babylon. The people, thirsty, full of pride, and without shame began to feast in the royal palace. They drank wine out of stolen, holy vessels, and they praised their false gods. The people felt secure for the walls of Babylon had 250 towers. The Euphrates River flowed in the middle of the great city so there was a constant water supply. The winds began to stir allowing the fragrance to be enjoyed from the Hanging Gardens, which had been built by Nebuchadnezzar. The lights of golden candlesticks in the palace illuminated the great banquet under way. More than one thousand people were in attendance.

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

5:4. They drank wine. There is an old expression that “whom the gods would destroy, they first make mad.” Belshazzar is a madman. He is mad and he is drunk. Belshazzar is mad with power, pride, and unbridled lust which led him to indulging his taste for good wine. In the course of drinking, praise is given to the gods of Babylon for they have allowed the riotous living. Belshazzar was not crazy, but he was mad, for he paid no attention to Holy Scripture, or the words of prophecy.

The Fingers on the Wall Daniel 5:5-9

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

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

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

5:7. bring in the astrologers. It is characteristic of human nature to bring in those who cannot help.

Those Who Cannot Help

- Astrologers = the conjurors
- Chaldeans = the diviners, the magicians
- Soothsayers = those who could cut a quarry and divine the entrails of an animal

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

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

The Finding of Daniel

Daniel 5:10-16

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

5:10. Now the queen. Sometimes, in stressful situations, women are stronger than men. This is a case in point. When the queen saw the fear in the king, she encouraged him to “be a man”, and beyond that, she suggested a solution. The king should call for Daniel, who, at this time was about eighty years of age.

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

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

Daniel's Unique Abilities

- He could interpret dreams.
- He could show hard sentences.
- He could dissolve doubts.

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

5:13. Then was Daniel brought in. When a man has a biblical message, God will supply the hearers.

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

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

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

5:16

Promised Rewards

- Fine clothing of scarlet.
- A gold chain to be worn.
- Social prominence as the third ruler of the kingdom.

Daniel's Preliminary Illustration

Daniel 5:17-21

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

5:17. Let thy gifts be to thyself. Daniel was not interested in money for ministry. God is responsible for providing for His servants whether they are the priests in the temple or prophets in society. There is no justification for prayer letters, shameless direct appeals, or veiled hints of ministry needs.

“Have faith in God, He's on His throne,
Have faith in God, He watches over His own;
He cannot fail, He must prevail,
Have faith in God, Have faith in God.”

B.B. McKinney

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

Four Gifts of Divine Grace Given to Nebuchadnezzar

- Nebuchadnezzar was given a kingdom.
- Nebuchadnezzar was given majesty.
- Nebuchadnezzar was given glory.
- Nebuchadnezzar was given honour.

Special Note.

At the moment of salvation 34 gifts of divine grace are given to God's people. God is a loving God and He is a gracious God.

Thirty-five Gifts of Divine Grace

1. AT THE MOMENT OF SALVATION THE SINS OF A PERSON ARE FORGIVEN—PAST, PRESENT, AND FUTURE. *Ephesians 1:7 In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.*
2. AT THE MOMENT OF SALVATION THE ABSOLUTE RIGHTEOUSNESS OF CHRIST IS IMPUTED [CHARGED OR CREDITED] TO THE ACCOUNT OF THE BELIEVER. *2 Corinthians 5:21 For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.*
3. AT THE MOMENT OF SALVATION THE GIFT OF ETERNAL LIFE IS GIVEN. *1 John 5:11 And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.*
4. AT THE MOMENT OF SALVATION AN HEIRSHIP IS ASSURED. *Titus 3:7, That being justified by His grace, we should be made heirs according to the hope of eternal life.*
5. AT THE MOMENT OF SALVATION THE BELIEVER BECOMES A PRIEST IN THE SIGHT OF GOD. *1 Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priest-hood, to offer up spiritual sacrifices, accept-able to God by Jesus Christ. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light.*
6. AT THE MOMENT OF SALVATION THE BELIEVER IS PROMISED TO BE TRANSFORMED INTO THE IMAGE OF CHRIST. *Romans 8:29 For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren.*
7. AT THE MOMENT OF SALVATION THE BELIEVER IS ASSURED OF HAVING BEEN REDEEMED. *Ephesians 1:7 In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.*

8. AT THE MOMENT OF SAVLATION EVERY BELIEVER IS MADE A CHILD OF GOD. *Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.*
9. AT THE MOMENT OF SALVATION EVERY BELIEVER IS RECONCILED TO GOD. *Ephesians 2:16 And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.*
10. AT THE MOMENT OF SALVATION EVERY BELIEVER IS JUSTIFIED [DECLARED RIGHTEOUS] IN GOD'S SIGHT. *Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*
11. AT THE MOMENT OF SALVATION EVERY BELIEVER IS SET APART FROM THE WORLD AND THE CHILDREN OF SATAN IN ORDER TO BE SANTIFIED AND FIT FOR SPIRITUAL SERVICE. *2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
12. AT THE MOMENT OF SALVATION EVERY BELIEVER IS TRANFERED OUT OF THE KINGDOM OF DARKNESS INTO THE KINGDOM OF GOD. *Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.*
13. PRIOR TO THE MOMENT OF SALVATION THE BELIEVER IS REGENERATED BY GOD THE HOLY SPIRIT IN ORDER TO HAVE CAPACITY TO BELIEVE WHEN THE GOSPEL IS PRESENTED. *John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*
14. AT THE MOMENT OF SALVATION GOD THE HOLY SPIRIT BAPTIZES EVERY BELIEVER INTO THE BODY OF CHRIST. *1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
15. AT THE MOMENT OF SALVATION GOD THE HOLY SPIRIT ENTERS INTO THE SOUL TO DWELL. *Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.*
16. AT THE MOMENT OF SALVATION GOD THE SON BEGINS TO INDWELL THE SOUL. *John 14:20 At that day ye shall know that I am in My Father, and ye in Me, and I in you.*
17. AT THE MOMENT OF SALVATION GOD SEALS EVERY BELIEVER BY THE HOLY SPIRIT THEREBY ASSURING THE SOUL OF ETERNAL LIFE. *Ephesians 1:13 In whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.*
18. AT THE MOMENT OF SALVATION THE ELECTION OF THE BELIEVER IS MADE CERTAIN. *1 Thessalonians 1:4 Knowing, brethren beloved, your election of God.*

19. AT THE MOMENT OF SALVATION THE WRATH OF GOD IS PROPITIATED OR SATISFIED. *1 John 2:2 And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*
20. AT THE MOMENT OF SALVATION EVERY BELIEVER IS GIVEN THE PRIVILEGE OF AN IMMEDIATE ACCESS TO GOD. *Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*
21. AT THE MOMENT OF SALVATION EVERY BELIEVER IS DECLARED TO BE FREE FROM THE PENALTY OF THE LAW. *Ephesians 2:15 Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace.*
22. AT THE MOMENT OF SALVATION EVERY BELIEVER IS SET FREE FROM THE POWER AND DOMINION OF THE RULER OF DARKNESS. *Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.*
23. AT THE MOMENT OF SALVATION EVERY BELIEVER IS PLACED UPON A SURE FOUNDATION FOR THEIR FAITH AND SECURITY. THAT SURE FOUNDATION IS CHRIST JESUS. *Ephesians 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner stone.*
24. AT THE MOMENT OF SALVATION EVERY BELIEVER IS GIVEN AS A GRACE GIFT FROM GOD THE FATHER TO GOD THE SON. *John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*
25. AT THE MOMENT OF SALVATION EVERY BELIEVER IS MADE A UNIQUE POSSESSION OF GOD TO BE PROTECTED BY HIM. *Titus 2:14 Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.*
26. AT THE MOMENT OF SALVATION THE BELIEVER IS GIVEN AN EASY ACCESS TO GOD. *Romans 5:2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
27. AT THE MOMENT OF SALVATION EVERY BELIEVER IS GIVEN ASSURANCE OF HAVING A HEAVENLY CITIZENSHIP. *Philippians 3:20 For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ.*
28. AT THE MOMENT OF SALVATION EVERY BELIEVER IS PLACED INTO THE HOUSEHOLD OF GOD. *Galatians 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

29. AT THE MOMENT OF SALVATION EVERY BELIEVER IS MADE A SPIRITUAL LIGHT IN THE LORD FOR THE WORLD. *Ephesians 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.*

30. AT THE MOMENT OF SALVATION THE BELIEVER IS MADE COMPLETE IN CHRIST SO THERE IS NOTHING THAT HE CAN ADD TO HIS OWN SALVATION. *Colossians 2:10 And ye are complete in Him, which is the Head of all principality and power.*

31. THERE IS GLORY IN BEING SAVED. AT THE MOMENT OF SALVATION EVERY BELIEVER IS GLORIFIED BY VIRTUE OF BEING IDENTIFIED WITH CHRIST. *Ephesians 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*

32. AT THE MOMENT OF SALVATION THE ELECTION OR CHOICE OF EVERY PERSON BY CHRIST TO BE WITH HIM FOREVER IS CONFIRMED. *Ephesians 1:4 According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.*

33. AT THE MOMENT OF SALVATION THE PREDETERMINED DESTINY OF EVERY BELIEVER FOR SALVATION IS REALIZED. *Ephesians 1:5, 11 Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.” “In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.*

34. AT THE MOMENT OF SALVATION EVERY BELIEVER IS MADE A KING TO RULE AND REIGN WITH CHRIST IN JUDGING SIN, SATAN AND THE FALLEN ANGELS. *Revelation 1:6 And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.*

The believer is to judge sin in self.

- *1 Corinthians 11:31 For if we would judge ourselves, we should not be judged.*

The believer is to judge sin in the church.

- *1 Corinthians 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? Do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

The believer is to judge sin in the world.

- *John 7:24 Judge not according to the appearance, but judge righteous judgment.*
- *1 Corinthians 6:2 Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?*

The believer will one day help to judge the angels.

- *1 Corinthians 6:3 Know ye not that we shall judge angels? How much more things that pertain to this life?*

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

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

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

The Accusation
Daniel 5:22-24

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

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

5:23.

Three Charges Against Belshazzar

- Belshazzar sinned against the knowledge of the truth (v. 22). We are responsible for the truth that we know and apply, and also for the truth that we might have known and did not come to know (Matthew Henry). For this reason we are to redeem the time. *Ephesians 5:15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is.*
- Belshazzar defied the Lord. He has “lifted up” or exalted himself against the Lord (v. 23).
- Belshazzar worshipped the idols (v. 23). He gave himself to materialism.

Special Note.

Many today still worship “the gods of silver, and gold, of brass, iron, wood, and stone” in as far as the toys of time are pursued. The apostle Paul declares that covetousness is idolatry. *Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience.*

The Illumination of God's Judgment

Daniel 5:24-29

Governmental * Personal * International

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

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

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

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

5:27. Thou art weighed. There is a weighing time for nations and there is a weighing time for individuals. The apostle Paul reminds people of this truth. *2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.*

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

A Surprising Response and Reward
Daniel 5:29

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

5:29. These actions by Belshazzar reflected a surprising response. Daniel has just said that the kingdom was going to be destroyed, and yet the king says to Daniel that he was now, “the third ruler in the kingdom.” There are several possibilities. First, it is possible that Belshazzar thought Daniel was mistaken. In other words, Belshazzar did not believe Daniel. Second, it is possible that Belshazzar thought if he promoted Daniel and the prophet had an invested interest in the kingdom he could alter the course of history. Third, it is possible that Belshazzar believed he had time to set his life and the kingdom in order. Daniel did not say when the kingdom would be taken from him, only that it was certain to be given to others.

A Day of Infamy
Daniel 6:30-31

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

5:30. slain. On the same night Belshazzar was warned of judgment to come, he was suddenly slain. *Proverbs 29:1 He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

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

5:31. took the kingdom. In one terrible, majestic night, an empire fell, and prophecy was fulfilled. In the seventh century BC, Isaiah had predicted the fall of Babylon, while Jeremiah had predicted the same in the sixth century BC.

Isaiah 21:9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

- *Jeremiah 51:63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: 64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.*

The Conquest of Babylon

538 BC

1. The conquest of ancient Babylon, according to prophecy is all the more remarkable when it is realized how impressive and impregnable the city was thought to be as it sat on the river Euphrates guarded by at least two hundred and fifty towers. There was an outer wall and there was also an inner wall.
2. The river Euphrates ran through Babylon, entering and exiting through two spiked gates whose bars reached down to the riverbed. When these double doors were shut, and all other entrances were closed, Babylon was impregnable.
3. The security and wealth of ancient Babylon made the king "*most proud,*" "*a golden cup...that made all the earth drunken...of her wine*" (Jeremiah 50:32; 51:7).
4. Yet Babylon was destined to fall suddenly and be destroyed.
 - *Jeremiah 51:8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so she may be healed.*
5. Then God would call Israel, saying, "*My people, go ye out of the midst of her.*" Jeremiah 51:45.

Special Note.

These words are repeated in the book of Revelation to spiritual Israel (the church) about the importance of coming out of modern Babylon.

Revelation 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Revelation 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

6. In 538 BC, on the night of Babylon's fall, King Belshazzar and his subjects were drinking wine without care or concern (Daniel chapter 5:1).
7. While the king partied with more than a thousand other people in the palace, outside the royal gathering, in the providence of God, the royal guards forgot to fully close the double doors leading into the fortified city.
8. Cyrus and his army were able to take advantage of this error after diverting the flow of the water level of the Euphrates, and entered into the city.
9. What is significant about this historical event is that over one hundred years earlier, God had predicted Babylon would be conquered by the Euphrates River being dried up, and the gates failing to be shut.
 - *Isaiah 44:27 That saith to the deep, Be dry, and I will dry up thy rivers:*
 - *Isaiah 45:1 Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut.*
10. The Lord also foretold, by name, the rise of Cyrus, who conquered Babylon, calling him, "my shepherd" and "his anointed" (Isaiah 44:28; 45:1).
11. As the Lord's "Shepherd" and "His Anointed", Cyrus became a type of Jesus Christ who is the Good Shepherd and the Anointed One of God.

Special Note.

The British Museum in London contains the famous Cyrus Cylinder which describes how Cyrus, as a general of the third Persian ruler, Darius, conquered Babylon. Cyrus and his army dug trenches upstream alongside of the river Euphrates. By diverting the water, the river gradually went down as it ran through the city of Babylon. No one seemed to notice. At night, at the height of Belshazzar's feast, the water level became low enough for Cyrus and his men to quietly slip under the double doors, which had providentially been left open. Quickly the Persian army overran the doomed city, killing King Belshazzar (Daniel 5:30), and conquering Babylon. Soon thereafter, Cyrus issued a decree to let Israel return to her homeland in Palestine (Ezra chapter 1). Seventy years of captivity, and divine discipline, was over, this too according to prophecy.

- *Jeremiah 25:12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*

A Final Word for Personal Application

- A nation's safety does not rest in its wealth, power, or weapons of security, but in the sovereign will of God. The walls of Babylon did not protect that ancient city, the Maginot Line of national defense did not protect France against Nazi Germany, and the two oceans did not protect America from being attacked on December 7, 1941 and again on September 11, 2001. The safety of a nation is in the Lord. *Psalm 33:12 Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance.*
- Political rulers that reject the Word of God do so at their own personal, and national, peril.
- Grace precedes judgment. God plainly told Belshazzar what he would do as plainly as God had told Nebuchadnezzar what he would do to him.
- Since God has always kept His word, why should any person today believe that God will not keep His word regarding judgment on sin? *Genesis 18:25 ... Shall not the Judge of all the earth do right?*
- What shall be written on the wall of your conscience? Will it be, "*You have been weighted in the balances and found wanting?*" If so, then flee to Christ whom to know is to be forgiven.
- God is a God of knowledge and by Him actions are weighted. *1 Samuel 2:3... the Lord is a God of knowledge, and by him actions are weighed.*
- ❖ There is the testimony of nature. *Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.*
- ❖ There is the testimony of conscience (the monitor). Herod had a guilty conscience. *Mark 6:14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.c15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.*
- ❖ There is the testimony of Calvary.

"Up Calvary's mountain, one dreadful morn,
Walked Christ my Savior, weary and worn;
Facing for sinners death on the cross,
That He might save them from endless loss.

Blessèd Redeemer! Precious Redeemer!
Seems now I see Him on Calvary's tree;
Wounded and bleeding, for sinners pleading,
Blind and unheeding—dying for me!

“Father forgive them!” thus did He pray,
E’en while His lifeblood flowed fast away;
Praying for sinners while in such woe
No one but Jesus ever loved so.

O how I love Him, Savior and Friend,
How can my praises ever find end!
Through years unnumbered on Heaven’s shore,
My tongue shall praise Him forevermore.”

Avis M. Christiansen, 1920



DANIEL 6

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

6:1. Darius is the third major ruler presented in the life of Daniel the prophet. He was the third ruler of the Persian Empire (550-486), living to be 64 years old. Despite social changes Daniel remained faithful to God and so becomes a great role for Christians. We must never be discouraged with the political and social changes. Our hope is in the Lord. Our conduct is based upon the Word of God. Our future is secure in Christ.

6:1. an hundred and twenty princes. an hundred and twenty satrapes.

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

6:2. three presidents. three commissioners.

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

6:3. Daniel was preferred. *Proverbs 16:7 When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*

6:3. Because of his exalted position, Daniel incurred the jealousy of others. In William Shakespeare's (1564 - 1616), "Hamlet", Act 3 scene 1, Hamlet says to Ophelia, "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." Despite his great integrity, Daniel was not going to escape calumny as individuals misrepresented him in order to hurt his reputation.

Trying to Find Fault

Daniel 6:4-5

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

6:4. Then the presidents and princes. The motive for these men wanting to hurt Daniel is transparent. They wanted his job, his power, and his prestige. There are people in the church today, just like these evil men. They want someone else's job. A woman wants to do the church bulletin and is offended when another lady is asked to do the secretarial work. A man wants to control the work projects on the church building and is willing to use his monetary contribution to make sure he is in charge. A youth director and associate elder longs to be the senior pastor. Like Absalom, the unfaithful co-worker turns the hearts of the people towards himself by

flattering words and pious promises. If necessary he will take part of the congregation, walk down the street, and become, overnight, a new denominational minister. A deacon wants to be the ultimate power behind the pulpit and so speaks malicious words and stirs up discontent. The maneuvering for position and power, in small congregations or large, is endless. The apostle John wrote of Diotrephes “who loveth to have the pre-eminence” (3 John 9).

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

An Evil Plan of Worldly Wisdom
Daniel 6:6-9

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

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

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

9 Wherefore king Darius signed the writing and the decree.

Daniel's Unjust Predicament
Daniel 6:10-17

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

6:10. Daniel knew that kneeling upon his knees in open for all the world to see would expose him to being charged with breaking the law and subject to arrest. However, Daniel also knew he could not, he would not, deny God. Every Christian must be willing to confess Christ openly no matter the consequences. *Matthew 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

In the center of the nave of Westminster Abbey is the grave of John Laird Mair of whom it was

said, ““He feared Man so little, because he feared God so much”. Daniel was like that. He could display his faith. “He feared Man so little, because he feared God so much.”

6:10. three times a day. Daniel was a man of prayer and he was a man of frequent prayer. *1 Thessalonians 5:17 Pray without ceasing.* The Greek word used here means “*to pray with the frequency of a hacking cough.*” So Daniel prayed, he prayed often, and in his prayers he “*gave thanks before his God*”. Christians are to give thanks to God because we have so much to be thankful for. *Colossians 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

In the giving of thanks there are two categories. There is rational thanksgiving, and there is emotional thanksgiving. Rational thanksgiving emphasizes the Giver (God) over the gifts. Emotional thanksgiving emphasizes what is received. Daniel offered rational prayers of thanksgiving to God for his method of praying was systematic, detailed, and well thought out.

By way of personal application, several questions arise.

“Christian, do you pray?”

“Christian, do you pray habitually?”

“Christian, do you pray and give thanks to God?”

“Christian, do you get down on your knees to pray?”

“How long has it been, since you talked to the Lord,
And told Him your heart's hidden secrets?

How long since you prayed,
How long since you stayed,
On your knees 'til the light shone through?

How long has it been since your mind felt at ease,
How long since your heart knew no burden?
Can you call Him your friend,
How long has it been,
Since you knew that He cared for you?

How long has it been since you knelt by your bed,
And prayed to the Lord up in Heaven?
How long since you knew,
That He'd answer you,
And would keep you the long night through?

How long has it been since you woke with the dawn,
And felt that the day's worth the living?

Can you call Him your friend,

How long has it been,
Since you knew that He cared for you?

How long has it been since you talked with the Lord,
And told Him your heart's hidden secrets?

How long since you prayed,
How long since you stayed,
On your knees 'til the light shone through?

How long has it been since you woke with the dawn,
And felt that the days' worth the living?
Can you call Him your friend?
How long has it been,
Since you knew that He cared for you?"

Jim Reeves

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

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

6:12. Hast thou not signed. Sometimes questions are asked, not to gain information or seek clarification, but to gather information in order to harm someone else. Christian, beware of individuals who ask questions of you. Try and discern the sincerity of the inquiry for there are people who will feign friendship in order to deliberately harm you.

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

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

15 Then these men assembled unto the king, and said unto the king, Know, O

king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

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

6:16. and cast *him* into the den of lions. It seems that Daniel was arrested, sentenced, and sent to be executed with a trial. Such is the hatred of the world for God's people, they cannot wait to silence them and so move with overwhelming force and haste.

Prior to being cast into the lion's den, Daniel could have rationalized his way out of the situation. He could have closed the windows. He could have suspended his prayer life for thirty days. He could have kept his eyes opened and his mouth closed and prayed within his heart. But Daniel did not rationalize his way into bad behavior as so many weak Christians do. He simply obeyed the known will of God and prayed.

John Bunyan was an Englishman who felt called to preach Christ. But, he refused to accept a license to do so from the Church of England. Bunyan went to jail over his conviction and languished there for many years. He was obstinate. To go free, all John Bunyan had to do was make one promise. He must agree not to preach publicly anymore. Bunyan's reply: "If I was out of prison today, I would preach the gospel again tomorrow by the help of God." "But you will be put in prison again." "Never mind, I will preach as soon as I get out." "But you will be hanged, or kept in prison all your life." "If I lie in prison," said he, "till the moss grows upon my eyelids, I can say nothing more than this, that with God's help, I will preach whenever I get a chance."

Charles H. Spurgeon said, "Do not tell me that these are non-essentials. To men that will follow the Lamb whithersoever he goeth, even the opening or the shutting of a window, if need be, is essential. Be jealous over what are called 'trifles.' They may be mere straws, but they show which way the wind blows."

"Rise up, O men of God!
Have done with lesser things.
Give heart and mind and soul and strength
To serve the King of kings.

Rise up, O men of God!
The kingdom tarries long.
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
 The church for you doth wait,
 Her strength unequal to her task;
 Rise up and make her great!

Lift high the cross of Christ!
 Tread where His feet have trod.
 As brothers of the Son of Man,
 Rise up, O men of God!"

William P. Merrill, 1911

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

The Preservation of Daniel and an Anxious King
Daniel 6:18-23

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

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

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

6:20. is thy God...able?

“Tis the grandest theme through the ages rung;
 'Tis the grandest theme for a mortal tongue;
 'Tis the grandest theme that the world e'er sung,
 'Our God is able to deliver thee.'

He is able to deliver thee,
 He is able to deliver thee;
 Though by sin oppressed, go to Him for rest;
 "Our God is able to deliver thee."

“Tis the grandest theme in the earth or main;

'Tis the grandest theme for a mortal strain;
 'Tis the grandest theme, tell the world again,
 'Our God is able to deliver thee.'

'Tis the grandest theme, let the tidings roll,
 To the guilty heart, to the sinful soul;
 Look to God in faith, He will make thee whole,
 'Our God is able to deliver thee.'"

William A. Ogden, 1887

Daniel's Great Confession
Daniel 6:21- 23

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

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



6:22. My God sent his angel. This is probably a reference to the Lord Jesus Christ. “His angel” is referred to in Daniel 3:28 as appearing during the days of King Nebuchadnezzar to protect Shadrach, Meshach, and Abed-nego, during their fiery ordeal.

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

False Accusers as Food for Lions
Daniel 6:24

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

6:24. cast *them* into the den of lions. Here is an application of a promise made by God to Abraham and to his descendants. *Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.* Notice the principle of blessing by association, and cursing by association. The children and their wives of the men who had brought the accusations against Daniel were cursed by association. God makes the wicked to praise Him, if not by receiving His grace and mercy, than by being the recipients of a just judgment.

The Decree of King Darius

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

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

6:26. the God of Daniel. While King Darius has great regard for God, He remains Daniel’s God. Darius does not speak of Him as “my God.”

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

Like his grandfather Nebuchadnezzar, Darius learned some basic theology about God.

What Darius Learned About God

- God is the living God. He is the self-existing God. He endures forever. (v. 26)
- God is steadfast. (v. 26)
- God rules over a kingdom which shall not be destroyed. (v. 26)
- God has a dominion that reaches to the end of the earth. (v. 26)
- God is able to deliver and rescue. (v. 27)
- God performs signs and wonders in heaven and in earth. (v. 27)
- God has power to shut the mouths of lions. (v. 27)

❖ “Christian, do you have a personal relationship with the Lord?”

❖ “Christian, do you believe God is steadfast? Can you testify that God is faithful to you?”

❖ “Christian, are you part of the kingdom of God which shall not be destroyed?”

❖ “Christian, do you acknowledge and bow before the sovereignty of God whose dominion reaches to the end of the earth?”

❖ “Christian, do you know the power of God to deliver and rescue you from the power, pollution, and punishment of sin?”

❖ “Christian, have you seen God perform signs and wonders in heaven and in earth?”

❖ “Christian, has God shut the mouths of lions in your life?”

The Success of Daniel

Daniel 6:28

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

What is the Secret of Daniel's Success?

The answer to this inquiry is found in Daniel 6:23. Simply put, Daniel believed in his God. *“Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.”*

When a person believes in God, he shall do what he is convinced is the will of God, and endure the consequences.

"My eminent predecessor, Dr. [John] Gill, was told, by a certain member of his congregation who ought to have known better, that if he published his book, *The Cause of God and Truth*, he would lose some of his best friends, and that his income would fall off. The doctor said, 'I can afford to be poor, but I cannot afford to injure my conscience;' and he has left his mantle as well as his chair in our vestry" (C. H. Spurgeon).

DANIEL 7

A Return to a Former Historical Personage Belshazzar, King of Babylon

Introduction.

Three important persons in the life of Daniel have been studied: Nebuchadnezzar, king of Babylon; his grandson and ruler of Babylon, Belshazzar; and Darius, king of the Medo-Persian Empire. The narrative returns now to Belshazzar, king of Babylon.

The Dreams and Visions of the Book of Daniel

The Dream	The Dreamer	Daniel
<ul style="list-style-type: none"> • The Dream of a Great Colossus • The Dream of a Great Tree 	Nebuchadnezzar Nebuchadnezzar	2:1 - 49 4:1 - 37
The Vision	The Visionary	
<ul style="list-style-type: none"> • The Vision of the Hand Writing on the Wall • The Vision by Night of Four Great Beasts • The Vision of the Ram and the Goat • The Vision of the Seventy Weeks • The Vision of the Man Clothed in Linen 	Belshazzar Daniel Daniel Daniel Daniel	5:1 - 31 7:1 - 28 8:1 - 27 9:20 - 27 10:4 - 12: 13

The Four Beasts of Daniel Daniel 7:1-8

1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

7:1. In the first year. 555 BC, or, sixty two years after the vision of chapter two, Daniel had a vision in the night.

7:1. a dream and visions. The Aramaic word translated “visions” (chezev), means “a sight”. It is translated in the Authorized Version, “look”, “sight”.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

7:2. I saw. In Daniel 2 Nebuchadnezzar saw the image of the great colossus. In Daniel 7 the vision was given to Daniel.

7:2. the four winds. A reference to the four directions of the earth.

7:2. the great sea. This may be a reference to the Mediterranean Sea, or it may be an apocalyptic symbol referring to the nations of the earth. *Numbers 34:6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.*

- *Isaiah 17:12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! 13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.*
- *Revelation 17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

3 And four great beasts came up from the sea, diverse one from another.

7:3. And four great beasts. Daniel 7:17 provides a clear interpretation to the symbolism. The four great beasts represent four kings of the earth. “*These great beasts, which are four, are four kings, which shall arise out of the earth.*”

A Comparison of Daniel 7 with Daniel 2

Chapter 7

Four Great Beasts

First Beast	A lion with eagle's wings
Second Beast	A bear with three ribs
Third Beast	A leopard with wings
Fourth Beast	A creature with iron teeth Ten horns

Symbols of

Babylonian Empire
Medo-Persian Empire
Greek Empire
Roman Empire

Chapter 2

A Colossal Image

Head of gold
Breast and arms of silver
Belly and thigh of brass
Legs of iron
Feet of iron and clay

Symbols of

Babylonian Empire
Medo-Persian Empire
Greek Empire
Roman Empire

The First Beast A Lion with the Wings of an Eagle

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

7:4. The first *was* like a lion. The national symbol of Babylon was a winged lion. The outward and majestic display of the greatness of Babylon as seen by Nebuchadnezzar is described in beastly terms by Daniel. There is a human point of view, and there is a divine point of view. While man looks on the outward appearance and sees gold, silver, brass and iron, God looks on the inward things and sees terrible beasts of prey ready to devour one another. In Daniel chapter 2 the impressive accomplishments of man are viewed in awe, while in Daniel chapter 7 the destructive nature of man is brought into focus. Daniel 7 is a more accurate portrayal of the state of man's natural heart reflected in the Doctrine of Total Depravity. The symbol of the lion stresses the cruelty of the kingdom.

7:4. and made to stand. The first beast which Daniel saw was unusual in that it had the wings of an eagle attached to it. Then it was unusual for it was transformed into the form of a man, made to stand upright, and a mind was given to it. This the life experience of Nebuchadnezzar. For seven years he acted like a beast until his reason was restored and he worshiped the God of heaven.

The Second Beast A Bear with Three Ribs

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

7:5. another beast. a wild animal. This second beast is a reference to the Medo-Persian Empire (539 – 331 BC). An outstanding characteristic of the bear is its ferocity, and that was true of the Medo-Persian Empire. The army of Cyrus was a conquering army. The kingdoms of Babylon, Lydia, and Egypt came under its dominion.

The Third Beast A Leopard with Wings

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

7:6. Like a leopard. The characteristic of a leopard is its swiftness. It is represented in Daniel 2 by the element, brass. Alexander the Great took his army of 32, 000, plus men of Macedonian, and swiftly conquered, or engaged in major battles with the nations of Greece, Balkans, Anatolia, Syria, Phoenicia, Egypt, Mesopotamia, Iran, and India. The empire lasted from 331-63 BC. A leopard is swift, cunning, cruel, and has an insatiable lust for blood.

7:6. the beast had four heads. With the death of Alexander, his empire was divided by four generals.

- Cassander assumed control of Macedon and Greece
- Lysimachus took control of Asia Minor and Thrace
- Ptolemy took control of Egypt, Palestine and Arabia.
- Seleucus took Syria and Upper Asia



Special Note.

The land of Israel, situated between them, was initially controlled by Syria, and then by Egypt from 301 BC, and then back to Syria when Antiochus the Great took it in 198 B.C.

7:6. dominion was given to it. Daniel was a man who believed in the sovereignty of God. He perceived that leaders and nations are given dominion more than they grasp or take it by human intelligence and design.

The Fourth Beast
A Dreadful Creature with Iron Teeth
and Ten Horns

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

7:7. a fourth beast. This fourth beast refers to the rise of the Roman Empire. It was a terrible beast.

Characteristics of the Fourth Beast

- It was ugly being “dreadful and terrible.”
- It was exceedingly strong.
- It displayed great iron teeth.
- It devoured and crushed and crushed the residue.
- It was different from the other beasts in that it had ten horns.

The Little Horn with Eyes and a Mouth

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

7:8. I considered the horns. As Daniel considered the ten horns on the terrible beast, he observed an eleventh horn which destroyed three horns of the original ten. In this little horn were the eyes of a man, and a mouth speaking great things or great boasts. This beast was identified with iron in Daniel 2.

The Roman Empire was notable in its use of iron in life and in war. Rome was strong and it was cruel.

The identity of the ten horns and then the eleventh horn, his power, and looks, is intriguing to discover. Remember in Daniel 2, the feet of clay and iron on the Great Colossal Image had ten toes.

Knowing ancient history helps in understanding the biblical text.

The historical narrative documents that the vision of Daniel came to pass according to prophecy. The Babylonian Empire was followed by the Medo-Persian Empire, which gave way to the Greek Empire, which in turn was conquered, subjugated, and stomped by the Roman Empire.

Within the Roman Empire were ten confederations.

Special Note.

It is wrong to try to divorce the fourth empire from the first three, postulate an indeterminable period of time, and then place the fourth empire at the end of a future era. But that is exactly what Dispensational theology does. The exegetical basis for alleging a long interval of time is that in verse 6 we read, “*After this.*” In verse 7 we read, “*After this.*” But in verse 8 we do not read these words, nor are they necessary for Daniel is still examining the fourth beast. The narrative and events flow together. The Aramaic expression “*After this*” means literally, “*In place of this.*”

The Ancient of Days
Daniel 7:9, 13, 22

The Ruin of the Four Beasts
Daniel 7:9-12

9 ¶I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

7:9. Ancient of Days. A reference to God the Father to whom the Son of Man comes (v. 13), and with whom the Son of Man is identified with. *Revelation 1: Revelation 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:*

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

7:10. the judgment was set. the court was set.

Various Judgments of Scripture

- The Judgment Seat of Christ. *2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*
- The Judgment of the Nations. *Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left.*

- The Judgment of the Great White Throne. *Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*

The Talking Small Horn Speaking Great Words

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

7:11. the horn spake. A reference to the little horn, the eleventh horn. The body of the fourth beast was destroyed, and was given to the burning fire. “During the night of July 18, 64 AD, fire broke out in the merchant area of the city of Rome. Fanned by summer winds, the flames quickly spread through the dry, wooden structures of the Imperial City. Soon the fire took on a life of its own consuming all in its path for six days and seven nights. When the conflagration finally ran its course it left seventy percent of the city in smoldering ruins.” (Eyewitness to History.com) In AD 395 Rome would again be invaded, burned, and destroyed and prophecy was fulfilled.

Domination of the Fourth Beast

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

7:12. As concerning the rests of the beasts. With the fourth beast (Rome) being destroyed by fire, “the rest of the beasts,” were also done away with. In the sovereignty of God each of the previous kingdoms, the Babylonian Empire, the Medo-Persian Empire, and the Greek Empire, “had their dominion taken away.” God took it away because God had given dominion in the first place.

The Rule of the Son of Man

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Doctrine of the Son of Man
Extracted from an Article by
Merrill F. Unger

1. SON OF MAN (Grk. *huios tou anthropou*). This is a term, like "the Son of God," which is now theologically chiefly associated with Christ and is used in both the OT and the NT.
2. Christ employed this expression to designate Himself some eighty times.
3. It portrays Him as the Representative Man. It designates Him as the "last Adam" in distinction to the "first man, Adam" (1 Cor 15:45). It sets Him forth as "the second man . . . from heaven" as over against "the first man . . . from the earth" (15:47).
4. "The Son of Man" is thus our Lord's racial name, as the "Son of David" is distinctly His Jewish name and "the Son of God" His divine name.
5. This term is uniformly used of Christ in connection with His mission (cf. Luke 19:10), His death and resurrection (cf. Matt 12:40; 20:18; 26:2), and His second advent (cf. 24:37-44; 12:40).
6. It transcends purely Jewish limitations and has application to the salvation of the entire race.
7. Thus, when Nathanael owns Christ as "King of Israel" our Lord's reply is, "You shall see greater things than these . . . the angels of God ascending and descending on the Son of Man" (John 1:49-51).
8. It is, for example, in this name that universal judgment is committed to our Lord (5:22,27). The term also implies that in Him the OT prophetic blessings centering in the coming Man are to find their fulfillment (Gen 3:15; Ps 8:4; Isa 7:14; 9:6-7; Zech 13:7).
9. The term "Son of Man" occurs conspicuously in the book of Ezekiel, being used ninety-two times in addressing the prophet.
10. The thought of going beyond the confines of Judaism is also involved in the phrase when applied to Ezekiel.
11. When Israel was in her captivity, oblivious of her special mission (Jer 11:10; Ezek 5:5-8), the Lord reminded her by this term of address to Ezekiel that He would not forsake her but that nevertheless she was only a small portion of the race for whom He was concerned.
12. As used of Ezekiel, the expression "the son of man" suggests what the prophet is to God, not what he is to himself.
13. As "the son of man" the prophet is chosen, spiritually endowed, and delegated by God. These factors are also true of the Messiah as the Representative Man, the new Head of regenerated humanity. (*The New Unger's Bible Dictionary*)

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

7:14. With the destruction of the fourth beast (Rome) by Christ, “dominion, and glory, and a kingdom” and people from every nation, and language, is given to serve the King in the kingdom set up by the Father, and sustained by the Ancient of Days and the Son of Man do whom such power was given. This is a parallel passage to what happened in Daniel 2 when the stone that was cut out of the mountain without hands crushed the pieces of the image of iron, brass, clay, silver, and gold, corresponding to the empires of Rome, Greece, Mede-Persian, and Babylon.

Here is a Messianic passage fulfilled in Jesus Christ who declared,

Seven Characteristics of Christ’s Kingdom

Illustrated in the New Testament Church

- Dominion was given to Him.
- ❖ *Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*
- Glory was given to Him.
- ❖ *2 Peter 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount.*
- A kingdom was given to Him.
- ❖ *John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*
- All people, nations, and languages, are to serve Him.
- ❖ *Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*
- His dominion is an everlasting dominion.

- ❖ *1 Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.*
- His kingdom shall not pass away.
- ❖ *1 Corinthians 15:25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death.*
- His kingdom shall not be destroyed.
- ❖ *Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

Special Note.

1. The establishment of the kingdom of God occurs after the overthrow of the other world kingdom.
2. The prophesies of Daniel confirm that this has happened for God keeps His word and He keeps it on time.
3. If there is a problem it is that the kingdom was not established according to fleshly terms and traditional concepts. *Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:*

The Prophet's Unusual Reaction
Daniel's Mental Anguish
Daniel 7:15-28

15 ¶I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

7:15. the visions of my head. Daniel is the prophet of the Gentiles and yet what he sees brings him mental anguish. Daniel foresaw the rise of Gentile kingdoms and how Jerusalem would be trodden down until the times of the Gentiles were fulfilled. *Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

Special Note.

“*The times of the Gentiles*” is different from “*the “fullness of the Gentiles”*” spoken of by Paul. *Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.* The latter expression speaks of those Gentiles who shall come into the body of Christ while the former expression speaks of those Gentiles who would oppress the Jews.

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

7:16. one of them. Daniel approached an angel standing by and asked for a reaffirmation of what he was witnessing.

7:16. the truth. the exact meaning.

The Divine Interpretation

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

7:17. four kings. A king is representative of a kingdom. Louis XIV (1638-1715) of France once quipped, “*I am the state*”.

The Fifth Kingdom

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

7:18. shall take the kingdom. With the fall of the Roman Empire and its conquest by the church, the kingdom of the Most High is not something that is temporal but eternal. Jewish and Dispensational hopes and dreams of a millennial kingdom of fleshly characteristics with renewed bloody sacrifices and the exaltation of an unregenerate national Israel must give way to the perpetual and eternal nature of the kingdom.

Clarification of the Fourth Beast
The Roman Empire

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

The Divine Interpretation
The Conquest of the Roman Empire

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

7:23. and shall devour the whole earth. In part, based on this phrase, Pre-millennialists have conjured up the concept of a Revised Roman Empire in the future by arguing that the Western Roman Empire of old did not “devour the whole earth”. Too easily dismissed is the historical fulfillment of this prophecy, for the Fourth Beast is the Fourth Kingdom upon the earth and none other is mentioned. If there is a difficulty in a Biblical text, the solution is not to imagine a solution and then teach the imagined solution as God’s Word.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

7:24. ten kings *that* shall arise. While this prophecy was once prophetic, from the vantage point of time there has been a historical fulfillment. It would not be wrong to study the *Decline and Fall of the Roman Empire* to determine the ten kings that were to rise, the three kings subdued, and the Little Horn that spoke great words against the Most High and made war on the saints.

Persecution of the Saints

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

**Characteristics of the Eleventh Horn which
comes out of the Fourth Beastly Kingdom**
Daniel 7:20, 24, 25

- The Eleventh Horn has eyes and a mouth that spake very great things.
- The Eleventh Horn had a look more resolute and terrifying than the other ten horns.
- The Eleventh Horn made war with the saints of the Most High and prevailed against them as a conquering warrior.
- The Eleventh Horn is a ruthless tyrant.
- The Eleventh Horn is an eloquent blasphemer.
- The Eleventh Horn is an absolute dictator.
- The Eleventh Horn is One who is subject to the Sovereign for his power is “given” to him.

7:25. a time and times and the dividing of time. A time is one year, times are two years, and the dividing of time is half a year. Total: 3 ½ years.

**Despite Devouring the Whole Earth by the Roman Empire
the Kingdom of God Shall Prevail**

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

7:26-27. Here is the triumph of the church. Here is the victory of the people of God. Here is the kingdom of this world becoming the kingdom of God. The Lord will give, and has given, to His followers the kingdom.

7:27, The everlasting kingdom is given to the people of the saints of the most High. All that Christians have is on the basis of grace lifting the soul higher than it could ever hope to rise due to the Fall.

“In loving-kindness Jesus came
My soul in mercy to reclaim,
And from the depths of sin and shame
Through grace he lifted me.

From sinking sand he lifted me,
With tender hand he lifted me,
From shades of night to plains of light,
Oh, praise his name, he lifted me!
He called me long before I heard,
Before my sinful heart was stirred,

But when I took him at his word,
Forgiv'n he lifted me.

His brow was pierced with many a thorn,
His hands by cruel nails were torn,
When from my guilt and grief, forlorn,
In love he lifted me.

Now on a higher plane I dwell,
And with my soul I know 'tis well;
Yet how or why, I cannot tell,
He should have lifted me."

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Doctrine of Total Depravity or Total Inability

1. As the result of Adam's transgression, men are born in sin and by nature are spiritually dead. If men are to become the children of God and enter into His kingdom, they must be born anew by the Holy Spirit.

Adam sinned.

- *Genesis 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Sin brought death.

- *Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

Men are born into sin.

2. Because of this state of sin men must be born anew if they are to enter into the kingdom of God.
 - *John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again.*
3. As the result of the Fall, men are by nature blind and deaf to spiritual truth. Their minds are darkened by sin and their hearts are corrupt and evil.
 - *Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?*
4. Before sinners are born into the kingdom of God through the regenerating power of the Holy Spirit, they are the children of the devil and under his control. They are slaves to sin.
 - *1 John 5:19 And we know that we are of God, and the whole world lieth in wickedness.*
5. The reign of sin is universal. All men are under its power. Consequently, none is righteous--not even one!
 - *Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

6. Men left in their dead state are unable of themselves to repent, to believe the gospel, or to come to Christ. They have no power within themselves to change their natures, to incline their wills to God or to prepare their hearts for salvation.

- *Job 14:4 Who can bring a clean thing out of an unclean? Not one.*
- *Jer. 13:23 Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.*
- *John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

Conclusion

If it is really true that men are born in sin and are blind, deaf, darkened, corrupt, evil, and unable to help themselves, then the plight of the natural man is more desperate than most realize. The issue which divided Protestants and Catholics in 1517 and which divides many Protestants today is this vital point. Either man still has some ability to believe in and of himself and be saved or he does not. There are those who still believe in some innate goodness and ability in man. The doctrine of total depravity strikes at the pride of fallen man. It also goes against much human observation for it does seem that men are religious. There are many noble and honorable unbelievers. Nevertheless, the truth cannot be denied. Individuals are as bad off as they can be at any given moment.

Truths Concerning the Nation of Israel
Daniel 8-12

DANIEL 8

The Ram and He-Goat Vision



1 In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

8:1. The Aramaic language ends in Daniel 7:28 and the Hebrew language resumes here. The prophecy will be mainly about the nation Israel.

8:1. In the third year. Two years after the preceding vision of the Four Wild Beasts. The third year was 551 BC.

8:1. a vision appeared unto me. Based on the year 551 BC, this vision came to Daniel prior to the fateful banquet of chapter 5.

8:1. at the first. A reference to the vision of Daniel 7:1 etc.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

8:2. I was at Shushan. The city of Shushan (Susa), in the providence of Elam (modern Iran), eventually became the capital of Persia (Nehemiah 1:1; Esther 1:2). Susa was located about 200 miles southeast of Babylon. Daniel was probably not literally in Susa, but transported there in a vision, as Ezekiel was transported to Jerusalem (Ezekiel 8:10), and the apostle John was transported to the wilderness (Revelation 17:3), and to the high mountain (Revelation 21:10). This visionary transportation may have occurred because Daniel was about to describe the triumph of the Medes and Persians over the Babylonians. Therefore, God placed him into the future capital of the Persian Empire.

8:2. the river of Ulai. The River Ulai (Daniel 8:2; 8:16) was a canal that flowed through Susa.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

8:3. a ram which had *two* horns. A reference to the two kings of the Media-Persia Empire (v. 20). It is the same as the Bear of Daniel 7:5. *And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.* It also corresponds to Daniel 2:32. *This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,*

8:3. one *was* higher than the other. Persia was dominate in the Medes-Persian Empire (compare Daniel 7:5 and the Bear being raised up on one side).

8:3. the higher came up last. Persia arose after the Medes but became the dominate power.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

8:4. I saw the ram pushing. butting. The Medes-Persians were nomads and mountaineers. Persian coins displayed a ram's head (note Daniel 7:7).

8:4. I saw the ram pushing. The ram is a reference to Cyrus the Great who pushed “westward, and northward, and southward” conquering Libya, Egypt, and all of Asia Minor. He moved as far as India thereby creating the largest empire ever known in the ancient east until the days of Alexander the Great. Then, in 539 BC Cyrus attacked Babylon and prevailed.

8:4. and became great. Cyrus, king of Persia, did magnify himself. Cyrus had reason to be proud for he conquered Babylon. But his pride should have been tempered with humility for Cyrus was ultimately God's instrument. Centuries before he was born, the Prophet Isaiah called him by name and referred to him as God's “shepherd” (Isaiah 41:2, 25; 44:28-45:4).

He is called “the righteous man” because in righteousness he would defeat the enemy of God’s people. His triumph over the Babylonians is described in terms of a man walking on mortar or on soft clay, because this material cannot resist him. The gates of Babylon would not, and did not, withstand his victorious march. Cyrus is also called the Lord’s anointed (Isaiah 45:1).

As God’s Shepherd Servant, Cyrus would defeat the forces of Babylon and then permit the Jews to return to the land to rebuild the Holy Temple in Jerusalem (Isaiah 44:28; 2 Chronicles 36:22-23; Ezra 1:1-3; 6:2-5). Not only was Cyrus kind to the Jews but he was generous, for he allowed them to take to Jerusalem valuable sacred vessels which Nebuchadnezzar had taken from the Temple (Ezra 1:5-11).

Special Note.

The reason why God called Cyrus is given in Scripture. *Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.*

The Rise of the He Goat
Daniel 8:5-8

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

8:5. he goat. male goat. A reference to Alexander the Great and therefore the Grecian Empire. Having already been depicted as the thigh of brass (Daniel 2:32, 39), and as a swift leopard with four heads (Daniel 7), Daniel now sees Greece as an angry goat who runs so quickly his feet do not even touch the ground.

8:5. and touched not the ground. This is an expression of the speed of movement and characterized the conquests of Alexander.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

8:6. And he. A reference to Alexander.

8:6. came to the ram that had two horns. Alexander attacked the Medes-Persians and with great fury or show of military power, prevailed. The “ram”, the Media-Persian Empire was cast down and stamped upon. There were no allies to help save the Media-Persian Empire. After three great battles against Darius, Alexander ruled.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

8:8. the he goat waxed very great. The male goat magnified himself exceedingly. It is characteristic of world emperor's to exalt themselves.

8:8. the he goat. v. 21 identifies the male goat. *Daniel 8: 21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.* Alexander was the first king. The goat was a well-known symbol of the Macedonian Empire.

8:8. when he was strong, the great horn was broken. At the height of his power, in June, 323 BC, when he was strong, at the young age of 33, Alexander was broken and his kingdom was divided among four of his leaders, symbolized by the four horns that grew up (cf. Daniel 7:4-7; 11:4).

8:8. four notable ones. With the death of Alexander, his empire was divided into four spheres of influence. Compare Daniel 7:6-7. *After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

8:8. four notable ones.

- Cassander ruled in Macedon and Greece.
- Lysimachus ruled in Thrace and western Asia Minor.
- Seleucus ruled in Mesopotamia and Persia.
- Ptolemy, Soter ruled in the Levant and Egypt.

Special Note.

The Seleucid Empire was founded by Alexander's general Seleucus. His descendants were generally named either Seleucus or Antiochus. India and much of the lands to the east of Persia revolted and returned to local rulership on the death of Alexander

The Ptolemaic Empire was founded by Alexander's general Ptolemy, who took Alexander's body with him to Egypt. The ruling men of his line were all named Ptolemy; and the women, Cleopatra.

Macedonia was claimed by members of Alexander's family, who were all eventually murdered. The land reverted to the status of a small kingdom until it was taken by the Romans

Much of Greece had been virtually independent of Alexander even during his lifetime. On the break-up of the Empire, Greek cities started forming leagues for defense. Some came under the control of several of the competing generals, and there was a rather confused period which culminated in the take-over by the Romans

The Rise of the Little Horn
Daniel 8:9-14

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

8:9. And out of one of them. Out of one of the four notables would come forth a little horn. The little horn of Daniel 8:9 is a reference to Antiochus IV Epiphanes, one of the most cruel and evil men of the Old Testament era. He ruled Syria from 175 – 163 BC.



Antiochus Epiphanes
Died age 52

8:9. the pleasant land. the beautiful land. A reference to the land of Palestine.

8:9. toward the east. Some classical dispensationalist, such as Dr. S. Lewis Johnson, a former professor at Dallas Seminary, are convinced that a future Anti-Christ will come from Greece, the area once under the authority of Alexander, due to a Revived Roman Empire. This hypothesis has no clear Biblical teaching or warrant but is based on presuppositional thinking.

Special Note.

The question arises as to whether the “little horn” of Daniel 7:8 is the same as the “little horn” of Daniel 8:9.

Daniel 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Daniel 8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

In Daniel 7:8, the “little horn” comes from the fourth empire while in Daniel 8:9 the “little horn” comes from the third empire. While an attempt may be made to make both little horns refer to the same personage either historically or prophetically, it is not likely or necessary. Things which are similar are not the same. Daniel saw two distinct little horns, two distinct personages, each who had a role within their respective empires.

The “little horn” of Daniel 7:8, 20, refers to a personage in the Roman Empire that arose among the ten kings of that Empire.

The “little horn” of Daniel 8 refers to a personage that came out of the Greek Empire, even, Antiochus IV Epiphanes.

10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

8:10. and stamped upon them. Giving himself the name “Epiphanes”, which means “illustrious, manifestation”, because he believed he was a manifestation of the gods, Antiochus had minted on coins the word “*theos*” with his image. In his arrogance of greatness, Antiochus stamped upon God’s people as he tried to force the Jews to accept Greek culture. He drove out the high priest Onias, and replaced him with a man named Jason, a patron of the Greeks. But Jason was replaced by Menelaus. Enraged by Jewish intrigue, Antiochus sent an army of 20,000 men under Apollonius to destroy Jerusalem. The year was 168 BC. The forces of Antiochus entered the city on the Sabbath, slaughtered most of the men, and took the women and children as captives. But the remnant rallied under a Jewish leader, Judas Maccabeus.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

8:11. the daily *sacrifice* was taken away. Not satisfied with his bloody slaughter and conquest of the Holy City, Antiochus issued an edict prohibiting Sabbath worship, circumcision, and honoring the Levitical dietary laws. On December 14, 168 BC, Antiochus replaced the Jewish altar with an altar to Zeus and sacrificed a pig on it, according to Greek custom in honoring the gods.

12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

A Divine Discussion

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

8:13. How long. The actions of Antiochus made the hearts of the saints sad to the point they cried out to God, "How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation"? The divine answer, both then and now is, "Not long." There is an appointed end to evil.

8:13. Then I heard one saint speaking, and another saint said. Two "saints" (angels?) spoke together about this matter and from their conversation Daniel learned the prophetic timetable. Between the desecration of the temple and its cleansing and restoration 2,300 days would pass.

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

8:14. two thousand and three hundred days; then shall the sanctuary be cleansed. reconsecrated.

"The Hebrew text reads "2,300 evenings and mornings," because burnt offerings were sacrificed at the temple each morning and each evening of every day. But does this mean 2,300 days or 1,150 days, 2,300 divided by two? And what date or event signals the beginning of the countdown? Some students opt for 2,300 days, that is, about six years, if you use 360 days for the year. Others prefer 1,150 days, which give us slightly over three years.

But what is the starting point for the count-down? The six-year advocates begin with 171 B.C., when Antiochus deposed the true high priest. Subtract six years and this takes you to 165 when Judas Maccabeus defeated the enemy and reconsecrated the temple. However, the three-year advocates begin with the establishment of the pagan altar in the temple on 25 Kislev, 168, and this takes us to 165. Either approach meets the requirements of the prophecy" (*The Bible Exposition Commentary: Old Testament*, Warren W. Wiersbe).

Special Note.

Much harm has been done within the body of Christ and with the Word of Truth by forcing the meaning of the 2,300 days to mean 2,300 years based on a day for year principle. Care must be taken not to read more in Scripture than is warranted. What is certain is that 2,300 literal days are in view which were literally fulfilled. A.W. Tozer noted, "The Bible doesn't approve of this modern curiosity that plays with the Scriptures and which seeks only to impress credulous and gullible audiences with the 'amazing' prophetic knowledge possessed by the brother who is preaching or teaching!"

On December 14, 165 BC, the Temple was purified, the altar of burnt offering restored, and the saints were able to worship once more. God put an end to Antiochus. He went mad while in Persia, where he died in 163 BC.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Gabriel Interprets the Vision

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

8:16. Gabriel (God is great) is an archangel who acts as the messenger of God. He appeared to Daniel, Zacharias (Luke 1:19), and the Virgin Mary (Luke 1:26-38). The common theme of his message is about the coming of the Messiah. In Daniel 9:21 Gabriel is called “the man” which may help in understanding what he looks like.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

8:17. the time of the end. A reference to the end of the vision. This expression is used in Daniel 11:35, 40; 12:4, 9.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

8:19. the indignation. This is a reference to God's displeasure with His saints, the Jewish people. The result of God's displeasure brought a time of intense suffering to the nation. In His wrath, God remembers to have mercy for there is not only the indignation, but “the time appointed the end *shall be*.”

The Identification of the Ram and the He Goat

Daniel 8:20-21

The Ram with Two Horns
The He Goat (the Great Horn)

Cyrus, the king of Media-Persia
Alexander, the king of Grecia

8:19. I will make thee know. In the verses to come Daniel was told the details of his vision.

8:19. in the last end of the indignation. This is a reference to “God's displeasure against the Jews for their sins. For their comfort they are told the calamities about to come are not to be for ever” (*Jamieson, Fausset, and Brown Commentary*).

A Divine Explanation of the Vision

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

8:21. the king of Grecia. A reference to Alexander the Great. Having conquered Tyre, Alexander marched on Jerusalem. Flavius Josephus describes an event that he presents as having taken place in 332 BC (for the date, cf. the Loeb Classical Library ed. of Ant. XI 317, p. 467 notes c and e):

“. . . he [Alexander the Great] gave his hand to the high priest and, with the Jews running beside him, entered the city. Then he went up to the temple, where he sacrificed to God under the direction of the high priest, and showed due honor to the priests and to the high priest himself.

And, when the book of Daniel was shown to him, in which he had declared that one of the Greeks would destroy the empire of the Persians, he believed himself to be the one indicated; and in his joy he dismissed the multitude for the time being, but on the following day he summoned them again and told them to ask for any gifts which they might desire. . .”

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Fourteen Characteristics of the King of Fierce Countenance Antiochus IV Epiphanes

Daniel 8:23-25

- He shall be fierce. He shall be stern faced.
- He shall understand dark sentences. He will be a cunning king, a master of intrigue and deceit.
- He shall stand up. He has a will to power and asserts himself over others.
- He shall have great power.
- His power would be a derived power and not his own. His rise to power is not because of his own doing (Daniel 8:24) and so his downfall will not be by human means. Antiochus IV Epiphanes, controlled by Satan, died insane in Persia in 163 BC.
- He shall destroy wonderfully.
- He shall prosper.
- He shall practice.
- He shall destroy the mighty and holy people. The holy people refer to the nation Israel which are called saints (Daniel 7:18, 22, 27).
- Through his policy he shall cause craft to prosper in his hand.
- He shall magnify himself in his heart.
- By peace he shall destroy man.
- He shall also stand up against the Prince of princes. His antagonism is not only against Israel but against her God, the Prince of princes.
- He shall be broken without hand. Despite his severity, his will to power, despite his diplomacy and intrigue, despite his ruthlessness, he was to be destroyed by supernatural power.

Special Note.

“The king referred to here is known as Antiochus IV Epiphanes. After murdering his brother, who had inherited the throne in the Seleucid dynasty, he came to power in 175 B.C. In 170 B.C. Ptolemy VI of Egypt sought to recover territory then ruled over by Antiochus. So Antiochus invaded Egypt and defeated Ptolemy VI and proclaimed himself king in Egypt. This was his growth “in power to the south” (v. 9). On his return from this conquest, trouble broke out in Jerusalem so he decided to subdue Jerusalem (“the Beautiful Land,” v. 9; cf. 11:16, 41). The people were subjugated, the temple desecrated, and the temple treasury plundered.

From this conquest Antiochus returned to Egypt in 168 but was forced by Rome to evacuate Egypt. On his return he determined to make the land of Israel a buffer state between himself and Egypt. He attacked and burned Jerusalem, killing multitudes (cf. 8:10). The Jews were forbidden to follow the Mosaic Law in observing the Sabbath, their annual feasts, and traditional sacrifices, and circumcision of children (cf. v. 11). Altars to idols were set up in Jerusalem and on December 16, 167 B.C. the Jews were ordered to offer unclean sacrifices and to eat swine's flesh or be penalized by death. (Though his friends called him Epiphanes [“the Illustrious One”] no wonder the Jews called him Epimanes [“the Madman”])” (*Bible Knowledge Commentary/Old Testament*).

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

8:26. shut thou up the vision. seal up the vision. The sense here is concluding the vision, not keeping it secret because the vision was meant to be for the future, to be understood by those that were to come. As noted, when Alexander drew near the city of Jerusalem to destroy it, the leading Rabbi brought forth this prophecy to show Alexander that he was an instrument of God fulfilling prophecy.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

8:27. And I Daniel fainted. Daniel was exhausted and overwhelmed by the vision. For several days he was unable to conduct his official business.

In Summary

- Power and majesty passed from Assyria to Babylon. 605 BC
- Power and majesty passed from Babylon to Persia. 538 BC
- Power and majesty passed from Persia to Greece. 331 BC
- Power and majesty passed from Greece to Rome. 168 BC

DANIEL 9

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

9:1. In the first year. The year was 539 BC, sixty six years after Daniel had been taken into exile.

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

9:2. Jeremiah the prophet. From studying the book of Jeremiah, Daniel learned that Israel would be in captivity for seventy years and then set free.

Israel sent into the Babylonian Captivity. *Jeremiah 25:9 Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. 10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. 11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.*

The Instrument of Judgment shall be Judged. *Jeremiah 25:12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. 13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.*

Israel to Return from the Babylonian Captivity. *Jeremiah 29:10 For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.*

Special Note.

As prophets needed to study and meditate on Scripture, so must every Christian.

3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

Four Ways to Seek the Face of the Lord God

- Prayer
- Supplications
- Fasting
- Sackcloth and ashes

Special Note.

Though events are predetermined by God, yet prayer is a means by which the will of God comes to pass.

A Biblical Prayer Daniel 9:4-19

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

9:4. dreadful God. The Hebrew word “dreadful” is *yare’* (yaw-ray) and means, “to fear; morally, to revere; cause to frighten”.

9:4. God will keep covenant and show mercy to them that love Him, and to them that keep His commandments.

Six Ways to Love God

- Believe that God exists. *Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*
- Believe that God loves sinners. *John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* *1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*
- Believe that God will forgive sin. *Isaiah 1:18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

“Sinners Jesus will receive;
Sound this word of grace to all
Who the heavenly pathway leave,
All who linger, all who fall.

Sing it o'er and over again;
 Christ receiveth sinful men;
 Make the message clear and plain:
 Christ receiveth sinful men."

- Accepts God's Gift of Eternal Life through Jesus Christ. *Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
- Keep His Commandments. *1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.*
- Show Grace and Mercy to Others. *1 John 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

Specific Sins of the Saints Confessed

- Daniel confesses that the nation has departed from God's precepts or commandments, and the nation has departed from God's judgments or divine laws.
- Daniel confesses that Israel has failed to listen to and obey the voice of God's prophets, calling individuals to repentance.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

9:7. confusion of faces. open shame.

9:7. their trespass. shameful deeds.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9:8. our kings...our princes...our fathers. Daniel acknowledges the different social classes that have sinned against the Lord.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

9:12. bringing upon us a great evil. Daniel does not hesitate to state that God sovereignly controls evil, or calamity and uses it as a divine instrument of punishment.

13 As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Four Reasons Why God Should Forgive the Sins of Israel
Daniel 9:16

- v. 16. Because Jerusalem and the people of God in captivity are spoken against by others who do not see the God of Abraham, Isaac, and Jacob as being powerful, the Lord should forgive.

Special Note.

Personal sin, when made public, will always bring a reproach upon the name of the Lord.

- v. 17. Because the holy sanctuary is left desolate, the Lord should forgive so that worship can once more take place in the Holy Place and the Holies of Holies.
- v. 18. The Lord should forgive because He is a merciful God and forgiveness will display and magnify this divine attribute.
- v. 19. The Lord should forgive and restore His people because they are His people and are called by His name.

Touched by an Angel

20 ¶ And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

9:21. evening oblation. evening offering.

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

9:22. The spiritual insights which Daniel received by a personal study of Scripture and by divine revelation caused him to be disturbed.

Daniel 7:28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Daniel 8:27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Daniel's concern was a practical one. If the nation of Israel was soon to be delivered from the Babylonian Captivity and restored to the Land of Promise, why must there be three more world empires to arise?

To answer his concerns Daniel was touched by the angel Gabriel who revealed to him great truths about the coming Messiah and the kingdom of heaven.

Special Note.

Jesus also studied the prophet Daniel and spoke of the prophet in the Olivet Discourse. *Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :).* It is possible to have skill or insight and understanding of God's Word. And what a privilege it is to study the very same words that Jesus studied.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

Special Note.

It takes about three minutes to read Daniel's prayer. The text says that at the beginning of Daniel's supplications or prayer, Gabriel received instruction to go and enlighten Daniel. It might be argued, in humor, that it takes about three minutes to move from heaven to earth.

The Greatest Prophecy Ever Given
Daniel 9:24-27

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

9:24. Seventy weeks. These weeks are weeks of years totaling 490 years, for 490 days, would not be enough time to fulfill this prophecy.

9:24. determined. decreed (Heb. to cut or sever off). 70 weeks (490 years) have been severed off in relation to “*thy people*” which is a reference to national Israel.

Six Reasons for the 490 Year Time Period

Three Reasons Dealing with Sin

- To finish the transgression of the Jewish people. The greatest transgression of the nation of Israel was the crucifixion of Christ. Never again will any Jew or Gentile hurt the Lord Jesus Christ.
- To make an end of sins. The end of sin is death. The death of deaths in the death of Christ makes an end of sin for Christ has conquered death. *1 Corinthians 15:55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*
- To make reconciliation for iniquity. The way of reconciliation demands a sacrifice. The Perfect Sacrifice is Jesus Christ, Israel’s Messiah. As Christ died for the church (Ephesians 5:25), as He died for the elect in every tribe and nation (Revelation 5:9; 7:9), so Christ died for Israel (Isaiah 53:8; John 11:44-45).

Three Reasons Dealing with Righteousness

- To bring in everlasting righteousness (Jeremiah 23:5-6; 31:32-40; Isaiah 4:2-6). The gift of God is eternal life through Jesus Christ the Lord (Romans 6:23).
- To seal up the vision and prophecy. This vision and this prophecy would be sealed up, in the sense that it would cease, once given, and once fulfilled.
- To anoint the most Holy place. The death of Christ is an acceptable sacrifice to God. Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Special Note.

C. H. Spurgeon noted, “My hope is not because I am not a sinner, but because I am a sinner for whom Christ died. My trust is not that I am holy, but that, being unholy, Christ died for me. My rest is, here, not in what I am, or shall be, or feel, or know, but in what Christ is and must be,- in what Christ did, and is still doing as He stands before yonder throne of glory.”

“My hope is built on nothing less,
Than Jesus’ blood and righteousness.”

Prophetic Events to Transpire

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

A Division of Time

- Seven weeks to total 49 years.
- Sixty Two Weeks to total 434 years.

Special Note.

Daniel received this prophecy c. 538 BC. The fulfillment of the prophecy would begin c.445 BC and end March, AD 33.

Three Questions of Great Importance

- When did the 490 year time period begin?
- When did the 490 year time period end?
- Were the years of the prophecy consecutive?

9:25. from the going forth of the commandment. A royal commandment was to be issued allowing the Jews to return from the Babylonian captivity to Jerusalem to rebuild the city of Jerusalem. The issuing of the edict and the time to the coming of Messiah the Prince was to compass seven sevens, and sixty-two sevens. Jerusalem would be rebuilt, “*even in troublous times.*”

“I should most incline to understand this of the edict of Cyrus mentioned Ezra 1:1, for by it the people were restored; and, though express mention be not made there of the building of Jerusalem, yet that is supposed in the building of the temple, and was foretold to be done by Cyrus, Isa 44:28. He shall say to Jerusalem, *Thou shalt be built.*”

Ezra 1:1 Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.

Isaiah 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

That was, both in prophecy and in history, the most famous decree for the building of Jerusalem; nay, it should seem, this going forth of the commandment (which may as well be meant of God's command concerning it as of Cyrus's) is the same with that *going forth of the commandment* mentioned v. 23, which was at the beginning of Daniel's supplications" (Matthew Henry's Commentary on the Whole Bible)

Special Note.

Not all Bible teachers agree with Matthew Henry. Dr. Warren Wiersbe insists, "This is not the decree of Cyrus in 538 permitting the Jews to return to their land and rebuild their temple (Ezra 1; Isa 44:28), because the emphasis of this decree is on the city of Jerusalem. While some students opt for the decree of Artaxerxes in 457, sending Ezra to Jerusalem (Ezra 7:12-26), that decree also emphasized the temple and its ministry. The decree of Daniel 9:25 is probably that of Artaxerxes in 445 authorizing Nehemiah to go to Jerusalem to rebuild the walls and restore the gates (Nehemiah 2:1-8)" (The Bible Exposition Commentary, Warren Wiersbe).

Nehemiah 2:1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? And when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Special Note.

It took Nehemiah only 52 days to rebuild the walls of Jerusalem “*for the people had a mind to work*” (Nehemiah 4:6).

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

9:26. And after. It is after 69 weeks that Messiah shall be cut off. Webster defines "after" as meaning "subsequently to"; "later than." The Messiah was predicted to be cut off after the 69th week or in the 70th week. Jesus was cut off in the 70th week so all of this prophecy finds historical fulfillment.

9:26. And after threescore and two weeks shall Messiah be cut off. Jesus was conscious of fulfilling this prophecy as per Matthew 21:1-4. “*All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*

The prophet referenced was Zechariah.

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Jesus rode into Jerusalem in fulfillment of prophecy knowing that He, as the Messiah, would be *cut off*.

Matthew 17:22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

9:26. but not for himself. Jesus was not “*cut off*” or crucified for His own sins, for He was sinless and innocent. But the Lord did lay down His life for His sheep. *John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.*

9:26. And after threescore and two weeks shall Messiah be cut off. After 7 weeks of years, after 62 weeks of years, meaning after 483 years combined, Messiah was to be cut off. “When you count 483 solar years from the year 445, you end up with A.D. 29 A.D./30, which brings us to the time of Christ's ministry on earth. (The Bible Exposition Commentary, Warren W. Wiersbe).

9:26. And after threescore and two weeks. As the 62 weeks of years followed the first 7 weeks of years, so the final week of 7 years was consecutive. There is nothing in the context about a parenthesis of time, and nothing like that should be read into the biblical narrative.

To speak of the church age as a parenthetical thought in the plan of God, to view the church as filling up an intercalary time slot, is to diminish the glory, power, and purpose of the church, and is disrespectful to the death of Christ.

9:26. the prince that shall come. Some Bible commentators have understood “*the prince that shall come*” to be a reference to the Messiah. “Christ is *the prince that shall come*, and they are employed by him in this service; they are his armies, Matthew 22:7, or the Gentiles (who, though now strangers, shall become the people of the Messiah) shall destroy the Jews” (Matthew Henry's Commentary on the Whole Bible).

Prophetically, it was “*the people of the prince*”, it was the Jewish people that were to destroy the city and the sanctuary. While it is true that the Roman did lay seize to the city, while it true that Roman armies starved the city into submission before attacking it and tearing down its walls, with the exception of the Western (Wailing) Wall, it is also true that the Jews themselves destroyed the city and the sanctuary.

Josephus, an eye witness, described how it happened.

How the Jews Destroyed the City and the Sanctuary

By Rejecting Christ as Savior. *Matthew 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate.*

By the Killing of Christ. *Matthew 27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25 Then answered all the people, and said, His blood be on us, and on our children.*

By Provoking Rome. The Zealots had a leading role in the Jewish Revolt of AD 63. They succeeded in taking over Jerusalem, and held it until 70, when the son of Roman Emperor Vespasian, Titus, retook the city and destroyed Herod's Temple during the destruction of Jerusalem.

Luke 21:20 And when ye shall see Jerusalem compassed with armies [of Rome], then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled.

By the Zealots. The Zealots objected to Roman rule and violently sought to eradicate it by generally targeting Romans and Greeks. Zealots who engaged in violence against other Jews were called the Sicarii. They raided Jewish habitations and killed Jews they considered apostate and collaborators, while also urging Jews to fight Romans and other Jews for the cause.

Josephus paints a very bleak picture of their activities as they instituted what he characterized as a murderous "reign of terror" prior to the Jewish Temple's destruction. According to Josephus, the Zealots followed John of Gischala, who had fought the Romans in Galilee, escaped, came to Jerusalem, and then inspired the locals to a fanatical position that led to the Temple's destruction (Wikipedia).

By Starting a Fire in the Temple. Josephus, *The Wars of the Jews or The History of the Destruction of Jerusalem*, Book VI. 5.

"So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house. But as for that house, God had, for certain, long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month Lous, [Ab,] upon which it was formerly burnt by the king of Babylon; although these flames took their rise from the Jews themselves, and were occasioned by them; for upon Titus's retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning the inner [court of the] temple; but these Romans put the Jews to flight, and proceeded as far as the holy house itself.

At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward, the Jews made a great clamor, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered anything to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it."

Special Note.

The "prince that shall come" can also be translated as the "leader that shall come". The word translated "prince" is nagiyd (naw-gheed), and refers to a commander (as occupying the front), civil, military or religious; generally (abstractly, plural), honorable themes: KJV - captain, chief, excellent thing, (chief) governor, leader, noble, prince, (chief) ruler" (New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary).

9:26. and the end thereof shall be with a flood. The crucifixion took place in April AD 33 while the destruction of the Temple took place in AD 70.

9:26. and unto the end of the war desolations are determined.

The Seventh Week

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.

9:27. And he. A reference to the Messiah, *the prince who is to come*.

9:27. And he shall confirm the covenant with many for one week. The Messiah shall confirm the covenant with many, as He did. The covenant of the New Testament was confirmed by the death of Christ, by His shed blood (Matthew 26:28; Hebrews 9:14, 15; 8:6; 12:29).

Special Note.

There are 281 references to "covenant" in the Scripture. None of them have reference to the idea of a covenant between the Jews and the Antichrist. However, there are many references to the covenant between believers and the Messiah (Jer. 31:31-33 cf. Heb. 8:7-13).

The Hebrew word is "*bereeth*" which is only used in connection with a divine covenant. It is never used to designate a "league" with any power or force but is always reserved to describe a covenant between God and man.

9:27. and in the midst of the week. after 3 1/2 years.

9:27. he shall cause the sacrifice and the oblation to cease. The Messiah was to cause the sacrifices and the oblation to cease (Hebrews 9-10). In the scriptural sense atoning sacrifices ended with Jesus Christ on Calvary's Cross. The Jews continued their sacrifices, as do orthodox Jews even today but in the sight of God, it was, and is, all-unnecessary.

Special Note.

As the first half of the 70th week was directed toward Israel so was the last half. Jesus had said He was sent to the lost sheep of the house of Israel (Matthew 15:24; 10:5, 6) and so were the disciples. After His resurrection Jesus pointed to the disciples to preach first in Jerusalem (Mark 16:15; Matthew 28:19; Acts 1:8; Romans 1:16; Acts 3:25, 26; 13:46). The disciples obeyed. Time passed. The 70th week was fulfilled and the Lord gave instruction to go beyond Jerusalem to the uttermost part of the earth (Acts 1:4, 8). God's measurement of time ended 3 and 1/2 years after the ascension of Christ. Daniel had also told that Jerusalem and the Temple was to be destroyed (Daniel 9:26). History confirms that this happened in AD 70 (Leviticus 26:30-33).

9:27. for the overspreading of abominations he shall make it desolate.

The Revised Standard Version makes this passage a little easier to understand:

and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolate.

Israel was filled with abominations. She had killed the prophets of God. Israel had also rejected the Messiah. Israel had refused to repent. Israel had crucified the Lord of Glory. God therefore decreed that Israel would be made desolate. Israel would be devastated. In AD 70, she was.

9:27. even until the consummation, and that determined shall be poured upon the desolate. Judgment would be poured out upon those made desolate. The judgment of devastation was to come in the form of a [Roman] general [named Titus]. He it was who is in view in Daniel 9:26b as "the people of the Prince [Messiah]" (cf. Matthew 27:50).

Special Note.

The destruction of the Holy Temple would have happened soon after the death of Christ except for one fact. While He was on the Cross-Jesus prayed for the people, and God delayed the execution of His judgment until AD 70 (cf. Luke 19; 21; Matthew 23).

DANIEL 10

1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.

10:1. In the third year of Cyrus. The year was 536 BC. Daniel was 85 years of age.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;

The Vision of a Man in Golden Linen
Daniel 10:5-6

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

10:6. The language of Revelation 1:12-14 reflects in part the language of the prophet Daniel. This vision emphasizes symbolically the majestic characteristics of our Lord. The stress of the Word of God is upon the spiritual teachings of Christ.

Daniel's Response to the Vision
Daniel 10:7-9

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

10:8. corruption. a deadly paler.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Gabriel: The Angelic Visitor

10 ¶And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

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

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

21 Days of Delay

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

10:13. But the prince of the kingdom of Persia. It appears that in the spirit world Satan has strategically assigned some of his angels (demons) to various nations. There was a “prince” of darkness assigned to the kingdom of Persia who withheld Gabriel until Michael, “one of the chief princes” of God, came to help.

Special Note.

Satan, ever the counterfeiter, has a kingdom that rivals the kingdom of God.

- Satan has a kingdom. *Matthew 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?*
- Satan has mediatorial rights over certain nations. *Matthew 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.*
- Satan is called a prince. He has power. *Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

- Satan has an organized hierarchy to imitate and rival that of Christ.

Christ's spiritual hierarchy. *Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

Satan's spiritual hierarchy. *Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

Special Note.

Individuals are caught up in this angelic conflict and so must choose to live and serve in either the kingdom of darkness or in the kingdom of light. Christ or Lucifer, whom will you serve?

Those who leave the kingdom of darkness into which they are born, those who are converted by grace, display the manifold wisdom of God to the Fallen Angels who have no plan of salvation and who know nothing about redeeming grace.

Ephesians 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

Gabriel Explains why He Has Come

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

Daniel's Reaction

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? For as for me, straightway there remained no strength in me, neither is there breath left in me.

The Strengthening of the Angels

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

Daniel: A Man Greatly Esteemed

Daniel 9:23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

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

Daniel 11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Acknowledging the Angelic Conflict

20 Then said he, Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

The Writing of Truth

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

DANIEL 11

The Willful King

The Historical Background Matthew Henry

Daniel 11:1-36

“All this is a prophecy of the reign of Antiochus Epiphanes, the *little horn* spoken of before (ch. 8:9) a sworn enemy to the Jewish religion, and a bitter persecutor of those that adhered to it. What troubles the Jews met within the reigns of the Persian kings were not so particularly foretold to Daniel as these, because then they had living prophets with them, Haggai and Zechariah, to encourage them; but these troubles in the days of Antiochus were foretold, because, before that time, prophecy would cease, and they would find it necessary to have recourse to the written word.

Some things in this prediction concerning Antiochus are alluded to in the New-Testament predictions of the antichrist, (especially Daniel 11: 36, 37). And as it is usual with the prophets, when they foretell the prosperity of the Jewish church, to make use of such expressions as were applicable to *the kingdom of Christ*, and insensibly to slide into a prophecy of that, so, when they foretell the troubles of the church, they make use of such expressions as have a further reference to the kingdom of the antichrist, the rise and ruin of that kingdom [of evil].

Now concerning Antiochus, the angel foretells here,

I. His character: He shall be a *vile* person. He called himself Epiphanes—*the illustrious*, but his character was the reverse of his surname. The heathen writers describe him to be an *odd-humored* man, rude and boisterous, base and sordid. He would sometimes steal out of the court into the city, and herd with any infamous company *incognito—in disguise* he made himself a companion of the common sort, and of the basest strangers that came to town. He had the most unaccountable whims, so that some took him to be silly, others to be mad. Hence he was called *Epimanes—the madman*. He is called a *vile* person, for he had been a long time a hostage at Rome for the fidelity of his father when the Romans had subdued him; and it was agreed that, when the other hostages were exchanged, he should continue a prisoner at large.

II. His accession to the crown. By a trick he got his elder brother's son, Demetrius, to be sent a hostage to Rome, in exchange for him, contrary to the cartel; and, his elder brother being made away with by Heliodorus (v. 20), he took the kingdom. The states of Syria did not *give it to him* (v. 21), because they knew it belonged to his elder brother's son, nor did he get it by the sword, but *came in peaceably*, pretending to reign for his brother's son, Demetrius, then a hostage at Rome.

But with the help of Eumenes and Attalus, neighboring princes, he gained an interest in the people, and *by flatteries obtained the kingdom*, established himself in it, and crushed Heliodorus, who made headway against him with *the arms of a flood*; those that opposed him were *overflowed* and *broken before him*, even *the prince of the covenant*, his nephew, the rightful heir, whom he pretended to covenant with that he would resign to him whenever he should return, v. 22.

But (v. 23) *after the league made with him he shall work deceitfully*, as one whose avowed maxim it is that princes ought not to be bound by their word any longer than it is for their interest.

And *with a small people*, that at first cleave to him, he shall become strong, and (v. 24) *he shall enter peaceably upon the fattest places* of the kingdom of Syria, and, very unlike his predecessors, shall *scatter among the people the prey, and the spoil, and riches*, to insinuate himself into their affections;

but, at the same time, he shall *forecast his devices* against the strong-holds, to make himself master of them, so that his generosity shall last but for a time;

when he has got the garrisons into his hands he will scatter his spoil no more, but rule by force, as those commonly do that come in by fraud.

He that comes in like a fox reigns like a lion. Some understand these verses of his first expedition into Egypt, when he came not as an enemy, but as a friend and guardian to the young king Ptolemaeus Philometer, and therefore brought with him but few followers, yet those stout men, and faithful to his interest, whom he placed in divers of the strong-holds in Egypt, thereby making himself master of them.

III. His war with Egypt, which was his second expedition there. This is described, v. 25, 27. Antiochus shall *stir up his power and courage* against Ptolemaeus Philometer king of Egypt.

Ptolemy, thereupon, shall *be stirred up to battle against him*, shall come against him *with a very great and mighty army*; but Ptolemy, though he has such a vast army, shall not be able to stand before him; for Antiochus's army shall *overthrow his, and overpower it*, and great multitudes of the Egyptian army shall *fall down slain*.

And no marvel, for the king of Egypt shall be betrayed by his own counsellors; those that *feed of the portion of his meat*, that eat of his bread and live upon him, being bribed by Antiochus, shall *forecast devices against him*, and even *they shall destroy him*; and what fence is there against such treachery?

After the battle, a treaty of peace shall be set on foot, and these two kings shall meet *at one council-board*, to adjust the articles of peace between them; but they shall neither of them be sincere in it, for they shall, in their pretenses and promises of amity and friendship, *lie to one another*, for their hearts shall be at the same time to do one another all the mischief they can. And then no marvel that *it shall not prosper*. The peace shall not last; but *the end of it shall be at the time appointed* in the divine Providence, and then the war shall break out again, as a sore that is only skinned over.

IV. Another expedition against Egypt. From the former he *returned with great riches* (v. 28), and therefore took the first occasion to invade Egypt again, *at the time appointed* by the divine Providence, two years after, in the eighth year of his reign, v. 29.

He shall come *towards the south*. But this attempt shall not succeed, as the two former did, nor shall he gain his point, as he had done before once and again; for (v. 30) *the ships of Chittim shall come against him*, that is, the navy of the Romans, or only ambassadors from the Roman senate, who came in ships.

Ptolemaeus Philometer, king of Egypt, being now in a strict alliance with the Romans, craved their aid against Antiochus, who had besieged him and his mother Cleopatra in the city of Alexandria. The Roman senate thereupon sent an embassy to Antiochus, to command him to raise the siege, and, when he desired some time to consider of it and consult with his friends about it, Popilius, one of the ambassadors, with his staff drew a circle about him, and told him, as one having authority, he should give a positive answer before he came out of that circle; whereupon, fearing the Roman power, he was forced immediately to give orders for the raising of the siege and the retreat of his army out of Egypt.

So Livy and others relate the story which this prophecy refers to. *He shall be grieved, and return*; for it was a great vexation to him to be forced to yield thus.

V. His rage and cruel practices against the Jews. This is that part of his government, or mis-government rather, which is most enlarged upon in this prediction. In his return from his expedition into Egypt (which is prophesied of, v. 28) he *did exploits* against the Jews, in the sixth year of his reign; then he spoiled the city and temple. But the most terrible storm was in his return from Egypt, two years after, prophesied of v. 30. Then he took Judea in his way home; and, because he could not gain his point in Egypt by reason of the Romans interposing, he wreaked his revenge upon the poor Jews, who gave him no provocation, but had greatly provoked God to permit him to do it, Dan 8:23.

1. He had a rooted antipathy to the Jews' religion: His heart was against the holy covenant, v. 28. And (v. 30) *he had indignation against the holy covenant*, that covenant of peculiarity by which the Jews were incorporated a people distinct from all other nations, and dignified above them. He hated the Law of Moses and the worship of the true God, and was vexed at the privileges of the Jewish nation and the promises made to them.

Note,

That which is the hope and joy of the people of God is the envy of their neighbors, and that is the *holy covenant*. Esau hated Jacob because he had received the blessing. Those that are strangers to the covenant [of redemption] are often enemies to it.

2. He carried on his malicious designs against the Jews by the assistance of some perfidious apostate Jews. He kept up *intelligence with those that forsook the holy covenant* (v. 30), some of the Jews that were false to their religion, and introduced the customs of the heathen, with whom they made a covenant.

See the fulfilling of this, 1 Maccabees 1:11-15, where it is expressly said, concerning those renegade Jews, that they made themselves uncircumcised and forsook the holy covenant. We read (2 Maccabees 4:9) of Jason, the brother of Onias the high priest, who by the appointment of Antiochus set up a school at Jerusalem, *for the training up of youth in the fashions of the heathen*; and (2 Maccabees 4:23, &c.) of Menelaus, who fell in with the interests of Antiochus, and was the man that helped him into Jerusalem, now in his last return from Egypt.

We read much in the book of the Maccabees of the mischief done to the Jews by these treacherous men of their own nation, Jason and Menelaus, and their party. These upon all occasions he made use of. *"Such as do wickedly against the covenant*, such as throw up their religion, and comply with the heathen, he shall *corrupt with flatteries*, to harden them in their apostasy, and to make use of them as decoys to draw in others," v. 32.

Note, It is not strange if those who do not live up to their religion, but in their conversations do wickedly against the covenant, are easily *corrupted by flatteries* to quit their religion. Those that make shipwreck of a good conscience will soon *make shipwreck of the faith*.

3. He profaned the temple. *Arms stand on his part* (v. 31), not only his own army which he now brought from Egypt, but a great party of deserters from the Jewish religion that joined with them; and they *polluted the sanctuary of strength*, not only the holy city, but the temple.

The story of this we have, 1 Maccabees 1:21, &c.

He *entered proudly into the sanctuary, took away the golden altar, and the candlestick, &c.*

And therefore (v. 25) *there was a great mourning in Israel; the princes and elders mourned, &c.*

And (2 Maccabees 5:15, &c.) *Antiochus went into the most holy temple, Menelaus, that traitor to the laws and to his own country, being his guide.*

Antiochus, having resolved to bring all about him to be of his religion, *took away the daily sacrifice*, v. 31.

Some observe that the word Tammidh, which signifies no more than *daily*, is only here, and in the parallel place, used for the *daily sacrifice*, as if there were a designed liberty left to supply it either with *sacrifice*, which was suppressed by Antiochus, or with *gospel-worship*, which was suppressed by the Antichrist.

Then he *set up the abomination of desolation upon the altar* (1 Maccabees 1:54), even an *idol altar* (v. 59), and called the temple the temple of Jupiter Olympius, 2 Maccabees 6:2.

4. He persecuted those who retained their integrity. Though there are many who *forsake the covenant* and *do wickedly* against it, yet there is a people who do *know their God* and retain the knowledge of him, and *they shall be strong and do exploits*, v. 32.

When others yield to the tyrant's demands, and surrender their consciences to his impositions, some bravely keep their ground, resist the temptation, and make the tyrant himself ashamed of his attempt upon them.

Good old Eleazar, one of the *principal scribes*, when he had swine's flesh thrust into his mouth, did bravely spit it out again, though he knew he must be tormented to death for so doing, and was so, 2 Maccabees 6:19.

The mother and her seven sons were put to death for adhering to their religion, 2 Maccabees vii. This might well be called *doing exploits*; for to choose suffering rather than sin is a great exploit.

And it was *by faith*, by being *strong in faith*, that they did those exploits, that *they were tortured, not accepting deliverance*, as the apostle speaks, probably with reference to that story, Hebrews 11:35.

Or it may refer to the military courage and achievements of Judas Maccabaeus and others in opposition to Antiochus.

Note,

The right knowledge of God is, and will be, the strength of the soul, and, in the strength of that, gracious souls do exploits. *Those that know his name will put their trust in him*, and by that trust will do great things.

Now, concerning this people that knew their God, we are here told,

(1.) That they shall instruct many, v. 33. They shall make it their business to show others what they have learned themselves of the difference between truth and falsehood, good and evil.

Note,

Those that have the knowledge of God themselves should communicate their knowledge to those about them, and this spiritual charity must be extensive: they must *instruct many*.

Some understand this of a society newly erected for the propagating of divine knowledge, called *Assideans*, godly men, pietists (so the name signifies), that were both knowing and zealous in the law; these instructed many.

Note,

In times of persecution and apostasy, which are trying times, those that have knowledge ought to make use of it for the strengthening and establishing of others. Those that understand aright themselves ought to do what they can to bring others to understand; for knowledge is a talent that must be traded with.

Or,

They shall instruct many by their perseverance in their duty and their patient suffering for it. Good examples instruct many, and with many are the most powerful instructions.

(2.) *They shall fall* by the cruelty of Antiochus, shall be put to the torture, and put to death, by his rage. Though they are so excellent and intelligent themselves, and so useful and serviceable to others, yet Antiochus shall show them no mercy, but *they shall fall for some days*; so it may be read, Rev 2:10, *Thou shalt have tribulation ten days*.

We read much, in the books of the Maccabees, of Antiochus's barbarous usage of the pious Jews, how many he slew in wars and how many he murdered in cold blood. Women were *put to death* for having their children *circumcised*, and their *infants were hanged about their necks*, 1 Maccabees 1:60, 61.

But why did God suffer this? How can this be reconciled with the justice and goodness of God?

I answer, Very well, if we consider what it was that God aimed at in this (v. 35): *Some of those of understanding shall fall*, but it shall be for the good of the church and for their own spiritual benefit. *It shall be to try them, and to purge, and to make them white*. They needed these afflictions themselves.

The best have their spots, which must be washed off, their dross, which must be purged out; and their troubles, particularly their *share in the public troubles*, help to do this; being sanctified to them by the grace of God, they are means of mortifying their corruptions, weaning them from the world, and awakening them to greater seriousness and diligence in religion.

They try them, as silver in the furnace is refined from its dross; they purge them, as wheat in the barn is winnowed from the chaff; and they *make them white*, as cloth by the fuller is cleared from its spots. See 1 Peter 1:7.

Their sufferings *for righteousness' sake* would try and purge the nation of the Jews, would convince them of the truth, excellency, and power of that holy religion which these understanding men died for their adherence to. The blood of the martyrs is the seed of the church; it is precious blood, and not a drop of it should be shed but upon such a valuable consideration.

(3.) The cause of religion, though it be thus run upon, shall not be run down. *When they shall fall* they shall not be utterly cast down, but they *shall be holpen with a little help*, v. 34.

Judas Maccabaeus, and his brethren, and a few with them, shall *make head* against the tyrant, and assert the injured cause of their religion; they *pulled down the idolatrous altars, circumcised the children that they found uncircumcised, recovered the law out of the hand of the Gentiles, and the work prospered in their hands*, 1 Maccabees 2:45, &c.

Note, Those that stand by the cause of religion when it is threatened and struck at, though they may not immediately be delivered and made victorious, shall yet have *present help*. And a little help must not be despised; but, when times are very bad, we must be thankful for some *reviving*.

It is likewise foretold that many *shall cleave to them with flatteries*; when they see the Maccabees prosper some Jews shall join with them that are no true friends to religion, but will only pretend friendship either with design to *betray them* or in hope to *rise* with them; but the *fiery trial* (v. 35) will separate between the precious and the vile, and by it *those that are perfect will be made manifest* and those that are not.

(4.) Though these troubles may continue long, yet they will have *an end*. They are *for a time appointed*, a limited time, fixed in the divine counsels. This warfare shall be accomplished. *Hitherto* the power of the enemy shall come, and *no further*; here shall its *proud waves* be stayed (Matthew Henry's Commentary on the Whole Bible).

The Authorized Text
Daniel 11:1-35

1 Also I in the first year of Darius the Mede, *even I*, stood to confirm and to strengthen him.

11:1. Darius the Mede. Perhaps the same as Arsames (550 – 486 BC). The first year of his reign was 522 BC. He gave up his throne to declare loyalty to Cyrus II of Persia. Arsames would live a long life. He would live to see his grandson, Darius I, become the king of the Persian Empire (521 - 486).

Special Note.

11:1. Also I [Gabriel] in the first year of Darius the Mede [king of Persia], *even I* [Gabriel], stood to confirm and to strengthen Darius [by giving him success in his wars, and after he had conquered Babylon, to confirm him in his resolution to release the Jews].

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

11:3. The angel informed Daniel that the present leadership in the Persian Empire would be succeeded by four rulers. The fourth ruler would be far richer than the others. Using the wealth of his empire, this fourth ruler would make war with Greece. The reference may be to Xerxes I (519 – 465 BC) who assumed office in 485 BC. The Son of Darius I, Xerxes was a powerful, influential, and wealthy king. During his reign he fought wars against Greece.

Special Note.

11:2. And now will I [Gabriel] shew thee [Daniel] the truth. Behold, there shall stand up yet three kings in Persia; and the fourth [Xerxes] shall be far richer than *they* all: and by his strength and through his riches shall [Xerxes] stir up all [the Persians] against the realm of Grecia.

The Greek Empire The Rise of Alexander the Great

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

Special Note.

11:3. And a mighty king [whom the world will know as Alexander the Great] shall stand up, that [same one] shall rule with great dominion, and do according to his will [for being worshipped as a god, he will act as a god].

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Special Note.

11:4. And when [Alexander] shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity [in his sons Hercules and Alexander], nor according to his dominion which he ruled [shall his successors be as successful]: for his kingdom shall be plucked up, even for others beside those [members of his household].

Three Biblical Images of Alexander the Great

- The Bronze Belly and Thighs in the Image of Nebuchadnezzar Daniel 2:32; 2:39b)
- A Winged Leopard Daniel 7:6
- The Prominent Horn of a He Goat Daniel 8:5-8

Alexander died at age 32 in 323 BC having conquered Asia Minor, Syria, Egypt, and the land of the Medo-Persian Empire. His conquests extended as far as India.

11:4. shall be divided toward the four winds of heaven.

The kingdom which Alexander established was divided among his four generals (Daniel 7:6; 8:8; 8:22).

- Seleucus took control over Syria and Mesopotamia
- Ptolemy took control over Egypt

- Lysimachus took control over Thrace and portions of Asia Minor
- Cassander took control over Macedonia and Greece

**The Wars between the Seleucid Empire
(312 – 63 BC)**

**and the Ptolemaic Kingdom
(305 – 30 BC)**

Daniel 11:5-20

5 ¶And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

11:5. the king of the south. The Ptolemies that ruled over Egypt were called the kings “of the South”. The Seleucids that ruled over Syria, located north of Israel, were called the kings “of the North”.

11:5. the king of the south. Ptolemy I Soter was given authority over Egypt in 323 BC and proclaimed king of Egypt in 304 BC.

11:5. and one of his princes. The prince or commander in view was Seleucus I Nicator who was given authority to rule in Babylon in 321 BC. Later he ruled over Babylon, Media, and Syria and took for himself the title king in 305 BC. His dominion was a great dominion and overshadowed that of Ptolemy I Soter.

Special Note.

11:5. And the [Egyptian] king of the south [named Ptolemy I Soter] shall be strong [being proclaimed king of Egypt in 304 BC]; and [another] *one* of [Alexander's] princes [from Syria named Seleucus Nicanor shall be strong as well]; and [Seleucus Nicanor] shall be strong above [Ptolemy I Soter], and have dominion; [Seleucus Nicanor's] dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

11:6. they shall join themselves together. Ptolemy I Soter died in 285 BC and Ptolemy II Philadelphus, Ptolemy's son, ruled in Egypt (285 - 246 BC). Meanwhile Seleucus was murdered in 281 BC and his son Antiochus I Soter ruled till 262. Then Seleucus' grandson Antiochus II Theos ruled in Syria (262 - 246 BC).

Ptolemy II and Antiochus II were bitter enemies but eventually they entered into an alliance in about 250 BC. This political alliance was sealed by the marriage of Ptolemy II's daughter Berenice to Antiochus II. This marriage, however, did not last, for Laodice, whom Antiochus had divorced in order to marry Berenice, had Berenice killed (*she shall be given up*). Laodice then poisoned Antiochus II and made her son, Seleucus II Callinicus, king (246 – 227 BC) (Bible Knowledge Commentary/Old Testament).

Special Note.

11:6. And in the end of years [Ptolemy II and Antiochus II] shall join themselves together; for the [Egyptian] king's daughter of the south, [Berenice] shall come to the [Syrian] king of the north [and marry Antiochus II], to make a [political] agreement: but [Berenice] shall not retain the power of the [political] arm; neither shall [Ptolemy] stand, nor his arm: but [Berenice] shall be given up [by murder], and [the royal entourage] that brought her, and he that begat her, and he that strengthened her in *these* times [shall not survive the political repercussions].

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Special Note.

11:7. But out of a branch of [the Egyptian Queen, Berenice] roots shall *one* stand up in his estate [and his name shall be called Ptolemaeus Euergetes, the son and successor of Ptolemaeus Philadelphus], which shall come with an army, and shall enter into the [Syrian] fortress of the king of the north [called Seleucus Callinicus], and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

11:7-8. Berenice's brother, the king of the south, Ptolemy III Euergetes (246-221 BC), who succeeded his father, sought to avenge the death of his sister Berenice. He was victorious over the Syrian army led by Seleucus II Callinicus, called the king of the North. Ptolemy III Euergetes put Laodice, the mother of Seleucus II Callinicus, to death and returned to Egypt with many spoils of war.

Special Note.

11:8. and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and [Ptolemy III Euergetes (246-221 BC)] shall continue [to reign] *more* years than [Seleucus II Callinicus (246 – 225 BC)] the king of the north [for Ptolemy III Euergetes, king of Egypt, reigned from 246 to 221 BC].

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

Special Note.

11:9. So the king of the south [known as Ptolemaeus III Euergetes] shall come into *his* kingdom, and shall return into his own land [of Egypt].

11:9. After a humiliating defeat, Seleucus II Callinicus (the Syrian king of the North) sought to invade Egypt but was unsuccessful. After his death by a fall from his horse he was succeeded by his son, Seleucus II Soter (227 B.C. - 223 B.C.), who was killed by conspirators while on a military campaign in Asia Minor. Seleucus III's brother, Antiochus III the Great, became the ruler in 223 at 18 years of age and reigned for 36 years (till 187 BC) (from Bible Knowledge Commentary/Old Testament Copyright).

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11:9-10. The two sons (Seleucus III and Antiochus III) had sought to restore Syria's lost prestige by military conquest – the older son by invading Asia Minor and the younger son by attacking Egypt. Egypt had controlled all the territory north to the borders of Syria which included the land of Israel. Antiochus III succeeded in driving the Egyptians back to the southern borders of Israel in his campaign in 219-217 BC (Bible Knowledge Commentary/Old Testament).

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

11:11. choler. anger.

11:11-13. The king of the South in this verse refers to Ptolemy IV Philopator (221 B.C. - 204 BC). He was the one driven back by Antiochus III the Great. Ptolemy IV came to meet Antiochus III at the southern borders of Israel. Ptolemy IV was initially successful in arresting the invasion of Antiochus as Ptolemy slaughtered many thousands which were *divinely given into his hand*. However, after a brief interruption, Antiochus returned with another, much larger army, and repelled the king of the South (Bible Knowledge Commentary/Old Testament Copyright).

Special Note.

11:11. And the [new, Egyptian] king of the south [called Ptolemaeus IV Philopator (221 BC – 204 BC)] shall be moved with choler [anger], and shall come forth and fight with [Antiochus III, the Great, (c. 241 – 187 BC, ruled 222–187 BC)], *even* with the king of the north: and

[Ptolemaeus IV Philopator] shall set forth a great multitude [consisting of 70,000 foot soldiers, 5,000 horses, and 73 elephants]; but [and] the multitude [of the Syrian army] shall be given into [Ptolemaeus IV Philopater's] hand [at a place called Raphia].

Special Note.

The Battle of Raphia, also known as the Battle of Gaza, was fought on 22 June 217 BC. It was one of the largest battles of the Hellenistic kingdom and was fought to determine the sovereignty of Syria. Ptolemy's victory secured the province of Syria for Egypt, but it was only a temporary victory; at the Battle of Panium in 197 BC Antiochus III the Great defeated the army of Ptolemy's young son, Ptolemy V and recaptured Syria and Judea.

12 *And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened by it.*

Special Note.

11:12. *And when [Ptolemaeus Philopater] hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened by it.*

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

Special Note.

11:13. For the [Syrian] king of the north [called Antiochus III, the Great], shall return [with allies such as Philip of Macedon] and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

11:14. in those times. What was once future according to prophecy has found a historical fulfillment. It is wrong to place an indefinite period of time on the events of Daniel 11 so that fulfillment is said to be found in these modern times.

11:14-17. Syria was not Egypt's only enemy, for Philip V of Macedonia joined with Antiochus III against Egypt. Many Jews (thy people, i.e., Daniel's people, the Jews; (cf. "thy people" in Daniel 9:24; 10:14) also joined Antiochus against Egypt. Perhaps the Jews hoped to gain independence from both Egypt and Syria by joining the conflict, but their hopes were not realized.

Antiochus then sought to consolidate control over Israel from which he had expelled the Egyptians. The fortified city seems to refer to Sidon which Antiochus captured in 203 BC. Antiochus III continued his occupation and by 199 BC had established himself in the Beautiful Land (Daniel 8:9; 11:41).

Antiochus sought to bring peace between Egypt and Syria by giving his daughter to marry Ptolemy V Epiphanes of Egypt. But this attempt to bring a peaceful alliance between the two nations did not succeed (Daniel 11:17). (Bible Knowledge Commentary/Old Testament).

Special Note.

11:14. And in those times there shall many stand up against the [Egyptian] king of the south [named Ptolemaeus Philopater]: also the robbers of thy people, [led by the Syrian king Antiochus], shall exalt themselves to establish the vision [as given by me Gabriel]; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

Special Note.

11:15. So the [Syrian] king of the north [Antiochus] shall come, and cast up a mount, and take the most fenced cities: and the arms of the [Egyptian] south shall not withstand [the sweeping conquest of Antiochus from Syria through Samaria, past Judah and on down into Egypt], neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Special Note.

11:16. But [Antiochus, king of Syria, will destroy anyone] that cometh against him [and] shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land [of Israel], which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

Special Note.

11:17. [Antiochus, king of Syria] shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give [the king of Egypt] the daughter of women [named Cleopatra], corrupting her: but she shall not stand *on [her father's] side*, neither be for [Antiochus].

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

11:18-19. Antiochus III turned his attention to Asia Minor in 197 BC and Greece in 192 BC. However, Antiochus did not succeed because Cornelius Scipio (a commander) was dispatched from Rome to turn Antiochus back. Antiochus returned to his own country in 188 BC and died a year later. Antiochus III the Great, had carried on the most vigorous military campaigns of any of Alexander's successors, but his dream of reuniting Alexander's empire under his authority was never realized (Bible Knowledge Commentary/Old Testament Copyright).

Special Note.

11:18. After this shall [Antiochus] turn his face unto the isles [of Greece and Italy], and shall take many: but a prince [of Rome], for his own behalf shall cause the reproach offered by [Antiochus] to cease; without his own reproach he shall cause it to turn upon [Antiochus].

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Special Note.

11:19. Then [Antiochus] shall turn his face toward the fort of his own land [of Syria]: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

11:20. Antiochus III's son, Seleucus IV Philopator (187 BC - 176 BC), heavily taxed his people to pay Rome, but he was poisoned by his treasurer Heliodorus. As predicted he was destroyed, but not in battle (Bible Knowledge Commentary/Old Testament).

Special Note.

11:20. Then shall stand up in [Antiochus'] estate a raiser of taxes [in the person of his own son named Seleucus Philopater] in the glory of the kingdom: but within few days he [too] shall be destroyed, neither in anger, nor in battle [but by poison].

**A King of Syria
The Invasion by
Antiochus IV Epiphanies
Daniel 11:21-35**

Introduction.

These verses describe Antiochus IV Epiphanes, a son of Antiochus III the Great. This particular Seleucid ruler, who reigned from 175 BC - 163 BC, is given as much attention as all the others before him combined. He is the little horn of Daniel 8:9-12, 23-25. A long section (Daniel 11:21-35) is devoted to him not only because of the effects of his invasion on the land of Israel, but more so because he foreshadows the little horn (king) of Daniel 7:8 who in a future day was to desecrate and destroy the land of Israel (Bible Knowledge Commentary/Old Testament).

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

11:21-22. Antiochus IV is introduced as a contemptible person. He took to himself the name Epiphanes which means "the Illustrious One." However, he was considered so untrustworthy that he was nicknamed Epimanus which means "the Madman." The throne rightly belonged to Demetrius Soter, a son of Seleucus IV Philopator, but Antiochus IV Epiphanes seized the throne and had himself proclaimed king. Because of this, Antiochus IV did not come to the throne by rightful succession; he seized it through intrigue. Nevertheless, Antiochus IV was accepted as ruler because he was able to turn back an invading army, perhaps the Egyptians. Wanting to make the Jews more like Greeks, he deposed Onias III, the high priest, called here the *prince of the covenant* (Bible Knowledge Commentary/Old Testament).

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

11:23-24. After his military victories, Antiochus Epiphanes' prestige and power rose with the help of a comparatively small number of people. He evidently sought to bring peace to his realm by redistributing wealth, taking from the rich and giving to his followers (Bible Knowledge Commentary/Old Testament Copyright).

Redistribution of the Wealth of a Nation

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

11:25-27. After Antiochus consolidated his kingdom, he marched his army against Egypt, the king of the South, in 170 BC. Antiochus was able to move his army from his homeland to the very border of Egypt before he was met by the Egyptian army at Pelusium near the Nile Delta. In this battle the Egyptians had a large army but were defeated and Antiochus professed friendship with Egypt.

The victor and the vanquished sat at a table together as though friendship had been established, but the goal of both to establish peace was never realized for they both were deceptive. Both spoke lies at one table (Bible Knowledge Commentary/Old Testament).

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

11:27. Dispensational theology tends to read an end time scenario into select repeated phrases in Scripture despite the fact the context limits the time frame to contemporary events of that era.

At the Time Appointed

- *Genesis 18:14 Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.*
- *1 Samuel 20:35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.*
- *Daniel 8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.*
- *Daniel 11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.*
- *Daniel 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.*

See also v. 35 for the expression “*to the time of the end*”.

Special Note.

No matter what man proposes or schemes to do, the decreative will of God “*shall be at the time appointed.*”

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

11:28. Antiochus carried great wealth back to his homeland from his conquest. On his return he passed through the land of Israel. After his disappointment in Egypt (he had hoped to take all of Egypt but failed) he took out his frustrations on the Jews by desecrating the temple in Jerusalem. Evidently he opposed (set his heart... against) the entire Mosaic system (the holy covenant). After desecrating the temple, he returned to his own country (Bible Knowledge Commentary/Old Testament).

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

11:29-30 Two years later (in 168) Antiochus moved against Egypt (the South) again. As he moved into Egypt, he was opposed by the Romans who had come to Egypt in ships from the western coastlands (lit., "ships of Kittim"; cf. NIV marg., i.e., Cyprus). From the Roman senate Popillius Laenas took to Antiochus a letter forbidding him to engage in war with Egypt. When Antiochus asked for time to consider, the emissary drew a circle in the sand around Antiochus and demanded that he give his answer before he stepped out of the circle. Antiochus submitted to Rome's demands for to resist would be to declare war on Rome. This was a humiliating defeat for Antiochus Epiphanes [*he shall be grieved, lit. he will lose heart*] but he had no alternative but to return to his own land (Bible Knowledge Commentary/Old Testament).

30 ¶For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

11:30 b-32. For a second time (cf. v. 28) Antiochus took out his frustration on the Jews, the city of Jerusalem, and their temple. He vented his fury against the holy covenant, the entire Mosaic system (cf. v. 28), favoring any renegade Jews who turned to help him (cf. v. 32).

Antiochus desecrated the temple and abolished the daily sacrifice. He sent his general Apollonius with 22,000 soldiers into Jerusalem on what was purported to be a peace mission. But they attacked Jerusalem on the Sabbath, killed many people, took many women and children as slaves, and plundered and burned the city.

In seeking to exterminate Judaism and to Hellenize the Jews, Antiochus forbade the Jews to follow their religious practices (including their festivals and circumcision), and commanded that copies of the Law be burned.

Then he set up the abomination that causes desolation. In this culminating act he erected on December 16, 167 BC an altar to Zeus on the altar of burnt offering outside the temple, and had a pig offered on the altar. The Jews were compelled to offer a pig on the 25th of each month to celebrate Antiochus Epiphanes' birthday. Antiochus promised apostate Jews (*them that forsake the holy covenant*; cf. v. 30) great reward if they would set aside the God of Israel and worship Zeus, the god of Greece. Many in Israel were persuaded by his promises (*corrupt by flatteries*) and worshiped the false god.

However, a small remnant remained faithful to God, refusing to engage in those abominable practices. Antiochus IV died insane in Persia in 163 BC (Bible Knowledge Commentary/Old Testament).

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

11:33. Understanding the will of God and gospel obedience does not negate suffering for the sake of righteousness.

Four Ways the Righteous Suffer

- By the sword
- By flame
- By captivity
- By spoil (loss of property and possessions)

11:33-35. The Jews who refused to submit to Antiochus' false religious system were persecuted and martyred for their faith. The word fall (vv. 33-34), literally "stumble" (kašal), refers to severe suffering on the part of many and death for others. This has in view the rise of the Maccabean revolt. Mattathias, a priest, was the father of five sons.

One of them, Judas, became well known for refurbishing and restoring the temple in late 164 BC. He was called Judas Maccabeus, "the Hammerer."

In 166 BC, Mattathias refused to submit to this false religious system. He and his sons fled from Jerusalem to the mountains and began the Maccabean revolt. At first only a few Jews joined them. But as their movement became popular, many joined them, some out of sincere motives and some from false motives.

The suffering that the faithful endured served to refine and purify them. This time of persecution was of short duration. It had previously been revealed to Daniel that the temple would be desecrated for 1,150 days (Daniel 8:14; See comments on Daniel 8:23-25). Here Daniel was assured that this persecution would run its course and then be lifted, for its end will still come at the appointed time (Bible Knowledge Commentary/Old Testament).

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

Three Divine Reasons for Suffering

11:35. to try. to refine. This is a reference to expelling dross.

11:35. to purge. to purify. This refers to the removal of the dross already expelled.

11:35. to make *them* white. to polish. This refers to the brightening of the metal after the removal of its impurity.

Special Note.

Spiritually, this is what God does with His own. He refines them, He sanctifies them, and He makes them fit for heaven.

11:35. to the time of the end. This expression is used five times in Scripture.

- *Daniel 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.*
- *Daniel 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.*
- *Daniel 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.*
- *Daniel 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*
- *Daniel 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.*

The Person and Work of Antiochus Epiphanes Continued
Matthew Henry

The Historical Background

Daniel 11:36-45

5. He [Antiochus Epiphanes] grew very proud, insolent, and profane, and, being puffed up with his conquests, bade defiance to Heaven, and trampled upon everything that was sacred, v. 36, &c. And here some think begins a prophecy of the antichrist, the papal kingdom. It is plain that St. Paul, in his prophecy of the rise and reign of the man of sin, alludes to this (2 Thessalonians 2:4), which shows that Antiochus was a type and figure of that enemy, as Babylon also was; but, this being joined in a continued discourse with the foregoing prophecies concerning Antiochus, to me it seems probably that it principally refers to him, and in him had its primary accomplishment, and has reference to the other only by way of accommodation.

(1.) He shall impiously dishonor the God of Israel, the only living and true God, called here the *God of gods*. He shall, in defiance of him and his authority, *do according to his will* against his people and his holy religion; he shall *exalt himself* above him, as Sennacherib did, and shall speak marvelous things against him and against his laws and institutions. This was fulfilled when Antiochus forbade *sacrifices* to be *offered* in God's temple, and ordered the *Sabbaths* to be *profaned*, the *sanctuary* and the *holy people* to be *polluted*, &c., to *the end that they might forget the law and change all the ordinances*, and this upon pain of death, 1 Maccabees 1:45.

(2.) He shall proudly put contempt upon *all other gods*, shall *magnify himself above every god*, even the gods of the nations. Antiochus wrote to his own kingdom that everyone should leave the gods he had worshipped, and worship such as he ordered, contrary to the practice of all the conquerors that went before him, 1 Maccabees 1:41,42.

And *all the heathen agreed according to the commandment of the king*; fond as they were of their gods, they did not think them worth suffering for, but, their gods being idols, it was all alike to them what gods they worshipped.

Antiochus did not *regard any god*, but *magnified himself above all*, v. 37.

He was so proud that he thought himself above the condition of a mortal man, that he could *command the waves of the sea, and reach to the stars of heaven*, as his insolence and haughtiness are expressed, 2 Maccabees 9:8,10. Thus he carried all before him, *till the indignation was accomplished* (v. 36), till he had run his length, and filled up the measure of his iniquity; for *that which is determined shall be done*, and nothing more, nothing short.

(3.) He shall, contrary to the way of the heathen, disregard the god of his fathers, v. 37. Though an affection to the religion of their ancestors was, among the heathen, almost as natural to them as *the desire of women* (for, if you search through the *isles of Chittim*, you will not find an instance of a nation that has changed its gods, Jeremiah 2:10, 11), yet Antiochus shall not *regard the god of his fathers*; he made laws to abolish the religion of his country, and to bring in the idols of the Greeks.

And though his predecessors had honored the God of Israel, and given great gifts to the temple at Jerusalem (2 Maccabees 3:2, 3), he offered the greatest indignities to God and his temple. His not regarding *the desire of women* may denote his barbarous cruelty (he shall spare no age or sex, no, not the tender ones) or his unnatural lusts, or, in general, his contempt of everything which men of honour have a concern for, or it might be accomplished in something we meet not with in history. Its being joined to his not *regarding the god of his fathers* intimates that the idolatries of his country had in them more of the gratifications of the flesh than those of other countries (Lucian has written of the Syrian goddesses), and yet that would not prevail to keep him to them.

(4.) He shall set up an unknown god, a new god, v. 38. *In his estate*, in the room of the god of his fathers (Apollo and Diana, deities of pleasure), he shall *honour the god of forces*, a supposed deity of power, *a god whom his fathers knew not*, nor worshipped; because he will be thought in wisdom and strength to excel his fathers, he shall *honour this god with gold, and silver, and precious stones*, thinking nothing too good for the god he has taken a fancy to.

This seems to be Jupiter Olympius, known among the Phoenicians by the name of *Baal-Semen, the lord of heaven*, but never introduced among the Syrians till Antiochus introduced it. Thus shall he do *in the most strong holds*, in the temple of Jerusalem, which is called the *sanctuary of strength* (v. 31), and here the *fortresses of munitions*; there he shall set up the image of this *strange god*.

Some read it, *He shall commit the munitions of strength*, or of the most strong God (that is, the city Jerusalem), *to a strange god*; he put it under the protection and government of Jupiter Olympius. This god he shall not only acknowledge, but shall *increase with glory*, by setting his image even upon God's altar.

And he shall *cause those* that minister to this idol *to rule over many*, shall put them into places of power and trust, and they shall *divide the land for gain*, shall be maintained richly out of the profits of the country. Some by the *Mahuzzim, or god of forces*, that Antiochus shall worship, understand money, which is said to *answer all things*, and which is the great idol of worldly people.

Now here is very much that is applicable to the *man of sin*; he *exalts himself above all that is called god or that is worshipped; magnifies himself above all*; his flatterers call him *our lord god the pope*.

By forbidding marriage, and magnifying the single life, he pretends not to regard the desire of women; and honors *the god of forces*, the god *Mahuzzim, or strong holds*, saints and angels, whom his followers take for their protectors, as the heathen did of old their demons; these they make presidents of several countries, &c. These they honour with vast treasures dedicated to them, and therein the learned Mr. Mede thinks that this prophecy was fulfilled, and that it is referred to 1 Timothy 4:1,2.

1 Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

VI. Here seems to be another expedition into Egypt, or, at least, a struggle with Egypt. The Romans had tied him up from invading Ptolemy, but now that *king of the south pushes at him* (v. 40), makes an attempt upon some of his territories, where upon Antiochus, *the king of the north, comes against him like a whirlwind*, with incredible swiftness and fury, *with chariots, and horses, and many ships*, a great force.

He shall *come through countries*, and *shall overflow and pass over*. In this flying march *many countries shall be overthrown by him*; and he shall enter into *the glorious land*, the land of Israel; it is the same word that is translated *the pleasant land*, ch. 8:9.

He shall make dreadful work among the nations thereabout; yet some shall escape his fury, particularly Edom and Moab, and *the chief of the children of Ammon*, v. 41.

He did not put these countries under contribution, because they had joined with him against the Jews. But especially the land of Egypt *shall not escape*, but he will quite beggar that, so bare will he strip it.

This some reckon his fourth and last expedition against Egypt, in the tenth or eleventh year of his reign, under presence of assisting the younger brother of Ptolemaeus Philometer against him.

We read not of any great slaughter made in this expedition, but great plunder; for, it should seem that was what he came for: *He shall have power over the treasures of gold and silver, and all the precious things of Egypt*, v. 43.

Polybius, in Athenaeus, relates that Antiochus, having got together abundance of wealth, by spoiling young Philometer, and breaking league with him, and by the contributions of his friends, bestowed a vast deal upon a triumph, in imitation of Paulus Æmilius, and describes the extravagance of it; here we are told how he got that money which he spent so profusely. Notice is here taken likewise of the use he made of the Lybians and Ethiopians, who bordered upon Egypt; they were at his steps; he had them at his foot, had them at his beck, and they made inroads upon Egypt to serve him.

VII. Here is a prediction of the fall and ruin of Antiochus, as before (ch. 8:25), when he is in the height of his honour, flushed with victory, and laden with spoils, tidings *out of the east and out of the north* (out of the north-east) shall trouble him, v. 44.

Or,

He shall have intelligence, both from the eastern and northern parts, that the king of Parthia is invading his kingdom. This obliged him to drop the enterprises he had in hand, and to go against the Persians and Parthians that were revolting from him; and this vexed him, for now he thought utterly to ruin and extirpate the Jewish nation, when that expedition called him off, in which he perished.

This is explained by a passage in Tacitus (though an impious one) where he commends Antiochus for his attempt to *take away the superstition of the Jews, and bring in the manners of the Greeks* among them (*to meliorate an odious nation*), and laments that he was hindered from accomplishing it by the Parthian war.

Now here is,

1. The last effort of his rage against the Jews. When he finds himself perplexed and embarrassed in his affairs he shall *go forth with great fury to destroy and utterly to make away many*, v. 44.

The story of this we have 1 Maccabees 3:27, &c., what a rage Antiochus was in when he heard of the successes of Judas Maccabaeus, and the orders he gave to Lysias to destroy Jerusalem.

Then *he planted the tabernacles of his palace, or tents of his court, between the seas*, between the Great Sea and the Dead Sea. He set up his royal pavilion at Emmaus near Jerusalem, in token that, though he could not be present himself, yet he gave full power to his captains to prosecute the war against the Jews with the utmost rigor. He placed his tent there, as if he had taken possession of *the glorious holy mountain* and called it *his own*.

Note,

When impiety grows very impudent we may see its ruin near.

2. His exit: *He shall come to his end and none shall help him*; God shall cut him off in the midst of his days and none shall be able to prevent his fall. This is the same with that which was foretold ch. 8:25 (*He shall be broken without hand*), where we took a view of his miserable end.

Note,

When God's time shall come to bring proud oppressors to their end none shall be able to help them, nor perhaps inclined to help them; for those that covet to be feared by all when they are in their grandeur, when they come to be in distress will find themselves loved by none; none will lend them so much as a hand or a prayer to help them; and, if the Lord does not help, who shall?

Of the kings that came after Antiochus nothing is here prophesied, for that was the most malicious mischievous enemy to the church, that was a type of the son of perdition, whom the Lord shall consume with the breath of his mouth and destroy with the brightness of his coming, and none shall help him (Matthew Henry's Commentary on the Whole Bible).

The Authorized Text Continued
Daniel 11:36-45

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

11:36. And the king shall do according to his will. The reference is to Antiochus IV Epiphanes the king of the north (v. 40).

11:36. he shall exalt himself.

Special Note.

Though the King of kings, Jesus did not magnify Himself. Rather, He humbled Himself. *Philippians 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.*

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

11:37. nor the desire of women. The king in view would have no respect for God or for nature reflected in the phrase, “*the desire of women.*”

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

11:41. Edom, and Moab, and the chief of the children of Ammon. It is wrong to take this prophetic passage and catapult it into the future as a literal, grammatical, and historical student of the Bible. Those who want to put these prophetic events in the twenty first century or beyond must believe not only in a Revived Roman Empire, but also a Revived Edom, Moab, and Ammon. It is all too much. God spoke and prophecy has been fulfilled within the time frame indicated and with the nations in view. These nations, Edom, Moab, and Ammon, no longer exist which forces a conservative Christian to conclude that God has kept His Word. No theological System should replace the Scriptures.

Notice also the weapons of warfare in context, v. 40. *“chariots, and with horsemen, and with many ships”*. A literal fulfillment of this prophecy in modern times would demand the military have chariots and horsemen engaged in fighting.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

11:45. between the seas. Between the Mediterranean Sea and Dead Sea.

DANIEL 12

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

12:1. And at that time. When the persecution is at the hottest.

12:1. Daniel is standing by the Tigris River. *Daniel 10:4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel (Tigris).*

12:1. Michael. This mighty angel has been assigned to stand for the people of Israel.

12:1. such as never was since there was a nation even to that same time. Jesus used similar apocalyptic language to describe the Fall of Jerusalem in AD 70. *Matthew 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

12:2. And many of them that sleep. Death is called in Scripture, "sleep". *1 Corinthians 11:30 For this cause many are weak and sickly among you, and many sleep.*

Doctrine of Soul Sleep

1. Soul sleep is the teaching that when a person dies, his soul "sleeps" until the time of the future resurrection.
2. In this condition, the person is not aware or conscious.
3. The Jehovah's Witnesses and the Seventh-day Adventists hold to this doctrine. The Jehovah's Witnesses go on to teach annihilation for the wicked.
4. Several primary verses are used to support the doctrine of soul sleep.
 - *Ecclesiastes 9:5 For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.*
 - *Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.*

- *Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

5. Regarding the passages in Ecclesiastes, it must be remembered that the author is expanding on the theme that “*all is vanity*” (Ecclesiastes 1:1-3), from a human perspective “*under the sun*”.
6. A proper understanding of any biblical topic must take in the whole counsel of God and this includes the New Testament which brings light to bear on the Old Testament.
7. In the New Testament Paul teaches that to be absent from the body is to be at home with the Lord.
- *2 Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*
8. The conscious immortality of the soul, not soul sleep, has been the hope of the Christian faith since New Testament times.
9. The Lord’s communion with Moses and Elijah at the Transfiguration is an argument against soul sleep (Matthew 17:1-8).

12:2. shall awake. While some biblical teachers teach multiple resurrections, historically the church has embraced one general resurrection.

Seven Dispensational Resurrections

- The 1st Resurrection – The Resurrection of Christ. *Colossians 1:18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. Jesus is the first fruit, the first to be resurrected to eternal life.*
- The 2nd Resurrection – The Judgment of the Redeemed at the Bema Seat of Christ – Right after the Rapture. *2 Corinthians 5:10 For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.*
- The 3rd Resurrection – The Judgment of Tribulation Believers – At the End of the Tribulation Period. *Revelation 20:4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their fore-heads or their hands. They came to life and reigned with Christ a thousand years. (The rest of the dead did not come to life until the thousand years were ended.)*

- The 4th Resurrection – The Judgment of Old Testament Believers – Right after the Second Coming. *Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.* 2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
- The 5th Resurrection – The Judgment of Surviving Jews – Right after the Second Coming. *Ezekiel 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.* 35 *And I will bring you into the wilderness of the people, and there will I plead with you face to face.* 36 *Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.* 37 *And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:* 38 *And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.*
- The 6th Resurrection – The Judgment of Surviving Gentiles (Sheep and Goats) – Right after the Second Coming. *Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:* 32 *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:* 33 *And he shall set the sheep on his right hand, but the goats on the left.* 34 *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:* 35 *For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:* 36 *Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.* 37 *Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink?* 38 *When saw we thee a stranger, and took thee in? Or naked, and clothed thee?* 39 *Or when saw we thee sick, or in prison, and came unto thee?* 40 *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* 41 *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:* 42 *For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:* 43 *I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.* 44 *Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?* 45 *Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.* 46 *And these shall go away into everlasting punishment: but the righteous into life eternal.*

- The 7th Resurrection –The Judgment of All Others (Great White Throne) – At the End of the Millennium. *Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*
- The Final Judgment –The Judgment of Satan and His Demons – Right after the End of the Millennium. *Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

vs.

One Biblical Resurrection

- Taught by Daniel. *Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
- Taught by Jesus. *John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. d*
- Taught by Paul. *Acts 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
- Taught by John. *Revelation 20:10 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

Many Have Denied a Bodily Resurrection

- The Greeks rejected the notion that the body could ever be raised and so mocked Paul in Athens. *Acts 17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.*
- Some early Christians denied a bodily resurrection. *1 Corinthians 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*

- Communistic atheism denies a bodily resurrection. The concept of the resurrection is in “*decisive contradiction with scientific natural knowledge*” (*Soviet Encyclopedia*).
- Liberal theologians repudiate the idea of a bodily resurrection having “demythologized” the Scriptures. The miraculous is dismissed.
- The Jehovah’s Witnesses assert that the incorrigibly wicked “*will never be remembered for resurrection*” (*Make Sure of All Things* 1953, p. 314).
- Full Preterism teaches the resurrection is past having been spiritually effected in AD with the destruction of Jerusalem.

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

12:3. and they that turn many to righteousness. One of the great privileges in life is to be a soul winner. A 1980 Gallup poll indicated that out of all evangelical, American believers, “only two percent had introduced another person to Christ” (J.K. Johnston, *Why Christians Sin*, Discovery House, 1992, p. 140). *Proverbs 11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.*

Conclusion

The Sealing of the Book Daniel 12:4

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

12:4. many shall run to and fro. The Hebrew word means to investigate, a reference to investigating what Daniel had written.

12:4. knowledge shall be increased. Daniel 12:4 “Not until history continued to unfold would many be able to understand these prophetic revelations. But God indicated that an increased understanding of what Daniel had written would come. People today, looking back over history, can see the significance of much of what Daniel predicted” (*Bible Knowledge Commentary/Old Testament*).

The Final Vision
Daniel 12:5-7

Two Personages and Two Questions

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

12:5. there stood other two. Two more angels arrived in Daniel's vision, one on each side of the Tigris River.

6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

12:6. the man clothed in linen. The man clothed in linen refers to the majestic personage Daniel saw at the beginning (Daniel 10:5-6), probably Jesus Christ.

12:5-6. First question: "How long *shall it be* to the end of these wonders?"

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

12:7. a time, times, and an half. A reference to a period of 3 1/2 years.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

12:8. I understood not. The prophets did not always understand what they wrote. *1 Peter 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:*

12:8. Second question: "then said I, O my Lord, what *shall be* the end of these *things*?"

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

12:9. Go thy way, Daniel. Daniel had to wait for a more clear understanding of the vision he had been given. All of God's people have to grow in "grace and knowledge" of our Lord and Savior, Jesus Christ.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

12:10. Individuals tend to be confirmed in wickedness or in wisdom and righteousness.
Revelation 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12:11. *there shall be* a thousand two hundred and ninety days. 1,290 days or 30 more days more than the 1,260 days of the Tribulation.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

12:12. the thousand three hundred and five and thirty days. 1,335 days. For Dispensationalist this number poses a problem for the time period goes 75 days beyond the “end” of the alleged seven year Tribulation period.

13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

Supplemental Material

The Visions of Daniel

Daniel 2

Babylon (Nebuchadnezzar)
as head of gold

Medo-Persia (Darius) presented
as shoulders and chest of silver

Greece (Alexander) presented
as thighs of brass

Rome presented as legs of iron

Rome presented with feet of
iron and clay

Christ's Kingdom presented as
a stone cut without man's hands
filling the whole the whole earth

Daniel 7

Babylon as a lion

Medo-Persia as a bear

Greece as a leopard

Rome as a fierce beast

Rome divided ten horns
and a talking horn

Daniel 8

NONE

Medo-Persia as a ram with
two horns

Greece as a he-goat

Rome with a “little horn”
from four horns

Rome with a little horn
waxing great

Daniel 11, 12

NONE

Four kings
(11:2)

Mighty king
(11: 3-13)

King of the
North
(11:14-35)

King of the
North
(v. 36-45)

Three Great Truths from the Book of Daniel

Fallen nature is unchanged and is in need of conversion and regeneration by the Holy Spirit. Nebuchadnezzar boasted of his power and majesty until he went mad for seven years. *Daniel 4:30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?*

Special Note.

After his restoration to sanity, Nebuchadnezzar praised the Most High God. *Daniel 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? 36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. 37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.*

- World peace is impossible apart from bowing to the Prince of Peace. No League of Nations, no United Nations, and no coalition of nations shall be able to bring peace to the world.
- There is hope for mankind only in the person and work of Jesus Christ and by entering into the kingdom of God.

Important Dates Mentioned in the Book of Daniel

- The third year of the reign of Jehoiakim, king of Judah. Daniel 1:1
- The second year of the reign of Nebuchadnezzar, king of Babylon. Daniel 2:1
- The first year of Belshazzar, king of Babylon. Daniel 7:1
- The third year of the reign of Belshazzar, king of Babylon. Daniel 8:1
- The first year of the reign of Darius, king of Medo-Persia. Daniel 9:1
- The third year of the reign of Cyrus, king of Persia. Daniel 10:1
- The first year of the reign of Darius, king of Medo-Persia. Daniel 11:1

A Review of Daniel

Warren W. Wiersbe

It's important to study the prophecies that Daniel wrote, but it's also important to understand the life that Daniel lived. Knowing God's future plan and obeying God's present will should go together. "And everyone who has this hope in Him purifies himself, just as He is pure" (1 John 3:3, NKJV). "Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness?" (2 Peter 3:11, NKJV).

Both Daniel and Joseph were called of God to serve Him in difficult places at the center of authority in pagan empires. Both were cruelly taken from their homes and handed over to foreign masters. Both went through periods of testing, both were lied about and falsely accused, but both maintained godly character and conduct and became respected leaders in the nation. Most of all, both were able to minister to God's people and help preserve and encourage the nation of Israel when the days were difficult. What Daniel wrote gave the Jews courage in the centuries following their release from captivity, and it will encourage them in the end times when they again experience severe persecution from their enemies.

It's interesting to note that the Book of Daniel and Paul's letter to the Ephesians have much in common. Ephesians teaches us about the spiritual battle in the heavenlies (Ephesians 6:10-18), and Daniel participated in such a battle (Dan 10:10-21). Paul prays two prayers in Ephesians, the first for enlightenment (Ephesians 1:15-23) and the second for enablement (3:14-21). Daniel and his friends also prayed that way, that they might understand God's plan and receive the power they needed to serve Him and remain true to the end.

Paul's epistle to the Ephesians emphasizes the spiritual posture of believers: we are seated with Christ (2:5-6), we walk with Him (4:1, 17; 5:1-2, 8, 15), we take our stand in Christ (6:11, 13-14), and we bow our knees to Christ (3:14). Daniel was a man who bowed his knees to the Lord, walked with Him, and was able to take his stand against Satan. He was given a place of authority in Babylon, but that was nothing compared to the authority God gave Him from the throne of heaven. Daniel was a pilgrim and stranger in Babylon because his home was in Israel, and we are pilgrims and strangers on this earth because our citizenship is in heaven (Philippians 3:20-21). Like Daniel and Joseph, we live in an alien culture with people whose thinking, values, actions, and goals are totally different from, and opposed to, that of God's people. And yet, just as Daniel and Joseph kept themselves pure and helped to transform people and circumstances, so we can become transformers in our world today.

The key to Daniel's successful life and ministry is given in Dan 1:8 — "But Daniel purposed in his heart that he would not defile himself." He was a resolute man. He wasn't intimidated by powerful people, or frightened by difficult circumstances. Like Martin Luther at the Diet of Worms, he said, "Here I stand. I can do no other. God help me. Amen."

But what was the source of this man's courageous and resolute heart? For the answer to that important question, let's review the life of Daniel.

1. He believed in a sovereign God

"The Most High rules in the kingdom of men" (Daniel 4:25, 32. NKJV; 5:21) is one of the basic truths taught in the Book of Daniel. Dictators and petty politicians may have thought they were in control, but Daniel knew better. As a devoted Jew. Daniel knew that there was but one true God, the Lord Jehovah, and that He ruled all things with wisdom and power. The Babylonians changed Daniel's address, his name, and his education, and they tried to change his standards, but they couldn't change his theology! God was sovereign when He permitted Babylon to conquer Judah, and He was sovereign in sending Daniel and his friends to Babylon. In every aspect of Daniel's life and service, he depended totally on the God of heaven who is sovereign over all things.

Some people associate sovereignty with slavery, when actually our surrender to God's sovereign will is the first step toward freedom. "And I will walk at liberty, for I seek Your precepts" (Psalms 119:45, NKJV). We can yield ourselves to Him with great confidence because He is our Father, and He loves us too much to harm us, and He is too wise to make a mistake.

Nor should divine sovereignty be confused with fatalism, "What will be will be." Fatalism is belief in an impersonal force that's working out its blind but inevitable purposes in this world, whether it's the economic forces of materialism and Communism or the "survival of the fittest" in Darwinian evolution. One is tempted to ask, "What established this force? What keeps it going? If it's inevitable, why can we resist it or choose not to accept it?" The Christian believer's faith is in a personal God, a loving God who plans for us the very best (Jeremiah 29:11). The Lord is my shepherd: I shall not want" (Psalm 23:1).

2. He had a disciplined prayer life

Jewish people were accustomed to pray at nine o'clock in the morning, noon, and three o'clock in the afternoon, the third, sixth, and ninth hours of the day, and Daniel carried that discipline with him to Babylon. Those who set aside special times of prayer are more likely to "pray without ceasing" (1 Thessalonians 5:17), for the special times of prayer help to sanctify all times and keep us in touch with God.

When Daniel and his friends needed to know Nebuchadnezzar's dream and understand it, they gave themselves to prayer, and when the Lord gave them the answer, they prayed further and thanked Him (Daniel 2:14-23). When Daniel's life was in danger, he went to his home and prayed, and the Lord delivered him from the lions (Daniel 6:10). Frequently Daniel asked the Lord or His messengers, for wisdom to understand the visions the Lord gave to him. Daniel depended on prayer.

In the church today, it seems that many people turn to prayer only when everything else has failed. Their translation of Ps 46:1 is, "God is our last refuge when our own strength is gone and we don't have anywhere else to turn." What a tragedy! A.W. Tozer used to say, "Whatever God can do, faith can do, and whatever faith can do prayer can do, when it is offered in faith."

Daniel not only prayed alone but he also prayed with his friends, because he knew the value of two or three believers assembling together to cry out to God. "I'd rather be able to pray than to be a great preacher," said evangelist D.L. Moody: "Jesus Christ never taught His disciples how to preach, but only how to pray."

3. He studied the Word of God and believed it

When Daniel and his friends left Jerusalem for Babylon, they carried with them some of the scrolls of the Old Testament Scriptures. We know that Daniel studied the prophecies of Jeremiah (Dan 9:2) and we can assume that these godly young men had other portions of the Word as well.

Prayer and the Word of God go together (Acts 6:4). Someone asked an old saint, "Which is more important in my Christian life, praying or studying God's Word?" The saint replied. "Which wing on a bird is more important for his flight, the right one or the left one?" As we read the Word of God and study it, we must pray for wisdom to understand and power to obey. We should also turn the Word into prayer. As we pray, we must remember what we've learned from the Scriptures, for the Word increases our faith (Romans 10:17) and helps us pray in God's will (John 15:7).

Daniel didn't study the Word to impress people; he studied it to ascertain the will of God and obey it. When God enlightened him concerning the seventy years of captivity, Daniel immediately began to pray that God would forgive His people and fulfill His promises, and He did. When you know the Word of God and walk in communion with the God of the Word, you will have a resolute heart and be able to withstand the attacks of the devil.

4. He had an understanding of spiritual warfare

Dan 10 is a key chapter for prayer warriors, people who wrestle in prayer (Colossians 4:12) and seek under God to tear down the strongholds that block God's truth from getting into the minds of unbelievers (2 Corinthians 10:1-6). When I was pastoring the Moody Church in Chicago, I met regularly with three ministerial friends, and together we devoted ourselves to warfare praying. By faith, we sought to attack Satan's strongholds and open the way for the Word of God to change the lives of people in trouble. God gave us many wonderful victories in ways that we could never have imagined.

When by faith we put on the whole armor of God and depend on God's power, God gives us the ability to "stand" and to "withstand" (Ephesians 6:10-14). We aren't just brave targets — we're energized combatants! We hold the ground God has given us and we move ahead to capture new ground.

I recognize the fact that the whole concept of spiritual warfare has been abused by some and ridiculed by others, but that shouldn't stop us from imitating great saints like Daniel and Paul who invaded Satan's territory and stood their ground when they were threatened. Isaac Watts said it perfectly:

Are there no foes for me to face?
 Must I not stem the flood?
 Is this vile world a friend to grace,
 To help me on to God?

Sure I must fight, if I would reign:
 Increase my courage. Lord;
 I'll bear the toil, endure the pain,
 Supported by Thy word.

5. He sought only to glorify God

"There is a God in heaven who reveals secrets," Daniel told the powerful monarch, giving all the glory to the Lord (Daniel 2:28, NKJV), and later Nebuchadnezzar himself was glorifying God (v. 47; 4:34-35). When the king rewarded Daniel for his service, Daniel asked him to include his three friends, for they were an important part of the praying that brought the answer. When Belshazzar tried to smother Daniel with compliments and influence him with gifts, the prophet brushed it all aside and courageously interpreted the bad news to the king (5:13-17).

Throughout his long life, Daniel was a great man in the kingdom, but he used his gifts, abilities, and opportunities to honor God and minister to others. It has well been said that true humility isn't thinking meanly of yourself, it's just not thinking of yourself at all! Jesus came as a servant (Phil 2), and His example is the one we should follow. I see many leadership conferences for Christians advertised these days; perhaps we need to organize some "servant-hood" conferences; for a true leader is always a humble servant. This was true of Joseph, Moses, Joshua, David, and Nehemiah, as well as our Lord and His apostles. Can we improve on what they teach us?

6. He realized that he had a work to do

Like Joseph in Egypt. Daniel didn't complain about his lot in life, but tried with God's help to make the best use of it. He knew that the sovereign Lord, whom he trusted, had a special plan for his life, and he sought to fulfill it. He didn't campaign for promotions; the Lord brought them to him. He did his work well, he was a faithful and dependable servant, and even his enemies couldn't find any-thing to criticize (Daniel 6:1-5). If anybody deserved the divine approval of Jesus found in Matt 25:21, it was Daniel.

Daniel was both a government employee and a prophet of the Lord. God gave him his high position so he could use it to serve the Lord and the Lord's people. The record doesn't tell us, but there may have been many times when Daniel represented the Jewish captives before the king and helped to make life easier for them. He may have influenced the decision of Cyrus to allow the Jews to go back home. We need dedicated believers in places of authority, men and women who can be examples of godliness and instruments of righteousness.

7. He was tactful and considerate

Some people have the idea that the only way to change things in the political world is to blow up buildings, block traffic, or attack people they consider evil. Daniel exerted considerable influence during the reigns of four kings, and yet he never resorted to force, accusations, or threats. "And a servant of the Lord must not quarrel but be gentle to all" (2 Timothy 2:24, NKJV).

When Daniel and his friends wanted to eat clean food, not food dedicated to idols, they didn't stage a hunger strike or argue with those in charge. Daniel knew that any problems they created would reflect on the prince who was assigned to them and get him into trouble, so he took a different approach. He tactfully asked if they could be tested for ten days, knowing that the Lord would make the test successful. He won the respect and confidence of the prince in charge, and the word got out in the palace that the four Jewish boys in the training classes weren't trouble-makers.

Certainly Daniel didn't agree with the theology or lifestyle of the people in charge, but even if he couldn't respect the officers, he respected their offices. (See Paul's teaching on this subject in Romans 13.) He spoke respectfully to them and about them and cultivated "sound speech that cannot be condemned" (Titus 2:8, NKJV). Too often believers adopt a "holier than thou" attitude and fail to show proper respect for officials they disagree with, and this always hurts the cause of Christ.

8. He had insight into human history

Scholars have attempted to put together the pieces of the jigsaw puzzle that we call "history," but their best attempts have failed. Like the telephone book, the book of history has a huge cast of characters but no plot. Apart from knowledge of Scripture, we can't interpret history accurately.

At the center of history is the nation of Israel. Why? Because Israel is God's chosen vehicle to bring salvation to the world, for "salvation is of the Jews" (John 4:22). At the center of Israel's history is God's covenant with Abraham (Genesis 12:1-3) as well as God's covenant with the Jews at Sinai (Exodus 20-24) and in the plains of Moab (Deuteronomy 27-30). If Israel obeyed, God would bless them and make them a blessing to the Gentiles; if Israel disobeyed, God would discipline, and use the Gentile nations to do it.

But the visions also taught Daniel that the nations of the world were beastly in character, like lions, bears, leopards, rams, and goats. Nebuchadnezzar's pride changed him into an animal (Dan 4), and it is pride that turns leaders into worse than animals as they devour one another. In one sense, our world is improving, and we're grateful for every advancement in medicine, communications, transportation, security, and comfort. But in another sense, the nations of the world are becoming "cheaper and cheaper," as God revealed in the vision of the great image (Daniel 2). It goes from gold to silver, from silver to bronze, from bronze to iron, and from iron to clay! There's not only a decrease in value, but there's also a decrease in strength. By the time you get to the feet and toes of the image, there's nothing but clay to hold it together!

Daniel had no illusions about the future. He knew what the human heart was like and he knew what God had planned to do. No wonder his heart was resolute and nothing moved him or changed him! He could say as Paul did in the storm, "Therefore take heart, men, for I believe God that it will be just as it was told me" (Acts 27:25, NKJV).

9. He lived up to his name

Daniel means "God is my judge." Daniel lived his life before the all-seeing eyes of the Lord and did the things that pleased Him. He didn't worry about what the king thought of him or his interpretations; he simply delivered the message God gave him and left the results with the Lord. What difference did it make that the other counselors despised him and tried to have him killed? His life and reputation were in the hands of the Lord, and the will of the Lord was always best. Is it any wonder that the Lord greatly loved Daniel?

D.L. Moody often preached on Daniel, and here's an excerpt from one of his messages:

Daniel thought more of his principles than he did of earthly honor or the esteem of men. Right was right with him. He was going to do right today and let the morrows take care of themselves. That firmness of purpose, in the strength of God, was the secret of his success.

One of Mr. Moody's associates, musician Philip P. Bliss, expressed this truth in a song that's not used much today, but the message is certainly needed. The chorus says:

Dare to be a Daniel!
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!
Be resolute!

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