

DANIEL

Daniel 4-12.doc

The material for this class was formed from notes taken while I was a student in Christian Training Center. They have been added to over the years without footnote thus not properly identifying the source of the material. It is my belief that much of the material has come from "The Book of Daniel" by Clarence Larkin published by the Rev. Clarence Larkin estate copyright 1929.

Teaching outline begins on the following page. Pictures were added 11-09 to aid teaching.

In April of 2012 the sample test was removed and incorporated into the sample test file for all subjects.

No other changes were made to the material.

I. Introduction

- A. The Bible, unlike all other religious writings bases its authenticity, authority, and inspiration on prophecy.** No other religious books, according to Clarence Larkin, predict the future. Prophecy is History written in advance. In **Daniel 2:45**, Daniel presents this very fact to King Nebuchadnezzar. The prophets did not come by their utterances through man's reason, but as they were moved upon by the Holy Spirit **II Peter 1:21**. However, remember also that no prophecy is for private interpretation **II Peter 1:20**, but should be examined in harmony with all other predictions on the subject.

Daniel 2:45 (KJV)

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

2 Peter 1:20-21 (KJV)

²⁰ Knowing this first, that no prophecy of the scripture is of any private interpretation.

²¹ For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

B. 5 requirements of a genuine prophecy:

1. It must have been made known prior to its fulfillment
2. It must have been beyond human foresight
3. It must give details
4. Sufficient time must elapse from its publication to prevent the prophet or other interested parties from fulfilling it.
5. There must be clear and detailed fulfillment in every particular.

C. 16 detailed prophecies concerning the first coming of Christ that were literally fulfilled during the last week of His life:

1. **Zech. 11:12** Sold for 30 pieces of silver
2. **Psa. 41:9** Betrayed by a friend
3. **Zech. 13:7** Forsaken by his disciples
4. **Psa. 35:11** Accused by false witnesses
5. **Isa. 53:7** Dumb before his accusers
6. **Isa. 53:5** Spit upon and scourged
7. **Psa. 22:16** Hands and feet pierced
8. **Psa. 22:18** His garments divided by lot

- 9. **Psa. 22:7-8** Mocked by His enemies
- 10. **Psa. 69:21** Given gall & vinegar
- 11. **Isa. 53:12** Prayed for His murderers
- 12. **Psa. 34:20** Not a bone broken
- 13. **Isa. 53:12** Crucified with thieves
- 14. **Psa. 22:1** His forsaken cry
- 15. **Zech. 12:10** His side pierced
- 16. **Isa. 53:9** Buried as a rich man

The law of compound probability is **1 in 65,536** that all these prophecies would be fulfilled in one man. These prophecies were written by different men over a period of some 600 years and about ½ of them were 1000 years before the birth of Christ. It is obvious that these men were functioning under the anointing of the Holy Spirit.

Ezekiel who was a contemporary of Daniel mentions Daniel three times: **Ezekiel 14:14, 20; 28:3**. Perhaps the best evidence of the authenticity of this book is the statement made by Christ in His Olivet discourse **Matt. 24:15**:

Matthew 24:15 (KJV)

¹⁵ When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

D. Daniel was descended from a high ranking family in the tribe of Judah.

He was possibly of royal blood, **1:3**. He was probably born in Jerusalem. He is perhaps the only faultless character in the Bible outside of Christ.

Daniel 1:3 (KJV)

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

E. He had been carried away in the first of 3 groups to be deported by Babylon. This group of Judah was in the 4th year of Jehoiakim.

Jeremiah 25:8-11 captivity is foretold. See also **2 Ki. 24 & 2 Chron. 36**

Jeremiah 25:8-11 (KJV)

⁸ Therefore thus saith the LORD of hosts; Because ye have not heard my words, ⁹ Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. ¹⁰ Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. ¹¹ And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

F. He was selected with 3 others to be instructed in the ways of the Chaldeans for the purpose of working for the court, Daniel 1:3-4.

G. His age would be between 12-18 years old.

H. He must have been well trained as a Hebrew and knew well his own beliefs and faith in God.

1. He had already determined to abstain 1:8.

Daniel 1:8 (KJV)

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.

2. He received the best education Babylon had to offer for 3 years before even being brought before the King.

I. The Chaldeans were very advanced in sciences and gave much credence to astrology and dreams.

J. Daniel's explanation of Nebuchadnezzar's dream prompted the king to recognize Daniel's God and promote Daniel to high political office.

K. After Nebuchadnezzar, Daniel fell from power much like other political leaders when there is a change of leadership.

When Belshazzar takes the throne, Daniel is eventually summoned to interpret the handwriting on the wall, which again gets Daniel elevated to the political office, but in **5:30-31** Babylon fell to the Medes and Persians and Belshazzar was slain. Daniel, however, remained in high office under Darius the Mede as one of the 3 chief governors **6:1-3**.

L. Others who desired Daniel's position plotted against him by passing a law outlawing prayer for a period of time.

They knew Daniel would not obey as he prayed 3 times a day. Thus he was cast into the lion's den and God again preserved Daniel due to his faithfulness. This resulted in Daniel's elevation to an even higher position from which he was able to persuade the King (Cyrus of Persia) to allow the Israelites to return to their homeland.

M. Not much more is known about Daniel, but it is expected that he remained in Babylon because of age and his influence, and most likely died there.

II. CHAPTER 1

A. Please Read Daniel 1:1-2

Daniel 1:1-2 (KJV)

¹ In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. ² And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

- 1. Jer. 25:8-11** puts the captivity in the 4th year of Jehoiakim while Daniel has it in the 3rd year. Nebuchadnezzar set out on his expedition near the close of the 3rd year (from this point Daniel reckons), but did not achieve his 'goal until about the 9th month of the following year, from which Jeremiah reckons.
- 2.** In 721 BC the 10 tribes went into captivity to Assyria under King Sargon of Assyria. Not until 115 years later, 606 BC did Judah begin its 70 years of captivity to Babylon as foretold by **Jer. 25:11**.
- 3.** Babylon had already defeated Assyria and in 605 BC Pharaoh-Necho of Egypt attacked Babylon, but was defeated by Nebuchadnezzar at battle of Carchemish on the west bank of the Euphrates as foretold by, **Jer. 46:1-26**. After defeating Egypt, Nebuchadnezzar marched

against Jerusalem in the 3rd year of Jehoiakim (BC 605). In a short time Jehoiakim was defeated and was about to be taken captive, **2 Chron. 36:5-8**, when Nebuchadnezzar's dad died. So Nebuchadnezzar plundered the temple, put Jehoiakim in charge and headed home to claim the throne. Three years later Jehoiakim rebels against Nebuchadnezzar, and God sends neighboring bands of Chaldeans, Syrians, Moabites, and Ammonites to destroy Judah, **2 Kings 24:1-4**. This continued for 5 years until Jehoiakim died a disgraceful death, **Jer.22:17-19**, and his son Jehoiachin reigned 3 months. Nebuchadnezzar came back in 598 BC, and finished the job – took captives, left the poor behind, **2 Kings 24:8-16**. Nebuchadnezzar made Jehoiachin's uncle King and changed his name to Zedekiah. Nine years later Nebuchadnezzar besieged Jerusalem again - after 2 years took it in 587 BC, and destroyed the temple and the city, from which time the Jewish nation ceased until the 70 years of captivity were completed. When Nebuchadnezzar became king in 606 BC the “**times of the gentiles**” began (**Please Read Luke 21:24**).

Luke 21:24 (KJV)

²⁴ And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

B. Please Read Daniel 1:3-7

Daniel 1:3-7 (KJV)

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

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.

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.

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

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

Meaning of names

1. Azariah = the Lord is my help
2. Abednego = the servant of Nego or Nebo (they are the same)
3. Daniel = God is my judge
4. Belteshazzar = whom Bel favors
5. Hananiah = beloved of the Lord
6. Shadrach = illumined by the Sun-God
7. Mishael = who is as God
8. Meshach = who is like Venus

Their names were changed to move them away from their roots toward their new environment. Changing a name does not change the character of an individual. The four youths stood strong, and kept their conviction even in the face of much temptation.

The goal was to make them almost Babylonian, and then give them authority to rule over their own people knowing they would now be loyal to Babylon yet accepted by their own Jewish people.

C. Please Read Daniel 1:8-17

Daniel 1:8-17 (KJV)

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

¹⁰ And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king. ¹¹ Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, ¹² Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. ¹³ Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. ¹⁴ So he consented to them in this matter, and proved them ten days. ¹⁵ And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. ¹⁶ Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. ¹⁷ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Think how tempting it would have been to accept what the King offered in the way of food and honor. Daniel "purposed in his heart" that "he would not defile himself." This is; still the best way to avoid sin - purpose in your heart that you will not so involve yourself.

Daniel kept a courteous tone - no annoyance. Nor did he attack their beliefs, but simply stood firm on his. Note, Daniel was sensitive to the concerns of the chief Eunuch in trouble.

D. Please Read Daniel 1:18-21

Daniel 1:18-21 (KJV)

¹⁸ Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. ¹⁹ And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. ²⁰ And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm. ²¹ And Daniel continued *even* unto the first year of king Cyrus.

As Christians we too are captives in a Babylon world, but many of us, instead of being transformed are conforming to the present evil world. When we compromise, we lose power and instead of dreaming dreams and having visions, we all too often walk around with no concept of what God is doing.

God did the transforming. Daniel simply purposed in his heart and obeyed God! Daniel lived the separated life in the midst of darkness. He did not criticize their way, but stood firm on God's way in issues that concerned him.

III. CHAPTER 2

A. Please Read Daniel 2:1-16

Daniel 2:1-16 (KJV)

¹ And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. ² 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. ³ And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. 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. ⁵ The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. ⁶ But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. ⁷ They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. ⁸ The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. ⁹ But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. ¹⁰ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. ¹¹ And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. ¹² For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. ¹³ And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain. ¹⁴ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: ¹⁵ He answered and said to Arioch the king's captain, *Why is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel. ¹⁶ Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Nebuchadnezzar was chosen by God to rule Babylon although he probably had no knowledge of that fact until revealed to him through Daniel, **Jer. 27:4-8**. Vs. 7 of Jeremiah 27 refers to Nebuchadnezzar's son, who is Evil Merodach. Evil Merodach's son is Nebonidus who lost Babylon to the Kings of Media/Persia (Darius and Cyrus) when he left his son, Belshazzar in command while he was away.

Nebuchadnezzar took the throne after the death of his father Nabopolassar in 605 BC. Nebuchadnezzar was a very prideful individual, and felt he alone was responsible for the greatness of Babylon, **Dan. 4:29-30**. His dream disclosed that his greatness was not anything apart from God, and that all he had would soon pass away.

1. Magicians = practiced superstitious rites and ceremonies.
2. Astrologers = pretended to foretell the future by the stars.
3. Sorcerers = pretended to hold communication with the dead.
4. Chaldeans = a sect of philosophers who made the sciences their special study. It was to this group Daniel and friends were assigned.

These men were use to having the King share the dream to which they could form some ambiguous answers or interpretations that would appear correct no matter how it turned out.

The king's demand showed them for what they really were - impostors! By their own testimony they knew no one except the Gods could do as the king asked.

Note Daniel's faith. He did not ask for any information, but needed time to pray before he answered the king.

B. Please Read Daniel 2:17-23

Daniel 2:17-23 (KJV)

¹⁷ Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: ¹⁸ That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon. ¹⁹ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. ²⁰ Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: ²¹ And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: ²² He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him. ²³ I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

Group prayer - the four men were united in prayer well into the night - until they had peace. Then God, in a vision, revealed the dream and meaning to Daniel. Daniel did not run off to compare notes with the King, but rather, he gave God praise.

C. Please Read Daniel 2:24-30

Daniel 2:24-30 (KJV)

²⁴ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation. ²⁵ Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. ²⁶ The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? ²⁷ Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king; ²⁸ But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; ²⁹ As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. ³⁰ But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Daniel's first request was "destroy not the wise men of Babylon." The wicked are often blessed because of the presence of the righteous:

1. The House of Potiphar for Joseph's sake, Gen. 39:5.
2. Sodom would have been spared for 10 righteous people.
3. The World is presently spared judgment because of the righteous.

Daniel did not accept credit for his understanding. God wanted to reveal to the king the future of His own kingdom and beyond.

D. Please Read Daniel 2:31-45

Daniel 2:31-45 (KJV)

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. ³² This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, ³³ His legs of iron, his feet part of iron and part of clay. 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. 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. ³⁶ This *is* the dream; and we will tell the interpretation thereof before the king. ³⁷ Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. ³⁸ And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. ³⁹ And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. ⁴⁰ And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. ⁴¹ And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. ⁴² And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken. ⁴³ And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 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. 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.



Imagine the feeling of Nebuchadnezzar to find that his kingdom would fall to inferior ones.

"**The times of the Gentiles**" is not found in the book of Daniel. It was phrased by Jesus in his "Olivet Discourse" in reference to the destruction of Jerusalem in 70 AD, **Luke 21:24**. One view is that this dealt with a period of time that Israel would be without a king, **Hosea. 3:4-5** beginning with Daniel's captivity and ending with the Second Coming of Christ.

A second view is that it relates to the times that Israel is persecuted by the Gentile nations. If this view is correct than it would have begun prior to the time of Daniel as Egypt and then Assyria (Gentile nations) persecuted Israel prior to Babylon.

The phrase "**fullness of the Gentiles**" used by Paul in **Rom.11:25** is in reference to people coming to Christ during the dispensation of grace. When the last saint is born again, the fullness of the Gentiles will be complete.

The value of the metals decreases from head to feet, representing the deterioration of the "time of the gentiles."

E. 4 GREAT EMPIRES + THE STONE KINGDOM

1. Babylon

The kings we will examine are: Nebuchadnezzar, Evil Merodach, Neriglissar, Laborosoarched, Nabonidus, and Belshazzar.

Nebuchadnezzar reigned 44 years and died in 561 BC.

He was followed by his son "Evil-Merodach" who was assassinated by his brother-in-law, Neriglissar, after a 2 year reign.

Neriglissar reigned 4 years and was killed in battle.

His son, Laborosoarched, an imbecile child became King, but after a 9 month reign was beaten to death.

Nabonidus, another son-in-law of Nebuchadnezzar, who had married the widow of Neriglissar, took the throne for 17 years. While he was away with the army, he left his son Belshazzar in charge as "second ruler."

Belshazzar made Daniel "third ruler." Belshazzar was in charge of Babylon when Darius, the Mede, took the kingdom and killed Belshazzar, **Daniel 5:30-31**. This brought about the end of the Babylonian Empire.

2. The Medo-Persian Empire

In **Dan. 8:20** the 2 horns of the Ram correspond to the 2 kingdoms, and the 2 arms of the Image in chapter 2, Left arm - Media, Right arm – Persia the stronger of the two.

Media-Persia (represented by the arms of silver in the image) was inferior to Babylon (the head of gold in the image) even though Cyrus (King of Persia) conquered more land, there was much less wealth.

Daniel 8:20 (KJV)

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

Cyrus was named in Scripture 175 years before he took Babylon, **Isa. 44:28** and **Isa. 45:1-4**.

Isaiah 44:28 (KJV)

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

Isaiah 45:1-4 (KJV)

¹ Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; ² I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: ³ And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel. ⁴ For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Cyrus was foreordained to:

- a. Conquer Babylon
- b. Issue an edict at the close of the Babylonian captivity in 536 BC to allow the return of the Jews and the rebuilding of the Temple in BC 330.
Cyrus, according to Isaiah, was to take Babylon. **Dan.5:31** says Darius the Mede took Babylon. Thus Darius the Mede was in charge of the Median army that took Babylon, but did so under the authority of Cyrus King of Persia.

This Darius is not the same Darius the Persian (Darius III Codomanus, the last of a long line of Persian Kings) who was defeated by Alexander The Great, King of Greece. Cyrus' father, Cambyses I, was king of Persia until he died in BC 536 making Cyrus sole monarch of both Persia and Media because Darius the Mede had also died.

KINGS OF MEDIA

Cyaxares

Ahasuerus the Mede of **Dan. 9:1**

Darius the Mede who was son of Ahasuerus and conquered Babylon under Cyrus . He was made governor (King) of Babylon for 2 years. He is also known as Astyages and Gobryas. After him Media was absorbed by Persia though often referred to as the Media/Persian Empire.

KINGS OF PERSIA

Cambyes I - father of Cyrus

Cyrus is recognized as the founder of the Persian Empire as he was the one who expanded the territory and brought the Medes into empire.

Cambyes II 530 – 522 BC son of Cyrus

Pseudo Smerdis 522 BC son of Cambyes II reigned for 10 months he usurped the throne from his older brother Darius I

Darius I 522 – 486 BC son of Cambyes II older brother of Smerdis

Xerxes 485 – 465 BC son of Darius I

Artaxerxes I Longimanus 464 - 423 BC

Darius II 423 – 404 BC

Artaxerxes II Mnemon 404 – 359 BC

Artaxerxes III Ochus 359 – 338 BC

Arses 338 – 335 BC

Darius III 335 – 331 BC he fell to Alexander the Great of Greece

3. The Grecian Empire

Dan. 8:21, Greece is the He-goat that destroyed the Ram. The Grecian empire was short lived, only eight years, under Alexander as he died from marsh fever in 323 BC at the age of 33 years. His kingdom was split 4 ways by his generals. They became the kingdoms of Thrace, Macedonia, Syria and Egypt. These fell one by one to Rome ending with Egypt in 30 BC.

The image begins with the head of gold representing Babylon. As we go down the image the metals decrease in value. The second great kingdom was Media/Persia represented by the arms of silver. Next, Greece represented by the abdomen of brass.

Daniel 8:21 (KJV)

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

4. The Roman Empire Dan. 2:40-45

The fourth empire, the Roman, is not named as such in the book of Daniel, but is pointed out. In Daniel's vision of the "Seventy Weeks," **9:25-27** (see below), we read that after the "cutting off" (Crucifixion) of the "Messiah the Prince" (Christ), Jerusalem and the Temple were to be destroyed by a **PEOPLE**, from whom later should come a "Prince," whom we shall see will be the **ANTICHRIST**. Now we know that Jerusalem and the Temple were destroyed by the Romans in AD 70, and the Antichrist is to be the last Emperor of the Roman Empire, and as Antichrist is the "little horn" of the "fourth Wild Beast," (**Dan. 7:1-8**) that corresponds to the "Iron" of the Image, so we conclude that the "Fourth Empire" is "Roman." Please Read **Dan. 9:25-27**

Daniel 9:25-27 (KJV)

²⁵ Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street

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

The legs being at least 1/2 the image tells us Rome was to last the longest of any kingdom, but would be divided into 2 parts. This we also know to be true, for the Roman Empire was divided into its "Eastern Division" with Constantinople as the Capital, and its "Western Division" with Rome as the Capital, AD 364. The Roman empire in a visible form is to be revived, and in its revived and last form it will consist of "Ten Federated Kingdoms," represented by the "Ten Toes" of the Image, at the head of which shall be the last Roman Emperor and Gentile Ruler, the Antichrist.

5. The Stone Kingdom

The action of the stone is judgment not grace. It represents not a Spiritual kingdom, but the establishing of an outward visible earthly kingdom. The stone is Christ. See also: **Please Read Matt. 21:42-44:**

Matthew 21:42-44 (KJV)

⁴² Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

⁴³ Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. ⁴⁴ And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Now we shall see in our study of Daniel's vision of the "four wild beasts," **Daniel 7:2-8**, that the "Wild Beasts" correspond to the metals of the Image. That is, the "gold" corresponds to the "lion (**Dan. 7:4**)," the "Silver" corresponds to the "bear (**Dan. 7:5**)," the "Brass" to the "Leopard (**Dan. 7:6**)," and the "Iron" to the Fourth Beast (**Dan. 7:7**). **Please Read Dan. 7: 2-8:**

Daniel 7:2-8 (KJV)

² Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. ³ And four great beasts came up from the sea, diverse one from another.

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.

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.

⁶ After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. ⁷ After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. ⁸ I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

In John's description of the "beast" out of the sea, **Revelation 13:1-2**, which is a description of the last phase of the revived Roman Empire, we see that the "beast" is a "composite beast," composed of a body like that of a "leopard," with the feet of a "bear," and the mouth of a

"Lion," the "Fourth Wild Beast" being represented by the whole of the beast. Now we see from this that the revived Roman Empire will be a composite Empire, composed of the "lion" (Babylon), the "bear" (Medo-Persia), the "Leopard" (Greece), and the beast itself (Rome). As the body, which is the largest part of a beast, in John's Beast is that of a Leopard, the inference is that the last phase of the Roman Empire will be mainly Grecian.

Please Read Rev. 13:1-2

Revelation 13:1-2 (KJV)

¹ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. ² And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

F. Please Read Daniel 2:46-49

Daniel 2:46-49 (KJV)

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. ⁴⁷ The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. ⁴⁸ Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. ⁴⁹ Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

Note the kings' response and how it bears witness to the trinity:

1. "Your God is a God of Gods" (The Father)
2. "Lord of Kings" (The Son)
3. "Revealer of Secrets" (Holy Spirit)

IV. CHAPTER 3

A. Please Read Daniel 3:1

Daniel 3:1 (KJV)

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.

1. The time is now 23 years after Nebuchadnezzar's dream of the "Golden Headed Image." Therefore, this image of gold probably had little to do with the past dream. He most likely wanted to exalt himself much like the Pharaohs in Egypt who had their images carved out of solid rock.
2. The "**Plain of Dura**" was probably chosen for 2 reasons:
 - a. The image would not be overshadowed by the great buildings of Babylon.
 - b. It was his purpose to pull his empire together by establishing a "State Religion" centered around the image.

It was 60 cubits high (90 feet or nearly 28 meters) and probably was mounted on a pedestal so it could be seen over all the plain of Dura. Note the number 6 is the number for man, showing man's incompleteness. Man was formed on the 6th day and given 6 days to labor. Also the number 6 reminds us of the number of the beast 666,

Please Read Rev. 13:18

Revelation 13:18 (KJV)

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

The image built here by Nebuchadnezzar is a foreshadowing of the image the false prophet shall command the people to make for Anti-Christ (**Rev. 13:14**).

Numbers in the Bible often carry spiritual significance. Such as:

3 = trinity

4 = earth

5 = grace

6 = man

7 = perfection

10 = division

B. Please Read Daniel 3:2-3

Daniel 3:2-3 (KJV)

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. 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.



This was great ceremony with all the nations under Nebuchadnezzar 's empire sending representatives.

C. Please Read Daniel 3:4-7

Daniel 3:4-7 (KJV)

⁴ Then an herald cried aloud, To you it is commanded, O people, nations, and languages, ⁵ That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: ⁶ And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. ⁷ Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

With all the different languages, customs, etc. of the nations a "State religion" could have strong unification effect. Here we have idolatry and intolerance wrapped up in one package. Worship the image or die in the furnace. Today there are strong movements about to form a "one world religion," which will take place during the tribulation. The charges brought against the 3 Hebrew children were no doubt the responsibility of those jealous over their position and authority.

The apostle Paul also went about bringing charges against believers until his conversion **Acts 22:3-5** after which he becomes the persecuted (**Acts chapters 23,24,25**). Believers today should

expect persecution and tribulation in the world. This will increase as the final days approach (Rev. 6:9-11).

D. Please Read Daniel 3:8-18

Daniel 3:8-18 (KJV)

⁸ Wherefore at that time certain Chaldeans came near, and accused the Jews. ⁹ They spake and said to the king Nebuchadnezzar, O king, live for ever. ¹⁰ Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: ¹¹ And whoso falleth not down and worshipping, *that* he should be cast into the midst of a burning fiery furnace. ¹² There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. ¹³ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. 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? 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? ¹⁶ Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. ¹⁷ If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. ¹⁸ But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.



Nebuchadnezzar could not at first believe these men would defy his authority. His pride is at a peak as he questions what God is it that can deliver them out of his hand. His tune has changed over the 23 years since he recognized the God of Daniel as the "God of Gods." In that 23 years Nebuchadnezzar besieged Jerusalem a second time 598 BC, and took the majority of the people captive, and then a third time in 597BC destroying the city and temple. Oriental monarchs believed their victories were victories of their gods over the gods of the vanquished. Having destroyed the temple of Jehovah to him meant that his god "Merodach" was supreme. The 3 children had martyr like spirits and "**loved not their lives**," but had purposed in their heart to be faithful unto death.

E. Please Read Daniel 3:19-30

Daniel 3:19-30 (KJV)

¹⁹ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. ²⁰ And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace. ²¹ Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. ²² Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. ²³ And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. ²⁴ Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. ²⁵ He answered and said, Lo, I see four men

loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. 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. 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. 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. 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. ³⁰ Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.



Increasing the heat 7 fold made the miracle that much greater. Note the cords, which **bound them were burned but** not their clothing. Not even the smell of fire was on them, **Is.43:2**. Nebuchadnezzar is again reminded of the powerful God of the Hebrews.

Nebuchadnezzar stops worship to the golden image. This is the attitude of tolerance toward the Jewish people that God expects of all Gentile nations and the nations will be judged on this basis (**Matt. 25:31-46**).

V. CHAPTER 4

A. Please Read Daniel 4:1-3

Daniel 4:1-3 (KJV)

¹ Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ² I thought it good to shew the signs and wonders that the high God hath wrought toward me. 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.

This chapter is a "Babylonian State Document" a "Proclamation" of Nebuchadnezzar. to the whole world. Issued in 562 BC the year he recovered from his insanity and a year before he dies 561 BC.

It is meant to be a confession of his sin and a declaration of his new faith in the "Most High." The words "peace be multiplied unto you" are the words of a Christian. Note what a change of tone from the past statements.

B. Please Read Daniel 4:4-7

Daniel 4:4-7 (KJV)

⁴ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: ⁵ I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. ⁶ Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the

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

Nebuchadnezzar was at rest in his palace - not a worry in the world, caring only for his own self-centered needs with no concern for those in misery outside the palace gates. But another dream now troubles him. This time he remembers the dream but his "wise men" could not tell him the interpretation. Remember in 2:4 the wise men asked the king to tell them the dream and they would be sure to give him the interpretation. He does exactly this and they still cannot answer. Again, Daniel is summoned and told the dream.

C. Please Read Daniel 4:8-17

Daniel 4:8-17 (KJV)

⁸ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*, ⁹ O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. ¹⁰ Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great. ¹¹ The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: ¹² The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. ¹³ I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; ¹⁴ He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: ¹⁵ Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth: ¹⁶ Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. 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.

Nebuchadnezzar, while wondering what the vision of the tree meant, saw descend from heaven a "**watcher or Holy One**" from the "**court of Watchers**" (v. 17) and that was done by a "**decree**" of the court to which Nebuchadnezzar's case had been assigned. The judgment was that he was condemned to live as a "**Beast**" for 7 years. The purpose was to show the inhabitants of the earth that the "**Most High ruleth in the kingdoms of men, and giveth them to whomsoever He wills.**" Eph. 6:11-12 reminds us that we wrestle not against flesh and blood. It appears that this court is responsible for the control of evil powers in the heavenlies and on earth.

We need to keep our hearts in humble submission before God. Stay on our knees with our hands open and uplifted allowing God to avenge us as we pray for those who wrong us.

What troubles Nebuchadnezzar is that the "**Watcher**" changes the tone of the vision from "**it**" to the personal pronoun "**His**."

D. Please Read Daniel 4:18-26

Daniel 4:18-26 (KJV)

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. ¹⁹ Then Daniel, whose name *was*

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

²⁰ The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; ²¹ Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: ²² It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. ²³ And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him; ²⁴ This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king: ²⁵ That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ²⁶ And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

When Daniel hears the dream he is silent for 1 hour troubled over how to tell the King such unpleasant news. Once assured for his safety, Daniel prepares the king by saying he wishes the interpretation were to befall the King's enemies rather than the king. Note in verse 26 that the kingdom would be returned to the king after he came to know that the Kingdom of heaven rules.

E. Please Read Daniel 4:27

Daniel 4:27 (KJV)

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.

After giving the meaning, Daniel encourages the king to repent from his sinful ways.

F. Please Read Daniel 4:28-33

Daniel 4:28-33 (KJV)

²⁸ All this came upon the king Nebuchadnezzar. ²⁹ At the end of twelve months he walked in the palace of the kingdom of Babylon. 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? 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. ³² And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ³³ The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

The king does not take Daniel's advice, even though God gives a years grace before carrying out the sentence. Not until Nebuchadnezzar in his own pride exalts himself (v. 30) does God bring an end to this probation period. "**While the words were still in the king's mouth...**" (v. 31-32). This type of insanity is called "**Lycanthropy**" in which the patient imagines himself as some sort of beast. Nebuchadnezzar was an Ox. The sentence was for 7 years and at the end of the 7 years, his reason was restored to him.

G. Please Read Daniel 4:34-37

Daniel 4:34-37 (KJV)

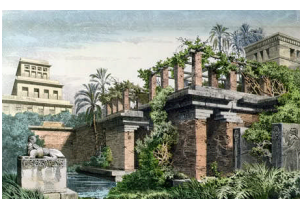
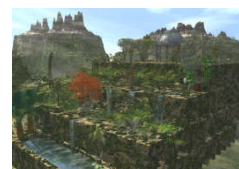
³⁴ And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: ³⁵ And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? ³⁶ At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. ³⁷ Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

Nebuchadnezzar finally gets the message and acknowledges the supremacy of the Most High and is restored to his kingly duties. This is the last we read of Nebuchadnezzar as he lived only about a year after his restoration. However, that year was filled with great honors with which he glorified God and died after a brief illness in 561 BC and was succeeded by his son Evil-Merodach. Evil Merodach likely ruled in place of his father during his father's illness.

VI. CHAPTER 5

A. BABYLON

1. The founder of Babylon was Nimrod, a Hamite, the great-grandson of Noah (**Gen. 10:6-11**), over 2000 years before Christ, **Gen. 10:8-10**. The overthrow of the Assyrian Empire about 625 BC, by Cyaxeres the Mede, and his ally Nabopolassar, the rebellious governor of Babylon enabled Nabopolassar to establish the Babylonian Empire. He reigned from 625 - 605 BC. His son was Nebuchadnezzar. Assyria's capital was Nineveh, which was founded by Asshur, a son of Shem, son of Noah.
2. **THE CITY OF BABYLON** (the following is taken from Clarence Larkin's "The Book of Daniel" pg.79-80)



“The city of Babylon was built in an exact square of 15 miles (24 Km) on a side, or 60 miles (96.5 Km) around. It was surrounded by a brick wall 87 feet thick (26.5 meters), which according to Herodotus, was 350 feet (107 meters) high. On the walls were 250 towers, and the top of the wall was wide enough to permit six chariots to drive abreast. Outside this wall was a vast ditch or moat surrounding the city, kept filled with water from the river Euphrates, and crossed by draw-bridges in front of the gates. Inside the wall, and not far from it, was another wall, not much inferior, but narrower, extending around the city. Twenty-five magnificent avenues, 150 feet wide, ran across the city from north to south, and the same number crossed them at right angles from east to west, making 676 great squares, each nearly three-fifths of a mile on a side. A wide avenue also ran around the city inside the walls, and close to them, into which the cross avenues emptied. At the ends of these cross avenues magnificently burnished two-leafed gates of brass were built in the city walls, that shone, as they were opened or closed, in the rising or setting sun, like leaves of flame.

The city was divided into two equal parts by the river Euphrates, that flowed diagonally across it, and its banks were walled and pierced with brazen gates at the main avenues.

Outside these river walls, and between them and the river, splendid wharves lined the river on each side within the city. Ferryboats crossed the river at each of the main avenues, and at the central avenue a magnificent bridge spanned the river, at each end of which was a beautiful Palace. These Palaces were connected by a subterranean passageway, or “tube,” underneath the bed of the river, in which, at different points, were located sumptuous banqueting rooms constructed entirely of brass. Near one of these Palaces stood a structure with eight towers, each 75 feet high (23 meters), rising one upon the other, with an outside winding stairway to its summit, which towers, with the Chapel on the top, made a height of 600 feet (nearly 185 meters). This Chapel contained the most expensive furniture of any place of worship in the world. One “Golden Image” alone, 45 feet high (nearly 14 meters), was valued at \$17,500,000, and the whole of the sacred utensils used in worship were reckoned to be worth \$200,000,000. Babylon also contained one of the “Seven Wonders” of the world, the famous “Hanging Gardens.” These “Gardens” were 400 feet square (123 meters), and were raised in terraces one above the other, to the height of 350 feet (108 meters), and were reached by stairways ten feet (3 meters) wide. The top of each terrace was covered with large stone slabs on which were laid a bed of rushes, then a thick layer of asphalt, next two courses of brick, cemented together, and finally plates of lead to prevent leakage; the whole was then covered with earth and planted with shrubbery and large trees. The whole had the appearance from a distance of a forest covered mountain, which would be a remarkable sight in the level plain of the Euphrates. These “Gardens” were built by Nebuchadnezzar simply to please his wife, who was Amyitis, daughter of Cyaxares, king of the mountainous country of Media, and who was thus made more contented with her surroundings. The rest of the city was, in its glory and magnificence, in keeping with these palaces, towers, and “Hanging Gardens.” It contained many beautiful parks, and there was much unoccupied land that could be tilled, and help support the over 1,000,000 population. The character of its inhabitants, and of its official life at the zenith of its history, is seen in the description of “Belshazzar’s Feast. **Dan. 5:1-4**” Never before or since has the earth seen its equal. The prophet Isaiah speaks of it as --- Babylon, the glory of the kingdoms, the beauty of the Chaldees’ Excellency.” **Isa. 13:19.**”

3. The kings of Babylon we are concerned with in the book of Daniel:

- a. Nabopolassar father of
- b. Nebuchadnezzar who was father of
- c. Evil Merodach who was also called Amel-Marduk
- d. Neriglissar who married a daughter of Nebuchadnezzar making him the brother-in-law of Evil Merodach whom Neriglissar had murdered.
- e. Laborosoarchod the son of Neriglissar who ruled only a few months and was beaten to death.
- f. Nabonidus or Nabonaid took the throne. He also married one of the daughters of Nebuchadnezzar. While away with his army he left his son by adoption, Belshazzar in charge.
- g. Belshazzar was ruling when Darius took the kingdom for Cyrus.

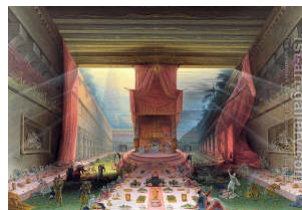
B. Please Read Daniel 5:1-4

Daniel 5:1-4 (KJV)

¹ Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. ² Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. ³ Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. ⁴ They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Note vs. 2 speaks of Nebuchadnezzar as Belshazzar's father. Actually Nebuchadnezzar was his grand-father but there is no word for grandfather in the Chaldee language so father was used to describe ancestor relationship.

Belshazzar the "second ruler" was in charge as Nabonidus, his father, was away. Belshazzar decided to have a feast, not uncommon, but the feast of Belshazzar was no common feast. It was a turning point in Babylonian history. It took place in 538 BC and marked the change from the head of gold to the arms and breast of silver. Belshazzar decided to have the feast in defiance of the fact that Babylon was under siege as the army of the Medes and Persians were camped outside the walls.



Belshazzar had provisioned the city to last indefinitely under siege. So to show his contempt for the Medes & Persians he held a feast. It was a feast of drunkenness and idol worship. The height of his sacrilegious acts was to bring the Jewish Temple vessels which Nebuchadnezzar, his grandfather, had taken 68 years earlier and used them to toast the gods of gold, silver, brass, iron, wood & stone. Thus he desecrated the sacred vessels.

C. Please Read Daniel 5:5-9

Daniel 5:5-9 (KJV)

⁵ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. ⁶ Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and

his knees smote one against another. ⁷ The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. ⁸ Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof. ⁹ Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.



The hand of God appears and writes on the wall where all could see. Once again the wise-men were unable to interpret.

D. Please Read Daniel 5:10-12

Daniel 5:10-12 (KJV)

¹⁰ Now the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: ¹¹ There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers; ¹² Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Daniel is now about 88 years old. The Queen mentioned here is likely to be the wife of Nabonidus, "first ruler."

E. Please Read Daniel 5:13-24

Daniel 5:13-24 (KJV)

¹³ Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry? ¹⁴ I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee. ¹⁵ And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: ¹⁶ And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation 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. ¹⁷ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. ¹⁸ O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: ¹⁹ And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. ²⁰ But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: ²¹ And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till

he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. ²² And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; ²³ But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: ²⁴ Then was the part of the hand sent from him; and this writing was written.

Daniel rebukes Belshazzar as he (Belshazzar) knew how God had to deal with Nebuchadnezzar 's pride yet did not heed the message. Only fitting that Daniel, a Jew, should pronounce Belshazzar 's doom. It was because Belshazzar desecrated the Jewish temple vessels that the hand appeared.

F. Please Read Daniel 5:25-31

1. Daniel 5:25-29

Daniel 5:25-29 (KJV)

²⁵ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. ²⁶ This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. ²⁷ TEKEL; Thou art weighed in the balances, and art found wanting. ²⁸ PERES; Thy kingdom is divided, and given to the Medes and Persians. ²⁹ Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

Bel. evidently did not believe the prophecy or at least did not think it would come true in his day, as he felt safe within his fortress.

2. Daniel 5:30-31

Daniel 5:30-31 (KJV)

³⁰ In that night was Belshazzar the king of the Chaldeans slain. ³¹ And Darius the Median took the kingdom, *being* about threescore and two years old.



King Cyrus of Persia

Cyrus had committed the governorship of Babylon to Darius, his uncle, who was king of Media and who ruled Babylon for 2 years.

Two years after the death of Nebuchadnezzar, war broke out between Babylon & Medes, which continued off and on for 20 years. Darius in **5:31** calls to his aid his nephew, Cyrus the Persian. Belshazzar mocked Cyrus with the feast, but 175 years before, God decreed Cyrus would take Babylon, **Is. 44:28 - 45:4**.

Cyrus drains the River Euphrates and marched his army in while everyone was in a drunken stupor. As soon as some of his men diverted the river, the rest entered where the river entered and exited the city and marched toward the palace. They took the palace and killed Belshazzar just as prophesied in Isaiah. So quick and quiet was the invasion that some of the

Babylonians did not know until 3 days after the fact. More on the destruction of Babylon can be found in **Is. 13, 14 and Jer. 50, 51.**

In BC 331 Alexander the Great (of Greece) approached to take the city of Babylon but the people threw open the gates and welcomed him. He sacrificed to “Bel” and declared he would rebuild the vast temple of that god, and for weeks he kept 10,000 men employed, clearing away the ruins. He planned to make it his capitol but died suddenly of marsh fever. Large numbers of Jews still resided there from the captivity when in AD 60 Peter among them writes his first Epistle.

Babylon continued to be inhabited, and has not yet been destroyed to the extent described by Isaiah and Jeremiah.

VII. CHAPTER 6

A. Please Read Daniel 6:1-3

Daniel 6:1-3 (KJV)

¹ It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; ² And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage. ³ Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

This chapter introduces us to the second world empire, the Media-Persia. Here we see the head of gold had lasted for 67 years, and now the arms and breast of silver of the image that Nebuchadnezzar saw, now appear. We know that the fall of Babylon occurred in 538 B.C., and Darius immediately took the throne, but he died two years later in 536 B.C. Therefore, the events narrated in this chapter must have taken place inside those 2 years. Daniel would be approximately 90 years old at this time.

Here we find in the Media-Persia Empire that it was not an absolute monarchy, such as was the Babylonian Empire. The leadership of the Media-Persia Empire composed of presidents and princes put together a sort of congress or parliament type of arrangement in which they all had voice in making the laws. But any laws that were brought up by the province leadership had to be ratified by the King. But once they were ratified the laws became unalterable, they could not be changed.

Because of his excellent spirit, the King sought to put Daniel over the whole realm as we see in the last part of verse 3. This most likely brought about a great deal of jealousy on the part of the other leadership who were fearful about not being able to do as they had done in the past. Knowing that Daniel would not put up with any dishonesty, they felt their positions were threatened, so they put together a plot against Daniel.

B. Please Read Daniel 6:4-9

Daniel 6:4-9 (KJV)

⁴ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. ⁵ Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God. ⁶ Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. ⁷ All the presidents of the kingdom, the governors, and

the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. ⁸ Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. ⁹ Wherefore king Darius signed the writing and the decree.

The counselors and governors, knowing that the King was not an absolute monarch, knew that he could not ignore a unanimous suggestion or recommendation that came from them. Once the King had signed the decree, it would become law and could not be repealed. Therefore, they approached the King and told him that all the presidents and governors and princes and counselors and captains had consulted together, to establish this world decree. But that was a lie, because Daniel, the chief of the presidents, had not been consulted.

The temptation to Daniel would have been to close up in secret and pray to God. But Daniel, knowing the test was whether or not he would honor his God even above the law, showed that he was to be faithful to his God, even if it would mean the loss of his own life.

C. Please Read Daniel 6:10-15

Daniel 6:10-15 (KJV)

¹⁰ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. ¹¹ Then these men assembled, and found Daniel praying and making supplication before his God. ¹² Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. ¹³ Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. ¹⁴ Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. ¹⁵ Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.



Daniel's enemies had not misjudged Daniel at all. They knew exactly what he would do and they delighted in their own success that their scheme had worked so well. So immediately they brought the circumstance before the King. The King himself had been tricked thinking that all of the governors had been consulted when Daniel had been left out. Once the King discovered that he was in a helpless position, he himself labored until the going down of the sun, trying to figure out a way to get around the law. But there was no way out.

D. Daniel 6:16-23

Daniel 6:16-23 (KJV)

¹⁶ Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. ¹⁷ And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. ¹⁸ Then the king went to his

palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. ¹⁹ Then the king arose very early in the morning, and went in haste unto the den of lions. ²⁰ And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? ²¹ Then said Daniel unto the king, O king, live for ever. ²² My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. ²³ Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.



Here we see the King had done his very best to deliver Daniel, and yet had failed. He had to cast Daniel into the lion's den. The question now remained, would Daniel's God be able to keep him from the jaws of the lions. We also can see from verses **18-23** that the King's interest in Daniel's plight was sincere. As we see here, the King himself goes through a sleepless night, trusting that Daniel's God would deliver him.

We also see that the lions-den pre-figures the tomb that Jesus was placed in, and before which the stone was rolled and sealed with the mark of the King's Signet. But as the lions could not harm Daniel, so Jesus, who **went into** the jaws of death, could not become the prisoner of death. Jesus too was delivered like Daniel, by resurrection from His prison house. When Daniel was liberated from the lion's den, he could not be thrown in again. He was free from the law, for he had paid the penalty.

The stone that covered the tomb of Jesus was not rolled away to let Jesus out but to let us in.

E. Please Read Daniel 6:24-28

Daniel 6:24-28 (KJV)

²⁴ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. ²⁵ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ²⁶ I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. ²⁷ He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. ²⁸ So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

We also see that Daniel's deliverance in itself did not satisfy the King. In **verse 24** we see now how the wicked, those who plot with evil devices, end up bringing judgment and sorrow upon their own families. The whole incident had a life changing effect upon the King. As a result of Daniel's deliverance, the King himself was converted and issued a decree, which follows in **Verses 25-27**. We see here that the whole incident brought about again, a renewed toleration or freedom concerning the Jewish religion, and their right to worship their God without any molestation. Daniel's faithfulness to his God is rewarded by his promotion and his life was spared, not only through the reign of Darius, but also through the reign of Cyrus the Persian. In **verse 28** we see that Daniel prospered in the reign of Darius and also in the reign of Cyrus.

VIII. CHAPTER 7

A. Please Read Daniel 7: 1

Daniel 7:1 (KJV)

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

This chapter chronologically should precede chapters 5 & 6, but chronological order is disregarded so as to keep the historical part of the book separate from the prophetic part. Chapter 7 begins the truly prophetic part of the book of Daniel.

The date of the visions of this chapter must have been approximately 62 years after Nebuchadnezzar had his dream of the Golden headed image. During the years of silence, from the death of Nebuchadnezzar in 561 BC to the fall of Babylon in 538 BC (this period of 23 years) evidently, Daniel spent in retirement, or at least semi-retirement. We see a reference in **Daniel 9:2**, to "**the books.**" It is thought that the books he is speaking of are those writings of Moses and what Psalms and other prophetic writings that he could get a hold of at that time. So evidently he spent most of that time in study. It was during that time that we see Daniel have this vision of the four wild beasts. This 7th Chapter records three visions that Daniel had:

1. The first was the vision of the four wild beasts,
2. the second was the vision of a judgment scene,
3. the third was the vision of the Son of Man receiving the Kingdom.

The fact that these visions are all interwoven would imply that all three were seen or envisioned about the same time, if not at the same time.

B. Please Read Daniel 7:2-3

Daniel 7:2-3 (KJV)

² Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. ³ And four great beasts came up from the sea, diverse one from another.

The scene of this vision was on the shore of the great sea. In the Old Testament, the term "**the great sea**" stands for the Mediterranean Sea or could also mean the "sea of peoples" or "nations". So we see these four nations either are located on the coast of the Mediterranean Sea or derived their wealth from those nations around the Mediterranean Sea. The Babylonian and Media-Persian Empires were not located on the Mediterranean Sea, such as were the Grecian and Roman Empires, but they were greatly indebted to the coastal countries for the wealth that they obtained as they conquered those land areas. Raging waves symbolize the unrest of the nations, the sea being a type of the nations. **Revelation 17:15** says, "**The waters which thou sawest are peoples and multitudes and nations and tongues.**" The sea and the waters make reference to the nations. One thing about the sea is that when it is in a state of commotion it has been disturbed by some outside force. In these two verses, we see that outside force being the four winds of heaven. These winds would be representative of the powers of the air, the forces of the evil one. Satan is called, "**the prince of the power of the air**" Eph. 2:2.

When we look at the four beasts, we see that they correspond with the four metals of the image that Nebuchadnezzar saw in his dream. So the vision of the wild beast was given to Daniel so that he might have additional light concerning the events of the times of the gentiles.

C. Please Read Daniel 7:4

Daniel 7:4 (KJV)

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.



Babylon

Now take a look at the first beast, which was that like a lion with eagle's wings. Its appearance would call to Daniel's remembrance the figures of lions with eagle's wings and the face of a man that he would have seen around the palace in Babylon and those of Ninevah. We also see here a combination of the king of beast, the lion, and the king of birds, the eagle, but as Daniel's vision went on, we see the beast had its wings plucked. Then later we see the beast lifted up and caused to walk on two feet instead of all fours as a beast would. And it was given a man's heart. Other than that, it was still a beast. This might indicate that it had now come to a point that instead of using its beastly talents to overcome its enemies, it now resorted to intellect. Plucking of the wings might also have referred to the insanity of Nebuchadnezzar. The standing on two feet like a man and receiving a man's heart may relate to his recovery from his seven years where he acted as though he were an ox.

D. Please Read Daniel 7:5

Daniel 7:5 (KJV)

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.



Media/Persia

The second beast was like a bear. We see that it was comparatively slow in movement and conquered its foe by brute force instead of tact. And this would be characteristic of the Media-Persian Empire, who gained most of its territory by amassing great companies of troops to win against its enemies. The sight of the bear, rising up in preparation to attack would here represent Persia, which was the stronger of the two nations and more aggressive. The three ribs in the bear's mouth would stand for the three kingdoms of Lydia, Babylon, and Egypt, which formed a triple alliance against the Media-Persia Empire and were destroyed by the bear. And also, the bear was inferior to the lion, and yet overcame the lion.

E. Please Read Daniel 7: 6

Daniel 7:6 (KJV)

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.



Greece

The third beast is the leopard. The leopard had four heads and four wings. The leopard would be representative of Greece. It naturally is slight of frame, but strong and swift and fierce. And this would be a type of Greece under the reign of Alexander the Great, who conquered the whole civilized world with a small, but well equipped and very brave army in a time span of about 10 years. The four wings of the fowl would be an indication of its speed. Also notice that the vision that Daniel sees here concerning Greece and the leopard, corresponded to the abdomen and thigh parts, the hips of the image that Nebuchadnezzar saw. And Daniel must have been confused by the four heads, because there was no place within the vision of Nebuchadnezzar where we would see a four-fold division in the abdomen area. This is why we read in this vision that Daniel was troubled, **verse 15**. It is interesting to note that even though this vision troubled him, a couple of years later he had the vision of the ram and the he-goat, and that explained to him why the four-fold division. But that was a couple of years later than what we see here.

The four kingdoms represent the four heads, and again those where Thrace, Macedonia, Syria, and Egypt.

F. Please Read Daniel 7:7-8

Daniel 7:7-8 (KJV)

⁷ After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. ⁸ I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.



Roman

The fourth beast was like no other beast. It had teeth of iron and nails of brass. It had 10 horns, which would correspond to the ten toes of the Roman empire. The iron teeth would be symbolic of the iron legs of Nebuchadnezzar's image. Daniel also sees within the 10 horns a little horn, with the eyes of a man, and its mouth speaking great things. This was something not shown to Nebuchadnezzar. We need to remember that Daniel's visions in these last 6 chapters have to do with God's dealing with the Jewish people during the later days. Therefore not everything would necessarily have been shown to Nebuchadnezzar.

Dake Bible on Verse 8, Note g. "The little horn came up last after the ten horns were fully grown. It plucked up three of the ten by the roots, symbolizing the Anti-Christ, coming in the last days during the formation of Rome into 10 kingdoms. He will overthrow 3 of them and the others will submit to him without further war."

G. Please Read Daniel 7:9-12

Daniel 7:9-12 (KJV)

⁹ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. ¹⁰ A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. ¹¹ I beheld then because of the voice of the great words which the horn spake: I beheld *even till the beast was slain, and his body destroyed, and given to the burning flame.* ¹² As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

1. Daniel's second vision: Here in verses **9-12** we see an introduction to a judgment scene, and a vision of the Father subduing the kingdom. The purpose here is to reveal through Daniel the judgment that shall come upon the gentile nations that comprise the revived Roman empire "the beast", and the anti-Christ as the "little horn" and ruler. Daniel in **7:11** and John in **Rev. 19:20** see the anti-Christ cast into the lake of fire.
2. When we look at the time plan, we see that there is a dispensation of judgment between the Dispensation of Grace and that of the end of the Millennium. There shall be **three judgments** that take place here:
 - a. **The judgment of believer's works** takes place at the judgment seat of Christ **II Cor. 5:10**. This may take place at the end of the 1000 yr. Reign of Christ or perhaps shortly after the Lord's second advent.
 - b. **The judgment of the Jews** during the tribulation: This was referred to by Jeremiah and Daniel as "Jacob's trouble," **Jer. 30:4-6; Dan.12:1**. Christ called it the "great tribulation," in **Matt.24:21-31**. The ultimate result will be the conversion of the Jews.
 - c. **The judgment of nations: Matt.25:31-46**. It's during this judgment that we see the separation of nations, after Christ returns to the earth. This may take place in "the valley of Jehoshaphat," **Joel 3:1-2**. Its purpose will be to separate the sheep and the goat nations. The sheep nations enter into the eternal kingdom and the goat nations will be destroyed. One thing to keep in mind is that this judgement has its basis in how each nation treated Israel. It is not a judgement of an individual person's relationship to Christ although the final result will be that the goat nations (those who mistreated Israel) comprised of their wicked dead will be cast into the lake of fire. **Although there is disagreement as to the timing of this event, it most likely will take place along with or near the Great White Throne Judgement at the end of the Millennial reign of Christ with only the sheep nations continuing on into eternity.**
3. We also know that the One who sits on this throne of judgment is called "**the Ancient of Days**." He can be no other than the Father. We know from **John 5:22** that "**the Father judgeth no man, but hath committed all judgment unto the Son.**" Thrones are "cast down" which is an unfortunate wording in the King James, as its meaning has to do with the placement or setting of thrones in place for judgment. The picture is that of the thrones of judgment being set in place, and the ancient of days taking His seat in a throne that was like a fiery flame with wheels of burning fire.

The Father - commits all judgment to the Son who commits it to His saints. "**We shall judge angels**" **I Cor.6:3 & Daniel 7:22** "**Judgment given to the saints of the Most High-Christ**". Christ to subdue all things for the Father, **I Cor. 15:24-28** and then subject Himself to the Father, **I Cor. 15:28**.

H. Please Read Daniel 7:13-14

Daniel 7:13-14 (KJV)

¹³ I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ¹⁴ And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

We see here the third vision of the Son of Man receiving the Kingdom. The ancient of days would be the Father, as Christ is brought before his presence. (Dake Bible page 865 Vs. 13-14 Notes:

a: "One, the Son of Man, the Lord Jesus Christ, not the Ancient of days of vs. 9-10, but another ONE separate and distinct from Him came with the clouds of heaven vs. 13...

b: If He comes to the Ancient of days, then He is not the Ancient of days. If they bring Him, the Son of man, near before Him, the ancient of days, then it is confirmed twice in one scripture that they are two separate persons...

c: The Son of man receives dominion, glory, and a kingdom composed of natural peoples of all races that they may be His subjects eternally. His kingdom is an everlasting dominion...) A very interesting point is found in **John 18:33-37**, when Pilot asked Jesus, "**Art thou the king of the Jews?**" Jesus answered saying, "**My kingdom is not of this world,**" realizing that the kingdom that Christ would be over would be given him by the Father and would be a heavenly kingdom. We also see in **Rev. 11:15** that the time of receiving the kingdom, as shown by this vision, is still future. This passage locates the time when it is pronounced that Christ shall receive the kingdom as being when the seventh trumpet shall sound, which locates it as near the middle of Daniel's 70th week. We see that both Daniel and the Book of the Revelation are in agreement. The pronouncement seems to be made at this time while the actual event seems to take place at the end of the tribulation.

I. Please Read Daniel 7:15-16

Daniel 7:15-16 (KJV)

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

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

The effect of these three visions on Daniel was that he had a troubled spirit. It's likely what troubled him was the character of the four wild beasts and the meaning of the little horn. Everything else, he pretty well understood because of putting the parts together with the earlier visions of Nebuchadnezzar and the interpretations that he gave. But we see in verse 16 that Daniel wanted some insight as to the meaning of the vision. The bystander that we see Daniel speak of here was no human because Daniel was still in the midst of the vision. Perhaps it was Gabriel who helped Daniel in other visions, **8:16; 9:21**

J. Please Read Daniel 7:17-18

Daniel 7:17-18 (KJV)

¹⁷ These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. ¹⁸ But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Here we see the heavenly bystander (Gabriel?) inform Daniel that the four beasts represented four kings or kingdoms. The saints of the Most High, whose kingdom would last forever, would

take their power away from them. Perhaps this refers to the saints of God ruling over the kingdoms of the world throughout eternity.

K. Please Read Daniel 7:19-22

Daniel 7:19-22 (KJV)

¹⁹ Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of iron*, and his nails *of brass*; *which* devoured, brake in pieces, and stamped the residue with his feet; ²⁰ And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. ²¹ I beheld, and the same horn made war with the saints, and prevailed against them; ²² Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

We see that Daniel, even after the reply of the bystander, was still not fully aware of the meaning. It seemed that the conduct of the little horn perplexed or troubled Daniel, because he asked then to know the truth of the fourth beast.

L. Daniel 7:23-28

Daniel 7:23-28 (KJV)

²³ Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. ²⁴ And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. ²⁵ And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. ²⁶ But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. ²⁷ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him. ²⁸ Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.



The horn that rises up

1. Gabriel then goes on to give a greater explanation of the vision of the fourth beast. An additional description of vision helps us to understand the explanation of the heavenly bystander. Here we see the fourth beast, and the little horn, who will seek to change the times and laws. This is talking about the fact that Anti-Christ will confirm a covenant with Israel for one week, or seven years. But then, in the middle of the week, he will break the covenant, according to **Dan. 9:27**, and substitute the worship of himself for the worship of Jehovah. He will then bring to an end the sacrifices and the oblations that will be performed in the temple, and will seek to destroy or change all Jewish customs. He will do this for the last 3 1/2 years of the tribulation. When we examine the beast, we know that the fourth beast, this non-descript beast, represents a revised Roman Empire. **Vs. 24** shows us that “out of the 10 nation federation shall rise “another” referring to an 11th horn, the little horn, symbolizing an 11th king who will come out of one of the 10 kingdoms and use it to overthrow 3 others. The

other 6 of the ten shall then submit to him” (from Dake’s notes pg. 865 col.4 note c). The Book of the Revelation gives us details in chapter 6-19 as to the events of Daniel's 70th week, which would correspond to the period of the toes of the image of Nebuchadnezzar.

2. It might be good for us to compare Daniel's beast with John's beast in the Book of the Revelation. So let's look back over **Daniel 7:7-8** and **7:23-25**

Daniel 7:7-8 (KJV)

⁷ After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. ⁸ I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

Daniel 7:23-25 (KJV)

²³ Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. ²⁴ And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. ²⁵ And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

and then let's turn and read **Revelation 13:1-7**, and compare these beasts.

Revelation 13:1-7 (KJV)

¹ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. ² And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. ³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. ⁴ And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? ⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. ⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. ⁷ And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.



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Daniel's



John's

We see in comparing the two beasts that:

- a. both beasts rise up out of the sea.

- b. both were utterly unlike any beast we've ever heard of.
 - c. Daniel's beast represented the fourth kingdom, the Roman Empire, characteristic of the old Roman Empire, while John's beast described a future Roman Empire.
 - d. both beasts have 10 horns. This reveals the fact that they will both be in existence at the time indicated by the 10 toes of Nebuchadnezzar's image, which will be just before the establishment of the stone kingdom, or the Millennial Kingdom of Christ. The 10 horns stand for 10 kings. We see from this that both John and Daniel saw that the Roman Empire would eventually be divided into 10 federated kingdoms.
 - e. both beasts make war on the saints of the Most High and blaspheme His Name.
3. A couple of differences that we see are that:
- a. John's vision had 7 heads while Daniel's had one.
 - b. Among the ten horns on Daniel's beast, there came a little horn, which is not seen among the 10 horns of John's beast.
 - c. The little horn of Daniel's beast plucks up three of the ten horns and destroys them, or takes their kingdom away. John's vision does not speak of this.
4. The Little Horn
- I want to list for you titles that refer to the Anti-Christ:
- a. **OLD TESTAMENT:**
 - (I) **The Assyrian** - Isaiah 10:5-6; 14:24-25; 30:27-33.
 - (II) **The Wicked** - Isaiah 11:4
 - (III) **The King of Babylon** - Isaiah 14:4
 - (IV) **The Little Horn** - Dan. 7:8; 8:9-12
 - (V) **The King of Fierce countenance** - Dan. 8:23
 - (VI) **The Prince that shall come** - Dan. 9:26
 - (VII) **The willful King** - Dan. 11:36
 - b. **NEW TESTAMENT:**
 - (I) **The man of sin** - II Thess. 2:3-8
 - (II) **The son of perdition** - II Thess. 2:3-8
 - (III) **That wicked** - II Thess. 2:3-8
 - (IV) **Anti-Christ** - I John 2:18
 - (V) **The beast** - Rev. 13:1-8
5. Larkin presents an interesting note on "the little Horn", or "the Anti-Christ." He goes to **II Thess. 2:3-12** and points out that Paul while speaking of the Anti-Christ, calls him by three names. The "**man of sin**", the "**son of perdition**", and "**that wicked**". The name "**son of perdition**" is of great significance because it is only used twice in scripture. It was first used by Christ of Judas in **John 17:12**. Here it is used of the Anti-Christ in **II Thess. 2:3-12**. Larkin goes on to make an interesting comparison between Judas and the Anti-Christ. We know that Christ was born of a virgin by the Holy Spirit, and many believe that the Anti-Christ will be born of woman, not necessarily a virgin, but by Satan. We know also from the Old Testament that angels left their first estate and had sexual relationships with the daughters of men, and the offspring were giants, or mighty men. So it is not beyond comprehension that Satan could come upon a woman and have her conceive the Anti-Christ. And certainly, such a person could be called the "son of perdition," or "of Satan."
6. Please note – what I am about to share is only a theory promoted by some. Though it makes for interesting discussion it should not be taught as fact! In **John 6:70-71** we read that Jesus said "**Have not I chosen you twelve and one of you is a devil.**" He spoke of Judas

Iscariot the son of Simon, for he it was that should betray him, being one of the twelve. It's interesting to note that in no other passage than this is the word "**devil**" applied to anyone but to Satan himself. Here the word that is used is "**diabolus**" the definite article is employed and it should be read, "**and one of you is the devil.**" This would make Judas Iscariot the devil incarnate and would explain why Jesus called him the "**son of perdition.**" It is not correct to say that Judas was the son of Simon, for the words "**the son**" are in italics, showing that they are not in the original, and that the name Simon is given because he was the reputed father of Judas, while Judas might have been the son of someone else. This is just like Christ who normally would have been recognized as the son of Joseph, even though he was not literally. The next question that would need to be considered, according to Larkin, is why then, are both Judas and the Anti-Christ called "**the son of perdition.**" Are they truly one in the same person, or are there two sons of perdition? When we turn to **Rev. 11:7**, we read that "**the beast**" that slays the 2 witnesses ascends out of the bottomless pit. The beast is the Anti-Christ. How did this "**son of perdition**" or this beast get into the abyss? If there is only one "**son of perdition**", and Judas and the Anti-Christ are one in the same, then he got into the abyss when Judas went to "**his own place**", which would be the abyss, **Acts 1:25**.

Acts 1:25 (KJV)

²⁵ That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Of no other person is it said anywhere in Scripture that he went "**to his own place.**" Again in **Rev. 17:8**, it is said "**the beast that thou sawest was and is not and shall ascend out of the bottomless pit and go into perdition.**" As this beast is the same that slays the two witnesses, he is the Anti-Christ.

7. So there are 4 things here said of him: **Rev. 17:8**

- a. He was
- b. He is not
- c. He shall ascend out of the bottomless pit
- d. He shall go into perdition

8. So John is writing this, and looking at it from the perspective of John's day (when it was written) we read John saying here that the beast "**was not**" but that he "**had been before on the earth and was yet to come again.**" And in his latter coming he was to ascend from the bottomless pit. That being the case, this would be positive proof that the Anti-Christ has been on the earth before, and that when he comes in the future, he will come from the abyss. Another question is, when was Anti-Christ on the earth before? If Judas and the Anti-Christ are one and the same, then that would answer the question. When Judas was on the earth, he was. And when Judas went to "**his own place**," he "**was not.**" And when Judas comes back from the abyss he will be the Anti-Christ, the son of perdition.

9. Before we go any further, we should examine the two visions that John had concerning the beast. We're going to read here, **Rev. 13:1-7 (you just read this #2.)** and then **Rev. 17:3 & 7-17.**

Revelation 17:3 (KJV)

³ So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

Revelation 17:7-17 (KJV)

⁷ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. ⁸ The beast that thou sawest was,

and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.⁹ And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.¹⁰ And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.¹¹ And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.¹² And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.¹³ These have one mind, and shall give their power and strength unto the beast.¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.¹⁵ And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.¹⁶ And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.¹⁷ For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

We see here that "**the beast**" had dual meaning. It represents both the revised Roman Empire and its imperial head, the Anti-Christ. As the revised Roman Empire, it is seen coming up out of the sea of nations, **Rev. 13:1**. As the anti-Christ it comes out of the abyss, **Rev. 11:7; 17:8**. Also notice that the beast that comes up out of the sea has seven heads and ten horns and the horns are crowned representing the earthly powers that will be a part of the revision of the Roman Empire. To contrast that, the beast that comes up out of the abyss also has 7 heads and 10 horns, but they are not crowned. For the 10 kings represented by the 10 horns have not yet received their kingdom, **Rev. 17:12**. This would imply that the beast of **Rev. 17** represents the Empire at the beginning of the week. The woman who is riding the beast would confirm this. This scarlet clothed woman is not seen until Chapter 17, but Scripture indicates that she has been riding the beast from the beginning of the tribulation. She would be representative of the Roman church that would come to power. But there is no doubt that the Roman Catholic Church may well play a very significant role in the restoration of power of these 10 kingdoms, and will have a great amount of control over them until the middle of the week. At this time they will turn on the church, and shall make her desolate and naked, and according to scripture, "**shall eat her flesh**," in other words, consume her wealth, and burn her with fire, **Rev. 17:16**.

IX. CHAPTER 8

A. Please Read Daniel 8:1-2

Daniel 8:1-2 (KJV)

¹ In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.² And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

In the book of Daniel, beginning with the 8th chapter through the remainder of the book, we find Daniel written in Hebrew. The first chapter and the first four verses of the second chapter are also written in Hebrew. This section gives account of the fall of Jerusalem and the captivity of Judah. From chapter 2:4 to the end of chapter 7, the language is Aramaic because that part of the book relates to the Gentile world powers. From here in chapter 8 through the end of the book, it is written in Hebrew because it deals mainly with the Jews, Jerusalem, the temple sanctuary, and the anti-Christ (those things that are pertinent to the Jews).

Also, we see that the vision of the ram and the he-goat occurs in the third year of the reign of Belshazzar, 538 B.C. This would come two years after the vision of the four wild beasts, and would be at the same time as the fall of Babylon or just before.

Also, it is very interesting to note that the visions in Daniel are for the main purpose of unveiling the Antichrist. Daniel was in Babylon when he received this vision, but we see him transported in the Spirit to Shushan, the capitol of Persia that was located in the province of Elam. Here he stands by the side of river Ulai, and sees the vision.

B. Please Read Daniel 8:3-14

Daniel 8:3-14 (KJV)

³ Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. ⁴ I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great. ⁵ And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. ⁶ And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. ⁷ And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. ⁸ Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. ⁹ And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

¹⁰ And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. ¹¹ Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. ¹² And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. ¹³ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? ¹⁴ And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.



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Ram Media/Persia



He goat (Greece) with notable horn subduing the Ram

Let's begin by pointing out a few things in the verses, and then we will go back and be a little more detailed when we look at the interpretation.

In **verse 2**, Elam was a province that was east of the area of Babylon, and had at one time been a rival against Babylon, but then was an ally when the Babylonians and the Elamites attempted to throw off the Assyrian domination of Assurbanipal. We also know that Shushan was the capitol of the province of Elam. So here we see Daniel in Shushan receiving this vision as he stands by the river.

In **verse 3**, we see that the ram, which had two horns and the two horns were high, but one was higher than the other—that is the Media-Persian Empire. As we said before, Persia is the greater of the two.

In **verse 5** we see the he-goat mentioned, the he-goat comes from the west and that would be Phillip II of Greece. And he had a notable horn, and that would be Alexander the Great. We also see from **verses 6-8** the description of Alexander conquering the Media-Persian Empire, the ram. Alexander's kingdom grew very great, and that he was strong, but yet he was broken; and from him came up four notable kingdoms. We know that when Alexander died, his four generals split up the kingdom.



The Goat with 4 horns as Alexander's kingdom would be divided among his 4 generals

In **verses 9-14** we see the description of the little horn that comes out of these four kingdoms. We see that the little horn comes forth and grew exceedingly great (**in verse 9**) towards the south, which would be representative of Egypt, and towards the east, which would be representative of Babylon, and towards the pleasant land, which would be representative of Palestine. We also see that he magnifies himself and that he brings desolation to the sanctuary and he causes worship to cease for a period of two thousand, three hundred days after which the sanctuary shall be cleansed. And then beginning in **verse 15**, we see the interpretation. But before we do that, I want to go back and talk a little bit about the 2300 days that we see described in **verse 14**.

These 2300 days are literal days and mark the date from which the time of the daily sacrifice shall be taken away by the little horn, which we believe to be Antichrist. We believe that this is to happen in the middle of Daniel's 70th week (the tribulation), according to **Daniel 9:27**. Therefore, these 2300 days begin in the middle of the 70th week. As we know that week is 7 years long and half of the 7 years would be 3 and 1/2 years or 1260 days (using 30 days to the month), this would make the 2300 days that Daniel prophesied over-run the last half of the tribulation week by 1040 days ($2300 - 1260 = 1040$), or 2 years, 10 months and 20 days. As the sanctuary is not to be cleansed or the daily sacrifice renewed until then, it would appear as if the temple services are not to be re-established until Ezekiel's temple has been built, which could possibly be after the second coming of Christ at Armageddon. See **Ezekiel 41:1** through **43:27**. While Daniel is thinking on the vision, suddenly an interpreter appears.

Both commentaries agree that the little horn is Antichrist, and events are yet future. In comparison, if possible examine a Scofield Bible (pg. 910 Footnote 3) who believes this was fulfilled in Antiochus Epiphanes.

From Easton's Bible Dictionary: ...Antiochus IV, surnamed "Epiphanes" i.e., the Illustrious, succeeded his brother Seleucus (B.C. 175). His career and character are prophetically described by Daniel (11:21-32). He was a "vile person." In a spirit of revenge he organized an expedition against Jerusalem, which he destroyed, putting vast multitudes of its inhabitants to death in the most cruel manner. From this time the Jews began the great war of independence under their heroic Maccabean leaders with marked success, defeating the armies of Antiochus that were sent against them. Enraged at this, Antiochus marched against them in person, threatening utterly to exterminate the nation; but on the way he was suddenly arrested by the hand of death (B.C. 164)."
More information on Antiochus Epiphanes is presented in section: E 6. which follows.

C. Please Read Daniel 8:15-16

Daniel 8:15-16 (KJV)

¹⁵ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. ¹⁶ And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

From the description it is evident that the interpreter was the angel, Gabriel. Daniel must have been somewhat confused, because in his vision of the four wild beasts, there was a little horn, and now in this vision of the ram and he-goat, there is another little horn. I'm sure Daniel was wondering, "Are they one in the same, or are they different?"

D. Please Read Daniel 8:17-19

Daniel 8:17-19 (KJV)

¹⁷ So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. ¹⁸ Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. ¹⁹ And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

Here we see one of the keys to understanding the relationship of this vision in the statement that the vision has to do with "**the time of the end.**" The vision then, had no bearing upon the time in which Daniel lived. If it had, he would not have been told to "**shut it up,**" because it was not to be fulfilled for "**many days,**" **verse 26.** In other words, not until the time of the end. So it would appear that this vision, even though some of it was fulfilled with what was happening with Alexander the Great was not completely fulfilled, and it had a much more far-reaching connotation than just that immediate time. In other words, these four kingdoms were going to come to play again in the end.

E. Please Read Daniel 8:20-25

Daniel 8:20-25 (KJV)

²⁰ The ram which thou sawest having *two* horns *are* the kings of Media and Persia. ²¹ And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. ²² Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. ²³ And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. ²⁴ And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. ²⁵ And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

1. It is in this vision of the ram and the he-goat that the names of the kingdoms represented by the silver and the brass of Nebuchadnezzar's image and their corresponding beasts, the bear and the leopard of the other vision, are revealed. We know that the emblem of Persia was a ram. Coins have been discovered that display the ram having come out of Persia. The national emblem of Macedonia or Greece was a goat. It is found on the coins of that country, as well as the ancient capitol was called Aegea, which is interpreted "goat city." The water next to it, is called the Aegean Sea or the Goat Sea. It is interesting to note that the son of Alexander the Great by Roxana (evidently his wife) was called Aegus, which means "son of a goat" (from Dake Bible pg. 866 note h vs. 5).

2. Daniel now understands that the ram, here in chapter 8, and the bear of the four beasts, and the arms and breasts of silver of Nebuchadnezzar's vision, all refer to the Media-Persian Empire. And he also understands now that the he-goat and the leopard of the four beasts and the abdomen of brass of Nebuchadnezzar's image, all refer to the Kingdom of Greece. We also see that the higher shoulder of the bear corresponds to the higher horn of ram, which would be Persia. And the 3 ribs in the mouth of the bear, as we have seen before, are the 3 kingdoms of Lydia, Babylon and Egypt that have formed the triple alliance against Media-Persia, but were destroyed by it. That corresponds with the action of the ram that pushed northward toward Lydia, and westward toward Babylon, and southward toward Egypt. That is found in **Dan. 8:4**, where we see the ram pushing westward, northward and southward. We also see that when Daniel compared the leopard and the he-goat, he saw that the four heads of the leopard corresponded to the four horns that came up in the place of the great horn on the head of the he-goat.
3. Everything is making sense now, except what was meant by the little horn that came up out of the four horns of the he-goat. This was still a mystery. At this point, he had seen nothing to correspond with this little horn. There was no beast in the vision to compare with the fourth wild beast of the previous vision on whose head were 10 horns amid which a little horn sprang up. There was certainly confusion in Daniel's mind as to what these two little horns were. We are told by Gabriel that the great horn between the eyes of the he-goat represented the first king, according to **Dan. 8:21**. We know that first king is Alexander the Great. His lifetime was 356 BC – 323 BC. He was the son of Phillip II of Macedone. Alexander became king of Greece when he was only 20 years of age, in 336 BC. It was Alexander who in 333 BC at Issus, defeated a Persian army of 600,000 men commanded by the Persian King Darius III. He then went from Issus and conquered many minor areas in Phoenicia and Egypt, before returning to Syria, where on the banks of the Tigris River he defeated the largest army ever amassed at that time--the Persian army of Darius III the Persian. This is the same Darius III that he had defeated in 333 BC. This battle was known as the battle of Arbela and was fought in 331 BC. Alexander crushed Darius III there. Later on Darius' men brought Darius' head to Alexander.
4. Alexander then spent his time subjugating the outlying provinces of the Persian Empire, and later he returns to Babylon at the climax of his glory, but then dies of marsh fever in June of 323 BC at 33 years of age. It is from that time then, that Alexander's four generals divide up the empire among themselves.
5. The four generals names are:
 - a. Gassander - he took Macedonia and the western part of the empire, which would primarily be Greece.
 - b. Lysimachus - he took Thrace and the northern part of the kingdom, which would have been Asia minor and Turkey.
 - c. Seleucus - he took the area of the eastern part, which would have been Syria and the whole of Assyria.
 - d. Ptolemy - he took Egypt and the southern part of the kingdom.

All four of these kingdoms were eventually conquered by Rome. The last of which was Egypt in 30 BC.

It is interesting to note that we see now, as we look back in history, that the four great world empires that were shown to Nebuchadnezzar in his vision of one image were not necessarily to precede each other, nor was that shown in the vision of the four wild beasts. But here we see it shown in the vision of the he-goat, that there is a break or a gap between the

Grecian Empire and the Roman Empire. During that gap, these four minor kingdoms rise up in power until they are overcome by Rome. Daniel now sees this, in this vision and that this is yet to come. And we know that history confirms this prophecy, that there definitely was a gap between the Grecian and Roman Empire. So when we look at the visions of Daniel, we really see that all the visions add to each other, and that they are putting pieces of the whole together. It is the same thing when we look at the visions concerning the little horn that comes up out of the four horns.

Many people have believed that the little horn was Antiochus Epiphanies, a Monarch that rose up in power soon after the establishment of these four separate kingdoms.

Gabriel tells us in **8:23** that this vision was for the latter time of the kingdom when the transgressors are come to full. So here we believe that the little horn comes more into play during the return of Christ, at the end, than any monarch might have fulfilled it at the present time. Antiochus Epiphanies would have, if anything, been only a partial fulfillment. We see now that these 4 kingdoms are to be revived, and become 4 of the 10 kingdoms into which the revived Roman Empire shall be divided.

6. ANTIOCHUS EPIPHANIES

Antiochus did not live in the later time of the 4 kingdoms. He was the 8th out of 26 kings that ruled over Syria. He died in BC 164, 134 years before the last of the 4 kingdoms disappeared. We see also that the little horn waxed exceedingly great. Antiochus never did. It is true he desecrated the temple at Jerusalem, but a group called the Macabees in 165 BC restored its worship. When Jesus spoke of the abomination of desolation spoken of by Daniel, the prophet, in **Matt. 24:15** he did not refer to it as a thing of the past, but as something still future. Therefore, it was not something connected with the career of Antiochus for he had been dead nearly 200 years. Antiochus never stood up against the Prince of Princes, Christ. For he died 160 years before Christ was born.

Let's talk about the little horn and reread (**Please Read**) **8:8-12**, and **8:22-25**.

Then let's read (**Please Read**) **11:36-45**, which talks of the willful king:

Daniel 8:8-12 (KJV)

⁸Therefore 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. ⁹And 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*. ¹⁰And 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. ¹¹Yea, 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. ¹²And 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.

Daniel 8:22-25 (KJV)

²²Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. ²³And 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. ²⁴And 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. ²⁵And 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.

Daniel 11:36-45 (KJV)

³⁶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. ³⁷ Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. ³⁸ But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. ³⁹ Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. ⁴⁰ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. ⁴¹ He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. ⁴² He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. ⁴³ But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. ⁴⁴ But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. ⁴⁵ And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

We see that it has been revealed that the little horn is to rise amid the ten horns of the 4th wild beast or in the Roman Empire, and that of those 10 horns or kingdoms, 4 shall be the 4 kingdoms into which Alexander's empire was divided. Out of one of these 4, the little horn Antichrist shall arise. This is revealed to us later as **Syria**. We will also see that this willful king or Antichrist will bring his transgression to the full **vs. 23**, and shall be broken without hand **vs. 25**. The meaning of this is disclosed in **2 Thess. 2:8** where we see the Antichrist, the wicked, shall be consumed with the Spirit of the Lord's mouth and shall be destroyed by the brightness of his Second Coming. REF: Battle of Armageddon, **Rev. 19:11-20**.

F. Please Read Daniel 8:26-27

Daniel 8:26-27 (KJV)

²⁶ And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days. ²⁷ And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

X. CHAPTER 9

A. Please Read Daniel 9:1-3

Daniel 9:1-3 (KJV)

¹ In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; ² In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. ³ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

1. The date of this chapter is given as the first year of the reign of Darius the Mede over Babylon, which would have been in BC 538. Daniel is now very perplexed. This is because of the earlier vision of the four wild beasts and the ram and the he goat. He found it hard to reconcile that vision with what he read in the writing of the prophets concerning the captivity of the Jews. Daniel knew from the book of Jeremiah that the Babylonian captivity was to last

only 70 years, **Jer. 25:11**. The false prophets during Daniel's time contradicted this, and encouraged the people to believe that the captivity was only going to be for a short period. This was in conflict with what Jeremiah had taught, which is further supported by **Jeremiah 29:4-10**.

2. Daniel knew that the Babylonian captivity of the Jews began when he was taken captive in 606 BC. According to Jeremiah, it was to last 70 years, 68 of which had already passed. Therefore, Daniel knew that he was living in the last couple of years of this captivity. The man who Isaiah had prophesied would issue the decree of their return, was already on the scene, that being Cyrus - who had taken Babylon as prophesied, **Isaiah 44:28**. So to Daniel, the captivity was to end in a couple of years. But how was he to reconcile this with the vision that the four worldwide empires that were going to come and go before the children of Israel were to be restored to their national inheritance? This problem was further heightened by the fact that Babylon, being the first of the four empires, was the only one that had come and gone - which left the other three to come and go completely during the last 2 years of this captivity. Here we see Daniel faced with a problem. How does all the scripture seem to fit together in the right way? He had to learn that the 70 year captivity to Babylon was only a type of a longer dispersion that was to last over 7 times as long. That vision is what we read about in this chapter where God gives Daniel the vision of the 70 weeks.

Daniel then prepares himself for prayer. This was Daniel's usual procedure when he wanted an answer from God-humble prayer, **II Chron. 7:14**. During this time Daniel prays one of the most eloquent prayers in all of the scriptures.

B. Please Read Daniel 9:4-15

Daniel 9:4-15 (KJV)

⁴ And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; ⁵ We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: ⁶ Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. ⁷ O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. ⁸ O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. ⁹ To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; ¹⁰ Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. ¹¹ Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. ¹² And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. ¹³ As *it is* written in the law of Moses, all this evil *is* come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. ¹⁴ Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice. ¹⁵ And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

Here we see the confession of Daniel concerning the sinful state of Israel. It has served as a model of confession, supplication, and intercession in which Daniel himself, though almost

spotless in character, associates himself as a sinner with his own people. We also see that Daniel, in preparation for the prayer, fasted and clothed himself with sack cloth and ashes as a token or an act of humility before God as he would enter into prayer.

C. Please Read Daniel 9:16-19

Daniel 9:16-19 (KJV)

¹⁶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. ¹⁷ Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. ¹⁸ O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. ¹⁹ O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

We see Daniel in a period of supplication before the Lord, seeking the Lord to forgive Israel, not because of their worthiness, but for the sake of the Lord himself and His testimony.

1. Vs.16 - turn away your anger
2. Vs. 17 - hear our prayer
3. Vs. 17 - bless for your name sake
4. Vs. 18 - look upon and hear our pitiful situation
5. Vs. 18 - we are not deserving but seek your mercy
6. Vs. 19 -hear, forgive and do for your own reputation sake

D. Please Read Daniel 9:20-23

Daniel 9:20-23 (KJV)

²⁰ And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; ²¹ Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. ²² And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. ²³ At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

We see Daniel's prayer interrupted by the angel Gabriel. This prayer of Daniel took place during the evening oblation that normally occurred in the temple at about 3:00 PM in the afternoon. We need to remember that there was no temple in Babylon for the Jews, and the one in Jerusalem had already been destroyed. But Daniel, because of his training, every afternoon at the normal temple service time, would turn towards the temple (the east) and set aside a time of prayer. It was during this time of Daniel's intercession for Israel, knowing that it was near the end of captivity, as Daniel began to pray that God's plan would come to fulfillment that the angel Gabriel appeared to him in the form of a man.

Gabriel would help Daniel to understand that the present captivity was only a type of the longer dispersion that was going to take place as part of the 70 weeks, which would be a period of 490 years. Otherwise seven times longer than their present 70-year captivity that was just about to come to an end.

E. Please Read Daniel 9:24-27

Daniel 9:24-27 (KJV)

²⁴ **Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.** ²⁵ Know therefore and understand, **that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:** the street shall be built again, and the wall, even in troublous times. ²⁶ And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. ²⁷ **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease,** and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Here we see that the purpose of the 70 weeks, verse 24, is shown to be a six-fold purpose:

1. To finish the transgression.
2. To make an end of sin.
3. To make reconciliation for iniquity.
4. To bring in everlasting righteousness.
5. To seal up the vision and prophecy.
6. To anoint the Most Holy.

Now I want to go through each one of them individually and make comments:

- a. **To finish the transgression** - We are told that each of the things that we see, the 6 parts of the 70 weeks, concern only the Jewish people, and the holy city of Jerusalem. This shows us that the focus of the 70 weeks is Israel & the Jewish people not the church or the Gentiles.
- b. **To make an end of sin** - In **Romans 11:26-27** we read that the time will come when God shall turn away ungodliness from Jacob and take away from Israel all their sins. This will not take place until the deliverer comes – and that would be Christ at His Second Coming.
- c. **To make reconciliation for iniquity** - It is written in **Isaiah 53:6**, **"The Lord hath laid on him the iniquity of us all."** This has no application to the Jewish people in this (church-grace) dispensation. Because if a Jew desires to be saved by the blood of Christ, he must in a sense renounce the common beliefs of his nation, and become a member of the Body of Christ in which there is neither Jew nor Gentile, **Gal. 3:26-28** and **Col. 3:10-11**. The whole nation, the Jewish nation, shall be born or converted in a day, **Isaiah 66:8**. **"In that day, the day of the Lord, there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."** **Zech. 13:1**. See **Zech. 12:10** through **13:1**.
- d. **To bring in everlasting righteousness** - This statement is futuristic, as there can be no everlasting righteousness until the Millennial Kingdom of Christ is set up. It cannot be set up until the transgressions of Israel have come to an end, and their sins have been dealt with. Then the Lord will make a new covenant with the house of Israel, **Jer. 31:31-34** after Armageddon in preparation for the millennial kingdom.
- e. **To seal up the vision and prophecy** - While the vision and prophecy appear to be sealed up at the present, pertaining to the Jews, this is only a temporary situation, according to **Romans 11:25-27**. When the transgression of Israel has ceased, and they have

uninterrupted communion with the Lord, there will no longer be any need for vision or prophecy, **I Cor. 13:8-10**.

- f. To anoint the Most Holy** - Some have thought that this referred to the Lord Jesus and his anointing by the Holy Spirit at his baptism. But what is more likely meant here is the Most Holy Place of the temple in the Millennium, as described in **Ezek. 41:1 - 42:20**. The erection of this temple, of course, is still future.

It is interesting to note that we first see the shekinah glory of God manifesting itself when the Lord went before the children of Israel in the pillar of the cloud by day and pillar of fire by night, **Ex. 13:21,22**. Later we see the tabernacle erected and the shekinah glory took possession of the Most Holy place and dwelt between the cherubim on the ark of the covenant, **Ex.40:34,35; 25:10-22; Num. 7:89**. When the temple of Solomon was dedicated, the shekinah glory filled the holy place so that the priests could not even stand to minister, **I King 8:10,11**. Furthermore, the prophet Ezekiel tells us that he saw the shekinah glory of God reluctantly leave the temple in **Ezek. 9:3**, and later even the city of Jerusalem itself, in **Ezek. 11:23** and return to heaven. In Ezekiel's vision of the Millennial temple, Ezekiel sees the shekinah glory return from the east, **Ezek. 43:1-6**.

F. THE CHRONOLOGY OF THE 70 WEEKS

We know that God is a God of order and we also know that God is very good about keeping his time schedule. In fact the Scripture tells this in **Acts 1:6-7**. Here it says that **"it is not for you to know the times or the seasons which the Father hath put in His own power."** Here we see that God in his plan has times and seasons. We also know from **Gal. 4:4** that when the fullness of time was come, God sent forth his Son. So we see that God works on a schedule of time. When we look at prophetic chronology, we come across divisions of time, such as hours and days and weeks, and weeks of years, and so forth. And we see the terms of time and times and half a time, and so forth. So it is evident from these divisions that they all must be interpreted on the same scale. We need to know what that scale is so that we can have a sense of God's timetable.

In **Numbers 14:34** we read, **"after the number of the days in which ye search the land, even forty days, each day for a year shall ye bear your iniquities even forty years."** Now we know that this judgment was fulfilled for the children of Israel wandered in the wilderness forty years, each year for a day that spies searched out the land of Canaan. We see when we look at Prophetic chronology that a day stands for a year. So if we apply this scale to the 70 weeks, we find that in the 70 weeks we have 490 days – or on a year-per-day scale it would be 490 years.

We are also told in **verse 25** **"that from the going forth of the commandment to restore and to build Jerusalem until the Messiah the prince shall be 7 weeks and 3 score and 2 weeks"**. So that would be 7 plus 62 equaling 69 weeks or on the one year per day scale, would be 483 years. When we examine Bible chronology, we see the genealogical tables giving the length of life of the patriarchs up to the Exodus and then of the judges and kings of Israel and Judah and down through the Babylonian captivity bring us down to BC 606. From that point on we have to depend upon historians for the dating of events. When we look at some of the respected Bible chronologists, we find that even they disagree as to the exact number of years from Adam to Christ. The concept here that is important is that even though one might come close in computations, we may not be exact, but at least close enough that we should have a reasonable understanding of God's timetable. **That is another reason why we cannot with absolute certainty know the exact day nor hour.**

- 1.** The first thing we must do is find the correct starting point of the 70 weeks. Even here there is a conflict of opinion, and the reason for the conflict is that there are no less than four decrees as to the restoration of Jerusalem and the temple after the Babylonian captivity. We're now going to examine each of the four decrees.

- a. The first decree: This was given by Cyrus in BC 536. We will look to **Ezra 1:1-4**. This is further confirmed in **II Chron. 36:22,23**.

Ezra 1:1-4 (KJV)

¹ Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, ² Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah. ³ Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem. ⁴ And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

But if we read this carefully, we see that nothing is said in it about restoring and rebuilding Jerusalem. All that was mentioned in this passage was the house of the Lord or the temple. But many claim that this must be interpreted in co-operation or in light of the passage in **Isaiah 44:28** where the Lord says of Cyrus that he **"is my Shepherd and he shall perform all my pleasure even saying to Jerusalem, thou shalt be built and to the temple thy foundation shall be laid."** We also know that whatever it was that prompted Cyrus to fulfill this decree, we are told that as a result 50,000 captives returned to Jerusalem, **Ezra 2:64,65**. And they did set up an altar and renew their sacrificial offerings and feasts and preceded to rebuild the temple, but the work dragged on because of adversaries. It would appear that Cyrus limited himself in his commandment to the rebuilding of the temple and said nothing about the restoration and the rebuilding of Jerusalem's walls. Why there seems to be this change, we don't really know, but it would seem apparent that Cyrus limited himself to simply building a house in Jerusalem. This is further confirmed by the second decree of Darius.

- b. The second decree: It is that of Darius in 519 BC and it is recorded in **Ezra 6:1-12**. In **Ezra 5:1-17** we read how those who were trying to rebuild the temple had their work interfered with on the count that they had no authority to be doing it. That being the case, they appealed to Darius to make a search of the King's treasure house in Babylon to see if there were any documents that would give them authority. In doing so Darius found the decree of Cyrus. Therefore Darius' decree was simply a reaffirmation of the decree of Cyrus. Also note too, that Darius' decree referenced only the rebuilding of the temple and nothing was said about restoring or rebuilding the city. This would be a confirmation that Cyrus' decree was simply to rebuild the temple.
- c. The third decree: It was that of Artaxerxes, king of Persia in 458 BC. This decree was simply a letter giving Ezra permission to go up to Jerusalem and take with him some of the priests and Levites with authority to collect gold and silver to purchase the animals needed for offering and sacrifice in the temple. It also gave him permission to draw off the King's treasury and to take the provisions that he needed. But nothing is said in this decree that in any way speaks to the restoring or rebuilding of Jerusalem. It was simply a decree for provision the provisions of the temple.
- d. The fourth decree: This decree was given by Artaxerxes Longimanus, given in 445 BC and is recorded in **Neh. 2:1-8**. It was given to Nehemiah who was the king's cupbearer, a very high official in the Persian court and one of the king's trusted servants. It was to

Nehemiah, giving him permission to build. We also know from the scripture that while the walls were repaired in 52 days, it took Nehemiah 12 years to rebuild and restore the city and to re-establish the law. This would fulfill the prophecy that the streets shall be built again and the wall, even in troublesome times, **verse 25**. The letter was given to Nehemiah in the form of a decree or otherwise he would not have had the authority to do what he did. There is no other decree authorizing such restoration, therefore it is believed that this is the decree that was meant by Gabriel.

Another way to look at this is to examine the starting points of the first and second decrees. If we use that of Cyrus in 536 BC as a starting point, and then went the 69 weeks or **483 solar years**, we would find out that the Messiah, the prince, would have come in 53 BC. This would have been 49 years before the birth of Christ. The birth of Christ is pinpointed at 4 BC.

If we take the second decree, that of Darius in 519 BC, the 483 years ran out in BC 36, which was 32 years before the birth of Christ.

If we use the third decree, that of Artaxerxes in 458 BC, then the 483 years would take us to AD 25, 29 years after the birth of Christ.

If we take the fourth decree, that of Artaxerxes Longimanus in BC 445, the 483 years would carry us to AD 38 or eight years after the crucifixion of Christ in AD 30. From this, we can see that we must either allow for a time space between the 7 weeks and the 62 weeks or we must use some other method of calculation.

2. A third possible event in Christ's life that might be considered as the terminating point of the 69 weeks was that of the triumphal entry of Christ into Jerusalem on Palm Sunday, April 2nd, 30 AD which was a few days before his crucifixion. This is recorded in all four gospels. We know that Jesus himself took steps to see to it that the prophecy of **Zech. 9:9** was fulfilled, where it says **"rejoice greatly Oh daughter of Zion, shout Oh daughter of Jerusalem, because thy King cometh unto thee. He is just and having salvation, lowly and riding upon an ass, and upon a colt, the foal of an ass."**

Jesus, at the time of his entry, took steps to bring about this event by commanding his disciples to bring a certain donkey whose location he pointed out to them in **Matt. 21:1-3**. So here we see that not only did Jesus consent to being called king by those who hailed him at his triumphal entry, but also he aided in that event taking place knowing it's prophetic significance. It seems logical therefore, that we could accept this triumphal entry as the terminating date of the 69 weeks, rather than that of his birth or his baptism. Since we know that the starting point of the 69 weeks was the decree of Artaxerxes Longimanus, given in March 14th, 445 BC. Also that the triumphal entry of Jesus into Jerusalem on Palm Sunday, April 2, 30 AD was the ending point, it remains then to be seen if in fact the 69 weeks or the 483 years cover the time space between these dates.

3. One other thing that we need to point out is that there is a difference of opinion as to the date of Christ's birth and death. He was not born in AD 1, for he was born before the death of Herod, according to **Matt. 2:1-23**. Herod died in the latter part of BC 4. We read that Christ was baptized when he was about 30 years of age, according to **Luke 3:23**, which would make the date of his baptism in the latter part of AD 26 and his public ministry, we know lasted 3 ½ years. That would carry him over until the spring of AD 30, when he was crucified at the time

of the Passover - which that year fell on Friday, April 7th, making the triumphal entry fall on the preceding Sunday, April 2nd AD 30.

4. Before we can actually figure the sequence to see if the dates we have arrived at fit, we must first decide upon which calendar should be used prophetically. So far we normally figure on the Julian or astronomical year of 365 and 1/4 days. There are other calendars that can also be used. There is the solar year of 365 days, the calendar year of 360 days and the lunar year of 364 days. It is important for us to find out which of these calendars is the correct one to use. We can find the answer by looking in **Gen. 7:11-24** and **8:3-4**, when we read concerning the account of the flood. We are told that the five months from the 17th day of the 2nd month until the 17th day of the 7th month are reckoned as 150 days. In other words, 30 days to a month, or 360 days to a year. So we see that in the prophetic chronology, we are to use a calendar year of 360 days.
5. **Before going any farther, I wish to point out that these computations are disputed and with good reason. In the following, partial years are counted as whole years, which may or may not be an acceptable method of computation. I include this in the study because it is an interesting possibility, but not one I would want to build any belief around, and certainly not teach as though it was fact. Please so inform your students as I do.**

In our figuring or computation, we find that the time period from 445 BC to 30 AD are solar years of 365 days plus one extra day every four years - one leap year. Additionally, there is 20-days from March 14 (the day Artaxerxes Longimanus made the decree in 445BC) to April 2 (the day of Jesus' triumphal entry). Counting the years from BC 445 to 30 AD **inclusively**, there is a total of 476 years. If we do our mathematics . . .

476 years x 365 days = 173,740 days

Add 119 days for leap year days, giving us a total of 173,859

Add 20 days for Mar. 14 - April 2, gives us a total of 173,879 days

Divide that by 360 days to a prophetic year and we have a total of 483 years to the day.

6. This then **on the surface appears** to account for the first 69 weeks of Daniel's vision of the 70 weeks. This leaves one more week yet to be determined against Israel - that week being a 7-year period (and remember, being figured prophetically, that 7 year period is a 7 year 360 day period). In other words, it would be 2520 day period that we call the Tribulation.
7. It might be important to realize, that much of the dating we are using is dependent on non-spiritual influences. It may be God's choice that we not be able to figure out completely to the day, the exact dates and the exact time of his return.

Another option is the fact that we may not be pinpointing the correct event within the life of Christ from which God measures the 69-week period. One other possible explanation as to the difficulty in fixing the exact dates may be the fact that when we look at the 70 weeks, it was broken down into 3 divisions. The first being 7 weeks or 49 years that was spent in the rebuilding of the temple and the re-establishment of the temple form of worship. That covered the time exactly between the decree of Artaxerxes in 445 BC and the close of the Hebrew prophesy in the Old Testament scriptures in 396 BC. That being the case, there may have been a brief period between that event and the beginning and ending of the 62 weeks that may account for the time difference in computation. We know that the last week, the last 7 year period, is yet to be fulfilled during the Tribulation.

XI. CHAPTER 10

A. Introduction

The last three chapters of Daniel belong together and should not even be divided by the chapter headings, and would more clearly be divided by three topics.

1. Chapter 10:1 - 11:1 - concerns the relation of supernatural beings to the earth.
2. Chapter 11:2 - 11:35 - concerns the pre-written history of the kings of the north and the south.
3. Chapter 11:36 - 12:13 - concerns the time of the end.

B. Please Read Daniel 10:1-3

Daniel 10:1-3 (KJV)

¹ In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long; and he understood the thing, and had understanding of the vision. ² In those days I Daniel was mourning three full weeks. ³ I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

This is Daniel's last vision. It came to him in the third year of the reign of King Cyrus in 533 BC. At this point many of the people were returning to Jerusalem to restore the homeland, but not as many people went as what Daniel truly had expected. In fact the book of Ezra leads us to understand that only 42,360 went. The great majority of the priests and leaders preferred to stay in Babylon and remain in the houses and gardens that they had built there, rather than return to the desolation of their home land. That is probably one of the reasons why Daniel prayed and fasted - because of his desire to see more of the people return to build up Jerusalem. The book of Ezra gives us the account of the return to the homeland and we find there that very few of the people were interested in restoring Jerusalem. Those who did return were the feeble folk, and they were harassed on every side by the enemy. Daniel goes to fasting and prayer, and according to **verses 2 & 3** we see that his fast was not one of total abstinence. He refrained from all of the pleasant foods and stuck to just eating the simplest articles of the normal diet (some disagree saying this meant Daniel was on a total fast). This he did for 21 days, and probably would have gone on if the angels hadn't come to speak to him in response to his prayer.

C. Please Read Daniel 10:4-9

Daniel 10:4-9 (KJV)

⁴ And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel; ⁵ Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: ⁶ His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. ⁷ And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. ⁸ Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. ⁹ Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Vs. 4 - Date April 24th. Hiddekel = Tigris River

Here we see that this certain man, most likely is the Lord Jesus. And in order to verify that, let's turn to **Revelation 1:12-15**.

Revelation 1:12-15 (KJV)

¹² And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; ¹³ And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. ¹⁴ His head and *his* hairs *were* white like wool, as

white as snow; and his eyes *were* as a flame of fire; ¹⁵ And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

When we compare **Revelation 1** with **Daniel 10:4-6**, we see the comparison that this definitely was the Lord that appeared before Daniel. Daniel sees the Lord here before his incarnation. John beheld him after his ascension. But both visions had the same affect upon the men receiving the vision. We look carefully at verses **8 & 9** in the book of Daniel, we see here that Daniel ended up on his face toward the ground. He had fainted. And we also read in **Rev. 1:17** that John, when he saw the Lord, fell at his feet as dead, as if he fainted.

D. Please Read Daniel 10:10-13

Daniel 10:10-13 (KJV)

¹⁰ And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands. ¹¹ And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. ¹² Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. 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.

Here we see Daniel laying on his face, as a hand touches him, and puts him on his knees and on the palms and then has him to stand up. This individual or this messenger that speaks to him is certainly none other than Gabriel. One of the confirmations of that is that we see this messenger speaks to him as a man who is greatly beloved and does so again in **verse 19**. In **verse 13** as we read we see that this angel, Michael, and this other messenger labored together. That would have been Gabriel. We notice too here that Gabriel was sent by someone to minister to Daniel's need. We see also that he was buffeted by the prince of the kingdom of Persia, who withstood him 21 days until Michael came to help him.

This whole passage of Scripture clearly shows us that there is a kingdom of darkness in which spiritual powers are constantly at war in regards to the prayers of the believers. REF: **Eph.6:12**: Paul tells us that we wrestle not against flesh and blood, but against principalities and powers against the rulers of darkness of this world, against spiritual wickedness in high places.

Note **Vs. 12** that Gabriel came because God heard Daniel's very words, and Gabriel was sent to grant Daniel according to Daniel's words. Teaching us that the very words we pray make a difference.

Also we know from **Eph 2:2** that Satan is the prince of the power of the air and the God of this world.

E. Please Read Daniel 10:14-18

Daniel 10:14-18 (KJV)

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. ¹⁵ And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. ¹⁶ And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. ¹⁷ For how can the servant of this my lord

talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. ¹⁸ Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

Before Gabriel reveals what is to befall the Jewish people in the latter days there is brief prelude, which describes in detail the wars between the king of the north and the king of the south. This would be 2 of the 4 kingdoms into which Alexander the Great's empire was divided. And this would speak to two peoples:

The Ptolemies (king of the south) and Seleucidae (king of the north)- representing the king of the north and the king of the south. And it takes us down to the end of the reign of Antiochus Epiphanes, in BC 164. This prelude ends with chapter **11:31** and then **11:32 - 35** cover the whole period from the time of the Macabees in BC 166 down to the time of the end. In **11:36** we see the willful king or anti-Christ. From there to the end of the book we have an account of what will befall the Jews in the latter days.

We see Daniel's reaction here that when he realized the importance of what Gabriel had to say, it took his speech away, until his lips were touched. This was most likely done by a Seraphim, similar to what happened to Isaiah in **Isa. 6:6-7**, when Isaiah's lips were touched with a coal of fire from the altar. It seems that after the Seraphim had restored Daniel's speech, then Gabriel again approached him and strengthened him or it may have been Gabriel who touched him.

F. Please Read Daniel 10:19-21

Daniel 10:19-21 (KJV)

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.

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. 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.

Note Gabriel speaks strength into Daniel. Gabriel and Michael are at war against the satanic ruler over Persia that it might be defeated so the satanic prince over Greece might take control as prophecy indicated they would. It also would appear that only Michael and Gabriel are fighting these satanic powers. Note Michael is called “your prince” which indicates that he was perhaps the “prince” of the spirit being who was over Israel just at there was a “prince” of angels over Persia and over Greece.

XII. CHAPTER 11

A. Introduction Please Read Daniel 11:1-2

Daniel 11:1-2 (KJV)

¹ Also I in the first year of Darius the Mede, *even I*, stood to confirm and to strengthen him. ² And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

In this chapter, we see pre-written history concerning the wars of the Ptolemies of Egypt, which would be the kings of the south, and the Seleucidae of Syria, the kings of the north. History is so accurately foretold that the critics claim the book of Daniel could not have been written as early as is claim, in 533 BC. They believe it must have been written after the wars of the Ptolemies and the

Seleucidae. Which was about 160 BC. Therefore, as we go through these verses, we need to keep in mind that this is prophecy being written before these wars take place. We see the accuracy of the scriptures confirmed by history. Actually this prophecy concerning the history of the kings of the north and the south begins with **verse 2** and extends through **verse 35**. This prophecy was given the 3rd year of Cyrus according to **10:1**, that would be BC 533. In **verse 2** here we see that there were three kings that were to stand up. This would be after Cyrus. These men were: Ahasuerus also know as Cambyses II son of Cyrus, Artaxerxes also called Pseudo Smerdis the brother of Darius I and younger son of Cambyses II who usurped the throne from Darius I for a period of 10 months and Darius I (**Ezra.4:1-24**) also known as Hystaspes. It also mentions a fourth king. This fourth king was Xerxes and he was the son of Darius I. It was his riches that enable him to put together vast armies. He stirred up Persia against Greece, which he invaded in BC 480 but failed to conquer it. Now prophecy only touches on the important events here, so we see several of the remaining kings of Persia omitted and nearly 150 years are skipped over to the time of Alexander the Great, BC 336 to 323.

KINGS OF PERSIA

Cambyses I - father of Cyrus

Cyrus is recognized as the founder of the Persian Empire as he was the one who expanded the territory and brought Medes into empire.

Cambyses II 530 – 522 BC son of Cyrus

Pseudo Smerdis 522 BC for 10 months he usurped the throne from his brother

Darius I 522 – 486 son of Cambyses II older brother of Smerdis

Xerxes 485 – 465 BC son of Darius I

Artaxerxes I Longimanus 464-423 BC

Darius II 423 – 404 BC

Artaxerxes II Mnemon 404 – 359 BC

Artaxerxes III Ochus 359 – 338 BC

Arses 338 – 335 BC

Darius III 335 – 331 BC he fell to Alexander the Great of Greece

B. Please Read Daniel 11:3-5

Daniel 11:3-5 (KJV)

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

⁴ And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. ⁵ And the 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.

(Dake Bible Note a, page 869: This is Alexander the Great who carried out the plans of his father, Philip of Macedon, to invade the Persian Empire. The war began in 336 BC when Alexander came to the throne of Greece and Macedon. He had only 35,000 soldiers and \$75,000 to start the war while the Persian king had a yearly revenue of \$11,000,000, many millions in the treasury, and hundreds of thousands of soldiers, besides a great navy. He had fully 50,000 Greek soldiers who he hired along with Greek generals. But in 13 years Alexander conquered the whole Persian Empire and beyond. He literally did according to his will fulfilling vs.3).

1. Here we see the mighty king being Alexander the Great. We see the division of his kingdom into four parts, characterized by the four winds of heaven. It is also important to note that none of Alexander the Great's family succeeded him. And within 15 years his family was extinct.

2. The prophecy then narrows down to two of the four kingdoms into which Alexander's kingdom was divided. Gabriel told Daniel that the prophecy belonged to Daniel's people. Since Palestine lies between Syria on the north and Egypt on the south, the prophecy narrows down to a description of the wars between the kings of the north and the kings of the south, Israel being the battleground through which much of this war would take place.
3. We see that of the four kingdoms, the kingdom of Egypt the first to appear, and it was founded by Ptolemy Soter, one of Alexander's generals.
4. Another of Alexander's generals, Seleucus I Nicator, was appointed to a position of authority in Babylon, but was driven out by Antigonus. He fled to Egypt where he was favorably received by Ptolemy and was made one of his princes. With Ptolemy's help Seleucus recovered his province and enlarged it until it extended to include Syria as well as Assyria. His dominion became even greater than Ptolemy, which was prophesied in **verse 5**.

C. Please Read Daniel 11:6

Daniel 11:6 (KJV)

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.

There was peace between Egypt and Syria during the reigns of Ptolemy Soter and Seleucus Nicator. But history tells us that **prior to the events described in verses 6-35** Ptolemy Soter advocated his throne in favor of his son Ptolemy Philadelphus. Ptolemy Philadelphus had a half brother named Magas. Magas married a daughter of Antiochus Soter, who had succeeded Seleucus Nicator as king of Syria. Magas was evidently jealous of his brother being king as Magas had induced his father-in-law, Antiochus Soter, to declare war against Egypt. Antiochus Soter was succeeded by Antiochus Theus, who continued to war with Ptolemy.

1. In order of progression:

Egypt

Ptolemy Soter
Ptolemy II Philadelphus (son)
Ptolemy III Euergetes
Ptolemy IV Philopater
Ptolemy V Epiphanes
Ptolemy Philometer
Ptolemy Physcon

Syria

Seleucus Nicator
Antiochus Soter
Antiochus II Theus
Seleucus II Callinicus
Seleucus III Callinicus
Antiochus III "the Great"
Seleucus IV Philopator
Antiochus Epiphanes

2. We pick the story up in verse 6 where it says, **"in the end of the 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:"** Ptolemy II Philadelphus of Egypt wants peace so he offers Antiochus II Theus a bribe for peace. He offers his daughter, Berenice, with a large dowry on the condition that the Syrian king would declare his former marriage to a lady by the name of Laodice void, and her two sons illegitimate (so they could have no claim on the throne). This in fact was carried out, but when Ptolemy II Philadelphus died, his daughter Berenice could no longer hold the relationship together, as the scripture puts it, **"she shall not retain the power of her arm"** for Antiochus II Theus put her away, and took back his former wife Laodice. However, Laodice is distrustful of his motives, and eager to secure the crown for her own son.

So she poisoned her husband Antiochus II Theus. This opened the door for the succession of the Syrian throne to Seleucus II Callinicus. Then Laodice, wanting to make sure there were no further threats to her son's throne, persuaded her son to have Berenice assassinated and Berenice's child, who by articles of her marriage, would have been the true heir to the throne. So, we see Berenice assassinated as well as all those who, according to the scripture "**strengthened her in those times**," which most probably is a reference to anyone who may have come with her from Egypt.

D. Please Read Daniel 11:7-8

Daniel 11:7-8 (KJV)

⁷ But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: ⁸ And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

The "**her**" that is spoken of at the beginning of **verse 7** is Berenice. It speaks of a "**branch of her roots**" which would mean an offspring of Berenice's parents. This would be her brother, Ptolemy III Euergetus who succeeded his father Ptolemy II Philadelphus, and who being upset at the treatment of his sister hastily marched into Syria with a large army with the purpose of rescuing his sister and her son. However, he arrived too late and found that she had been assassinated along with her son. He took revenge by putting Laodice to death, and capturing the fortress of the King of the North. He would have possessed the full kingdom had it not been for the insurrection that was taking place in Egypt, requiring his return. But he did not leave empty handed, as we see in the scripture. He carried back many princes, much silver, over 2,500 precious vessels, and idol images of the gods. Among these images were many that were formerly taken from Egypt and carried into Persia. Therefore, these were replaced in the temples of Egypt from which they were taken, and a great ceremony was given to show gratitude for Ptolemy's exploits. It was during these ceremonies that he was honored, and given his sur-name Euergetes, which means "**benefactor**." Ptolemy III Euergetes outlived by 4 or 5 yrs. Seleucus II Callinicus who fell from a horse and died.

E. Please Read Daniel 11:9-10

Daniel 11:9-10 (KJV)

⁹ So the king of the south shall come into *his* kingdom, and shall return into his own land. ¹⁰ But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

The meaning is clear, if we were to read this as follows: "**So the king of the south shall come into his** (the king of the north's) **kingdom and shall return to his own land** (Egypt)." This we see is what happened. "**But his sons**", as referred to here in the verse are not the sons of the king of the south, but the sons of the king of the north, who "**shall be stirred up**" by the invasion of the king of the south, "**and shall assemble in multitude of great forces**."

Now to confirm this by what actually took place in history, we see that the sons of Seleucus II Callinicus, Seleucus III Ceraunus (means "thunderbolt"), and Antiochus III, afterwards sir named Magnus (he was called "the Great"), assembled large armies. It was Seleucus III Ceraunus who succeeded his father. He assembled a large army to recover his father's dominions, but being a weak leader and unable to discipline his army, he was poisoned by 2 of his generals after a less than glorious reign of about 2 or 3 years. He was succeeded by his brother Antiochus III Theus, who assembled a large army, and took the field in person. He was the one in the text who should "overflow" and "pass through". He directed his energies against the king of the south Ptolemy IV

Philopater, who had succeeded his father, Ptolemy III Euergetes. He seized Tyre and Ptolemais, over flowed and passed through Palestine, and marched against Gaza, the fortress of the king of the south, which was the limit set by the prophecy. This was about BC 218.

F. Please Read Daniel 11:11-13

Daniel 11:11-13 (KJV)

¹¹ And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. ¹² And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. ¹³ For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

The king of the south, Ptolemy IV Philopater, was thoroughly aroused by the invasion of his realm by the king of the north, Antiochus III. Therefore, he assembled a great army and defeated the large, well-equipped army of Antiochus III at Raphia, not far from Gaza in BC 217. Ptolemy's heart was lifted up by his success, but instead of continuing with his victory and seizing the whole kingdom of Antiochus III, he was so anxious to return to his own sensual pleasures, that he left his new conquered land and went back to Egypt. Thus he did not strengthen himself by his great victory. There was peace then between Ptolemy IV Philopater and Antiochus III, which lasted 13 years. In the mean time Antiochus III strengthened himself and his kingdom. When his armies were numerous and well equipped, and after many small victories, having filled his treasury with spoils and having learned of the death of Ptolemy IV Philopater, he decided to go against Egypt again. At this time the son of Ptolemy IV Philopater was ruling in Egypt and he was but an infant (5 yrs. old), and his name was Ptolemy V Epiphanes. So Antiochus III marches against Egypt with a great army and many riches, expecting an easy victory.

G. Please Read Daniel 11:14

Daniel 11:14 (KJV)

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.

Here we see that there were many who went against the young king of the south and among them was Antiochus III, who was also favored by wicked Jews who were called “**robbers**” because of their conduct. They sought to help Antiochus III thus “**established the vision**” of conquering Egypt for their own gain, but “**they shall fall.**” Antiochus III turns against these robber Jews. Egypt heard what they had tried to do and came against Israel taking great spoil. They were called robber Jews or wicked Jews because of their desire to gather gain by their relationship to Antiochus III. Evidently he used them, turned against them, and coupled with the attack of Egypt caused their plans to fall.

H. Please Read Daniel 11:15-20

Daniel 11:15-20 (KJV)

¹⁵ So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand. ¹⁶ But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. ¹⁷ He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be

for him. ¹⁸ After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him. ¹⁹ Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. ²⁰ Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

We need to remember that at this time the glorious land, Palestine, was under the dominion of the king of the south, who was Ptolemy V Epiphanies. Therefore, to reach Egypt, it was necessary for Antiochus III, the king of the north, to first conquer the glorious land. So upon his entrance into the land Palestine, he encountered a man by the name of Scopas, who was the general of Ptolemy's army. Antiochus caused this Scopas to seek refuge within the city of Sidon, which he then besieged. Several desperate attempts were made by the Egyptians to relieve the city, but they all failed. Sidon was compelled to surrender. Then Antiochus III was able to do according to his own will and none were able to stand before him. So he took possession of Palestine and then set his face to enter Egypt with the whole strength of his kingdom. However, he was compelled to change his plans. The Egyptians had sought the help of the Romans, then rising in power, and their assistance had been promised. So Antiochus III decided that he better resort to some diplomacy, feeling that he would not be able to overcome the Egyptians and Romans together. So he proposed that his daughter, Cleopatra, be married to the infant king, Ptolemy V Epiphanies, who was then only about 7 years old. Cleopatra herself was still a very young lady, and she was still under the care of her mother and a nurse thus she was called here in the Scripture, **"the daughter of women."** The marriage was consummated some 5 years later. The words **"corrupting her"** refers to Antiochus III scheme to get her to play into his hands, rather than the hands of the husband. He was hoping that through Cleopatra's influence on the Egyptian king that he could cause them to do as he wished, but his plan failed as Cleopatra not only took sides with her husband, but even joined him sending congratulations to the Romans on their victories over her father. So in order to strengthen himself against the Romans, Antiochus III put together a fleet of 300 vessels and then attacked the coast and the islands of Asia Minor. He was eventually defeated at a place by the name Magnesia in 190 BC by the prince who is mentioned here in prophecy, and his name was Scipio Asiaticus. That taking place, Antiochus III then turns his face homeward and at Antioch, he sent ambassadors to seek peace. He did receive peace, but the terms were very difficult. He was not only to relinquish Europe, but Asia on the European side of Taurus. And he had to make a down-payment of 2550 talents of gold and 1000 more talents annually for the next twelve years. This eventually brings him to the place where he must go through the eastern provinces and raise tribute money. In the process of raising tribute, he attempted to plunder the temple of Bael in a place called Elymais. However, the people rose up and slew him, therefore, the Scripture was fulfilled that he **"stumbled and fell and was found no more."**

Antiochus the Great, was succeeded by his eldest son, Seleucus IV Philopator. He was compelled to be a raiser of taxes as well, in order to pay the heavy tribute imposed on his father. He seems to have reigned about 12 years. Toward the end of that time, being hard pressed for money, he sent his treasurer, a man by the name of Heliodorus, to Jerusalem (which was referred to here in verse 20 as the glory of the kingdom) to confiscate the temple treasure. It was shortly afterwards, scripture says **"within a few days"**, that he, Seleucus IV Philopator, was mysteriously poisoned and therefore, he would die fulfilling the scripture that he would die **"neither in anger nor in battle."**

I. Please Read Daniel 11:21-31

Daniel 11:21-31 (KJV)

²¹ And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. ²² And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. ²³ And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. ²⁴ He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time. ²⁵ And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. ²⁶ Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. ²⁷ And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed. ²⁸ Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. ²⁹ At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. ³⁰ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. ³¹ And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

1. **Verses 21-22** speak especially of Antiochus Epiphanes, who here is referred to as "**a vial person.**" He was the younger son of Antiochus III the Great. Yet he, according to the Scripture, was not given the "**honor of the kingdom**" because his nephew, Demetrius, was the rightful heir. Antiochus, with the help of a couple friends, seized the throne and did away with most of his enemies as well as the Jewish High Priest, who was referred to here as "**the prince of the covenant,**" or Onias III.
2. **Verses 23-24** – After doing away with Onias III Antiochus makes Jason, High Priest, because of money Jason paid. Antiochus then breaks agreement with Jason and makes Menelaus the High Priest because he offered more money. In **verse 24** we see Antiochus returns from Rome and with a small group of supporters becomes King whereby he begins to strengthen his strongholds on it's borders and gives much of his spoil to the people unlike any kings before him.
3. **Verses 25-27:** When Antiochus Epiphanes was ready to invade Egypt, he marched against it with a huge army, and was met by an equally great army, which after great losses, dissolved. Ptolemy Philometer fell into the hands of Antiochus. He was most likely betrayed by those that "**fed of the portion of his meat.**" His brother, Physcon, was proclaimed king in Egypt and Antiochus received Ptolemy Philometer with much consideration and made a peace agreement with him. Then on the pretense of taking his part against his brother, Physcon, laid siege to Alexandria, but without success. In the mean time Philometer, suspicious of Antiochus and scheming for himself, made overtures to Physcon on the basis that they would form a joint sovereignty and thus he was received into Alexandria. Both brothers then declared war against Antiochus. So this fulfills the prophecy, "**these kings** (meaning Antiochus and Philometer) **hearts shall be to do mischief** (against each other) **and they shall speak lies** (here again to each other) **at one table.**"

4. **Verse 28:** Antiochus then returned to Syria loaded with the rich spoils of Egypt. On the march, he heard that a false report of his death was being broadcasted by Jason. He had been deprived of his high priestly office, and had made an attack upon Jerusalem trying to recover his priestly office by force against who ever Antiochus had left in power in Jerusalem. Antiochus takes this as a revolt of the Jews, which especially caused him great anger when he found out that they were saying that he had been killed and that they were rejoicing over this false report. He therefore attacked Jerusalem and slew 40,000 of the inhabitants, sold as many more as slaves, and plundered the temple carrying off the treasure of the temple. Then after he finished venting his anger against the Holy covenant, which would be the temple, he continued his march to Antioch.
 5. **Verse 29:** In the spring of 168 BC, Antiochus again led his troops into Egypt in order to subjugate the two brothers, Ptolemy Philopator and Ptolemy Physcon. The success that he had enjoyed before, no longer awaited him, for the Ptolemies had appealed to Rome for help.
 6. **Verse 30:** Antiochus marches towards Alexandria and when he gets within about 4 miles of Alexandria, he was met by a Roman leader by the name of Popilius Laenas, who had the entire Roman fleet at anchor in the bay. When he met Antiochus, he delivered a message to Antiochus from the Roman Senate, commanding him to leave the friends of Rome unmolested and to be content with his own kingdom. Antiochus then remarks that he will consult with his advisors, where upon Popilius drew a circle with his staff around Antiochus in the sand and said, **"before you step out of that circle, give such an answer as I may report to the Senate of Rome"**. To which Antiochus replied , **"If it so pleased the Senate, we will depart."**
 7. Antiochus withdrew his army from Egypt and vents his fury on the Jews in the **"glorious land."** Antiochus was responsible for great massacres and persecutions, and the pollutions of the temple, described in the first chapter of the First Book of Maccabees, which would be a part of the Catholic Bible.
 8. **Verse 31:** He then commanded all of his subjects to be one people and to have one religion and to have the same laws. In order to enforce this upon the Jews, their sanctuary was profaned, the offerings and sacrifices were prohibited and an idol altar was built over the altar of Jehovah, upon which Swine's flesh was sacrificed presumably to an image placed over it. This was the **"abomination that maketh desolate"** spoken of in the text, but this is not the **"abomination of desolation"** spoken of by Christ in **Matt. 24:15**, because that is still future. See **Daniel 9:27**
- Later on Antiochus Epiphanies dies of a natural death at a place called Tabae in 164 BC.
9. Another important point to realize here is that everything in **verses 21 - 31** inclusive is a reference to Antiochus Epiphanies and not to Antichrist or any other person. And all of this was literally, completely fulfilled by him as foretold. It is also important to realize that the detail with which this prophecy was given is one of the strongest confirmatory evidences to the inspiration of the Scriptures that we have.

J. Please Read Daniel 11:32

Daniel 11:32 (KJV)

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.

This is an explanation of the behavior of the Jews under the oppression of Antiochus Epiphanies. Some of them did wickedly and forsook the covenant and others, those who chose to trust their God, were made strong and did exploits. This undoubtedly refers to Mattathias, an aged priest who along with his sons were known as the Maccabees. From 166 BC to 47 BC they fought to restore Israel. Mattathias was driven to desperation by Antiochus, and therefore revolted against him and fled to the mountains with a number of followers. Two years later, Mattathias died and was succeeded by his third son, Judas known as "**the hammer**." By avoiding open battles and by using guerrilla warfare tactics, he defeated and routed every Syrian army that was sent against them. In 165 BC he retook Jerusalem, purified the temple, and restored the daily sacrifice. He then fell in battle in 160 BC and was succeeded as High Priest by his younger brother, Johnathan. During the leadership of Johnathan, the Syrians were engaged in Civil war, so Judea was left in peace. Johnathan strengthened his position by making a treaty with the Romans and the Spartans. He was then slain by a Syrian general in BC 143, and was succeeded by his brother, Simon, the last remaining son of Mattathias. Simon and two of his sons were then slain by his son-in-law in 135 BC. His son John, known as John Hyrcanus who escaped, succeeded him and had a long and prosperous reign. Others in the same line followed, with varying success, until the Maccabees fell into disfavor, and were succeeded by Idumaen Antipater in 47 BC. After the murder of Antipater in BC 43, Mark Anthony of Rome visited Syria and appointed 2 of Antipater's sons, Phasaelus and Herod (who later became known as Herod the Great 37 BC - 4 BC), to look after the Jews. It was the same Herod, Herod the Great, that was king when Christ was born in 4 BC, **Matt. 2:1-15**.

So here we see that the Maccabees really bridged the greater part of the period from Antiochus Epiphanies to the birth of Christ.

K. Please Read Daniel 11:33-35

Daniel 11:33-35 (KJV)

³³ And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days*. ³⁴ Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. ³⁵ And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

In 70 AD Jerusalem was destroyed by the Romans, which began the fulfillment of the last half of verse 33, where we see "**they shall fall by the sword and by flame, by captivity and by spoil many days.**" The many days here refers the days of this dispensation which Christ referred to in **Luke 21:24**. The Jews had been spoiled, that is repeatedly robbed of their material possessions for many days. Although they have fallen, they have not been exterminated and from time to time they have been "**helped with little help**" which means to be helped. They have been flattered and promised many things, but these promises have seldom, if ever, been fulfilled. According to the Scriptures, some of their "**understanding ones**" even in the time of Antichrist will be deceived and fall. But it will be for the purpose of purging, that is refining and purifying them and others by their example, even unto "**the time of the end.**" Here we have the meaning and purpose of all the afflictions and persecutions of the Jews down through the centuries and even to the end, outlined in one verse. So here we see that the verses we have just considered cover the gap between Messiah the Prince in 30 AD and the time of the end when the Tribulation is finished. And this would correspond with the gap between Daniel's 69th and 70th week.

L. Please Read Daniel 11:36-45

Daniel 11:36-45 (KJV)

³⁶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. ³⁷ Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. ³⁸ But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. ³⁹ Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. ⁴⁰ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. ⁴¹ He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. ⁴² He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. ⁴³ But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. ⁴⁴ But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. ⁴⁵ And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

The Willful King:

1. This willful king appears on the scene at the time of the end, **verses 33-35**. This would identify him with "**the prince that shall come**" of **Daniel 9:26-27**. He will be the last Roman emperor, it identifies the willful king as the "**the little horn**" of Daniel's "**fourth wild beast**."
2. **Vs. 36** Clarence Larkin identifies the willful king and the king of the north as being one and the same. The willful king shall do according to his own will, and exalt and magnify himself above all gods. He shall prosper until the indignation (the Great Tribulation) is accomplished.

Vs. 37 He shall not regard the God of his fathers, the God of Abraham, Isaac and Jacob. In other words, he may be a Jew. Neither shall he regard the "**desire of women.**" This would mean the desire of Jewish women to be the mother of the Messiah. He will not regard the Messiah, but will exalt himself. This is the characteristic of Antichrist.

Vs. 38 He shall honor the god of forces or of fortresses, that is he shall depend on Satan, or the god that can secure him the kingdom of this world. That would be the god of this world, Satan, who offered the kingdoms of the world to Christ in **Matt. 4:8-9**. Christ refused, but the Anti-Christ will accept, for we read "**the dragon, Satan, shall give him** (the beast) **his power in his seat** (or throne) **and great authority,**" **Rev. 13:2**.

3. **Vs. 39** The willful king will secure strongholds and fortified cities that are a part of the ten federated kingdoms. This is where he will base his strength and increase in glory and for the sake of gain will divide the land. He may also share the spoil with others to gain their support.

Vs. 40 In the last part of this chapter, we see the reappearance of the king of the south, the future King of Egypt who will oppose Anti-Christ, the king of the north. This future king of Egypt will oppose the claims and military success of the willful king.

In the midst of his conquest of Egypt (war between Egypt and Syria, Syria = Anti-Christ as king of the north) bad tidings will come to the willful king from the east and from the north, which will fill him with rage.

Vs. 41 states: "countries" meaning more than just Egypt. Anti-Christ goes against Greece, Turkey & Egypt. Also 3 countries, which border his kingdom escape his control being Edom, Moab, and Ammon. But Egypt shall not escape. vs. **42-43**.

Vs. 44 Having defeated Egypt, and hearing bad news turns his attention toward these other kingdoms for what may be the last great battle.

Vs. 45 He will depart from Egypt with great fury. He will plant or pitch the tabernacles of his palace, that is his royal tent in which he dwelt while in the field, between the seas (which would be the Mediterranean and the Dead seas) on the glorious Holy mountain, Mount Moriah (from Dake note pg. 872a). There, with none to help him (he will die as all men do), he shall come to his end, the lake of fire **Zech 14**.

XIII. CHAPTER 12

A. Please Read Daniel 12: 1

Daniel 12:1 (KJV)

¹ And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

There should be no chapter division, as there is no break in the subject matter. The time that it is speaking of is the time of the willful king, which we have already seen as the time of the end, **Dan.11:40**. Michael shall stand up (Michael being the prince who shall stand for Daniel's people, the Jews). He is called in **Jude 9** the Archangel. In **Rev. 12:7** we see that he commands an army of angels.

The verse goes on to speak concerning the Great Tribulation that Christ spoke of in his Olivet discourse. We know that the things that were spoken of in **Matt. 24:29-30** were not fulfilled in the destruction of Jerusalem in 70 AD. There are many Scriptures in the Old and New Testament which speak to the refining process that Jewish people will go through during the Great Tribulation. Some passages we might want to look at would be **Jer. 30:4-7**, where it talks about Jacob's trouble. Also in **Ezek.20:34-38**, we see that Israel shall pass under the rod. In **Ezek. 22:18-22**, we see that Israel will enter into the melting pot where she will be refined as silver.

Then we can also look at **Zech. 13:9** and **Mal. 3:1-3**. In the New Testament the Apostle John in **Revelation 12:1 - 19:21** gives tremendous detail as to the judgment of the Great Tribulation that the Jews will pass through.

B. Please Read Daniel 12:2 Reference is made here to the resurrection of the dead.

Daniel 12:2 (KJV)

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.

1. When the children of Israel shall be restored to their own land, all the tribes will return. Paul said, **"All Israel shall be saved," Rom. 11:26.** Ezekiel, in his vision of the valley of dry bones was told that the bones represented the **"whole house of Israel," Ezek. 37:11.** Israel is dead and buried among the nations of the earth until God re-gathers them as has been going on since Israel became a nation again in 1948. If we look at **Ezekiel 37:12-14,** we see that the Lord speaks here of how he will again re-gather all of Israel to their home-land and then he will have His spirit abide with them and they shall know that the Lord has spoken and performed it. This would be in accord with the Scriptures that teach that Israel is to be gathered back into their own land, **Jer.16:14-15; Isa. 43:5-7; Amos 9:14-15.** Once they are re-gathered, they are to pass through the fiery judgment of the Tribulation period.
2. The suffering of the Tribulation period will cause them to ask the Lord for deliverance, **Zech. 12:10-14,** and they shall nationally repent and be converted. Look also at **Ezek. 36:24-27,** where God tells them that he will take away their stony heart and give them a heart of flesh. He will put His spirit within them. Look at **Isaiah 66:8** **"...for as soon as Zion travailed she brought forth her children."** We further see that it is God's desire to bring them back from the interpretation of object lesson of the two sticks in **Ezek. 37:15-28.** The prophet was told to take a stick and write on it "Judah," representing the 2 tribes of Benjamin and Judah and on the other stick he was told to write "Joseph" which would represent the 10 tribes. Then the prophet was to put the sticks end to end so that they made one stick. We read in **Ezek.37:18-22,** the interpretation that God was going to make of the two, one nation, and that they would not be divided any more. This is further confirmed in **Jer.3:18.**

Looking at **verse 2,** we see that there will be some who are resurrected to everlasting life and some to shame and everlasting contempt. The character of this resurrection is of mixed character. This resurrection comes after the time of trouble.

3. The apostle Paul said of the Jews, **"if the casting away of them (Israel) be the reconciling of the world, what shall the receiving (back) of them be, but life from the dead."** **Rom. 11:15.** Israel, while lost is not dead, just as the prodigal son, while lost was called dead though not actually dead. When he returned home his father said of him that he was alive again, **Luke 15:24.** This is the condition of Israel. We see in **Matt. 24:29-31** that immediately after the Tribulation, there is to be a gathering together of the elect. I would take these verses in **Matt. 24** to coincide with the mixed character resurrection at the end of the Tribulation, whereas the elect are gathered together, we see the elect gathered together to enjoy everlasting life, and the others who had not accepted the Lord will go on to shame and everlasting contempt.

C. Please Read Daniel 12:3

Daniel 12:3 (KJV)

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.

1. The revised version has for the word **"they,"** the word **"teachers."** The passage would read, **"and the teachers that be wise"** shall shine as the brightness of the firmament. The statement here has the effect that those who teach the gospel and share the truth, will be as the brightness of the firmament. In other words, they would shine as stars. We must also remember that the Gospel of the Kingdom shall again be preached. For it must be preached in all the world for witnessing to all nations and then shall the end come, according to

Matt. 24:14.

There are five gospels listed in the New Testament. They are:

- a. the gospel of the kingdom,
- b. gospel of the grace of God,
- c. the glorious gospel,
- d. the everlasting gospel,
- e. another gospel.

2. The gospel itself means "**good news.**" The gospel of the kingdom is the good news that God is going to set up a kingdom on earth over which Jesus would reign, **Luke 1:32-33.**
- a. This is the gospel that was proclaimed by John the Baptist and Jesus and his disciples in the words, "**Repent, for the kingdom of heaven is at hand.**"
 - b. The second gospel, **the gospel of the grace of God**, is the proclamation of salvation through faith in the atoning sacrifice of Christ on the cross. This is the gospel that we are under right now.
 - c. The third gospel is **the glorious gospel**. This is the gospel of the glorious appearing, or the second coming of our Lord and Savior, Jesus Christ, **Titus 2:13-14.**
 - d. The fourth gospel, **the everlasting gospel**, will be preached by an angel just before the vile judgments are poured out on the earth. It will be good news to those who are passing through the Tribulation, because it will declare that their suffering will soon come to an end. It will be bad news to the Antichrist and his followers, because it will proclaim that the hour of God's judgment for them has come, **Rev. 14:6-7.**
 - e. The fifth one is what is called "**another gospel**," **Gal. 1:6-12; 2 Cor. 11:4**, which is not another and which Paul repudiated. It is a perversion of the true gospel and has many forms. One main form teaches that faith is not sufficient to salvation nor able to keep us perfect and so emphasizes good works, **Col. 2:18-23; Heb. 6:1; Heb. 9:14.**

D. Please Read Daniel 12:4

Daniel 12:4 (KJV)

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.

In **verse 4**, we see that Daniel is told to seal the book, even to the time of the end. As we approach the time of the end that knowledge concerning the book shall be increased. Certainly we are seeing evidence of that as we approach the time of the end. The book of Daniel, the sealed book, is becoming more and more open so that knowledge is increasing which is just another sign of the fact that we are approaching the time of the end.

We need to also remember that the Jews have been blinded, their minds have been blinded, until we approach that time of the end. Then the veil shall be taken away, **II Cor.3:14-16.**

E. Please Read Daniel 12:5-13

Daniel 12:5-13 (KJV)

⁵ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. ⁶ And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? ⁷ And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand

unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

⁸ And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? ⁹ And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. ¹⁰ Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. ¹¹ And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. ¹² Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. ¹³ But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

1. We must not forget that Daniel was still standing by the river and that the chapters 10-12 inclusive, are one vision. Therefore, the man clothed in linen is the same man mention in **10:5-6**, that being the Lord Jesus Christ. We see the man clothed in linen, swears by the Almighty that there shall be time no longer. The revised version translates it, delay no longer, as there was only to be left 3 1/2 years to run or 42 months, **Rev. 13:5**, which is the exact time given by the man clothed in linen.

Vs. 7 For 42 months (the last half of the Tribulation known as the "Great Tribulation") is equal to Daniel's time, times, and a half, **12:7**. Thus we see that Daniel and Revelation agree as to the time of the end. We also see that Daniel, **vs. 8**, does not understand and repeats the question. No explanation was given him, and he was told to go his way, for the words were closed up and sealed until the time of the end when the wise would understand, **vs. 9-10**.

2. **Vs. 11-12** We also see two other measures of time were revealed to Daniel: 1290 and 1335 days. These days were to date from the time when the daily sacrifice was taken away and the abomination of desolation set up, which we know will be in the middle of Daniel's 70th week, **Dan. 9:27**.

We are not told what events that these two measures of time lead up to. We do know that after the return of the Lord at the end of the Tribulation, there may be other events of national importance to the Jews that will precede the setting up of the Millennial Kingdom.

3. **Vs. 13** In this final vision, summed up in the last verse, we see that Daniel had the privilege of seeing and hearing the voice of the Lord. Daniel's work was done. The time for rest had now come. He was told to go his way, depart to his own home and rest there until the summons came for him to make his exodus from Babylon to the heavenly land.

In the last verse we see that when the time of the Gentiles has run its course, Daniel will stand in his lot. What that lot is to be, we are not told. We would presume it would be a place of importance. Thus ends the book of Daniel.