

The Book of Daniel - By Pastor Ronnie Wolfe

Daniel Chapter One

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

608-598 BC

Jehoiakim was the son of Josiah and Zebidah. At age 25, he was made king by Pharaoh Neco in place of his brother Jehoahaz, who was exiled to Egypt.

Jehoiakim reigned for eleven years (608-598 BC) but his reign was an evil one. During his reign, King Nebuchadnezzar of Babylon attacked Jerusalem. Jehoiakim surrendered and paid him tribute for three years, but then rebelled. And the Lord sent bands of Chaldeans, Syrians, Moabites and Ammonites against Judah in order to destroy the nation, just as the Lord had warned through His prophets that He would, because of the disobedience of the people at that time (2 Kings 24:1-2). When Jehoiakim died, his son, Jehoiachin, became the new king. The story of Jehoiakim is found in 2 Kings 23:34-37, 2 Kings 24:1-5, and 2 Chronicles 36:4-8. The name Jehoiakim means "God will arise."¹

Nebuchadnezzar -- in the Babylonian orthography Nabu-kudur-uzur, which means "Nebo, protect the crown!" or the "frontiers."²

Jerusalem surrendered to Nebuchadnezzar in 598 B.C. Jerusalem was destroyed by Nebuchadnezzar's army in 586 B.C.

Da 1:2 **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.**

Nebuchadnezzar "carried (Jehoiakim) into Babylon, with a large portion of the population of the city, and the sacred vessels of the temple, placing Zedekiah on the throne of Judah in his stead"³

Shinar was the capitol of Babylon. See Isaiah 11:11; Zech. 5:11.

Da 1:3 **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:

Ashpenaz - the master of the eunuchs of Nebuchadnezzar (Dan. 1:3), the "Rabsaris" of the court. His position was similar to that of the Kishlar-aga of the modern Turkish sultans.⁴

Da 1:4 **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.**

These "children in whom was no blemish" were a hard lot to find, let alone trying to find those who were skillful in knowledge and understanding science. They must be able to teach in the language of the Chaldeans, the language of Babylon.

Da 1:5 **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.**

In the king's own pious reasoning, he appointed a daily provision for these chosen ones. He thought he knew best as to what foods would make them proper to be presented before the king.

Da 1:6 **Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:**

These four men are mentioned here by their Jewish names. The name Daniel means "God is my Judge." The name Hananiah means "God is gracious to me." Mishael means "He who is God," and is the same as the name Michael. Azariah means "God is my help."

Notice that the name of God is in each name of these men. This was a reminder that these men depended upon their God for strength and understanding.

Da 1:7 **Unto whom the prince of the eunuchs gave**

¹<http://www.aboutbibleprophecy.com/p78.htm>

²<http://www.christiananswers.net/dictionary/nebuchadnezzar.html>

³Ibid

⁴<http://www.christiananswers.net/dictionary/ashpenaz.html>

names: for he gave unto Daniel [the name] of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

These men of God were given new names to reflect the gods of Babylon. Belteshazzar means “Bel had hid and treasured.” Shadrach means “The messenger of the sun.” Meshach means “Of Shach,” a god of Babylon. Abednego means “A servant of Nego,” a god of Babylon.

This change of names was done to cause these Godly men to forget their own God and to become a part of the worship of Babylon. They were to forget where they came from and live a new life in Babylon, learning the gods and the religion of Babylon.

The Character of Daniel

Da 1:8 ¶ **But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.**

The key word in verse eight is “purposed.” It would be good for every Christian to purpose in his heart not to be defiled with the world’s meat. Daniel knew what the king was trying to do, and he was determined that he was not going to be a part of it.

Da 1:9 **Now God had brought Daniel into favour and tender love with the prince of the eunuchs.**

This tender love was a bond of friendship which will prove to be a grace from God, for it was used in Daniel’s favor. Love always enhances a situation. Without love Daniel would have been as sounding brass and tinkling cymbal. Every Christian should make friends with others. No one knows when he will need a friend.

This friendship was of the Lord, however. It was not just Daniel’s personality that brought this friendship together. God, no doubt, had laid upon the heart of Daniel to befriend the prince of the eunuchs; so, instead of speaking roughly with the man, he spoke kindly to him and refrained from any harsh words. Thus, the prince of the eunuchs was more willing to agree with Daniel when he asked not to be fed the king’s meat.

Da 1:10 **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.

Daniel’s friend has a hesitation to Daniel’s request. He has been convinced that the food provided by the king is better than that which is normal. He thinks that, if Daniel does eat of a different meat than the king provides, he will show a lack of energy and brilliance of countenance, and the king will think that the prince of the eunuchs is not doing his job of feeding Daniel. This would put his job in jeopardy.

Da 1:11 **Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,**

Melzar was the man in direct contact with Daniel and the other Hebrew children. He was personally responsible for how this affair was to be executed.

Da 1:12 **Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.**

Here is a proposition that Daniel proposes to Melzar. He is to prove Daniel and his three friends with a change of food from the king’s provision. This was to be done for ten days, which time will show whether the food given to them would cause them to have a better or worse countenance.

Da 1:13 **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.**

After the ten days is complete, the men were to be proven whether right or wrong in this judgment. They were to be compared to the men who were eating the king’s provision to see which is the better.

Da 1:14 **So he consented to them in this matter, and proved them ten days.**

Why Melzar consented is not given here. We could surmise many things. But the fact is that he did consent, which is, no doubt, a grace of God shown to Daniel and his three friends.

Da 1:15 **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.**

The test proved to be as Daniel has said, that their

complexion was much more pleasant and their faces more plump and fatter, which, it seems, was the intention of the king.

This was done by Divine Providence, we know. God was performing his duty as well as Daniel and his friends.

Da 1:16 **Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.**

Melzar was so taken back by this action that he took a certain portion of the food that Daniel and his friends were eating and took it home for his family.

Melzar gave Daniel and his friends pulse, or vegetables, to eat without any animal meat. This was blessed of God; otherwise, it would not have been beneficial to them.

Knowledge & Understanding

Da 1:17 ¶ **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.**

All four of these Hebrew children were given special knowledge and a skill to learn. They were also given wisdom, which is most valuable of all; for without wisdom, knowledge and learning are of no value.

Not only their bodies, but also their minds, were improved by this diet blessed of God. They learned more quickly, and God blessed them with wisdom.

But Daniel was given by God the ability to understand all visions and dreams. This was a very special gift given to only Daniel. His friends did not have this special gift.

Da 1:18 **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.**

At the end of three years the prince of the eunuchs was to present these men before the king (Dan. 1:5).. At this time all the men were presented before Nebuchadnezzar.

Da 1:19 **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.**

Upon examination, the king found that these four Hebrew children were able to answer his hard questions and could delineate knowledge better than the rest.

Therefore, they were noticed especially by the king and were selected to be the king's servants.

Da 1:20 **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.**

This is quite a feat: to be ten times better than all the astrologers, soothsayers, sophies and counselors that were in the whole kingdom.

This was accomplished by God's grace alone, because a simple vegetative meal would not accomplish this.

Da 1:21 **And Daniel continued [even] unto the first year of king Cyrus.**

Daniel continued from this time until the time of Cyrus the king. Daniel was not in full favor of the king all of these years, but he was in the country. He first was in Babylon, to which Judah was taken for 70 years, but he was also in the kingdom of the Persians and served the government through these years.

Cyrus was the king who was instrumental in the release of the Hebrews to go back to Jerusalem and to rebuild it (Ezra 1:1).

So, God blessed these Hebrew children and Providentially prepared them for the work he wanted them to do. They were obedient to the Heavenly vision, and they were faithful to God in their lives.

Though kings may take charge of our lives and limit our freedoms, they cannot thwart our brilliant countenance in the midst of persecution. They cannot halt our work for our God as His grace is manifested in us. Let us learn the lesson to be always willing to serve God rather than man.

Daniel Chapter Two

The Dream of Nebuchadnezzar

Da 2:1 ¶ **And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.**

Since God had prepared Daniel with the ability to interpret dreams and visions, now Daniel is ready to be put to the test. God never prepares a man he does not use.

The king of Babylon had dreams that troubled him, and he could not sleep; so he needed an answer to his problems.

Da 2:2 **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.**

Nebuchadnezzar commanded all of his wise men to come and interpret the dream he had, which he had forgotten.

The magicians were ones who wrote magical lines which were supposed to predict the future and interpret dreams. Today we have horoscopes and palm readings that equate with this.

The astrologers were enchanters. The Hebrew word means “to lisp.” This indicates the idea that they said magic words of their own making in order to conjure up meanings for dreams or make up predictions.

The sorcerers were those who dealt with “familiar spirits.” They consulted the dead through the power of the devil in order to find out future things.

The Chaldeans were known for their astrology, so people who had this lineage were expected to be able to predict the future or interpret dreams.

All of these came and stood before the king. He expected them, for all of their worth and proclaimed powers, to be able to interpret his dream. But they first had to tell him the dream, since he had forgotten it.

Da 2:3 **And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.**

Although the king did not remember the dream, he did remember that, whatever it was, the dream, troubled his spirit.

Da 2:4 **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.

Now, the Chaldeans wanted the king to tell them what the dream was so that they could pretend to give an interpretation of it.

Da 2:5 **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.**

The king had to remind the Chaldeans that the dream had been forgotten and that, if they did not make it known to him, he would cut them in pieces and destroy their houses.

Da 2:6 **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.**

The king was ready to give great rewards to anyone who could give him the dream and then interpret it. He insisted to these proud men that they show the dream and the interpretation of it.

Da 2:7 **They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.**

Da 2:8 **The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.**

The king here accuses these men of wanting to “gain the time.” If they could pretend an interpretation of the dream, then they could save their lives and the lives of their families.

Da 2:9 **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.**

The king knew that, if they could not tell him the dream, that they were fakes and pretenders and could not actually interpret the dream. They would give lies and corrupt words to the king “till the time be changed,” which probably means that they could continue to pretend and fool everyone until the laws were changed at a later time

so they would not die.

The Prospect of Daniel

Da 2:10 **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.**

The Chaldeans denied that there was a man anywhere who could do as the king was asking, and that, they said, is the reason that no other king would dare ask such an impossible thing as this.

Da 2:11 **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.**

They admitted that no man could give and interpret dreams but that the gods (of the Chaldeans) were the only ones who could give a satisfactory interpretation.

These Chaldeans were proud to the point that they thought their own gods were the only gods. They did not admit surrender to the God of the Jews; they instead called upon and believed in their own gods, who, they say is “dwelling ... not with flesh.”

Da 2:12 **For this cause the king was angry and very furious, and commanded to destroy all the wise [men] of Babylon.**

Upon this, the king was angry, even furious, and was going to destroy all the wise men of Babylon. This, of course, would include Daniel and his three friends.

Da 2:13 **And the decree went forth that the wise [men] should be slain; and they sought Daniel and his fellows to be slain.**

In those days the king would make a decree for what he wanted accomplished, so he sent forth a decree against all the wise men of Babylon. They were of no value to this king. Daniel and his friends were among those who were sought out to be killed.

Daniel's Answer

Da 2:14 ¶ **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:

The king's captain had gone forth to get Daniel to slay him. Daniel answered with counsel and wisdom, which God had given him.

Da 2:15 **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.**

Arioch was persuaded by Daniel's wisdom and counsel, and he brought Daniel before the king.

Da 2:16 **Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.**

With this same wisdom, Daniel spoke to the king to allow him a little time to give the dream which the king had dreamed; then Daniel would give the interpretation of the dream.

Da 2:17 **Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:**

Da 2:18 **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.**

Daniel went immediately to his three friends that they may ask favor of God for his mercy so that they would not perish with the rest of the wise men of Babylon.

It is good to seek the counsel of the Lord and to beseech the prayer of your friends.

Daniel Blesses The God of Heaven

Da 2:19 **Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.**

Da 2:20 **Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:**

The secret of the dream, which the king had forgotten, was revealed to Daniel by God himself. For that Daniel praised the God of heaven, being thankful for his grace and mercy toward Daniel and his three friends.

Da 2:21 **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:

Daniel here confesses that it is God who changes the times, which Daniel speaks of later. God changes governments from one to another, and He is in charge of the world's powers.

God gives wisdom to the wise. This He gave to Daniel. He also gives knowledge. This He also gave to Daniel. These are gifts of God, not accomplishments of the flesh.

Da 2:22 **He revealeth the deep and secret things: he knoweth what [is] in the darkness, and the light dwelleth with him.**

Now Daniel praises God for revealing the deep and secret things. Although neither Daniel nor Nebuchadnezzar knew the dream, Daniel knew that God knows all things; and what God knows must be revealed to us, or we will never know them (Deut. 29:29).

Da 2:23 **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.**

The dream was evidently revealed, not only to Daniel, but also to his three friends, as the Bible says, "... made known unto us the king's matter."

These men prayed that God would reveal this matter, and he did. It was given to all of them. Any one of them could have gone to the king and revealed the matter, but it was expected of Daniel; so Daniel represented the God of Heaven in this matter.

The Dream Revealed And Interpreted

Da 2:24 ¶ **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.**

Daniel now announces to Arioch that he is ready to go in before the king to reveal and interpret the dream that has troubled the king.

Da 2:25 **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.**

With anticipation, Arioch announced to the king that he had found a man from Judah who could make known and interpret the dream of the king.

Da 2:26 **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?**

Rather than speaking to Arioch, the king spoke to Daniel, who was in his presence and asked him whether he were able to make the dream and interpretation known.

Da 2:27 **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;**

Daniel, before admitting that the dream would be revealed and interpreted, stated to the king that it is evident the wise men of Babylon cannot reveal this to the king.

Da 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 does not take credit for revealing this dream and interpreting it. He gives glory to God for it. No one can do this, "but there is a God in heaven" who can do it.

Notice Daniel says that God is in heaven, not in this or that kingdom or country, not in this or that place. He is very specific as to what God is doing this.

Da 2:29 **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.**

The thoughts of the king were of things that were yet to come. These ponderings were thoughts that, perhaps while he was being deprived of sleep he thought upon concerning his own kingdom, how long it would last and perhaps who would succeed him.

God, by way of a dream, has revealed to the king something of the coming events.

Da 2:30 **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.

Daniel wants the king to know that this dream was revealed to him in regards to and for the sake of the Jewish people, represented here by Daniel and his three friends. It was for their survival, that they may not be killed due to the blundering of the wise men of Babylon. Also, that they may be delivered from the hand of the Babylonian bondage they were in to again be free from the power of a Gentile nation.

This was also given that the king might know the thoughts of his heart. This is important, also; for without it the Jews would be maligned and perhaps destroyed by this very king, Nebuchadnezzar.

The Revealing of the Dream

Da 2:31 ¶ **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 first important thing was to reveal the dream to the king. This dream would be the very one he had seen in his sleep, and it would indeed point to the future existence of Babylon itself and even farther into the future kingdoms of the world.

In the dream was a Great Image, and it appeared very awesome, or terrible, nothing as you would see in the natural world.

Da 2:32 **This image's head [was] of fine gold, his breast and his arms of silver, his belly and his thighs of brass.**
Da 2:33 **His legs of iron, his feet part of iron and part of clay.**

As we imagine the dream here, we can see the head of gold, arms of silver, belly and thighs of brass, legs of iron, and feet of part iron and clay.

If we visualize this, we can see that it is not a normal, natural image but one that is an oddity. It is an oddity because of its representation. The prophecies are not known to the king nor to Daniel until they are revealed by God Himself.

Da 2:34 **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.

Here is a stone in the dream that is cut out of the mountain without hands. This stone smote the image on the feet of iron and clay and broke them to pieces.



Da 2:35 **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 threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.**

Here we see the entire image tumbling down. It was completely destroyed so that no place was found for them. The stone became a large mountain and filled the entire earth.

The Dream Interpreted

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

Daniel allows his three friends to join him in the interpretation of the dream, because it was revealed to all of them. No one knows how much each was involved in the interpretation, but it is interesting that they were all included in the interpretation.

The Head of Gold - Babylon

Da 2:37 **Thou, O king, [art] a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.**

Da 2:38 **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.**

Nebuchadnezzar was given a kingdom, power, strength and glory. He is head of the greatest kingdom on the earth. This kingdom of Babylon has overtaken the entire world, and the world was under the power of this king.

Daniel says, then, that he is this head of gold. This interprets the head to be the first kingdom that this dream represents. This is the kingdom of Babylon.

The Second and Third Kingdoms

Da 2:39 **And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.**

Nebuchadnezzar is told that there will be a second kingdom “after thee” that will come up. So, this makes Babylon the first kingdom in the dream and the inferior one next, or second in line. Then there will be a third kingdom of brass, yet more inferior to the second one. It, too, will rule over all the earth, as does each of the previous ones.

The Fourth Kingdom

Da 2:40 **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.**

Then, the fourth kingdom will be as strong as iron, which will make it a very strong kingdom, ruling over the entire world by breaking and bruising the smaller kingdoms and making them a part of this very large one.

Da 2:41 **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.**

Da 2:42 **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.**

Da 2:43 **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.**

The feet and toes’ being made of iron and clay is significant. It represents the breaking up of the fourth kingdom, but not altogether. It simply mixes with the clay, or the weaker elements of the kingdom, and becomes partly strong and partly weak (broken).

In this fourth kingdom, there will be no enduring peace

among themselves, and the fourth kingdom will not rule without the weaker kingdoms having their powers recognized, also.

The Final Kingdom



Da 2:44 **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.**

Da 2:45 **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.**

Daniel has already spoken of the God of Heaven who can reveal and interpret dreams. Now he says that this God of Heaven will set up his own kingdom, which will never be destroyed nor left to other people.

God’s kingdom will consume the kingdoms of the world and replace them and will stand forever.

Nebuchadnezzar’s Appreciation

Da 2:46 ¶ **Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.**

The only way the king knew to show his appreciation was to have all the people offer a sacrifice to Daniel. Some of these, no doubt, would be the wise men of Babylon and worshipers of Bel.

However, we do not read that this actually happened. It would be hard to believe that Daniel would accept this kind of worship from mere men.

Da 2:47 **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**

couldst reveal this secret.

The king recognized the power and glory of God, but he did not know him as we believers do. He knew his power from an outward manifestation of it, not from an inward working of it.

Da 2:48 **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.**

Daniel was elevated in position and was given gifts. He became the chief of the governors. Therefore, he was over the wise men, which, I am sure, they did not like.

Da 2:49 **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.**

Daniel did not forget his friends. He requested the king that they get offices, also. The king agreed, and they took care of the affairs of the kingdom. But Daniel had the highest position of all—he sat in the gate of the king with great benefits and authority over the kingdom of Babylon.

Daniel Chapter Three

The Image of Gold

Da 3:1 ¶ **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.**

Nebuchadnezzar, in all of his pride, made an image to himself and to his kingdom made out of gold. He had it made 90 feet tall (figuring 60 cubits at 18 inches per cubit). The image (or statue) was nine (9) feet wide.

It is said by some that in Dura (meaning “the circle”) there is a foundation of what very well could be the base of this giant statue that Nebuchadnezzar built.

Da 3:2 **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.**

Knowing that his is the greatest kingdom in the dream, and knowing that there are still kingdoms to come after him, the king decides, in his pride, to require everyone to come to the dedication of this magnificent statue.

Da 3:3 **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.**

So, in obedience to the king, everyone was coming from all parts of the kingdom to stand before the image or statue.

The Declaration

Da 3:4 **Then an herald cried aloud, To you it is commanded, O people, nations, and languages,**

Da 3:5 **[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:**

Da 3:6 **And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.**

When the music played, the people were to fall down and worship the image that the king had made. If they did not, they would be cast into the fiery furnace.

This is a declaration of arrogance, and it is one that reflects the true character of those who do not know our God.

The Obedience

Da 3:7 **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.**

People from all nations and languages fell down and worshiped the golden image. This is because of the fear they have of this arrogant and powerful king.

Accusation Against The Jews

Da 3:8 ¶ **Wherefore at that time certain Chaldeans came near, and accused the Jews.**

These Chaldeans had been looking, no doubt, for an appropriate time and situation to accuse the Jews because of their elevation in ruling power.

This seemed to be the very occasion they were seeking. Many seek the same against believers today, not because of our ruling power, but because of the truth that accuses the world and condemns it and the exclusive Gospel which we preach.

Da 3:9 **They spake and said to the king Nebuchadnezzar, O king, live for ever.**

Da 3:10 **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:**

Da 3:11 **And whoso falleth not down and worshippeth, [that] he should be cast into the midst of a burning fiery furnace.**

Da 3:12 **There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.**

These accusations against the Jews were brought to the king, and he was reminded of the decree he had made concerning the image, that those who would not fall down

and worship it would be cast into the fiery furnace.

Da 3:13 **Then Nebuchadnezzar in [his] rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.**

Da 3:14 **Nebuchadnezzar spake and said unto them, [Is it] true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?**

Da 3:15 **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?**

Da 3:16 **Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we [are] not careful to answer thee in this matter.**

Da 3:17 **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.**

Da 3:18 **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.**

After having the decree and the punishment from the decree rehearsed in their ears, the three Hebrew children would not recant.

They are not careful (afraid) to answer the king, because God could, if he chose to do so, deliver these men from the fiery furnace. But even if he did not, they were still not going to bow down to the gods of Babylon.

This dedication is needed in believers today.

The Punishment

Da 3:19 ¶ **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.**

How considerate of the king to go to so much trouble just to accommodate the three Hebrew children! He heated the furnace seven times more than it was customarily (wont) heated.

Da 3:20 **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.

These men were not afraid of death. They were cast into the fiery furnace to be destroyed because of their disobedience to this worldly king.

Da 3:21 **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.**

They did not dress these men in any special way. They just left their clothing on them as they were clothed. They probably thought that they would burn more readily if they had on these flammable garments.

Da 3:22 **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.**

So hot was the fire that it killed the men who threw these three Hebrew children into the furnace.

Da 3:23 **And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.**

Helpless, these men were cast into the middle of the burning furnace to be gone forever out of the sight of the king and out of the sight of the wise men of Babylon.

The Astonishment

Da 3:24 **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.**

Da 3:25 **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.**

The might and power of Almighty God is manifested in the king's very presence as he looks into the fire and sees, not only the three men bound, but also another man with them.

This other man was "like the Son of God," which the king had heard about from Daniel and the Hebrew children. Their testimony was so clear that he had a good image of the Son of God, and he recognized these qualities

in him when he saw him in the fire.

This is none other than Jesus Christ Himself in the fire with the Hebrew children, a manifest assurance that He will also be with us in our times of trial.

Da 3:26 **Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, [and] spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come [hither]. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.**

Da 3:27 **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.**

After seeing these men unharmed in the fire, the king's countenance changed toward the men, and he now speaks to them kindly instead of harshly.

The Chaldeans worshiped fire, but the God of Daniel and his friends had power over the god of fire. This impressed the king, since even the most susceptible part of the bodies were not even singed with the fire.

All of the wise men of Babylon then gathered together to hear the announcement of the king, which follows.

Da 3:28 ¶ **[Then] Nebuchadnezzar spake, and said, Blessed [be] the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.**

Now the king is honoring these men for refusing to worship the king's gods and staying fast to their own God.

Da 3:29 **Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.**

Then the king commanded that everyone in his kingdom worship the God of the three Hebrew children. This is no way to worship and serve God. We are not to serve him through the decrees of kings but through our own faith and love for our God.

Da 3:30 **Then the king promoted Shadrach, Meshach,**

and Abednego, in the province of Babylon.

These three Hebrew children were honored by the king by being placed in high positions in the government. God, no doubt, allowed this for his own divine purpose.

Daniel Chapter Four

Da 4:1 ¶ Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

Da 4:2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

Da 4:3 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.

Some writers say that this section of scripture provides indication that Nebuchadnezzar was saved, and this reflects the difference in his countenance, now being humbled by the Lord God Himself.

It does not seem to me that he was saved, though he gives wonderful praise and glory to the God of Heaven. I do not know who is and who is not saved.

A New Dream

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

Da 4:5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

Da 4:6 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.

Da 4:7 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.

The king took the very same steps he had taken before on his earlier dream. He did not call Daniel at the first, but he called the wise men of Babylon.

These wise men did not interpret the dream, but there is no mention in these verses of their being killed.

Da 4:8 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],

Da 4:9 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.

Then, as before, the king calls for Daniel. Perhaps he remembers the events of the past and calls upon Daniel to

give and interpret the dream.

Vision of A Tree

Da 4:10 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.

Da 4:11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

Da 4:12 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.

This is a dream of a large tree in the middle of the earth. It was so large that it reached unto heaven, and everyone could see the tree from all of the ends of the earth.

The leaves were fresh and crisp, and the fruit was enough to feed the entire world. Beasts and fowls were in the branches of the tree, and all kinds of flesh of the earth were fed from this tree.

The Watcher

Da 4:13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

Da 4:14 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:

Da 4:15 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:

Da 4:16 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.

A watcher was in this dream, and he announced the cutting down of the large tree, which ran away all the beasts and fowls from under the tree.

But a stump was to be left of the tree and preserved.

The king, in verse 16, is to be given a changed heart, from that of a man to that of a beast. In other words, he was to go crazy and not be able to reason properly as a man should be able to do.

Seven times were to pass over the king before he regained his reasoning. This is probably seven years,

which cannot be proved by pagan history except that one writer says the king disappeared. This could be a reference to this event.⁵

Da 4:17 **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.**

The watchers here are the three persons of the Godhead. The decree to fulfill this dream was by these watchers.

The demand that this dream be executed is by the “holy ones.” This is a reference to the saints of God who desired for God’s judgment to come down upon this king.

They wanted this so that those living on the earth would know that God is mighty and sovereign and in charge of the affairs of the earth.

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

The king realized again that Daniel was able to interpret his dream. He recognized that the “spirit of the holy gods” was in Daniel (Dan. 4:9). This was a natural recognition of the Spirit of Almighty God, for his might and power is known naturally by its being written upon man’s heart (Rom. 2:15).

But Nebuchadnezzar knew more of God than just any man. He had heard, no doubt, the preaching of Daniel and understood the beliefs of the Hebrews. By this he recognized the Son of God in the furnace and the ability that God had given to Daniel to interpret dreams.

Interpretation of the Dream

Da 4:19 ¶ **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.**

Upon seeing the dream, Daniel became very troubled about what he saw. He seemed to hesitate to tell the interpretation to the king.

The king noticed Daniel’s hesitation and told him not to be troubled, indicating that he wanted to know the interpretation.

Daniel expressed to the king that the dream was to, or in favor of, his enemies, those who hated the king.

The Tree

Da 4:20 **The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;**

Da 4:21 **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;**

Da 4:22 **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.**

The tree represented Nebuchadnezzar, who had become very strong in the world and had ruled over the entire known world at that time.

Da 4:23 **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;**

Da 4:24 **This [is] the interpretation, O king, and this [is] the decree of the most High, which is come upon my lord the king:**

Da 4:25 **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.**

Instead of watchers, here we have a watcher, which is the most high God. He is the one who decrees that these events take place, that Nebuchadnezzar would be taken from his position and be driven into the wilderness to live with the beasts.

This was to be done by the king’s enemies for seven

⁵See John Gill on this verse

years, until the king would know that God rules the world, not men, and that he gives control of the world to whomsoever he wills. This is a great lesson for each of us to learn.

Da 4:26 **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.**

After the seven times (or years) are finished, the king was to come back into his position and again have control of his kingdom. There is no secular history to prove this, but we believe that God knows more than secular historians.

The Advice

Da 4:27 **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.**

Daniel advises the king here regarding his moral standing. He evidently was not a moral man. He had some sin in his life that needed to be “broken off.” This is to be done by righteousness, turning from unrighteousness to righteousness. This repentance would lengthen the king’s tranquillity.

The Fulfillment

Da 4:28 ¶ **All this came upon the king Nebuchadnezzar.**

Da 4:29 **At the end of twelve months he walked in the palace of the kingdom of Babylon.**

Da 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?**

Da 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.**

Da 4:32 **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.**

Da 4:33 **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].

Everything God says is going to happen always does happen exactly as he knows it will, and these events will always bring his glory.

The King’s Return

Da 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:**

At the end of the seven years the king lifted up his eyes to heaven and gave glory to a God whom he had not worshiped in that way before. He admitted that God has an everlasting dominion.

Da 4:35 **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?**

Here the king admits that God is in complete control of all the affairs in heaven and in earth. The second admission here is that even Nebuchadnezzar, as glorious and powerful as he thought he was, could not stay God’s hand or say unto him “What doest thou?”

Da 4:36 **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.**

When the king began to glorify and honor the God of heaven, then his “reason,” or his understanding, returned to him, an understanding that would suit him for returning to his position of king of Babylon.

Da 4:37 **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.**

Lessons in humility come at a high price sometimes.

The king learned it here, and he gives the glory to God and admits that God is able to abase the people who are arrogant and proud.

Daniel Chapter 5

The Celebration

Da 5:1 ¶ **Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.**

Belshazzar was not the actual son of Nebuchadnezzar. The rulers of Babylon were:

Nebuchadnezzar, who ruled 43 years
Evil-Merodach, his son, ruled two years
and was assassinated
Neriglassar ruled four years
Laborosoarchod ruled for nine months and was
beaten to death
Nabonidus ruled in reality until Babylon fell to
Cyrus, the Persian.

Belshazzar was the son of Nabonidus, and he was given charge of the affairs of government while Nabonidus was in Arabia perhaps fighting the Persians. As a result, he was in charge when the affairs of Daniel Chapter 5 take place. Belshazzar was confident of his safety because of the defenses and supplies available to him.

Belshazzar was the son of Nebuchadnezzar either in the sense that he was a grandson through Belshazzar's mother, or Nebuchadnezzar was his father in the sense that he previously sat on the throne of Babylon.

Belshazzar was having a celebration with extravagance to the lords of Babylon.

Da 5:2 **Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which [was] in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.**

Da 5:3 **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.**

Belshazzar lost control of himself and became arrogant, asking for the gold and silver vessels that had been taken from Jerusalem, and he showed his disdain for the God of heaven by allowing these vessels to be used as common eating utensils.

Da 5:4 **They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.**

Nebuchadnezzar had learned to humble himself before the God of the Hebrews, but Belshazzar had not learned this important lesson, and he made fun of the true God and worshiped his own made-man gods.

The Image of a Hand

Da 5:5 **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.**

Belshazzar saw the fingers of a man's hand writing on the wall. From this we get our modern saying, "the writing on the wall."

Da 5:6 **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.**

Da 5:7 **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.**

Da 5:8 **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.**

Da 5:9 **Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.**

The interpreter of this message would receive many rewards, including a position as third ruler in the kingdom. This was offered, because Nabonidus was first ruler, Belshazzar was second, or vice-ruler, so that would make this person third ruler of the kingdom.

Da 5:10 ¶ **[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:**

Da 5:11 **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;**

Da 5:12 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.

The queen reminds the king of a man who can interpret dreams and encouraged the king to call Daniel to interpret.

Da 5:13 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?

Da 5:14 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.

Da 5:15 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;

Da 5:16 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.

The king interviews Daniel to recognize whether he actually is the man he wants to interpret the writing on the wall. He rehearses how he has already tried all of his wise counselors and that they cannot read the writing.

Belshazzar promises Daniel he will be clothed in scarlet and gold and be third ruler in the kingdom.

Da 5:17 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.

Daniel agrees to read the writing on the wall, but he does not desire the gifts of the king.

Da 5:18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

Da 5:19 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.

Da 5:20 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:

Da 5:21 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.

Da 5:21 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.

Da 5:22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

Daniel, I think, after looking and reading the writing in his mind, rehearses the condition of Nebuchadnezzar to Belshazzar to remind him that he had not humbled his heart as Nebuchadnezzar had, and he had not learned the true sovereignty of God, though he was aware of the events just rehearsed.

Da 5:23 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:

If we are not for God, we are against him. This is the message of Daniel 5:23. Instead of humbling himself before God, which he knew to do, Belshazzar lifted himself up in pride and mocked the Lord God by using the vessels of the temple in a trivial manner.

Da 5:24 Then was the part of the hand sent from him; and this writing was written.

Da 5:25 And this [is] the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Da 5:26 This [is] the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

Da 5:27 **TEKEL; Thou art weighed in the balances, and art found wanting.**

Da 5:28 **PERES; Thy kingdom is divided, and given to the Medes and Persians.**

The handwriting was given and interpreted to mean that God was finished with the Babylonian empire and that another would take its place because of Belshazzar's sins, having not learned from his father, Nebuchadnezzar, that the God of Israel is the real and true living God. His kingdom would be given to the Medes and Persians.

Da 5:29 **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.**

We have already discussed why Daniel was made third ruler in the kingdom. This was his reward, though he did not ask for one, for giving the meaning of the writing on the wall.

Da 5:30 ¶ **In that night was Belshazzar the king of the Chaldeans slain.**

Da 5:31 **And Darius the Median took the kingdom, [being] about threescore and two years old.**

Darius is Cyaxares in secular history, and he was 62 years old when he overtook the kingdom of Babylon.

Daniel Chapter 6

The King's Desire

Da 6:1 ¶ **It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;**

Da 6:2 **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.**

Da 6:3 **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.**

To this secular history agrees, that the kingdom was divided into 120 provinces, which was customary for the Medes and the Persians.

Daniel was appointed first president over these provinces, and the other leaders had to give account to him instead of the king.

Since Daniel had an excellent spirit, he was preferred, and the king desired to set him over the entire kingdom.

The Princes' Deception

Da 6:4 **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.**

Da 6:5 **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.**

With the king's desire to set up Daniel over the entire kingdom, this made for jealousy among the other presidents and princes; so they tried to find an occasion of fault against him.

They knew that the only way they could find fault in Daniel was through the law of his God, so they attacked him through his belief in the God of Heaven.

Jealousy almost always creeps in when leadership is shared with others. That is human nature.

These presidents and princes could not find fault with Daniel. This is so much like our Savior as Pilot examined him and said, "I find no fault in him."

"Let this mind be in you which was also in Christ Jesus." This clause is spoken this side of Calvary, but Daniel knew of it before Calvary. This was some insight by Daniel through the Spirit of God.

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

So these men had a meeting with the King. I am not sure whether Daniel was at this meeting or not. I suppose this was a meeting without him.

In some churches deacons, trustees, and others try to have meetings without the pastor so they can do something behind his back. This ought not to be. The pastor has the right to be at any meeting held by any part of the church.

Da 6:7 **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.**

Notice the subtle lie here. They said "ALL the presidents of the kingdom." I am sure that Daniel had not been consulted concerning this. This was a conniving trick.

I do not know the significance of the 30 days, but I know that these men knew that Daniel could not go 30 days without consulting his God in prayer and worship. This would give them plenty of time to catch him in the act. They already knew what they were going to do, and they knew the faithfulness of Daniel.

Da 6:8 **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.**

They pressed the king to sign this law. They wanted it made according to the law of the Medes and Persians, a law that could not be changed by any means whatsoever.

Da 6:9 **Wherefore king Darius signed the writing and the decree.**

No doubt thinking that Daniel had a part in this scheme, and trusting Daniel as he did, the king signed the decree according to the Medes and Persians: it could not be changed once signed.

Daniel's Dedication

Da 6:10 **Now when Daniel knew that the writing was signed, he went into his house; and his windows being**

open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Notice that Daniel's knowledge of the law's being signed did not change his pattern. He knew that God came before men's laws.

Any law that is made contrary to the Word of God is not to be kept. Daniel had been obedient to every other civil law, but this one contradicted the will of God.

Daniel, in his regular manner, prayed three times a day on a continual basis.

This verse also seems to indicate that he may have prayed specifically for this very situation, which we should do also if we are confronted with such a situation.

Daniel kneeled to pray just as Jesus did (Luke 22:41), as Stephen did (Acts 7:20), as Paul did (Acts 20:36).

Da 6:11 ¶ Then these men assembled, and found Daniel praying and making supplication before his God.

These men assembled, not for the purpose of worshipping the God of heaven, or for that matter, the gods of this world.

Their sole purpose for assembling was to catch Daniel in the act.

You might call this a spiritual "stake-out."

Da 6:12 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.

The king could do nothing but answer yes to the rehearsal of passing the law.

Da 6:13 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.

Notice the tone with which these men answer the king: "That Daniel" -- an indignant and arrogant tone of voice and choice of words. They could have merely said "Daniel." The king would have known who he was.

"Children of the captivity of Judah" -- The tone expresses dislike of the Jews. There seemed to be a little

racial prejudice here.

"Regardeth not thee" -- which blames the king for making the law. The king did not conceive the law but only signed it, no doubt thinking that Daniel had a part in it.

The King's Disappointment

Da 6:14 Then the king, when he heard [these] words, wassore 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.

The king was very sorry what he had done. He so trusted and was befriended by Daniel that he did not want this to happen to Daniel. The king had not known that this was a conspiracy.

The king worked the rest of the day to free Daniel, but there was nothing he could do against a law which could not be changed.

The King's Direction

Da 6:15 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.

The accusers of Daniel reminded the king that the laws of the Medes and Persians could not be changed.

The king was defenseless in his own kingdom and upon his own throne. His subjects had for this one occasion cast mutiny upon the throne.

Da 6:16 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.

The king had no alternative but to command that Daniel be placed in the Lion's den.

The king speaks to Daniel and assures him that Daniel's God would deliver him. Therefore, we know that Daniel had been talking to Darius about his God.

Da 6:17 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 king put his seal of approval upon what was being done by placing his signet upon the stone at the mouth of

the den of lions.

Daniel's Deliverance and the King's Delight

Da 6:18 ¶ **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.**

This earthly king passed the night fasting, knowing that Daniel was in the lion's den.

He could not sleep. The Bible does not say that he prayed, but he is so near it that I wonder if God were not at least slightly pleased with the king's actions.

Da 6:19 **Then the king arose very early in the morning, and went in haste unto the den of lions.**

Da 6:20 **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?**

The king could hardly wait to hear Daniel's voice. He wanted to know if the God of Heaven was able to deliver Daniel.

Not only would this deliver Daniel, which the king wanted very badly, but it would also teach the king an unforgettable lesson about Jehovah.

Da 6:21 **Then said Daniel unto the king, O king, live for ever.**

Da 6:22 **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.**

Daniel took the time while still in the den of lions to assure the king that God had blessed Daniel because of his faithfulness to Jehovah.

Daniel had been faithful to God, thus also faithful to the king and the job that the king had given to Daniel.

What a lesson for each of us to learn!

This deliverance was used in the book of Hebrews to give us encouragement about our faith (Heb. 11:33).

Da 6:23 **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.**

Da 6:24 **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.

The men who accused Daniel were all punished. Make sure your sin will find you out.

Da 6:25 ¶ **Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.**

Da 6:26 **I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he [is] the living God, and stedfast for ever, and his kingdom [that] which shall not be destroyed, and his dominion [shall be even] unto the end.**

Da 6:27 **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.**

Da 6:28 **So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.**

King Darius gives a true devotion to God, naming many of His attributes.

Then Daniel prospered according to Psalm One: "His leaf also shall not wither, and whatsoever he doeth shall prosper."

Some believe that Darius and Cyrus are one and the same person.

Daniel Chapter 7

The Vision of the Animals

The Reviewing of the Vision

Da 7:1 ¶ **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.**

Da 7:2 **Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.**

Da 7:3 **And four great beasts came up from the sea, diverse one from another.**

We must realize here that the book of Daniel is not chronological. Now we are back to Belshazzar's kingdom of Babylon reviewing his vision of the animals. This is a very important vision, a rehearsal of what we read in chapter two.

During a windstorm, four great beasts came up from the sea and were all different one from another.

This will be a reminder of the great image of Nebuchadnezzar in the second chapter. This is Daniel's dream.

The first beast – Babylon

Da 7:4 **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.**



The lion is a symbol of strength and majesty in the animal kingdom. This is the symbolism of Nebuchadnezzar when he overcame the Assyrians and came swiftly to build Babylon into a strong kingdom.

He has eagle's wings, strong and fast, in order to sweep upon Israel along

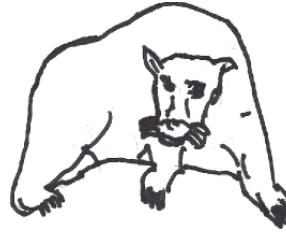
with other nations to overtake them. Notice that both of these words (lion and eagle) are used in Jeremiah Chapter four in this regard (See Jeremiah 4:7, 13).

But Babylon's end must come, his feathers being plucked so that her king will no longer swiftly overtake kingdoms to make them his own. He now stands up from

the earth as a man stands, no longer fearless, but fearful; having a man's heart of fear, not one of stern confidence. Thus goes the story of Babylon, the first of the kingdoms in this vision.

The second beast - Persia

Da 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.**



This second beast, like an uncivil bear, raised itself up on one side, meaning that the Persians were greater than the Medes, and the kingdom became known as the Persian kingdom instead of the Medo-Persian, as it

was in the beginning. The three ribs symbolize three kingdoms which were destroyed by this bear on his way to power. Bible scholars disagree as to who these three might be. Still others believe that the ribs represent the direction in which the kingdoms were destroyed during the conquest of this bear: north, south and west.

The third beast – Greece



Da 7:6 **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.**

The next kingdom that was prophesied to come in order was one which is symbolized by a leopard. This is the kingdom of Greece.

The leopard signifies Alexander the Great. The four wings on the back of this leopard symbolized the swiftness with which Alexander invaded and conquered many kingdoms.

This beast has four heads, which helps us to identify it as Greece, for at the end the Grecian empire was divided into four sections. We will speak of this in more detail later.

The fourth beast – Rome

Da 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.**



This kingdom was “exceedingly powerful, as the Roman empire was, and terrible to all the kingdoms of the earth; its armies, wherever they came, struck terror among the nations, and threw them into a panic, killing, wasting, robbing all they met with; and especially it was terrible to Christians, by the persecutions of them, as both Rome Pagan and Roman Papal have been.”

The great iron teeth may designate Rome’s strong leaders such as Julius Caesar, which brought about a great breaking in pieces the nations around it.

This beast was not like any known beast but was terrible and awful. It could not be described by illustration by referring to any beast of the wild.

This beast had ten horns, which identifies for the observer which kingdom this really is. The Roman Empire was broken up into ten nations made up of the Germanic tribes which took over Rome. The names of these tribes will be given later.

The little horn – the Papacy



things.

Da 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**

The little horn which came out of the Grecian Empire was Antiochus Epiphanes, but this little horn is the one who came from the Roman Empire, and it designates the Papacy, which meets the criteria mentioned here.

John Gill on Romans 7:8 has the following to say about the three horns which were plucked up by the roots: “according to the present bishop of Clogher, the Campagna of Rome, the exarchate of Ravenna, and the region of Pentapolis, which were plucked up by Pipin and Charlemagne, kings of France, and given to the pope; and were confirmed to him by their successor Lewis the pious, and is what is called the patrimony of St. Peter; in memory of which a piece of Mosaic work was made and put up in the pope’s palace, representing St. Peter with three keys in his lap; signifying the three keys of the three parts of his patrimony; and to show his sovereignty over them, the pope to this day wears a triple crown.”

These were the papal states, and they were ruled by the pope. Today the pope rules over the Vatican and has influence over the entire world.

The world kingdom represented by these ten tribes will continue to have political power until Jesus comes again. This little horn will rule with them and will have a great persuasion over these kingdoms. Both the 10-kingdom powers and the Papacy will be replaced one day with the literal Kingdom of God on earth when Jesus Comes.

The little horn has eyes like a man, which depicts how that the pope is only human, not a Vicar of Christ as he would like for people to think. He sees only human things, not godly visions. The eyes represent wisdom, but this man’s wisdom is only human; it is not divine.

In some places he is known as the Seer, or the Watcher. He watches out over the religious affairs of the universal visible church. But he also looks out for the opportunity to have dominion over new lands and peoples with his civil and religious power.

He speaks great words, identifying himself as God’s representative on earth, the Vicar of Christ, or the substitute for Christ on earth. He speaks words or commands which are said to be infallible when spoken. He pretends to forgive sins. He commands kings. He grants indulgences of sin. He binds the souls of men within his religion. Thus, the pope fulfills the prophecy of this little horn.

The last kingdom – God’s Kingdom

Da 7:9 ¶ **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.**

⁶John Gill on this verse

Thrones are seats, and these were “cast down.” This Aramaic word is REMAW, and it can mean “to place, or to set.”

Here, at the end of the papal Rome, God will come in perfect judgment. He will sit on his throne, and he will judge through his Son, Jesus Christ.

God here is called THE ANCIENT OF DAYS, and his garment is white and his head like pure wool. This designates his pure holiness and righteousness.

The fiery flame represents his holy and just judgment. The wheels of his throne, which turn every way, are as a burning fire of judgment. This is his perfect and full justice satisfied.

Da 7:10 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.

When this judgment comes against the kingdom of papal Rome, thousand thousands minister unto God. This could designate the saints or the angels (Psalm 103:20), or both; but the judgment here is that judgment of the lost spoken of in Revelation 20:12.

The ten thousand times ten thousand who stood before him are the lost. The judgment of God was set, as we have already noticed, and the books were opened (Rev. 20:12), and the lost were judged out of those books.

With all of these details we can understand that papal Rome will rule as a world power until Jesus comes again.

Da 7:11 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.

Da 7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

Daniel saw the end of this beast, also. He has already described the end of the previous beasts: Babylon, Persia, Greece, and Pagan Rome. The beast (kingdom) was destroyed, but the people continued until their deaths.

Now this last beast was finally destroyed, and he was cast into the Lake of Fire (Rev. 19:20). He is not destroyed as the previous beasts, as they were taken over by other beasts. No beast will overtake this last beast, but God's kingdom will be ushered in at this time.

Da 7:13 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.

Da 7:14 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.

Here Daniel sees in a vision the Son of Man (Jesus Christ) coming in the clouds of heaven.

Rev. 1:7 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.

Jesus and his Father are together in these verses, and God gives Jesus Christ dominion and glory and a kingdom which will last forever.

An Explanation To Daniel

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

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

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

Da 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Daniel asks for an explanation of what he has seen in his vision, so he is granted an explanation. These verses are a general explanation. The four beasts represent four kings (or kingdoms) that will arise in the earth (Babylon, Persia, Greece, and Rome), but after the fourth one is destroyed, God will possess a kingdom that lasts forever.

This is a preview of history from Daniel's time until the Lord returns and sets up his kingdom on earth.

Daniel Asks For An Explanation

Of the fourth beast

Da 7:19 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;

Of the ten horns and the little horn

Da 7:20 **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.**

Da 7:21 **I beheld, and the same horn made war with the saints, and prevailed against them;**

Da 7:22 **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 Explanation

Da 7:23 **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.**

The Roman Empire is the fourth beast, and we know the history of this beast. This kingdom was different from the others in being terrible (Dan. 7:7). It shed much blood upon the heathen as well as upon Christians both in its pagan and its papal form.

Da 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 ten horns are ten kings that shall arise out of the reign of the terrible beast (or Roman Empire). At the fall of Rome, ten Germanic tribes came into Rome and gained control of the Roman Empire. This was only at the beginning of its fall so that we can recognize this prophecy as the end of the Roman Empire and the beginning of the rule of the Germanic Tribes.

Old and new histories alike name ten specific Germanic tribes which overtook the Roman Empire. I found these ten names in a recent high school text book used by one of my children.⁷ The list is in this order: Huns, Ostrogoths, Visigoths, Vandals, Burgundians, Franks, Jutes, Angles, Saxons, and Lombards.

The little horn is the Papacy, which began in 440 AD with Leo I. He came up from among the Germanic Tribes, or during their reign. He was able to overtake some of the

⁷Smith, Terry L. and Kawlsler, Allan O., World History, A Story of Progress, Holt, Rinehart and Winston, Publishers, 1987, Pages 243-245.

dominion of the ten kings and formed the Papal States in Italy. The Pope ruled primarily from there as well as in all parts of the earth until the late 1800s when Italy was able to regain much of its power in Italy. In the 1900s under Mussolini, the Papacy was able to regain some of the control of the original Papal States and now controls what is called the Vatican, a nation in itself. He controls from the Vatican, but he has rule over the entire world.⁸

Da 7:25 **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**

Babylon Lion	Persia Bear	Greece Leopard	Pagan / Papal Rome Terrible Beast with Ten Horns
1/2 Time	Time	Time	Time

the dividing of time.

The office of the Papacy speaks great things against God and will persecute the saints of God (or wear them out).

He will change times. Example: The time of baptism before salvation.

He will change laws: Basic laws or principles of Christianity.

He will be given power to do this until the end of the Times of the Gentiles [3 1/2 times]:

Three and one-half times:

Rome is counted with the Germanic tribes, because the Roman influence is still in place today. Rome did not altogether fall. This is counted as one TIME.

The times of the Greek and Persians are considered, because Daniel Chapter 8 deals with these two kingdoms together. This is counted as two TIMES.

Nebuchadnezzar's time when this prophecy was given, the Babylonian kingdom was already begun. So this kingdom is called only 1/2 a time.

Some believe that by applying these principles to what is now past history that it is "spiritualizing;" but when history actually fulfills these prophecies, then we are not spiritualizing. This is reality, not spiritual application.

Da 7:26 **But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it]**

⁸Overby, Edward, "A Brief Commentary On Daniel," Key Press, 1981, Pages 22-23.

unto the end.

Da 7:27 **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.**

Da 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.**

Verses 26-28 tell of the time when all of these kingdoms will come to an end, and Christ's Kingdom will be ushered in. Satan will be judged (who is the actual ruler behind all of these worldly kingdoms), and we shall rule and reign with Christ forever.

Daniel was changed in his feelings because of this vision and the interpretation of it. Then he kept the matter in his heart. We should do the same today.

Daniel Chapter 8

The Medo-Persian Empire

Da 8:1 ¶ **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.**

We are going back now to a time when Babylon was in full power, but the vision here deals with the fall of Babylon and the coming of Medo-Persia into power.

Da 8:2 **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.**

Daniel was taken, either transported physically or perhaps in the spirit, to Shushan in the palace.

Shushan (or Susa) was the capitol of the country of Babylon. As for the province of Elam, we read in the Eaton's Revised Bible Dictionary:

Highland, the son of Shem #Ge 10:22 and the name of the country inhabited by his descendants #Ge 14:1,9 Isa 11:11 21:2 etc., lying to the east of Babylonia, and extending to the shore of the Mediterranean, a distance in a direct line of about 1,000 miles. The name Elam is an Assyrian word meaning "high." "The inhabitants of Elam, or 'the Highlands,' to the east of Babylon, were called Elamites.

And on the subject of Ulai Eaton's says this:

The Eulaus of the Greeks; a river of Susiana. It was probably the eastern branch of the Choasper (Kerkhan), which divided into two branches some 20 miles above the city of Susa. Hence Daniel #Da 8:2,16 speaks of standing "between the banks of Ulai," i.e., between the two streams of the divided river.

Da 8:3 **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.**

Daniel saw in his vision a ram which had two horns, one was high and the other was higher. The high one was Media, but the higher one was Persia; and Persia came up last.

This is the kingdom of the Medes and Persians or the Medo-Persian Empire (See verse 20).

Da 8:4 **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.

The ram pushed forward northward, southward, and westward. The east is not mentioned, because Persia was situated in the east; and he was pushing forward away from the east toward the other directions.

The Grecian Empire

Da 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.**

Da 8:6 **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.**

Da 8:7 **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.**

The he goat is a symbol of the coming of the Grecian empire to replace the Medo-Persian empire. The goat came from the west, the opposite direction from which the ram came. His not touching the ground means that he conquered quickly and without much effort.

The notable horn between his eyes represents Alexander the Great, the first and notable king of Greece. He was responsible for the Greek language's becoming the language of the world in his time and for the *koiné* Greek language's being used for the writing of the New Testament.

Da 8:8 **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.**

This kingdom became very powerful and great. When the kingdom was at its strongest, the great horn (Alexander) was broken. Alexander died at a young age (about 33). When he died, he did not have any children who were old enough to take over his place, and he had prepared no family relatives to take his position. Therefore, four of his generals vied for position as leader of this kingdom. This is represented by the four winds of heaven in verse 8.

Casander, Lysimachus, Seleucus and Ptolemy were the

four generals who took over the power of the kingdom, but it had not the strength that it had when Alexander was ruler.

Antiochus IV (Epiphanes)

Da 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].**

Out of one of these four divisions of the Grecian Empire came a “little horn.” This little horn came, as history will attest, out of the Seleucid dynasty. Notice the following quotation:

... the Seleucids gained power over the region in the days of Antiochus Epiphanes' father, Antiochus III (198 BC). Antiochus IV took the throne by murdering his brother, the former king Seleucus Philopator. The son of Philopator was the rightful heir to the throne, but Antiochus IV had him held hostage in Rome. Antiochus legitimized his rule mainly through flattery and bribery.⁹

Da 8:10 **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.**

This little horn (Antiochus) became very powerful even to the host of heaven. That is, he thought it no disgrace to deceive, flatter and use the children of God. The children of God (host of heaven) which he could not flatter and use for his own benefit he “cast down,” or killed some of the “host of the stars.” He meanly treated them and abused them in all sorts of ways and cared not for the piety of their religion.

Da 8:11 **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.**

Antiochus lifted himself up so high that he tried to replace the “prince of the host,” which is Jesus Christ himself. He is not the only person who has done this, which we shall see as we continue through this book.

Antiochus took away the daily sacrifice of the Jews. He did this by – Notice:

Antiochus's suppression of the Jews came to a head in December of 168 BC, when returning in defeat from Alexandria, he ordered his generals to seize Jerusalem on a Sabbath. There he erected an idol of Zeus and desecrated the altar by offering swine on it, and

sprinkling the broth in the sanctuary. Sacrifice was ceased because the temple was desecrated. 1 Maccabees 1:29-32 and 1:52-61 describe how Antiochus persecuted the Jews; 1:41-50 describes his blasphemies.¹⁰

Da 8:12 **And an host was given [him] against the daily [sacrifice] by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.**

The host that was given to Antiochus was a group of unbelieving Jews who had agreed to join Antiochus in his ventures. They were fooled by the flattering of Antiochus, and they followed him; thus, this is by reason of transgression: they turned from their scriptural duties and followed Antiochus.

The host cast down the truth to the ground and practiced their wickedness and prospered for Antiochus. These priests vied for positions, and they paid bribes to Antiochus to gain their positions.

Da 8:13 **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?**

Here we have two saints talking with each other concerning the length of time that this vision about the daily sacrifice would be; that is, from the beginning to the end of the events which led up to the desolation of the temple of God and the eventual cleansing of the temple.

Da 8:14 **And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.**

The answer resounds that it will be 2300 days until the sanctuary (temple) will be cleansed. These days are “evenings and mornings,” so I do not believe this can be days of years. The date of the cleansing of the temple is established by many historians to be December 25, 165 BC. Counting back 2300 days from that date, we come back to 171 BC when Antiochus first began to persecute the Jewish people. So, this vision lasted 2300 days and was fulfilled over 300 years after its prediction by Daniel the prophet. *See the chart at the end of this book.*

The Meaning of the Vision

⁹http://www.prophecyupdate.com/daniel_chapter_8.htm

¹⁰Ibid

Da 8:15 ¶ **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.**

Daniel asks for an explanation of the vision he has just had, and one appeared to him like a man. I do not know who this man is or what he represents. It may very well be the Lord Jesus himself speaking, but I would not hold to that. This is not the important item in this section, so we will leave that for each person to surmise.

Da 8:16 **And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, make this [man] to understand the vision.**

Then Gabriel, an angel, was called to come and cause Daniel to understand the vision.

Da 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.**

As Daniel fell fearful on his face, Gabriel explained to him that the vision has to do with the time of the end. The time of the end refers to the end of the Persian Empire. See verse 23, “the latter end of their kingdom.”

Da 8:18 **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.**

Da 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].**

As Daniel was in a deep sleep, the Lord set him upright. Whether that means he was in a sitting position or a standing position I do not know.

Gabriel will tell Daniel what will be (as per the vision) at the last of this indignation of Antiochus, because God has appointed a time for it to end.

Da 8:20 **The ram which thou sawest having [two] horns [are] the kings of Media and Persia.**

Da 8:21 **And the rough goat [is] the king of Grecia: and the great horn that [is] between his eyes [is] the first king.**

Da 8:22 **Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.**

We have already discussed the ram and the he goat. They represent the Persian and the Greek empires. The great horn represents Alexander the Great. The horn's being broken represents the breakup of the Grecian kingdom into four kingdoms as mentioned before.

Da 8:23 **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.**

In the latter time of the kingdom of Alexander's broken kingdom when the Jewish transgressors, who have gone the way of the Greeks, is full; a king (Antiochus Epiphanes) with a fierce countenance and understanding dark sentences (flattery and deceits), shall stand up.

Da 8:24 **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.**

Antiochus was to be mighty and strong, but not by his own power. He, first, had the power of the Grecian kingdom behind him, of which he was a part. But he also had the power of Satan behind him to help him lie and deceive and flatter.

By this power he practiced and destroyed the holy people of God—the Jews.

Da 8:25 **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.**

Through his policy he will cause craft (deceit) to prosper in his hand. He will lift himself up in his own heart and declare peace to everyone that he might destroy (or corrupt) many.

He is arrogant enough to stand up against the Prince of princes (Jesus Christ); but he will be broken without hand. No hand will come against him to destroy him. He actually died of a terrible disease to fulfill this prophecy.

Da 8:26 **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.**

The vision of the evening and the morning is true. This is the vision mentioned in verse 14 concerning the 2300 days. This word for “days” is EREB and means “mornings

and evenings.”

Daniel is to “shut up” the vision; that is, he is to close it up or to make it a secret, as the word also can be rendered. It is not to be understood at this time in its completeness, because it will be many days before its fulfillment—some 350 years or so.

Da 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 was faint because of the visions. Then he rose up and went to work for the king. He was astonished at the vision, but he did not understand it fully. Others that he may have told the visions to did not understand it, either. It is hard enough to understand even today after the fulfillment; how much more difficult must it have been for Daniel in his day, who did not have any idea about Persia, Greece or Rome?

Daniel Chapter 9

Da 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;

Da 9:2 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.

Da 9:3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

In the first year of Darius, king over Chaldeans, Daniel understood that God had prophesied through Jeremiah the prophet that there would be 70 years during which Jerusalem would be desolate.

As we know, the Jews were taken captive to Babylon, and 70 years later they were allowed to go back to Jerusalem to rebuild the temple.

The Jews understood this to be a period of 70 consecutive years, which Daniel refers to here in these verses, because he will shortly speak of 70 additional years, which, I believe, are also consecutive.

Daniel may have sought the Lord by prayer and supplication due to the fact that God had revealed the truth of the 70 years to him.

Daniel's Confessions

Da 9:4 ¶ 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;

Da 9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Da 9:6 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.

In honor to God's revealing these prophecies to him, Daniel confessed to God in these verses. First, he begins by expressing how great and dreadful God is in keeping so faithfully his covenant and mercy to those who love God and keep his commandments.

Then Daniel confesses the sins of the nation of Israel and their rebellion in turning from God's word.

Israel has not hearkened to the words of God as he

spoke to them through the prophets. This very significant prophecy was not given to Daniel until he was finished confessing Israel's sins.

Da 9:7 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.

Da 9:8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

Da 9:9 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.

Da 9:11 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.

Da 9:12 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.

Da 9:13 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.

Da 9:14 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.

As Daniel continues to confess the sins of Israel in these verses, he also admits that God has allowed the enemies of Israel to prosper and to overcome Israel.

Even though God has allowed Israel to be taken captive by Babylon, he still says in verse 14, "Our God is righteous in all his works ... for we obeyed not his voice."

Da 9:15 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.

Da 9:16 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.

Da 9:17 **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.**

Da 9:18 **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.**

Da 9:19 **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.**

Daniel resorts to God's righteousness again in these verses expressing that God, first, was righteous in sending Israel into captivity; but by that same righteousness, God can also turn away his anger from the city of Jerusalem.

Because of his confession, Daniel asks the Lord to hear his prayer and to bless the sanctuary (temple) that has been made desolate, not for the glory of Israel but for the glory of God and for his sake.

Daniel asks the Lord to forgive for his own sake, because Israel is called by God's name. This was not a selfish prayer but a prayer that God may be glorified and honored in renewing his temple and the worship of God's people.

Da 9:20 ¶ **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;**

Da 9:21 **Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.**

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

Da 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.**

Gabriel is sent again to Daniel after his confession, and he touches him at the time of the evening offering.

Gabriel was sent to Daniel to give him skill and understanding, just as he did earlier in this book, to understand prophecies and visions.

Gabriel tells Daniel to understand the vision, because God has granted that to Daniel

The Seventy Weeks

Da 9:24 **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.**

Using the 70 years of Israel's captivity as a reference point, Gabriel tells Daniel that 70 weeks are determined (marked out or settled) upon Daniel's people, Israel, and upon the holy city (Jerusalem).

These 70 weeks will be consecutive just as the 70 years were consecutive. There is no way that Daniel can understand these weeks to be anything but consecutive.

In order to make a break in these 70 weeks, we would have to distort the image of chapter 2 of Daniel. Instead of a consistent image with a head, chest, thighs, legs, and feet, we would have to break the image somewhere and stretch him out, distorting his image into something that God did not intend, or it would have been included in that vision. I have seen such a drawing, stretching the legs of the image to make a monstrous image in order to make the gap of thousands of years.

These weeks are determined upon the Jews and upon Jerusalem, so these things will be fulfilled in and around Jerusalem.

Six things are mentioned in this verse that must be completed in this period of 70 weeks (weeks of years).

(1) *To finish the transgression.* The word for "transgression" is PESHHA and means "the punishment for transgression" according to Strong's Lexicon. The only way to finish the payment of the transgression is for the Messiah to come and pay the whole of the price that was due for the transgressions of his people. This was fulfilled when Jesus died on the cross.

(2) *To make an end of sins.* To make an end means to finish, complete, or perfect. Jesus said on the cross, "It is finished," signifying that the price for sins was paid and that sins would be carried in his death never to be brought again against God's people.

(3) *To make reconciliation for iniquity.* The word for reconciliation is KAPHAR, meaning atonement. Jesus did this on the cross, also. He atoned our sins and made us "at one" with God, reconciling us unto God in his righteousness.

(4) *To bring in everlasting righteousness.* There is no righteousness in man, so no true righteousness could reign

until Jesus died on the cross and brought perfect righteousness to every believer in Jesus Christ. This righteousness is everlasting.

(5) *To seal up the vision and prophecy.* The word for “seal up” is CHATHAM and means to stop. Jesus will literally bring this prophecy to a stop when he dies on the cross. There will be no more time needed for this prophecy to be fulfilled. It was fulfilled when Jesus died on the cross, was buried and resurrected from the dead. Thus, the prophecy and vision was stopped, or fulfilled, or sealed up.

(6) *To anoint the most Holy.* Jesus is the most Holy One, and he was anointed as King of kings and Lord of lords when he was set at the right hand of the Father after his resurrection.

All of these things in our day have been fulfilled, and these are the six things that needed to be fulfilled within this 70-week period (490 years, according to the day-year interpretation, one year for one day, of these weeks, which I believe is correct.

Da 9:25 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.

Now Gabriel deals with the time of the 70 weeks that have been settled for these events to take place.

This first stretch of time is from the time that Cyrus, the Persian king, made a commandment for the Jews to return to Jerusalem and rebuild it (Ezra 1:1-4) to the time of Messiah the Prince, Jesus Christ.

This period stretches for seven weeks (49 years) and threescore and two weeks (434 years), which is a total of 483 years.

The first stretch of years (49 years) is the time that elapsed from Cyrus’ commandment to rebuild Jerusalem to the time when the city was built. This is the period of time it took the Jews to complete the work that Cyrus had commanded them to do. The temple was completed in 49 years. These will be troublous times, as we read that they were (Ezra and Nehemiah).

The second stretch of years (434 years) is from the end of the 49 years to the coming of the Messiah, Jesus Christ. Making these stretch of years agree with secular history is impossible, because scholars disagree on periods of certain kingdoms and empires; but we know that the Bible is true, so we take God’s word for it.

Most Bible students believe that the time here relates to Jesus’ being announced as the Son of God at his baptism.

This is the time that he entered his ministry and was recognized as the Messiah.

Da 9:26 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.

Not at the exact end of the 62 weeks, but AFTER the 62 weeks, Messiah will be cut off. This is Jesus’ death, not for himself, but for his people.

Then sometime after Jesus is crucified (cut off), the people (armies) of the prince that shall come (Titus) will destroy the city and the sanctuary (temple). There is much history written about the destruction of Jerusalem by Titus the Roman and his armies. One can read at length of the atrocities in that horrible fray. Jesus refers to it in Matthew 24:15 as the “abomination of desolation.” In Luke 21:20 we see that the abomination is the armies surrounding Jerusalem, and the desolation is the destruction and emptying of God’s sanctuary, the temple at Jerusalem.

The destruction of Jerusalem and the temple would be like a flood, with armies coming in great numbers to plunder and to kill God’s people, and to destroy the temple of God.

These armies of Titus would continue to desolate Jerusalem step by step until the end of the war, or until the whole of the land was desolate and destroyed.

Da 9:27 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.

Now we have dealt with 483 of the 490 years of the 70 weeks in this vision. We have seven years to go. Jesus, his Father, and the Holy Spirit made a covenant with his spiritual people.

Heb 8:6 ¶ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

When Jesus was recognized as the Son of God after his baptism, at that time he “confirmed” that covenant. He did this by agreeing to enter into his public ministry and to submit himself to his Father’s will to be the mediator of this covenant. This covenant is for one week (seven

years). The only significant detail of that week is in the midst of the week, so he does not deal with the end of the week, just the midst of it. In the midst of that week (after 3 ½ years), Jesus died on the cross—three and a half years.

Notice that this is not a making of a covenant but a confirming of a covenant.

When Jesus died on the cross, he caused the Old Testament sacrifice and oblation to cease. There would be no more reason or need to have them, for they were only pictures of his coming and his execution of the office of Messiah. The Jews continued to offer these sacrifices until 70 AD, but they were taken away in their necessity before 70 AD. Paul spends time in the book of Hebrews to encourage the Hebrews to stop giving these sacrifices, because Jesus' sacrifice is sufficient.

And because of the overspreading of the abomination of the Jewish people God will, after Jesus' crucifixion, burial and resurrection, make Jerusalem desolate through the abominable acts of Titus and the Roman army. This will last until the consummation—the end. To me this means until the second coming of Jesus Christ. The city of Jerusalem will not be a holy place with its temple and its pious symbolisms of the coming Messiah again. Even if the Jews were to build a temple there, it would never have the glory it once had, because it could not picture the coming of the Messiah, for he has already come. It would be just a building and nothing else.

That which is determined (which only God knows) will happen to these people of God throughout the years of this desolation. As we all know, the Jews have been cast down and hated for these many years; and I believe they will be until Jesus returns.

Daniel Chapter 10

Da 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.**

Da 10:2 **In those days I Daniel was mourning three full weeks.**

Da 10:3 **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.**

In chapters 10-12 we are going to consider the vision of Daniel pertaining to several kings. In the 10:1-3 we read of Daniel's response to this vision. He ate no pleasant bread (food), nor did he clean himself up for three weeks. This vision must have been very important, and it must have been very traumatic to Daniel. It is wonderful that God has kept this vision for us in order for us to understand more about the events of history and prophecy.

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:**

Some believe this is the first month of the third year of Cyrus, and others believe this is the first month of the Jewish calendar, which would be Ab or Nisan¹¹

The great river Hiddekel is the same as Tigris. In Hebrew the beginning of this word (HID) means polished or sharp. The second part of the word (KEL) means swift.

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:**

This "certain man" is Jesus Christ, which is illustrated in other passages of scripture, which we shall allude to in a moment.

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.**

Notice now Daniel 8:15-18; Dan. 12:5-7; Rev. 1:12-18. These are appearances of Jesus Himself similar to the

appearance of this vision to Daniel.

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.**

Proving that Daniel was given this revelation and no one else, it is recorded here that the men that were with him did not see the vision. They heard as many hear today when they read the Bible. God caused an earthquake so they would flee and hide so that the vision would be between God and Daniel.

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.**

Daniel was left alone with God after being mournful for three weeks. No one was his partner in receiving this vision.

Being alone with God is an awesome experience. Daniel was so moved by this comradery that he lost his strength. His comeliness, or glory and honor, was turned into corruption, and he became very weak.

This is the way each of us should approach our relationship with God. When we are in His presence, we are weak in ourselves. Notice the following scriptures:

Isa 6:1 *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.*

Isa 6:5 *Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.*

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.**

Even though Daniel was completely stripped of his strength, yet he heard the voice of God's words. Then he fell into a deep sleep, this because of his weakness or because of his adoration for the Lord or because of the sweetness of the Lord's words.¹²

¹¹See John Gill on this Dan. 10:4.

¹²See John Gill on Daniel 10:9.

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

Many suggest that this hand's touch was from a created angel, which helped the Lord in this vision. The angel touched Daniel and set him upon his knees and the palms of his hands. This is a little strength but not enough strength to stand upright.

Da 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.**

In this second gift of strength, the angel brought Daniel to an upright position, but he remained weak and trembling at God's words. We should never become too self-centered that we do not tremble at God's words.

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

As Daniel trembled at the words of the Lord, he was reminded that this is an answer to his prayer to understand. The angel admitted that he was coming because of the words of Daniel.

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

Daniel had been mourning for three weeks (21 days), and during that time the angel was withstood by the prince of the kingdom of Persian, which was probably a demonic angel, either Satan himself or a principal angel of Satan.

This angel was hindered so much that he called for the help of Michael, who is Jesus Christ Himself, the only uncreated angel. For support of the fact that Jesus is indeed an angel, read the following verse:

Ac 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Da 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.**

The angel has been successful against the demonic

power of the Persians, so he can now come to Daniel and make him to understand the vision, which has to do with what will befall Daniel's people in the latter days, but not for many days to come.

These latter days are the days beginning with the return of Jews back into their land to rebuild their temple to the second coming of Jesus Christ. This is sometimes referred to as the second period of Israel's history.

Reference to the "former days" is made to the time before the captivity of Israel into Babylon.

Da 10:15 **And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.**

Daniel was so struck by the words that had been spoken to him that he put his face down toward the earth and did not speak, yea, could not speak.

Da 10:16 **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.**

An angel here touched Daniel's lips and gave him ability to speak, and Daniel opened his mouth and spoke. He first confessed that because of the vision he has many sorrows (pain) within himself, either in his joints or his inner parts so much that he has no strength.

Da 10:17 **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.**

Daniel calls this angel "lord" because of his respect regarding his dominion or power over Daniel. Daniel could not properly speak to this angel, because he was so much greater than Daniel, and Daniel had no strength within himself to speak to such a grand creature. There was no breath left in him to speak.

Da 10:18 **Then there came again and touched me [one] like the appearance of a man, and he strengthened me,**

This, perhaps a different angel, comes and touches Daniel to strengthen him. He was like the appearance of a man. This angel looked like a man somewhat like the angels which came to visit Abraham.

Da 10:19 **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.

The angel expresses that Daniel is greatly beloved of the Lord God. This could be very unfamiliar to the angel, because angels cannot be loved by God in the same way as the children of God can. He was, no doubt, appalled by this divine love.

When the angel spoke to him, he was strengthened, but he did not begin to speak as Job did in his illness. He turned the conversation to the angel and said, "Let my lord speak." He is the one who had strengthened him.

Da 10:20 **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 angel came to give strength to Daniel after his 21 days of mourning. He asks Daniel if he knew and understood the reason that he as an angel had come. Perhaps Daniel did, for he had been told in Daniel 10:12.

Perhaps he did not understand it fully, so it will be explained in the following verses.

This angel, after coming and strengthening Daniel, will return to the prince of Persia (the wicked angel) and work the will of God in Persia until such time as the next Satanic angel will come in the kingdom of Greece. There are fallen angels in every kingdom of the world which we do not see, but they are there nonetheless.

Da 10:21 **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.**

The angel will now reveal to Daniel the things that are noted in the scripture of truth. There are many things mentioned in the written word of God regarding the things that are in this vision. See Deuteronomy 28:1-14.

Daniel Chapter 11

Alexander The Great, 1-4

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

This verse finishes the discussion in Chapter 10 regarding the Persian kingdom. The verse affirms that the angel helped Darius the Mede to confirm and strengthen him.

But the time of the Persian kingdom is complete, and it is time for the Grecian kingdom to come according to God's purpose and plan.

Da 11:2 **And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia.**

The vision was given in the days of Cyrus (Dan. 10:1), and three kings would stand up or rule in Persia after Cyrus; then a fourth would come to power who was very rich, and he will turn against Greece using his riches.

These are the kings which had a relationship with the Jews and influenced this prophecy. They are not the complete list of kings, because some had no connection with this prophecy and Israel.

The list of these is as follows: Cyrus, Cambyses, Pseudo-Smerdis, Darius Hystaspes, Xerxes. Xerxes was the rich one, who gathered a great army against the Greeks, so much so that he was called "the huckster" or "the hoarder." The Greeks were able to withstand this Persian invasion.

Da 11:3 **And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.**

This "mighty king" is Alexander the Great. He did rule with great power (dominion) and did pretty much what he wanted to do. His desire was to conquer the world, and he accomplished much toward that goal.

Da 11:4 **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.**

While he is "standing up," or while he is yet young and in his strength as a king, he will be broken or die.

Alexander died at the age of 33 years. He had no offspring that were old enough to take over his position as king, so his kingdom fell to four of his army generals. These generals represent the four winds. These did not rule in his power, but they scattered the power of Greece and diminished it.

Ptolemy Philadelphus, 5-9

Da 11:5 **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.**

The north and south divisions of the Grecian kingdom were rivals. The northern part was in Syria and is called the kingdom of the north. The southern part was in Egypt and is called the kingdom of the south.

Israel was the buffer zone between the north and the south, and this is the reason these two divisions are important to Israel's history and the reason they are mentioned in these verses.

The king of the south, Ptolemy Lagus, was strong in the south; but one of his princes, Selucus Nicator, became king of the north, and he became stronger than the king of the south.

Da 11:6 **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.**

At the end of the years that progressed between the breaking up of the Grecian kingdom and the prophecy before us, the events of verse 16 take place.

At this time Ptolemy Philadelphus was king of the south, and Antiochus Theos was king of the north.

An agreement was made, as Ptolemy Philadelphus offered his daughter, Bernice, to the king of the north, Antiochus Theos. Great grandeur was displayed as they brought the marriage to consummation.

But this marriage did not work: it "shall not retain the power of the arm." Bernice would not retain the power of the kingdom. Antiochus broke the agreement and took back his former wife, Laodice. Laodice then poisoned Antiochus and had Bernice and her son put to death.

Much more could be said of this history, but I refer you to the many secular and religious histories which give this

story in much more detail, fitting this prophecy perfectly.

Da 11:7 **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:**

Out of the branch of the roots of Bernice was to come a ruler in Egypt, Ptolemy Euergetes, her brother, who became ruler in Egypt after Ptolemy Philadelphus.

He will come with an army to Syria in retaliation for the murder of Bernice and her son and deal with the king of the north and prevail or win over him.

Da 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 he shall continue [more] years than the king of the north.**

In the defeat of the north, Ptolemy Euergetes carried captives back to Egypt with many precious items. He lived longer than the king of the north and prospered.

Da 11:9 **So the king of the south shall come into [his] kingdom, and shall return into his own land.**

Thus goes the history of the king of the south as he conquered the king of the north and returned to his own land to prosper longer than the king of the north.

Da 11:10 **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.**

The difficult language concerning the antecedent of the pronoun "he" will be left to those who want to study the Hebrew a little closer. For now we will be satisfied with the fact that all commentators believe these sons are the sons of the king of the north. I don't think I have noticed one commentary that has them listed as the sons of the king of the south.

The two sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus (the Great). These two sons gathered a great army against the south in revenge on what Ptolemy had done regarding Bernice. But only one of the sons was able to carry it through. Ceraunus died before the conflict was begun.

After conquering the south (Egypt), a truce was agreed, and there was relative quiet for a while.

After a while, Antiochus the Great would return to

Egypt and gained more territory for himself.

Da 11:11 **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.**

As Antiochus was campaigning against Egypt, he lost a battle at Raphis on the border of Egypt through the anger of the king of the south. Ptolemy took a great multitude of people from the north

Da 11:12 **[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].**

Now that he has a great victory, Ptolemy Philopater's heart was lifted up, and he used many thousands of soldiers to fight battles for him, but he will not be strengthened by it.

Da 11:13 **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.**

Antiochus will try again to defeat Egypt with a larger army than before. This was fourteen years later than the previous engagement.

Da 11:14 **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.**

Many Jews (robbers of thy people) will stand up with Antiochus to defeat the south in order to establish the vision that is written here, but they shall fail.

Da 11:15 **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.**

Da 11:16 **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.**

When the king of the north comes against Egypt, he will

stand in the land of Israel (the glorious land), and Israel will be consumed by him.

Da 11:17 **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.**

In an attempt to gain power in Egypt, Antiochus gives his daughter, Cleopatra, in marriage to Ptolemy Epiphanes; but Cleopatra did not stand on the side of her father. She sided with her husband. Antiochus was never able to conquer Egypt.

Da 11:18 **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.**

Now Antiochus turns to the Romans and tries to conquer the Aegean Sea islands, but then a prince of Rome (perhaps Scipio Asiaticus) defeated Antiochus, and many army generals and admirals defeated the various attempts of Antiochus to gain power on the seas. This prince did this for his own power and was successful.

Da 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.**

Even in his own land Antiochus stumbled and fell. He died there after many of his own people rebelled against his efforts.

Da 11:20 **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.**

This raiser of taxes who stood in the estate of Antiochus the Great was Seleucus Philopator, his son. He raised taxes to satisfy his avarice and to help pay for the burden of tribute to the Romans, which his father had laid himself under.

In a few days (12 years approximately) this man was destroyed, killed by poisoning by the man desiring the throne. The brother of Seleucus was later brought to the throne, and his name was Antiochus Epiphanes.

Antiochus Epiphanes, 21-35

Now the vision begins to have more connection with the people of Israel in regard to those who would destroy the pleasant land. This man, Antiochus Epiphanes, had a great influence on the people of Israel.

Da 11:21 **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.**

Epiphanes here is called “a vile person,” and that he was, as we shall see. Neither his father nor any of his family would give him honor of the kingdom.

As we read the histories of this period, we find that Antiochus Epiphanes gained the throne by flatteries with the help of the kings of Pergamus and Syria.

Da 11:22 **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.**

With the help of other countries, Epiphanes was able to overflow countries before him and to break down kingdoms, including the prince of the covenant, which many believe to be Ptolemy Philometor, who was to be on the throne according to the covenant made when Cleopatra was given in marriage to the king of the south.

Da 11:23 **And after the league [made] with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.**

A league was made with Epiphanes’ nephew, Philometor, and he befriended his nephew. By this he was able to gain sway in Egypt with a small people or army.

Da 11:24 **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.**

Epiphanes was able through trickery to gain control peaceably in the “fattest places” of the province and do what his fathers and grandfathers were not able to do by force.

Da 11:25 **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.

Epiphanes came against the south in this second effort to overcome Egypt by force, but Ptolemy advanced a large army to fight against Epiphanes.

But Egypt's army could not stand against Epiphanes because his own people turned against him.

Da 11:26 **Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.**

Because of the betrayal of his own people, the army shall overflow the armies of Egypt, and many shall fall down slain.

Da 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.**

After these wars, the two kings sit at one table, and one tries to out-trick the other, but this does not work; because only God knows and has in his power the appointed time of the end of these wars.

Da 11:28 **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.**

As Epiphanes returns to his land of Syria, he travels through the land of the Jews. As he goes through, his heart is set against the holy covenant, that covenant between God and the Jewish people whereby he has promised to protect them against their enemies. As a result, he takes much riches from Israel.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, 21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof," (1 Maccabees 1

Da 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.**

At a time he had appointed, Epiphanes came against Egypt again, but this will not be the same as the other two attempts.

Da 11:30 **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.**

Roman ships came against Epiphanes, and he was unsuccessful in Egypt. Because of this he was grieved. As he returned to his own land in Syria, he had indignation against the holy covenant, and so he acted against God's people.

He had intelligence with the people of God and convinced some of the covenant people to turn to his side and turn against the covenant of God with Israel.

Da 11:31 **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.**

With help from Apollonius and 22,000 soldiers, Epiphanes went against Jerusalem to destroy it. Many were killed, and the city was greatly damaged.

They polluted the temple of God (sanctuary of strength) and forced the cessation of the daily sacrifice which God had ordained for his people, Israel, and in the place of these sacrifices Epiphanes put the worship of idols in the temple and offered swine on the altar of God.

The abomination that made the altar desolate was the placing of the idol of Jupiter on the brazen altar. The altar was desolate of the sacrifices and blessings of God.

Da 11:32 **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].**

The wicked Jews who have turned from their God will be corrupted by the flatteries of Epiphanes, but the true people of God will fight against this corruption.

The history of the Jews recorded in the time between the Old and New Testaments is a very lengthy one regarding this very history.

Da 11:33 **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.**

Those who were strong for the truth instructed many of the truth, but many of them fell by the sword and by flame, by captivity and by spoiling or by taking of their possessions.

Da 11:34 **Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.**

During this time when many were being killed for their belief in God, they will be “holpen” or helped with a little help through the Maccabean family, who were very zealous for the truth of the covenant of God with Israel.

But many came along with the Maccabees for the reason of flatteries, to flatter the Maccabean family and not to give glory to God.

Da 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.**

Some of the saved will fall in persecution, and this will try the believers and purge them and make them white or pure in their love and faith in God.

This will continue until the “time of the end,” or the Roman time, which we have already noticed is called the time of the end. This is the end time, or the last time prophesied by Daniel. The time of the Romans is appointed, and it will come in God’s own time.

Herod The Great, 36-45

Da 11:36 **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.**

We are passing now from the Grecian period to the Roman period. Verse 35 extends from the events of Epiphanes until the “time of the end,” which is the Roman period.

Now we begin to think about the end time, or the Roman period.

The king of verse 36 is Herod the Great. In the gospel story Herod is called “the king,” not “a king.” Herod is the next king to have persuasion over Israel, so he is considered next in the mention of the kings in Daniel.

Herod did just about what he wanted, and he had very little opposition. He exalted himself and magnified himself above every god, including the God of heaven.

He spoke marvelous (difficult) things against the God of gods by making a decree that all children under the age of two years be killed in order to kill Jesus Christ.

Herod prospered through his family. Although he died

before the destruction of Jerusalem, his family was still in power when the Romans came against Jerusalem and plundered it. This is the indignation, but he could not speed it up. It was done in God’s own power. It is determined by God Himself.

Da 11:37 **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.**

Herod’s fathers were Abraham and Isaac, and he did not regard (consider) the God of his fathers.

He did not consider the desire of women, which was Jesus Christ, the Messiah, since all Hebrew women wanted to be the mother of the Messiah.

He did not regard any god, for he thought he was above them all.

Da 11:38 **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.**

When Herod was in his office (estate), he honored only the god of forces, not the God of Heaven. The god of forces were gods of war, sheer military power. He honored the Caesars with gold and silver, precious stones and pleasant things, so that he could be on the side of the power of their military.

Da 11:39 **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.**

Herod built many strongholds for the Caesars with gods other than Israel’s God, and he acknowledges and increases with glory above the God of Heaven.

These strongholds shall rule over many of God’s people, Israel; and he divided the land for his own gain.

Da 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.**

Mark Antony and Octavius were on the south and north sides of Herod respectively. As Herod changed sides from time to time to gain favor with the winner, both the king of the south and the king of the north came against him.

But Herod was shrewd, and he was victorious through the victory of the north. Octavius won at Actium.

Da 11:41 **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.**

The king of the north, Octavius, came into the glorious land (Israel) and other countries were overthrown.

But Edom, Moab and Ammon escaped out of his hand.

Da 11:42 **He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.**

Da 11:43 **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.**

This completes the victories that Herod had with the armies of Rome and his slyness in political efforts.

Da 11:44 **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.**

Tidings out of the east came to Herod. This is the announcement by the wise men of the good news of the coming king, Jesus Christ.

Tidings from the north had to do with his own son, who was plotting against Herod, and this troubled Herod.

Because of this timidity, Herod went forth with great fury to destroy and to make away (destroy) many.

Da 11:45 **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.**

Herod had a palace between the Mediterranean Sea and the Dead Sea in Jerusalem.

He came to his end (he died), and he was a feared and hated man. He had killed his own family, so no one felt safe around him. I am sure many were happy when he died.

This is the end of Herod, and we now go to the next king in consideration.

Daniel Chapter 12

Da 12:1a **And at that time shall Michael stand up, the great prince which standeth for the children of thy people:**

We shall now consider the sixth king in the history of the kings in chapters 10 - 12. This one is the most important of all. He is mentioned in Daniel 10:13; 10:21; 12:1; Jude 1:9; and in Rev. 12:7.

This is none other than Jesus Christ Himself. I know many people object to that, but the identification of this person in context gives great credence to that fact.

First, the name Michael means “who is like God.” This is a very good start in the direction of accepting this as Jesus Christ.

Second, he disputed with Satan in Jude 1:9. I do not believe anyone can dispute with Satan except deity.

Third, this prince stands for the children of thy people, the believers in Jesus Christ. To stand up means to assume power as a ruler. Jesus did this when he died, was buried and rose again, and then he sat down at the right hand of the Father, standing up for his people, being in power for his people, and eventually coming for his people. See Eph. 1:20-23; Rev. 12:7-12.

“At that time” refers to the latter times, the Roman time, when Jesus comes into the world and stands up. This was during the reign of Herod the Great.

Da 12:1b ... **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.**

For the Jew, the times of captivity were times of trouble. First, they were in captivity to Egypt, and Moses led them out. Upon their rescue from Egypt, the people of God, the Hebrews, went into the wilderness and built a tabernacle and eventually a temple after they went into the Promised Land, because they believed in Christ.

The second time of captivity was in Babylon where God sent Israel because of their sin. They were in captivity for 70 years, and then they were freed to come back to Jerusalem. At that time they built a new temple under the leadership of Zerubbabel, because they believed in Christ.

In this third time of trouble, the temple of the Jews was destroyed by the Roman army in 70 AD. Israel has now gone back into the land, but they have not built a temple, because they are still unbelievers.

So this time of trouble will be a time like no other time before. It will be unlike the other captivities, because it is

much longer in duration. This captivity will remain until Jesus returns. It is also more severe, because many Jewish people have died as a result of antisemitism and through wars that have engaged since 70 AD. In the year of 70 AD itself many, many Jews died as a result of the war. Read Josephus to understand the severity of this conflict.

During this time of captivity (from 70AD until Jesus comes again), God’s people will be delivered (saved). This is the time when people believe in Jesus Christ to the saving of the soul. The Lord will save everyone whose name is in the Lamb’s book of life.

Da 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.**

When this deliverance from captivity is completed and the people of God are released from their captivity, many who sleep in the dust of the earth shall awake. This is the resurrection of the saints.

This verse describes resurrection in general. We have the specifics written in the New Testament in 1 Corinthians 15 and in 1 Thess. 4.

Many who are resurrected will have everlasting life, and many will resurrect to shame and everlasting contempt.

Da 12:3 **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.**

The wise are the born-again, or saved, people. They will shine because of their faith in Christ. They will shine as bright as the sun in the sky (firmament).

Many believers will turn others from their sin to trust in Christ, and these who are such witnesses will shine as the stars for ever and ever.

Our testimony of Jesus Christ will not be forgotten. Throughout eternity our witness will be known.

Da 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 was to shut up the words of the prophecies he had given. This word for “shut up” has the meaning of hiding or to keep secret. In other words, Daniel was not to go any further in discussing the meaning of these prophecies. His visions were finished, and his words were to stop at this time with no further explanation of the prophecies.

To seal means to “lock up.” He was to stop his writing at this time, and the reader is not to expect anything to be

added to Daniel's writing of this book as he put it down in his day.

As you may already know, a 13th chapter has been added to this book in the Apocrypha, which is a spurious (false) writing. This part of Daniel is not accepted as authoritative by most Bible scholars because of its disingenuous and haphazard style. You may read this added part of Daniel in some Bibles, and it can be found on the internet if you would like to read it there. You may read the story of Bel and the dragon at the following web site:

http://www.pseudepigrapha.com/apocrypha_ot/beldrag.htm

The words of Daniel were to be shut up and sealed until the time of the end, which is the last part of Daniel's vision of the kingdoms of this world, the Roman time, which will continue until the time of the Lord's return.

During this time of the end, many will run to and fro (back and forth in the earth), and knowledge will be increased. This speaks of the revelations of the New Testament books given to the apostles and its being spread throughout the world by the preaching of God's finished word.

Da 12:5 **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.**

Besides the Lord Himself, there were two angels, one on one side of the river and one on the other side of the river.

Da 12:6 **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?**

The Lord, the man clothed in linen, is standing upon the waters of the river, and one angel asks the other angel how long will be the time of these wonders.

Da 12:7a **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 swore by him that liveth for ever that [it shall be] for a time, times, and an half;**

We have already considered the 3 ½ times in Daniel 7:25. The half time is the Babylon kingdom. Daniel began to prophecy in the middle of that kingdom. This was the time of Babylon.

The Persian and Greek times were considered as the

"times" of this phrase.

Then the Roman time is considered the last time, or one time in this expression. Notice the illustration on Daniel 7:25.

Dan 2:7b **and when he shall have accomplished to scatter the power of the holy people, all these [things] shall be finished.**

The Lord began to scatter his people, the Jews, in 70 AD at the destruction of Jerusalem, and that scattering is continuing until today.

The Lord does not give a number of years for this work, so we do not know how long the Lord will do this scattering. This scattering will continue until Jesus comes again.

Da 12:8 **And I heard, but I understood not: then said I, O my Lord, what [shall be] the end of these [things]?**

Da 12:9 **And he said, Go thy way, Daniel: for the words [are] closed up and sealed till the time of the end.**

Daniel asks for more knowledge, which was his great desire in the previous verses; but God will not give him more. More knowledge will not be given until the time of the end, the Roman time, the time of the writing of the prophecies of the New Testament, especially of the book of Revelation.

Da 12:10 **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.**

During this time of 3 ½ times, many people will be purified (saved) and made white (made holy by Christ's righteousness), and they will be tried. We are to count the trying of our faith very precious (1 Peter 1:7).

The wise are those who believe in Jesus Christ as Savior. They will understand when the additional knowledge is given in the New Testament, but the wicked will not understand. They will continue in their wickedness even until the Lord returns.

Da 12:11 **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.**

The taking away of the daily sacrifice has been mentioned in Daniel's book several times. Notice Daniel

8:11-13 and 11:31. Now it is mentioned again in this ending of the book, because it seems to be so paramount as subject matter in this book, being mentioned five times altogether.

This is the work of Antiochus Epiphanes, and the Lord wants Daniel to know that this is not the end of all things but that there will be an end to this desolation.

From the taking away of the daily sacrifice and the setting of the abomination of desolation by Epiphanes on the altar (the idol Jupiter) to the end of this desolation will be 1290 days. We need only to take the Lord's word for this.

Da 12:12 Blessed [is] he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Now 45 days are added to the 1290 days. This makes 1335 days altogether. History tells us that 45 days after the daily sacrifice was resumed Antiochus Epiphanes died. This was a great blessing to the people of God, the Jews. Those who died before these 45 days were come would not be blessed to see his death. So, those who waited and cometh to these additional 45 days were the ones who lived through this persecution to see this great blessing of God.

Da 12:13 But go thou thy way till the end [be]: for thou shalt rest, and stand in thy lot at the end of the days.

Now Daniel is to go his way and not consider more about the prophecies. Further knowledge is left to another generation. This is "the end" he refers to here.

He will rest, or die and rest bodily in his grave, with no further revelation of these things.

Daniel will stand in his lot at the end of the days, or be resurrected and be given his spiritual inheritance at the end of the days of these prophecies.

Daniel is to be satisfied with what he has been given, even as we today must be satisfied with what God has given us today in his word. We are not to ask the more nor learn the less.

THE END