

**HISTORY AS FORETOLD  
BY  
DANIEL**

**STUDIES IN  
THE BOOK OF DANIEL**

**by  
Wayne McMorran  
Berean Bible Church  
Arroyo Grande, Ca 93420  
805-489-5511**

**COPYRIGHT©2003 BY WAYNE McMORRAN**

## INTRODUCTION

In the title of this study I have been careful to avoid the use of the term “Daniel the Prophet.” I believe people confuse two words in their minds: “prophet” and “prophecy” (or “prophesy”). According to the Oxford dictionary, a prophet (or prophetess) is an inspired teacher or proclaimer of the will of God. The dictionary gives Muhammad and Joseph Smith as examples of prophets. On the other hand, “prophesy” is defined as “to predict” and a “prophecy” is a prediction.

These two terms have little to do with each other except for the fact that when God speaks to His people through one of the prophets, many times He reveals things which are going to happen and thus the prophet prophesies. A prophet does not have to do that. Daniel did a lot of prophesying, but as far as the Jews are concerned, he was not one of their prophets. Why? Can you name one Israelite to whom Daniel revealed God’s words? There are none. He was not a prophet to Israel.

This book, in the Hebrew Bible, is relegated the third and least important part of the bible (to the Jews), the “Writings” rather than in the second part called “The Prophets.”

Daniel never “proclaimed of the will of God” to a Jewish person. He proclaimed God’s message for them to Babylonians, Medes and Persians, but never to a Jew. He was a prophet to the Gentiles. It is for this reason that many of the prophecies in this book are so important to us - they apply to us! This is spelled out in detail below.

Another interesting fact is the book might have been named something else.

---

*Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. To them the chief of the eunuchs gave names: he gave Daniel the name Belteshazzar; to*

*Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.*

---

Daniel 1:6-7

Four Israelites were taken to Babylon in captivity to serve the king. Since they would be living in Babylon, each was given a new name. Daniel's was to be Belteshazzar. The curious thing is this. Search the book for references to *Shadrach; Meshach; and Abed-Nego*. The names appear seven times in the first three chapters, not counting the passage above. Look for *Hananiah, Mishael, and Azariah!* You will find these names only at Daniel 1:19 and; Daniel 2:17. From this passage on, they are referred to by their Babylonian names.

Now, let's look at Belteshazzar. It is found only five other times in this book and virtually all of them read something like the one below.

---

*Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas were found in this **Daniel**, whom the king named **Belteshazzar**, now let **Daniel** be called, and he will give the interpretation."*

---

Daniel 5:12

In these passages He is called Daniel with a "footnote" giving his Babylonian name. A few of the passages are like the one below.

---

*Then **Daniel**, whose name was **Belteshazzar**, was astonished for a time, and his thoughts troubled him. So the king spoke, and said, "**Belteshazzar**, do not let the dream or its interpretation trouble you." **Belteshazzar** answered and said, "My lord, may the dream concern those who hate you, and its interpretation concern your enemies!*

---

Daniel 4:19

These are places where we have direct quotes from the king

who, naturally, called him by the Babylonian name. He is referred to as "Daniel" 65 times in the book. It would appear that he refused to give up his Hebrew name. Otherwise the book would have been called "BELTESHAZZER." Thank the Lord that didn't happen!

From the above, it might seem that there are things about the Old Testament that we do not know about - and should. For this reason we shall begin with a very brief overview of the Old Testament.

The TENACK. I am not sure this is the correct spelling of this book but it is what the Jews call their Bible. It is an acronym for the Hebrew letters ט (kaph), נ (nun), and ת (tav). I have written these backward because Hebrew is written from right-to-left. The full name, for which these letters stand, is as follows:

תורה נביאים וכתובים

This is very easily and literally translated (if you know Hebrew) ,

(THE) LAW, PROPHETS, AND WRITINGS

This is because the Hebrew Bible is divided into these three parts, in the order of importance.

First of importance, and first in the Bible, is the TORAH תורה (The LAW). These are the first five books of our Bible and we usually refer to them as the "Books of Moses" or "the Pentateuch" and, rarely, the "Books of the Law."

Next of importance is the PROPHETS נביאים. Let me list these first as you may be surprised what books these are. They are, in order:

**Joshua, Judges, I and II Samuel, I and II Kings**, Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets.

The books not in bold above are the books you would expect to be in the prophets. However, Joshua, then, of course, the various Judges and Samuel, Elijah and Elisha were each “proclaimers of the will of God.” You may note the glaring absence of the book of Daniel!

Last of importance is the WRITINGS **כתובים**. These are, in order,

- The Poetic Books: *Psalms, Proverbs, and Job*;
- The Scrolls *Song of Songs, Ruth, Esther, Lamentations, and Ecclesiastes*,
- The Other Books: *Esther, **Daniel**, Ezra, Nehemiah, and I and II Chronicles*.

The book of Daniel is related the lesser important (non-prophetic) books for one simple reason - he was not a Prophet (to the Jews). He was, however a prophet to some rather great and important men such as Nebuchadnezzar, Belshazzar, Darius the Median, and Cyrus the Persian. All of these men were Gentiles. Most, if not all of you, are Gentiles and so these prophecies, while not of great importance to the Jews, are important to us.

Another thing which may surprise you is the language of the book. Was it written in Greek - of course not. Well, then, it must have been written in Hebrew - it was not (not the majority of it). Most of it was written in “Biblical Aramaic.” To be specific, this language is used in:

- Daniel 2:4 through 7:23
- Ezra 4:8-6:18 and 7:12-26
- Jeremiah 10:11

We will make note of the significance of this when we get to Daniel 2:4. For now, it is enough to say that this language might be considered to be a dialect of Hebrew rather than a different language (at least in Daniel’s time). Christ and the disciples, for the most part, spoke in Aramaic. Paul, being a very educated

man, and Luke, being a Gentile, most likely spoke in Greek.

You should be aware of the fact that Daniel is one of the most controversial books in the Bible. In the introduction of a very good book on Daniel by Lehman Strauss we have these comments.

---

*Outstanding among the books of the Old Testament is the book of Daniel. Some higher critics legendize this book. While some of these men are of profound learning and scholarship, they are, for the most part, opposed to the supernaturalism of Christianity which includes the fact that the Bible is a divinely revealed and supernatural Book. One critic said that the book of Daniel was written after the events occurred and then put into the form of prophecy in order to make it interesting reading. Another critic has told us that the book of Daniel belongs to the Maccabean Era and that it is nothing more than a romance. But they are wrong! Men are to be pitied when they foolishly turn from divine light which makes clear God's future plans.*

*The Prophecies of Daniel, Lehman Strauss*

---

The prophecies in this book are so profound and so accurate, the “natural man” can not accept the fact that it was written many years before the events actually happened.

There is one other important thing to note about this book which is of great interest today. We will introduce this by starting at the beginning.

---

*And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there.*

*Genesis 11:31*

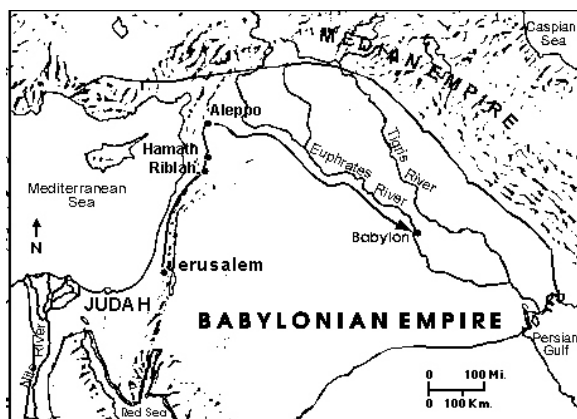
---

The account of Abraham, the “father” of, not only the Jews, but of Christians and Muslims, started out in “Ur of Chaldeans.” Most

people have no idea where that is.

The Book of Daniel takes Daniel, his three “friends” and others into captivity in Babylon. A lot happened in between these two periods of time. Abraham finally reached the land of Canaan. Eventually, however, his family, Jacob (aka Israel) and his other grandsons ended up in living in Egypt (in Goshen) for four hundred years.

Moses was appointed to bring them out of Egypt. His successor, Joshua, led them back into Canaan where they were to slay all the Canaanites. They did not slay all of them and, as a result,

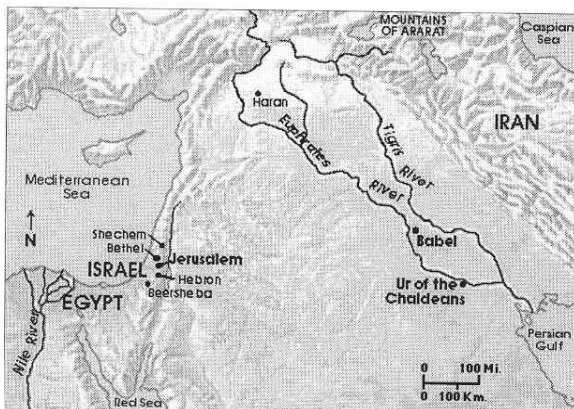


there was almost continual unrest in the land. Finally, the Northern Kingdom was taken into captivity by the Assyrians. Then, a hundred or so years later, the Southern Kingdom (Judah) was taken into captivity. This captivity would last for 70 years

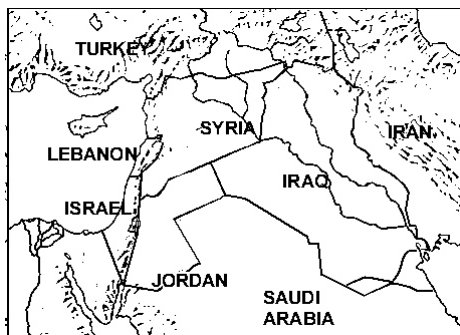
during which time Daniel would occupy a prominent position. What are we getting at? Above a map showing the Babylonian Empire to which Daniel was taken.

There is an arrow on this map showing the route from Jerusalem to Babylon.

Now, below is a map showing UR of Chaldeans from which Abraham came. In this map, Babylon (the city) is called Babel. If you will remember there was to be a tower there - but was not. So a number of important times in Biblical History were focused on this place (Ur being only about 100 miles from Bablyon).



Now, it is time to look at yet one more important map. This is also shown below.



Babylon was situated in what is the current day Iraq! So, in this sense, the book of current importance.

To study this book, one must have credible references. The primary references used in this book are:

- *Biblia Hebraica Stuttgartensia* (which is incorporated as a



- part of Wycliff's BART - "Biblical Analysis Research Tool")
- UBS Greet N.T., Fourth Revision (c)1966-1994 by the United Bible Societies. (Also a part of the Wycliffe software)
- *New American Standard Bible* (©Copyright The Lockman Foundation),
- *The Holy Bible, New International Version*(R). Copyright (C) 1973, 1978, 1984 by International Bible Society
- *New King James Version*. Copyright 1982 by Thomas Nelson, Inc.
- *King James Version* (No copyright)
- *Hebrew and English Lexicon of the Old Testament*, Brown, Driver, and Briggs (1972 edition)
- *The Septuagint with Apocrypha*, Samuel Bagster and Sons.
- "Daniel," part of Keil and Delitsch's commentary on the Old Testament. (This will be listed as K&D in citations).

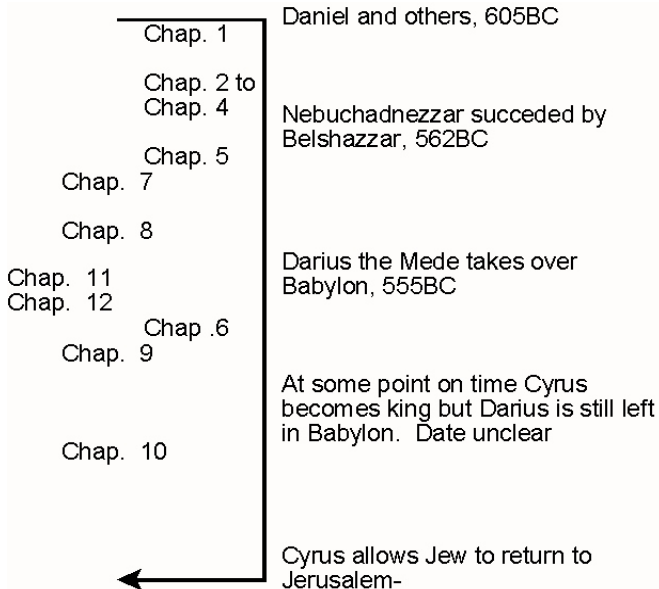
Other references will be cited as used. Note that all Biblical citations will come from the NKJV unless noted otherwise.

It may be of importance to know that all but the last two references listed are in computer format. The four translations listed may be searched for words, combination of words, plus several other types of searches - much more complete, faster, and easier than using a printed concordance.

In addition, the first two ("BART") not only provide the Bible texts in the original languages, but allow one to search from more than just certain words or phrases. They allow one to search for, as an example, things like all the occurrences of a word in the present tense, first person plural. This allows one to really narrow down on the meaning and usage of a word or phrase.

One final note is a chronology, of sorts of the events of Daniel. The book is not in chronological order as will be shown so it is

important to get some time-line,



This leads to the following outline.

### INTRODUCTION

Daniel 1                      Among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah.

### PART ONE

#### WHAT GOD SHOWED KINGS IN VISIONS

Daniel 2-4:                      Nebuchadnezzar.  
 Daniel 5:                        Belshazzar's (Nebuchadnezzar's son).  
 Daniel 6:                        The reign of Darius the Mede (Successor to the Bebylonians)

### PART TWO

#### WHAT GOD SHOWED DANIEL IN VISIONS

Daniel 7:                        During the first year of Belshazzar king of Babylon.

Daniel 8                      During the third year of Belshazzar.  
Daniel 9:                     During the first year of Darius the Mede  
Daniel 10:                    During the third year of Cyrus king of Persia  
                                      (Successor to Darius)

PART THREE  
WHAT DANIEL DID

Daniel 11-12:                During the reign of Darius the Mede

## TABLE OF CONTENTS

## BOOK ONE

CHAPTER ONE .....	Page 16
Daniel 1:1-2	Page 16
Daniel 1:3-7	Page 24
Daniel 1:8-10	Page 31
Daniel 1:11-13	Page 32
Daniel 1:14-16	Page 33
Daniel 1:17-20	Page 34
Daniel 1:21	Page 36
CHAPTER TWO .....	Page 37
Daniel 2:1-4	Page 37
Daniel 2:5-9	Page 40
Daniel 2:10-13	Page 41
Daniel 2:14-16	Page 43
Daniel 2:17-23	Page 44
Daniel 2:24-26	Page 48
Daniel 2:27-30	Page 50
Daniel 2:31-33	Page 54
Daniel 2:34-36	Page 57
Daniel 2:37-38	Page 57
Daniel 2:39-43	Page 58
Daniel 2:44-45	Page 61
Daniel 2:46-48	Page 63
Daniel 2:49	Page 64
CHAPTER THREE .....	Page 67
Daniel 3:1-3	Page 67
Daniel 3:4-6	Page 70
Daniel 3:7	Page 72
Daniel 3:8-12	Page 72
Daniel 3:13-15	Page 74
Daniel 3:16-18	Page 77
Daniel 3:19-23	Page 79

Daniel 3:24-25	Page 84
Daniel 3:26-28	Page 87
Daniel 3:29-30	Page 91
CHAPTER FOUR .....	Page 93
Daniel 4:1-3	Page 93
Daniel 4:4-9	Page 94
Daniel 4:10-12	Page 97
Daniel 4:13-17	Page 98
Daniel 4:18-19	Page 101
Daniel 4:20-22	Page 102
Daniel 4:23-25	Page 103
Daniel 4:26-30	Page 106
Daniel 4:31-33	Page 107
Daniel 4:34-37	Page 111
CHAPTER FIVE .....	Page 113
Daniel 5:1-4	Page 113
Daniel 5:5-9	Page 115
Daniel 5:10-12	Page 118
Daniel 5:13-16	Page 119
Daniel 5:17-21	Page 120
Daniel 5:22-24	Page 122
Daniel 5:25-29	Page 123
CHAPTER SIX .....	Page 128
Daniel 6:1-2	Page 128
Daniel 6:3-5	Page 129
Daniel 6:6-9	Page 131
Daniel 6:10-12	Page 134
Daniel 6:13-14	Page 136
Daniel 6:15-17	Page 137
Daniel 6:18-23	Page 139
Daniel 6:24-27	Page 140
Daniel 6:28	Page 142
CHAPTER SEVEN .....	Page 143
Daniel 7:1	Page 143

Daniel 7:2-3	Page 143
Daniel 7:4	Page 145
Daniel 7:5	Page 146
Daniel 7:6	Page 147
Daniel 7:7	Page 147
Daniel 7:8-10	Page 148
Daniel 7:11-12	Page 151
Daniel 7:13-14	Page 152
Daniel 7:15-18	Page 153
Daniel 7:19-22	Page 154
Daniel 7:23-25	Page 163
Daniel 7:26-27	Page 165
Daniel 7:28	Page 166
CHAPTER EIGHT .....	Page 167
Daniel 8:1-4	Page 167
Daniel 8:5-8	Page 170
Daniel 8:9-12	Page 173
Daniel 8:13-14	Page 176
Daniel 8:15-17	Page 177
Daniel 8:18-19	Page 180
Daniel 8:20-22	Page 183
Daniel 8:23-26	Page 184
Daniel 8:27	Page 194
CHAPTER NINE .....	Page 195
Daniel 9:1-2	Page 195
Daniel 9:3-6	Page 197
Daniel 9:7-10	Page 201
Daniel	Page 202
Daniel 9:14-15	Page 204
Daniel 9:16-19	Page 204
Daniel 9:20-23	Page 207
Daniel 9:24-27	Page 209
CHAPTER TEN .....	Page 222
Daniel 10:1-3	Page 222

Daniel 10:4-9	
	Page 225
Daniel 10:10-14	Page 228
Daniel 10:15-17	Page 233
Daniel 10:18-22	Page 235
CHAPTER ELEVEN .....	Page 241
Daniel 11:2-4	Page 241
Daniel 11:5-8	Page 242
Daniel 11:9-35	Page 246
Daniel 11:36-39	Page 247
Daniel 11:40-45	Page 253
CHAPTER TWELVE .....	Page 255
Daniel 12:5-8	Page 263
Daniel 12:9-13	
	Page 264
INDEX .....	Page xx

## CHAPTER ONE

---

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

Daniel 1:1-2

---

Let us begin at the beginning. God called Abraham out of Ur of the Chaldeans.

---

*And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there.*

Genesis 11:31

---

The Book of Daniel returns there with Daniel and (at least) three others being taken there in captivity. At lot happened in between these two periods of time. Abraham finally reached the land of Canaan. Eventually, however, his family, Jacob (aka Israel) and his other grandsons ended up in Egypt for four hundred years.

Moses was appointed to bring them out of Egypt. His successor, Joshua, led them back into Canaan where they were to slay all the Canaanites. They did not slay all of them and, as a result, there was almost continual unrest in the land. Finally, the Northern Kingdom was taken into captivity by the Assyrians. Then, a hundred or so years later, the Southern Kingdom (Judah) was taken into captivity. This captivity would last for 70 years during which time Daniel would occupy a prominent position.



This book opens *in the third year of the reign of Jehoiakim king of Judah*. This sets the date for us since Jehoiakim became king in 608 BC. Thus we are at 605 BC. Let us review what has transpired before the events in this book.

It all began, nationally speaking, below.

~~~~~  
*Now the whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of **Shinar**, and they dwelt there. Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." But the Lord came down to see the city and the tower which the sons of men had built. And the Lord said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. Come, let Us go down and there confuse their language, that they may not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the **city**. Therefore its name is called **Babel**, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.*

~~~~~  
 Genesis 11:1-9  
 ~~~~~

There are three words underlined above. "Shinar, (found in Daniel 1:2), "City" and "Babel," the source of the name "Babylon." Daniel brings us back to the very roots of mankind (after the flood). This is where we all had our start!

Then the Lord had other plans.

~~~~~  
*Now the Lord had said to Abram: "Get out of your country [Ur*

of Chaldees], *From your family And from your father's house, To a land that I will show you. I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.*"

Genesis 12:1-3

---

Then God moved "our Father Abraham" out of that land to the "Promised Land" (with other people, today, claim is their land). Abraham eventually got there but not in the complete fulfillment of the promise. It would take over 400 years, in Egypt, for the children of Abraham's seed, the Children of Israel, to actually possess the land.

Even then, they did not follow God's instructions with respect to ridding the land of its people - men, women, and children. This was a act of disobedience which would come back to haunt them over and over again and is still their bane.

So, Israel ruled in the land of Canaan, or, more technically, "was ruled." Eventually this did not set well with Israel. At the end of the time of Samuel the Prophet, the people rebelled.

---

*Now it came to pass when Samuel was old that he made his sons judges over Israel. . . . But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice. Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations."*

*But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the Lord. And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought*

*them up out of Egypt, even to this day--with which they have forsaken Me and served other gods--so they are doing to you also.*

1 Samuel 8:3-8

---

For many years, the “king” of Israel was The Lord. Israel was ruled by a theocracy. They wanted to be like everyone else. As soon as we want to be like everyone else around us, we get into trouble. They did. They got a king! They had a lot of kings. Below, is a list of them.

---

#### KINGS WHO REIGNED OVER ALL ISRAEL.

- Saul
- David
- Solomon
- Rehoboam

Solomon sinned against God and as a result we have . . .

---

*So the Lord became angry with Solomon, because his heart had turned from the Lord God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods; but he did not keep what the Lord had commanded. Therefore the Lord said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant. Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son. However I will not tear away the whole kingdom; I will give one tribe to your son for the sake of my servant David, and for the sake of Jerusalem which I have chosen."*

1 Kings 11:9-13

---

Thus the kingdom was divided into two kingdoms.

## KINGS WHO REIGNED OVER JUDAH

Rehoboam, Abijam or Abijah, Jehoshaphat, Jehoram or Joram, Ahaziah, Joash or Jehoash, Amaziah, Azariah or Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah.

## KINGS WHO REIGNED OVER ISRAEL

Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram or Joram, Jehu, Jehoahaz, Jehoash or Joash, Jeroboam the Second, Zachariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea.

---

The Southern Kingdom was made up of the tribe of Judah and the tribe of Benjamin (plus parts of a few other tribes). Since Judah was the largest, the kingdom became known as the "Kingdom of Judah." The remaining tribes, ten tribes (including parts of tribes) became the Kingdom of Israel. These people are called the "Ten Lost Tribes." Contrary to this opinion, they are not lost and many have returned to Israel. Easton says this.

---

*At a later period other bands of the Jews returned (1) under Ezra (Ezra 7:7) (B.C. 458), and (2) Nehemiah (Neh. 7:66) (B.C. 445). But the great mass of the people remained still in the land to which they had been carried, and became a portion of the Jews of the "dispersion" (John 7:35; 1 Peter 1:1). The whole number of the exiles that chose to remain was probably about six times the number of those who returned.*

Easton's 1897 Bible Dictionary

---

The reign of the Kings of Israel can be summarized with the following.

---

*And XXXX did evil in the eyes of the Lord, and did worse than all who were before him.*

(1 Kings 16:25)

---

We have omitted the name here because any of the names could be inserted here (with the exception of Ahab who “did especially evil”). As a result, Israel was carried off into Assyria. This is described below.

---

*In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah became king of Israel in Samaria, and he reigned nine years. And he did evil in the sight of the Lord, but not as the kings of Israel who were before him. Shalmaneser king of Assyria came up against him; and Hoshea became his vassal, and paid him tribute money. . . . Now the king of Assyria went throughout all the land, and went up to Samaria and besieged it for three years. In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes.*

*For so it was that the children of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and they had feared other gods, and had walked in the statutes of the nations whom the Lord had cast out from before the children of Israel, and of the kings of Israel, which they had made.*

2 Kings 17:1-3 & 5-8

---

This captivity began about 751BC.

As far as Judah is concerned, many of its kings did “evil in the sight of the Lord” but there were some who were good. Some where lie the one below.

---

*In the twenty-seventh year of Jeroboam king of Israel, Azariah the son of Amaziah, king of Judah, became king. He was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name was Jecholiah of Jerusalem. And he did what was right in the sight of the Lord, according to all that his father Amaziah had done,*

2 Kings 15:1-3

---

As a result, God's judgement on Judah did not come until about 150 years later. Judgement comes upon some sooner than others, but it always comes. The judgment on Judah is recorded in II Kings for us.

---

*Then Pharaoh Necho made Eliakim the son of Josiah king in place of his father Josiah, and changed his name to Jehoiakim. And Pharaoh took Jehoahaz and went to Egypt, and he died there.*

*So Jehoiakim gave the silver and gold to Pharaoh; but he taxed the land to give money according to the command of Pharaoh; he exacted the silver and gold from the people of the land, from every one according to his assessment, to give it to Pharaoh Necho. Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem. His mother's name was Zebudah the daughter of Pedaiiah of Rumah. And he did evil in the sight of the Lord, according to all that his fathers had done.*

*In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his vassal for three years. Then he turned and rebelled against him. And the Lord sent against him raiding bands of Chaldeans, bands of Syrians, bands of Moabites, and bands of the people of Ammon; He sent them against Judah to destroy it, according to the word of the Lord which He had spoken by His servants the prophets. Surely at the commandment of the Lord this came upon Judah, to remove them from His sight because of the sins of Manasseh, according to all that he had done, and also because of the innocent blood that he had shed; for he had filled Jerusalem with innocent blood, which the Lord would not pardon.*

2 Kings 23:34-24:4

---

This brings us to Nebuchadnezzar. He is well noted in the ancient histories. Most of the events in his life are taken from the Bible so we shall wait until we see these events to relate them. He came to Judah and took the things of value, including

the people.

Babylon was situated in what is the current day Iraq! So, in this sense, the book of current importance.

It is curious to note that Nebuchadnezzar took things from the temple (before destroying it) and *he brought the articles into the treasure house of his god*. Have you ever wondered why God would allow things like this to happen? Why would God allow Nebuchadnezzar to plunder the temple and take all of the valuable things from it? The answer to this question is in the Scriptures.

---

*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, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May 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 God), which is in Jerusalem. And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem. . . . ing Cyrus also brought out the articles of the house of the Lord, which Nebuchadnezzar had taken from Jerusalem and put in the temple of his gods; and Cyrus king of Persia brought them out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar the prince of Judah. This is the number of them: thirty gold platters, one thousand silver platters, twenty-nine knives, thirty gold basins, four hundred and ten silver basins of a similar kind, and one thousand other articles. All the articles of gold and silver were five thousand four hundred. All these Sheshbazzar took with*

*the captives who were brought from Babylon to Jerusalem.*

*Ezra 1:1-4 & 7-11*

You see, the Lord used Nebuchadnezzar to act as a keeper of the treasures until they could be returned to the rebuilt temple. He and most of his successors did well at preserving them. One did not, but that's an account we shall find later on.

*Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles, young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans. And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of training for them, so that at the end of that time they might serve before the king. Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. To them the chief of the eunuchs gave names: he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.*

*Daniel 1:3-7*

The king called the master of his eunuchs whose name was Ashpenaz. The meaning of the name is unknown, being of Aramiac origins. The title, however, is רב סריסין (Rab-Sarisayw) "master of the eunuchs."

Some have questioned whether or not the term is to be interpreted in its most restrictive sense which is an "emasculated male."

*Then the king of Assyria sent the Tartan, the **Rabsaris**, and the Rabshakeh from Lachish, with a great army against Jerusalem, to King Hezekiah. And they went up and came to*



*Jerusalem. When they had come up, they went and stood by the aqueduct from the upper pool, which was on the highway to the Fuller's Field.*

2 Kings 18:17

The same term is used above and does not necessarily have the definition given above. Finally, we have the following.

*Now Joseph had been taken down to Egypt. And Potiphar, an **officer** of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there.*

Genesis 39:1

Here the term is used with reference to Potiphar who most definitely was not an emasculated male. He had a wife, most definitely!

*And it came to pass after these things that his master's wife cast longing eyes on Joseph, and she said, "Lie with me."*

Genesis 39:7

However, regardless of this, the context which we will be studying seems to point out that the term is to be taken in its stricter sense. This man was instructed to bring some of the inhabitants of Judah. Specifically, these were to be:

- Youths with royal connections
- Youths men in whom there was no blemish
- Good-looking
- Gifted in all wisdom
- Possessing knowledge
- Quick to understand
- Who had ability to serve in the king's palace
- Whom they might teach the language and literature of the Chaldeans

Before we look at the list of requirements, we shall begin with the term ילד (yelid) “young man.” The term, along with what we know from historical data, indicates *youths of from fifteen to twenty years of age. Among the Persians the education of boys began, according to Plato (Alcib. i. 37), in their fourteenth year, and according to Xenophon (CYTOp. i. 2), in their seventeenth year were capable of entering into the service of the king.*<sup>1</sup> This then was probably the case with these brought from Jerusalem. They were probably about 14 years. In accordance with what we shall find in verse 5, they would then be about 17 years of age as noted above.

From this, we can discern that Daniel was probably born *In the eleventh year before the reign of Jehoiakim king of Judah.* (To use the terms used in verse 1. We can also discern his age as we go through this book.

The king wanted young men who knew royalty and hence would be able to serve royalty as would be proper. This was the reasoning behind the first requirement.

Next there was to be “no defect,” מום (מ'ום). We find the same term in

---

*"Speak to Aaron, saying: 'No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God.*

Leviticus 21:17

---

The term is not only used of men, but also of women and, especially, of beasts that were to be offered to God.

---

*Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf. And whoever offers a sacrifice of a peace offering to the Lord, to fulfill his vow, or a freewill*

---

*offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it. Those that are blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to the Lord, nor make an offering by fire of them on the altar to the Lord.*

Leviticus 22:20-22

---

With “no defect,” they would be “good looking” and will not follow this further.

They were to be *gifted in all wisdom, possessing knowledge, and quick to understand*. We will not pursue the words used here as they are fairly common and reasonably well translated. It is appropriate to comment on what seems to be somewhat repetitious. The Hebrew language is lacking in superlatives which requires repetition to emphasize something. By stating essentially the same thing three different ways, it is saying that they were to be extremely gifted in intelligence.

We will skip over the obvious qualification that they be able to serve the king and go on to the last. If they were as intelligent as noted above, certainly they could be taught the chaldean language and culture. They were to be so instructed as, supposedly, this would turn them into Chaldeans.

*The king appointed for them a daily provision of the king's delicacies and of the wine which he drank.* Many misunderstand this passage - especially with regard to the king's “delicacies.” פֶּת־בַּג (peth-bag). One gets the impression that this was some really special food. It was only “special” in the sense it was not the food eaten by the average low-income citizen. It was a custom for all of the king's servants to eat this food. In short, there was nothing particularly different about this food.

*And three years of training for them, so that at the end of that time they might serve before the king.* We have already

comment on the three years of training for service in the kings palace and shall not comment further.

*Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. To them the chief of the eunuchs gave names: he gave*

- *Daniel the name Belteshazzar;*
- *Hananiah, Shadrach;*
- *Mishael, Meshach;*
- *Azariah, Abed-Nego*

I suppose this was not an unusual practice. When I went into the Coast Guard, they gave me the name "Mac." No one else has. I suppose the person or persons for whom you are working can call you what they like.

Let us consider these names carefully.

DAN-IEL דָּנִיֵּאל (Daniel) is a compound on the word for "judge" (דָּן) and the shortened form of the word for God (אֱלֹהִים). So what does the name mean? Do Hebrew names (or Greek names) have meaning? Does your name have a significant meaning? Probably not. But, it is necessary to understand that Hebrew children do not receive the (final) names until they were teenagers. By this time one could perceive their personality. Then others receive their names for special reason which we have recorded for us.

---

*So Leah conceived and bore a son, and she called his name Reuben; for she said, "The Lord has surely looked on my affliction. Now therefore, my husband will love me." Then she conceived again and bore a son, and said, "Because the Lord has heard that I am unloved, He has therefore given me this son also." And she called his name Simeon. . . . And she conceived again and bore a son, and said, "Now I will praise the Lord." Therefore she called his name Judah. Then she*

*stopped bearing.*

Genesis 29:32-33 & 35

*hen Rachel said, "God has **judged** my case; and He has also heard my voice and given me a son." Therefore she called his name **Dan**. . . . Then Rachel said, "With great wrestlings I have wrestled with my sister, and indeed I have prevailed." So she called his name Naphtali.*

Genesis 30:6 & 8

*Then Leah said, "A troop comes!" So she called his name Gad. . . . Then Leah said, "I am happy, for the daughters will call me blessed." So she called his name Asher.*

Genesis 30:11 & 13

*Leah said, "God has given me my wages, because I have given my maid to my husband." So she called his name Issachar. . . . And Leah said, "God has endowed me with a good endowment; now my husband will  dwell  with me, because I have borne him six sons." So she called his name Zebulun.*

Genesis 30:18 & 20

*So she called his name Joseph, and said, "The Lord shall add to me another son."*

Genesis 30:24

In each of these instances the name had significance and we are told what that significance was. While most names have significance (in the Old Testament), we are not often told what it is. This is compounded by the fact that the meaning of Hebrew words is highly dependant on the context in which it is found and, except in case like the above, names do not appear in any context.

From the above we have seen that "Dan" is "Judge" Thus Daniel could be "Judged by God," "God is my Judge," or a number of other things. It is generally agreed that it means "God in my Judge."

He was given the Babylonian name of *Belteshazzar* which probably means “Bel, Protect His life.” Notice the changes: from God to Bel (the Babylonian God). Since the meaning of the rest is somewhat vague, we assume that the last part of the name is meant to be similar to “My Judge (and protector).” It is somewhat like Charles going to Mexico and called Carlos. The difference is separation from God and the Babylonian deity.

Hananiah חנניה, (“The Lord is Gracious”) was changed to Shadrach. Language scholars say the meaning is unknown. Well, they say fools rush in where angels fear to tread” so this fool will try to make some sense out of it. The first part, in Chaldean, (שדר) “Shedar” means “to strive.” Perhaps it means “to strive for for some other Babylonian god.”

Mishael (מישאל) (“Who is what God is” was changed Meshach (מישך) “Who is what Aku is” (Aku is the Babylonian moon god). Like Daniel, his name was changed only in the substitution of the name of a Babylonian God.

Azariah (עזריה) is a very common name in the Old Testament (about 20 persons so named). It is “He whom God has helped.” This was changed to Abed-Nego (which is really אבדנבן Abed-Nebo, except for a grammatical change). It means “A Servant of Nebo (the second god of the Babylonians).” In addition the the change in names of god’s, this seems to incorporate a change in direction - a servant rather than one whom God helps.

The commonality through all this is that they were given names which were, more-or-less the same as the Hebrew names but with the names of Babylonian gods substituted for God.

We have already noted that Daniel continued to use “Daniel” while the others are usually listed according to the Babylonian names. Maybe this is because Daniel wrote the book!

---

*But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself. Now God had brought Daniel into the favor and goodwill of the chief of the eunuchs. And the chief of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would endanger my head before the king."*

Daniel 1:8-10

---

*But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank.* We only need to concern ourselves with the first part of this sentence since we have already covered the rest of the terms. It is not needful that we should dwell on this. "Purposed" is, literally, "set upon," and the "heart" in Hebrew emotions was what we call the "mind" or "brain." In other words, Daniel made up his mind not to do this.

As we should do as good Christians, Daniel was honest about his intents. *Therefore he requested of the chief of the eunuchs that he might not defile himself.* He made it known that he was not going to eat this food and wine. He was willing to suffer the consequences for standing up for what he believed.

In what way would he defile himself. The Hebrews had a peculiar diet that was not common to others. There were foods such as pork they could not eat. Furthermore, they could not eat it if it was not properly prepared. Meat, for instance, had to have all of its blood drained from it before they could prepare it and eat it.

*God had brought Daniel into the favor and goodwill of the chief of the eunuchs.* Daniel stood up for what he believed in spite of what it would mean. When we take such a stand, we never

stand alone. We have God standing with us and thus was the case with Daniel. He took his stand and God established a great relationship between him and the chief eunuch. It is God who wins our battles for us.

The chief eunuch did not, at first grant Daniel's request in spite of the good relationship. On the other hand he didn't say "no" either. He would grant Daniel's request except that he was afraid it would get him into great trouble. He didn't want to lose his head (literally) over this. Why? Because their faces would look worse than the others and the king would know something was wrong. The king's food was good and, for a eunuch, fattening. It would fatten them up so they would be read for service.

---

*So Daniel said to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, "Please test your servants for ten days, and let them give us vegetables to eat and water to drink. Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king's delicacies; and as you see fit, so deal with your servants."*

Daniel 1:11-13

---

*So Daniel said to the steward . . ., "Please test your servants for ten days, and let them give us vegetables to eat and water to drink.* Daniel was apparently was acting as a spokesman for the other three because he says "test your servants" (plural). Note that he is now speaking with an aide of the chief of the eunuchs with whom he must also have found favor. The chief had refused to feed them what they wanted but did not explicitly say "No." Therefore it was morally correct for Daniel to approach the steward. He wanted a diet of vegetables and water. There are many animals listed in the Pentateuch that are unclean for the Jew. There is no mention of an unclean vegetable. Water, of course, is not unclean. Therefore the diet they would bring them would be clean and not defile them.



He proposed a ten day trial which would be long enough to see if the diet made a difference but not so long as to make their appearances noticeable to the king. This is the beginning of what we shall see of Daniel's wisdom (or God's wisdom which was demonstrated through Daniel).

After the ten day trial, Daniel and the other three would be compared with the other eunuchs in Daniel's position. Daniel concludes by reminding the steward that his decision would be the final one.

---

*So he consented with them in this matter, and tested them ten days. And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king's delicacies. Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.*

Daniel 1:14-16

---

When the test was completed, Daniel and the three had "better features" and "fatter flesh." God had arranged that, even though they were eating a low calory diet, they would prosper on it and do better than the others. Thus they were allowed to continue on this diet.

---

*As for these four young men, God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams. Now at the end of the days, when the king had said that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar. Then the king interviewed them, and among them all none was found like Daniel, Hananiah, Mishael, and Azariah; therefore they served before the king. And in all matters of wisdom and understanding about which the king examined them, he found them ten times better than all the magicians and astrologers who were in all his realm.*

## Daniel 1:17-20

---

On this diet, *God gave them knowledge and skill in all literature and wisdom.* Recall that they took young men *whom they might teach the language and literature of the Chaldeans.* They didn't have to learn them in the sense we would have had to, God gave them understanding in these things.

There is a small word here that must not be overlooked. Tgod gave them the knowledge and skill in **all** literature and wisdom - not just that of the Chaldeans. They went further than the king desired. This will become evident later in this book.

God caused Daniel to grow in even more ways. *Daniel had understanding in all visions and dreams.* This is something that was not taught. It was something that would cause God's plan to unfold. Before we proceed, however, we should note an interesting parallel.

---

*Then the butler and the baker of the king of Egypt, who were confined in the prison, had a dream, both of them, each man's dream in one night and each man's dream with its own interpretation. . . . And they said to him, "We each have had a dream, and there is no interpreter of it." So Joseph said to them, "Do not interpretations belong to God? Tell them to me, please."*

Genesis 40:5 & 8

*Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh. And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it." So Joseph answered Pharaoh, saying, "It is not in me; God will give Pharaoh an answer of peace."*

Genesis 41:14-16

---

Joseph, when taken into captivity was given the same gift and used it in the same manner as will Daniel.

When the three years were up, they were brought before Nebuchadnezzar. He “interviewed” them. I don’t know where the NJKV translators got “interviewed,” it must have been a paraphrase. Literally, he just “talked” with them. When he did, he found out that they had a superior knowledge than did the others. Nebuchadnezzar may have been a heathen idolatrous king (in the beginning) but he was not dumb. Just by speaking with these four he could see they had something the others did not.

*Therefore they served before the king.* It was these four who got the preferred positions. We are not told this, but one would assume that the others received some kind of position in the king’s service. But, now, Daniel and the other three would have to go to work because *in all matters of wisdom and understanding about which the king examined them, he found them ten times better than all the magicians and astrologers who were in all his realm.* They were not only better educated than the others who were “in training” but they were “ten times” better than all of the educated men in his Nebuchadnezzar’s kingdom. “Ten times” is used in the Hebrew as it is in English - to denote a round number. There was, of course, no way of accurately measuring their understanding.

In this passage we are introduced to two groups of men (usually) who play an important role in this book as well as in several others. These are the “magicians” and the “astrologers.” We will start with the later.

“Astrologer” comes from אֲשֵׁפָה (aseph) which “is found only here” in the Bible. This is a bit misleading as the equivalent Aramaic word is found in the remainder of the book. According to FD&B, it is a “conjurer” or necromancer” from the way they practiced their incantations. These were also found in Egypt in connection with Joseph’s tenure there. “Magician”

comes from חֵרֵט (Herat) for which the same thing may be said and also refers to a magician or astrologer. The root of the word means “stylus” and refers those, the priests, who went about with styluses and hence were learned in the sacred writings of their religion. Such were also found in Egypt in connection with Joseph (noted above). “Magician is not a good translation although all translation seem to use it.

---



---

Thus Daniel continued until the first year of King Cyrus.

Daniel 1:21

---



---

This statement might have read, “Thus Daniel continued through the reign of Nubuchanezzar. In fact, Daniel was a remarkable man whose reign extended through a number of kings and kingdoms. God saw to that! To say more at this point would be to go into the contents of this amazing book. The chapter thus concludes with Daniel in Babylon in a position of high authority. In a sense, it is a repeat of the story of Joseph who received high authority in Egypt - but, the accounts of this book are more amazing and far reaching than anything Joseph did.

## CHAPTER TWO

---

*Now in the second year of Nebuchadnezzar's reign, Nebuchadnezzar had dreams; and his spirit was so troubled that his sleep left him. Then the king gave the command to call the magicians, the astrologers, the sorcerers, and the Chaldeans to tell the king his dreams. So they came and stood before the king. And the king said to them, "I have had a dream, and my spirit is anxious to know the dream." Then the Chaldeans spoke to the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will give the interpretation."*

*Daniel 2:1-4*

---

Have you ever had a dream and wondered about its meaning? I suppose we all have. I have been told by a psychologist that dreams, in general, have no significance. Once in a while, however, a dream does have significance.

---

*But God came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."*

*Genesis 20:3*

*And it happened, at the time when the flocks conceived, that I lifted my eyes and saw in a dream, and behold, the rams which leaped upon the flocks were streaked, speckled, and gray-spotted.*

*Genesis 31:10*

*Then He said, "Hear now My words: "If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream.*

*Numbers 12:6*

*At Gibeon the Lord appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?"*

*1 Kings 3:5*

*For God may speak in one way, or in another, Yet man does not perceive it. In a dream, in a vision of the night, When deep sleep falls upon men, While slumbering on their beds,*

Job 33:14-15

*But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.*

Matthew 1:20

---

So, we have ample evidence that God speaks to people, on occasion, via dreams. Of course, not all dreams come from God. In the case of the dream we are about to look at, it did come from God and so we shall proceed with it.

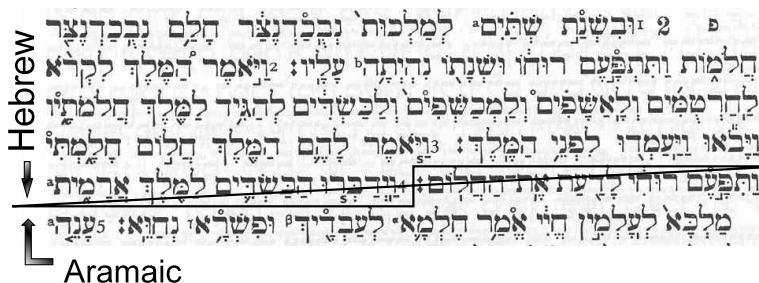
The dream was in the second year of the reign of Nebuchadnezzar so it could not have been long after Daniel and the others had been brought to Babylon. Note that it says "dreams" (plural). He had a set of separate dreams. The dreams were the type of dreams that wake us up in the middle of the night.

Now the difference is that he had a staff of *magicians, astrologers, sorcerers, and Chaldeans* he could call on to help him figure out what it meant. We have already discussed who these various groups of men were so will not comment further here.

Nebuchadnezzar said, *"I have had a dream, and my spirit is anxious to know the dream."* One can imagine that he was considerably shook up and needed to know what the dream meant.

*Then the Chaldeans spoke to the king in Aramaic.* At this point the language in the text switches from Hebrew to Aramaic. The transition point in the text is shown below. You probably

can not observe any difference. This is because, as noted in the introduction, there are only minor differences in the two languages.



His servants would be very happy to tell him the meaning of the dream once he told them what the dream was all about. This might seem reasonable to you, but not to the king! .*Tell your servants the dream, and we will give the interpretation*

There are a lot of people around today who will interpret your dreams for you. All you have to do is pay them \$10 and tell them the dream and they will tell you the interpretation (so called). These are not the kind of people Nebuchanezzar wanted.

---

*The king answered and said to the Chaldeans, "My decision is firm: if you do not make known the dream to me, and its interpretation, you shall be cut in pieces, and your houses shall be made an ash heap. However, if you tell the dream and its interpretation, you shall receive from me gifts, rewards, and great honor. Therefore tell me the dream and its interpretation." They answered again and said, "Let the king tell his servants the dream, and we will give its interpretation." The king answered and said, "I know for certain that you would gain time, because you see that my decision is firm: if you do not make known the dream to me, there is only one decree for you! For you have agreed to speak lying and corrupt words*

*before me till the time has changed. Therefore tell me the dream, and I shall know that you can give me its interpretation."*

Daniel 2:5-9

---

The king was very firm with them. They would have to do two things: (1) tell him what the dream was, and then (2) what its interpretation was. This was an altogether different request. Had he forgotten the dream and only remembered that it had instilled a great fear in him or, if he had not forgotten the dream, why have these men repeat it?

The men had one of two choices with considerably different consequences. They could tell the dream and its interpretation and receive gifts and great honor. They could deny his request and be utterly destroyed. It was a life or death decision - literally.

Just to make it clear, he issues the command again. Just to make sure they understood his request correctly, they asked the same question again.

One begins to get the picture of what is happening here when we hear what the king has to say next. *"I know for certain that you would gain time, because you see that my decision is firm: if you do not make known the dream to me, there is only one decree for you! For you have agreed to speak lying and corrupt words before me till the time has changed. Therefore tell me the dream, and I shall know that you can give me its interpretation."* He guessed that they really were unable to tell him the meaning of the dream. Modern English would have the king saying "You're only stalling for time!" The Aramaic has, literally, "you are buying time." They are stalling until either the king calms down or they figure a way out of their dilemma.

There was only one way the king could know that they were



giving him the proper interpretation of the dream. If they could interpret it, they could surely tell him what the dream was! If they didn't even know what the dream was, how would they be able to interpret it.

---

*The Chaldeans answered the king, and said, "There is not a man on earth who can tell the king's matter; therefore no king, lord, or ruler has ever asked such things of any magician, astrologer, or Chaldean. It is a difficult thing that the king requests, and there is no other who can tell it to the king except the gods, whose dwelling is not with flesh." For this reason the king was angry and very furious, and gave a command to destroy all the wise men of Babylon. So the decree went out, and they began killing the wise men; and they sought Daniel and his companions, to kill them.*

Daniel 2:10-13

---

The Chaldeans answered the king. In the last chapter it was noted that the term "Chaldeans" apparently referred to either the group as a whole or to the leading men in the group. In either case, they made a statement to the king. *"There is not a man on earth who can tell the king's matter."* In looking at this response, it is important to realize that these men were not a group of frauds.

I suppose, today, they might be members of the President's Cabinet." (I am not putting down the President). I simply point out that these men were educated, they most likely could predict certain things based on various observations. They could not do what we see them doing but, perhaps, we think of them as doing more than they really did. So, their response that no one could do what the king demanded was correct. As we shall see, not even Daniel could do that.

They continued. *"No king, lord, or ruler has ever asked such things of any magician, astrologer, or Chaldean."* I suppose this might have been true. I would certainly suppose it was

true in their minds. This just wasn't in their "job description."

Next, *"It is a difficult thing that the king requests, and there is no other who can tell it to the king except the gods, whose dwelling is not with flesh."* They were right on! Man could not do it. Their gods could not do it. There was only some supreme being who was not in communication with man that could do it. They were completely right! I don't know if they knew how correct their statement was - they were very anxious to get out of a very tight spot.

Well, if someone doesn't do what you want, you kill them. That was the king's policy. It was the policy of a number of Biblical kings and of many no Biblical kings as well.

It is evident that the king was in a very bad emotional state where his emotions were controlling him rather than his brain. After things cooled down and he needed counsel, to whom would he turn if all his wise men were dead? And, writing from a Scotsman's point of view, what a terrible waste of money - training and educating these wise men and then killing them.

---

*Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his own dream. And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hanged him." Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh.*

Genesis 41:12-14

---

It is interesting how god's people are forgotten and ignored until a time of real trouble arises. Then people's memory seems to improve. When in a terrible dilemma occurred in Egypt, they remembered Joseph. When all of the wise men were being slaughtered (or about to be), suddenly someone's memory became better. I suppose we would all have to

confess that when things are going real well we don't have as much time to think about God as when things are going badly.

In this case, they remembered Daniel, not for his advice, but to kill him as well. Had they done so, we would be doing something else now - there would be no book of Daniel.

---

Then with counsel and wisdom Daniel answered Arioch, the captain of the king's guard, who had gone out to kill the wise men of Babylon; he answered and said to Arioch the king's captain, "Why is the decree from the king so urgent?" Then Arioch made the decision known to Daniel. So Daniel went in and asked the king to give him time, that he might tell the king the interpretation.

Daniel 2:14-16

---

Before we proceed, let me note a grammatical point here. The text says Daniel "answered Arioch." What was the question? The question is what does "answered" mean? In both Hebrew and Greek (especially Greek) "answer" does not necessarily mean to answer a question. It may mean to give answer to a situation. The NIV translates this verse, in part, as, "*When Arioch, . . . had gone out to put to death the wise men of Babylon, Daniel spoke to him with wisdom and tact.* Daniel rose to the occasion and spoke to Arioch who was in charge of him. "Why is the decree from the king so urgent?" The first step in "answering with counsel and wisdom" is ascertaining all of the facts in the matter. What was going on? Then there is a statement in the text you must pay particular attention to.

*So Daniel went in and asked the king to give him time, that he might tell the king the interpretation.*

Seem simple enough to you? It is not (it will be described more fully in some later verses). "Daniel went in." Daniel had not been called with the others - he was, at this time, still a novice and not fully trained. Yet, Daniel went right in and

stood before the king! Then, he asked for the same thing the Chaldeans had asked for, time. When the Chaldeans asked for time, it only made the king the more angry. There has to be more here than meets the eye.

One of these things is that Daniel promised to tell the king the interpretation. Nothing is sad about telling the king the dream itself! Nothing is said regarding the fact that no man can do such a thing.

Well, to answer these questions, we must take a side trip for a few verses. The narrative is broken here with an explanation of what happened between the time the Daniel learned what was going on and the time he went before the king.

---

*Then Daniel went to his house, and made the decision known to Hananiah, Mishael, and Azariah, his companions, that they might seek mercies from the God of heaven concerning this secret, so that Daniel and his companions might not perish with the rest of the wise men of Babylon. Then the secret was revealed to Daniel in a night vision. So Daniel blessed the God of heaven. Daniel answered and said:*

*"Blessed be the name of God forever and ever,  
For wisdom and might are His.  
And He changes the times and the seasons;  
He removes kings and raises up kings;  
He gives wisdom to the wise  
And knowledge to those who have understanding.  
He reveals deep and secret things;  
He knows what is in the darkness,  
And light dwells with Him.  
"I thank You and praise You,  
O God of my fathers;  
You have given me wisdom and might,  
And have now made known to me what we asked of You,  
For You have made known to us the king's demand."*

Daniel 2:17-23

---

The first thing Daniel did was to go home and arrange for a prayer meeting with his friends. Apparently he was granted some time before he would be executed. I suspect that no one in the king's palace was anxious to execute the order.

---

*Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them."*

Matthew 18:19-20

---

One of the things Daniel knew how to do well is pray! Apparently his friends did so also. One knows how to pray especially well when they are praying for their lives! The word "secret" in the NKJV (and KJV) is misleading, it was a "mystery" to them why such a decree would be issued (not a secret). God is a God who answers prayer. *Then the secret was revealed to Daniel in a night vision.* Note that Nebuchadnezzar had a "dream" while Daniel had a "night vision." Obviously, there must be a difference or else the same word would have been used in both places.

There is much conjecture among theologians and language scholars as to what the difference may be. There is no question that a "night vision" is a more inclusive term than "dream." I believe it best to explain the difference as follows. Nebuchadnezzar went to bed and had a bad dream. Daniel and his three friends, most likely, spent the night in prayer, and, during this night, Daniel received this vision. He may have gone to sleep during the long night. He may have been in a state of reduced consciousness (similar to hypnosis). A psychologist I know tells me there is a strong connection between the state of mind in prayer and in hypnosis. He may have been in some other similar state. Whatever the state, God spoke directly to him and revealed what Daniel sought.

With the dream revealed, Daniel jumped to his feet and raced to the king as fast as he could - time was of the essence. However, that is not what the text says! *So Daniel blessed the God of heaven. Daniel answered and said. .* And proceeded to pray, giving thanks to God. How often do we fail to do this! How often does God answer our prayer and we forget to thank Him at all? Daniel's first priority was to thank God.

Another word needs explanation. Daniel "blessed" God. How can man bless God? The answer lies in the Aramaic (and Hebrew) word used here. Looking ahead a bit we find the following.

---

*Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he **knelt down** on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days.*

Daniel 6:10

---

The word בָּרַךְ (berek) has two meanings, depending on the context. It can mean "to bless" in the sense we usually take it, and "to kneel" in the sense that we are to kneel before God (or take some other position of prayer) and praise and thank Him as well as bring our petitions and needs before Him. Daniel didn't "bless" God, he praised and thanked Him. Let us look at his prayer.

*"Blessed be the name of God forever and ever, For wisdom and might are His.*

---

*In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.*

Matthew 6:9

---

Well, he certainly started out right!

*And He changes the times and the seasons; He removes kings and raises up kings;*

---

*Your kingdom come. Your will be done On earth as it is in heaven.*

Matthew 6:10

---

And he continues correctly!

*He gives wisdom to the wise And knowledge to those who have understanding.*

---

*Give us this day our daily bread.*

Matthew 6:11

---

If you interpret “daily bread” as for the things you will need that day, Daniel is still right on.

*He reveals deep and secret things; He knows what is in the darkness, And light dwells with Him.*

---

*And forgive us our debts, As we forgive our debtors.*

Matthew 6:12

---

Here the prayer deviated. The “Lord’s prayer” is not a prayer to be prayed, it is an outline. In between the above two verses from it, we are to insert our specific needs and this is what Daniel does, with a bit more praise first.

*"I thank You and praise You, O God of my fathers; You have given me wisdom and might, And have now made known to me what we asked of You, For You have made known to us the king's demand."*

---

*And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.*

---

Matthew 6:13

---

Daniel thanks God for “delivery from the evil one” God had given him what it would take to stand against Satan and reveal the king’s dream. Daniel prayed correctly even though it was a number of centuries before Jesus would teach us this!

---

*Therefore Daniel went to Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and said thus to him: "Do not destroy the wise men of Babylon; take me before the king, and I will tell the king the interpretation." Then Arioch quickly brought Daniel before the king, and said thus to him, "I have found a man of the captives of Judah, who will make known to the king the interpretation." The king answered and said to Daniel, whose name was Belteshazzar, "Are you able to make known to me the dream which I have seen, and its interpretation?"*

---

Daniel 2:24-26

---

He went to Arioch and asked to be taken to the king. He informed him that he would reveal the dream to the king.

Then Arioch said, “What do you take me for, a fool? Do you think I am going to stick my neck out by taking you to the king?” Well, that really is not what he said. It would have been logical but for one thing.

Arioch had already tested Daniel with his request not to eat from the king’s table and seen that God, indeed, did bless Daniel and his friends. Arioch had first hand experience with this and believed him. It does no good for us as Christians to come up with some great solution to a problem when our lives,



up to that point, have not shown Christ working in us. We have to prove ourselves to the world if we expect the world to accept us as and our beliefs.

So, what Arioch response was fast. He *quickly brought Daniel before the king, and said thus to him, "I have found a man of the captives of Judah, who will make known to the king the interpretation."* Arioch would have been beheaded (or something similar) had this not worked out to the king's satisfaction. He trusted his life with Daniel's word. Can people trust their lives with your word? Do people have such a strong confidence in you?

*The king answered and said to Daniel, whose name was Belteshazzar, "Are you able to make known to me the dream which I have seen, and its interpretation?"* Here is where the test begins. Can Daniel deliver as promised? Can Daniel reveal not only the interpretation but also the dream itself?

The phrase *"Are you able to make known"* indicates the amazement of the king that Daniel could reveal his dream. According to K&D, it might be expanded to "are you really able to make known?"

Before we proceed we should get a picture of the situation.



Unfortunately, George Eastman had come around at that time so we have no photos. Therefore, I have put together the best picture I could. We often think of this in terms of 80 year-old Moses standing before Pharaoh, but this is not the picture. Picture a ferocious and angry Nebuchanezzar being confronted by a teenage boy!

The picture is more like that of David



facing Samson. Daniel had not yet finished his schooling in Babylon and probably didn't know all of the proper protocols. Who was he to stand before such an forbidding person?

One wrong word or wrong move and he could be hauled off and killed. How could Daniel have the strength and courage to do so? He could not! With the Lord behind him, however, he could do anything. This is the picture, then, of this occasion.

---

*Daniel answered in the presence of the king, and said, "The secret which the king has demanded, the wise men, the astrologers, the magicians, and the soothsayers cannot declare to the king. But there is a God in heaven who reveals secrets, and He has made known to King Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, were these: As for you, O king, thoughts came to your mind while on your bed, about what would come to pass after this; and He who reveals secrets has made known to you what will be. But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for our sakes who make known the interpretation to the king, and that you may know the thoughts of your heart.*

Daniel 2:27-30

---

*Daniel answered in the presence of the king.* This seems like a strange phrase. Where else would he answer? The Hebrew (Aramaic) דַּמְדַּם (quodam) is a common enough word. I believe the importance of the expression is to enlarge our picture of teenaged Daniel standing directly in front of this great king and ready to speak on the behalf of his God.

He begins by telling the king that none of the men he summoned could answer the request. Implied in this statement would be the fact the he, himself, could not do so. No man could do such a thing. So why is Daniel standing

there so boldly?

*There is a God in heaven who reveals secrets. Man could not do it but there was one who could, God. Note that his response here not only ruled out all of the men at the king's disposal, but their gods as well! There is only one God in heaven who can do such a thing.*

Daniel then gets right to the point. *He has made known to King Nebuchadnezzar what will be in the latter days.* The dream was meant to be prophetic. It was to inform the king of what the future held for him. Not just for him, but for those who followed him.

The phrase *in the latter days* באחרית (ba aherit) is a technical phrase in both the Aramic and Hebrew. It will be found two other times in this book (8:19 and 10:14) and also as below.

---

*For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you; and evil will befall you **in the latter days**, because you will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands."*

Deuteronomy 31:29

*Now it shall come to pass **in the latter days** That the mountain of the Lord's house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it.*

Isaiah 2:2

*'But it shall come to pass **in the latter days**: I will bring back the captives of Elam,' says the Lord."*

Jeremiah 49:39

*Now it shall come to pass **in the latter days** That the mountain of the Lord's house Shall be established on the top of the*

*mountains, And shall be exalted above the hills; And peoples shall flow to it.*

Micah 4:1

---

It refers to the times of the end. The Septuagint has ἐσχάτων τῶν ἡμερῶν (eskaton ton hemeron) which is used with the same significance in the New Testament. Such as below.

---

*'And it shall come to pass **in the last days**, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams.*

Acts 2:17

---

What Daniel is about to reveal is of great significance. It is not just for the benefit of Nebuchadnezzar but for all who hear it - until the end of the age!

*Your dream, and the visions of your head upon your bed, were these...* Are we to take “dream” and “visions of your head” as being separate entities? K&D say “yes.” If they were the same, “head” would be unnecessary because that is where all of our dreams are. The note that these visions “were perfectly consistent with a thoughtfulness of the head actively engaged.” In other words, after the dream, these were the thoughts that went through his head. It may have been the thoughts that upset the king more than the dream itself.

This is amplified by the words which follow. *As for you, O king, thoughts came to your mind while on your bed, about what would come to pass after this.* The king must have had some inkling that the dream was in some way prophetic and, as he lay there, he began to consider what that meaning might be. I believe it was not the dream itself that upset the king so but the thoughts of what it might mean. I even go so far as to wonder if the king had some general idea of its interpretation.

*He who reveals secrets has made known to you what will be.* Daniel confirms his suspicion and informs him that God had revealed to him what the future was to bring. The king is going to get the interpretation for which he so urgently sought.

But Daniel exhibited an attitude which we would all do well to take note of. *But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for our sakes who make known the interpretation to the king, and that you may know the thoughts of your heart.* It was none of Daniel's doing, it was God's. How often does God answer a prayer and then, willingly or unwittingly, take the credit for it? He made it know to the king that the answer was from God and was to serve a two-fold purpose.

1: *For our sakes who make known the interpretation.* Part of God's reason was to prevent Daniel and the others from being executed, God puts our needs first.

2. *That you may know the thoughts of your heart.* Secondly, God revealed it so as to answer the king's questions. I wonder if the king had arose that morning, shook off the dream, and went about business as usual, if there would have been any interpretation.

---

*But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those **who diligently seek Him.***

---

Hebrews 11:6

---

God rewarded the king for his persistence in finding out the meaning of the dream. So, then, what was this dream and vision?

---

*"You, O king, were watching; and behold, a great image! This great image, whose splendor was excellent, stood before you; and its form was awesome. This image's head was of fine*

*gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.*

Daniel 2:31-33

---

The first thing the king saw was a “great image.” “Image” is from צֶלֶם (selem) which is any item that is fashioned to resemble another. The first use of the word (Hebrew word). Is as below.

---

*Then God said, "Let Us make man in Our **image**, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."*

Genesis 1:26

---

It does not, strictly speaking, refer to a statue. The indication of its size, “great” would seem to indicate a statue.

Daniels goes on, saying that its *splendor was excellent*. It was well fashioned and of exquisite design. However, it had one other characteristic.

Finally, *its form was awesome*. This is from דְּחַל (dehil) (Aramaic) or זְחִל (zehil) (Hebrew). The Hebrew noun is found below and is, perhaps, the root of the adjective.

---

*They shall be wasted with hunger, Devoured by pestilence and bitter destruction; I will also send against them the teeth of beasts, With the poison of **serpents** of the dust.*

## Deuteronomy 32:24

As most people have a great fear of serpents (or, at least, as in my case, some fear), the words means “fearful.” While “awesome” is a correct translation, it does not quite convey the effect produced by the statue. It was something that men would fear as they would a serpent. Nothing here is said regarding the size of the image. In Chapter 3, Nebuchanezzar will build a statue of gold. Some think that this status was the statue of his dream. Even if it was, the size of the statue he erected would not necessarily be the same as the one in the dream. A possible likeness of the image is shown to the right. This is an artist’s rendition of what is described in the text (The horizontal line separates the part of the statue that represents things now past, below are things yet to come. It was created by the late Dr. H. A. Ironside.

Now, we shall look at what Daniel has to say about it. Let’s look at an outline.

1. *Head of fine gold*
2. *Chest and arms of silver*
3. *Belly and thighs of bronze*
4. *Legs of iron*
5. *Feet of iron and clay*



With the exception of the clay, all of the status was made of various metals. We shall consider these by reviewing the period chart of the element (if you can remember the days when you took chemistry)

1	Periodic chart of the elements																2																		
H 1.01																	He 4.00																		
3	Li 6.94	4	Be 9.01													5	B 10.8	6	C 12.0	7	N 14.0	8	O 16.0	9	F 19.0	10	Ne 20.2								
11	Na 23.0	12	Mg 24.3													13	Al 27.0	14	Si 28.1	15	P 31.0	16	S 32.1	17	Cl 35.5	18	Ar 40.0								
19	K 39.1	20	Ca 40.1	21	Sc 45.0	22	Ti 47.9	23	V 50.9	24	Cr 52.0	25	Mn 54.9	26	Fe 55.8	27	Co 58.9	28	Ni 58.7	29	Cu 63.5	30	Zn 65.4	31	Ga 69.7	32	Ge 72.6	33	As 74.9	34	Se 79.0	35	Br 79.9	36	Kr 83.8
37	Rb 85.5	38	Sr 87.6	39	Y 88.9	40	Zr 91.2	41	Nb 92.9	42	Mo 95.9	43	Tc 98	44	Ru 101	45	Rh 103	46	Pd 106	47	Ag 108	48	Cd 112	49	In 115	50	Sn 119	51	Sb 122	52	Te 128	53	I 127	54	Xe 131
55	Cs 133	56	Ba 137	57	La 139	72	Hf 178	73	Ta 181	74	W 184	75	Re 186	76	Os 190	77	Ir 192	78	Pt 195	79	Au 197	80	Hg 201	81	Tl 204	82	Pb 207	83	Bi 209	84	Po 210	85	At 210	86	Rn 222
87	Fr 223	88	Ra 226	89	Ac 227	104	Rf 227	105	Db 262	106	Sg 263	107	Bh 264	108	Hs 265	109	Mt 268	110	Uun 269	111	Uuu 269	112	Uub 277	113	Uuq 289	115	Uuq 289	116	Uun 289	117	Uuq 289	118	Uuo 293		

Gold is shown as “AU” and is the heaviest of all of the materials used. It is also the most precious and the most malleable. It does not corrode, rust, etc. as do other metals.

Silver (AG) is next and lighter than gold. It is a precious metal but not as precious as gold. It is also malleable like gold but it does combine with other materials to become tarnished.

Bronze is a combination of copper and tin, mostly copper. It is not considered to be a precious metal although it is used for decorative effects. It is lighter than the other metals, is not especially malleable and combines with other materials to become tarnished.

Iron is the lightest and least valuable of the metals. It is not malleable at all and quickly combines with oxygen to become rusty.

Clay is, of course, not a metal, not valuable, and of importance is the fact that it will not combine with iron.



The import of all this is that the components of the statue become more and more inferior as you go from the head to the feet.

---

*You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.*

*"This is the dream. Now we will tell the interpretation of it before the king.*

Daniel 2:34-36

---

Daniel now goes from a description of the image to some action. This involves a stone, one that was quarried without hands. What is the significance of the stone? Well, let's wait and see what Daniel has to say about it. Here he tells us that it crashed into the image and destroyed it - utterly. There was nothing left of it but a fine powder - *like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found.*

The last part of the dream is rather mysterious in that the stone grew *and filled the whole earth.* What this means is hard to see - we will have to wait for Daniel to interpret it for us. *"This is the dream. Now we will wait the interpretation of it before the king.*

---

*You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all--you are this head of gold.*

Daniel 2:37-38

---

Here, the Hebraism *king of kings* is common enough that we need not explain it. He was a really a great king. He had *power, strength, and glory* and a very large realm. How did he amass this? *For the God of heaven has given ...* It was God who gave him all of this? Daniel, previously in this chapter, said, *He removes kings and raises up kings*. I suppose this means, in its fullness, that all kingdoms are included in this. As to the U.S., one might say, "He sets up Presidents and He removes Presidents."

In any case, the image thus represents nations since the head does. We have already noted the growing inferiority of the metals of the image. We should, then, expect to see the rise of inferior kingdoms.

---

*But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth. And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile. As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.*

Daniel 2:39-43

---

So far we have:

Head of Gold:          Babylon

Next is:

Breast & Arms: Medio-Persia

(The text does not indicate the name as of yet, just be patient)

Then:

Belly and Thighs Roman Empire

This is not named here, but if you have taken any history lessons, you know that the “Holy Roman Empire” took over a major portion of the globe. “There is not a place on earth where the sun is not shining on part of the Empire!”

and

Legs and Feet ?

We shall have to wait until later in the book to make sense out of this but it does not take a great deal of imagination to see that *the kingdom shall be partly strong and partly fragile* alludes, not to a kingdom as such, but a federation of nations, some strong like the U.S. (currently) and some weak.

*They will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.* What does this all mean? Let me begin with a citation from Dr. H. A. Ironside.

---

*This brings us to the last form of the fourth kingdom; for the Roman empire, though at the present in abeyance, has not yet come to its end. The ten toes on the feet of the image represent (as a comparison with the ten horns on the Beast in chapter seven will make plain) ten kings who are to reign at one time, but who will form a confederacy on the ground of the ancient empire. **This is something ,which the world has never yet seen. . . .***

*one thing they (other writers) all seem to have overlooked: the*

*ten 'kingdoms are to exist at one time, not through a period of several centuries, and all are to form one confederation. There is nothing in the past history of the kingdoms of Europe that answers to this. They were generally warring enemies, each seeking the destruction of others. We reject utterly this interpretation, therefore, of the ten toes. **What event in the centuries of Rome's decline and fall could possibly answer to the Stone falling from heaven and the institution of the kingdom of God?***

Ironside, "Daniel," Pages 37-38

I need to point out that Dr. Ironside went to be with his Lord in 1951 and that this was written many years prior to that, around 1920! He was still living in the time when the Roman Empire (under the new title of the British Empire) was still alive! I could cite from another prominent commentator, Dr. Lehman Strauss, who reiterates what Dr. Ironside wrote. His book was written in 1969, still too early to see the world as we see it today.

As a matter of fact, no generation of men has seen the assemblage of nations as that amassed by President George W. Bush (for good or bad, we will not make that judgement). At no time in history has there been such strength in a world confederacy or in its governing body, the UN. *As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.* There have been many interpretations of the iron and clay - especially with respect to the fact they do not mix. I can think of no other alliance of nations which do not mix that is as strong as those of the Judeo-Christian faith and those of the Muslim faith!

But we shall see much more specific information as we proceed through this book. Yes, it gets even better and more applicable today!

---

*And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold--the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."*

Daniel 2:44-45

---

*And in the days of these kings...* One must ask, which kings? The answer is to be found in the plural, "kings" when the confederation will be set up (i.e the ten toes). In the citation from Dr. Ironside, the world has not yet seen such a federation. In the fifty or more years since the article, we see the formation of such federations. These may not be exactly the one described, but they certainly are forerunners to it.

*The God of heaven will set up a kingdom which shall never be destroyed.* God had already made such a promise - to Israel!

---

*"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. . . . And your house and your kingdom shall be established forever before you. Your throne shall be established forever." ' ' According to all these words and according to all this vision, so Nathan spoke to David.*

2 Samuel 7:12 & 16-17

---

While this will be a world-wide kingdom, it will be the kingdom promised to and through Israel. This is emphasized by the words *the kingdom shall not be left to other people*. None of the other kingdoms, federations, governments will continue - *it shall break in pieces and consume all these kingdoms*

*You saw that the stone was cut out of the mountain without*

*hands. We turn not to the stone which was cut without hands.*

---

*And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it.*

Exodus 20:25

---

The stone had to be cut without human hands in order that it not be profaned. The identity of the stone is made clear below.

---

*And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.*

---

Israel is again to be God's nation and God will rule through it with Jesus Christ as its head. *It broke in pieces the iron, the bronze, the clay, the silver, and the gold.* Note that all of the arts of the statue will be destroyed. You say, most of its parts have already been destroyed. Not so. The New Testament is written in Greek - remnants of the Grecian empire are still with us. Remnants of Nebuchadnezzar's kingdom still remain. While we have moved from part to part of the statue in importance, it is still all one statue. But the new kingdom will do away with all this.

*The great God has made known to the king what will come to pass after this.* Daniel repeats the words of verse 29. He has revealed what God wanted Nebuchadnezzar to know.

*The dream is certain, and its interpretation is sure."* It may be of interest to know that "certain," as applied to the dream, is the Aramaic (and Hebrew) word אָמֵן (amen) which is found twice in the following passage.

---

*So that he who blesses himself in the earth  
Shall bless himself in the God **of truth**;  
And he who swears in the earth*

*Shall swear by the God **of truth**;  
Because the former troubles are forgotten,  
And because they are hidden from My eyes.*

Isaiah 65:16

The dream was true because it came from the God of truth (to use a play on words). God is true. Finally, Daniel is true for he has delivered the correct interpretation as delivered to him by God.

*Then King Nebuchadnezzar fell on his face, prostrate before Daniel, and commanded that they should present an offering and incense to him. The king answered Daniel, and said, "Truly your God is the God of gods, the Lord of kings, and a revealer of secrets, since you could reveal this secret." Then the king promoted Daniel and gave him many great gifts; and he made him ruler over the whole province of Babylon, and chief administrator over all the wise men of Babylon.*

Daniel 2:46-48

*Then King Nebuchadnezzar fell on his face, prostrate before Daniel, and commanded that they should present an offering and incense to him. The king, at least, kept his word which he promised when he had the dream. He said whoever revealed the dream and its interpretation "shall receive from me gifts, rewards, and great honor. "*

Futhermore, the king *gave him many great gifts; and he made him ruler over the whole province of Babylon, and chief administrator over all the wise men of Babylon.* This goes far beyond what the king had promised. He put Daniel in the post of "chief administrator." as well as ruler over all Babylon. One has to interpret this correctly. The same thing happened to Joseph.

*You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will*

*I be greater than you." And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt.*

Genesis 41:40-43

---

Nebuchadnezzar was the king! But Daniel was his right-hand-man, as it was with Joseph and Pharaoh. Where does God fit into all of this? The king said, *"Truly your God is the God of gods, the Lord of kings, and a revealer of secrets, since you could reveal this secret."* So Nebuchadnezzar became one of God's people - or did he? He was truly grateful to God for what he had done through Daniel, but that was not enough to cause him to worship God.

God reveals great things every day but most of them are passed over and God gets no credit. It always bothers me when the TV says, "Today's weather is brought to you by ... " I always thought that it was God who brought the weather! We shall soon see what effect God had on the king.

---

Also Daniel petitioned the king, and he set Shadrach, Meshach, and Abed-Nego over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

Daniel 2:49

---

Now, you need to remember something. Remember back where we read, *Then Daniel went to his house, and made the decision known to Hananiah, Mishael, and Azariah, his companions, that they might seek mercies from the God of heaven concerning this secret. . .* You see, it was not just Daniel but his three friends who sought help from God. True, it was Daniel who was the leader, but his three friends were



essential as well. In the next Chapter, they are the only ones in view! Daniel did not forget his friends in “his” time of triumph - it was “theirs.” So, Daniel asked the king to reward his three friends as well and the king granted the request. They, too, were over the affairs of Babylon. But, as for Daniel, he sat “in the king’s gate.”

I have heard of people being “given the gate” before but this is a case where it was actually done. This may be explained by some other passages,

---

*Then the king arose and sat in the gate. And they told all the people, saying, "There is the king, sitting in the gate." So all the people came before the king. For everyone of Israel had fled to his tent.*

2 Samuel 19:8

*The king of Israel and Jehoshaphat the king of Judah, having put on their robes, sat each on his throne, at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.*

1 Kings 22:10

*The king of Israel and Jehoshaphat king of Judah, clothed in their robes, sat each on his throne; and they sat at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.*

2 Chron. 18:9

*So Hathach went out to Mordecai in the city square that was in front of the king's gate. And Mordecai told him all that had happened to him, and the sum of money that Haman had promised to pay into the king's treasuries to destroy the Jews.*

Esther 4:6-7

*Now Ebed-Melech the Ethiopian, one of the eunuchs, who was in the king's house, heard that they had put Jeremiah in the dungeon. When the king was sitting at the Gate of Benjamin,*

Jeremiah 38:7

---

The king conducted his business in “his gate.” So, placing

Daniel there meant that Daniel would conduct the business for the king.

Well, Nebuchadnezzar sounds like Old King Cole who was “a merry old soul.” It does not turn out that way as we proceed to the next chapter.

## CHAPTER THREE

---

*Nebuchadnezzar the king made an image of gold, whose height was sixty cubits and its width six cubits. He set it up in the plain of Dura, in the province of Babylon. And King Nebuchadnezzar sent word to gather together the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces, to come to the dedication of the image which King Nebuchadnezzar had set up. So the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces gathered together for the dedication of the image that King Nebuchadnezzar had set up; and they stood before the image that Nebuchadnezzar had set up.*

Daniel 3:1-3

---

*Nebuchadnezzar the king made an image of gold,.* Let us begin this chapter by sorting out what we know (or can know) and what we don't know (and there is no way of determining). First, Nebuchadnezzar was still king when he made a statue, the text tells us that. More than that we can not know. Many have speculated, and for fairly good reasons, that it was a number o years after he had seen the dream. It must have been some time later, perhaps a month, perhaps a number of years. When it was erected, it does not matter/

The statue was of gold. It is rather pointless to discuss whether or not it was solid gold. If it was, it would not stand up under its own weight. We refer to the author of Hebrews for the answer to this.

---

*which had the golden censer and the ark of the covenant **overlaid on all sides with gold**, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;*

It was customary to erect large golden structures of wood and overlay it with plates of gold. It would be reasonable to assume that this was the case here.

There the dimensions: *whose height was sixty cubits and its width six cubits*. This raises a problem, the statues was either:

- sixty cubits by six cubits
- 90 feet by 9 feet
- 125 feet by 12.5 feet
- something else?

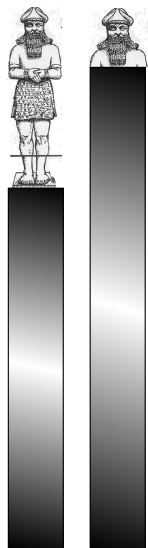
You see, the cubit, אמה (ammah) is the length of a man's forearm. Men don't all have the same size forearms! Generally, it is assumed to be 18 inches. It is generally wrong to attempt to translate such dimensions because the numbers, in the original measurements, may be of significance,

First, the statue was ten times as high as it was wide. If you assume it looked like the one he saw in his dream, it would be like the one to the right - a rather funny looking statue.

The most probable answer to this question is shown below. Either the entire statue was standing on a pedestal or just the bust was.



It seems pointless to pursue this further other than to ask if there is any significance to the dimensions, 60 and 6. In his commentary, Stauss says "the height was 66 cubits and the breadth 6 cubits" and puts these together to get 666. Ironside



says the statue “is stamped with the same number that distinguishes the Beast in Rev. 13 - the number of man, 60 and 6.” He doesn't confuse the height measurement, but makes the same reference. It may refer to the Beast, it may not, we can not be dogmatic here since one of the 6's is missing! But for reference, here it is.

---

*Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.*

---

Revelation 13:18

---

We shall reserve judgement on this until later.

*He set it up in the plain of Dura, in the province of Babylon.* There are many questions as to exactly where Dura was located. I have located two, one near the Euphrates River and one in Palestine not far from Jerusalem. Its location, however, is really of little significance, It was, no doubt, a place where it might be viewed by as many Babylonians as possible.

*And King Nebuchadnezzar sent word to gather together*

- *the satraps*
- *the administrators*
- *the governors*
- *the counselors*
- *the treasurers*
- *the judges*
- *the magistrates*
- *all the officials of the provinces*

*to come to the dedication of the image which King Nebuchadnezzar had set up.* Six different officers are mentioned and for “completeness” the seventh is “all the

officials.”

The was a command performance for everyone who was anyone in Babylon to come and see the dedication. It seems that this must has omitted, at least, one official - Daniel. Where was Daniel when the statue was being built? Were was he went the king sent on the “invitations?” There is no mention at all in this chapter of Daniel. Was he “sitting in the king’s gate?” This is part of the reason why many feel Chapter 3 follows Chapter 2 by a number of years and that Daniel was “away on a business trip.”

We shall not take the time to attempt to expound on the titles of each of those invited to attend. It would take too long and, besides, we really don’t know the official duties of some of these anyway. In any case, it must have been a gala celebration - I wonder if they had fireworks in those days!

---

*Then a herald cried aloud: "To you it is commanded, O peoples, nations, and languages, that at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, you shall fall down and worship the gold image that King Nebuchadnezzar has set up; and whoever does not fall down and worship shall be cast immediately into the midst of a burning fiery furnace."*

Daniel 3:4-6

---

*Then a herald cried aloud: "To you it is commanded, O peoples of Babylon! No, that is not what was announced. The decree was to go to all;*

- *peoples*
- *nations*
- *languages*

What does this mean? Are they not synonymous? While they have aspects in common, they each have a particular aspect. The Aramaic/Hebrew words are very common. “Peoples” is

derived from the word for mother - i.e. the descendants of a single mother. This refers to their ancestry and ethnicity. Nations means exactly that, people under a common rule. Finally, languages refers to people who speak the same language.

The important word in all of this is the word "all." The three terms, along with "all" pretty well describes everyone on earth. The decree was not just to the Babylonians, but to all people (most of whom were subject to the Babylonians at this time).

The decree? *At the time you hear the sound of the:*

- *horn*
- *flute*
- *harp*
- *lyre*
- *psaltery*
- 

*all in symphony with all kinds of music, you shall fall down and worship the gold image that King Nebuchadnezzar has set*

We shall not take long to look at the list of instruments. The items on the list were fairly common instruments although it is hard to say exactly what they each were. What, for example, is the difference between the harp, lyre, and psaltery? They are sometimes used interchangeably - all were stringed instruments and we will let it go at that. The horn was most likely a simple horn, playing one or but a few notes. The flute was some type of whistle.

In any case, the king would assemble a fair sized band together whenever worship was to begin. Sounds rather like the calls from the minarets today in the Muslim lands. There is one difference, the Muslims fall down and worship Allah who, in a sense, is God. They do not worship Him in the manner He prescribes. Here, however, they were to worship the king as if he were god.

---

*So at that time, when all the people heard the sound of the horn, flute, harp, and lyre, in symphony with all kinds of music, all the people, nations, and languages fell down and worshiped the gold image which King Nebuchadnezzar had set up.*

---

Daniel 3:7

---

What happened? The good Babylonians followed the edict faithfully. The others followed it grudgingly, but they all obeyed. Why? We shall soon see.

---

*Therefore at that time certain Chaldeans came forward and accused the Jews. They spoke and said to King Nebuchadnezzar, "O king, live forever! You, O king, have made a decree that everyone who hears the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, shall fall down and worship the gold image; and whoever does not fall down and worship shall be cast into the midst of a burning fiery furnace. There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due regard to you. They do not serve your gods or worship the gold image which you have set up."*

---

Daniel 3:8-12

---

*Whoever does not fall down and worship shall be cast into the midst of a burning fiery furnace.* That's why! It was worship or die a painful death - an experience something like Hell but not that intense. *Therefore at that time.* . . . What time? We would assume that at the time the decree was read and the band began to play. I do not suspect we are referring to some later time. *Certain Chaldeans came forward.* . . . What does it mean by "certain?" The Septuagint omits the word. Some translations omit it. It would appear that it is used only to denote that not all of the Chaldeans came forward, an unlikely event. It says they *accused the Jews*. "Accused" is an



interesting word. The Hebrew for of it, קרץ (karsch) is found below.

---

*Let them not rejoice over me who are wrongfully my enemies;  
Nor let them **wink with the eye** who hate me without a cause.*

Psalm 35:19

***He winks his eye** to devise perverse things; He purses his lips  
and brings about evil.*

Proverbs 16:30

---

The Aramaic word is found only here and at Daniel 6:29 and we shall deal with it there. The important point is the transformation from the Hebrew appears to have given it the meaning “to wrongfully accuse” which is , more or less, consistant with the Hebrew above. Did they wrongfully accuse the Jews - all the Jews? No, later they say, *There are certain Jews whom you have set over the affairs of the province of Babylon.* I don’t suppose these Chaldeans would be upset if some of the other Jews refused to bow down. But, these three they had a grudge against. Had not the king made them *over the affairs of the province of Babylon*? How would you like some foreigner to come in and be made your boss? The men were waiting for a chance to get at these three. I would even go so far as to say that, perhaps, they even suggested the statue and all the rest to the king in order to trap the Jews.

*Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due regard to you. They do not serve your gods or worship the gold image which you have set up.”* There was only one thing to do, follow through on his orders. Had Daniel been around, it might have been different, but God planned it this way.

Perhaps this is speculation, but I have been around long enough to know the human mind and, also, I have studied the Bible long enough to know the mind of men back than - I

strongly suspect that i was not the kings idea to build the statue. I can imagine that those *Certain Chaldeans came forward* to condemn the three had arranged a meeting a long time before this and discussed ways they might get rid of the three. It would have to be some way the king would not suspect and would be appealing to the king.

So, they would go to Nebuchanezzar and say, "O great Nebuchadnezzar, we have heard about the head of gold which you represent and how great a king you are, don't you think it would be appropriate to build such a statue so all the people in the land could see your image? You could even have a band and when the ban played, the people would bow down to the statue. Oh, by the way, should anyone refuse, there is always the fiery furnace!

Admit tingly, this is reading between the lines of the Scriptures, but I really do not think it is an unreasonable speculation. Anyway, if this was the plan, it worked. They did not bow down.

---

*Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men before the king. Nebuchadnezzar spoke, saying to them, "Is it true, Shadrach, Meshach, and Abed-Nego, that you do not serve my gods or worship the gold image which I have set up? Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, good! But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will deliver you from my hands?"*

Daniel 3:13-15

---

*Then Nebuchadnezzar, in rage and fury, gave the command . . .* There is a mistake noted in this short phrase. One

should never make a decision when they are in such a state. You know the old adage about counting to ten. This also tells us of his relationship with God. While he confessed that the “God of heaven” must have given the interpretation of the dream, he did not go on with Him.

There are many that follow his example. Jesus tells us about it.

---

*"A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it.*

Luke 8:5-7

---

There are far too many things in life that keep us from God. If we are not careful to cultivate the good seed with bible study, prayer, and adoration of God, we, too, will drift away. (Note: if we drift away, we will either be horrible back sliders who will be “saved by so as by fire,” or we have not been saved in the first place, as was the case with the king).

He gave the command *to bring Shadrach, Meshach, and Abed-Nego*. Excuse me for reading between the lines again, but the next phrase says, *So they brought these men before the king*. I can imagine they had the three already rounded up and were just waiting for the king’s order.

*"Is it true, Shadrach, Meshach, and Abed-Nego, that you do not serve my gods or worship the gold image which I have set up?"* He asked them two questions. First, did they serve his gods? Second, did they bow down. I believe the text has made it clear already that they did not worship the king’s gods nor did they hide the fact. So, it was really a matter of whether they disobeyed by not bowing down.

The three were very unwise - all they had to do is make a pretense of bowing down to the statue once in a while and they would have been in the clear. Yes, it is very easy to compromise on ones beliefs. I have been really proud in recent months to see and hear a president who does not “pussy foot around” with his belief in God - he states it like it is.

There are far to many Christians who go through whatever motions are necessary to make it look like they are going along with the crowd simply so they will not be singled out and ridiculed. These three made no pretense. They could not bow down and they would not bow down.

One must, at least, give the king credit for giving them another chance. I believe this came about when he found out who the accused were. *If you are ready at the time you hear the sound of the horn, . . .with all kinds of music, and you fall down and worship the image which I have made, good! But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace.* They had another chance. I wonder if the king expected that they would do as suggested above - go through the motions just to avoid the condemnation.

Finally, the king makes one more statement. I think this was the biggest blunder he made here. *Who is the god who will deliver you from my hands?* I suspect that God would have done something to rescue the three regardless of this last statement, but the last statement clenched it. He made a direct challenge to God. If God did not take up the challenge, just think how the king would have gloated!

Have you ever challenged God? “Lord, if you do not answer this prayer, I will do thus and so?” I would suggest that you not do so. We are not to challenge God. This is not to say we are not to ask for things - just don’t challenge God by stating what you will do if He doesn’t answer the way we want.

---

*Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up."*

Daniel 3:16-18

---

*Shadrach, Meshach, and Abed-Nego answered.* The text would indicate that one was not the spokesman for the others, they all answered. The verbs in the Aramaic (Hebrew) are all in the plural. They spoke as one. They were united. Their answer is, in one way surprising. In another way, it is not.

*O Nebuchadnezzar, we have no need to answer you in this matter.* "Need" is an interesting verb here. It is חשן (hashin) which is used only here and has no Hebrew equivalent. The word, as a noun, is found twice in Ezra.

---

***And whatever they need***--young bulls, rams, and lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests who are in Jerusalem--let it be given them day by day without fail,

Ezra 6:9

***And whatever more may be needed*** for the house of your God, which you may have occasion to provide, pay for it from the king's treasury.

Ezra 7:20

---

If you read these passages in Ezra, "need" here is emphatic. Cyrus provided the Israelites who returned to rebuild the temple all sorts of things, including those things plundered out of the previous temple. But, then he say, if this is not enough, if you **need** more, just ask!

The three had no need, whatsoever, to respond to the king. Why not? I strongly suspect it is because they led lives like we all need to lead. The king knew their devotion to God .. The God of Daniel, and knew what their answer would be. If all Christians had a walk like these three, how different the world would be. If you were to be convicted of being a Christian, would they be able to find enough evidence to convict you - or would there be any need?

*If that is the case. . .* If what is the case? We are not speaking about whether or not they would bow down here. We are speaking of rather or not it is the case they will be thrown into the furnace. They are saying, in effect, "O King, you know we will not bow down so, if you wish to throw us in the furnace . . . "

One may argue whether "*If that is the case*" refers to whether or not they will be thrown into the furnace or if it refers to whether or not the Lord will deliver them in the furnace. One does not need to know Aramaic here to determine the answer.

*If not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up.*" Now if the "if" referred to whether or not God would deliver them in the furnace or not, this statement would make no sense. If God did not deliver them from the furnace, they obviously would not be able to serve the king's god. So, the "if" must refer to whether or not the king will (or God will allow him to) throw them into the furnace.

How strong is your faith?

---

*But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*

---

Hebrews 11:6

Go on in that passage from Hebrews and you read the following.

---

*And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, **quenched the violence of fire**, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.*

Hebrews 11:32-34

---

Their hope was not that expressed below.

---

*For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.*

Romans 14:8

---

Their faith led them to believe that Nebuchadnezzar was powerless to take their lives.

---

*Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated. And he commanded certain mighty men of valor who were in his army to bind Shadrach, Meshach, and Abed-Nego, and cast them into the burning fiery furnace. Then these men were bound in their coats, their trousers, their turbans, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore, because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego. And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace.*

Daniel 3:19-23

---

*Then Nebuchadnezzar was full of fury.* If he was not angry before, he surely was now. It was one thing to have subjects who refused to acknowledge his statue, it was altogether different to have them refuse to acknowledge him! The statue thing was one thing but their apparent arrogance in defying him was too much!

*The expression on his face changed toward Shadrach, Meshach, and Abed-Nego.* A literal translation of this would have, simply, "his face was changed." Various translations have made attempts to paraphrase this. The statement really has nothing to do with his face, it has to do with his attitude. The NIV paraphrase has, *Then Nebuchadnezzar was furious with Shadrach, Meshach and Abednego, and his attitude toward them changed.* Up to this time he was civil to them because he knew their characters. But, now, he had been attacked personally.

*He spoke and commanded that they heat the furnace seven times more than it was usually heated.* What furnace? Just what was this furnace that they would be thrown into? The Aramiac word, אַתּוֹן (athon) is of no help. It is used nowhere else. We can go with the Greek word used in the Septuagint, κἄμινος (kaiminos) which is found as below.

---

*The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into **the furnace of fire**.* There will be wailing and gnashing of teeth.

Matthew 13:41-42

*And he opened the bottomless pit, and smoke arose out of the pit like the smoke of **a great furnace**.* So the sun and the air were darkened because of the smoke of the pit.

Revelation 9:2

---

I think it is no coincidence that we have these parallels.



Daniel's writings are full of prophetic meaning. In this case, the furnace belonged to a king, not The King. It was to be heated seven times its normal temperature. How they determined temperatures in those days, I do not know!

To get technical for a moment, it is said that this furnace was "A large crucible apparently with an opening at the top for casting materials, and a door at the ground from which to take the metal. The Persians used this device for inflicting capital punishment."<sup>2</sup>

*He commanded certain mighty men of valor who were in his army to bind Shadrach, Meshach, and Abed-Nego, and cast them into the burning fiery furnace. The king chose certain men to bind them up.*

"Mighty men of valor" is an expression found rather often in the Old Testament. Three of the many verses are below.

~~~~~  
*Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan. But you shall pass before your brethren armed, all your mighty men of valor, and help them,*

Joshua 1:14

*Also he carried into captivity all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land.*

2 Kings 24:14

*and their brethren, mighty men of valor, were one hundred and twenty-eight. Their overseer was Zabdiel the son of one of the great men.*

Nehemiah 11:14

~~~~~

One wonders why the strongest and bravest men in the army

---

<sup>2</sup>Unger's Bible Dictionary, "furnace"

were called to take care of these three men. I do not believe they would have tried to escape even if there was a chance. But the king wanted to make sure that his commands were carried out.

*Then these men were bound in their*

- coats סרבל (sarabel)
- trousers פטש (phetesh)
- turbans כרבנא (karabla)
- other garments לבנש (lebash)

*and were cast into the midst of the burning fiery furnace.*

Four items of apparel are listed here. The first, סרבל (sarabel), is a problem. There is no corresponding Hebrew word, the Septuagint has a transliteration of the word into Greek letters. K&D have researched it and come to the conclusion that it refers to “underclothing which would be worn next to the body as our shirt.”<sup>3</sup> We might call it an “undershirt or tee shirt.

The second item, פטש (phetesh), is not “trousers.” In Old Testament time only certain men at certain times wore trousers.

---

*And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs. They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him.*

Exodus 28:42-43

---

They were to wear them as they ascended the altar for the sake

---

<sup>3</sup>Keil & Delitzsch, page 128

of decency as they stood high on the altar. In other cases, such items were not needed (and, I suppose, not wanted). The word, most likely, refers to a tunic. The various standard English translations have trousers, (NKJV, NIV), hose (KJV) and coats (NASB). Coats or tunics is most likely the proper translation.

The third item, the כַּרְבֵּי (karabla), is apparently an outer garment. “Other clothes would include sandals, turbans (perhaps), etc.

The common thing though all this, as K&D point out is the flammability of these items of clothing. It would ensure that they were engulfed in flame as soon as they were thrown into the furnace.

*Therefore, because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego.*

The three were cast into the raging furnace. Now, remember the king selected only the “mighty men of valor,” the elite and most powerful in his army, to perform the execution. An execution there was! The heat from the flames killed these mighty men.

Why was that necessary? In doing scientific experiments one always has two (or more) test groups. You’ve seen it on TV where one group of people are given some new medication and the others are given placebos. You have to have at least one group that is not subjected to the test for the sake of comparison. Well, here was such a test. The soldiers were killed instantly. The flames were very real and very hot and certainly able to burn one to a crisp.

There can be no doubt of the efficacy of the furnace.

*And these three men, Shadrach, Meshach, and Abed-Nego,*

*fell down bound into the midst of the burning fiery furnace*

The soldiers were at the top of the furnace, on its outside, and they were all dead. But our three friends were cast into the midst of the furnace. Death was sure and fast!

---

*Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God."*

Daniel 3:24-25

---

Well, that was what was supposed to happen. The king, however, was in for a big surprise. In fact, he was "astonished." The Septuagint has some added text here, where it came from, I don't know but it says that they sang praises unto the Lord from inside the furnace. It is probably that they did and, according to the Septuagint, "When Nebuchadnezzar heard them singing praises..." It may have been the singing that attracted his attention.

To see if he was having another dream or vision, he asked the others what they saw. They all saw the three men in the furnace. Their conditions was:

- they were loose (the bindings were gone)
- they were walking in the midst of the fire
- they were not hurt
- then, a fourth *the form of the fourth is like the Son of God.*

This would be astonishing to anyone. If the furnace was, normally, hot enough to smelt metals, it was now certainly hot enough to incinerate humans in no time at all.

But, you see, these were those who . . .

---

***quenched the violence of fire***, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

Hebrews 11:34

---

The three escaped the fire but that was not the king's greatest concern.

Look!" he answered, "I see **four** men loose, walking in the midst of the fire; and they are not hurt. The surprise seems to be that there were four men in the furnace. The word "man" גבר (gebor) is important. Both the Aramaic and the Hebrew forms come from the root word, "strong" or "mighty". BD&B state "man as strong, distinguishing from women and children and non-combatants whome he is to defend,"<sup>4</sup> Note that he did not say, "I see three men and a fourth person" or "and an angel" He definitely say **four men**. Why is this important?

He goes on to say, "and the form of the fourth is like the Son of God." לבר אלהין (l'bar elohin). This is three words in the Aramaic, ל (le') = like, בר (bar) = son, and אלהין (elohin) = gods or God. First, the word for son is the word applied to a man. I have never heard of the son of an angel. The matter of conjection here is the term for God or gods. The term is plural and so, gramatically, would be "gods." Let us look at the four translations we have been using:

The KJV says "like the Son of God." while the NKJV has the same but with a marginal note, "\*Or a son of the gods" The NIV and NASB goe the other way, "like a son of the gods." with no foot notes. How do we straighten this out?

---

<sup>4</sup>Brown, Driver & Briggs Lexicon

The word “gods” appears some 210 times in the old testament.  
The word is

---

*Hebrew 430,*

*Strong's 'elohiym, el-o-heem'; plural of Hebrew 433 ('elowahh); gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative :- angels, × exceeding, God (gods) (-dess, -ly), × (very) great, judges, × mighty.*

*Strong's Exhaustive Concordance*

---

But then there are over 1500 references to this word according to Strong. The remaining are translated as below.

---

*In the beginning **God** created the heavens and the earth*

*Genesis 1:1*

---

One has to determine which is which by context. Nowhere in the Bible is there a reference to a son of “the gods” Grammatically, it doesn't make much sense to refer to “a son (singular) of “the gods” (plural). We shall assume that “of God” is what was said.

---

*Then Nebuchadnezzar went near the mouth of the burning fiery furnace and spoke, saying, "Shadrach, Meshach, and Abed-Nego, servants of the Most High God, come out, and come here." Then Shadrach, Meshach, and Abed-Nego came from the midst of the fire. And the satraps, administrators, governors, and the king's counselors gathered together, and they saw these men on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them. Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they*

*should not serve nor worship any god except their own God!*

Daniel 3:26-28

---

The king approached the “mouth” of the furnace. The Hebrew term here is used of a gate or door. For this reason it most likely refers to the door at the bottom of the furnace where the metal is normally extracted. He calls to them. *“Shadrach, Meshach, and Abed-Nego, servants of the Most High God, come out, and come here.”* Note that he calls them the servants of “the Most High God.”

Note, first, that he switches to the singular form of the word for “God.” Why would he do this unless the previous word was to be taken as singular (God rather than gods). As noted by K&D, the term does not acknowledge Him as the one and only true god, just that he is the supreme one - the god of gods. It is interesting, however, where this term appears.

---

*Then Melchizedek king of Salem brought out bread and wine; he was the priest of **God Most High**.*

Genesis 14:18

(Vs 18-22)

(Also Hebrews 7:1)

*And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, . . . And he cried out with a loud voice and said, “What have I to do with You, Jesus, Son of the **Most High God**? I implore You by God that You do not torment me.”*

Mark 5:2 & 7

(Also Luke 8:28)

*This girl followed Paul and us, and cried out, saying, “These men are the servants of the **Most High God**, who proclaim to us the way of salvation.”*

Acts 16:17

---

It appears that when a non-Jewish person makes reference to God, it is in the form of the “Most High God.” It appears that is

the name He is known by to the Gentiles.

*Then Shadrach, Meshach, and Abed-Nego came from the midst of the fire.* This is a simple enough statement - too simple! There were four in the fire, only three came out. What happened the fourth? Could it be that, having delivered the three from the “fires of hell,” he was consumed? Could this be yet another of the many prophetic pictures in this book? No further mention is made of Him.

What about the three? Four things are noted.

- *men on whose bodies the fire had no power*
- *the hair of their head was not singed*
- *their garments were not affected*
- *the smell of fire was not on them.*

First, their “bodies,” גשם (geshem), an Aramaic word found only here and in Daniel 3:27-28, 4:33, 5:21, and 7:11. We shall turn to the Hebrew equivalent. Of over 300 reference to “bodies” in the Old Testament, only 32 of them use this word and none of these are translated “bodies” but with the words “rain” or “showers.” Strange? How do these come together? The root of the word has to do with being bulky or massive. I would suppose that, in the Hebrew mind, a rain storm was a massive thing. But humans can be massive in stature or in character and hence the use of this word. The Septuagint uses σῶμα (soma) rather than σὰρξ (sarx), the first denoting the body as composed of a soul as well as flesh, the later just the flesh. The import of all this is the fire had no effect on them in any way, not just in the sense of burning hem.

The later thought is brought out in the hair. Hair is dead material once it emerges from the scalp (or other places) and is dispensable. Yet, not even this was touched by the fire.

Finally, the last two were items not part of them, just associated with them. Their garments were not affected. As



a Christian, can you say that, in your association with others, they are not affected (in a negative way) but may be drawn to the Savior? Then they did not smell like fire.

Turning to the smell or aroma of fire, first we have the following.

---

*Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. **And the Lord smelled a soothing aroma.** Then the Lord said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done.*

Genesis 8:20-21

---

Then there are 37 references to the sweet savor offerings of the priests: Exodus 29:18; 29:25; 29:41; Leviticus 1:9; 1:13; 1:17; 2:2; 2:9; 2:12; 3:5; 3:16; 4:31; 6:15; 6:21; 8:21; 8:28; 17:6; 23:13; 23:18; Numbers 15:3; 15:7; 15:10; 15:13-14; 15:24; 18:17; 28:2; 28:6; 28:8; 28:13; 28:24; 28:27; 29:2; 29:6; 29:8; 29:13; and 29:36.

Finally, we have the words of Paul

---

*For we are to God **the fragrance of Christ** among those who are being saved and among those who are perishing.*

2 Corinthians 2:15

---

Their experience did not taint them in any way with respect to their service to the Lord. The fire left no impression on them which would be offensive to others but pleasing.

*The king responded with "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!"*

He begins with the saying “blessed by the God...” Note the capital G in God. Despite the differing opinions expressed earlier, all four translations have a capital G. Then it says that God sent “His Angel.” The Hebrew (and Aramaic) word for “angel” is מַלְאָךְ (melack) which in its basic meaning is “messenger.” The word is found about 160 times in the Old Testament and about half the time is translated as “messenger(s)” and half the time “angel(s).”

Both the Aramaic and the Greek have the possessive, the Greek has “the” as well. “The angel of the Lord” (used 46 times) is none other than Christ Himself in non-human form. The fact that “angel” is used here and “man” in the prior verse is of no consequence.

There is no need to comment further on the fact they trusted God. The text goes on to say they “frustrated” the king’s word. One might use a play on words and say:

They trusted the Lord  
They frustrated the king

“Frustrate” is שָׁנָה (shenah) and means “to change.” The various translations have “frustrated” (NKJV), “violated” (NASB), “defied” (NIV) and “changed” (KJV). “Changed” is obviously the literal translation but what should the interpretation be? I would prefer “defied” as that is what they did. They already had stated that *“let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up.”* The king is now well aware of the fact they had defied him and he had been powerless to do anything about it. What can be done?

---

*Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is no other God who can deliver like this.” Then the king*

*promoted Shadrach, Meshach, and Abed-Nego in the province of Babylon.*

Daniel 3:29-30

---

If, indeed, the other officers in the king's court had cooked up this scheme to get rid of the three, they made a grave mistake. Not only were they unsuccessful in getting rid of them, but now! *Any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap.* There could be no future plans to get rid of them. If one were to even say anything against one of the three, terrible consequences would await them.

How generous was the king in doing this? The question is whether it was the king himself who issued this edict or if he were acting as a vessel of God when he spoke it. I prefer to believe that God had a big part in it.

Nebuchadnezzar again acknowledged that there was “ *no other God who can deliver like this.*” How many times do you have to accept God and His Son in order to be a Christian? You only have to do it once to be a **professing** Christian since that is what you do when you accept - you profess. You can do this many many times and yet never become a **possessing** Christian! It is one thing to say it. It is one thing to think that there is a God. It is one thing to think even that He gave His only Son. Unless you believe in your heart that Christ's work on the cross was for your salvation, you are only a professing Christ rather than a possessing one. Nebuchadnezzar has professed God several times now, but he still is not one of God's people.

Well, the others probably wanted to rid themselves of having these three in charge over them. They got their wish because the king promoted them to an even higher rank - these people would have others between themselves and the three!

Shadrach, Meshach and Abed-Nego would no longer have direct charge over them, they would be higher (highest) up the ladder!

## CHAPTER FOUR

---

*Nebuchadnezzar the king,*

*To all peoples, nations, and languages that dwell in all the earth:*

*Peace be multiplied to you. I thought it good to declare the signs and wonders that the Most High God has worked for me. How great are His signs, And how mighty His wonders! His kingdom is an everlasting kingdom, And His dominion is from generation to generation.*

*Daniel 4:1-3*

---

The first part of this chapter is the formal heading to an address which went out to his kingdom. Actually, it is addressed to "all the earth" which would include you and me.

---

*This entire chapter 4 is in a sense autobiographical. Having been related by Nebuchadnezzar, it is his own account of his conversion to God. The details are valid and authentic. The king's personal testimony belongs chronologically at the end of the chapter, because his conversion was the result of those experiences recorded in the chapter. In my study of this portion of the book of Daniell was led to the conclusion that Nebuchadnezzar had become a truly saved man, therefore I expect to meet him in Heaven. Read this chapter in Daniel with great care, and even though it might read like fiction, keep in mind that it is fact. It is the last view we have of Nebuchadnezzar, and it is a thrilling account of what God did for his soul. His testimony reminds us of the Psalmist when he said, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (Psalm 66:16). Here we meet a new Nebuchadnezzar.*

*Strauss, The Prophecies of Daniel, Chapter 4*

---

We have spent several chapters speaking about what Nebuchadnezzar had to say about the "Most High God" and how there was no indication that he was a "saved" (Old

Testament sense) man. I agree with Strauss that, in this chapter, Nebuchadnezzar finally comes to grips with God and enjoys a personal relationship with Him. I thought it good to declare the signs and wonders that the Most High God has worked for me. In the verses to follow, Nebuchadnezzar will explain what happened to turn him around and turn him to God. We will leave the rest of the salutation for the end of the chapter when we have seen what brought this state of mind about.

---

*I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. I saw a dream which made me afraid, and the thoughts on my bed and the visions of my head troubled me. Therefore I issued a decree to bring in all the wise men of Babylon before me, that they might make known to me the interpretation of the dream. Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in, and I told them the dream; but they did not make known to me its interpretation. But at last Daniel came before me (his name is Beltshazzar, according to the name of my god; in him is the Spirit of the Holy God), and I told the dream before him, saying: "Beltshazzar, chief of the magicians, because I know that the Spirit of the Holy God is in you, and no secret troubles you, explain to me the visions of my dream that I have seen, and its interpretation.*

Daniel 4:4-9

---

To begin with, we have a problem here. What we have listed as verses 1-3 are actually verses 31-33 of Chapter 3 in the Aramaic text and also in the Septuagint. So, we are, technically, starting at verse 1.

He says he was "at rest" in his house. "Rest" is שלוח (shelah) which, for one example, is found as below.

---

*Pray for the peace of Jerusalem: "May they prosper who love you.*

Psalm 122:6

---

"Rest" doesn't mean he was taking a nap. It means that he had subdued his enemies and had all he needed or wanted. Then we have "Flourishing" is 1))1 (rehanen) which is almost always translated "green" in the old KJV. But that is the base meaning of the word. As in the following.

---

*But I am like a green olive tree in the house of God; I trust in the mercy of God forever and ever.*

Psalm 52:8

---

It is used in the sense of vigor. If a plant is a rich green in color, it is growing well. If it is a sickly green, you better get some Miracle Grow for it. Nebuchadnezzar was in his prime. We would say, "he had it made!"

It didn't last for long. When you think you "have it made," watch out! God did not intend for us to bask around in luxury.

I saw a dream which made me afraid, and the thoughts on my bed and the visions of my head troubled me. He had dreams before. They turned out really well for him, but this one troubled him. I really believe he had a general idea of its significance but would not admit it. He needed verification.

Therefore I issued a decree to bring in all the wise men of Babylon before me, that they might make known to me the interpretation of the dream. This time he did not ask them to come and, first, tell him the dream and, then, the interpretation. He only wanted the interpretation. Strange he didn't just ask for Daniel! Actually, Daniel may have been included in the "all" above but he did not name Daniel explicitly.

I told them the dream; but they did not make known to me its interpretation. This time Nebuchadnezzar told them the dream but, even so, his "cabinet members" could not tell him the interpretation. No mention is made of any rage this time on his

part - he may have been furious or he may not have been.

So Daniel was brought in. This is so typical of people. You have the answer to the problems of life. Daniel was the one who could interpret his dream. But we try everything else first. Then we turn to God and God's people.

But at last Daniel came before me. I believe it is interesting that Nebuchadnezzar uses the name Daniel whereas he has, in the past used his Babylonian name. I believe that he is beginning to move closer to Daniel and what Daniel stands for. He then adds a p.s. (His name is Belteshazzar, according to the name of my god, 'in him is the Spirit of the Holy God). Here is an even stronger indication. His Babylonian name was deried from the name of Nebuchadnezzar's god but he calls him Daniel now because he has found in him the Spirit of the Holy God. This term is used very sparingly in the Old Testament, namely at Joshua 24:19; 1 Samuel 6:20; Isaiah 5: 16; and three places in Daniel. I believe that Nebuchadnezzar uses "Daniel" because he has come to respect the power of the God of Daniel.

Belteshazzar, chief of the magicians, because I know that the Spirit of the Holy God is in you, and no secret troubles you, explain to me the visions of my dream that I have seen, and its interpretation. What doe he mean when he says no dream "troubles" him. The word in tJ)N (anes) which is used only here. The Hebrew equivalent is, likewise, found only once. It also occured when Israel was under captivity and

---

*In those days when King Ahasuerus sat on the throne of his kingdom, which was in Shushan the citadel, that in the third year of his reign he made a feast for all his officials and servants--the powers of Persia and Media, the nobles, and the princes of the provinces being before him*

Esther 1 :2-3



*In accordance with the law, the drinking was not compulsory; for so the king had ordered all the officers of his household, that they should do according to each man's pleasure.*

Esther 1 :8

The Greek as "without power." In other words the king is saying that God would not withhold anything from Daniel with respect to the dream. Further, Daniel would not be afraid to reveal what the dream meant to the king. So, the king commands Daniel to tell him the interpretation.

*"These were the visions of my head while on my bed:*

*"I was looking, and behold, A tree in the midst of the earth, And its height was great. The tree grew and became strong; Its height reached to the heavens, And it could be seen to the ends of all the earth. Its leaves were lovely, Its fruit abundant, And in it was food for all. The beasts of the field found shade under it, The birds of the heavens dwelt in its branches, And all flesh was fed from it.*

Daniel 4:10-12

Now the king begins to reveal his dream. He begins with "I was looking." I would give one the impression that he was expecting to see something. Perhaps it was a feeling that God gave him that he should take notice.

What he saw was an enormous tree standing in the midst of the earth. (The midst from his perspective). If it was not already large enough, it continued to get larger and higher. It somewhat reminds me of the forbidden tree in the Garden. The tree was so tall it could be seen to the end of the earth.

Now, this last statement is impossible. There is no way we could stand in Ohio (for example) and see an exceedingly tall tree in Babylon. However, the "end of the earth" did not extend to the Western Hemisphere at that time. As far as the king was concerned it did not cover all of Europe and Asia or Africa. It covered the earth as he knew it.

Three things and three results are listed for this tree:

- Its leaves were lovely - the beasts found shade
- its fruit abundant - the birds dwelt in its branches
- in it food for all - all flesh was fed from it

All the earth benefitted from it, the birds, the animals, and man.

---

*"I saw in the visions of my head while on my bed, and there was a watcher, a holy one, coming down from heaven. He cried aloud and said thus:*

*'Chop down the tree and cut off its branches, Strip off its leaves and scatter its fruit. Let the beasts get out from under it, And the birds from its branches. Nevertheless leave the stump and roots in the earth, Bound with a band of iron and bronze, In the tender grass of the field. Let it be wet with the dew of heaven, And let him graze with the beasts On the grass of the earth. Let his heart be changed from that of a man, Let him be given the heart of a beast, And let seven times pass over him.*

*'This decision is by the decree of the watchers, And the sentence by the word of the holy ones, In order that the living may know That the Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men.'*

Daniel 4:13-17

---

Next in his vision was a "watcher." The Aramaic אַיִר (air) is not very useful here as it is not used elsewhere and neither is the Greek word from the Septuagint. The fact that he is described as a "holy one" and that he "came down from heaven" would lead us to believe he was an angel. It is similar to John's experience.

---

*Then I saw a strong angel proclaiming with a loud voice, "Who*

*is worthy to open the scroll and to loose its seals?"*

Revelation 5:2

---

The command of this holy one (which could be Christ Himself) was to cut down the tree. Not only that but also, " Strip off its leaves and scatter its fruit." Thus it would no longer provide for the beasts, the birds and for man. It would be good for nothing. However, the stump and the roots were to be left.

When happens to a stump (and roots) if they are left in the ground? They grew a new tree - believe me, I've tried to get rid of some trees and if you leave the stump, you will not get rid of it.

There were three things to be done, presumably to the stump.

- Bind it with a band of iron and bronze
- Leave it in the tender grass of the field
- Let it be wet with the dew from heaven

Why do these things? The last two things would allow it to regrow quickly, in good soil and with a continual watering, new growth would be favored. But then there are the bands of iron and bronze. I have never heard of this being done to a tree. I can find no references on the internet to do this. It would seem to me, however, that it would impede the regrowth by compressing the bark and not allowing the sap and water to flow freely to and from the roots.

And let him graze with the beasts On the grass of the earth. Let his heart be changed from that of a man, Let him be given the heart of a beast, And let seven times pass over him. All of a sudden the vision seem to change. The tree becomes "him." I have never heard of a tree referred to as "him," - if any pronoun is applied it would likely be "she." We must now be referring to a person rather than a tree.

Whoever this refers to will:

- have a changed heart (mind)
- have the mind of a beast
- graze on the grass with the beasts
- have seven times pass over him

There is little doubt among commentators that the first two items refer to the fact that the man is to suffer some form of insanity. The third is a result of the first two - if you think you are a beast, you will act like one.

The last part needs some study. This situation would last for "seven times." The word  $\gamma\tau\epsilon$  (haden) simply means "time".

---

*The king answered and said, "I know for certain that you would gain **time** because you see that my decision is firm:*

*Daniel 2:8*

---

However, the context gives it a more specific meaning. The meaning, as we shall see in other passages, is "years." The prophecy is for seven years. We shall not dwell on this concept further here.

- 'This decision is by the decree of the watchers
- The sentence by the word of the holy ones

I believe this is to be taken poetically. The "watchers" and the "holy ones" are one and the same. The two lines reinforce each other.

The purpose is stated - In order that the living may know That the Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men.' God has decreed this to happen in order that mankind, and especially, Nebuchadnezzar would know that it is God who is in control of the world and the governments thereof.

---

"This dream I, King Nebuchadnezzar, have seen. Now you,

Belteshazzar, declare its interpretation, since all the wise men of my kingdom are not able to make known to me the interpretation; but you are able, for the Spirit of the Holy God is in you."

Then Daniel, whose name was Belteshazzar, was astonished for a time, and his thoughts troubled him. So the king spoke, and said, "Belteshazzar, do not let the dream or its interpretation trouble you." Belteshazzar answered and said, "My lord, may the dream concern those who hate you, and its interpretation concern your enemies!

Daniel 4:18-19

---

The king has told his dream. I personally think he had a pretty good idea of what it meant and hoped that it might mean something else. He knew he could not believe any of the others. He could believe Daniel because the "spirit of the Holy God" was in him. The Septuagint has πνεῦμα θεου ἁγιον (pneuma Qheo agion) which is "the "Holy Spirit of God." The Aramaic (Hebrew) has רוּת־אֱלֹהִין קְדִישִׁין (rueth-elohin qodesin) which means exactly the same thing. The king was beginning to have a faint idea of whom God really was.

Daniel, after hearing the dream was "astonished." He hesitated "for a time." ("time" here does nQ1 mean a year). We are told his thoughts "troubled" him. They "troubled" him, no doubt, because he knew the interpretation and was reluctant to speak it. Nebuchadnezzar had been good to him and had not been an evil king and Daniel did not want to say anything against him.

I know of Christians who, if were in a similar situation, we waste no time in telling someone who was inquisitive about what God had revealed to them, would take off and "let them have both barrels." But, if we are to witness Christ, we must do so in love and this is the situation Daniel found himself in. The king knew why Daniel delayed and asked him to proceed

regardless of what the interpretation was. Then we see an important characteristic of Daniel. "My lord, may the dream concern those who hate you, and its interpretation concern your enemies! Daniel took no delight in bring bad news to anyone. He would rather have the dream refer to someone else. He was concerned about his king. Are you concerned about your president and his cabinet?"

So, finally, Daniel will reveal the interpretation.

---

The tree that you saw, which grew and became strong, whose height reached to the heavens and which could be seen by all the earth, whose leaves were lovely and its fruit abundant, in which was food for all, under which the beasts of the field dwelt, and in whose branches the birds of the heaven had their home-- it is you, O king, who have grown and become strong; for your greatness has grown and reaches to the heavens, and your dominion to the end of the earth.

Daniel 4:20-22

---

It is not necessary to repeat all Daniel's words - they are precisely the same as those spoke by the king. He then revealed the interpretation which the king dreaded. Who is this "tree?" The answer comes - it is you, O king. Yes, the tree stood for Nebuchadnezzar who, like the tree, had grown and become strong; for your greatness has grown and reaches to the heavens, and your dominion to the end of the earth. Now Daniel was not afraid to reveal that part of the dream. It was Nebuchadnezzar's attitude in the first place that brought about this dream. Remember, he was resting in his palace. He had subdued his part of the world and had no more to do. That part of the dream was good.

So, then, what was the problem?

---

*And inasmuch as the king saw a watcher, a holy one, coming*

*down from heaven and saying, 'Chop down the tree and destroy it, but leave its stump and roots in the earth, bound with a band of iron and bronze in the tender grass of the field; let it be wet with the dew of heaven, and let him graze with the beasts of the field, till seven times pass over him'; this is the interpretation, a king, and this is the decree of the Most High, which has come upon my lord the king: They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.*

Daniel 4:23-25

---

Daniel again repeats the king's words. It was he who would act like a beast of the field for seven years, eating grass like the oxen. It would be for seven years<sup>5</sup> - a long time. Why would God do this? For the same reason he puts you into certain situations - to know that the Most High rules in the kingdom of men, and gives it to whomever He chooses. God puts you in a position where you have to face up to the fact that God is the ruler of the universe and you must accept Him as such or else you will be doomed.

I suppose this is as good a place as any to bring up the subject as to whether or not this really happened. In their commentary on Daniel, Keil and Delitzsch spend nearly ten pages discussing whether such a thing could have actually happened.

---

<sup>5</sup>It is generally understood to refer to years but there actually is nothing to prevent the expression as referring to seven months, weeks or days. A shorter period than seven years would make more sense here.

What are the arguments that say it did not or could not happen? First, they say there doesn't seem to be any other historian who records such an event. Josephus records the following.

---

*6. A little after this the king saw in his sleep another vision; how he should fall from his dominion, and feed among the wild beasts; and that, when he had lived in this manner in the desert for seven years, he should recover his dominion again. When he had seen this dream, he called the magicians together again and inquired of them about it, and desired them to tell him what it signified; but when none of them could find out the meaning of the dream, nor discover it to the king, Daniel was the only person that explained it; and as he foretold, so it came to pass; for after he had continued in the wilderness the forementioned interval of time, while no one durst attempt to seize his kingdom during those seven years, he prayed to God that he might recover his kingdom, and he returned to it. But let no one blame me for writing down every thing of this nature, as I find it in our ancient books; for as to that matter, I have plainly assured those that think me defective in any such point, or complain of my management, and have told them, in the beginning of this history, that I intended to do no more than translate the Hebrew books into the Greek language, and promised them to explain those facts, without adding anything to them of my own, or taking anything away from them.*

Josephus, Antiquities of the Jews, Book x, chap. x, verse 6

---

There are two things to note in his account. First, he claims that he did nothing more than translate the Hebrew books into the Greek language. Whether he means he here is translating Daniel into Greek or not is not clear. The point is that he is referring to documents which had been written previously. Secondly, he seems to make this statement in anticipation that there would be those who question his authority.



Another reason they say this is not possible is because no ruler would make a declaration in which he claimed to act like a wild beast for a period of time. There are two answers to this. First, when something as bazar as this happens, it is usually better to declare the facts then to wait for the rumors to go around that make the matter worse than it is. Secondly, he says he translated the Hebrew books. It may be that the Chaldean historians would not wish to record this event but the Hebrew historians would have no problem with it.

Anyone wishing further explanation should read Kiel and Delitzsch on the subject.

So, Daniel gives the king the final interpretation. They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses. He tells the king what will happen to him. He does not say what will happen to the kingdom during his absence. But, like any mighty nation, he had his "cabinet" who could carry on for a time in his absence. After all, this section began with the king at ease in his palace. There was no more to be done. Kingdoms had been defeated and subjugated and he was ruler over all the "earth." All that had to be done is to see that the taxes were paid and that there were no uprisings among the people. His aides could have handled this (especially if it was seven months or seven days).

---

*And inasmuch as they gave the command to leave the stump and roots of the tree, your kingdom shall be assured to you, after you come to know that Heaven rules. Therefore, O king, let my advice be acceptable to you; break off your sins by being righteous, and your iniquities by showing mercy to the poor. Perhaps there may be a lengthening of your prosperity."*

*All this came upon King Nebuchadnezzar. At the end of the twelve months he was walking about the royal palace of Babylon. The king spoke, saying, "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?"*

Daniel 4:26-30

---

Finally, Daniel gets to the good news. The fact that the root and stump was left meant that the king would not die but would one day return to power. This concept of leaving a "root" in the ground is not foreign to the Bible of Chaldean affairs.

*There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his **roots**.*

Isaiah 11: 1

*And again, Isaiah says: 'There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope.'*

Romans 15:12

*But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals."*

Revelation 5:5

---

In general, however, it speaks of a descendant rising up, not the person himself. But then, Nebuchadnezzar did not die.

The kingdom would be restored to him after you come to know that Heaven rules. Finally, Daniel gives him the chance to repent as we should do with all of the unsaved. He was to "break off his sins." He was to practice "righteousness." He was to take care of his "iniquities" by showing "mercy." If he worked at all of these things, there might be a lengthening of days for the king.

Perhaps Nebuchadnezzar took these warnings to heart as we

are told, At the end of the twelve months he was walking about the royal palace of Babylon. A whole year had passed and nothing had happened. Perhaps he had reformed and thus the prophecy was delayed or changed altogether.

Well, it was not changed forever, and neither was the king. Daniel writes that at the end of the year Nebuchadnezzar had pretty much forgotten this advice as he says, Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?" Do you see anything about the Almighty God here? No! It is the king and no one else who is responsible for all he has. This is why Daniel writes, All this came upon King Nebuchadnezzar

---

*While the word was still in the king's mouth, a voice fell from heaven: "King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you! And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses."*

*That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' feathers and his nails like birds' claws.*

Daniel 4:31-33

---

While the word was still in the king's mouth. ... What word? The line we just copied - that it was by his might that this kingdom was what it was. As soon as he, or we, become proud and claim what God has done for ourselves, we are in for trouble. For the king, it was the fulfillment of the dream.

A voice from heaven issues these decrees:

- The kingdom has departed from you!
- And they shall drive you from men,

- your dwelling shall be with the beasts of the field.
- They shall make you eat grass like oxen;
- Seven times shall pass over you
- 

Just as was foretold by the dream. He would be stripped of his position and driven away from those around him. He would become like a beast and eat grass. This would last for "seven times. Does history support this.

---

*The most famous lunatic leader in antiquity has always been the Babylonian ruler Nebuchadnezzar II (+562 BC). He has become famous for the hanging gardens and the terraced temple tower, but in the bible Nebuchadnezzar received bad press for destroying the temple of Jerusalem and carrying off the Jews into the "Babylonian captivity". Both the bible and Herodotus portray him near the end of his reign as an infirm and senile monarch, suggesting severe mental derangement and physical illness: "He imagined he was a goat" and "ate grass with the cattle". The Dead Sea Scrolls, however, suggest that the last ruler of the dynasty, Nabonidus (+539 BC), was the afflicted old monarch, not Nebuchadnezzar.*

*The deranged Nabonidus was most likely married to Nebuchadnezzar's daughter. He became king of Babylon in 555 BC. He had always been a scholar and a recluse. He neglected the festivities in honour of the god Marduk. He had a temple build for the cult of the moon god Sin and his mother and daughter were its priestesses. This worship of the moon god in favour of the traditional Babylonian deity Marduk made Nabonidus'rule disputed. Five years after his succession, his son Belshazzar was named co-regent and thus became the actual ruler of Babylon. In 539 BC Cyrus the great of Persia invaded Babylon and the city fell without resistance.*

Copyright 1997, 2000 by J.N.W. Bos

---

This is not to say this author is right. It does point out that someone received this treatment, whether is was

Nebuchadnezzar or his son-in-law is not the point here. One person is no more correct than another. On another site we have the following.

---

*Actual Babylonian records from Nebuchadnezzar himself, also record the seven seasons period of his insanity "For four years my kingdom gave me no joy. During this time, not one building of any importance did I issue to be built. And in Babylon itself, no building was erected to pay tribute to my name or to give me glory. I did not sing praises to Merodach, my god, nor did I provide his sacrificial table with offerings, nor did I clean any of the waterways." (Note: In Babylon they counted only two seasons, Summer and Winter. Thus (7 seasons) equals 3 1/2 years. And Nebuchadnezzar stated he did not delight in his kingdom for 4 years. Wow!) Nebuchadnezzar finally learned to humble himself before God, as his dad, Nabopolassar, had learned before him. Nabopolassar, speaking on his humble beginnings recorded: "As to my origins, I was born the son of a nobody. . . In my opinion, I was considered to be the least desirable among men, being held as unimportant in the eyes of others. <http://www.biblehistory.net/volumn2/Nebuchadnezzar.htm>*

---

Still another source has this.

---

*Dan 1-4 describes the experiences of Daniel under Nebuchadnezzar and tells how the king became acquainted with the Hebrew religion and Daniels God. The kings mental incapacity for 7 years (ch 4) is known only from the Bible, since such misfortunes were rarely recorded by court officials. However, it is possible that a fragmentary cuneiform tablet in the British Museum, published in 1975, refers to Nebuchadnezzar's mental illness, for it says of the king that "life appeared of no value to" him, that "he does not show love to son and daughter, "and that "family and clan does not exist" for him any longer (A. K. Grayson, *Babylonian Historical/Literary Texts* [Toronto, 1975], pp. 88-92). When*

*Nebuchadnezzar died in 562 b.c., his son Amel-Marduk, the Biblical Evil-Merodach, succeeded him on the throne. For Nebuchadnezzars extended building activity in his capital city*  
<http://www.nisbett.com/people/bp-nebuchadnezzar.htm>

Yet another attestation to this event is below.

*After the incident of the "burning fiery furnace" (Dan. 3) into which the three Hebrew confessors were cast, Nebuchadnezzar was afflicted with some peculiar mental aberration as a punishment for his pride and vanity, probably the form of madness known as lycanthropy (i.e., "the change of a man into a wolf"). A remarkable confirmation of the Scripture narrative is afforded by the recent discovery of a bronze door-step, which bears an inscription to the effect that it was presented by Nebuchadnezzar to the great temple at Borsippa as a votive offering on account of his recovery from a terrible illness.*

[Http://www.wikipedia.org/wiki/Nebuchadnezzar](http://www.wikipedia.org/wiki/Nebuchadnezzar)

This should be sufficient to show that there is truth to what Daniel says regarding Nebuchadnezzar's mental illness. Here's a picture to help convince you. Seriously, we should take a look at what Daniel says. His hair had grown like eagles' feathers and his nails like birds' claws. Surely this is possible - I've seen a few people in freak shows like that! But, with his hair long and his nails grown out, he would, to some extent, look like an animal and if his actions imitated an animal, he would resemble one all the more. Note that nowhere does it say he actually became an animal!

*And at the end of the time I, Nel)uchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever:*

*For His dominion is an everlasting dominion,*

*And His kingdom is from generation to generation.  
 All the inhabitants of the earth are reputed as nothing;  
 He does according to His will in the army of heaven  
 And among the inhabitants of the earth.  
 No one can restrain His hand  
 Or say to Him, "What have You done?"*

*At the same time my reason returned to me, and for the glory  
 of my kingdom, my honor and splendor returned to me. My  
 counselors and nobles resorted to me, I was restored to my  
 kingdom, and excellent majesty was added to me. Now I,  
 Nebuchadnezzar, praise and extol and honor the King of  
 heaven, all of whose works are truth, and His ways justice.  
 And those who walk in pride He is able to put down.*

Daniel 4:34-37

Finally, the desired result came. Nebuchadnezzar finally recognized God for who He was. He lifted his eyes and spoke from his heart. His praise is genuine. His words here echo the words we passed over at the beginning of the chapter.

I thought it good to declare the signs and wonders that the Most High God has worked for me.

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

Daniel 4:2-3

Indeed, his declaration is not unlike that of the Psalmist.

All Your works shall praise You, a Lord,  
 And Your saints shall bless You.  
 They shall speak of the glory of Your kingdom,  
 And talk of Your power,  
 To make known to the sons of men His mighty acts,

And the glorious majesty of His kingdom.  
Your kingdom is an everlasting kingdom,  
And Your dominion endures throughout all generations.  
The Lord upholds all who fa",  
And raises up all who are bowed down.  
The eyes of all look expectantly to You,  
And You give them their food in due season.  
You open Your hand  
And satisfy the desire of every living thing.  
The Lord is righteous in all His ways,  
Gracious in all His works.  
The Lord is near to all who call upon Him,  
To all who call upon Him in truth.  
He will fulfill the desire of those who fear Him;  
He also will hear their cry and save them.

Psalm 145:10-19

---

What more can I say. His word at the end of this chapter speak for themselves. His kingdom was restored - fully. His friends came back to him. There is one phrase, however, that stands out. excellent majesty was added to me. All of his other statements include the words "returned," "resorted," or "restored." In other words, he got back what he had before. But here the word is "added." The NASB translation has it "I was reestablished in my sovereignty, and **surpassing greatness was added to me.**" The NIV makes it even clearer. "I was restored to my throne and became even greater than before." This is somewhat reminiscent of Job who received back more after his trials and he had before.

Thank the Lord we do not have to go through such a trial to receive the Lord Jesus. We simply have to accept Him into our hearts and the Holy Spirit does the rest.



## CHAPTER FIVE

---

*Belshazzar the king made a great feast for a thousand of his lords, and drank wine in the presence of the thousand. While he tasted the wine, Belshazzar gave the command to bring the gold and silver vessels which his father Nebuchadnezzar had taken from the temple which had been in Jerusalem, that the king and his lords, his wives, and his concubines might drink from them. Then they brought the gold vessels that had been taken from the temple of the house of God which had been in Jerusalem; and the king and his lords, his wives, and his concubines drank from them. They drank wine, and praised the gods of gold and silver, bronze and iron, wood and stone.*

Daniel 5:1-4

---

All of a sudden the narration turns from Nebuchadnezzar to Belshazzar. Who was he? As we proceed through this chapter we will find that he was Nebuchadnezzar's son. He was now king, Nebuchadnezzar was gone. When this event took place we do not know, probably not long after he became the king.

He gave a great feast for his "lords" and thousands of others. Feasts are great, I like them. But then he went to something else, he tasted the wine. He probably did more than just take a little taste. The NIV translation says he "drank the wine." He got inebriated and, as he did this he issued a command.

It is a mistake to issue commands when you are in that state. This was a dreadful mistake on his part. He *gave the command to bring the gold and silver vessels which his father Nebuchadnezzar had taken from the temple which had been in Jerusalem.* Do you remember back to Chapter One?

---

*And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and **he brought the articles into the treasure house of his god.***

Daniel 1:2

---

All these years the temple vessels had been protected by Nebuchadnezzar by being stored in his treasure house. Whether or not this was deliberate on Nebuchadnezzar's part or not, we can not say. It may well be that it was God who intervened there and brought that about.

In any case, Belshazzar decided to make use of them. He wanted for him *and his lords, his wives, and his concubines to drink from them.* Now these were holy vessels which were used only by the priests and, some of them, only by the high priest. So the vessels were brought in and they had a rousing party with them. *They drank wine, and praised the gods of gold and silver, bronze and iron, wood and stone.* Please take note of what they were doing while using these vessels. They were praising all of their false gods.

---

*In the same hour the fingers of a man's hand appeared and wrote opposite the lampstand on the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance changed, and his thoughts troubled him, so that the joints of his hips were loosened and his knees knocked against each other. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. The king spoke, saying to the wise men of Babylon, "Whoever reads this writing, and tells me its interpretation, shall be clothed with purple and have a chain of gold around his neck; and he shall be the third ruler in the kingdom." Now all the king's wise men came, but they could not read the writing, or make known to the king its interpretation. Then King Belshazzar was greatly troubled, his countenance was changed, and his lords were astonished.*

---

Note what elements take place in this Scripture.

- *fingers of a man's hand appeared*
- *wrote*
- *opposite the lampstand*
- *on the plaster of the wall*
- *of the king's palace;*

First are the fingers. There is nothing especially important in either the Aramaic or the greek works used here but there are some rather important cross references.

---

*But if I cast out demons with the **finger of God**, surely the kingdom of God has come upon you.*

Luke 11:20

*This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and **wrote on the ground with His finger**, as though He did not hear.*

John 8:6

---

So the “finger of God” is active in communicating and dealing with man. This is just one more example.

Note, however, it says with was the finger of a man. This is no problem since Jesus was both God and Man and so this is a reference to the Man, Christ Jesus.

We will not deal with the Aramaic for “lampstand” as it does not appear elsewhere. From the Septuagint it appears that it would be better translated “torch.” “Opposite” is not the best word here, the torch was “in front” of the wall and thus cast its light upon it.

One might ask was it really just a finger that appeared or was

the light from the torch such that the rest and the hand and body did not show up. I suspect it was just the finger.

It wrote on the plastered wall. This type of wall was typical at that time. What did it write with? Perhaps the wall was darkened with soot from the torches and the finger wiped away some of this soot. We can only guess as to what the means of writing was.

*the king saw the part of the hand that wrote. Then the king's countenance changed, and his thoughts troubled him, so that the joints of his hips were loosened and his knees knocked against each other*

Apparently, the king saw more than the fingers but part of the hand. Perhaps there was something alarming about that hand!

It is interesting what Daniel says about the king's reaction.

- *the king's countenance changed,*
- *his thoughts troubled him*
- *the joints of his hips were loosened*
- *his knees knocked against each other*

I will not comment on the first two. We already talked about ones *countenance changing with respect to Nebuchadnezzar*. We also have spoken about the thoughts. But, then, there are the joints of his hips. The NIV has *"His face turned pale and he was so frightened that his knees knocked together and his legs gave way."* I believe this is closer to what happened using today's terms. He was really in bad shape! Have you ever be scared like that? Sometimes we get this scared because we know we have done something terribly wrong and we are afraid we are going to be found out. This was the case with the king.

*The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. As we have seen several times before,*

the king called his wisemen to tell him what it meant. As you would guess, they won't be able to figure it out. But let's see what happened.

*The king spoke, saying to the wise men of Babylon, "Whoever reads this writing, and tells me its interpretation, shall be clothed with purple and have a chain of gold around his neck; and he shall be the third ruler in the kingdom." It is not necessary to speak of the clothing and chain one would receive if he interpreted it rightly. The "third ruler" is a mystery unless you look ahead one chapter.*

---

*It pleased Darius to set over the kingdom one hundred and twenty satraps, to be over the whole kingdom; and over these, three governors, of whom Daniel was one, that the satraps might give account to them, so that the king would suffer no loss.*

Daniel 6:1-2

---

The newer versions have "presidents" or "commissioners" in place of "governors" The point is that there were three men who were the head of the kingdom (under the king). The one who interpreted the writing would be elevated to this position.

*Now all the king's wise men came, but they could not read the writing, or make known to the king its interpretation. No one was able to fulfill the king's wishes. What does it mean "they could not read the writing?" Does it mean that the words did not make sense or was it that they didn't even recognize the letters? Subsequently, Daniel will read them. With the training Daniel and the other "wise men" in the kingdom had received, if he could read the letters and words, they should have been able to as well. Either God revealed to Daniel the meaning of the individual words or else the meaning of the entire expression. In either case, it was God who gave him the ability to do so.*

*Then King Belshazzar was greatly troubled, his countenance was changed, and his lords were astonished. Now not only was the king troubled, all of his wise men were as well.*

---

*The queen, because of the words of the king and his lords, came to the banquet hall. The queen spoke, saying, "O king, live forever! Do not let your thoughts trouble you, nor let your countenance change. There is a man in your kingdom in whom is the Spirit of the Holy God. And in the days of your father, light and understanding and wisdom, like the wisdom of the gods, were found in him; and King Nebuchadnezzar your father--your father the king--made him chief of the magicians, astrologers, Chaldeans, and soothsayers. Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation."*

Daniel 5:10-12

---

Women, contrary to some popular opinions, have played dominant roles in the course of the Bible. Was not Rachael the Harlot and Ruth and Moabite ancestors of Jesus christ Himself? (Matthew 1:5) Was it not Mary, not Joseph, who looked after Jesus? In this case it was the queen of Babylon who comes to the rescue.

One must be careful here. The queen was the wife of Nebuchadnezzar, (i.e. the queen mother) not the wife of Belshazzar. She apparently received word of what was going on down in the banquet chamber and felt need to take charge of the situation. It is hardly necessary to comment on her words as recorded here for us. She recalls what daniel had done and what Nebuchadnezzar had done for him in return. By this Daniel, Daniel was getting to be an old man. He probably was not at the banquet because of his age and because he still would not eat from the king's table.

There is one expression in her speech I feel need enlargement, **And Kind Nebuchadnezzar - your father--your father the king--made him chief of the magicians and etc.** The are some differing opinions as to the translation of the parenthetical phrase (“your father the king”) but they all point out the same thing. She is emphasizing the fact that his father was much wiser in listening to such a man and that Belshazzar had better listen to him as well.

---

*Then Daniel was brought in before the king. The king spoke, and said to Daniel, "Are you that Daniel who is one of the captives from Judah, whom my father the king brought from Judah? I have heard of you, that the Spirit of God is in you, and that light and understanding and excellent wisdom are found in you. Now the wise men, the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they could not give the interpretation of the thing. And I have heard of you, that you can give interpretations and explain enigmas. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck, and shall be the third ruler in the kingdom."*

Daniel 5:13-16

---

First, the king determines that he has the right man, the man of which his mother had spoken. Once convinced of this he tells Daniel the situation. *Now the wise men, the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they could not give the interpretation of the thing.* This must have sounded like a “broken record” to Daniel - he had heard it over and over again and now, one more time.

So, he made the same offer to Daniel. *Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck, and shall be the third ruler in the kingdom."* It seems to me

that this was a rather meaningless promise. Apparently Daniel still retained some high position in the kingdom, left over from the days of Nebuchadnezzar. So, what was Daniel's response?

---

*Then Daniel answered, and said before the king, "Let your gifts be for yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation. O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor. And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down. But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him. Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling was with the wild donkeys. 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 rules in the kingdom of men, and appoints over it whomever He chooses.*

Daniel 5:17-21

---

Daniel, in today's language, said "to heck with your gifts, but I will grant your request." Why this response? There are a number of possible answers:

- He didn't like Belshazzar and what he was doing.
- He knew what was going to befall the king and that the honor would be for naught.
- He didn't want to be accused to taking credit for what God would do.
- ?

Keil and Delitzsch have this to say.



---

*Regarding the reward to Daniel, see under ver. 7. Daniel declines (ver. 17) the distinction and the place of honour promised for the interpretation, not because the former might be dangerous to him and the latter only temporary, as Hitzig supposes; for he had no reason for such a fear, when he spoke "as one conveying information who had just seen the writing, and had read it and understood its import," for the interpretation, threatening ruin and death to the king, could bring no special danger to him either on the part of Belshazzar or on that of his successor. Much rather Daniel rejected the gift and the distinction promised, to avoid, as a divinely enlightened seer, every appearance of self-interest in the presence of such a king, and to show to the king and his high officers of state that he was not determined by a regard to earthly advantage, and would unhesitatingly declare the truth, whether it might be pleasing or displeasing to the king.*

Kiel & Delitzsch, "Daniel," Page 187

---

Whether this is truly the case or whether Daniel already knew what the writing said, I do not know. In any case, *yet I will read the writing to the king, and make known to him the interpretation.* Daniel remains true to the purpose for which God placed him there.

He begins with *O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor. And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down.* He reminds the king how God had blessed Nebuchadnezzar with the result that he finally acknowledged God as the true God. He refreshes his memory as to what God did for his father.

He then goes on to relate what the alternative was. *But when his heart was lifted up, and his spirit was hardened in pride, he*

*was deposed from his kingly throne, and they took his glory from him. Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling was with the wild donkeys. 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 rules in the kingdom of men, and appoints over it whomever He chooses. Surely Belshazzar remembered what had happened to his father when he neglected God and took all the credit for himself.*

---

*But you his son, Belshazzar, have not humbled your heart, although you knew all this. And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who holds your breath in His hand and owns all your ways, you have not glorified. Then the fingers of the hand were sent from Him, and this writing was written.*

Daniel 5:22-24

---

*But you his son, Belshazzar, have not humbled your heart, although you knew all this.* At the start, Nebuchadnezzar was not acquainted with the God of Daniel and God gave him some leeway. But Belshazzar must have been around to witness all this. Daniel sates that he “knew all this.” He also points out the obvious, *you have lifted yourself up against the Lord of heaven.* Belshazzar would have know what happened when Nebuchadnezzar did the same thing.

So now comes the accusation: *They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who holds your breath in His hand and owns all your*

*ways, you have not glorified.* I wonder if Belshazzar was just too drunk to realize what he had done or didn't care. He must have known his father never used the vessels. It seems to me like it was an act of arrogance and haughtiness. "No god is going to limit what I can do!" I believe it was a deliberate act of defiance. God must have though so too!

When God observed what was going on (and he is always aware of what is going on in the affairs of man), *the fingers of the hand were sent from Him, and this writing was written.*

So, now we get to what caused all this uproar to begin with - the writing.

---

*"And this is the inscription that was written:*

*MENE, MENE, TEKEL,  
UPHARSIN.*

*This is the interpretation of each word. Mene: God has numbered your kingdom, and finished it; Tekel: You have been weighed in the balances, and found wanting; Peres: Your kingdom has been divided, and given to the Medes and Persians." Then Belshazzar gave the command, and they clothed Daniel with purple and put a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.*

Daniel 5:25-29

---

So, finally, you have what was written: *MENE, MENE, TEKEL, UPHARSIN.* Do you know what that means? I suspect not. We must refer to it in the language it was written.

מֵנֵי מֵנֵי תִּקְלָל וּפְרָסִין

Or, if you prefer the Greek from the Septuagint, Note that there is one word missing in the Greek. **Μανή, Θεκέλ, Φάρες.**

Note also that neither of these would look like what was written on the wall. The form of the alphabets of any language change over the years and centuries and the letters used here were not used in Daniel's day. Nevertheless, we shall proceed with the interpretation - first ours, then Daniel's.

The first word מנח (menah) is found in Hebrew (rather than Aramaic), in the following:

---

*He also made three hundred shields of hammered gold; three **minas** of gold went into each shield. The king put them in the House of the Forest of Lebanon.*

1 Kings 10:17

*According to their ability, they gave to the treasury for the work sixty-one thousand gold drachmas, five thousand **minas** of silver, and one hundred priestly garments.*

Ezra 2:69

*Some of the heads of the fathers' houses gave to the treasury of the work twenty thousand gold drachmas, and two thousand two hundred silver **minas**. And that which the rest of the people gave was twenty thousand gold drachmas, two thousand silver minas, and sixty-seven priestly garments.*

Neh. 7:71-72

*The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, and fifteen shekels shall be your **mina**.*

Ezekiel 45:12

---

Note, first, that three of these references were fairly contemporary with Daniel and so were words in common use.

The noun means “a weight” and hence something that is counted or numbered. The verb, then, means “to number. The word is repeated in the Hebrew, it is only used once in the Greek. The Greek is simply a transliteration of the Hebrew.

The second word, תקל (teqal) is also found in the Old Testament. I shall only list the last three occurrences of it, occurrences which were more or less contemporary with Daniel.

---

*Also we made ordinances for ourselves, to exact from ourselves yearly one-third of a **shekel** for the service of the house of our God:*

Nehemiah 10:32

*The shekel shall be twenty gerahs; twenty **shekels**, twenty-five **shekels**, and fifteen **shekels** shall be your mina.*

Ezekiel 45:12

*Saying: "When will the New Moon be past, That we may sell grain? And the Sabbath, That we may trade wheat? Making the ephah small and the **shekel** large, Falsifying the scales by deceit,*

Amos 8:5

---

Note one of these references is the same as one in the last group. As was the case with the last word, this word also means to “weigh” or count out. The noun, then, the amount that is weighed. Again, the Greek is just a transliteration.

The last word is ופרסין (upharsin) which, too, is found in the Old Testament. Some late references are below.

---

*This also shall please the Lord better than an ox or bull, Which has horns and **hooves**.*

Psalms 69:31

*Is it not to **share** your bread with the hungry, And that you bring to your house the poor who are cast out; When you see the naked, that you cover him, And not hide yourself from your own flesh?*

Isaiah 58:7

*Nor shall men **break** bread in mourning for them, to comfort them for the dead; nor shall men give them the cup of consolation to drink for their father or their mother.*

Jeremiah 16:7

---

Note that “hooves” above are those which are “divided.” The word means to “break in two.” and is found in a few places in the Old Testament for a “half shekel” (i.e. one that is divided in two.

So we have “*weighed, weighed, counted out, and divided in two.*” All we need to do is to figure out what this may mean. One clue might be in looking at a slight variation of the last word.

---

*Peres: Your kingdom has been divided, and given to the Medes and **Persians.***

Daniel 5:28

---

The Persian kingdom, as we shall see later, was a divided one. The interpretation of these words is simple - after someone tells you what it is. Will let Daniel do this.

*This is the interpretation of each word.*

- *Mene: God has numbered your kingdom, and finished it;*
- *Tekel: You have been weighed in the balances, and found wanting;*
- *Peres: Your kingdom has been divided, and given to the Medes and Persians."*

So there it is - simple? Yes, once you have seen it. Nebuchadnezzar received honor, Belshazzar lost all he had! It all depends on what you do with God. This is still true today. You can have a home with the King of Kings or be deprived of what you have now and spend eternity in hell. It all depends on your relation with God.

*Then Belshazzar gave the command, and they clothed Daniel with purple and put a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom. I think Belshazzar needed a hearing aid! What good would this reward for Daniel do if he were going to be stripped from power. Well, perhaps Daniel could enjoy it for a while.*

---

That very night Belshazzar, king of the Chaldeans, was slain. And Darius the Mede received the kingdom, being about sixty-two years old. Daniel 5:30-31

---

Well, that “while” was pretty short lived! God’s decision is not only sure, sometimes it may be very quick. Sometimes, if you do not know the Lord, you may not have another day to receive Him. Belshazzar didn’t!

## CHAPTER SIX

---

*It pleased Darius to set over the kingdom one hundred and twenty satraps, to be over the whole kingdom; and over these, three governors, of whom Daniel was one, that the satraps might give account to them, so that the king would suffer no loss.*

Daniel 6:1-2

---

Chapter Five closed with Darius overtaking Belshazzar and taking rule over Babylon. Just as happens when we get a new president and he chooses a new cabinet, Darius setup 120 people to be under him. Then, over these 120 were to be three, one of who was Daniel. Why Daniel? I tend to agree with k&D that, since he was already in this position. In the last chapter we had Belshazzar giving the command, *and they clothed Daniel with purple and put a chain of gold around his neck, and made a proclamation concerning him that he should be the **third** ruler in the kingdom.* He simply allowed Daniel to continue as one of the three.

*So that the king would suffer no loss.* What does this mean? It is also found in Ezra.

---

*Let it now be known to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be **diminished**.*

Ezra 4:13

*. . . that search may be made in the book of the records of your fathers. And you will find in the book of the records and know that this city is a rebellious city, **harmful** to kings and provinces, and that they have incited sedition within the city in former times, for which cause this city was destroyed.*

Ezra 4:15



*Take heed now that you do not fail to do this. Why should **damage** increase to the hurt of the kings?*

Ezra 4:22

---

In other words, these satraps and the three governors would make sure that the taxes were paid and that there were no insurrections brewing.

So, Daniel continues on under a third king. Eventually it will be a fourth king, Cyrus. Only God could arrange for Daniel to be in such power through four reigns.

---

*Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit was in him; and the king gave thought to setting him over the whole realm. So the governors and satraps sought to find some charge against Daniel concerning the kingdom; but they could find no charge or fault, because he was faithful; nor was there any error or fault found in him. Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the law of his God."*

Daniel 6:3-5

---

In Daniel 5:12, Nebuchadnezzar's wife stated that Daniel had *an excellent spirit in him*. In the verse before this she said he had the "spirit of the holy gods" in him. I think it is safe to say it was because the Holy Spirit was within him.

We talk about the indwelling Holy Spirit as though it only has occurred since Pentecost. Well, then, what do you do with verses like that below?

---

Create in me a clean heart, O God,  
 And renew a steadfast spirit within me.  
 Do not cast me away from Your presence,  
 And do not take Your Holy Spirit from me.

---

David had the Holy Spirit dwelling within him, at least for a time. The difference was that the giving of the Holy Spirit was not permanent. He was so successful that the king was thinking of making him in charge of the entire kingdom. What happens next is proof that man, three thousand years ago, was no different than today. "This guy Daniel is going to get our jobs!" So they sought some way they could prevent this from happening.

Since Daniel was a "law abiding citizen" and had proved himself, it would be useless to look for some flaw in him. It would be necessary to find some good trait in him that could be construed as being bad. The only way they might find a fault against him would be in respect to his religion.

Would this be possible?

---

*Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,*

Titus 3:1

*Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.*

Hebrews 13:17

---

A Christians we are to obey the laws of the land. Daniel obeyed the laws as well. So, how could his faith get him into trouble? Well, he had one practice that would hurt him but, unfortunately, not very many other Christians.

---

*So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal*

*statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions. Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter." Therefore King Darius signed the written decree.*

Daniel 6:6-9

Some of Darius' leaders came to him. How? There seems to be a difference among translations:

- KJV - went as a group to the king
- NKJV - thronged before the king
- NASB - came by agreement to the king
- NIV - went as a group to the king

The NKJV has an interesting term, "thronged." (The NASB has this in the marginal notes). Since we will be seeing this twice more (verses 11 and 15) we will examine it a bit more closely.

First, the Aramaic word, רגש (ragesh) is found only in this chapter and in one other verse.

*Why do the nations **rage**, And the people plot a vain thing?*

Psalm 2:1

It is, thus, a much stronger word than we be assumed in the context in Daniel. In view of what follows, one would certainly not approach the king in a "rage." I believe the intent of the statement is that certain of these men, those who hated Daniel, cam to the king making such a clamor as to make it appear that all of the leaders had come. The king would be more likely to listen if all his officials had come before him rather than a select few.

Look at what they say! ***All*** *the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together . . .* This is patently untrue. If Daniel was

the most elevated of all, certainly he would have to be included in the “all.” It is unlikely that anywhere near “all” of these officials had come before the king.

Why would the king not be suspicious? Look at what comes next! What they propose is *to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions.* There’s an old saying about pride going before a fall.

---

*Pride goes before destruction, And a haughty spirit before a fall.*

Proverbs 16:18

---

They ask the king for two things which sound alike:

- *a royal statute*
- *a firm decree*

Let’s consider the first. We have a lot of “royal statutes” in this country that are seldom if ever enforced. There are thousands of laws on the books that either no one wants to enforce or can not be enforced (and ought to be removed). This is not what the king’s advisors had in mind. They wanted a law which would be a “firm decree,” one which would be enforced rigorously. They wanted an airtight law as we shall see later.

Specifically, *whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions.* This is like saying “anyone who says anything unrespectful about the U.S.A. or against it’s president shall be thrown into jail. Well, of course, we all will be patriotic and do as good citizens should. There is nothing wrong with this decree.

Now we get to all the discussion above. *Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter.”*

K&D have this to say concerning this.

*In order that they may more certainly gain their object, they request the king to put the prohibition into writing, so that it might not be changed, i.e. might not be set aside or recalled, according to the law of the Medes and Persians, in conformity with which an edict once emitted by the king in all due form, i.e. given in writing and sealed with the king's seal, was unchangeable; cf. ver. 16 and Esth. viii. 8, i. 19. which cannot pass away, i.e. cannot be set aside, is irrevocable. The relative refers to by which we are not to understand, with v, Lengerke, the entire national law of the Medes and Persians, as if this were so unalterable that no law could be disannulled or changed according to circumstances, but [this word] is every separate edict of the king emitted in the form of law. This remains unchangeable and irrevocable, because the king was regarded and honoured as the incarnation of deity, who is unerring and cannot change.*

K&D, Daniel

They wanted the law “signed, sealed, and delivered, so there could be no turning back. The new their law if nothing else!

*Therefore King Darius signed the written decree.* When you find a “therefore” in the Bible you need to ask what it is “there for?” Why did he sign it? Well, “all” his officials wanted it, it sounded good to him, and what harm could it do. Nothing wrong with your people showing you a little respect for a time.

For nearly everyone in that kingdom, this all makes sense. I doubt that it would have bothered very many and the few that it did bother would probably never be arrested anyway.

*Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his*

*custom since early days. Then these men assembled and found Daniel praying and making supplication before his God. And they went before the king, and spoke concerning the king's decree: "Have you not signed a decree that every man who petitions any god or man within thirty days, except you, 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 does not alter."*

Daniel 6:10-12

---

Once the law was signed, it was distributed quickly - especially to Daniel. When he found out about the law he could do three things.

- He could have obeyed it.
- He could have ignored it (refused to obey it).
- He could have protested it.

What was he to do? Does the Bible not teach us to obey the laws of the land.

---

*Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.*

Romans 13:1-3

*Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.*

1 Timothy 2:1-4

*Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,*

1 Peter 2:13

---

The Bible is quite clear that we are to obey the laws of the land. There is, however, one exception. If the law of the land is contrary to the law of God, we must do as did Peter and John and the others.

*. . . saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!" But Peter and the other apostles answered and said: "We ought to obey God rather than men.*

Acts 5:28-29

---

So, what was Daniel to do? *He went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God.* Now we said there were three things he could do. He could disobey the law - but the Bible teaches otherwise. He could protest the law - he could have a sit in, stand in, or, in this case, a pray in. He went to his room, threw open the windows, and prayed three times a day. How more blatantly can you refuse to obey a law than this?

But wait, *as was his custom since early days.* This is not a protest. He did exactly as he had done for many years. It was customary, in Old Testament times, to pray three times a day and this is what he was doing.

Now, did Daniel have to open the windows? If he had kept the windows closed, no one would have known what he was doing. What do you think? Well, I know what the king's leaders thought - they knew exactly what Daniel would do and

so it is their testimony itself that shows that Daniel really had no choice. He had to do as he had been taught.

*Then these men assembled and found Daniel praying and making supplication before his God. Obviously they were lying in wait for Daniel to break the edict. They went before the king, and spoke concerning the king's decree: "Have you not signed a decree that every man who petitions any god or man within thirty days, except you, O king, shall be cast into the den of lions?"* I can see it all now. "Oh say, My King, don't I remember you making it a law that we are all to pray to you?" Isn't that what we are supposed to be doing?" "Well, we hate to have to tell you this, but Daniel is not obeying your order." Then "and, by the way, this law can not be changed or we could let Daniel go." Ha!

They had Daniel right where they wanted him.

---

*So they answered and said before the king, "That Daniel, who is one of the captives from Judah, does not show due regard for you, O king, or for the decree that you have signed, but makes his petition three times a day." And the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him.*

Daniel 6:13-14

---

They reported Daniel's actions to Darius. It probably was not true to say he "*does not show due regard for you, O king*" in the general sense, only in that he did not abide by the decree.

So, when the king heard of it he was terribly angry at Daniel! No, read it again! First, he was displeased with himself. "Greatly displeased" is an understatement, if anything. Immediately he began to see how he might rescue Daniel from this fate.



Twice in verse 14 we have the word “deliver.” But they are different words in the Aramaic. Neither the KJV nor the NKJV takes note of this difference. The Septuagint, likewise has the same Greek word for both. There is a difference, there must be or two different words would not be used. The NASB has “rescue” for the second word while the NIV has “rescue” for the first. One of these must be wrong. (The NIV has “save” for the second). Let’s take a close look at this.

The first has to do with the king “setting his heart” (all four translations agree except for the substitution of “mind” for “heart”). The second has to do with the king “laboring until sunset.” All four translations are basically in agreement here too.

After studying both verbs, both of which are rather uncommon, I have come to the conclusion that (1) the king set his heart on how he might find a legal loop hole that would allow Daniel to be freed. Not finding any, he then spent the rest of the day trying to find any way of saving Daniel. The second word has the connotation of “snatching away” and hence would indicate that the king was trying to figure any way he might snatch Daniel from his faith. He found none.

---

*Then these men approached the king, and said to the king, "Know, O king, that it is the law of the Medes and Persians that no decree or statute which the king establishes may be changed." So the king gave the command, and they brought Daniel and cast him into the den of lions. But the king spoke, saying to Daniel, "Your God, whom you serve continually, He will deliver you." Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.*

Daniel 6:15-17

---

He spent all the rest of the day trying to find out how he might free Daniel. His aids were not dumb, they knew he was stalling for time so, once again, they went to him and reminded him that the decree could not be changed. I suspect they thought that, given enough time, the king would have found a way for Daniel to escape.

They brought Daniel to throw him into the den of lions. The king tried one last desperate measure before Daniel was cast into the pit with the lions. He said to Daniel, "*Your God, whom you serve continually, He will deliver you.*" It is difficult to know just what the king meant by these words. Did he really believe that God would spare him? Did he just hope that God would spare him? Were they just words of comfort? "Deliver" is the second of the two words noted above and, again, has the connotation of snatching away.

I believe that the king did not have faith that God would do this but I think he was beginning to have faith that God could do this and might do it. With that in his mind, Daniel was cast into the pit - presumably at feeding time!

---

*Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him. Then the king arose very early in the morning and went in haste to the den of lions. And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?" Then Daniel said to the king, "O king, live forever! My God sent His angel and shut the lions' mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you." Then the king was exceedingly 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 injury whatever was found on him, because he believed in his God.*

Daniel 6:18-23

---

The king spent the night fasting. Was this a religious rite or was he just not in a mood to eat? His orchestra had the night off - he was not interested in music. Finally, he did not sleep. The only thing missing here is that he did not pray. But, then, he did not know how to do that nor did he know the God who answers prayer. He did the best he knew how to do.

Early the next morning he rushed out to the lion's den. What did he expect to see? Did he expect to find Daniel or just a few bones? He called out to Daniel and asked him if the Lord was able to deliver him. He must have had some faith that Daniel would be delivered - he would have looked silly calling to Daniel otherwise.

To his relief, Daniel responded and said he was alright. God had shut the mouth of the lions. We have a record of that.

---

*. . . who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,*

Hebrews 11:33

---

As in the fiery furnace, someone else was there along with Daniel - God's Angel. The angel (Preincarnate Jesus?) Declared that he was innocent and so made his own decree. Daniel, therefore, informs the king that he had not wronged him in what he had done.

The king was as glad then as he was upset the day before. He was exceedingly glad. Daniel was brought out and freed.

Well, this was not really a miracle, the lions were just not hungry that night. Can we have anyway of knowing this?

---

*And the king gave the command, and they brought those men who had accused Daniel, and they cast them into the den of lions--them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den.*

*Then King Darius wrote:  
To all peoples, nations, and languages that dwell in all the earth:*

*Peace be multiplied to you.*

*I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel.*

*For He is the living God,  
And steadfast forever;  
His kingdom is the one which shall not be destroyed,  
And His dominion shall endure to the end.  
He delivers and rescues,  
And He works signs and wonders  
In heaven and on earth,  
Who has delivered Daniel from the power of the lions.*

Daniel 6:24-27

---

Now the shoe is on the other foot. Daniel's accusers were brought and cast into the den. Not only them, but their entire families (which seems a bit unfair - but we don't know all the circumstances). It is interesting to see that they were devoured by the lions before they even reached the bottom of the pit. The lions were hungry indeed! There is no question that this was a miracle wrought by God.

Was Darius "saved" by this event? Look at his proclamation? Look at it in terms of other Scriptures.

*He is the living God.*

---

*But the Lord is the true God; **He is the living God** and the everlasting King. At His wrath the earth will tremble, And the nations will not be able to endure His indignation.*

Jeremiah 10:10

---

*steadfast forever*

*The fear of the Lord is clean, **enduring forever**; The judgments of the Lord are true and righteous altogether.*

Psalm 19:9

---

*His kingdom is the one which shall not be destroyed,*

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

Daniel 2:44

---

*He delivers and rescues*

*The angel of the Lord encamps all around those who fear Him, And **delivers** them.*

Psalm 34:7

---

*And He works signs and wonders*

*Here am I and the children whom the Lord has given me! We are for **signs and wonders** in Israel. From the Lord of hosts, Who dwells in Mount Zion.*

Isaiah 8:18

---

The words of the king resemble very closely the words of praise to God found in other Old Testament Scriptures. Will Darius be in heaven? I can not say. I can look at a person and see the works he or she does, but I can not see the heart

and so I can not say whether or not they are saved. No one can tell that regarding Darius either. He was certainly impressed by God and may have continued on, but probably not.

---

---

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

---

---

Daniel 6:28

---

---

The chapter ends with the note that Daniel prospered and continued, not only through the reign of Darius, but also during the later reign of Cyrus of Persia. This verse, in a very real sense, closes this section of the book. We have seen the history as it related to Daniel from the deportation to Babylon and the reign of Cyrus when the Israelites were allowed to return to Jerusalem to rebuild the temple.

These chapters have been mainly historical, although, at the time, some were prophetic and a few still contain information on things yet to come. Now, as we go on to Chapter 7 we will begin the real prophecies of this book, those that affect you and me as well as those in Daniel's day. We should look forward to these chapters with great expectation (and a certain amount of confusion!).

## CHAPTER SEVEN

---

*In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts.*

---

Daniel 7:1

---

At this point it would be well to review the outline of this book on pages iix to x of the introduction. The book is not completely in chronological order. We have completed the first half, from the deportation of Daniel and other Jews to Babylon to nearly the point where Cyrus sends them back. In these chapters Daniel has revealed dreams, visions and a hand writing on the wall for various kings. It has always been for others. This now changes. Daniel will have his own dreams, more far reaching dreams. Dreams that are so precise that liberal Bible Scholars refuse to believe the book was written when it was and hence was written by a "second Daniel."

So, we go back to the first year of Balshazzar, about 562 BC. I wonder what the whole dream was like as he says that he was *telling the main facts*. Unlike the previous dreams that seemed somewhat realistic, Daniel's dreams (like mine) are really far out.

---

*Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. And four great beasts came up from the sea, each different from the other.*

---

Daniel 7:2-3

---

The first thing that is prominent in this dream is the number four. Four winds, four beasts. It does not seem appropriate to try to do much interpretation here as Daniel was provide it

later. Still, there are some things that are to be noted. First. The “winds’ of heaven. The Hebrew word “wind.” (The Aramaic word, as well) is רוּחַ (ruah) which is used for both “wind” and “spirit”. For example.

---

*. . . And the **Spirit** of God was hovering over the face of the waters.*

Genesis 1:2

---

Since it is modified by “of God,” it is not the “wind of God” but the “Spirit of God.” One has to determine from the context which is which. So, the four “winds of heaven” may be “four spirits of heaven.” There is only one “Holy Spirit” so this not in view.

Next we have the “Great Sea” What sea is this? I don’t believe it is the Mediterranean Sea because Babylon is no where near it. Before continuing with the “sea” we note that the spirits (or winds) were “stirring” it גוּת (guth), an Aramaic verb which is seldom used. The Hebrew is used somewhat more often but typically of a woman in travail. It is used, however, below.

---

"Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him: 'You are like a young lion among the nations, And you are like a monster in the seas, **Bursting forth** in your rivers, Troubling the waters with your feet, And fouling their rivers.'

Ezekiel 32:2

---

We have spirits “bursting forth” something. We could study the “sea” for a great while. We shall take just a few instances.

---

*The **sea** gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.*

Revelation 20:13



Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more **sea**.

Revelation 21:1

The “sea” is a symbol of lost humanity - a great sea of people who, unless rescued, will be judged and cast into the lake of fire.

For each of the “spirits” (winds), there is a “beast.” The word used here is common in the Old Testament for any wild beast (normally an “unclean” one). So far, we have in view four “different” great beasts. (I.e. different from each other).

*The first was like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it.*

Daniel 7:4



THE FIRST BEAST by H.A. Ironside

Above is a drawing of what this beast might have looked like as envisioned by the late Dr. Harry Ironside. While Daniel watched, the beast was modified so that it might have looked

something like that below (the heart would, of course, not show. Rather a strange site to say the least. It is rather difficult to understand what this might mean so we will leave it to Daniel.



*And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour*

Modified by W. McMorrان



*much flesh!*

Daniel 7:5

We shall leave comment until we have seen all four beasts.

*After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.*



Daniel 7:6

---

---

*After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet.*

Daniel 7:7

We have terminated the description of the fourth beast here as, from here on, the picture does not illustrate the description.

---

*It was different from all the beasts that were before it, and it*



*had ten horns. I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.*

*"I watched till thrones were put in place,  
And the Ancient of Days was seated;  
His garment was white as snow,  
And the hair of His head was like pure wool.  
His throne was a fiery flame,  
Its wheels a burning fire;  
A fiery stream issued  
And came forth from before Him.  
A thousand thousands ministered to Him;  
Ten thousand times ten thousand stood before Him.  
The court was seated,  
And the books were opened.*

Daniel 7:8-10

---

I suppose, by now, it is not too difficult to see that these beasts might represent world empires. Beyond that, it difficult to interpret what they might represent. It may be somewhat of a disappointment that some of these beasts are never fully explained. Seeing as how we have had four visions previously that represented Babylon, Media-Persia, then Greece, and the last, Rome.

The first beast, being Babylon is not very difficult with the "man's heart" that of Nebuchadnezzar. Several verses in Jeremiah bear this out.

*The lion has come up from his thicket, And the destroyer of nations is on his way. He has gone forth from his place To make your land desolate. Your cities will be laid waste, Without inhabitant.*

Jeremiah 4:7

*"The king of Babylon has heard the report about them, And his hands grow feeble; Anguish has taken hold of him, Pangs as of a woman in childbirth. "Behold, he shall come up like a lion from the floodplain of the Jordan Against the dwelling place of the strong; But I will make them suddenly run away from her. And who is a chosen man that I may appoint over her? For who is like Me? Who will arraign Me? And who is that shepherd Who will withstand Me?"*

Jeremiah 50:43-44

---

Also, secular history has unearthed, at the temple to the entrance of Birs Nimrod, such a figure!

If the lion was Babylon, then the Medes and the the Persians were represented by the Bear. There is considerable difference in opinion as to the meaning of the details but all believe this represents the Medes and the Persians. Since the Medes ruled only for a short time and then the Persians to control, the bear rises on one side (i.e. the Persian side rises up as the powerful one) with the Median rulers the ribs in its teeth.

Next we come to the leopard. It also has wings, giving it the ability to travel fast, but four heads. This is most likely to be taken literally as the Grecian empire was a divided one with for separate kings.

Finally, the fourth beast. To begin with, "it was different" from the beasts that went before it. Well, they were all "different" so what does this mean? The word "different" appear many times in Daniel and the English translation is quite correct. This beast was different than the other three. It is this beast we will concentrate on.

First. It had ten horns. No, they did not all honk at once! In the Hebrew (Aramaic), like the English, there are two types of horns - those that make music and those on the head of an

animal. The word is used quite often in Daniel 3 of musical horns. The word is used here in Chapter 7 some eleven times. What kind of horn is meant? Well, in the literal sense, the animal had horns. But we want to know more than that. What did they signify? Actually, Daniel was a bit confused as well, so he asked and received an answer which we shall get later in the chapter. Let us be satisfied that these horns are of importance and appear again in our Bibles.

---

*Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.*

*Revelation 13:1*

---

Horns appear many times in Revelation. But these ten horns were replaced by a "little horn." As he watched, the words below come forth.

*And the Ancient of Days was seated;  
His garment was white as snow,  
And the hair of His head was like pure wool.  
His throne was a fiery flame,  
Its wheels a burning fire;  
A fiery stream issued  
And came forth from before Him.  
A thousand thousands ministered to Him;  
Ten thousand times ten thousand stood before Him.  
The court was seated,  
And the books were opened.*

These words can describe only one event that I know of. We see some glimpse of it in the ten thousands.

---

*Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,*

## Revelation 5:11

and in the opening of the books

*And I saw the dead, small and great, standing before God, and **books were opened**. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.*

Revelation 20:12

But we are getting ahead of the revelation.

*"I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.*

Daniel 7:11-12

Eventually, the ten lost their power to this one horn. Most identify this horn with the AntiChrist. It is probably unnecessary to mention the significance of the "burning flame." The rest of the beasts, which evidently did not disappear with the appearance on a new beast, were prolonged for a "season and a time." If the terms "time" and "times" were difficult to understand, this is even more difficult.

Season, זמן (zeman) is used once in Ezra and nine times in Daniel (Ezra 5:3; Daniel 2:16; Daniel 2:21; Daniel 3:7-8; Daniel 4:36; Daniel 6:10; Daniel 6:13; Daniel 7:12; Daniel 7:22; Daniel 7:25) and is mostly translated "time." "Time" ידן (iddan) is also used ten times and is the word we considered before. I don't believe these two times are to be used collectively (i.e. added together) but taken as found in the newer translations ("a period of time." There are still some remnants of Babylon

(Iraq), some remnants of the Persian (Iran) and Greece today. What is left will end.

---

*"I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.*

Daniel 7:13-14

---

Next Daniel sees one *like the Son of Man, Coming with the clouds of heaven*. Now most of you are familiar with this terminology. It is found five time in the New Testament.

---

*"But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in the heavens will be shaken. Then they will see the Son of Man coming in the clouds with great power and glory.*

Mark 13:24-26

---

and also Matthew 24:30, Matthew 26:64, Mark 14:62, and 1 Thessalonians 4:17.

The vision concludes with the fact that *to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion*, etc. This would be in accordance with what we know of the end times when Christ comes to rule an reign. If it is not as clear a revelation as you would like, recall that the Old Testament writers could not see the "age of grace" from their vantage points and the first and second coming appeared to be all wrapped up in one coming.

---



*"I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me. I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things: 'Those great beasts, which are four, are four kings which arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.'*

Daniel 7:15-18

---

When Nebuchadnezzar had a vision which troubled him, he was able, eventually, to call Daniel for an interpretation. But whom does Daniel call when he has such a vision?

Well, if you read the text literally, he just went to some "bystanders." (I.e "who stood by"). That is not the proper interpretation. What is then? Well, when John was caught up into heaven, he asked a number of questions. Of whom? The answers came from angels and we suspect the same interpretation is to be applied here.

The answer given is, as we suspected, each beast represents a kingdom - one after the other. In then moves on to one final kingdom, the everlasting kingdom of believers.

Daniel seems to have a grasp on the first three, but the fourth kingdom is an enigma for him. He says . . .

---

*Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet; and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows. I was watching; and the same horn was making war against the saints, and*

*prevailing against them, until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.*

Daniel 7:19-22

---

The fourth beast was *exceedingly dreadful*. “Dreadful” is from דחל (dehil) which is used six times in Daniel: (Dan 2:31, Dan 4:2, Dan 5:19, Dan 6:27, Dan 7:7 Dan 7:19). This word, coupled with the word “exceedingly” is used only here and in Dan 2:31 where the description of the image in Nebuchadnezzar’s dream is described.

These other beasts must have been something to see, but the fourth one was something else, it was very troubling. Daniel says it was “different from all the others.” Well, each one was different than the others. A leopard is not like a bear, etc. So, what does Daniel mean by this? We will have to look at the answer he gets to find this out.

In order to receive full benefit from this passage, we must “compare Scripture with Scripture” and look at other references (Biblical and otherwise).

There have been many over the years that point out that the fourth beast is the revived Roman Empire and that the “ten horns” are the nations of the European Common Market. Well, someday this may be true, but let’s look at history.

European Economic Community (EEC or Common Market) established-8 April 1965 (effective-1 July 1967)

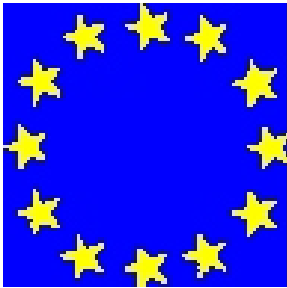
1. Belgium,
2. Denmark,
3. France,
4. Germany,
5. Greece,
6. Ireland,

7. Italy,
8. Luxembourg,
9. Netherlands,
10. Portugal,
11. Spain,
12. UK

Twelve is not ten! So, maybe two would drop out. Look at it today with the introduction of the Eurodollar.

---

### European Union



The European Union (EU) is a union of fifteen independent states based on the European Communities and founded to enhance political, economic and social co-operation. Formerly known as European Community (EC) or European Economic Community (EEC). Date of

foundation: 1st November, 1993. New members since 1st January, 1995: Austria, Finland, Sweden.

Member states (EUR: Euro currency):

Austria (EUR)

Belgium (EUR)

Denmark

Finland (EUR)

France (EUR)

Germany (EUR)

Greece (EUR)

Ireland (EUR)

Italy (EUR)

Luxembourg (EUR)

Netherlands (EUR)

Portugal (EUR)

Spain (EUR)

Sweden

United Kingdom of Great Britain and Northern Ireland

Ten countries have been invited to join the EU on 2004-05-01: Cyprus (Greek part), the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia and Slovenia.

<http://userpage.chemie.fu-berlin.de/adressen/eu.html>

This is even more than ten. I really do not believe that the European Common Market is the “ten horns.” (Not at the present anyway). On the other hand, let’s look at another map (below). This is of the near east. With the exception of Israel, all are arab (Muslim) states (I believe). Omitting Israel, there are ten major states.

In view of the history of recent years, it would make more sense that we are speaking of the revival of the nation of Babylon and the members of it coalition. It seems more likely that the Antichrist should arise from one of these nations with the exception that it would appear the Antichrist should be Jewish (That lets out Hussain).

---



The Arab League was established in 1945. It has 22 members: Algeria, Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, and Yemen.

The current Secretary-General is Amr Moussa, formerly Egyptian Foreign Minister. He was appointed at the Arab summit in Amman, in March 2001, to succeed Dr. Ahmad Esmat abd al-Meguid (also Egyptian).

Their most recent meeting commenced on Wednesday, March 27, 2002, in Beirut, Lebanon, and the Palestinian - Israeli ongoing conflict was first on the agenda.

<http://www.graphicmaps.com/webimage/countrys/me.htm>

---

So, in reality, the last beast is still somewhat of a mystery. We have some Old Testament prophecies here that may shed some light on this.

---

*But all the Israelites would go down to the Philistines to sharpen each man's plowshare, his mattock, his ax, and his sickle; and the charge for a sharpening was a pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads.*

1 Samuel 13:20-21

*Also I will sell your sons and your daughters into the hand of the sons of Judah, and they will sell them to the Sabeans, to a distant nation," for the Lord has spoken.*

*Proclaim this among the nations:  
Prepare a war; rouse the mighty men!  
Let all the soldiers draw near, let them come up!  
Beat your plowshares into swords,  
And your pruning hooks into spears;  
Let the weak say, "I am a mighty man."  
Hasten and come, all you surrounding nations,  
And gather yourselves there.  
Bring down, O Lord, Thy mighty ones.  
Let the nations be aroused  
And come up to the valley of Jehoshaphat,  
For there I will sit to judge  
All the surrounding nations.  
Put in the sickle, for the harvest is ripe.  
Come, tread, for the wine press is full;  
The vats overflow, for their wickedness is great.*

Joel 3:8-13

---

It is somewhat hard to imagine the nations of the common market being the target of the Antichrist. The Arab nations in the Middle east is something else. The AntiChrist could well replace these nations and bring about the prophesied results.

Turning back to the beast, we have a bit of trouble when we go to the book of Revelation.

---

*And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.*

Revelation 12:3

*Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.*

Revelation 13:1

---

Either there are two such beasts or John describes the one beast twice. Not much is said about the “first”. The “second” is described in detail. If you read this part of Revelation carefully, it is rather apparent that the dragon of Revelation 12 is Satan and we have only the “beast” to deal with.

---

*Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.*

Revelation 13:2-7

---

Note that the three parts mentioned correspond to the first

three images Daniel saw. Daniel did not described the fourth other than then horns. There is a considerable similarity in the two descriptions. But what do they describe? Let us begin with the following.

---

*Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."*

2 Peter 3:3-4

*But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.*

1 Thessalonians 4:13-15

---

These two passages deal with two types of people. The first do not take the Second Coming literally and could care less about Daniel (or John) and what was revealed to them. The second group believed them emphatically - so emphatically that they were becoming alarmed because so of them were dying and the Lord hadn't returned yet (what would happen to them?). Since that time there have always been people who say the end is near. We are supposed to believe the end is imminent.

Peter told us that!

---

.. . knowing that the laying aside of my earthly dwelling is **imminent**, as also our Lord Jesus Christ has made clear to me.

2 Peter 1:14 NASB

---

"Imminent" means that it could happen at any time. It does not



necessarily have any length of time associated with it. However, there are those who believe the time of the end will start some day soon. I believe it won't be very long - but I do not know.

The problem with this belief is that it causes one to assign events in history to events in Bible prophecy that do not go together. We have already dealt with the European Common Market and that, today, it seems unlikely that this is the fourth beast; not in its present form anyway.

While I don't want to get ahead of the lesson, there is one example which I would like to point out here. When we get to Daniel 11 (verses 6-9; 11; 13; 15; and 40) we will learn about the "King of the North" and "King of the South." and, then in Revelation 16:12 we are told about the "Kings of the East."

To emphasize this we can go to Ezekiel's prophecy regarding the "King of the North."

---

"Son of man, set your face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, 'Thus says the Lord God: "Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal.

Ezekiel 38:2-3

"And you, son of man, prophesy against Gog, and say, 'Thus says the Lord God: "Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal;

Ezekiel 39:1

---

Who is the "King of the North" and his allies? Everyone knows the answer to this, including Dr. Feinberg.

---

The Lord knew full well that Gog will have already acquainted himself with the fact of Israel's political condition in order to be sure of his at- tack. The Lord revealed His knowledge of every

hidden purpose and motivation. The area of origin was again stated as out of the uttermost parts, the farthest reaches, of the north. It is well known who has been dominant in this region of the world ever since the end of the last global conflict, an area which has actually kept the entire world in turmoil constantly. **Russia is a power that must be reckoned with now, and surely will figure largely in the events that lie ahead,** especially when the church is raptured to her risen Lord.

Feinberg "*The Prophecy of Ezekiel*" Page 224

---

Others have gone to great lengths to show that "Mesech" is Moscow, etc. But Russia today is not the Russia of 1969 (the year Feinberg's book was written). Nations come and go. At that time if you asked anyone in this country where Iraq was, few would know, there would be a few that never even heard of it.

Now, I am not saying that, someday, Russia might regain its power and again be a candidate - only that we can make guesses as to whom the players are and the times but that is all they are, guesses.

Returning to the fourth beast we still do not know what nation it represents. Again, most believe it to be the old Roman Empire revived with Rome as its capital. One guess is as good as another but we can not say anything for sure.

Let us look at what else Daniel was told about this beast.

---

*"Thus he said:*

*'The fourth beast shall be*

*A fourth kingdom on earth,*

*Which shall be different from all other kingdoms,*

*And shall devour the whole earth,*

*Trample it and break it in pieces.*

*The ten horns are ten kings*

*Who shall arise from this kingdom.*

*And another shall rise after them;  
 He shall be different from the first ones,  
 And shall subdue three kings.  
 He shall speak pompous words against the Most High,  
 Shall persecute the saints of the Most High,  
 And shall intend to change times and law.  
 Then the saints shall be given into his hand  
 For a time and times and half a time.*

Daniel 7:23-25

---

Let us begin this section with the end of it, “*For a time and times and half a time*.” What does this mean? This phrase will also be found in Daniel 12:7. John also uses it.

*But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a **time and times and half a time**, from the presence of the serpent.*

Revelation 12:14

---

We considered the word “time” in chapter four and its various meanings, one of which was a “year.” Here we have this term appearing in a more emphatic form, singular, plural, and a “half.” We have it in both the Hebrew and the Greek. To add to this, we will add the following:

*But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for **forty-two months**.*

Revelation 11:2

*And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for **forty-two months**.*

Revelation 13:5

---

Literally taken, forty-two months is ( $42/12 = 3.5$ ) three and one-half years. Now, three and one-half years is one year and two

years, and a half-year. Or, to put it slightly different, a “time, (2) times, and a half a time.” The comparison of this would lead us to believe the expression applies to a period of three and one-half years. There is yet one other time period we will have to deal with soon.

---

Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.”

Daniel 9:27

---

Here we are talking about weeks and, specifically, a half-week which is three and one-half days. If you replace “days” with “years” you have “3 and one-half years,” the same period of time as above.

So, we have the same time period under the names:

- **time and times and half a time**
- **forty-two months**
- **a half-week**

Strangely, none of these are listed in “years.” yet all refer to years and especially, a specific period of years. This period is know, theologically, as the “Great Tribulation.” You say, “Wait, the Tribulation is to last seven years.” You are correct too. The last half of the Tribulation is the Great Tribulation. This leads to the difference of opinion with respect to the following.

---

*Because you (the church at Philadelphia) have kept My command to persevere, I also will keep you from the **hour of trial which shall come upon the whole world, to test those who dwell on the earth.***

Revelation 3:10

---

There are many churches that teach the church at Philadelphia

is representative of us and that this promise applies to us. We will not see the tribulation, we will be raptured first. The question that divides is whether this refers to the entire 7 years of tribulation or only the last 3 and one-half years, the Great Tribulation.

Now that we have our “watches synchronized” we shall proceed with the study. With the description of the scene given to Daniel (above) we still do not know with any degree of certainty what this great nation is (or will be) or what nations are represented by the “ten horns.” We have already discussed that it does not appear that the ten horns are the nations of the European Common Market. It is unlikely to be the Arab League noted above. It certainly does not have to do with the U.N. and the U.N. Security Council. The only conclusion one can come to is that either this nation had not yet emerged or else we do not recognize it.

---

*'But the court shall be seated,  
And they shall take away his dominion,  
To consume and destroy it forever.  
Then the kingdom and dominion,  
And the greatness of the kingdoms under the whole heaven,  
Shall be given to the people, the saints of the Most High.  
His kingdom is an everlasting kingdom,  
And all dominions shall serve and obey Him.'*

Daniel 7:26-27

---

The word “court” is שֵׁלֶטֶן (sheleten) which does not appear in the Hebrew and appears to mean “dominion” in Aramaic. The Greek has “judgement.” The point of all this is, I believe, not that we are considering some specific “court” but simply the judgement a court would provide.

This section would takes place after the Great Tribulation when Christ returns with His saints to rule and reign for a thousand

years.

---

*He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.*

Revelation 20:2-3

---

We shall not get into the details of this as that would involve a study of Revelation.

---

*"This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart."*

Daniel 7:28

---

We end this chapter with several points. First, we have not answered all of the question you might have regarding the things we have read here. Second, Daniel as not satisfied as indicate4d above. So we have both you and Daniel confused and, perhaps troubled.

God does not allow his people to do this for long. In this case, since the details were not clear to Daniel, God will clear them up for him in the next chapter. He will dos o for us as well. For this reason we shall wait until the next chapter to answer any questions you may still have,

## CHAPTER EIGHT

---

*In the third year of the reign of King Belshazzar a vision appeared to me--to me, Daniel--after the one that appeared to me the first time. I saw in the vision, and it so happened while I was looking, that I was in Shushan, the citadel, which is in the province of Elam; and I saw in the vision that I was by the River Ulai. Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last. I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.*

Daniel 8:1-4

---

The last chapter started in the “first year of the reign of Belshazzar . . .” So, this chapter starts at least one year later (the last day of the first year, the second year, and the first day of the third year). It probably starts about two years later. This means that Daniel’s thoughts greatly troubled him but, during this time he kept the matter in my heart.” (See the last verse of chapter seven).

Note the repeated pronoun, “*to me--to me, Daniel*” This seems to tie this together with the last chapter and the vision of the last chapter. The wording of this first verse is a bit strange. - “after the one that appeared to me the first time.” It implies at least one thing. It implies that the two visions are closely connected. It may also mean that Daniel had the first vision on more than one occasion.

This vision begins different than the first in that it involves definite places. Shushan, Elam, and Ulai. This is shown on the map on the next page.



Susa in Elam (Insert)

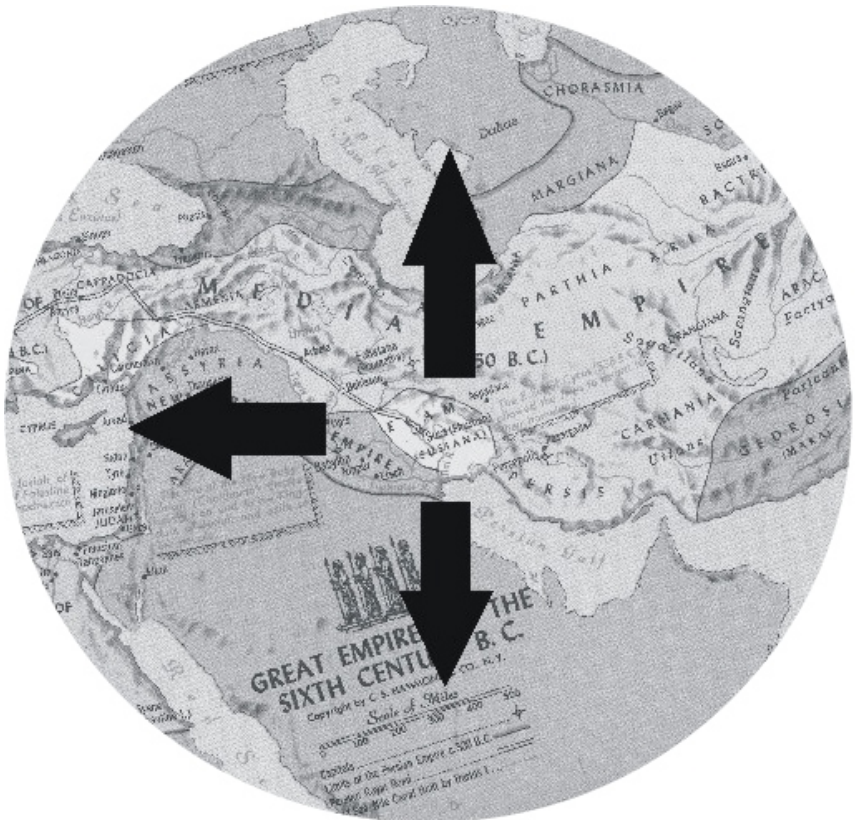
*The Hebrew word means "lily" and the Greek form is Susa. It took its name from the great abundance of lilies which grew in its neighborhood. The famous mound has been excavated and its early occupational levels go back to c. 4000 B. C., its latest levels to 1200 A. D. It was explored by a French expedition in 1884..86, and the Code of Hammurabi was uncovered there by Jacques de Morgan, 1001. The ancient site lies on the Karkheh about 150 mild N. of the Persian Gulf. It is famous in the Bible as one of the capitals of the Persian Empire maintained by Darius the Great. The city was a winter residence of the great Persian kings.. Its present day name is Shush.*

*"Ungers Bible Dictionary"*



The “River Ulai” was actually a man made river (i.e. a canal).

He saw, this time, a ram with two horns which we shall consider shortly. For now, consider the fact that it was pushing westward, northward, and southward. If you place arrows on this map (after rotating it somewhat) you have the following.



West would lead to Israel, the Mediterranean and the lands beyond. North would lead into Russia and Asia. South would lead into Africa. We speak of the “four corners of the earth but here is a case where three are sufficient.

The inference is, then, that this beast took over the entire

inhabited earth. Turning back to the two horns, one of which was larger than the other we will find explained later in the chapter. It represents the Medio-Persian Empire with the Persians having supremacy over the Medes. In the previous chapter this was represented by a bear.

It is noteworthy that Chapter Seven began with the beast for the Babylonian Empire but not this one. I would assume the absence is due to the fact that the Babylonian Empire, by the “third year of Belshazzar” was on its way out and no longer of any importance.

The empire did, indeed, become great with no nation able to withstand it as prophesied to Daniel..

---

*And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn between his eyes. Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power. And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand. Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.*

Daniel 8:5-8

---

While Daniel was still trying to figure out the first beast, another, a male goat, came into view. Returning to our old friend, Dr. Harry Ironside, we have his impression of these two beasts.

---



Drawings by Dr. Harry Ironside

Comparing these with those of the first vision, we note that they are not “ferocious” beasts like we saw in the previous vision - these are (more or less) domesticated animals. Before we consider the reason for this, I need to point out the language here. Except for the first chapter, the book has been written in Aramaic. The people in Babylon (and later Medio-Persia, etc.) could understand it. It was written for their benefit as well as for the Jews. Now, the language turns back to Hebrew and we are dealing with Israel again.

I believe the difference in the ferocity of the animals is that

these nation are portrayed as seen by the Gentiles in Chapter Seven and as by God here. God does not see these nations as the ferocious beasts that we would.

Some commentators note that the ram was on the Medio-Persian flags but I am not sure that has anything to do with this since the goat certainly was not on the Grecian flags.

The goat came from the west which is consistent with the location of the Grecian Empire. The horn was no less than Alexander the Great who lead Greece in a number of victorious campaigns. The Grecian Empire spread with lightning speed which is the significance of the ram no "touching the ground" as it "flew" along over the earth.

As predicted, the goat, with the large horn, had victory over the ram, breaking off its horns (i.e. dethroning its kings). With this conquest (note the size of the Medio-Persian empire in the previous maps), Greece grew to a mighty power.

One thing which history has repeated over and over again. One person can only control an empire of a certain size. When it becomes larger than that, things begin to break down. They did in Greece.

Dr. Strauss has this to say regarding this.

---

Once more we view the miracle of prophetic fulfillment, for the predictions came to pass more than two hundred years after Daniel had written his prophecy. Only God could have revealed to Daniel that the coming centuries would produce those nations and the predicted events associated with them. In Daniel's time Greece was a group of small and insignificant states. No one but God could have foreknown and predetermined their union under one great king, the rapid conquests of that king, his abrupt and sudden death as seen in the horn being "broken," and the rise of four other rulers,

none of which would measure to the stature of Alexander.

Strauss, "*Daniel*," Page 235

The empire was Greece was divided into four parts *toward the four winds of heaven*. In Daniel 7:2 we took some time looking at these "four winds of heaven." We noted these winds before. I will remind you of the following from John.

*After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.*

Revelation 7:1

I still maintain that these "winds" are spirits. When the kingdom was divided, each part had to deal with one of the "winds of heaven."

*And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them. He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.*

Daniel 8:9-12

As in the previous vision, we have a little horn emerging. It encompassed the south, the east, and the "Glorious Land." This time it grew up even into the "host of heaven." Who is this "host of heaven?" Let me begin with what Keil and Delitsch have to say.

---

*Ver. 10. As this horn became great in extent toward the south and toward the east, so also it grew up in height even unto the host of heaven, and some of them it cast down, i.e. some of the stars, to the earth. The host of heaven is here, as in Jer. xxxiii. 22, the whole body of the stars of heaven, the constellations, and of the stars is epexegetical of the host. Daniel in the vision sees the horn grow so great in height, that it reaches even to the heavens, can reach the heavenly bodies with the hand, and throws some of the stars (כוכב is partitive) down to the earth and tramples upon them, destroys them with scorn. The words of the angel, ver. 24, show that by the stars we are to understand the people of the saints, the people of God. The stars cast down to the earth are, according to this, neither the Levites (Grotius), nor the viri illustres in Israel (Glass.), nor the chief rulers of the Jews in church and state (Dathe). If the people of the saints generally are compared to the host of heaven, the stars, then the separate stars cannot be the ecclesiastical or civil chiefs, but the members of this nation in common. But by "the people of the saints" is to be understood (since the little horn denotes Antiochus Epiphanes) the people of God in the Old Covenant, the people of Israel. They are named the people of the saints by virtue of their being called to be an holy nation (Ex. xix~ 6), because they had the revelation of God and God Himself dwelling among them, altogether irrespective of the subjective degrees of sanctification in individuals" (Kliefoth). But the comparing of them with the host of the stars does not arise from Jewish national pride, nor does it mean that Daniel thought only of the truly faithful in Israel (Theod., Hav.), or that the pseudo-Daniel thought that with the death of Antiochus the Messiah would appear, and that then Israel, after the extermination of the godless, would become a people of pure holiness. The comparison rather has its root in this, that God, the King of Israel, is called the God of hosts, and by the צבאות (hosts) are generally to be understood the stars or the angels; but the tribes of Israel also, who were led by God out of Egypt, are called "the hosts of Jehovah" (Ex. vii. 4, xii. 41). As in heaven*

*the angels and stars, so on earth the sons of Israel form the host of God; and as the angels on account of the glory of their nature are called קְדוּשֵׁי (holy ones), so the Israelites by virtue of their being chosen to be the holy nation of God, forming the kingdom of heaven in this world. As God, the King of this people, has His throne in heaven, so there also Israel have their true home, and are in the eyes of God regarded as like unto the stars. This comparison serves, then, to characterize the insolence of Antiochus as a wickedness against Heaven and the heavenly order of things!*

K&D, "Daniel", Page 296-297

---

If you can really understand their explanation of the "heavenly host" you are a lot smarter than I am as far as Biblical things is concerned. I even had to look up the word used above, "epexegetical" = "having to do with or of the nature of an epexigesis = "the addition of a word or words to explain a preceding word or sentence." After reading it, I still am confused. I am confused when I look up the "host of heaven" in a (Bible) dictionary. It all stems from the verses below (and others).

---

*Then Micaiah said, "Therefore hear the word of the Lord: I saw the Lord sitting on His throne, and all the **host of heaven** standing by, on His right hand and on His left.*

1 Kings 22:19

*So they left all the commandments of the Lord their God, made for themselves a molded image and two calves, made a wooden image and worshiped all the **host of heaven**, and served Baal.*

2 Kings 17:16

---

In the first passage, the "host of heaven" are connected with the Lord. In the second passage, worshiping the "host of heaven" is likened to idol worship. So there are different meanings for the "host of heaven" throughout the Bible.

In this passage, I think we err if we go too far in trying to determine who it was that was “*cast down . . . some of the stars . . . trampled.*” I believe we are to take this passage as simply indicating that this king (horn) had tremendous power. Daniel tells us that he went so far as “*exalted himself as high as the Prince of the host.*”

To better identify this person, let us continue.

---

*Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?" And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."*

Daniel 8:13-14

---

Daniel overheard (as was supposed to be) talk between two angels. The question one asked was how long this “Prince of the host” should bring the Jewish worship to nothing. How long will he trample the temple under foot? The answer is 2300 days. How long is this? It is not three and one-half years! It must be some other period of time. I would like to cite from a book by the late Wilbur Smith - but can't. It is out of print now. Dr Strauss, however, made use of this book and in this case, tells us the following.

---

Both Pember and Leupold point out the fact that the literal Hebrew expression for "days" is "evenings-mornings," so that the most feasible and simplest interpretation would be a period of twenty-four hours. This means that there were to be 2,300 repetitions of the evening and morning sacrifices to be polluted at the hands of the little horn.

In his unpublished notes on Daniel, Dr. Wilbur M. Smith said, "This period of 2,300 days is the length of time during which the sanctuary was desecrated by the army of Antiochus



Epiphanes, 171 B.C. to December 25, 165 B.C." The priest, Judas Maccabeus, drove out the Syrian army in 165 B.C., at which time the Temple was cleansed and rededicated after its pollution. This cleansing was thereafter celebrated.

Strauss, "*Daniel*," Page 242

---

Non knowing the exact date that Antiochus Epiphanes (the "little horn" in this chapter) desecrated the temple, I can not reconstruct the time down to the day so we will have to take his word for it.

"But," you say, "What has that to do with me?" Good question. It has very little to do with you. Remember, in Chapter 8 Daniel switched back to writing in Hebrew and he is writing of something that would be of importance to the Hebrews, not us. We had our 1260 days!

---

*Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man. And I heard a man's voice between the banks of the Ulai, who called, and said, "Gabriel, make this man understand the vision." So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "Understand, son of man, that the vision refers to the time of the end."*

Daniel 8:15-17

---

Who the voice was "between the banks of the Ulai, I don't know, I'll come back to that. The other one was Gabriel. We know the names of three angels: Michael, Gabriel, and Herald (i.e. hard the Herald angels sing.") (Sorry for the pun). To understand whom Gabriel was we need to consider Michael.

I am going to go out on a limb (somewhat) and give you my interpretation of Gabriel. There is no question about Michael.

---

*"At that time Michael shall stand up, The great prince who*

*stands watch over the **sons of your people**; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book.*

Daniel 12:1

*Yet Michael the archangel, in contending with the devil, when he disputed about the **body of Moses**, dared not bring against him a reviling accusation, but said, "The Lord rebuke ~~you~~!"*

**Then the woman fled into the wilderness**, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days. And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,

Revelation 12:6-7

The first reference states, unequivocally, that Michael is the print of the Hebrews. In Jude, Michael is defending the Jew Moses. In the last reference, we believe the "woman" to be the church so, with the church gone, Michael is working with the Jews (only). Michael has been assigned by God to look after the Jews.

So now, to Gabriel. Other than in this chapter, he is mentioned by name in only one other place.

And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.

Luke 1:19

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth,

Luke 1:26

He announced to Mary the coming of Jesus Christ who will deliver the Gentiles. I believe that Gabriel is to the Gentiles as Michael is to the Jew. I believe that it was Gabriel who

“passed the ball” to Michael in the above passage. “Daniel, this has to do with your people so listen to Michael.

Daniel then “fell on his face.” Maybe more of us need to do this.

---

*So He said, "No, but as Commander of the army of the Lord I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?"*  
Joshua 5:14

*So I arose and went out into the plain, and behold, the glory of the Lord stood there, like the glory which I saw by the River Chebar; and I fell on my face.*  
Ezekiel 3:23

*He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will."*  
Matthew 26:39

---

Even Jesus Christ fell on His face before the Lord God. He was afraid. Again, perhaps we need to have more awe of the Living God than we do.

---

*But David could not go before it to inquire of God, for he was **afraid** of the sword of the angel of the Lord.*  
1 Chron. 21:30  
*Will not His excellence make you afraid, And the **dread** of Him fall upon you?*

Job 13:11  
*My heart wavered, fearfulness frightened me; The night for which I longed He turned into **fear** for me.*  
Isaiah 21:4

---

Going on.

---

*Now, as he was speaking with me, I was in a deep sleep*

*with my face to the ground; but he touched me, and stood me upright. And he said, "Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be.*

Daniel 8:18-19

Daniel was in a "deep sleep." The Hebrews had a word for this - they had several words for this. First, there is

*And the Lord God caused a **deep sleep** to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.*

Genesis 2:21

This is תרדמה (tardema) which is found also at Genesis 41:5; Leviticus 13:11; Leviticus 26:10; Deut. 4:25; Judges 16:19; 1 Kings 19:5; Job 3:13; Psalm 3:5; Psalm 4:8; Psalm 13:3; Psalm 44:23; Psalm 121:4; Proverbs 4:16; Proverbs 19:15; Eccles. 5:12; Jeremiah 51:39; Jeremiah 51:57; and Ezekiel 34:25. This, however, is not the word. The word here is רדום (radem) which is found in the following verses (and another verse in Daniel, yet to come).

*Then Jael, Heber's wife, took a tent peg and took a hammer in her hand, and went softly to him and drove the peg into his temple, and it went down into the ground; for he was **fast asleep and weary**. So he died.*

Judges 4:21

*At Your rebuke, O God of Jacob, Both the chariot and horse were cast into a **dead sleep**.*

Psalm 76:6

*He who gathers in summer is a wise son; He who **sleeps** in harvest is a son who causes shame.*

Proverbs 10:5

*Then the mariners were afraid; and every man cried out to his god, and threw the cargo that was in the ship into the sea, to lighten the load. But Jonah had gone down into the lowest parts of the ship, had lain down, and was **fast asleep**. So the*

*captain came to him, and said to him, "What do you mean, **sleep**? Arise, call on your God; perhaps your God will consider us, so that we may not perish."*

Jonah 1:5-6

Technically, the first word means "deep" and the word for "sleep" is added to it - Here one word means both "deep" and "sleep." The word "sleep" appears in many other Old Testament references and usually refers to a typical sleep.

The root of the word appears to have something to do with being "stopped up" (i.e. the ears) and hence being closed to what is going on around you. This is, of course, a deep sleep or trance. We have already noted his placing his face to the ground.

There is something here that seems strange. The angel woke him up and stood him on his feet. It was not the angel's intent that he be in a "deep sleep." Was it Daniel's? Why was he sleeping at such a time as this? I have to wonder if this "deep sleep" from which Daniel was awakened might have been a hypnotic trance. God could have made him thus in order to better communicate with him. But, now, he is to arise and look at the details with a clear mind and a conscious awareness.

In any case, he says to Daniel, *"Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be."* "Look" is in the NKJV only. The KJV and the NASB both have "Behold" while the NIV omits (incorrectly) the word altogether. The word is הנה (hanah) and "doesn't mean anything." (I.e the NIV translation). However, it is a word and it is there so it ought to be recognized. Technically, it is a demonstrative particle. All languages have them. In early America we might have used "hear Ye, hear Ye." In modern jargon it might be "Hey you!" In any case, it is to get a person's attention. So, it should get ours as well.

Let us begin by looking at four terms used to describe what is to happen.

- Latter time - אחרית (aheroth) This word is used in a number of ways but normally of time. It is used of time in the sense of something “coming after” (occurring) something else.
- indignation זרם (tzarem) “. It is not possible to enlarge upon this word, it simply means to be indignant in the normal sense. The noun refers to that which is indignant - indignation.
- appointed time מעוד (mehod) (This is quite common in the Old Testament such as in the verse below.

---

*And the Lord set a definite time, saying, "Tomorrow the Lord will do this thing in the land."*

Exodus 9:5

- 
- the end קץ (quatz) which comes from a root meaning “to cut off.” If you take a piece of rope and cut it, you have an end - in fact, two ends (or a “beginning”). If you cut something of with respect to time, it is the end of that time period.

Now that we know what the words mean, what do they mean when combined? *“What shall happen in the latter time of the indignation; for at the appointed time the end”*

According to our definitions, if there is a “later time of the indignation,” there must also be a “former time of the indignation.” What indignation?: It is interesting to note that the word “indignation” in the Old Testament is always used in connection with God’s indignation toward various nations. I do not believe there is much question that this is the period of time we refer to as the Tribulation and that “the later time of the indignation” is the Great Tribulation - the last 3 and one-half years. There is an appointed time. When?

---

*“But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.*

---

The only one who knows exactly when that time will be, right down to the hour, is the Father. There is no point in our trying to figure out when it might be. There have been some evangelists who have been known to say, “No man knows the ‘day nor the hour’ but I know the month and the year!” This is, of course, silly!

Finally, things as we know them, will be “cut off.” When we return with Christ to rule and to reign, it will be completely different. But, for now, let us go on and see what Daniel was told!

---

*The ram which you saw, having the two horns—they are the kings of Media and Persia. And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king. As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.*

Daniel 8:20-22

---

These words are not new to us. We have already concluded this portion of the revelation. Not is it recorded for us in this book, it is recorded in the annals of history - except it was not history until hundreds of years after Daniel wrote them.

On the other hand, they were history when “Deutero-Daniel” wrote them. There are many scholars who insist that there were at least two “Daniels” who wrote this book because the one who was taken captive into Babylon could not possibly have written these words. It is true, he could not except that they were revealed to him in these visions.

When you come right down to it, I do not know why people have such a problem accepting this. I have heard of plenty of people who have had some sort of vision that something was going to happen and then it did. Whether they were from God,

Satan, or some other source, I do not know. I know it has happened and it happened to Daniel.

---

*"And in the latter time of their kingdom,  
 When the transgressors have reached their fullness,  
 A king shall arise,  
 Having fierce features,  
 Who understands sinister schemes.  
 His power shall be mighty, but not by his own power;  
 He shall destroy fearfully,  
 And shall prosper and thrive;  
 He shall destroy the mighty, and also the holy people.*

*"Through his cunning  
 He shall cause deceit to prosper under his rule;  
 And he shall exalt himself in his heart.  
 He shall destroy many in their prosperity.  
 He shall even rise against the Prince of princes;  
 But he shall be broken without human means.*

*"And the vision of the evenings and mornings  
 Which was told is true;  
 Therefore seal up the vision,  
 For it refers to many days in the future."*

Daniel 8:23-26

---

Neither the KJV nor the NIV indicate that the above passage is in poetic style. The KJV translators apparently didn't care, the NIV translators must have felt it didn't matter. Anyway, the above is from the NKJV and the NASB also shows the poetic structure.

Furthermore, I haven't located any commentaries which not the difference. There must be one!



To the right is a portion of Daniel 8 taken from the Hebrew text. If you note, the text inside of the dotted box representing verses 23-27 has irregularly spaced lines while the remaining text takes up full lines. This is a direct indication that these lines are poetic.

8.20-9.7	DANIEL	1275
20	וְהַאֵל אֲשֶׁר־רָאִיתָ עָשָׂה הַקְּרָעִים מִלְּפָנֶיךָ מְרִי וְיָפְתָם: 21 וְהַצִּיּוֹר	20
21	הַשְּׂעִיר מִלְּפָנֶיךָ הָיוּ וְהַכְּזִיב הַדְּלוּלָה אֲשֶׁר כִּידְשָׁנֶיךָ הִיא הַמִּלְכָּה	21
22	הַרְאִישׁוֹן: 22 וְהַנְּשִׁפְרֵת וְהַמְּמִדָּה אֲרָבַע חֲסִמֵּיהָ אֲרָבַע מְלָכֹת: 23	22
23	מִנֵּי עִמְדָנָהּ וְלֹא בִבְחִי:	23
24	וְכַאֲחֵרֶת מְלָכֹתָם כִּדְהֵם הַפְּשִׁיעִים:	24
25	וְשָׂמַד מִלְּךְ עֲרַפְסִים וּמִבְּנֵי הַדְּרִיחַ:	25
26	וְהַעֲצָם בְּחִי וְלֹא כִבְחִי: 26 וְהַפְּלֹאֹת יִשְׁתִּי וְהַעֲלִיתָ וְעָשָׂה	26
27	וְהַשְּׂחִיתָ מְצִיגִים: 27 וְעַם־קִדְשִׁים:	27
28	וְעַל־שִׁלְלוֹ וְהַעֲלִיתָ מִרְמָה מִיָּדוֹ:	28
29	וּבְלִבְכוֹ וְגִדְלִי וּבְשִׁלְחָה יִשְׁתִּית רַבִּים:	29
30	וְעַל־שָׂר־שָׂרִים עִמְדָה וְכַאֲפֵם יָד יִשְׁבֵּר:	30
31	מִן־אֵה הַשָּׂרֵב וְהַמִּלְכָּר אֲשֶׁר נֹאסֵר אִמֶּנֶת הוּא:	31
32	וְאֵהָה סֵלֶם הַחֲזוֹן כִּי לִמֵּים רַבִּים:	32
33	וְאֵי דִנְאֵל וְהַנְּחִי וְהַמְּלֹאֲחֵי וְאֵמִים וְאֵעֲשֶׂה אֶת־מִלְאֲכָתָה	33
34	הַמִּלְכָּר וְאֵלְמוּחֵם עַל־הַמְּרָאֵה: 34 וְאֵין מְבוּן:	34
35	9 בְּשַׁעַת אֲחֵרָה לְרִדְוֹשׁ כִּדְאֵת־שִׁירֹשׁ מִנְּבֵט מְרִי אֲשֶׁר הַמִּלְכָּר:	35
36	עַל מְלָכֹת בְּשִׁיחֵם: 36 הַדְּשִׁיחָה אֲחֵרָה לְרִדְוֹשׁ אֵלֵי דִנְאֵל הַחֲזוֹן:	36

Why would the angel, as he relates what is to come, resort to poetry here? What is the purpose of poetry. It has a manifold purpose. It is used to express things that mere prose can not do. It is used to convey thoughts and feelings to one to take the time to study and understand it. The one who simply takes the words at face value misses the important points.

This is true in many places in the Bible. It is particularly true of Genesis 1 and 2. While, technically, these chapters are not written in poetic style, there are many words from Hebrew poetry used in them. I suppose we might call it "semi-poetic." The person who does not recognize this gets into all kind of trouble with the astrophysicists and the evolutionists over these chapters because he does not see the true meaning of the terms. The Christian who takes the time to consider the poetic meaning of these terms sees these chapters in an entirely new light - a light which shows God and His purpose much more clearly. Too bad that so few see this!

Returning to this passage, we have the same problem. The person who views these words as prose will, undoubtedly, misinterpret what the angel has to say. Those who account for the poetic nature will receive a much more accurate and

clearer understanding from them.

Some other comments on Hebrew Poetry are below.

---

*But the poetic language is in many ways distinguished from prose, not only by a rhythm due to more strictly balanced (parallel) members and definite metres (see '1'), but also by peculiar words and meanings, inflexions and syntactical const'Uctions which it uses in addition to those usual in prose. This distinction, however, does not go far as, for example, in Greek. Many of these poetic peculiarities occur in the kindred languages, especially in Aramaic, as the ordinary modes of expression, and probably are to be regarded largely as archaisms which poetry retained. Some perhaps, also, are embellishments which the Hebrew poets who knew Aramaic adopted into their language! The prophets, at least the earlier, in language and rhythm are to be regarded almost entirely as poets, except that with them the sentences are often more extended, and the parallelism is less regular and balanced than is the case with the poets properly so called. The language of the later prophets, on the contrary, approaches nearer to prose.*

*"Gesenuis' Hebrew Grammar" Page 13*

---

One final note - Hebrew poetry has neither rhyme nor meter in the common sense. There is a certain meter to it and the "rhyme" is in the form of repeated lines (although it is not particularly obvious in this case).

We have noted that, starting in this chapter the message is for the Jewish people. Taken as prose, the above passage continues that theme. Taken at its higher level, it applies to the entire world and, especially, to Christians.

Let us begin at the end of this poetic message.

*"And the vision of the evenings and mornings  
Which was told is true;*

*Therefore seal up the vision,  
For it refers to many days in the future."*

"Evenings and mornings" refers back to verse 14. There we read, "Judas Maccabeus, drove out the Syrian army in 165 B.C., at which time the Temple was cleansed and rededicated." The vision was true because, today, it is in recorded history. But then, why give Daniel this interpretation if he is to "seal up the vision?" We will find the same instructions in Chapter Twelve.

---

*But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."*

Daniel 12:4

*And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end.*

Daniel 12:9

---

Let me digress for a time to the book of Ezekiel.

---

*The word of the Lord came to me again, saying, "Son of man, say to the prince of Tyre, 'Thus says the Lord God:*

*"Because your heart is lifted up,  
And you say, 'I am a god,  
I sit in the seat of gods,  
In the midst of the seas,'  
Yet you are a man, and not a god,  
Though you set your heart as the heart of a god  
**(Behold, you are wiser than Daniel!***

***There is no secret that can be hidden from you!***

*\_ With your wisdom and your understanding*

*You have gained riches for yourself,  
 And gathered gold and silver into your treasuries;  
 By your great wisdom in trade you have increased your  
 riches,  
 And your heart is lifted up because of your riches),"*

*'Therefore thus says the Lord God:*

*"Because you have set your heart as the heart of a god,  
 Behold, therefore, I will bring strangers against you,  
 The most terrible of the nations;  
 And they shall draw their swords against the beauty of your  
 wisdom,  
 And defile your splendor.  
 They shall throw you down into the Pit,  
 And you shall die the death of the slain  
 In the midst of the seas.*

*"Will you still say before him who slays you,  
 'I am a god'?  
 But you shall be a man, and not a god,  
 In the hand of him who slays you.  
 You shall die the death of the uncircumcised  
 By the hand of aliens;  
 For I have spoken," says the Lord God.' "*

Ezekiel 28:1-10

---

Note that this is also poetic. Most critics agree that, while this more-or-less describes the then current king of Tyre, it must go beyond him with his used as a figure for the one that is yet to come, the AntiChrist (or Satan himself). It would follow than only the AntiChrist or Satan could possibly be “wiser than Daniel” and could have no “secrete hidden” from him.

(Note: If Ezekiel wrote this less than 100 years after Daniel’s writing, there must also be a “deutero-Ezekiel since Ezekiel would not have known what the deutero-Daniel wrote - so

much for that fallacy!)

Again, the poetic nature of the passage causes to pass beyond the literal and meaning of that time to the future. Returning to Daniel, we note in Chapter Twelve the word “seal,” חתם (hetem) is used. It would be used in the sense to sealing a document with a signet ring, etc. In the Septuagint, it is σφραγίζω (spragizo).

It is interesting that the last verse in Revelation reads as follows.

---

*And he said to me, "**Do not seal** the words of the prophecy of this book, for the time is at hand.*

Revelation 22:10

---

Then, there is the breaking of the seven seals in Revelation but I doubt that these were seals on the revelation to Daniel.

Then we ask, “seal what?” The book we are studying is not sealed. If it was, someone broke the seals too soon!

Now, we have to come to grips with the fact that he did not keep the revelation “secret.” The “sealing” up of the prophecy means that this is as far as it goes and that it is to be completed, with the original writing sealed and preserved. It does not mean that he could not discuss it with others or write about it. As a matter of fact, in the last verse of this chapter he writes “no one understood it” so he must have shared it with others.

*"And in the latter time of their kingdom,  
When the transgressors have reached their fullness,  
A king shall arise,  
Having fierce features,  
Who understands sinister schemes.  
His power shall be mighty, but not by his own power;*

In the latter time of the for Grecian kings, when they have done their worst, a new king arises. If this signals the end of the Grecian Empire, then this new king would be over the Roman Empire. Dr. Ironside calls this king the "Grecian Little Horn," I see no justification for this title as it nowhere appears in the Scriptures.

Anyway, the poetic nature of this tells us to look to a more spiritual understanding of the prophecy. We shall proceed with this.

"Latter time" (or times) are referred to several times in the New Testament (proof enough that this prophecy did not reach its final fulfillment with Antioch Epiphanies.

---

*But know this, that in the last days perilous times will come:*  
2 Timothy 3:1

*. . . knowing this first: that scoffers will come in the last days, walking according to their own lusts,*  
2 Peter 3:3

*. . . how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.*  
Jude 1:18

---

"Their kingdom" leads us to ask, "whose kingdom?" Technically, this would be the end of the Grecian Empire - but that end might continue for some time. This is so stated by the fact that the "transgressors" must have reached their "fullness." Two poetic verses from other, later, prophets speak of this.

---

*Who is wise?  
Let him understand these things.  
Who is prudent?  
Let him know them.*

*For the ways of the Lord are right;  
The righteous walk in them,  
But transgressors stumble in them.*

Hosea 14:9

*In that day you shall not be shamed for any of your deeds  
In which you transgress against Me;  
For then I will take away from your midst  
Those who rejoice in your pride,  
And you shall no longer be haughty In My holy ~~Zechariah~~ Zechariah 11*

The time, then, is the time noted before, page 182. This is the time of the Tribulation.

The “king that arises” with the fierce features” can be no other than the antichrist. The name “antichrist” (Satan) is not found in the book of Revelation, instead it is the dragon.

*And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,*  
Revelation 12:7

This is just one of fifteen references to the dragon in Revelation. Next, “*Who understands sinister schemes.*” Such a person is found in Habbakkuk where “sinister schemes” is translated “proverb” (probably not properly translated, the newer translations having “taunt song”).

*"Indeed, because he transgresses by wine,  
He is a proud man,  
And he does not stay at home.  
Because he enlarges his desire as hell,  
And he is like death, and cannot be satisfied,  
He gathers to himself all nations  
And heaps up for himself all peoples.*

*"Will not all these take up a **proverb** against him,*

*And a taunting riddle against him, and say,  
 'Woe to him who increases  
 What is not his--how long?  
 And to him who loads himself with many pledges'?*

Habakkuk 2:5-6

This, again, referring, ultimately, to the Tribulation. Then we have, *"His power shall be mighty, but not by his own power;"* Whose power is it, then? Let me point out a very informative passage.

*Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it." Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" So Satan answered the Lord and said, "Does Job fear God for nothing? Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!" And the Lord said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the Lord.*

Job 1:6-12

Satan has no power except that which God allows him to have. Hence, Satan's might here is only present because God allowed and ordained it.

*He shall destroy fearfully,  
 And shall prosper and thrive;  
 He shall destroy the mighty, and also the holy people.*



The fact that this is not to be taken literally as it has already happened is that two groups of people are to be involved. He will destroy "the mighty" and "the holy people." He will destroy others besides the Jew - something that has not yet happened.

*"Through his cunning  
He shall cause deceit to prosper under his rule;  
And he shall exalt himself in his heart.  
He shall destroy many in their prosperity.  
He shall even rise against the Prince of princes;*

There is only one "Prince of princes." This can be no other than Jesus Christ Himself. He could not rise against Him until He came. Thus, again, this is for the future.

*But he shall be broken without human means.*

This is not true of Antiochus Epiphanies who was destroyed by human means.

*"And the vision of the evenings and mornings  
Which was told is true;  
Therefore seal up the vision,  
For it refers to many days in the future."*

Finally, the statement is made that it refers to "many days" in the future. The same Hebrew construction is found in the following passage,

---

*Again the word of the Lord came to me, saying, "Son of man, look, the house of Israel is saying, 'The vision that he sees is **for many days from now**, and he prophesies of times far off.' Therefore say to them, 'Thus says the Lord God: "None of My words will be postponed any more, but the word which I speak will be done," says the Lord God.'"*

Ezekiel 12:26-28

---

From this we see it is the same as saying “*of times far off.*” I would take this to mean very far off - at the time of the Tribulation.

---

*And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it.*

Daniel 8:27

---

We have already commented on this verse. No one then understood it, not even Daniel. We still do not understand it very well. Fortunately, it will become clearer in the next chapter.

## CHAPTER NINE

---

*In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans-- in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.*

*Daniel 9:1-2*

---

We now move ahead in time a few years when Belshazzar has been overthrown and the Medes have taken over.

He says he *understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet.*

---

*And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.*

*2 Chronicles 36:20-21*

*And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.*

*'Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the Lord; 'and I will make it a perpetual desolation.*

*Jeremiah 25:11-12*

*For thus says the Lord: After seventy years are completed at*

*Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.*

*Jeremiah 29:10*

---

The fact of their captivity for seventy years was well know to anyone who studied the sacred scrolls. Of course, one has to ask, “who read them?” Many of the Jews probably had no access to them. Many of those who did probably didn’t read them often. But Daniel was as consistent in his reading of the scrolls as he was in his prayer life.

So Daniel knew they would be there for seventy years. What did he do about it? He prayed. I suspect he prayed regularly about it. But now, it was only a short time (a few years?) Before the seventy years would be fulfilled and so this was of concern to Daniel. What to do about it? He prayed. He prayed what many Bible commentators have considered to be the most outstanding prayer in the Bible.

If a person prays three times a day, as Daniel did, one learns to pray quite effectively. Apparently Daniel was especially good at praying because many commentators have considered the following prayer the finest prayer in the Bible. While I am mentioning it, there are many who feel the prophecy in the later part of this chapter the most important prophecy in the Book. Is this a coincidence? I don’t think so - the better the prayer, the better the answer!

---

*Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes. And I prayed to the Lord my God, and made confession, and said, "O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments, we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. Neither have we heeded Your servants the prophets, who spoke in*

*Your name to our kings and our princes, to our fathers and all the people of the land.*

Daniel 9:3-6

---

*Then I set my face toward the Lord God.* We have previously noted that when Daniel prayed, he opened his windows and faced Jerusalem and the place where the temple was (used to be). Where do you face when you pray? Up? Down? It really doesn't matter you know because we worship an omnipresent God and looking down with eyes closed seems to me the most respectful attitude for us.

He made known to the Lord what he wanted with *prayer and supplications*. Is there a difference? Here is an interesting one for you.

תפילה (tephilah) “prayer” is from a root meaning “to intervene or to interpose,” both of which, according to my thesaurus mean “to get involved.” So the word speaks, in general, of “intercessory prayer,” asking things of God for others. On the other hand, תחנון (tehanan) “supplication” is calling upon the graciousness of God for what we need. Daniel asked for the need of others first, then for his own need. That is the way it is supposed to be.

*With fasting, sackcloth, and ashes . . .* When is the last time you fasted when you prayed? Then, when is the last time you put on sackcloth and sat in ashes? What's wrong here?

The term “sackcloth and ashes” is found in Esther 4:1; Esther 4:3; Isaiah 58:5; Jeremiah 6:26; Jonah 3:6; Matthew 11:21; and Luke 10:13. You might notice the absence of Job in here.

---

*"I have sewn sackcloth over my skin, And laid my head in the dust.*

Job 16:15

---

I believe with all the boils and sores, he may not have worn much of anything. Sackcloth would surely have been a torment for him. Incidentally, “sackcloth” קש (saq) is a literal translation of the Hebrew.

Actually, Sackcloth garments were sometimes worn next to the skin most mostly used as outer garments to signify mourning (like we might wear black). The ashes were always a sign of humility and repentance

We do not do this today? Should we, or is there some substitute we should be using? One must remember that this is an Old Testament practice<sup>6</sup> What was “law” in the Old Testament is replaced by “grace” in the New. We need not done any special clothing but we do need to have a corresponding attitude.

If you are hanging by a thread from a tree and the thread is going to break at any time, we do not need to pray a formal prayer. However, we have the opportunity to obtain a proper attitude for prayer, we need to do so. I was told by a psycho hypnotist that prayer and hypnotic trances are similar as far as our minds are concerned. In both cases, we shut everything else out of our minds and concentrate solely on the prayer.

This brings up an issue with me. Some insist that we need to get on our knees when we pray. I have boney knees and when I kneel very long they begin to hurt pretty bad. How do you concentrate on your prayer when you are hurting unnecessarily. We need to get into a position where we can put everything else aside and concentrate solely on the prayer.

*And I prayed to the Lord my God, and made confession. This*

---

<sup>6</sup>Some Christians carried the custom into the church age but it was not commonly done.

is the first part of any prayer - confession. Note first, however, that he prayed to the “*Lord my God.*” If Jesus Christ is not your Lord and Savior, there is no use in going through the process of praying.

*“O Lord, great and awesome God.* The author of Hebrews writes the following.

---

*It is a fearful thing to fall into the hands of the living God.*

Hebrews 10:31

---

I am afraid that all too often we do not recognize the power of God and what God can do. We need to have the greatest “respect” (fear) for God. We need to have this respect when we go to Him in prayer.

*Who keeps His covenant and mercy with those who love Him, and with those who keep His commandments.* Have you ever broken a promise, even a small one? I think we all have at some time another. Our God is one who keeps every single promise He makes. Note, however, that there is a condition expressed. One must (1) love Him, and (2) keep His commandments.

Let’s take a look at what other Scriptures have to say about this.

---

*. . .but showing mercy to thousands, to those who **love Me and keep My commandments.***

Exodus 20:6

***‘If you walk in My statutes and keep My commandments, and perform them, then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit.***

Leviticus 26:3-4

*you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who **love Me and keep My commandments.***

Deuteronomy 5:9-10

---

The Apostle John also had this to say.

*If you ask anything in My name, I will do it. **"If you love Me, keep My commandments.** And I will pray the Father, and He will give you another Helper, that He may abide with you forever--*

John 14:14-16

*By this My Father is glorified, that you bear much fruit; so you will be My disciples. "As the Father loved Me, I also have loved you; abide in My love. **If you keep My commandments,** you will abide in My love, just as I have kept My Father's commandments and abide in His love.*

John 15:8-10

---

We live in the Age of Grace - God's Grace. We do not have to work for our salvation. We do have to love God and keep His commandments if we expect Him to honor our prayers.

*We have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. There is no point in proceeding with the prayer unless we confess that we have done these things - all of them.*

Have each of us done all of these things? First, we only have to do one of them to be a sinner. How many do we actually do?

"Sinned" simply means "to miss the mark." How often do you



do less than you best? Iniquity? According to my thesaurus, other terms for this is are “unfairness” and “injustice”. Have you ever been unfair in some dealings you have had?

“Wicked” can simply doing something bad. As a people (i.e. the U.S.A.) We have certainly departed from his “precepts and judgements.” As individuals, we have doone better but we are still not perfect and without blame.

*Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land. I remember an old saying “If you point your finger at someone, you have four pointing at yourself.” Daniel did not exclude himself or the other prophets from these condemnations.*

---

*O Lord, righteousness belongs to You, but to us shame of face, as it is this day--to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You. O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You. To the Lord our God belong mercy and forgiveness, though we have rebelled against Him. We have not obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets.*

Daniel 9:7-10

---

Daniel now becomes more specific in his prayer for forgiveness, speaking of his people (i.e. the Jews) This entire paragraph is condemnation of the Jews for not following what god expected them to do. But not the one phrase in the above paragraph. *To the Lord our God belong mercy and forgiveness.* In the midst of this is the hope that God’s mercy will outweigh His righteousness and He will repent of what He has done to israel.

---

*Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him. And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem. As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the Lord our God, that we might turn from our iniquities and understand Your truth.*

Daniel 9:11-13

---

There were many iniquities committed by Israel but there is one especially of interest.

---

*And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection.*

Numbers 14:33-34

---

The Lord has always repaid in like form. They spied the land for **forty** days. They would pay for it for **forty** years. In this particular case, it was another neglect.

---

*And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.*

2 Chronicles 36:20-21

---

*"Speak to the children of Israel, and say to them: 'When you*

*come into the land which I give you, then the land shall keep a sabbath to the Lord. Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the Lord. You shall neither sow your field nor prune your vineyard. What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. And the sabbath produce of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you, for your livestock and the beasts that are in your land--all its produce shall be for food. 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.*

Leviticus 25:2-8

*I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas. I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it. I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste. Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies' land; then the land shall rest and enjoy its sabbaths. As long as it lies desolate it shall rest-- for the time it did not rest on your sabbaths when you dwelt in it.*

Leviticus 26:31-35

---

God had indicated the reason for their captivity and for the seventy years. “*All this disaster has come upon us; yet we have not made our prayer before the Lord our God, that we might turn from our iniquities and understand Your truth.*” The seventy years were nearly up yet Israel had not repented and prayed a prayer such as we are now reading. It was faithful Daniel who understood God’s decree and got on his knees and prayed.

---

*Therefore the Lord has kept the disaster in mind, and brought it upon us; for the Lord our God is righteous in all the works which He does, though we have not obeyed His voice. And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day--we have sinned, we have done wickedly!*

Daniel 9:14-15

---

After nearly seventy years of being captives in Babylon, Daniel (presumably alone) prays this prayer of repentance -*we have sinned, we have done wickedly!* This completes the part of his prayer which deals with the asking of forgiveness. Note that he asks for forgiveness not only for himself, but for all his people. It is time now to begin the part of the prayer where he begins to present his wishes and needs before God.

---

*"O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us. Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate. O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies. O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name."*

Daniel 9:16-19

---

There are several things about this prayer you should take note of. First, . . . *Your city Jerusalem, Your holy mountain; .*

*. . . cause Your face to shine on Your sanctuary, which is desolate. . . .the city which is called by Your name;! . . . Do not delay for Your own sake, my God, for Your city . . .* Four times Daniel prayy for God's city and not just for him and his people. The prayer is marked with pleas for God to restore His city for His own sake so that it will not be a scorn on Him and His people.

Secondly,

~~~~~  
 And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.

~~~~~  
 Matthew 6:7  
 ~~~~~

Are these vain repetitions. Look at the prayer? "*O Lord, . . . Now therefore, our God, hear the prayer of Your servant, . . . O my God, incline Your ear and hear; . . . O Lord, hear! . . . O Lord, forgive! . . . O Lord, listen and act!*" There are certainly repetitions here. Are they vain? A synonym is "futile." His prayers were not futile. They were not "vain repetitions" because he was pouring out his sincere feelings. There is a significant difference between citing the same prayer over and over again thinking that by doing so the Lord will answer and the earnest prayers of one of God choice people.

We would do well to read this prayer from time-to-time and repeat it but with our own needs instead of Daniel's.

We have seen one of the great prayers of the Bible. We now move to be what is considered the most important revelation in the whole of God's word.

Do not take my word for this, look at the following.

~~~~~  
*The main feature of the chapter which is now to occupy our attention is the great prophecy of the seventy weeks. Sir Edward Denny, a noted prophetic student of the last century, used commonly to call this " The backbone of prophecy; " and*

*this title seems well given, for if the seventy weeks be misunderstood then an effort will necessarily be made to bend all the other prophetic scriptures into accord with that misinterpretation. But if we have a correct understanding of the teaching of this chapter, we can then see readily how all prophecy, without any forcing, falls right into place, and is intimately linked up with this the greatest of all time-prophecies.*

H.A. Ironside "Daniel"

If one were asked to make a list of the greatest chapters in the Bible on the subjects of prayer and prophecy, Daniel 9 would have to be included in the list. Here we have what I believe to be the greatest chapter in the entire Bible. I know of no portion of Scripture that surpasses it in grandeur and content in its relation to the two aforementioned subjects. These amazing twenty-seven verses are among the most searching and satisfying ever to come to my own heart. Other men have expressed their highest praise of this chapter in Daniel. Sir Edward Denny called it "the backbone of prophecy." H. A. Ironside called it "the greatest of all time-prophecies." Concerning the verses in this chapter H. C. Leupold wrote, "They unroll a panorama of history that is without parallel even in the sacred Scriptures." Philip R. Newell calls it "the greatest chapter in the book (Daniel), and one of the greatest of the entire Bible." Any man of unprejudiced mind who will examine this chapter carefully in the light of other Scriptures and history, will readily admit to its divine inspiration and amazing accuracy.

Lehman Strauss. "The Prophecies of Daniel"

---

So, let us proceed with this great prophecy!

---

*Now while I was speaking, 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, yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:*

*Daniel 9:20-23*

---

As he prayed, the angel Gabriel was sent to him by God. It must have taken him a little while to reach Daniel. He started out when Daniel “began his supplications” but did not arrive, even flying swiftly, did not reach Daniel until the “time of the evening offering.” (Offering of incense, not money). In a later chapter we will find this.

*Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.*

*Daniel 10:12-13*

---

On this later occasion, it took Gabriel three weeks to reach Daniel because he had to fight with the prince of Persia (an angel). Finally, Michael, whom we have identified as the angel who overlooks Israel, came and helped him.

We think our prayers are heard and should be answered immediately. Sometimes, even God Himself has to take time to provide answers to prayer. The “holy mountain” on his God was, of course, Jerusalem. The angel came to give Daniel something. What this is depends on the translation:

NIV: insight and understanding

KJV: skill and understanding.

NASB: insight with understanding.

NKJV: skill to understand.

Note that the main difference is between the words “and” and “with” or “or.” Is it one thing or two? I believe these are two distinct things. “Insight” is something that comes upon one suddenly. We are just not getting “insight” into this chapter. Understanding” is the ability to use that insight productively to reach a goal (either doing something or learning something)

With these two abilities, he was to “consider the matter” and “understand the vision.” Now “consider” and “understand” here are one and the same word in the Hebrew. The verb means to make use of the insight and understanding one has been given. “Matter” is the common Hebrew word for “word.” He was to consider the word brought to him by the angel. “Vision” is an accurate translation of the Hebrew. He is to read and reread the words given him until he understands what they mean and, hence, the meaning of the vision.

We must do the same if we are to learn from this. So, let us proceed.

---

*"Seventy weeks are determined  
For your people and for your holy city,  
To finish the transgression,  
To make an end of sins,  
To make reconciliation for iniquity,  
To bring in everlasting righteousness,  
To seal up vision and prophecy,  
And to anoint the Most Holy.*

*"Know therefore and understand,  
That from the going forth of the command  
To restore and build Jerusalem*



*Until Messiah the Prince,  
There shall be seven weeks and sixty-two weeks;  
The street shall be built again, and the wall,  
Even in troublesome times.*

*"And after the sixty-two weeks  
Messiah shall be cut off, but not for Himself;  
And the people of the prince who is to come  
Shall destroy the city and the sanctuary.  
The end of it shall be with a flood,  
And till the end of the war desolations are determined.  
Then he shall confirm a covenant with many for one week;  
But in the middle of the week  
He shall bring an end to sacrifice and offering.  
And on the wing of abominations shall be one who makes  
desolate,  
Even until the consummation, which is determined,  
Is poured out on the desolate."*

Daniel 9:24-27

---

*Seventy weeks are determined . . .* Before we begin this prophecy, we must understand the time frame. What is a week? You say, "That's easy, it is seven days. Well, yes, that is the normal interpretation. Some Bible commentators insist that it can just as easily be used to refer to seven years. It is not that simple. Let's take a look at that premise!

This is what Daniel was praying for.

שְׁבַע יָמִים שְׁבַע שָׁנִים = "Seventy weeks" (It took some doing to get the proper vowel points here, something I normally don't worry about). Note the two words have exactly the same five letters, only the vowel points (the marks above and below the letters) are different. This indicates the two words have the same root, only a slight difference in meaning. Let's check this out.

שֶׁבַע (shebah) (vowel points omitted) is the word for seven. As

with many other Hebrew words, the addition of ם (im) makes it plural. With respect to numbers, the plural is used to indicate 70 rather than 7. So the first word, without doubt, is “seventy.” Note, however, the vowel points are different on the second word which makes it “sevens” rather than “seventy.”

So, now, “Seven” what? Days? Months? Years? The only way to know for sure is to check it out in the Old Testament. When Jacob want to marry Rachel, her father gave him Leah instead. When Jacob complained, the father replied as below.

---

*Finish this daughter's bridal week; then we will give you the younger one also, in return for another seven years of work."*

Genesis 29:27 NIV

*Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."*

Genesis 29:27 NKJV

---

This is one of the main passages on which some commentators insist that the word may be applied to seven years as well as seven days. Unfortunately, even to me who am definitely not a Hebrew scholar nor theologian that is not what this verse says. It does not say “finish Leahs “Seven year” and then you can serve seven years for Rachael. He really is saying, as indicated in the NIV, wait until the honeymoon is over (i.e. a week of seven days) and then you can have them both. He was then obligated for 14 years of service).

Other passages which some believe allude to seven year “weeks” are even more doubtful. The bottom line in all this is that, literally, we can neither prove nor disprove that the second word means seven years as well as seven days.

Where do we go from here? I have, in the course of this study,

mentioned “Keil and Delitzsch” on a number of occasions. It is a 10 volumn commentary of the Hebrew Old Testament which takes up more than half a shelf in my library. Needless to say, it is very extensive. It is impossible to read if you don’t know any Hebrew or Greek. It is impossible to get everything out of it that is there unless you are not only good at Hebrew and Greek, but also Latin, Aramaic, and etc. I fall somewhere in the middle.

“K&D” spend two pages on this subject. They. Lie many others, note that there have been a multitude of varying opinions on this prophecy. We, like them, search for the correct one. They start with the fact that the period is divided into three periods: seven weeks, sixty-two weeks, and one week. There is no question in the mind of one who understands the scriptures and history, that the prophecy for the first seven-week period has been fulfilled (we will discuss this later). It was not fulfilled in 42 days (seven weeks). It was not fulfilled in for years seven week-months. That leaves only seven years! It was fulfilled in 49 years - seven week-years.” Thus, we must use the prophecy itself to settle the question - once and for all.

Once more, before we begin, not that, here again, the vision is given in poetic form. We must look beyond the base meaning of what is said.

The first section gives the information that God has determined the 490 years are the penalty Israel must pay for what they have done. That is their sentence. I shall not comment further on the first section of the poem other than to ask “490 years from when?”

The second section contains the answer to this.

*That from the going forth of the command To restore and build Jerusalem.* Now, I am not much of a historian so I will resort to the following citation.

---

*The first decree was issued by Cyrus in 538 B.C. and is recorded by Ezra (Ezra 1:1-4; 5:13-17). See also Isaiah 44:28; 45:1-4; 2 Chronicles 36:22-23. This decree was limited to the rebuilding of the Lord's house, the completion of which is recorded in Ezra 6. Since the decree of Cyrus did not include the rebuilding of the city and the wall, but merely the Temple of Zerubbabel, we dismiss it as the "commandment" spoken of in Daniel 9:25. This decree does not satisfy the requirements which God gave to Daniel for the commencement of the 490 years.*

*The second decree was made by Darius in 517 B.C. and is recorded in Ezra 6:1-12. However, here Darius merely reaffirmed the proclamation of Cyrus with reference to the building of the Temple. Again no mention is made of restoring and building the city and the wall.*

*The third decree, issued by Artaxerxes in 445 B.C., fits more exactly those specifications given by God in Daniel 9:25. It is recorded in Nehemiah 2 and it seems from the details in the record that this is the correct starting point of our great prophecy. Artaxerxes gave Nehemiah permission to build "the wall of the city" (Nehemiah 2:8, 13-15), and God's servant said to the people, "Come, and let us build up the wall of Jerusalem" (2: 17). "So the wall was finished" (6: 15). From the time of the decree of Artaxerxes to the close of the Old Testament canon, which concluded with the prophecy of Malachi, covers "seven weeks," or seven sevens of years, which total 49 years.*

Strauss, "Daniel, Page 271

---

Below are the decrees noted above.

---

*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, so that he made a*

*proclamation throughout all his kingdom, and also put it in writing, saying,*

*Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May 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 God), which is in Jerusalem. And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem.*

*Then the heads of the fathers' houses of Judah and Benjamin, and the priests and the Levites, with all whose spirits God had moved, arose to go up and build the house of the Lord which is in Jerusalem. And all those who were around them encouraged them with articles of silver and gold, with goods and livestock, and with precious things, besides all that was willingly offered.*

*Ezra 1:1-6*

---

*In the first year of King Cyrus, King Cyrus issued a decree concerning the house of God at Jerusalem: "Let the house be rebuilt, the place where they offered sacrifices; and let the foundations of it be firmly laid, its height sixty cubits and its width sixty cubits, with three rows of heavy stones and one row of new timber. Let the expenses be paid from the king's treasury. Also let the gold and silver articles of the house of God, which Nebuchadnezzar took from the temple which is in Jerusalem and brought to Babylon, be restored and taken back to the temple which is in Jerusalem, each to its place; and deposit them in the house of God"--*

*Ezra 6:3-5*

---

As noted, these deal with the reconstruction of the temple.

*And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before. Therefore the king said to me, "Why is your face sad, since you are not sick? This is nothing but sorrow of heart." So I became dreadfully afraid, and said to the king, "May the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, lies waste, and its gates are burned with fire?" Then the king said to me, "What do you request?" So I prayed to the God of heaven. And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it." Then the king said to me (the queen also sitting beside him), "How long will your journey be? And when will you return?" So it pleased the king to send me; and I set him a time. Furthermore I said to the king, "If it pleases the king, let letters be given to me for the governors of the region beyond the River, that they must permit me to pass through till I come to Judah, and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which pertains to the temple, for the city wall, and for the house that I will occupy." And the king granted them to me according to the good hand of my God upon me. Nehemiah 2:1-8*

This, then, is when the actual *going forth of the command To restore and build Jerusalem* was given. Now, I am not much of a historian but I do know my math.

Remembering that Hebrew prophecy uses twelve 30 day months as a "year" we make the following computation regarding the 69 weeks (7 weeks and 62 weeks).

$$69 \times 7 = 483 \text{ "years"}$$

$$483 \times 360 \text{ days per "year"} = 173880 \text{ days}$$

$$173,880 \text{ days} / 365.25 \text{ days per year}$$

= 476 years and 21 days.<sup>7</sup>

Now, the decree was in the *twentieth year of King Artaxerxes* or 445 BC in the month of Nisan (or ABIB). Thus,

476 - 445 = 31 years = 31 AD, sometime in the month of Abib or Zif (March to May). The Passover is celebrated in the month of Nisan, concluding on the 21<sup>st</sup> day of that month.

Now, is this significant with respect to *And after the sixty-two weeks (plus the first 7) Messiah shall be cut off? When was Jesus crucified?* That's a good question. In his commentary on Luke's Gospel, Geldenhuys spends 71 pages attempting to answer this question. He ends with the thought that it was probably 30 AD. Bishop Usser, many years ago determined it was 33 AD. It might just have well been 31 AD as any of these other few years.

The important point is that no one could predict the date of the last Passover with the precision that Daniel does here except that it be given them by God.

Now, we must consider the 70<sup>th</sup> week. I suppose I must get artistic to explain this. Below is a chart of the "70 weeks" of Daniel. On this chart we shall imagine is written all of the prophecies concerning the Messiah written by the Old Testament Prophets, including Daniel and 70 continuous

---

<sup>7</sup>Note that the number 365.25 is not exact and so the number of day noted above is only approximate

PROPHECIES OF THE MESSIAHS COMING	
The face of the Lord is against those who do evil.	To cut off the remembrance of them from the earth. Psalm 34:16
<p>"The Spirit of the Lord God is upon Me, Because the Lord has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; . . . . .</p> <p>Isaiah 61:2</p> <p>Isaiah 9:6</p> <p style="padding-left: 40px;">For unto us a Child is born, Unto us a Son is given;</p>	<p>To proclaim the acceptable year of the Lord, And the day of vengeance of our God; To comfort all who mourn.</p> <p>And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.</p>
<p>Luke 1:31 - 33</p> <p>And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus.</p>	<p>He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end."</p>
DANIEL'S 7 WEEKS FOLLOWED BY 62 WEEKS	AND THEN 1 WEEK

weeks

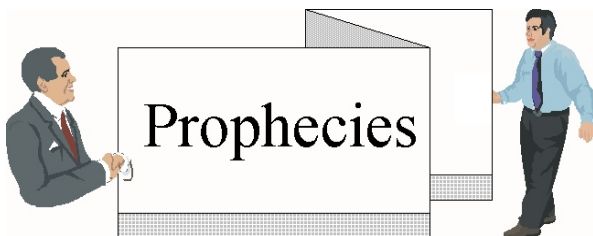
This is because all of these prophecies have to do with Israel and its relationship with God and the Messiah.

You and I, as Gentiles do not figure into this. But, if you take the above chart by each end and cause it to unfold, it will appear as below.



PROPHECIES OF THE MESSIAHS	FIRST COMING AND OF THE MESSIAHS SECOND	COMING
<p>The face of the Lord is against those who do evil,</p> <p>"The Spirit of the Lord God is upon Me, Because the Lord has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; . . . . .</p> <p>Isaiah 9:6            For unto us a Child is born,            Unto us a Son is given;</p> <p>Luke 1:31 - 33            And behold, you will conceive in your womb and bring forth a Son; and shall call His name Jesus.</p>	<p>IN BETWEEN THE TWO COMINGS IS THE CHURCH AGE - THE MYSTERY AS PAUL REFERS TO IT.</p> <p>For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles-- if indeed you have heard of the dispensation of the grace of God which was given to me for you, now that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), Ephes. 3:1-4</p> <p>and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; Ephes. 3:9</p> <p>the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. Col. 1:26-27</p>	<p>To out off the remembrance of them from the earth, Psalm 34:16</p> <p>To proclaim the acceptable year of the Lord, And the day of vengeance of our God; To comfort all who mourn,</p> <p>And the government will be upon His shoulder, And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.</p> <p>He will be great, and will be called the Son of the Highest, and the Lord God will give Him the throne of His father David, And He will reign over the house of Jacob forever, and of His kingdom there will be no end."</p>
<p>DANIEL'S 7 WEEKS FOLLOWED BY 62 WEEKS</p>	<p>THE CHURCH AGE, THE AGE OF GRACE NOT REVEALED IN JEWISH PROPHECY!</p>	<p>AND THEN 1 WEEK</p>

As noted on the chart, Paul explained that the church was a mystery hidden from the Old Testament



saints. Thus, when Christ, the Messiah, as “cut off,” time as far as the Jews were concerned was placed “on hold.” When Christ returns the second time, Israel will again be the center of God’s attention and time for them will resume, including Daniel’s seventieth week.

As may be seen in the chart, there are a number of prophecies which are literally cut in half by the two comings of Christ. So, the seventieth week is separated from the others for an unknown amount of time.

*"And after the sixty-two weeks (plus the seven), Messiah shall be cut off, but not for Himself. What does this statement mean? Why was the Messiah cut off? Because He came for the sake of you and I - He had nothing to gain by coming and being “cut off.” It was for you.*

*And the people of the prince who is to come, Shall destroy the city and the sanctuary. In 70 AD this was fulfilled with the city being destroyed for yet another time. The end of it shall be with a flood, And till the end of the war desolations are determined. There is a problem with this statement whether it refers to the future or the past. It says the end will be with a flood.*

---

*Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."*

Genesis 9:11

---

So, how can this be? First, we note that there have been many devastating floods since then - the entire world has never been flooded since then. That is the covenant God made with Noah. Remember, now, that we are reading Hebrew poetry and the word here for flood, שֶׁטֶף (sheteph) does not necessarily refer to water. Being a poetic word, it is found only in a few places in the Old Testament. Three of the other five verses where it is found are below.

---

*Anger is cruel and fury **overwhelming**, (overflowing) but who can stand before jealousy?*

Proverbs 27:4 NIV

*Then an **overwhelming** army will be swept away before him; both it and a prince of the covenant will be destroyed.*

Daniel 11:22 NIV

*. . . but with an **overwhelming flood** he will make an end of Nineveh; he will pursue his foes into darkness.*

Nahum 1:8

---

There are other things besides water that can “overflow” as in the verses above. So the passage refers to an overwhelming grief, not water.

*Then he shall confirm a covenant with many for one week;*

Being consistent with what has preceded this, we are looking at a period of seven years. Now, two questions; which covenant? Which people? The second question is easier - the Jew. The covenant is, I believe in the Messianic rule of Christ and the events which will lead up to it.

*But in the middle of the week.* The middle of the week would be three and one-half years, Does that ring a bell with any of you?

---

*But leave out the court which is outside the temple, and do not*

*measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for **forty-two months.***

Revelation 11:2

*And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for **forty-two months.***

Revelation 13:5

Forth-two months is three and one-half years or a “half a week.” But also.

*And I will give power to my two witnesses, and they will prophesy **one thousand two hundred and sixty days,** clothed in sackcloth.”*

Revelation 11:3

The period we are speaking of, then, is during the seven years of tribulation at the end of this age. During the first half of the “week” things will be bad but the temple worship will continue and then end of the age will not have come. But, the last half-week will be different.

*He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.”*

Here he is speaking on the one who makes desolate - the AntiChrist. The consummation will take place in a specific place, the Valley of Megiddo. Never heard of it?

*And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for **forty-two months.** Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. It was granted to him to make war with the saints and to overcome them. And authority was given*

*him over every tribe, tongue, and nation. All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. If anyone has an ear, let him hear. He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

Revelation 13:5-10

---

So what about Megiddo?

---

And they gathered them together to the place which in Hebrew is called HarMagedon.

Revelation 16:16 NASB

---

Har = mountains so HarMagedon is the Mountain Range of Magedon or, in English, Megiddo. The Valley of Megiddo is where the battle of HarMagedon or Armageddon will be fought.

Thus in this latter part of the prophecy - the seventieth week, we have an outline for the period of the Tribulation spelled out in detail in Revelation.

## CHAPTER TEN

---

*In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message was true, but the appointed time was long; and he understood the message, and had understanding of the vision. In those days I, Daniel, was mourning three full weeks. I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.*

Daniel 10:1-3

---

*In the third year of Cyrus king of Persia.* The previous vision was in the first year of Darius the Mede. Since Darius was subservient to Cyrus, this would probably be about two years later. It would, according to Daniel's understanding, be very close to the time when the Israelites were allowed to return to Jerusalem. Just as a side note, when they did return I seen no evidence that they looted the city (what was left of it) nor were anarchists nor did they condemn Cyrus for helping them to return - enough said!

*a message was revealed to Daniel,  
whose name was called Belteshazzar.*

Both names are given here. I take this to be an indication that this prophecy should be read and understood by Jews and Gentiles alike.

*The message was true, but the appointed time was long; the meaning of this will be expanded soon.*

*He understood the message,  
He had understanding of the vision.*

This is the first vision which it is said that Daniel understood.

---

*And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it.*

Daniel 8:27

---

Daniel writes that he was in mourning for three full weeks. He further explains it by stating that he fasted and, I suppose, "nor did I anoint myself" means he didn't even take a bath or whatever they did in those days. He was really upset as he prayed and mourned. Why would this be? If Daniel consider that the seventy years were about ended, he would be anxious to know when they would be allowed to return. He prayed and fasted, hoping the their deliverance would come soon. It seems to me that we, as Christians, should be equally as concerned about our deliverance. We need to pray as Daniel did.

As I look at the world scene, it is becoming to be more and more terrifying. I suppose terrorists and terrifying go hand in hand. I seriously doubt that there will be any kind of real democracy set up in Iraq. Those people need at dictator such as Hussain to keep them together -even though tye may not have been happy. I think the situation will be the same in Afghanistan and in any such country where the people are (a) of diverse tribal groups, and/or (b) members os Islam. Islam is not consistent with a democracy.

---

*82. Now those who turn away (and break their pledge) after this, will be the real transgressors.*

*83. Do they then seek a creed other than Allah's while all those that are in the heavens and on the earth submit to Him willingly or unwillingly, and to Him they shall be made to return?*

*84. Say, 'We believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham and Ismail and Isaac and Jacob and his children and in that which was given to Moses and Jesus and to all other Prophets from their Lord. We make no distinction between anyone of them (in*

*believing them) and to Him alone do we submit.'*

*85. And whosoever seeks a faith other than [sic] Islam (- complete submission to the will of God,) it will never be accepted from him, and he shall be of the losers in the Hereafter.*

*86. How is Allah to guide a people who renounce their faith after having accepted it and after testifying to the truth of the Messenger and after clear and sound proofs had come to them? And Allah never guides a people who cannot discriminate between right and wrong.*

*87. It is these whose recompense is that the disapproval of Allah shall be upon them, and that of the angels and of mankind, all together;*

*88. They shall abide there for long, their punishment shall not be reduced, nor shall they be relieved;*

*89. Except those who repent after this and make amends, (such will find that) surely Allah is Great Protector, Ever Merciful.*

~~~~~  
 Qur'an, Chapter 3  
 ~~~~~

If you are a true believer in Islam, you can have no leader other than Allah Himself or a prophet appointed by him (such as Hussain?). You can not be governed by a group of people, especially if they are not prophets or if they believe in a different form of Islam than you do. Note especially verse 85 which reads, *And whosoever seeks a faith other than [sic] Islam (- complete submission to the will of God,) it will never be accepted from him, and he shall be of the losers in the Hereafter.* You will be doomed to eternal damnation if you depart from this precept.

How can such people belong to a democratic form of government where the people rule? Therefor, you need to pray all the more!

~~~~~  
*Now on the twenty-fourth day of the first month, as I was by the side of the great river, that is, the Tigris, I lifted my eyes*



*and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz! His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude. And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves. Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength. Yet I heard the sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground.*

Daniel 10:4-9

---

We shall look at this passage in detail a little later. For now, I should like to look at another passage.

---

As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads." So he, trembling and astonished, said, "Lord, what do You want me to do?" Then the Lord said to him, "Arise and go into the city, and you will be told what you must do." And the men who journeyed with him stood speechless, hearing a voice but seeing no one.

Acts 9:3-7

---

When the Lord appeared to Paul, he fell prostrate to the ground as did Daniel. Those who were with Paul did hear the words, but they saw nothing. Those with Daniel was the only one who saw anything but "great terror fell upon them" so they fled - they must have heard or observed something as did those with Paul. I can not help but see a significant parallel here. Paul saw the rise Jesus Christ who came to him to

reveal an important piece of information (which came later in Damascus). From the description of the person or angel Daniel saw, I believe it, too, was the Lord Jesus Christ - the preincarnate Christ. The imagery is very similar to that of Christ in Revelation.

There are other similar cases.

---

*And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?" So He said, "No, but as Commander of the army of the Lord I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?" Then the Commander of the Lord's army said to Joshua, "Take your sandal off your foot, for the place where you stand is holy." And Joshua did so.*

Joshua 5:13-15

*In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said:*

*"Holy, holy, holy is the Lord of hosts;  
The whole earth is full of His glory!"*

*And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said:*

*"Woe is me, for I am undone!  
Because I am a man of unclean lips,  
And I dwell in the midst of a people of unclean lips;  
For my eyes have seen the King,  
The Lord of hosts."*

Isaiah 6:1-5

---

Now, Strauss' book on Daniel, he writes the following.

---

*On this significant occasion the vision appeared to Daniel without any preliminary indication. He said, "I lifted up mine eyes, and looked, and behold a certain man" (10:5).*

*Who is this "certain man"? I must warn you now that little help will be derived from the commentators apart from the interestingly presented divergent views. The titles in the bibliography listed in this book are about equally divided, one-half holding to the view that the "certain man" is our Lord Jesus Christ, and the other half telling why he could not have been Christ but rather a created angel. On the side of those who believe him to be Christ there are Gaebelein, Kelly, Larkin, McGee, P. R. Newell, Petrie. Holding to the view that he is a created angel one will note Dennett, Ironside, King, Lang, Leupold, Stevens, Tathem.*

*In 1948 I wrote a brief exposition of the book of Daniel in which I said, "This glorious person set forth in verses 5-9 is none other than our Lord Jesus Christ." Then in 1958, when I was a pastor in Detroit, I wrote another exposition of Daniel in which I said, "Some attempts have been made to identify him as the angel of the LORD, the eternal Word, thus a theophany or preincarnate appearance of Jesus Christ. It is true that the description of him here does call to mind the vision John saw of the ascended Christ in Revelation 1:13-16. But Daniel 10:13 pretty much settles it for me that we have here a created angel. He was not the Lord of all angels, but merely one of the Lord's angels." Now I have let you in on a secret: In 1948 I was very sure; in 1958 I had reversed my former conclusion; now in 1968 I am not' certain that I know just who this certain man is.*

Strauss, "Daniel," page 295

---

I suppose I will have to agree with him that it is not certain who

this man was. The only argument which seems to hold any weight is that, later on in this chapter, we shall find that he seems to exhibit a weakness in dealing with the “prince of Persia” which would not be true of the Lord Jesus Christ, not unless He wish to do so for a reason.

Was this Jesus Christ? That is up to you!

I might comment on the date he saw the vision - it would have been in the middle of the Passover observance (and days of unleavened bread). What more appropriate time for him to be fasting and praying such.

Now, to what the message was.

---

*Suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands. And he said to me, "O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you." While he was speaking this word to me, I stood trembling. Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come."*

Daniel 10:10-14

---

What a greeting - “O Daniel, man greatly beloved.” He received this greeting in Chapter nine and he will again. This term, חָמוֹד (hamod) is used very seldom in the Old Testament. Below is one such occurrence which is quite revealing.

---

*For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should **desire** Him.*

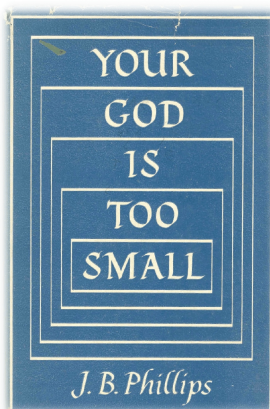
---

Isaiah 53:2

Would you like to be “greatly desired” by God? Then love Him and serve Him, He who gave up His beauty that we should desire Him.”

There must have been someone there besides this “certain man” since a hand touched him. This would not be a normal way of expressing it if the man reached out his hand and touched him. It was, most likely, an angel. The hand was probably to help Daniel stand up since he was trembling so. Even then, he “stood trembling.”

I believe we have mentioned it before but, how often do you stand trembling before the awesome God we serve? I am often reminded by a book below



The first half of this book deals with what most Christians think of God today (or when he wrote the book in the '50s)

*PART ONE-DESTRUCTIVE*

*UNREAL GODS:*

- I. RESIDENT POLICEMAN 9*
- II. PARENTAL HANGOVER 14*
- III. GRAND OLD MAN 19*
- IV. MEEK-AND-MILD 23*
- V. ABSOLUTE PERFECTION 28*
- VI. HEAVENLY BOSOM 31*
- VII. GOD-IN-A-BOX 37*
- VIII. MANAGING DIRECTOR*
- IX. SECOND-HAND GOD 45*
- X. PERENNIAL GRIEVANCE 50*
- XI. PALE GALILEAN 53*
- XII. PROJECTED IMAGE 57*
- XIII. ASSORTED 59*

In each of these models he shows how our comprehension of God is way too small. We see Him in part but not as He really is. Now, admittedly, there is no way our finite minds can fully comprehend God or Jesus Christ. We can do more than we do. He can treat Him with more respect, reverence, and awe than we do most of the time today.

It is true that Jesus taught us this.

---

*In this manner, therefore, pray: Our Father in heaven,  
Hallowed be Your name.*

*Matthew 6:9*

---

It is true that this is a rather “familiar” way of addressing God and we can do so, but we need to be careful we do not carry it too far.

Whether the man was Christ or an angel, he started to come to Daniel to answer his request *the first day that he set his heart to understand*. Have you prayed for something one night before retiring and then, the next day, the prayer went

unanswered? Maybe a week went by and there was no answer! Well, consider what Daniel was told. *The prince of the kingdom of Persia withstood me twenty-one days.* Three whole weeks went by with no answer. There was no answer because Satan does not sit idly by and let you have it your own way all the time. For. . .

---

*. . . we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.*

Ephesians 6:12

---

He was held up by the “prince of the kingdom of Persia” By this we assume it is meant that, just as Michael is the angel assigned to Israel, there is one (or was one) assigned to Persian as well. This is rather frightening to think of in as much as the area referred then to as “Persia” is Iran, Iraq, Syria, etc. I believe that these angels are still doing battles with the “prince of Persia” The “man” might not have made it, even after three weeks except for the fact that *Michael, one of the chief princes*, came to help. The fact he needed help is the main reason for assuming that the “man” who appeared to Daniel was not Jesus Christ Himself but some mighty angel. You ask, “How can you say ‘mighty’ when he needed help?” Well, Satan is a mighty angel too!

I very firmly believe, on the basis of this passage and what we have already studied, specifically Daniel 8:16 and Daniel 9:21 that this is the angel Gabriel who is the angel over “our people.” (I.e. over Christian people, the “brothers of Christ”).

If this is so, and I think it is, then this may be an excellent example for us of what needs to be done regarding Satan and the “Prince of Persia.” Whoever this unnamed prince is, I believe he has a relationship with the people of Islam identical to the relationship between Michael and Israel (all of Israel, no

matter where they are currently living) and the relationship between Gabriel and all Christians of the world. If we are to live a peaceful life, both we and the Jews must join together to fight the “Prince of Persia.” - against the practicing Moslem.

Now wait, you know some Moslem people and they are very loving towards Christians and Jews and wouldn't cause us any problems. Well, think about it. How many people in this country claim to be Christians? Then, how many people in this country know what the Bible has to say and, as such are practicing Christians as well as “professing” Christians?

One could replace the word “Christians” in these questions with the word “Moslem” and the answers would be similar. We don't fight our neighbors who might happen to be Moslems, we fight the fanatical ones who, if they were Christians, we would call “Fundamentalists” You see, we are, or ought to be, aflame about our faith like they are with theirs.

Well, so much for politics, back to Daniel. *Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come.* We have consider the term “latter days” before (8:23) and it is sufficient to note that of the 58 times it occurs in the Old Testament, all but ten of them are in poetic literature. “Many days yet to come” is translated somewhat differently if the various translations - it is difficult to translate exactly, unless you want to “stick your neck out.” The other translations are:

- for the vision concerns a time yet to come." (NIV)
- for yet the vision *is* for *many* days. (KJV)
- for the vision pertains to the days yet *future*." (Lit. "end of the days" NASB)

There are several considerations in the translation of the Hebrew, כִּי עוֹד חֲזוֹן לַיָּמִים (ki-hadesh hetzen leymeem) The first two letters, כִּי are no trouble - they mean “for” (a preposition). So we have “for (something).” The adverb to which they are connected, עוֹד has a fundamental meaning of “return, go about, repeat, do again.” About the best one can



come up with, keeping this idea and fitting it into the current passage is “for days will come and go, over and over again . . .” The next word, חַיִּים is a noun and presents no problem “prophecy.” Then we come to the last part, לַיָּמִים. Take off the preposition ל and you have the common word “days.” The meaning of the preposition is manifold. In this case, it has a meaning similar to that found below.

---

*. . . and that whoever would not come **within** three days, according to the instructions of the leaders and elders, all his property would be confiscated, and he himself would be separated from the assembly of those from the captivity.*

*So all the men of Judah and Benjamin gathered at Jerusalem **within** three days. It was the ninth month, on the twentieth of the month; and all the people sat in the open square of the house of God, trembling because of this matter and because of heavy rain.*

Ezra 10:8-9

---

It thus has the sense of referring to the end or completion of a set period of time. So now, let's complete the sentence. “For days will come and go, over and over, until a specific day which will mark the end of this period.” Buried in all of that is the concept of a long period of time. We, today, know that it is a period of over 2000 years! We do not know exactly when it will be any more than Daniel did.

---

*When he had spoken such words to me, I turned my face toward the ground and became speechless. And suddenly, one having the likeness of the sons of men touched my lips; then I opened my mouth and spoke, saying to him who stood before me, "My lord, because of the vision my sorrows have overwhelmed me, and I have retained no strength. For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me."*

Daniel 10:15-17

---

Daniel's experience was similar to Isaiah's.

---

*So I said:*

*"Woe is me, for I am undone!*

*Because I am a man of **unclean lips,***

*And I dwell in the midst of a people of **unclean lips;***

*For my eyes have seen the King,*

*The Lord of hosts."*

*Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said:*

*"Behold, **this has touched your lips;***

*Your iniquity is taken away,*

*And your sin purged."*

Isaiah 6:5-7

---

There is one very important difference. Isaiah says he has seen the "Lord of hosts." Daniel says "my lord." Notice one has an upper case L, the other a lower case one. "Lord" in "Lord of hosts," is יהוה (Yehwah), God's name which was change to "Jehovah" or "Lord" because the Jews held God's name too sacred to be spoken. Now "lord" in Daniel's case is אֲדֹנָי (adonai) the common word for Lord. This is a clue to the fact that, while Isaiah was face-to-face with our Lord, Daniel was before an awesome person whom he addressed as "lord" but not a the Lord God.

It appears the vision did not encourage Daniel. "My sorrows have overwhelmed me." He prayed for his people but the vision was not for a time soon to come but for "many days to come." He needed to know more so as to be encouraged but, like Isaiah, did not feel worthy to speak to this angel. It was certainly different than it is for you and I.

---

*For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."*

## Romans 8:15

---



---

*Then again, the one having the likeness of a man touched me and strengthened me. And he said, "O man greatly beloved, fear not! Peace be to you; be strong, yes, be strong!" So when he spoke to me I was strengthened, and said, "Let my lord speak, for you have strengthened me." Then he said, "Do you know why I have come to you? And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come. But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince. "Also in the first year of Darius the Mede, I, even I, stood up to confirm and strengthen him.)*

Daniel 10:18-22

---



---

The angel picks him up again and tells him to "be strong."

---



---

*Watch, stand fast in the faith, be brave, be strong.*

1 Corinthians 16:13

*Finally, my brethren, be strong in the Lord and in the power of His might.*

Ephesians 6:10

*You therefore, my son, be strong in the grace that is in Christ Jesus.*

2 Timothy 2:1

---



---

The NASB translates this verse in a little more understandable form. "Peace be with you; take courage and be courageous!" He was to "take courage" and then, having done that, continue in it. How often we, as Christians are strengthened or comforted for a little while and then it goes away. It ought not to be that way. Be strong and continue to be strong!

Strengthened by the words of the "man," Daniel was strengthened to the extent he was able to speak with him.

The rest of the words in this chapter are a bit puzzling. He asks the question, *"Do you know why I have come to you? But there is no answer given. If you change the word order of two words around, it will give you the sense in which it was spoken. "You do know why I have come...?" He already told Daniel and is simply reminding him. Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come."*

Once you realize this, the passage makes a little more sense if you leave that sentence out along with the preface to it.

*But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia . . . now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come.* The battle was not over. Michael continued the battle so the "man" might come to one of Michael's people (i.e. the Jews) for a time. Now the "man" (i.e. angel) returns to the battle with the prince (archangel) of Persia. Soon, the "Prince of Greece" will join in. Actually, the name is יון (yawan) = Ionia which is the same as Greece.

I take this as an indication that the battle is to be an extended one - a very long one. *But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince.*

First, he is going to tell (or remind?) Daniel what is written in the "Scripture of Truth." There are a strange assortment of ways to translate this:

- the Scripture of Truth.(NKJV)
- the scripture of truth (KJV)
- the writing of truth. (NASB)
- Book of Truth.(NIV)

Note that the words are capitalized in two of them, denoting a specific writing while there are not in the other two. All have the word “truth” which we shall look at shortly.

For now, is it Scripture, writing, or Book, and is it to be capitalized? Let’s take a look at what is really said.

אמת את־רשום בכתב (ath-rashim bekathub amth). The first word has the Hebrew article (“the”) in front of it and is found only here in the Bible. It means to “inscribe” or “note” and is a passive participle in the Hebrew. I believe the capitalization stems from the fact that the article is used here to denote a specific inscription or writing.

Another possible support for the capitalization is the second word (which has the preposition “in” in front of it). Compare this word, כתב, with the title of the Hebrew Bible. It is the same as the word used for the “other writings” of the scriptures.

Finally “truth,” אמת, which is a common Hebrew word derived from the word from which we get “amen.” I believe the capitalization is justified. “Book” can only be justified in attempting to use more modern terminology. So I would go with “Scripture of Truth” as it is in the NKJV.

Now, you probably can not find verse 22 in your Bible. This is because it was improperly placed as the first verse of Chapter Eleven. It has to be included here to close the parenthetical statement.

Let us take a look at that statement in its entirety. (*No one upholds me against these, except Michael your prince. "Also in the first year of Darius the Mede, I, even I, stood up to confirm and strengthen him.)*) There seems to be a separation of powers in heaven, even amid the good angels. In fighting against the prince of Persia and (later) the prince of Greece, this “man” (angel Gabriel?) Had to go it alone. None of the other archangels helped him. Apparently, they would have or

there would be no point to this statement. However, one angel did help him, “Michael your prince.”

This last statement provides us with two important pieces of information regarding this chapter. First, since Michael is called a “prince” and he is definitely an angel, these other “princes” (Persia and Greece) must also be angels in this context. Secondly, it specifically supports our contention that there are archangels assigned to various ethnic groups (or nations). Michael - the Jews, Gabriel - the Christians, etc.

I mentioned cooperation (or lack thereof). Apparently Michael’s help was in payment for the help he (Michael) received when he was fighting with some other angel or angels.

Well, this concludes this chapter but no prophecy! This chapter is the preface to the prophecy in the next chapter.

## FOOTNOTE TO THE VISION INTO HEAVEN

No other human author of the Holy Scriptures has revealed any specifics as has Daniel. There is a reason for this. Very few people that we know of have ever been there. Consider the following.

*I know a man in Christ who fourteen years ago--whether in the body I do not know, or whether out of the body I do not know, God knows--such a one was caught up to the third heaven. . . . how he was caught up into Paradise and **heard inexpressible words, which it is not lawful for a man to utter.***

2 Corinthians 12:2 & 4

Most Bible scholars believe this “man in Christ” to be Paul himself. Whether it was or not makes no difference here.

Assuming it to be Paul, he heard (and saw, I suppose) things which he could not repeat. I believe he slipped slightly when he wrote,

---

*For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.*

Ephesians 6:12

---

We cited this passage before. The Apostle John was caught up into heaven (most likely only in the spirit).

---

*I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."*

Revelation 1:9-11

---

But what he was shown was what will be taking place during the Rapture, Tribulation, and beyond. He does not described what was happening at the time (or today). There was Lazarus whom Jesus raised from the dead.

---

*Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been dead four days."*

John 11:38-39

---

We do not know what he may have heard or seen - it is not

recorded anywhere in the Scriptures. Anyway, he would have been in “Abraham’s Bosom” (where God’s people went when they died to await the resurrection).

There is a lot of literature available on “Out of Body Experiences (OBE)”. If you would like to pursue these, one place to go is to

<http://www.lucidity.com/NL32.OBEandLD.html>

Most of these are actually dreams, a few can not be explained, but I do not believe that any actually gave the person who experienced them a glimpse into heaven (or Hell).

So, in conclusion, the battle in heaven described here by Daniel is the only reliable source of the battle that rages “in heavenly places.”



## CHAPTER ELEVEN

---

And now I will tell you the truth: Behold, three more kings will arise in Persia, and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of Greece. Then a mighty king shall arise, who shall rule with great dominion, and do according to his will. And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.

Daniel 11:2-4

---

“And now I will tell you the truth.” Regarding what follows this statement K&D have the following to say.

---

*The revelation passes quickly from Persia (v. 2b) and the kingdom of Alexander (vv. 3, 4), to the description of the wars of the kingdoms of the south and the north, arising out of the latter, in which wars the Holy Land, lying between the two, was implicated. Regarding Persia it is only said that yet three kings shall arise, and that the fourth, having reached to great power by his riches, shall stir up all against the kingdom of Javan. Since this prophecy originates in the third year of the Persian king Cyrus (Daniel 10:1), then the three kings who shall yet arise are the three successors of Cyrus, viz., Cambyses, the pseudo-Smerdis, and Darius Hystaspes; the fourth is then Xerxes, with whom all that is said regarding the fourth perfectly agrees.*

K&D “Daniel”

---

I am no historian so I let them say it for me. What is described in verses 2-4 was literally fulfilled as noted above. It was fulfilled in its entirety. I will also assuage my guilt for not pursuing the first part of this chapter in detail by noting Strauss’

words.

~~~~~  
*Before we proceed with the study of chapter 11, I would remind the reader that the contents of this book were not intended for classroom use nor for **the scholar who desires to pursue a critical examination of the text. Such an attempt here would not be in keeping with the rest of the book.** For those who desire a more laborious examination of the historical data, I refer you to the selected bibliography listed at the end of this book. Also much helpful information will be found in the historical and prophetic commentary of 561 pages by Samuel Sparkes, published in 1858.*

~~~~~  
 Strauss, "Daniel", Chapter 11  
 ~~~~~

~~~~~  
*"Also the king of the South shall become strong, as well as one of his princes; and he shall gain power over him and have dominion. His dominion shall be a great dominion. And at the end of some years they shall join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement; but she shall not retain the power of her authority, and neither he nor his authority shall stand; but she shall be given up, with those who brought her, and with him who begot her, and with him who strengthened her in those times. But from a branch of her roots one shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail. And he shall also carry their gods captive to Egypt, with their princes and their precious articles of silver and gold; and he shall continue more years than the king of the North. Daniel 11:5-8*  
 ~~~~~

As we pass on to verse 5 something begins to happen. The account to follow fits the pattern illustrated below.

# Prophecy that is now History

## Prophecy of things still to come

The prophecy in verses 2-4 is certainly history today. The prophecy at the end of the chapter is prophecy that is still to come. At some point the historical events begin to fade into future events. At what point, no one seems to really know for sure. Adam Clark says it changes at verse 30. It is generally agreed to change somewhere in this area. However, we have the “King of the South” and the King of the North” on both sides of this imaginary dividing line - or are these a different set of kings?

I believe, again as indicate in the graphic above, that as one proceeds, the prophecy fits less and less into what is now history and begins to fit more closely that which is to come.

At verse 30, Adam Clark says the following.

*“It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. **The prophecy is really more perfect than any history**, and is so wonderfully exact, not only to the time of Antiochus Epiphanes, but likewise equally so beyond that time, that we may conclude in the words of the inspired writer, ‘No one could thus declare the times and seasons, but he who hath them in his own power.’”*

Adam Clark’s Commentary on the Old Testament

At verse 36, The “Bible Knowledge Commentary” notes the

following.

---

*All the events described thus far in chapter 11 are past. The intricate details of the conflicts between the Seleucids and the Ptolemies were fulfilled literally, exactly as Daniel had predicted. So detailed are the facts that skeptics have denied that the book was written by Daniel in the sixth century B.C. They conclude that the book must have been written during the time of the Maccabees (168-134 B.C.) after the events took place. However, the God who knows the end from the beginning, was able to reveal details of forthcoming history to Daniel. In verses 36-45 a leader is described who is introduced simply as "the king." Some suggest that this is Antiochus IV Epiphanes and that the verses describe additional incursions of his into Israel. However, the details given in these verses were not fulfilled by Antiochus. True, Antiochus was a foreshadowing of a king who will come (cf. comments on 8:25). But the two are not the same. One is past and the other is future. The coming king (the little "horn" of 7:8 and "the ruler" of 9:26) will be the final ruler in the Roman world. His rise to prominence by satanic power is described in Revelation 13:1-8 where he is called a "beast." According to John (Revelation 17:12-13), he will gain authority not by military conquest but by the consent of the 10 kings who will submit to him. Starting with Daniel 11:36 the prophecy moves from the "near" to the "far." The events recorded in verses 36-45 will occur during the final seven years of the 70 sevens (9:24).*

*Bible Knowledge Commentary on Daniel*

---

In view of this I shall give a rather short summary for the first 35 chapters and begin serious commentary on verse 36.

This chapter gives a more particular explanation of those events which were predicted in the eighth chapter. The prophet had foretold the partition of Alexander's kingdom into four parts. Two of these, in which were included Egypt and Syria, the one to the north, the other to the south, in respect of

Judea, appear to take up the chief attention of the prophet, as his people were particularly concerned in their fate; these being the countries in which by far the greatest number of the Jews were, and still are, dispersed. Of these countries he treats (according to the views of the most enlightened expositors) down to the conquest of Macedon, B.C. 168.

---

*Also the king of the North shall come to the kingdom of the king of the South, but shall return to his own land. However his sons shall stir up strife, and assemble a multitude of great forces; and one shall certainly come and overwhelm and pass through; then he shall return to his fortress and stir up strife.*

*"And the king of the South shall be moved with rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the multitude shall be given into the hand of his enemy. When he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail. For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment. "Now in those times many shall rise up against the king of the South. Also, violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall. So the king of the North shall come and build a siege mound, and take a fortified city; and the forces of the South shall not withstand him. Even his choice troops shall have no strength to resist. But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power. 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 to destroy it; but she shall not stand with him, or be for him. "Now in those times many shall rise up against the king of the South. Also, violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall. So the king of the North shall come and build a siege mound, and take a fortified city; and*

*the forces of the South shall not withstand him. Even his choice troops shall have no strength to resist. But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power. 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 to destroy it; but she shall not stand with him, or be for him. After this he shall turn his face to the coastlands, and shall take many. But a ruler shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him. Then he shall turn his face toward the fortress of his own land; but he shall stumble and fall, and not be found. "There shall arise in his place one who imposes taxes on the glorious kingdom; but within a few days he shall be destroyed, but not in anger or in battle. And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue. With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant. Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain. Both these kings' hearts shall be bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end will still be at the appointed time. While returning to his land with great riches, his heart shall be moved against the holy covenant; so he shall do damage and return to his own land. Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering. Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed* **Daniel 11:9-35**

---

If you need to strengthen your faith in the validity of the Bible, you would do well to compare Daniel's prophecy above with any good history of the Grecian Empire and early days of the Roman Empire. It would not be productive to do so here.

---

*"Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done. He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above them all. But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things. Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, and advance its glory; and he shall cause them to rule over many, and divide the land for gain.*

Daniel 11:36-39

---

The prophecy now turns to what is still prophecy - the time of the Second Coming of Christ and the Tribulation. There are some who would make this past historical events but it really does not fit them! The "king" is the AntiChrist. He speaks "blasphemies" against God. The translations vary here.

- Blasphemies NKJV
- Unheard of things NIV
- Monstrous things NASB
- Marvelous Things KJV

Literally speaking, the KJV has the most accurate translation of the Hebrew פֶּלֶא (phalah) but you must interpret "marvelous" in the sense of one of the roots of the word, "extraordinary." The things he says are "extraordinary" in that no one else would dare say the things about God that he will say.

Daniel writes that he *shall prosper till the wrath has been accomplished; for what has been determined shall be done*. We have noted that the prophecy of the first 35 verses has been literally fulfilled to the nth degree. If that is so, there is no reason to believe that what has been *determined shall be done*. There is no reason to believe that the detail we see here will be any less accurate than what has already been verified.

He shall prosper until *the wrath has been accomplished* - until the end of the "Seventh Week," the end of the Tribulation.

- *He shall regard neither the God of his fathers*
- *nor the desire of women,*
- *nor regard any god;*

Here, now, is an interesting question. Is this man, the AntiChrist, a Jew, a "Christian", or a pagan? The first statement above would seem to make him a Jew. This is based on the fact that *the God of his fathers* is used of Jews with respect to God. It is true that the expression is found in the following: 2 Kings 21:22; 2 Chron. 21:10; 2 Chron. 28:25; 2 Chron. 30:19; and 2 Chron. 33:12). These are all references to the kings of Israel that did not follow the God of their fathers. One can not, however, say this is a universal statement to show he will be a Jew.

He will not have *the desire of women*. That makes him a "Christian," an "Orthodox" one, such as a Roman Catholic which (until recently) had insisted on celibacy. If the end does not come soon, that ordinance of the Roman church may have been shot down and one may conclude this is not a good argument that he may be a "Christian" (Some go so far as to say he will be the Pope - could be!).

Finally, the fact that he will not regard "any god" would make him an Atheist.

The other day it was too hot to have my computer on so I was



working on my lesson by hand. I was read through Dr. Ironside's commentary on Daniel. He predicted that, one day, the Jews would return to Israel and there would once again be an Israeli state. You have to understand that he wrote this in 1911! He was right. He also predicted "some great Jew" would come to the front who would bring this about. I'm not much of a historian but I don't remember the establishment of Israel as a state in 1948 to be the work of one Jew. The point of all this, however, is that he predicted that this Jew would be the Antichrist and hence the Antichrist must be a Jew.

I cite this not to belittle Dr. Ironside. He was a good Bible scholar but to point out what I noted a few lessons back. You have to be very careful to not attempt to fit present history into Bible prophecy. I will learn from my own teaching and not make any predictions as to who the Antichrist may be.

*In their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things.* It is a bit difficult to what is meant by "fortresses." The Hebrew word מְעוּצָה (mehutz) does not mean so much "places fortified with guns, etc." as it does places of refuge.

---

God is my strength and power, And He makes my way perfect.

2 Samuel 22:33

"God is my **strong fortress**; And He sets the blameless in His way.

2 Samuel 22:33 NASB

---

It is interesting that all through the Old Testament - until you get to some verses in the Prophets - this term is always used in reference to God.

I suppose this is a good point to say something about the antichrist (I still do not know how to capitalize it).

---

*Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.*

1 John 2:18

*Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.*

1 John 2:22

*and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.*

1 John 4:3

*For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist.*

2 John 1:7

---

There are a number of things to be learned here - including punctuation. You will note it is "Antichrist" twice, it is "antichrist(s)" the others. The term is a general term for one who is against (anyi) Christ. But, there is one final one of whom we are speaking.

Another thing of note that these are the only references! The "Antichrist" is not mentioned by that name in Revelation. He is mentioned by several names in both the Old and New Testaments. You may not have realized it but Paul speaks of him too.

---

*Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and **the man of sin is revealed**, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that*

*he is God. Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.*

2 Thessalonians 2:3-10

---

Christ, as recorded in Matthew, spoke of him.

*For **false christs** and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.*

Matthew 24:24

---

One point to learn from this is that he will not be like a Hitler, or Hussein, despised by all, he will be able to deceive nearly everyone with his “good deeds.”

Unger’s Dictionary states the following terms for the Antichrist.

*Early Christians looked for Antichrist as a person and not a polity or system. The general opinion of those who closely followed the Scriptures was that he would be a man in whom Satan would dwell utterly and bodily, and who would be armed with satanic and demonic powers. In the OT he is prefigured under the king of Babylon (Isaiah 14:4). the little “horn” (Daniel 7:8; Daniel 8:9); the king “insolent and skilled in intrigue” (Daniel 8:23); “the prince who is to come” (Daniel 9:26); the willful king (Daniel 11:36). In the NT he is called “the man of lawlessness,” “the son of destruction” (2 Thes. 2:3-8); “antichrist” (1 John 2:18); and “the beast” (Rev. 13:1-10). This*

*sinister, demon-inspired leader will rise to dominate the world in the end-time, persecute the saints, seek to destroy the Jew and banish the name of God and His Christ from the earth, and thus take over. This would mean the thwarting of God's plan for the messianic millennial kingdom, which involves the restoration of Israel (Acts 1:6) and universal peace. He is destroyed by the second advent of Christ (Rev. 19:11-16), who sets up the earthly kingdom (Rev. 20:1-3).*

~~~~~  
 Unger "Antichrist"  
 ~~~~~

Getting back to the "god of fortresses" (or "god of strength), not only will there be one who appears to take the place of Christ, but Satan will utterly fool people by having a false good as well. As has been said, "Satan is a great counterfeiter).

*Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, and advance its glory; and he shall cause them to rule over many, and divide the land for gain. The division of the land is under discussion(?) Now and has been for some time. The whole of Palestine is a war zone. But Paul writes,*

~~~~~  
*For when they say, "**Peace and safety!**" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.*

~~~~~  
 1 Thessalonians 5:3  
 ~~~~~

The "They here is not us Christians. It is those who will be left behind in the Rapture. But it says they will say "Peace and Safety!" Question - Do they "say" it or do they "mean it" or do they "have it?" They are certainly wishing for it now but they do not possess it.

~~~~~  
*"At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass*

*through. He shall also enter the Glorious Land, and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon. He shall stretch out his hand against the countries, and the land of Egypt shall not escape. He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels. But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many. And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.*

Daniel 11:40-45



When the attack comes, the “King of the South” shall overwhelm most of the countries of the near east except *these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.*

It would be interesting to know where these three countries are (will be) located. Here is a map of part of the Near East (not a very good one) as it was in Daniel’s time.

Generally speaking, they were the countries east of the Dead Sea although there has never been a distinct dividing line.

Who will be the “king of the north” and the “king of the south?” In accord with what I have noted before, I will not speculate. The king of the north will also subdue those countries along the southern shore of the Mediterranean Sea.

But the forces from the east and the north will bring him “to his

end.” The prophecy says no one shall help him. So, then, what? It is unfortunate that the chapter division are where they are because the story continues in Chapter Twelve. We must go there to complete the picture.

## CHAPTER TWELVE

---

"At that time Michael shall stand up,  
 The great prince who stands watch over the sons of your  
 people;  
 And there shall be a time of trouble,  
 Such as never was since there was a nation,  
 Even to that time.  
 And at that time your people shall be delivered,  
 Every one who is found written in the book.  
 And many of those who sleep in the dust of the earth shall  
 awake,  
 Some to everlasting life,  
 Some to shame and everlasting contempt.  
 Those who are wise shall shine  
 Like the brightness of the firmament,  
 And those who turn many to righteousness  
 Like the stars forever and ever.

Daniel 12:1-3

---

If there was any doubt that the expression, "Michael your prince" in Daniel 10:21 referred to all of Israel rather than just Daniel, here is proof positive.

First note that, for the first (and last) time he is referred to as the "**great** prince." Secondly, he states specifically that he stands watch over the sons of Daniel's people (i.e. Israel).

He announces that there will be more trouble than there ever has been since there was "a nation." Does he mean "any nation" or "a Nation of Israel?" Since this whole discussion is centered around Daniel's people, I assume he means "since there was a nation of Israel. It is not terrible important since there had been a nation of Israel for a very long time.

"Even to that time" - that is, the time when Michael "stands up."

At that time Israel will be delivered. This statement is clear. The next is not. It speaks of everyone whose name is found written in the book." What book?

---

You number my wanderings; Put my tears into Your bottle;  
Are they not in Your book?

Psalm 56:8

Let them be blotted out of the book of the living, And not be written with the righteous.

Psalm 69:28

Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

Luke 10:20

And anyone not found written in the Book of Life was cast into the lake of fire.

Revelation 20:15

But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

Revelation 21:27

---

The "book of life" is mentioned a number of times. As Christians, we have been taught, over and over again, that we must have our names written in the "Lamb's Book of Life." Yet, in this passage, it would seem to refer to Jews whose names were written in a book containing only the names of Jews.

It must be noted that there will be two "resurrections." At the Rapture, those of us who are in the Book of Life will be snatched up, many out of the "dust of the earth." But the Jew (Unless he or she is a Christian) will not. Their deliverance comes at the end of the tribulation.



One problem we have here is that it speaks of those who "sleep in the dust of the earth." That's not the way I understand it. Paul wrote differently.

---

*We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.*

2 Corinthians 5:8

---

Even Jesus, Himself, said,

---

*In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.*

John 14:2-3

---

The are all true - for Christians. But what has been said regarding the Jew?

---

*In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."*

Genesis 3:19

*Remember, I pray, that You have made me like clay. And will You turn me into dust again?*

Job 10:9

*All flesh would perish together, And man would return to dust.*

Job 34:15

*You hide Your face, they are troubled; You take away their breath, they die and return to their dust.*

Psalms 104:29

*All go to one place: all are from the dust, and all return to dust.*

Eccles. 3:20

*Remember your Creator before the silver cord is loosed, Or the golden bowl is broken, Or the pitcher shattered at the fountain, Or the wheel broken at the well. Then the dust will return to the earth as it was, And the spirit will return to God who gave it.*

Eccles. 12:6-7

---

Going to be with Christ when we die is a New Testament concept not offered to the Jew. But, even then, when we die our souls and spirits shall go to be with the Lord but not our bodies. They will not be returned to us, renewed to the form os a Spiritual Body, at the Rapture.

---

*For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. **And the dead in Christ will rise first.***

1 Thessalonians 4:16

---

Daniel was told that some (would be raised) to everlasting life, and some to shame and everlasting contempt. Some will go “up” and some will go “down!” Make sure you are on the right “elevator!”

Note, in particular, verse three. *Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever.*

Adam Clark’s commentary says,

---

*And they that be wise—Those who are thoroughly instructed in Christ’s word and doctrine, shall shine—shall be eminently distinguished in the Christian Church by the holiness of their lives, and the purity of their creed. And they that turn many to righteousness—They who, by preaching Christ crucified among their brethren, shall be the means of converting them to the Christian faith; shall be as the stars—bright luminaries in the Gospel kingdom of Jesus Christ. This also may be*

*applied to the case of holy and useful men, particularly the faithful ministers of the Gospel, in the day of judgment.*

Adam Clark "Old Testament Commentary"

---

Going to heaven should be enough, but this passage would indicate that there will be different levels of reward. The New Testament also teaches this. There will be those described by Paul.

---

If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

1 Corinthians 3:15

---

Some will be saved "by the skin of their teeth."

---

*For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, . . . Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

2 Corinthians 5:1-2 & 9-10

---

Paul taught that we will receive more than eternal life. We will receive rewards (if we are not like those above) when we reach heaven according to what we have done here.

Daniel was told the same thing - some four or five hundred years before Christ.

This account of the final judgement is not as complete as many would like. A more complete version was written by John in Revelation (which see if you are interested). A complete revelation will take place when we get there!

---

"But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase." Daniel 12:4

---

This verse has been a plague to many commentators. What does it mean? (Especially the last part).

We would explain the first part this way.

---

*For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book;*

---

Revelation 22:18

---

Daniel was to "shut up the words." The revelation was complete and nothing more was to be added. Nothing was to be removed. Daniel was to שָׁתַם (shetom) "shut up" the words. Another translation would be "close the words" or, in better terms, "close the book." When you have finished reading or writing a book, you close it. Daniel was to close this book and neither add to nor subtract from it. Neither was anyone else supposed to which is the reason for the "sealing" of the book.

If it is still "sealed," how is it that we can read it?

---

*You yourselves write a decree concerning the Jews, as you please, in the king's name, and seal it with the king's signet ring; for whatever is written in the king's name and sealed with the king's signet ring no one can revoke." . . . And he wrote in the name of King Ahasuerus, sealed it with the king's signet ring, and sent letters by couriers on horseback, riding on royal horses bred from swift steeds.*

---

Esther 8:10

*And I signed the deed and sealed it, took witnesses, and weighed the money on the scales. So I took the purchase deed, both that which was sealed according to the law and*

*custom, and that which was open;*

Jeremiah 32:10-11

In the first case, the seal was to show authenticity as the letter was taken to the people. In the second case, the original was sealed but a copy was made first.

The seal was to guarantee the authenticity of it, not to keep it hidden.

Now, as to the last part of the verse - *many shall run to and fro, and knowledge shall increase,*" no really seems to know the correct interpretation. Those that "do" are probably wrong.

I found the following comments interesting.

*The fourth verse closes with the statement that "many shall run to and fro, and knowledge shall be increased." Could anything more aptly set forth the chief characteristics of these last days? Men seem to have a perfect mania for traveling from place to place; and human inventions of all kinds are pressed into service to accelerate and make comfortable those who thus run to and fro. Coupled with this we have the ever-widening diffusion of the productions of the press, so that knowledge of all kinds is indeed increased. May we not see in these things one evidence that we have almost reached the special prophetic period denominated as the "Time of the End"?*

H. A. Ironside, "Daniel"

The reason I find this so interesting is that he wrote this in 1911! Note the following events:

- February 1912 - The Wright Brothers produce a new model incorporating a patented stability device that automatically banks the aeroplane at a correct angle when turning.

- American car manufacturer, Henry Ford (1863-1947) invented an improved assembly line and installed the first conveyor belt-based assembly line in his car factory in Ford's Highland Park, Michigan plant, around 1913-14. The assembly line reduced production costs for cars.
- A later development in line composition was the "Teletypewriter". It was invented in 1913. This machine could be attached directly to a Linotype or similar machines to control composition by means of a perforated tape.
- In 1912, Alexander Graham Bell was 65 years old.
- 1912 DeForest and Armstrong independently discover regeneration. And in 1920 KDKA airs the world's first scheduled radio broadcast from Pittsburgh
- 1928 the first TV Station.

I wonder where Dr. Ironside got his ideas that *Men seem to have a perfect mania for traveling from place to place; and human inventions of all kinds are pressed into service to accelerate and make comfortable those who thus run to and fro* when cars and airplanes were in their infancy. Also, when he wrote *we have the ever-widening diffusion of the productions of the press* the art of newspaper printing newspapers and the distribution of information by electricity was only in its beginnings!

Maybe he was a prophet himself. Today, one can not say that people are "running to and fro" and, with the computer and the internet, knowledge is increasing at an indeterminable rate. Who could have predicted that I could sit in my study and search out all of the events from around 1912 from there! But, is that what the phrase means?

One commentator says this.

---

*run to and fro* —not referring to the modern rapidity of

*locomotion, as some think, nor to Christian missionaries going about to preach the Gospel to the world at large [Barnes], which the context scarcely admits; but, whereas now but few care for this prophecy of God, "at the time of the end," that is, near its fulfillment, "many shall run to and fro," that is, scrutinize it, running through every page. Compare Habakkuk 2:2 [Calvin]: it is thereby that "the knowledge (namely, of God's purposes as revealed in prophecy) shall be increased." This is probably being now fulfilled.*

JFB Commentary

---

I am not sure but perhaps this is the correct interpretation - coming right after the words about sealing up to words of the prophecy. Let us leave it at that and continue!

---

*Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank. And one said to the man clothed in linen, who was above the waters of the river, "How long shall the fulfillment of these wonders be?" Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished. Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?"*

Daniel 12:5-8

---

Now Daniel sees "two others" which we interpret to mean to other angels. The riverbank is likely that of the Tigris but there is no way on knowing for sure. There was yet another, "clothed in linen" who was above the waters of the river. In other words, he was between the two angels (and perhaps higher than them). This would be the same angel as he saw in 10:5. Again, we presume him to be the angel Gabriel (although we have no proof).

The question is asked, "how long...?" Most commentators take this question to not mean, "How long from today?" but "How long with these end times last." The answer we have seen before, 3 and ½ "times" - years. The time of the Great Tribulation.

Now, I shall ask a question that many ask. Did these prophets understand what they were seeing, hearing, and writing about? I remind you that nearly all prophecy has a near and a full or complete fulfillment. They most likely understood the near fulfillment - that which came in their lifetime, but I am sure they had no idea of what they were writing as far as the complete fulfillment would be.

Remember how this started? In Daniel 11:1-19 he sought the Lord as to when the 70 years would be up and they would be allowed to return to Jerusalem. He probably understood part of the prophecy which followed that in the light of its near fulfillment. But some of it puzzled him because he could not see where it fit in.

He asks what the end of all this will be. The answer has puzzled many. Those who have given a complete answer are guessing. So, I guess I will go along and try to explain it.

---

*And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days. But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days."*

---

Daniel 12:9-13

---



There are three groups of people noted here.

- 1) Daniel - "go away Daniel, you know all you need to know now."
- 2) The Saints - when the time comes, they will understand
- 3) The "Wicked" who shall never understand.

The question is then answered for Daniel to finish his book.

*. . . from the time that the daily sacrifice is taken away, and the abomination of desolation is set up . . .*

This statement is most conclusive to us. Why?

---

*Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, "Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?" And Jesus, answering them, began to say: "Take heed that no one deceives you. For many will come in My name, saying, 'I am He,' and will deceive many. But when you hear of wars and rumors of wars, do not be troubled; for such things must happen, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These are the beginnings of sorrows. But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them. And the gospel must first be preached to all the nations. But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for My name's sake. But he who endures to the end shall be saved.*

*"So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to*

*the mountains.*

Mark 13:3-14

Daniel was not the only one who asked “How long?” *Peter, James, John, and Andrew* asked Jesus the same question. You and I probably ask the same question but we only have the Word and prayer for an answer.

Several things are obtained from the Lord’s answer. First, the gospel must be preached to all nations. We are getting near to that place, but not yet. Secondly, He quotes from Daniel by name. If He believes Daniel wrote the book (and not someone else centuries later), so do I! Finally, he notes the same event - *the 'abomination of desolation,'*

Jesus says for the Jews to flee when this happens. We know from the book of Revelation (and a little from this book) why. Because of the Great Tribulation to follow. The tough part is outlined below. Two times are given: 1290 days and 1335 days.

$1290 / 30 = 43$  months = 3 years and 7 months.

$1335 / 30 = 44.5$  months = 3 years, 8 and ½ months.

None of these correspond to the 42 months of the Great Tribulation we have been studying. Strauss, who I have quoted a number of times says he doesn’t know the meaning. He gives some interpretations made by others - all different.

I will leave you with just one thought here besides the fact that only those who will be there need to know.

*And unless those days were **shortened**, no flesh would be saved; but for the elect's sake those days will be shortened.*

Matthew 24:22

So, perhaps we can not make exact counts of the days

because the Lord is going to shorten them! If you have not accepted Jesus Christ as your Lord and Savior, you may need to start worrying about these things. For the rest of these, we will be with the Lord in the air, *for you shall rest, and will arise to your inheritance at the end of the days.*"

INDEX  
OF  
BIBLE REFERENCES  
COMMON ENGLISH WORDS,  
HEBREW AND GREEK WORDS,  
AND  
OTHER REFERENCES USED

---

Greek		Page 196
	τῶν ἡμερῶν (eskaton ton hemeron)	Page 52
	πνεῦμα θεου ἁγιον (pneuma Qheo agion)	Page 101
	σὰρξ (sarx)	Page 88
	σῶμα (soma)	Page 88
	σφραγίζω (spragizo)	Page 189
	Genesis 9:11	Page 218
	אתון (athon)	Page 80
Hebrew		
	עדן (iddan)	Page 151
	מעוד (mehod)	Page 182
	מעוז (mehutz)	Page 249
	תפלה (tephilah)	Page 197
	ס' י' ס' י' = "Seventy weeks"	Page 209
	קז (quatz)	Page 182
	שק (saq)	Page 198
	אמן (amen)	Page 62
	אמה (ammah)	Page 68
	אשף (aseph)	Page 35
	ברך (berek)	Page 46
	דחל (dehil)	Page 154
	דחל (dehil)	Page 54
	גבר (gebor)	Page 85
	גשם (geshem)	Page 88
	עדן (haden)	Page 100
	חמד (hamod)	Page 228
	הנה (hanah)	Page 181
	חשח (hashin)	Page 77
	חרט (Herat)	Page 36

חתם (hetem)	Page 189
קרץ (karsch)	Page 73
מנא (menah)	Page 124
מים (m'wm)	Page 26
פטש (phetesh)	Page 82
קדם (quodam)	Page 50
רדם (radem)	Page 180
רוה (ruah)	Page 144
גות (ruth)	Page 144
צלם (selem)	Page 54
שבע (shebah)	Page 209
שנא (shenah)	Page 90
שטפ (sheteph)	Page 219
סתם (shetom)	Page 260
תקל (teqal)	Page 125
זרם (tzarem)	Page 182
יון (yawan)	Page 236
ילד (yelid)	Page 26
זחל (zehil)	Page 54
זמן (zeman)	Page 151
אתרשום בכתב אמת (ath-rashim bekathub amth)	Page 237
איר (air)	Page 98
פנא (phalah)	Page 247
אדני (adonai)	Page 234
אתון (athon)	Page 80
לבןש (lebash)	Page 82
מלאך (melack)	Page 90
סרבל (sarabel)	Page 82
שלטן (sheleten)	Page 165
יהוה (Yehwah)	Page 234
שלוה (shelah)	Page 94
לבר אלהין (l'bar elohin)	Page 85
כרבנא (karabla)	Page 82
פת־בג (peth-bag)	Page 27
תרדמה (tardema)	Page 180
תחנון (tehanan)	Page 197
ב אחרית (ba aherit)	Page 51

כִּי־עוֹד חֲזוֹן לִימִים (ki-hadesh hetzen leymeem)

Page 232, Page 233

אֲחֵרוֹת (aheroth)

Page 182

רַב סַרִּיסַיִן (Rab-Sarisayw)

Page 24

דָּנִיֵּאל (Daniel)

Page 28

וּפְרִסִּין (upharsin)

Page 125

רוּת־אֱלֹהִין קֹדֶשִׁין (rueth-elohin qodesin)

Page 101

## New Testament

1 Corinthians 16:13

Page 235

1 Corinthians 3:15

Page 259

1 John 2:18

Page 250

1 John 2:22

Page 250

1 John 4:3

Page 250

1 Peter 2:13

Page 135

1 Thessalonians 4:13-15

Page 160

1 Thessalonians 4:16

Page 258

1 Thessalonians 5:3

Page 252

1 Timothy 2:1-4

Page 135

2 Corinthians 12:2 & 4

Page 238

2 Corinthians 2:15

Page 89

2 Corinthians 5:1-2 & 9-10

Page 259

2 Corinthians 5:8

Page 257

2 John 1:7

Page 250

2 Peter 1:14 NASB

Page 160

2 Peter 3:3

Page 190

2 Peter 3:3-4

Page 160

2 Timothy 2:1

Page 235

2 Timothy 3:1

Page 190

Acts 16:17

Page 87

Acts 5:28-29

Page 135

Acts 9:3-7

Page 225

Ephesians 6:10

Page 235

Ephesians 6:12

Page 239

Ephesians 6:12

Page 231

Hebrews 10:31

Page 199

Hebrews 11:32-34

Page 79

Hebrews 11:34

Page 85

Hebrews 11:6

Page 53

Hebrews 11:6	Page 78
Hebrews 13:17	Page 130
Hebrews 9:4	Page 68
John 11:38-39	Page 239
John 14:14-16	Page 200
John 14:2-3	Page 257
John 15:8-10	Page 200
John 8:6	Page 115
Joshua 5:13-15	Page 226
Jude 1:18	Page 190
Jude 1:9	Page 178
Luke 1:19	Page 178
Luke 1:26	Page 178
Luke 11:20	Page 115
Luke 8:5-7	Page 75
Mark 13:24-26	Page 152
Mark 13:3-14	Page 266
Mark 13:32	Page 183
Mark 5:2 & 7	Page 87
Matthew 13:41-42	Page 80
Matthew 18:19-20	Page 45
Matthew 24:22	Page 266
Matthew 24:24	Page 251
Matthew 6:10	Page 47
Matthew 6:11	Page 47
Matthew 6:13	Page 48
Matthew 6:7	Page 205
Matthew 6:9	Page 46, Page 230
Revelation 1:9-11	Page 239
Revelation 11:2	Page 163, Page 220
Revelation 11:3	Page 220
Revelation 12:14	Page 163
Revelation 12:3	Page 159
Revelation 12:6-7	Page 178
Revelation 12:7	Page 191
Revelation 13:1	Page 150, Page 159
Revelation 13:18	Page 69
Revelation 13:2-7	Page 159

Revelation 13:5	Page 163, Page 220
Revelation 13:5-10	Page 221
Revelation 16:16 NASB	Page 221
Revelation 20:12	Page 151
Revelation 20:13	Page 144
Revelation 20:2-3	Page 166
Revelation 21:1	Page 145
Revelation 22:10	Page 189
Revelation 22:18	Page 260
Revelation 3:10	Page 164
Revelation 5:11	Page 151
Revelation 5:2	Page 99
Revelation 5:5	Page 106
Revelation 7:1	Page 173
Revelation 9:2	Page 80
Romans 13:1-3	Page 134
Romans 14:8	Page 79
Romans 15:	Page 106
Romans 8:15	Page 235
Titus 3:1	Page 130
Unger "Antichrist"	Page 252
Old Testament	
1 Chron. 21:30	Page 179
1 Kings 10:17	Page 124
1 Kings 16:25	Page 20
1 Kings 22:10	Page 65
1 Kings 22:19	Page 175
1 Kings 3:5	Page 37
1 Samuel 13:20-21	Page 158
1 Samuel 8:3-8	Page 19
2 Chron. 18:9	Page 65
2 Chronicles 36:20-21	Page 195, Page 202
2 Kings 15:1-3	Page 21
2 Kings 17:1-3 & 5-8	Page 21
2 Kings 17:16	Page 175
2 Kings 18:17	Page 25
2 Kings 23:34-24:4	Page 22
2 Kings 24:14	Page 81



2 Samuel 19:8	Page 65
2 Samuel 22:33	Page 249
2 Samuel 7:12 & 16-17	Page 61
Amos 8:5	Page 125
Daniel 1:6-7	Page ii
Daniel 10:12-13	Page 207
Daniel 11:22 NIV	Page 219
Daniel 12:1	Page 178
Daniel 12:9	Page 187
Daniel 2:44	Page 141
Daniel 2:8	Page 100
Daniel 4:19	Page ii
Daniel 4:2-3	Page 111
Daniel 5:12	Page ii
Daniel 5:28	Page 126
Daniel 6:1-2	Page 117
Daniel 6:10	Page 46
Daniel 8:27	Page 223
Daniel 9:27	Page 164
Deuteronomy 31:29	Page 51
Deuteronomy 32:24	Page 55
Deuteronomy 5:9-10	Page 200
Eccles. 12:6-7	Page 258
Eccles. 3:20	Page 257
Esther 1 :2-3	Page 96
Esther 1 :8	Page 97
Esther 4:6-7	Page 65
Esther 8:10	Page 260
Exodus 20:25	Page 62
Exodus 20:6	Page 199
Exodus 28:42-43	Page 82
Exodus 9:5	Page 182
Ezekiel 12:26-28	Page 193
Ezekiel 28:1-11	Page 188
Ezekiel 3:23	Page 179
Ezekiel 32:2	Page 144
Ezekiel 45:12	Page 124, Page 125
Ezra 1:1-4 & 7-11	Page 24

Ezra 1:1-6	Page 213
Ezra 10:8-9	Page 233
Ezra 2:69	Page 124
Ezra 4:13	Page 128
Ezra 4:15	Page 128
Ezra 4:22	Page 129
Ezra 6:3-5	Page 213
Ezra 6:9	Page 77
Ezra 7:20	Page 77
Genesis 1:1	Page 86
Genesis 1:2	Page 144
Genesis 1:26	Page 54
Genesis 11:1-9	Page 17
Genesis 11:31	Page v, Page 16
Genesis 12:1-3	Page 18
Genesis 14:18	Page 87
Genesis 2:21	Page 180
Genesis 20:3	Page 37
Genesis 29:27 NIV	Page 210
Genesis 29:27 NKJV	Page 210
Genesis 29:32-33 & 35	Page 29
Genesis 3:19	Page 257
Genesis 30:11 & 13	Page 29
Genesis 30:18 & 20	Page 29
Genesis 30:24	Page 29
Genesis 30:6 & 8	Page 29
Genesis 31:10	Page 37
Genesis 39:1	Page 25
Genesis 39:7	Page 25
Genesis 40:5 & 8	Page 34
Genesis 41:12-14	Page 42
Genesis 41:14-16	Page 34
Genesis 41:40-43	Page 64
Genesis 8:20-21	Page 89
Habakkuk 2:5-6	Page 192
Hebrews 11:33	Page 139
Hosea 14:9	Page 191
Isaiah 11: 1	Page 106

Isaiah 2:2	Page 51
Isaiah 53:2	Page 229
Isaiah 58:7	Page 126
Isaiah 6:1-5	Page 226
Isaiah 6:5-7	Page 234
Isaiah 65:16	Page 63
Isaiah 8:18	Page 141
Jeremiah 10:10	Page 141
Jeremiah 16:7	Page 126
Jeremiah 25:11-12	Page 195
Jeremiah 29:10	Page 196
Jeremiah 32:10-11	Page 261
Jeremiah 38:7	Page 65
Jeremiah 4:7	Page 148
Jeremiah 49:39	Page 51
Jeremiah 50:43-44	Page 149
Job 1:6-12	Page 192
Job 10:9	Page 257
Job 16:15	Page 197
Job 33:14-15	Page 38
Job 34:15	Page 257
Joel 3:8-13	Page 158
Jonah 1:5-6	Page 181
Joshua 1:14	Page 81
Joshua 5:14	Page 179
Judges 4:21	Page 180
Leviticus 21:17	Page 26
Leviticus 22:20-22	Page 27
Leviticus 25:2-8	Page 203
Leviticus 26:3-4	Page 199
Leviticus 26:31-35	Page 203
Matthew 1:20	Page 38
Matthew 26:39	Page 179
Micah 4:1	Page 52
Nahum 1:8	Page 219
Neh. 7:71-72	Page 124
Nehemiah 10:32	Page 125
Nehemiah 11:14	Page 81

Nehemiah 2:1-8	Page 214
Numbers 12:6	Page 37
Numbers 14:33-34	Page 202
Proverbs 10:5	Page 180
Proverbs 16:18	Page 132
Proverbs 16:30	Page 73
Proverbs 27:4 NIV	Page 219
Psalms 104:29	Page 257
Psalms 122:6	Page 94
Psalms 145:10-19	Page 112
Psalms 19:9	Page 141
Psalms 2:1	Page 131
Psalms 34:7	Page 141
Psalms 35:19	Page 73
Psalms 52:8	Page 95
Psalms 69:31	Page 125
Zeph. 3:11	Page 191
Other References	
1 Kings 22:19	Page 177
Adam Clark "Old Testament Commentary"	Page 259
Adam Clark's Commentary on the Old Testament	Page 243
Bible Knowledge Commentary on Daniel	Page 244
Daniel 12:4	Page 187
Drawings by Dr. Harry Ironside	Page 171
Easton's 1897 Bible Dictionary	Page 20
Feinberg "The Prophecy of Ezekiel"	Page 224
	Page 162
H. A. Ironside, "Daniel"	Page 261
H.A. Ironside "Daniel"	Page 206
<a href="http://userpage.chemie.fu-berlin.de/adressen/eu.html">http://userpage.chemie.fu-berlin.de/adressen/eu.html</a>	Page 156
<a href="http://www.biblehistory.net/volumn2/Nebuchadnezzar.htm">Http://www.biblehistory.net/volumn2/Nebuchadnezzar.htm</a>	Page 109
<a href="http://www.graphicmaps.com/webimage/countrys/me.htm">http://www.graphicmaps.com/webimage/countrys/me.htm</a>	Page 157
<a href="http://www.nisbett.com/people/bp-nebuchadnezzar.htm">http://www.nisbett.com/people/bp-nebuchadnezzar.htm</a>	

	Page 110
<a href="http://www.wikipedia.org/wiki/Nebuchadnezzar">Http://www.wikipedia.org/wiki/Nebuchadnezzar</a>	Page 110
Ironside, "Daniel," Pages 37-38	Page 60
JFB Commentary	Page 263
Josephus, Antiquities of the Jews, Book x, chap. x, verse 6	Page 104
K&D "Daniel"	Page 241
K&D, Daniel	Page 133
K&D, "Daniel", Page 296-297	Page 175
Kiel & Delitzsch, "Daniel," Page 187	Page 121
Lehman Strauss. "The Prophecies of Daniel"	Page 206
Qur'an, Chapter 3	Page 224
Strauss, The Prophecies of Daniel, Chapter 4	Page 93
Strauss, "Daniel, Page 271	Page 212
Strauss, "Daniel," Page 235	Page 173
Strauss, "Daniel," page 295	Page 227
Strauss, "Daniel", Chapter 11	Page 242
Strong's Exhaustive Concordance	Page 86
The Prophecies of Daniel, Lehman Strauss	Page v
Unger "Antichrist"	Page 252
"Gesenuis' Hebrew Grammar" Page 13	Page 186
"Ungers Bible Dictionary"	Page 168