World Video Bible School®

Established 1986

D A N I E L

This set of notes is designed to be used by non-credit students of World Video Bible School®and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.

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DANIEL
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DANIEL
SYLLABUS

I. GENERAL INFORMATION.

A. Instructor: Dave Chamberlin.

B. This course consists of 18 lessons on 6 DVDs or 6 videotapes.

C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

A. This is a verse by verse study of God's very unique prophet – Daniel.

B. This study includes the examination of faith as seen in Daniel and his three friends, a growth of faith as seen in Nebuchadnezzar and the source of faith as seen in God Who rules the nations.

C. This course will show the sovereignty of God as He rules in the affairs of mankind, with a special emphasis on His dealing with nations and kingdoms.

D. The predictive purpose in Daniel is to clearly set forth the establishment of God's eternal kingdom.

III. INSTRUCTIONAL MATERIALS.

A. Required.

1. Bible (ASV, KJV or NKJV).

2. Eighteen video lessons.

3. Spiral bound course notes.

B. Optional: Any good (conservative) commentary on Daniel.

IV. REQUIREMENTS.

A. Read the entire book of Daniel at least twice.

B. View all eighteen video lessons in their entirety.

C. Read the class notes in their entirety.

D. Complete all memory work (explained below).

E. Submit a term paper (explained below).

F. Take one written test.

G. Have a combined grade average of at least 70.

V. MEMORY WORK.

A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your VBI enrollment application.

B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.

C. For this course, the following verses must be memorized:

Daniel 1:8
Daniel 2:44,45
Daniel 3:16-18
Daniel 3:28
Daniel 4:25
Daniel 5:5,6

D. Memory work is due when you mail VBI your written test.

E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

A. There is one written test for this course.

B. When you near the end of the course, contact us and request the Daniel test.

C. When you receive the test, you have permission to look at it and study it.

D. However, when you take the test, you must do so completely from memory, with no help from notes, Bible, etc.

VII. TERM PAPER.

A. Write a paper giving an overview of each chapter in Daniel. Also, draw at least one lesson from each chapter that is applicable to us today.

B. The paper should be a minimum of six pages, typed and double spaced. If handwritten, the paper should be a minimum of eight pages, single spaced.

C. The paper is due when you mail VBI your test and memory work.

VIII. GRADING.

A. Memory work, term paper, and test will be graded separately.

B. Final grade is based on an average of all assigned work, with the test counting twice.

C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

IX. CREDIT.

Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented), and all fees for this particular course have been paid in full.

DANIEL
INTRODUCTORY MATERIAL

I. AUTHOR.

A. Name.

1. The book is named after the principle character of the book, “Daniel,” “God Is My Judge.”

2. He was of royal seed (1:3,6).

3. He was carried off in Babylon exile in the third year of Jehoiakim. (His name, “Belteshazzer” was given here - cf 1:7.)

4. In the strict definition of the term, Daniel was not a prophet. He was a statesman to a heathen court. The term “prophet” is used in the broad sense.

   a. He was not a mediatorial character (Deut 18).

   b. He did not represent God before the people.

B. Book.

1. In the second half of the book Daniel is named as the one who receives the revelations.

   a. 7:2, 4, 6ff, 28; 8:1ff, 15ff; 9:2ff; 10:2ff; 12:5-8.

   b. Daniel speaks in the “first person.”

   c. Daniel is commanded to preserve the book (12:4).

2. The entire book is seen to be the work of one author in its unity.

   a. The first part prepares for the second, and the second looks back to the first.

      1) Chapters 7 and 8 develop more fully what is introduced in chapter 2 - yet 7 and 8 are not understandable without chapter 2.

      2) Chapters 9-12 are also based upon the earlier revelation of chapter 2 (cf 2:28; 4:2, 7, 10 with 7:1,2,15).

3) 1:1-2:4a; 8:1-12:13 are in Hebrew and 2:4b-7:28 are in Aramaic. Possibly due to Aramaic being the language of the world at this time.

b. The historical narratives reveal Daniel to be the same character throughout the book.

c. The unity of the book is maintained by scholars of all schools of thought (Note liberal scholars: Driver, Charles, Rawley and Pfeiffer).

3. Jesus Christ regarded Daniel as the author.

a. Christ explicitly speaks of Daniel in Mt 24:15 (cf Dan 9:27; 12:11).

b. Christ, directly, approves of the genuineness of other prophecies of Daniel.

1) Mt 10:23.

2) Mt 16:27ff.

3) Mt 19:28.

4) Mt 24:30,31.

5) Mt 25:31.

6) Mt 26:64.

II. DATE.

A. Two Possible Dates Are Suggested.

1. The liberal view - 175-165 B.C. (by an unknown Jew).

2. The conservative view - 605-536 B.C.

B. Reasons For Rejection Of The Late Date.

1. The adoption of the late date (175-165 B.C.) is not based mainly on the internal evidence, but upon the accuracy of Daniel's description of the times of Antiochus Epiphanes.

a. The rise of the late date found its beginning in the 3rd century A.D. by an atheistic philosopher Porphyry.

b. For a complete discussion of the historical positions of the liberal date see *An Introduction to the Old Testament,* page 362ff by Edward J. Young.

2. If the book of Daniel was written during the Maccabean era it is not predictive prophecy, which the book claims, but a forgery!

   a. The book claims to be serious history - a revelation from God concerning future welfare (from the time it was written) of men and nations.

   b. A Maccabean dating (to comfort Jews at that time) thus means the book is a fraud.

3. The author gives evidence of having a more accurate knowledge of Babylonian-Persian history than any known historian since the 6th century B.C.

   a. “Excavations” show a “new Babylon” during the Nebuchadnezzar reign which Daniel 4:30 records!

   b. Belshazzar presented as “co-king” under Nabonidus has been brilliantly vindicated by the digger’s spade! (cf Dan 5)

   c. The author knew enough 6th century B.C. customs:

      1) To present Nebuchadnezzar being able to make and alter laws with absolute sovereignty (2:12,13, 46).

      2) While predicting Darius the Mede being helpless to change Medo-Persian law (6:8,9).

      3) Also the change of punishment from “fire” (3:1ff) to “lions” (6:1ff) shows an accurate awareness of customs of the two nations (fire was sacred to the Persians - Zoroastrianism).

4. The Dead Sea scrolls (Book of Daniel) showing the Hebrew-Aramaic and Aramaic-Hebrew transition points seriously challenges the possibility of the Maccabean date.

5. The most decisive reason for rejection of the idea of the equating of Daniel with the apocalyptic literature of the intertestamental period is the New Testament commentaries.

   a. The New Testament writers did not look upon the book of Daniel as a romance (note the Apocrypha).

b. The Lord Himself spoke of Himself in terms taken from Daniel.

c. If the dating is Maccabean why did the Jews reject other literature as canonical (e.g. the Apocrypha) and not Daniel?

III. THEME - "God Rules The Nations" (cf 2:21; 4:17,32).

IV. PURPOSE.

A. The Primary Purpose Of Daniel Was/Is To Show The Sovereignty Of God In Dealing With Nations And Kingdoms.

B. The Predictive Purpose Was To Clearly Set Forth The Establishment Of God's Eternal Kingdom (2:44).

V. OUTLINES.

A. Outline I.

B. Outline II.

NORTH (BABYLON - SYRIA)

Daniel 11:5

1. Seleucus I Nicator (Victor)
   312-280 B.C. (Dan 11:5)

2. Antiochus I Soter (Savior)
   280-261 B.C.

Daniel 11:6

3. Antiochus II Theos (God)
   261-246 B.C.

   Wife - Laodice

Daniel 11:7

Sons 1) Seleucus Callinicus
2) Antiochus

Daniel 11:9

4. Seleucus II Callinicus (The Gloriously Triumphant)
   246-221 B.C.

Daniel 11:10

Sons 1) Seleucus Ceraunus
2) Antiochus The Great

5. Seleucus III Ceraunus (Thunderbolt)
   226-223 B.C. (assassinated)

SOUTH (EGYPT)

Daniel 11:5

1. Ptolemy I Soter (savior)
   323-285 B.C. (Dan 11:5)

2. Ptolemy II Philadelphus (brother-love)
   285-247 B.C. (Dan 11:6)

   (Daughter Bernice)

Daniel 11:7,8

3. Ptolemy III Euergetes (well-done)
   246-221 B.C

   (Brother of Bernice)

NORTH (BABYLON - SYRIA)
Daniel 11:10

6. Antiochus III The Great
223-187 B.C.

(Daughter - Cleopatra)

Daniel 11:20

7. Seleucus IV Philopater (Lover of his Father)
187-175 B.C.

Daniel 11:21

8. Antiochus IV Epiphanes (Illustrious)

Invasion of Egypt - wins battle of Pelusium - 171 B.C. (captures Ptolemy VI)

Daniel 11:22-24

Invasion of Egypt - successful c. 170 B.C.

Daniel 11:25-28

Invasion of Egypt - completed by Roman consul C. Popollius Laenas to withdraw from Alexandria

Daniel 11:29,30

Antiochus turns against Jerusalem in anger

Daniel 11:31-35

SOUTH (EGYPT)
Daniel 11:11,12

4. Ptolemy IV Philopater (Lover of his father)
221-204 C.B.

Daniel 11:14,15

5. Ptolemy V Epiphanes (Illustrious)
204-181 B.C.
5 years old at the beginning of his reign. His character and reign deteriorate when faithful minister Aristomenes dismissed.

Daniel 11:25-27

6. Ptolemy VI Philometor (Fond of his mother) (Dan 11:25,26,27)

Mother Cleopatra acts as Queen-regent for the first seven years of his reign.

DANIEL EXPOSITION

I. NARRATIVES: SIX HISTORICAL EVENTS IN THE LIFE OF DANIEL . . 1:1-6:28

A. Daniel Raised To Prominence: Exit - Jerusalem; Exile - Babylon; Entrance - King's Court 1:1-21

1. Expedition of Nebuchadnezzar against Jerusalem. 1,2

a. The historicity of the date cannot be satisfactorily denied, i.e. 605 B.C.

1) It is true that the city was not taken until 597 B.C. when Jehoikim was King.

a) 2 Kgs 23:34-36.

b) 2 Kgs 24:1,2; 2 Chron 36:6. (cf Jer 46: 1,2; Dan 1:1,2)

c) 2 Kgs 23:36-24:9. (cf Jer 22:19; 30-36)

2) However, Daniel does not say that the city was taken in the third year of Jehoikim.

a) Daniel states that in that year Nebuchadnezzar laid siege against the city.

b) That Nebuchadnezzar received into his hands by the Lord, the King of Jerusalem - Jehoikim.

c) And "part of the Temple vessels."

NOTE: There is not any indication in this passage that the city had fallen. Critics need to be careful of attributing statements to Daniel that he did not make.

b. The real difficulty is seen in the "alleged contradiction" between Daniel's statement and that of Jeremiah's.

1) Jeremiah's statements.

a) Jer 25:1 - Equates the "fourth year" of Jehoiakim with the "first Year" of Nebuchadnezzar.

b) Jer 46:2 - States that in the “fourth year” of Jehoikim, Nebuchadnezzar smote Pharaoh-Necho at Carchemish.

c) Jer 25:8-14 - In the “fourth year” of Jehoikim speaks of the Chaldeans as though they had not yet come to Palestine.

2) The “apparent” difficulty solved: there is no real warrant for the assumed contradiction!

a) Daniel reckons the years according to Babylonian method! Jeremiah, according to Palestinian method.

(1) The Babylonian system calls only the first FULL YEAR of the kings “first year of reign.”

(2) The year in which the king ascended the throne was not designated his “FIRST” year - but “the year of the accession to the kingdom.”

(3) Therefore, when Daniel speaks of Jehoiakim’s “third year” he has reference to the same year as does Jeremiah in mentioning the “fourth year.” Note chart:

DANIEL/BABYLON	JEREMIAH/PALESTINIAN
Year of accession	First Year
First Year	Second Year
Second Year	Third Year
Third Year	Fourth Year

b) For further evidence of this procedure of Babylonian reckoning see:

(1) 2 Kgs 25:27 - “In the year that he began to reign.”

(2) Jer 52:28-30 cf 2 Kgs 24:18-25:30.

(a) 2 Kgs speaks of the “8th and 19th years of a reign.” (Hebrew)

(b) Jeremiah speaks of the “7th and 18th years” of the same reign. (Babylonian)

c. Further evidence as seen in the “vessels of the house of God.”

1) First invasion (Dan 1:1 cf 2 Chron 36:7) Jehoiakim.

2) Second invasion (2 Kgs 24:13) - Jehoiachin.

3) Final invasion (2 Kgs 25:6-20) - Zedekiah.

NOTE: Ezra 1:7 cf 6:5.

2. Exiled Daniel and his companions introduced to the King’s court. . 3-7

a. The king’s call of certain of the children of Israel. (3,4)

1) Note Isaiah’s prophecy of one century before (Isa 39: 7). (Dan 1:1-7 cf 2 Kgs 24:12-16)

2) The king desired youths (not “children” but “young men” probably 14-16 years of age) of “perfect physical form” and intellectual.

a) Lev 21:17,18.

b) 2 Sam 14:25

c) SoS 4:7.

d) Gen 24:16; 26:7.

These attributes deemed indispensable among orientals for court servers.

3) These were to “stand” before the king.

b. The king’s appointment of dainties and drink. (5)

1) Daily portion of his dainties. (cf Jer 52:34; 1 Chron 16:37)

2) His wine - literally his drinking.

c. Daniel and his three friends among those who were called. (6,7)

1) They were from the tribe of Judah. (6)

2) Their names (Babylonian) given them by the prince of the eunuchs, i.e. nobles. (7)

a) Daniel (“God has judged”) to Belteshazzar (“protect his life!”).

b) Hananiah (“Jehovah has been gracious”) to “Shadrach” (???) Possibly an intentional perversion of Marduk.

c) Mishael (“who is what God is?”) to “Meshack.” (???)

d) Azariah (“Jehovah has helped”) to “Abed-nego” (“servant of Nebo?”)

NOTE: The change of names was effective in obliterating the name of the true God, “ah,” whether intentional or not.

3. Energetic faith: “Daniel purposed in his heart.” 8-16

a. Daniel’s uncompromising faith leads to courage.

1) Daniel “purposed” (Lit. “laid; gave heed”). (cf Isa 42:25; 47:7; 57:1,11; Mal 2:2) (8-10)

a) To have taken of the king’s food and drink would, in Daniel’s heart, involve “defilement.” (Amos 7:17 cf Hos 9:3,4 cf Zeph. 3:1; Isa 59:3; Mal 1:7,12)

(1) This was due to the religious practice of the Babylonians: offering to idols.

(2) The refusal to eat was due to Jewish law of ceremonial uncleanness. (cf Lev 20:2-26)

(3) Cf Paul’s instructions to Christians at Corinth concerning a similar instance. (cf 1 Cor 10:20-23)

b) Faith rewarded - literally “God gave Daniel to kindness.” (9,10)

(1) Daniel’s request made upon the basis of a principle of faith and respect.

(2) God (Lit. “the God”) always gives grace and provides for His faithful servants. (cf Gen 39:21)

(3) Note Daniel’s refusal to “give up” in his faithfulness to the God of heaven.

(a) The “prince of the eunuch’s” in v. 10.

(b) The “Ham-melzar” (guardian or steward) in v. 11.

2) The “ten days of proving.” (11-16)

a) Daniel’s action is probably on the basis of a “revelation.”

b) “Ten” - is a round number. (cf Dan 1:20; 7:7; Amos 5:3; Zech 8:23)

c) “Pulse to eat - water to drink.”

(1) This is vegetable food.

(2) The word occurs only here, but a similar word is in Isa 66:11 which means “the things that are sown.”

d) At the end of ten days it was proven that God was with the “faithful four.” (15,16)

(1) They were “fairer” and “fatter” (Lit. “fuller”) in flesh” than those who were “eating” (participle - continuous action) the king’s dainties.

(2) Verse 16 literally reads: “The steward continued taking away . . (king’s food) . . and continued giving the pulse.”

(3) The diet continued after the ten days due to its effectiveness!

b. Lesson: the very nature of faith demands courage.

1) The type of faith that compromises at the first sign of danger is not faith.

a) This is nothing but “empty words!”

b) Something believed but not lived is not faith!

2) Faith is daring! It takes “risks!”

a) When was the last time we took any “risks” on the basis of our faith in Christ?

b) How many are not even willing to inconvenience themselves for the sake of standing for their faith?

c) Faith must be lived! (Gal 2:20) It must be contended for! (Jude 3) It must be defended! Proved! (2 Cor 13:5)

3) Faith makes the difference between “pretenders” and “contenders.”

a) Mt 15:1-9 with 23:1-6.

b) 1 Tim 6:12 cf 2 Tim 4:7. (Rev 2:10 cf Gal 5:5,6,22)

c) Strength of life is not possible without testing! (Jas 1:3)

4) Faith stands strong when one “purposes in his heart.” (1 Pet 3:15 cf Rom 10:8-10; 1 Pet 4:19)

4. Entrance into King’s service, Growth of knowledge by grace. 17-21

a. The attainments of Daniel and his three friends were the gifts of God: “God gave them...” (17a)

1) Knowledge of Moses and the “wisdom of Egypt.” (Acts 7:22)

2) Learning and wisdom.

3) These gifts from God were for discerning between truth and error in this Babylonian “wisdom” as is evident from 3:6.

b. “Daniel had understanding in all visions and dreams.” (17b)

1) This gift, as will be seen beginning in chapter 2, is a miraculous gift.

2) Daniel possessed the ability to:

a) See visions and dreams, e.g. chapter 7. (cf Num 12:1-8; Isa 1:1)

b) Declare interpretation of the dreams and visions of “others.” (Chapters 2 & 4)

c) Know whether the vision was of God or merely out of the mind of man. (cf Jer 23:25ff)

d) Declare the “true” interpretation of one’s vision or dream.

NOTE: This does not necessarily mean that Daniel was always able to interpret, for it was by means of special revelation (and this may have been the situation in every case) that the interpretation of Nebuchadnezzar's dream was given in 2:12 cf v. 19.

3) The reason for the book's emphasis on dreams is due to the Babylonian background, i.e. belief in dreams.

a) Note that Joseph was in a similar circumstance (Gen 40:1-41:36).

b) Cf Gen 37:5ff; 40:8.

c. Daniel, Shadrach, Meshack and Abed-nego summoned to the court of the king. (18-20)

1) The king communes with them all and finds none like Daniel and his three friends.

2) They were "ten times" better than all the magicians.."

a) Literally "ten hands than." (cf Gen 43:34)

b) "Better than," i.e. "superior" to the magicians.

c) "Magicians" occurs in 2:2,10,27; 4:7,9; 5:7. (cf Gen 41:8,24; Ex 7:11,22; 8:7,18,19; 9:11 where it refers to Egyptian magicians.)

d) "Enchanters" found only here in the Old Testament. (A Babylonian word referring to some sort of magic.)

d. Daniel continues until the "first year of King Cyrus." (King of Medo-Persia) (v. 21)

1) Some find difficulty here because of 10:1.

2) The difficulty removed.

a) The verb "continued" (Lit. "was") occurs also in Ruth 1:2 and Jer 1:3.

b) The preposition "until" (or "unto") does not exclude the remote future. (cf Psa 110:1; 112:8)

c) Therefore, the thought is that Daniel continued "until the time of Cyrus and beyond."

3) Why then is the "first year of Cyrus" mentioned?

a) This date is of particular importance.

b) For the Jews it was the beginning of a new era and the end of exile. (cf Isa 44:26; 45:1)

c) This was the year of deliverance.

(1) This great event was witnessed by Daniel.

NOTE: Daniel lived through the entire period (c. 70 years) of captivity.

(2) 2 Chron 36:22 (Cyrus) cf Ezra 1:1; 6:3.

B. Dream-Image of Nebuchadnezzar: Daniel's Prudence, Prayer, Power and Promotion. 2:1-49

1. Nebuchadnezzar's troublesome dream and summoning of the wise men 2:1-16

a. The king's dreaming of dreams and troubled spirit – magicians called. (1-16)

1) The date of v. 1 seems to conflict with the number of years training in 1:5,18. (The solution)

a) Hebrew usage of time reckons "fractions of time" as "full units of time."

(1) Samaria was besieged from the fourth to the sixth year of Hezekiah but was taken "at the end" of three years. (2 Kgs 18:9,10)

(2) Jer 34:14 "At the end of seven years" evidently means when the seventh year had arrived. (cf Mk 8:31)

b) Therefore, in view of this system, it is completely possible that the third year of training would fall in the second year of Nebuchadnezzar's rule. Chart:

DANIEL'S TRAINING	NEBUCHADNEZZAR'S RULE
First year	Year of accession
Second year	First year
Third year	Second year (the dream)

2) The king's entire staff of "wise" (?) men are summoned to interpret the dream. (v. 2)

a) "The magicians." (cf 1:20)

b) "The enchanters." (cf 1:20)

c) "The sorcerers." (cf Deut 18:10)

d) "The Chaldeans." This is used in a special restricted sense in Daniel to "wise men" and not to an ethnic group.

(1) The four-fold mentioning here is to include "all classes" of the wise men - cf:

(a) 1:20.

(b) 2:2.

© 2:10b.

(d) 2:27.

(e) 4:7.

(f) 5:7,11,15.

(2) Comparison of "wise men" and "Chaldeans."

(a) "Wise men:"

[1] 2:12,13,14,18,24,48.

[2] 4:6,18.

[3] 5:7,8.

(b) "Chaldeans:"

[1] 1:4.

[2] 2:4.

[3] 3:8?

[4] 5:10.

NOTE: All four classes were to work together in order to state to the king the dream and its meaning. Nebuchadnezzar sought the impossible - an explanation of a supernatural revelation from those who had no real knowledge of the supernatural. (cf 1 Cor 2: 8ff)

3) The king's desire and demand: "Tell me the dream and what it means!" (v. 3)

a) His test of his "wise men."

(1) Verse 5 is not to be taken as relating to "the dream." The marginal reading is best.

(a) Nebuchadnezzar "remembered the dream" for how could he know the statement (given by its revealer and interpreter) of the dream was true unless he remembered the dream?

(b) This is seen to be so by the king's behavior at the conclusion of Daniel's declaration of revelation and interpretation. (2:46ff)

(2) This "test" should have revealed to the Babylonian king and his "wise men" the utter limitations of superstition! Magic is not the truth!

b) His "wise men's" appeal - "Tell us the dream and we will give its meaning." (4,5)

(1) The king's reply in verse 5; "The thing is gone forth from me" (Lit. "The thing is certain" or "the word is gone forth from me") cannot refer to his dream, as we have noted before.

(a) The first half of the verse refers to the second half of it.

(b) Thus the king affirms his determination to punish the wise men if they do not tell him the dream. He assures of the certainty of his intentions - "Ye shall be cut in pieces. ."

(2) The king's threat followed by promise of material gifts. (v. 6)

(a) The wise men's desire to please the king could not be motivated by any greater means!

[1] The threat of death. (Fear)

[2] The promise of wealth. (Security)

(b) However, no matter how strong the desire may be some things are still humanly impossible!

[1] These men really (I mean "really, really") wanted to declare the dream! The interpretation would have been easy to "opinionate!"

[2] However, the "secret things belong to God" and to those whom He reveals them.

(c) Although Daniel and his friends are not present the king's gifts would not have "bought" them. (cf 3:17; 5:17)

NOTE: God is shaping this matter to show the "foolishness of men" in their pretense to superhuman knowledge.

b. The wise men's second appeal and protest. (7-12)

1) The wise men are "buying the time" in order to defer the fatal moment of the king's determination. (7-9)

a) Verses 8b and 9 go together. They can see that the king is determined to carry out punishment if they fail to respond to his request.

b) "There is one law for you;" i.e. "Death by dismemberment!" (cf v. 5; Esth 4:11)

(1) They had “prepared” wicked lies, i.e. your claim to be able to interpret the dream if told you is false!

(2) “Till the time be changed” - i.e.:

(a) Until (hopefully) the king drops the matter.

(b) Or until they (hopefully) learn something more particular about the dream.

(3) Nebuchadnezzar is shrewd enough to know:

(a) That if he relates the dream his wise men could give it any interpretation they desire, just anything! Note modern day “glossalia interpretation.”

(b) On the other hand if they could, unassisted, properly declare the dream they could truthfully interpret it.

2) The wise men’s ardent non-availing protest. (10-12)

a) The king’s determined insistence finally compels the magicians (all the wise men) to confess their inability.

(1) “There is no man on earth that can show the king’s matter. .” (Beyond human power.)

(2) “No king, lord or ruler has asked such. .” (Request invalid.)

(3) “And it is a rare (Lit. heavy, weighty). .”

(4) “No one can do this - only the gods” i.e. Someone of higher intelligence.

(a) This shows that the Babylonians had a concept of a higher intelligence.

(b) Those who are “flesh” (indicating weak and infirm human nature) cannot grant such a request.

[1] Cf Isa 31:3; Psa 56:4; Jer 17:5.

[2] The wise men include themselves as “flesh” seeking to excuse themselves.

b) The king's angry decree: "Death for all the wise men of Babylon." (v. 12)

(1) Recalls Pharaoh's anger in Gen 40:2; 41:10.

(2) "Babylon" evidently refers only to the city and not the empire. (cf 2:49; 3:1)

(3) The excuse of the Chaldeans did not requite the king's wrath, for in it he saw impotence in their confession.

c. The king's decree of death upon all the wise men includes Daniel and his three companions. (13-16)

1) Search for Daniel and Shadrach, Meshach and Abed-nego. (Lk 2:1) (13)

2) Daniel's counsel and prudent response. (14-16)

a) Daniel's gift of wisdom and discrimination in talking to Arioch (captain [chief]of slaughterers - i.e. animals) (cf 2 Kgs 25:8ff; Jer 39:9; 52: 12ff) (v. 15).

b) Daniel's promise on the basis of courageous faith. (16)

(1) Daniel's deep faith is bold.

(2) Daniel's request of the king is evidence of humility.

(a) This is no rash vow.

(b) He merely asks for time to seek compassion from God; a specified time. If the king does so, he will give the interpretation.

(3) Daniel's request (which the wise men did not ask!) was one of faith - God who had been with him would not now desert him.

2. Daniel's petition and praise to the providing God. 17-23

a. Plea for mercy - "Then was the secret revealed." (17-l9a)

1) Daniel requests his three friends to petition the God of heaven desiring "His mercies."

a) This is a prayer for divine compassion.

b) This is a prayer of "righteous men." (cf Jas 5:16b,17) (v. 18)

2) Daniel's friends beseech the "God of heaven."

a) The "God" who is over the sun, moon, stars, etc. - that which the Babylonians worshiped. (cf Gen 24:7)

b) The designation of the true God came into prominence at the time of the exile. (Ezra 1:2; 6:10; 7:12,21; Neh 1:5; 2:4; cf Psa 136:26)

3) Daniel's petition answered - "Then was the secret revealed." (19)

a) The revelation was not made in a dream but in a vision in the night.

(1) Such a vision was one which came to him in a wakened condition. (cf Job 4:13; 7:14; 20:8; 33:15) Note also Gen 46:2.

(2) However, revelations were also made to prophets by the means of dreams. (cf Num 12:1-8)

b) The interpretation is designated a "secret" or "mystery" since its meaning cannot be obtained by unaided human reasoning.

b. Prayer of thankfulness - "Blessed be the name of God forever." (19b-23)

1) The theme of this prayer of praise is The Wisdom and Power of God.

a) "Blessed be the name of God. ."

(1) God swears by His name. (Jer 44:26)

(2) God's name dwells in His sanctuary. (2 Sam 7:13)

(3) God's name is excellent in all the earth. (Psa 91:14)

(4) God's name was in the "Exodus angel." (Ex 23:21)

b) "Blessed be the name of God" stands for His being, i.e. His essence. (cf Jdgs. 13:17,18)

(1) The language is that of the psalmist. (Psa 41:13)

(2) It was also employed by the Levites. (Neh 9:5)

2) Daniel's reasons for why the name of God should be eternally blessed:

a) Wisdom. Cf verses 21c,d,22 (examples of His wisdom) and verse 21a,b (exhibit His might).

b) Might.

3) Daniel, in mentioning the attributes, distinguishes between the <u>True God</u> and the idols of Babylon.

a) He governs all things. (Heb 1:1-3; Col 1:6-8)

b) The course of history lies in God's hands. (cf Acts 17:26)

(1) He "changes" (His might noted) times and seasons.

(2) He "removeth" rulers - their destinies determined. (Ezek 38,39) "Setteth up" kings.

(3) He reveals the deep and secret things. Note 1 Cor l:9ff concerning revealed knowledge and wisdom. (cf Deut 29:29)

(a) Man has no wisdom save that which springs from God.

(b) It is God who reveals His "secrets" and "deep things." (cf Job 12:22)

c) The "deep, hidden and darkness" are things which are not known to man - but God who is "Light" fully knows them! (cf Prov 8:30)

(1) Jas 1:17.

(2) 1 Jn 1:17.

(3) For God, all is Light - He alone is the Author of Wisdom, the Omniscient One.

4) Daniel's exalting praise and glory to God. (v. 23)

a) The Aramaic is emphatic - "Thee - praising am I."

b) In times past the true God has proven faithful - so also now: so Daniel gives all credit and glory and praise to God.

3. Daniel's reliance is on God and the interpretation of the dream. 24-45

a. Daniel's reliance - "There is a God in heaven that revealeth secrets." (24-30)

1) Daniel brought before the king. (24-26)

a) Daniel's intervention. (24)

b) Arioch's statement: "I have found a man. ." (25)

c) Nebuchadnezzar's question. (26)

2) Daniel's reply to the king's question. (27-30)

a) Daniel's response is dual in its purpose:

(1) To show the limitations of men. (27)

(2) To reveal the unlimited power of God. (28)

b) "But there is a God in heaven. ." (28-30) (cf Gen 41:16)

(1) He has made known to King Nebuchadnezzar "what he shall be in the latter days."

(a) Study of the term "latter days." (v. 28)

[1] Gen 49:1 - Period ending Israel's occupation of Canaan.

[2] Num 24:14 - End of Moab's and Edom's independence.

[3] Deut 4:30 - After Israel's apostasy and exile.

(b) The phrase literally means: "In the end of the days" denoting uttermost part or segment of the days, i.e. history.

[1] It refers (primarily, prophetically) to the period of time which begins with the appearance of God on the earth. (Mt 1:21-23) i.e. the days of Messiah.

[2] This is seen by the usage of the term in the New Testament (Heb 1:1; Acts 2:16,17; Jn 2:18 cf Heb 9:10; Acts 3:21; Isa 2:2)

[3] The content of the dream is that which shall occur in the Messianic Age.

(2) The phrase "in latter days" should not be equated with:

(a) "To pass hereafter." (2:29) (Lit. i.e. "in the future")

(b) "The time of the end." (12:9) (See comments)

(c) Daniel, in verse 30, makes it clear that the interpretation is not revealed because of his superiority but solely that the interpretation may be made known. (cf Gen 41:16)

[1] The interpretation must be made known.

[2] The interpretation cannot possibly be manifested without supernatural revelation.

[3] Therefore, the meaning of the dream was supernaturally revealed to Daniel by God. (2:18, 19)

b. Daniel's manifestation - the King's dream revealed. (31-35)

1) "A great image." (31)

a) The image of a statue (not an idol) in human form.

(1) Since world powers are human in nature, they are essentially one. (cf Acts 17:26)

(2) Thus, the world powers, here designated, are united in the "one" image (statue).

NOTE: That Nebuchadnezzar saw the complete image - as if it all existed at the same time.

b) The image was "mighty" and excellent in "brightness" - "The aspect thereof was terrible."

(1) It was "bright" because it was composed of metal(s).

(2) It would, because of its "appearance" or "aspect" (i.e. its size and brightness), strike terror in the heart of the beholder.

2) The great image and the details noted. (32-35)

a) Note that there is a steady deterioration from the head to the feet. (32,33)

(1) "The head" - "of fine gold."

NOTE: Only the head constitutes a unified whole of all the sections of the image.

(2) The "breast (Lit. chest) and arms" - "of silver."

(3) The "belly and thighs" - "of brass."

(4) The "legs" - "of iron."

(5) The "feet" - "part of iron and part of clay."

NOTE: The clay is actually "potsherd" - the author denoting the shoddy craftsmanship (as compared with the rest of the image) may look good but would not prove substantial.

b) The image and "A stone . . cut out without hands." (34,35)

(1) "A stone was cut out without hands." This denotes the work of divine agency. (cf Dan 8:25)

(a) The image - made by hands, i.e. by humanity.

(b) The stone - quarried by "no hands," i.e. deity.

NOTE: "Without hands" - i.e. "without human power or assistance."

(2) The "stone" "smote the image" upon its feet and broke them into pieces. (34)

(a) The feet, being "composite in nature," are broken in pieces. The feet are the most vulnerable part of the image.

(b) The blow upon the feet was so vehement that the "WHOLE" image was "broken in pieces together."

(c) The broken pieces of the entire image were like "chaff" carried away by the wind.

[1] The "threshing-floors" were generally exposed so the wind might thoroughly blow the chaff away. (cf Isa 41:15, 16; Hos 13:3; Jer 51:20-23; Mic 4:13; Mt 3:12)

[2] The destruction of the "image" by the "stone" is so thorough there is no place for them (Psa 103:16; Rev 20:11), i.e. the "kingdoms" represented by the symbols.

(3) The "stone". . "Became a great mountain (or rock) and filled the whole earth." (35)

(a) The "stone" becomes so great in its size as to "fill the whole earth."

(b) This shows the universality of God's kingdom. (cf vs. 44,45)

(c) This kingdom is to consummate the whole historical process. This kingdom is a destruction agency. (cf Psa 110:1-10)

(d) Note Jesus' parable of the mustard seed - "The kingdom of heaven is likened to.." (Mt 13:31,32)

c. Daniel interprets the King's dream - "This is the dream and we will tell the interpretation of . ." (36-45)

1) The head of Gold - Nebuchadnezzar - i.e. the Babylonian empire. (38)

   a) Verses 38,39 fittingly designate the first great representative of world power.

      (1) This statement denotes universal domination.

      (2) Note that Nebuchadnezzar is typified as ruling over all. (cf Gen 1:28; Psa 8:17)

   b) The animals are mentioned to represent Nebuchadnezzar's rule as being as absolute as possible. (cf Jer 27:6; 28:14)

      (1) His sovereignty was world-wide, "Ruler over them all."

      (2) His rule was "over all creatures of the earth," i.e. uncontested universality/civilized Asia.

   c) "Thou (Nebuchadnezzar) art the head of gold." (38)

      (1) The king stands for the kingdoms. (cf 44; 7:17, 24)

      (2) That this refers to the empire itself is seen by the fact that it is immediately stated in the following verse, "another kingdom."

2) "Another kingdom" - the breast and arms of silver - the Medo-Persian empire. (39a)

   a) These kingdoms in chapter 2 are merely mentioned here - a fuller exposition is given in chapters 7,8 and 10.

   b) That this kingdom follows as the second one after Babylon is seen by the designation of the kingdom which follows this one - "Another third kingdom." (39b) (cf 5:3; 8:3; 9:1; 11:1; 6:28; 10:1)

      NOTE: "Shall stand" is more accurate than "shall arise." See verse 44 where the same verb is used of God's kingdom standing forever.

   c) The Medo-Persian Empire is "inferior" (i.e. "lower - a lower degree of dignity") to the Babylonian kingdom.

(1) This inferiority is probably not due to “size or morals, etc.”

(2) The inferiority is, as the symbolism itself suggests, that of disunity within, i.e.:

(a) Babylon - Head (Gold).

(b) Second - Breast and arms (Silver).

(c) Third - Belly and thighs (Iron).

(d) Fourth - Legs and feet (iron-clay).

(3) This progressive “inferiority” is also borne out by the symbolism of chapters 7,8.

NOTE: This second empire has been identified as “Belshazzar, the Grecians, Median Empire (not Medo-Persia) and Medo-Persian Empire.”

3) “Another third kingdom” - the belly and thighs of brass - the Grecian Empire. (39b)

NOTE: Scholars have identified this third kingdom as “Beriglissar, Medo-Persia, Persia, Rome, Alexander and Greece.” It can not be all of these!

a) It is mentioned only here that this third kingdom “will bear rule over all the earth.”

b) The fuller exposition and clearer identity of this kingdom will be given in chapters 7,8.

4) “The fourth kingdom:” The legs and feet - iron and iron mixed with clay - the Roman Empire. (40-43)

NOTE: a) The fourth kingdom has been identified as Nabonidus and Belshazzar the Mohammadan Rule, the powers of Europe, Greece and Rome.

b) Dispensationalists regard this kingdom as the historical Roman Empire “revived” and ruling prior to the “Millennial kingdom on earth.”

a) The description of the fourth kingdom. (40-43)

(1) “The fourth kingdom shall be as strong as iron.” (40a)

(a) “Iron breaks in pieces.”

(b) “Iron subdueth all things.”

(2) “As iron that crusheth all these, shall IT (i.e. the fourth kingdom) break in pieces and crush.” (40b)

(3) “Part of potter’s clay and part of iron, IT shall be a divided (i.e. composite) kingdom.” (41a)

(4) “But there shall be in IT of the strength of iron. . . the iron mixed with miry clay.” (41b)

(5) “And as the toes (the composite nature extends even to the toes!) of the feet were part of iron, and part of clay, so THE KINGDOM (i.e. the fourth kingdom) shall be partly strong and partly broken.” (42)

(6) “The iron mixed with the miry clay, they (i.e. the kings representing the four kingdoms) shall mingle themselves with the seed of men...” (45)

(a) “But they, i.e. the kings (all of them) representing these four kingdoms, shall not cleave one to another.”

(b) They will not cleave (joined together in unity) one to another because “iron doth not mingle with clay.”

b) Further comment concerning this kingdom will be made in chapter 7, but first, the relationship of the “Kingdom of God” and “The stone” to this kingdom.

5) A kingdom which shall never be destroyed set up by the God of heaven. (44,45)

a) The indestructible kingdom. (44)

(1) The verse analyzed.

(a) The God of heaven will set up a kingdom in the days of those kings (Kingdoms). (44a)

(b) This kingdom will never be destroyed. (44b)

(c) The sovereignty of this kingdom will not be left to another people. (44c)

(d) This kingdom shall break in pieces and consume all these kingdoms. (44d)

(e) This kingdom shall stand forever. (44e)

(2) The exposition of the passage:

(a) The phrase “in the days of these kings.”

[1] Cannot mean: Ten kings represented by “ten toes” equated to the “ten horns” of 7:24-27.

[a] This makes too much of the symbolism.

[b] We are not expressly told that there are ten toes!

[c] The image was not smitten upon the “toes” but the “feet.” (2:34): the toes and feet are to be taken together. (cf 2:23)

[d] The “toes” are no where identified as kings.

NOTE: The “kings” of the fourth monarchy (empire). The only kings or kingdoms that are mentioned are the four empires.

[2] Must mean:

[a] The kingdoms mentioned in the dream (i.e. four) as represented by their various kings.

i. The phrase “in the days of those kings” refers most naturally to the kingdoms represented by the image.

ii. This meaning is clearly involved in the symbolism of the image. (45)

[b] The kingdoms, while distinct, were also in a sense one.

i. Medo-Persia conquered and incorporated Babylon.

ii. Greece did the same to Medo-Persia.

iii. Rome, though never conquering all of Alexander's empire, did conquer much of it. The extent of the Roman rule was far greater and more world-wide than any of the others.

(b) The image was still standing when the blow was struck and the indestructible kingdom was set up.

[1] It was sometime in the period of these four empires that Messiah's kingdom was set up.

[a] These four empires, as together, represent Gentile world domination.

NOTE: "At some epoch during the lifetime of this human monster (the image), or between the time of Nebuchadnezzar and the fall of the Roman Empire (476 A.D.), the God of heaven would set up a kingdom."

[b] In the days of the last of the four, God's kingdom was established.

[2] It was while the image Colossos was standing that God's kingdom was set up. The striking of the feet denotes:

[a] The time of the destruction of the image, i.e. the period of the fourth.

[b] The tottering and fall of the entire image. (cf 2:34,35; 45)

[c] Where else would a blow destroy the entire image?!

NOTE: There is no need to think that there is a particular reference to the fourth kingdom.

(c) The indestructible kingdom, only, remains as universal and sovereign.

[1] It is of Divine "origin" and eternal "duration." (Dan 7:13,14 cf Lk 1:33; Rev 22:3-5)

[a] For this reason, the kingdom cannot be millennium, which is but 1,000 years in length!

[b] Since the kingdom is divine (and spiritual) it is eternal. (cf Mic 4:7; Isa 2:2-4)

[2] It will not be conquered by others: indestructible. (cf Heb 12:28)

[3] Its sovereignty will not be left to another people, i.e. others than the saints. (cf Dan 7:18)

[a] Mt 16:18,19 cf Rom 9:6-8 (Gal 6:16)

[b] Rom 2:28,29 cf Phil; 3:3 (Col 1:13,14)

[4] It will break in pieces and destroy other kingdoms. Note chart:

THE KINGDOMS OF THE IMAGE	THE KINGDOM OF GOD
(As to origin, duration and power)	
Human	Divine
Temporary	Eternal
Overcome by each succeeding kingdom, i.e. defective in power.	Unconquerable, i.e. invincible in power.

NOTE: Rev 11:15 cf Mt 28:18-20; Mk 16:15,16; Lk 24:44ff.

b) The destructive stone. (45)

(1) It was cut out of the mountain without hands.

(a) This is to show that it is prepared by God.

(b) God set up a kingdom not of mere human development:

[1] It was “cut without hands.”

[2] It is that which is “born of the Spirit.” (Jn 3:3,5)

[3] It is “not of this world.” (Jn 18:36)

(2) “It broke in pieces the iron, the brass, the clay, the silver and the gold...” (45)

(a) The kingdom of God will completely triumph and the kingdom of men, as represented by the image, will be completely destroyed.

(b) Jesus noted the crushing power of the stone. (Mt 21:43,44)

NOTE: No empire, although many have tried, has held universal sway and world-wide dominance since Rome!

c) Summary: God’s kingdom prophesied and established.

(1) The revealing of the kingdom.

(a) Prophesied.

[1] Dan 2:44ff.

[2] Dan 7:13,14ff.

(b) Proclaimed.

[1] Mk 1:1-14. (cf Mt 3:2)

[2] Mk 9:1. (Lk 16:16)

(c) Produced.

[1] Mt 16:16-18. (18:18)

[2] Acts 2:1-47. (Observe carefully)

NOTE: In the preparation and establishment of the kingdom of God, notice the following:

[1] It was the right time for the kingdom to be established. (Mk 1:1-14)

[2] Jesus said the time was fulfilled. (Mk 1:14; Gal 4:4)

[3] It (the church) is a kingdom. Acts 2:34,35; Eph 5:5; Col 1:13 (v. 1,2).

[4] It was small at first.

[5] It, in reality, was not founded by human hands, power or will.

[6] It was established during the days of the fourth empire, i.e. Rome.

[7] It is world-wide in its scope of operation. (Mt 28:18-20)

[8] It is not to be destroyed. (Heb 12:20-28)

(2) The reality of the kingdom of God actually established.

(a) As prophesied and fulfilled.

[1] Dan 7:13-22 - Went to receive a kingdom.

[2] Acts 1:8,9 (2:23-36) - Received a kingdom! (cf Lk 19:11-27)

(b) As proven by the Spirit in the first century.

[1] Acts 3:18. (21-26)

[2] Col 1:13,14. (cf 1 Cor 1:1-3)

[3] Heb 12:20-28.

[4] 1 Pet 2:9,10; Titus 2:14; Rev 5:9,10; 1:5.

NOTE: These emphatic statements forever destroy any "1,000 year reign on earth" theory! (cf also 1 Cor 15:23, 24).

(3) The nature of this kingdom ("without hands" = spiritual) is further seen in New Testament teaching.

(a) It is not of this world (Jn 18:36; Lk 17:20,21).

(b) It is composed of people "not of this world" (Jn 15:19).

(c) It is therefore spiritual.

[1] Jn 3:3-5. (cf Rom 8:9; Eph 1:18)

[2] Rom 14:17. (cf Mt 21: 23-32)

[3] 1 Cor 4:20.

(4) Therefore the kingdom of Daniel's prophecy is fulfilled and the kingdom of heaven is now established.

(a) The image has been destroyed (who will say it has not) and the "stone cut out without hands" destroyed it.

(b) For the image to be destroyed there had to be the kingdom of God set up, for it destroyed the image!

(c) The image is destroyed and God's indestructible kingdom is established! (Rev 1:5; 5:9,10; 11:15; 17:14 1 Cor 15:20-26)

NOTE:

[1] These things (of the dream) were made known by God to the king as to what was to "Come to pass hereafter," i.e. after this present time during which the dream occurred.

[2] Daniel, in verse 45b, expresses the certainty of the fulfillment of these things. (cf 8:26; 10:21)

4. Daniel's God praised by Nebuchadnezzar and Daniel promoted 46-49

a. The king's worship and confession. (46,47)

1) The king recognizes the supremacy of Daniel's God, "Among all the gods your god is God."

2) The king's profession was simply that of a polytheist.

a) The title "God (or Lord) of the gods" was also used by Nebuchadnezzar to Marduk, chief god of Babylon.

b) He had not yet come to see that Daniel's God is the only God.

3) The king's recognition is because Daniel's God is a "revealer of secrets."

b. The king's promotion of Daniel. (48)

1) His promotion is by way of reward.

2) He is made "chief governor," i.e. chief overseer.

3) He was "in the gate of the king," a place of political and official importance. (cf Esth 2:19-21)

c. The king's grant concerning Daniel's request. (49)

1) Daniel remembers those three who "prayed."

2) The mention of their names prepares us for the events of chapter 3.

C. Destruction attempt (The Image: Idol) - the faithful friends fearlessly face the fiery furnace 3:1-30

1. Erection of an image and the edict to worship it 1-7

a. The image. (1-3)

1) It is not stated that the image was of the king himself. (1a).

a) However, it may have been since he was described as the head of gold in chapter 2 and he is a man enveloped with pride. (Ch 4)

b) Nevertheless, the image was to also serve as means of honoring the pagan king's god. (cf v. 11)

c) Whatever the image may have represented, it was to be worshiped.

2) Its size and make. (1b)

a) Its dimensions.

(1) 90 feet high.

(2) 9 feet breadth.

b) Many have accused the description of the image as being absurd.

(1) Absurdity (or grotesqueness) characterizes Babylonian sculpture.

(2) The image need not be thought of as being out of proportion - it could have been in the form of an obelisk. (9 feet breadth at the base)

c) The image was probably "overlaid" in gold. (cf Ex 38:20; 39:3ff; Isa 40:19; 41:7; etc.)

3) Its dedication. (2,3)

a) All kingdom officials are summoned to its dedication.

(1) Satraps - "Kingdom guardian." (cf Ezra 8:36; Esth 3:12; 8:9; 9:3).

(2) Deputies - "Prefects." (cf 2:48; 6:7).

(3) Governors - "Lords of district." (Ezra 5:14)

(4) Judges - "Law bearers or guardians."

(5) Treasurers - "Protectors of the treasure." (cf Ezra 7:21)

(6) Counselors - "counselors - the people."

(7) Sheriffs - "A minor judicial title."

(8) Rulers - “All officials of lesser rank.”

b) They stand before the image.

b. The edict read. (4,5)

1) The command is to “peoples, nations and languages.”

a) No one in the entire kingdom was to be exempt from worshiping the image.

b) All these nations were represented by officials.

NOTE: 3:7,29; 4:1; 5:19; 6:25; 7:14 (cf Rev 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15).

2) Musical instruments would indicate, by the music they made, the time to worship the image.

a) “Coronet” - “horn; curved ram’s horn.” (cf Josh 6:5,16)

b) “Flute” - “To hiss or whistle.” (cf Isa 5:6)

c) “Harp” - “lyre or zither.” (A stringed instrument)

d) “Sackbut” - “Trigon.” (Triangular with four strings)

e) “Psaltery” - Triangular instrument (sounding board above the strings).

f) “Dulcimer” - Bagpipe (goatskin bag with two reed pipes).

g) “All kinds” - Music from other unmentioned instruments.

NOTE: cf Isa 14:11; Psa 137:3.

3) The demand is purely a religious one.

a) “Fall down” and worship.

b) “Prostration” was preparatory action for worship and a position that accompanied worship itself.

c. The warning stated. (6,7)

1) Cruel punishments were not uncommon among Assyrians and Babylonians (cf Jer 29:22). Punishment by burning is mentioned in the Code of Hammurabi (25, 110, 157).

2) Refusal was expected, thus the penalty for refusal. It would be regarded as "treason."

3) The Jews (i.e. devout ones), being monotheists, would not render worship to any other save Him who was to be worshiped - Jehovah.

NOTE: The furnace similar to a "lime-kiln, with a perpendicular shaft from top to bottom with an opening here."

2. Example of faith and refusal to worship the idol 8-12

a. The Chaldean's accusation. (8-11)

1) The word "accused" literally means "they ate their pieces," a common idiom for "slander," i.e. they maliciously accused. (cf 6:24)

2) The accusation was probably due to the previously exalted position of the three. (2:49)

NOTE: The accusation against Daniel in 6:13.

b. The accusation implies a charge of ingratitude. (12)

1) "These you have honored, O King!"

2) "But these do not appreciate and respect you - they serve not thy gods or worship the golden image . .!"

3. Entrust Their Souls to God 13-18

a. Anger of the king. (13)

1) The literal meaning is "in rage and hot wrath."

2) Such fury was common among potentates. (cf Esth 1:12; 7:7)

3) The king's anger reveals that the Chaldeans accomplished the desired effect of their devilish slander!

b. Appeal to the king. (14,15)

1) “Is it of purpose,” i.e. “Is it true?”

a) The king, though angry, gives the accused opportunity to deny the charge.

b) He probably suspected the motives of the accusers. (cf 2:9)

2) “Who is that god that shall deliver you . . ?” (release, rescue)

a) Literally “What sort of a god is there who can?” This is the voice of the materialist!

b) Compare Rabshakeh and Sennacherib in Isaiah 36:19,20; 37:10-12.

c. Answer of the three. (16-18)

1) “We have no need to answer thee in this matter.” (16)

a) There is no arrogance nor fanaticism in these words.

b) These three are merely acknowledging the truthfulness of the charges against them, i.e. they have no defence or apology to make.

(1) Their minds are made up. Action, refusal to worship, is the answer to the king.

(2) Living (great living) does not need an oral defense.

(3) Real actions of faith can never be expressed except by one’s living! There is no better answer of one’s faith than his life.

c) The three have cast themselves completely upon God.

(1) It is better to obey God rather than man. (cf Acts 4:19; 5:29; Gal 1:10)

(2) Note Daniel’s answer to the king in 5:17.

2) Their commitment and reliance upon God is totally complete. (17,18)

a) “If it be so . . our God is able . .” (17) (cf Isa 43:2; Psa 66:12)

(1) If our God is able, He will do so. Literally "If, in His sovereign good pleasure, our God can deliver us, He will do so."

(2) They believe that their hope will be justified by their faith in God.

b) "But if not . . we will not serve thy gods . ." (18)

(1) They, in no way, will compromise their faith even if God does not see fit to rescue: "Let Him do according to His will."

(2) The great faith of these three young Jews is fittingly mentioned in "The Hebrews hall of faith." (Heb 11:34)

4. Execution by fire and the result 19-30

a. Their sentence: the destruction. (19-23)

1) The furnace is heated "seven times seven."

a) Literally "one-seven," i.e. 1 X 7.

b) The expression probably indicates fullness of satisfaction, as in a judicial sense.

c) It was heated "one-seven" times more than it was "wont," i.e. beyond the point that it was usually heated. Heated to an extremely intense heat.

2) Certain strong men appointed to the cruel execution. (cf 2:14)

a) Due to the urgency of the king's command and extreme heat of the furnace, the executioners themselves were killed.

b) The three fell down, bound and clothed, into the fiery furnace.

(1) Bound in their:

(a) Hosen - Hats (?) (helmet; bonnet).

(b) Tunics - "Turbans."

(c) Mantles - "Trousers."

(d) Other garments - “Official attire” (court garments)

(2) The details of the situation tend to emphasize the difficulty of rescue.

(a) The desperate plight of the men and the fate of the executioners show the deliverance and magnify the miracle.

(b) Compare the outcome of Daniel’s accusers in 6:24 and Mordecai’s enemy in Esth 7:10. (We cannot deal lightly with God’s people! (cf Ezek 38,39; Rev 20:10-12)

b. Their salvation: the deliverance. (24-27)

1) The king’s astonishment of the outcome. (24-26)

a) Four men now seen “loose” but only three were cast in and they were bound. Now all “walking...”

NOTE: The fire had destroyed the bonds but left the men unscathed!

b) The king identifies the fourth; “like a son of the gods.”

(1) The meaning is “Son of deity.” (A divine person)

(2) One of the “race of gods.” (A supernatural being)

(3) The word “angel” (v. 28) in Aramaic also stands for a designation of deity. Remember we do not have the king’s actual statement but a translation of it; i.e. Aramaic.

NOTE: Who is the “Fourth Person?” (We cannot be dogmatic)

[1] Possibly an angel. (v. 28)

[2] Or the Pre-incarnate Son of God, i.e. the Angel of Jehovah.

[3] It is God who promises to be with His people in times of affliction. (cf Isa 43:1-3)

2) The king’s acknowledgment. (26,27)

a) The king does not rise above the paganistic plans.

(1) He does not acknowledge that God alone is Lord. The Greeks called Zeus "Most High."

(2) He merely states that the God of the three confessors is the highest of gods.

b) This great miracle does not convert the king.

(1) The fire had no power over them. There was no change in appearance.

(2) There was no smell of fire on them.

(3) Their clothing was not scorched.

NOTE: This great miracle was a sign of attestation, i.e. the manifestation of the true God's sovereignty and His redemptive purposes.

c. Their standing: the decree. (28-30)

1) The king at least acknowledges the fact that there "is a god that can deliver." (cf 15)

2) The king shows great respect for the three's conviction and faith (28). Note his doxology. (cf 1 Kgs 10:9; 2 Chron 2:12)

3) The king decrees (since his word was changed by "the committed confessors") punishment for all who would blaspheme Shadrach's, Meshech's and Abed-nego's God. (cf 2 Kgs 10:27) - "For there is no other god that is able to deliver after this sort." (29)

4) The king promotes (Lit. "causes to prosper") the three. (30)

D. Dethroned Nebuchadnezzar: A Dream And The Insane King 4:1-37

1. The declaration of the King: praise of the God most High 1-3

NOTE: The Aramaic text has 4:1-3 as 3:31-33. However, there is an even flow of the thought as the chapter division stands.

a. The declaration is to all the earth, i.e. the known inhabited world. (cf Jer 25:26; 27:5,6)

1) From Elam and Media is the east to Egypt.

2) From Mediterranean sea coasts in the west.

NOTE: Assyrian, Babylonian and Persian kings regarded themselves as "kings of all the earth."

b. The declaration concerns the mighty works that God was performing before the king. (v. 2)

1) Compare this doxology with Psa 145:13.

2) The phrase concerning the Most High God's kingdom as an "Everlasting Kingdom."

a) Must be a contrast made by the King to his own earthly kingdom which was mutable and perishable in its nature.

b) The king's first dream in chapter 2:17-46 has made this abundantly clear. The king would have been strongly influenced and instructed by Daniel.

c) The declaration is genuine but was probably prepared under the guidance of Daniel.

(1) Dan 4:3,34. (cf Psa 72:5; 145:13)

(2) Dan 7:14,27; 4:3ff. (cf Isa 24:21; 40:17; 41:12,24,29; 43:14; 45:9)

3) This explains the theocratic terminology in the declaration.

c. The declaration was for the purpose of the king's testimony (not to his temporary insanity) to the grace of God and His power to humble those who lift themselves up with pride. (cf Jas 4:6; 1 Pet 5:5)

2. The decree of the king: wise men summoned to interpret the dream 4-9

a. The king's dream. (4,5)

1) The dream came while the monarch was at ease in his palace. (4)

a) He was "at rest," i.e. free from care, at ease; contentment and security are suggested in this word.

b) He was “flourishing,” i.e. “growing green (as a plant); prospering.”

(1) This word “flourishing” plainly refers to the tree in the dream.

(2) Cf Psa 92:12.

c) He was “in my (his) palace,” i.e. “he was secure upon his throne.”

2) The dream terrified and troubled him. (5)

a) “Imaginations” have to do with the images and fantasies of the dream.

b) “Troubled” is a stronger word than the word translated “terrified.” The matter “agitated the whole being of the king.”

b. The king’s decree. (6-9)

1) The decree calls for the wise men.

a) The king recognizes their inability to interpret the dream.

b) Note that the king does not demand the revealing of this dream as he did in chapter 2.

2) Daniel enters last and the king appeals to him.

a) Note Daniel’s Babylonian name, “Belteshazzar, according to the name of my God.” (8)

b) The king calls him the “Master of the magicians.”

(1) Why then didn’t Nebuchadnezzar call Daniel first?

(a) He is not desirous to deal with Daniel’s God. If others can interpret, he would rather it be so.

(b) He realizes that he may suffer humiliation and that it would be through Daniel’s God.

(2) He surely remembers the meaning of the dream in chapter 2.

3) Daniel's ability acknowledged by the king. (9)

a) The phrase, "Tell me the visions" should read "Behold! my dream that I have seen . ." This removes the seeming difficulty as to that which follows. (See E. J. Young)

b) Driven to Daniel's God by extreme necessity, the king confesses that "which pertains to true deity is to be found in him." (9)

3. The dream of the king - its contents told 10-18

a. "A tree in the midst of the earth." (10-12)

1) The tree occupied a central position on the earth.

2) It stands remote from any forest, thus would attract attention.

NOTE: Ezek 31:3ff; 17:1ff (esp. 22-24); with Isa 2:13; 10:18-19; Jer 22: 7,23 for the "tree" used in like manner.

3) The tree is growing and becoming strong. (11)

a) The verbs indicate a state of becoming.

b) As the king beheld his dream, the tree was growing.

c) It grew until its visibility reached to the ends of the earth.

NOTE: This is hyperbole.

4) The tree provides food for "all who were in it." (12)

b. "A watcher and a holy one." (13-16)

1) This aspect of the dream is indicated by the term "I saw." (cf 7:7)

2) This phrase literally reads: "A watcher, i.e. a vigilant, who was holy." Note: the word "watcher" occurs only in this chapter in the Old Testament.

NOTE: In the interpretation, Daniel repudiates the pagan king's idea of a "watcher," i.e. angel (v. 17 cf 24).

3) The "watcher" cries that the tree is to be hewn down. (14)

a) Literally “the tree shall be cut down.”

b) The leaves would be “stripped” off.

c) The fruit would be “scattered.”

4) The “stump” of the tree is to be left. (15,16)

a) The tree is not completely destroyed.

b) The “stump” refers to the king himself.

(1) He shall be cut down as king.

(2) He will remain a man.

(3) He will again grow into a king.

c) The “band” refers to something that Nebuchadnezzar would undergo (suffer?) during his madness.

(1) Keil says that it is “the withdrawal of free self-determination through the fetter of madness.”

(2) Cf Psa 107:10; Job 36:8.

d) The symbolism is left with the phrase, “Let it be wet...,” drenched. The interpretation without the dream begins.

(1) “Let his portion be with the beasts.”

(2) “Let his heart be changed ‘from a man’s’ to a beast’s.”

(a) “From man’s” means “away from that which is human.”

(b) Thus, the king’s reason will be taken away from him.

(c) He will become like a lower, i.e. irrational, creature.

<u>NOTE</u>: The “heart” is the seat of “reason.” (cf Jer 5:21; Hos 7:11)

(3) “Let seven times pass over him.”

(a) This is the duration of the king’s insanity.

(b) This length of time cannot be determined. (cf 25-26)

(c) The Aramaic word means a definite and fixed period of time.

(d) Seven such periods of time (possibly year but not certain) must pass before the king returns to his health.

c. The sentence. (17-18)

1) Nebuchadnezzar states that:

a) The sentence (Lit. "word" or "matter") is by decree of the watchers.

(1) Here the decree (i.e. "that determined") is said to be by the "watchers." (3:16 cf Esth 1:20)

(2) Daniel declares that it is by the Most High. (24)

b) The demand (or matter) by the holy ones is for the "intent that the living may know that the Most High ruleth in the kingdom of men..." (17)

2) The king acknowledges the inability of the "heathen" wise men and the ability of Daniel for "the spirit of the holy gods" was in him.

4. The definition - Daniel interprets the dream 19-27

a. Daniel's troubled spirit. (19)

1) Daniel's perplexity was due to the fact that he immediately understood that this was a judgment from God upon the King.

2) The verb expresses the idea of embarrassment. (Same as in verse 5)

3) Thus he is silent "for a while." (cf Isa 33:8; 49:8; Ezek 36:35,36)

4) Daniel's hesitation to tell the dream was not of fear but probably respect for the king. It would not be easy to tell a person "you are going to go crazy!"

NOTE: "History has many examples of courtiers who have deliberately falsified news rather than give bad tidings to a potentate." (Interpreters Bible: pg. 412)

b. Daniel's truthful statement. (20-27)

1) "It is thou, O king." Daniel recapitulates the dream. (20-23)

a) The "tree" symbolized the king himself.

b) It denoted his pride and the extent of his sovereignty.

2) "This is the interpretation." (24-27)

a) Daniel states the truth of the matter. The decree is not from "watchers" ("Babylonian angels") but from God.

b) The king shall be "driven from among men." (Lit. "they will be driving thee.")

(1) Verses 15-16 are now explained.

(2) The king will be:

(a) Driven out as men drive out beasts,

(b) Dwelling out in the open as do beasts,

(c) Dining on herbs as do beasts.

(3) The express purpose for this is to bring the king to the knowledge of the truth. (cf 25b,32,34,35)

c) After the king knows that "the heavens do rule," the kingdom shall be sure to him. (26)

3) Daniel's plea for piety and purity. (27)

a) Daniel urges the king to repent.

b) Daniel does not say that the king's plight will be averted in doing so.

(1) The judgment was for the very purpose of bringing to truth.

(2) The judgment was to be the means of turning the king to God.

c) Daniel speaks of the possibility of the lengthening of the king's tranquility (prosperity).

(1) The "breaking off" of sins does not mean "redeem" but to "cast away."

(2) Compare with the usage in Gen 27:40.

d) "Righteousness" is coupled with "mercy." (cf Isa 11:4; 41:2; Psa 72:4; 85:10)

5. The dream fulfilled: "All this came upon the king." 28-37

a. The king's insanity. (28-33)

1) The sickness came twelve months later as the king is praising and lauding himself. (28-30)

a) The accuracy of the phrase "which I have built" is worthy of note.

b) Nebuchadnezzar was a great builder. (See cuneiform inscriptions)

(1) He renovated the two temples of Marduk in Babylon, and of Nebo in Borsippa.

(2) He restored 15 other temples in Babylon.

(3) He completed the two great walls of the city, adding a large rampart.

(4) He rebuilt the palace of Nabopolassar.

(5) In 15 days he constructed a palace to which was connected the "hanging gardens."

c) The king exalted himself for his mighty works. (30)

(1) Deut 8:18.

(2) Jer 27:6.

(3) Hab 1:5-7,11.

(4) Prov 30:7-9.

(5) Lk 12:21.

2) The sentence comes upon him “at that instant.” (31-33)

a) “The same hour” (cf 3:6). (31,33)

(1) The voice fell (Isa 9:8) and is heard, i.e. “a revelation from God.”

(2) The prophecy begins its fulfillment.

b) “The kingdom is departed from thee...” (32)

(1) The perfect tense indicates that the matter is finished. (Lit. “was ended”)

(2) At that instant the matter was fulfilled with respect to Nebuchadnezzar.

c) The result of the king’s insanity.

(1) His hair grew long until it resembled the feathers of eagles.

(2) His nails became long and sharp like birds’ claws.

NOTE: The historicity of the king’s insanity and its medical description.

(1) Historicity.

(a) “And afterwards, the Chaldeans say, he (Nebuchadnezzar) went up to his palace, and being possessed by some god or other uttered the following speech. (“O men of Babylon, I Nebuchadnezzar here foretell you of the coming calamity, which neither Belus by ancestor, nor queen Beltis are able to persuade the Fates to avert...” (He continues with reference to “A Persian mule (i.e. Cyrus) who will bring Babylon into slavery). The account concludes: “He after uttering this prediction had immediately disappeared.”) [Praeparatio Evanelica (9:41) by Eusebius.]

(b) Contra Apion (1:20) by Berosus.

(2) Medical description (Insania Zoantropia).

(a) Hycanthropy.

[1] The sufferer imagines himself to be changed into an animal and, to a certain extent, acts like one.

[2] Nebuchadnezzar's form of the disease is called Boathropy. He thought himself to be an ox, so he ate grass like an ox.

NOTE: A Medical Greek writer gives an account of such a disease in the fourth century A.D. Other writers give accounts of the disease in one form or another. (Daniel the Prophet by E. B. Pusey)

(b) Recovery from this sickness was possible.

b. The king's humility. (34-35)

1) At "the end of the days" the king humbly looks heavenward. (From the "field" to "faith"!)

a) He now recognizes the source of his help.

b) He knows the eternal God alone is his strength. (cf Psa 123:1)

2) The king's humble confession is an outstanding declaration of God's sovereignty and power. (34-35)

a) None is like Him and His Kingdom.

b) None can oppose His action!

c) None can question His doing!

NOTE: Isaiah 24:21.

c. The king's recovery. (36-37)

1) His understanding returned. (34,36)

2) His splendor and glory returned to him, added.

3) His place as king among his kingdom officials restored.

4) His praise and extol and honor to the "King of heaven." Note his reasons:

a) "His works are truth."

b) "His ways are just."

c) "His ability to abase the proud." (cf verse 30; Ezek 17:24)

NOTE: The king's progression in knowledge and confession. Was he converted?

(1) His knowledge of God. (2:47; 3:28; 4:34,35)

(2) Confesses the complete sovereignty of God. (4:37b)

(3) Acknowledges the power of God. (4:34,35)

(4) Worships this God whom he calls "King of heaven." (4:37a)

E. Drunken feast of Belshazzar: The Writing on the Wall 5:1-31

1. The drunken orgy - the king's feast 556-539 BC with Nabonidus, his father 1-4

a. Belshazzar and his extravagant feast. (1-4)

1) This Belshazzar was once denied as an historical character. Cuneiform inscriptions have laid such false assumptions to rest! However, was he "king?"

a) Daniel is "innocent until proven guilty" in regard to this matter of which modernists accuse him!

b) Evidence supporting the occurrence of the statement, "Belshazzar the King."

(1) Internal.

(a) He is called "king." (5:1; 8:1)

(b) He is called "king of the Chaldeans." (5:30)

(c) He is called “king of Babylon.” (7:1)

(d) Daniel speaks of his “kingdom” or “reign.” (8:1)

(e) Daniel dates events in his reign. (7:1 compared with 8:1)

(2) External.

(a) All cuneiform evidence speaks of Belshazzar as the “son of the king.”

(b) Available cuneiform evidence dates documents according to the years of Nabonidus (Belshazzar’s father), whom it calls “the king” and the “king of Babylon.”

© “The Persian Verse Account of Nabonidus” explicitly states that Nabonidus entrusted his kingship to his son Belshazzar. “He freed his hand; he entrusted the kingship to him. Then he himself undertook distant campaign.”

(d) Belshazzar performed important functions, some of them regal, while Nabonidus was in Tema.

[1] Business negotiations were carried on by Belshazzar’s servants in the city of Babylon.

[2] Nabonidus, in prayer for length of days, associates Belshazzar with himself in a unique manner.

[3] Oaths are taken in the name of Nabonidus and Belshazzar. E.g. “the decrees of Nabonidus, king of Babylon, and Belshazzar, son of the king.” This notes that Belshazzar was regarded as occupying “regal” status.

(e) An astrological report connects the two names.

(f) In delivering royal tribute, the two names are closely associated.

(g) In one text Belshazzar possesses subordinate officials equal to those of the king.

(h) Belshazzar's "regal" power is further shown by his:

[1] Granting of leases.

[2] Issuing commands.

[3] Performance of an administrative act concerning the temple at Erech.

NOTE: For a complete and a further discussion of this evidence, see The Prophecy of Daniel by Edward J. Young (Pg.116).

c) How is this evidence to be understood?

(1) The evidence manifests two major points:

(a) The co-regency of Belshazzar with his father, Nabonidus.

(b) That Belshazzar, though co-reigning, was subordinate to his father. Thus the constructure of "official" documents.

(2) Therefore, theoretically, "Nabonidus was king" and "Belshazzar, son of the king," but practically Belshazzar was king, and the populace regarded him so.

(a) He was actually entrusted with the kingship.

(b) He managed it like a king.

(c) He was called king.

(3) Daniel, a book of history (not a Babylonian official document) written for the people of God, deals with a man whose name was Belshazzar, not Nabonidus, who ruled the city of Babylon.

(a) The man, whose royal word would affect the exiled Jews, was Belshazzar.

(b) The man in royal attire, who desecrated the Temple vessels, was Belshazzar.

(c) The man, Belshazzar, then is regarded “king.”

NOTE: Daniel does not call Belshazzar chief monarch or sole king.

2) The feast and disrespectful conduct.

a) Royal feasts of oriental antiquity were extravagant.

(1) Esth 1:4-5 denotes Persian sumptuousness.

(2) The word “thousand” is considered a round number to relate the enormity of the feasts.

(a) History records that a Persian king fed daily 15,000 men from his table. (Athenaeus 4:10)

(b) Alexander the Great held a festival at which 10,000 guests were present.

(3) In such feasts, the drinking of wine was the main element. Add to this the presence of the concubines. Babylonian custom permitted women to drinking feasts.

(a) The drunkenness from the wine, the lasciviousness with the concubines (the Aramaic denotes the inferior class of women in the harem) results in an orgy. Note classical accounts of such occasions.

(b) Hence, the insult to the God of heaven!

b) Their blasphemous and irreverent conduct.

(1) They used the vessels which were dedicated to a thrice Holy God to get into a drunken stupor and praise idols.

(a) These vessels had been brought to Babylon by Nebuchadnezzar, who is here called Belshazzar’s “father.” (cf Ezra 1:7-11)

[1] In oriental usage, the word “father” was used in at least eight (8) different ways.

[2] Thus, there are many possibilities and combinations:

i. Belshazzar may have been the adopted son of Nabonidus.

ii. Belshazzar must have been related in some way.

[3] That "father" is used only in the sense of "ancestor" is seen from the following passages:

i. Daniel was acquainted with the book of Jeremiah. (Dan 9:2)

ii. Would not Daniel have noted Jeremiah's statement in 52: 28-31.

(b) Since Daniel calls Nebuchadnezzar Belshazzar's "father," he must be using it in the sense of "ancestor."

(2) This drunken revelry is offensive to the God of heaven. (cf Rev 9:20)

b. The loss of the sense of things holy is always one of the signs of moral rottenness and inward decay!

2. The distressed king - the handwriting on the wall 5-12

a. The pale king. (5-6)

1) The king's terror is brought about by the writing of the armless hand's fingers on the wall. [Note Archeological proof of "white plastered" (chalk) Babylonian palace walls.]

2) The king's color changed. (2:31; 4:36; 7:28; 3:19; 5: 9,10; 7:28 cf Job 14:20)

3) The king is, to say the least, literally and absolutely terrified! (6) (cf Psa 69:23; Nah 2:10 - panic fear)

4) The king "cries" (3:4; 4:14) for help - his soothsayers, etc.

b. The powerless wise men. (7-8)

1) The king's offer - "A third ruler in the kingdom."

a) Purple - a color of royalty. (Esth 8:15; SoS 3:10; Mt 27: 28)

b) Necklace - ornament worn by prominent ranking persons. (cf Gen 41:42)

c) Third ruler - Literally “Triumvir,” i.e. “one of three.”

(1) E.g. Nabonidus, Belshazzar, Daniel.

(2) This seems to be the meaning of the word and not meaning a recipient to a “third part” of the kingdom.

2) The reward is great but the ability of the wise men is not! They are powerless to give understanding to the “characters” from the hand-writing on the wall.

c. The perplexed lords. (9)

1) The king and his lords are all the more bothered with the inability of the Chaldean wise men to interpret the writing.

2) The literal meaning of the perplexity of the king’s guests is “thrown into confusion.” The magnates were, like the king, greatly disturbed, and the whole party was in a tumult!

d. The prudent Queen. (10-12)

1) This is the queen-mother, (Nitocris, wife of Nabonidus; daughter of Nebuchadnezzar) rather than the wife of Belshazzar.

a) Verse 2 tells us the wives are already there.

b) Verse 11 tells us the “queen” speaks in such a way it suggests a mother speaking to a son rather than a wife to a husband.

2) Her being cognizant of past events unknown to Belshazzar indicates she is either his mother or grandmother.

a) She has, in her memory, facts concerning the relation that existed between Nebuchadnezzar and Daniel.

b) This causes us to believe she probably was Nebuchadnezzar’s daughter.

3) Her position is one of the highest in the royal palace.

a) Read carefully 1 Kgs 15:13; 2 Kgs 10:13; 24:12-15. (cf Jer 13:18; 29:2)

b) She entered the banquet-hall (Lit. house of the feast) of her own accord.

4) Her language is likened unto that of Nebuchadnezzar in 4:5. She speaks highly of Daniel.

a) He has an "excellent spirit" (able to interpret). (1 Kgs 10:1)

b) He has "knowledge" (able to solve riddles). (Num 12:8)

c) He has "understanding" (able to give meaning). (Psa 49:4)

NOTE: The queen's faith in Daniel. (v.12)

3. The discerning prophet - Daniel interprets the riddle 13-28

a. The king's request and reward. (13-16)

1) The king avoids Daniel's Babylonian name which is similar to his own. (13)

2) The king's emphatic introductory "I" reveals a tone of haughtiness and arrogance in his heart. (16)

b. The prophet's reply and rejection. (17-23)

1) Daniel's reply (17) is not due to:

a) Rudeness,

b) Contemptuousness or

c) Arrogance.

2) The prophet's rejection of the reward.

a) It is not due to fear or deceit.

b) Daniel's rejection of the king's gifts makes it clear:

(1) That he has no desire for worldly gain, position or advantage. There are other values and standards.

(2) That come what may, he will declare the truth. "Things and power" will not alter his determination in any sense!

(3) That the man of God is free from the bondage of such "trinkets."

3) The prophet promises to "read the writing" and make known to the king the "interpretation," but first God's spokesman reveals the king's sin. (18-23)

a) Daniel reminds the king of his father's greatness (which was by far greater than Belshazzar's) and his pride. (18-21)

(1) This manifests the difference in Nabonidus and Belshazzar in power.

(2) Though not equal in greatness to his father, Belshazzar had become proud before Him who is "able to abase proud" kings. (2:21 cf 4:37; 5:30-31)

(3) Nebuchadnezzar experience related - "until he knew that Ruler is God." (21) (Orig. language)

b) Daniel reproves Belshazzar. Belshazzar was not taking to heart the message of the past. (22-23)

(1) "Thou his son . . . hast not humbled thine heart, though thou knewest all this." (22) (Deut 8:14; Ezek 31:10; Hos 13:6; Jer 48:29)

(2) "Thou hast lifted up thyself against the Lord of heaven." (23)

(a) It was not just that the king was of a proud heart but he had vaunted himself "against the Lord of heaven!"

(b) He praised "gods which are no gods." (28a-c) For a description of these idols see Deut 4:38; Psa 115:5ff; 135:15ff; Isa 44:9; Rev. 9:20.

(c) He glorified not the one true living God who had given him life! (23d)

[1] "In whose hand thy breath is" (Job 12:20; Acts 17:26).

[2] "Whose are all thy ways" ("destinies"). (Acts 17:28; Jer 10:23; Prov 20:24; Psa 37:5)

(d) These words of Daniel graphically set forth the pure stupidity of idols, whether "wood and stone" or "finely spun philosophies."

[1] One is the "creation of men's hands!"

[2] One is the "creation of men's minds."

NOTE: Neither of the "man-made idols" can see, hear, or know. Unbelief is total folly!

c. The riddle read and resolved. (24-28)

1) The reading of the riddle. (24-25)

a) The writing was "inscribed."

(1) This word means "recorded or written."

(a) Read 6:9ff and 10:21 for its usage.

(b) This writing was inscribed by "the part of the hand," i.e. of v. 5 "from the wrist to the fingertips" that was "sent from before him."

(2) Thus, the writing was sent from God.

b) The inscription. (25)

(1) The inscription (i.e. the writing) had apparently remained upon the wall.

(2) This is the writing that was written:

"MENE, MENE, TEKEL, UPHARSIN."

(3) Explanation:

(a) Mene, Mene, Tekel, Upharsin give us three different words. Pharsin is the plural for "Peres."

(b) The "U" is a connective participle "and."

(c) Hence, the unvowelled script would appear, “MN’ TKL, PRS.”

(d) Thus, the probably original reading would be:

[1] “MENE, MENE, TEKEL UPERES.”

[2] The writing, as stated before, appeared only as “consonant.”

[3] It is also possible the “characters” were written vertically rather than horizontally, e.g.

P T M M
R K N N
S L ‘ ’

(e) The inscription of the words are possibly the name of weights.

[1] “MENE” - Mina or Maneh. (Ezek 45:12; Ezra 2:69)

[2] “TEKEL” - Hebrew shekel.

[3] “PERES” - half-mina or maneh.

(f) However, the text treats these words merely as “passive participles.” In each of them is found a double sense. Note the interpretation.

2) The resolving of the riddle. (26-28)

a) “This is the interpretation of the things.”

(1) “MENE” - “Numbered, God has numbered (MENE) the days (i.e. length or duration) of the kingdom and brought it to an end (finish).” (cf Ezra 7:19)

(2) “TEKEL” - “Thou (Belshazzar) art weighed in the balances and found wanting (i.e. lacking, deficient in moral worth).” (cf for balances: Job 6:2-3; 31:6; Psa 62:9; Prov 16:2; 24:12)

(3) "PERES" - "Thy kingdom is divided, and given to the Medes and the Persians."

(a) "Divided" does not mean that the Babylonian kingdom would be divided between the Medes and the Persians.

(b) The kingdom would be dissolved or destroyed by the united effort of the Medes and the Persians under Cyrus.

[1] Note the Medes in 2 Kgs 17:6; Ezra 6:2.

[2] The Medes are mentioned before Persia here (cf also 6:8, 12) but from the time of Cyrus onward the Persians are named before the Medes. (cf Esth 1:3, 14, 18-19)

NOTE: The Greek writers writing of the people's struggles under Darius write indifferently as though they (i.e. the Mede and the Persians) meant the same thing.

(c) In the word "PERES" ("divided") there is an allusion to "PARAS" ("Persians"), which apparently indicates that the dominating power in "breaking" ("dividing or dissolving") Babylon would be Persia.

b) The deciphering of the characters may be obscure but the interpretation of Daniel is clear.

(1) The kingdom of Babylon is "doomed!"

(2) The proud king's festive night ends in "death!"

4. The defeated kingdom and death of Belshazzar - doom and death 29,30

a. Belshazzar keeps his word - Daniel made triumvir. (29)

1) This is a royalty must! The king merely fulfills his word.

2) This shows he believes Daniel. Had he not, he would surely put him to death!

3) Daniel's reception of the reward at this time in no way contradicts the refusal in v. 17. His personal disinterestedness has been made emphatically plain!

b. Belshazzar, the Chaldean King, was slain that very night. (30)

1) The king was murdered “that very same night.” (cf. Isa 21:1-10; Jer 51:39)

2) Daniel’s record noting the:

a) Festivity of the night of “drink, dread and death,”

b) No mention of battle, and the

c) Murder of the king is in perfect keeping with the historical facts. Historian recorded:

(1) The city fell when a festival was being celebrated.

(2) The city fell without a battle. Cyrus redirected the flow of the river.

(3) The king was murdered in his palace by a soldier named Bobryas.

NOTE: (a) The Cyrus Cylinder.

(b) Herodotus (I:190:191).

(c) Xenophon (Cyropaedia; VII:5:1-36).

(d) Berossus (Contra Apion; I:20).

(e) The Nabonidus Chronicle (N.B. pp. 168-175)

3) “Darius, the Mede...” (This verse contextually goes with chapter 6)

NOTE: Lesson: “This night is thy soul required of thee” - the folly of a wasted life! (Lk 12:16-21)

F. Daniel and the Den of Lions: Kept by Faith 6:1-28

1. Conspiracy - a devilish design 1-9

a. Daniel’s faultlessness and faithfulness. (1-3)

1) Darius and his three presidents of which Daniel was one:

a) Verse 31 of chapter 5 goes with this chapter. Babylon fell-539 B.C.

b) "Darius the Mede" ruled in the kingdom. Note that it says he "received the kingdom" (i.e. he succeeded upon the throne.) Former Babylonian Empire, not Persian. Cf. Darius the Mede, John C. Whitcomb, Jr.

(1) Historical evidence is silent in regard to this "Darius the Mede." Note that scripture never says "Darius, king of the Medes." Gubaru the Governor of Babylon. "Satrap" is a provincial official. Word Shah derived from this.

(2) All that is known of him is that he was of Median ancestry.

(a) He ruled at about the age of 62 years. His reign was short- lived.

(b) For this short period the land was under his administration.

2) Daniel had "distinguished himself" because of the "excellent spirit" (5:12) that was in him. (3)

a) Thus, the king was minded to place him over the entire realm, i.e. prime minister.

b) This esteem from the king for Daniel gives rise to the jealousy of the other two presidents and the Satraps.

b. Determination of fellow officials. (4-9)

1) They sought to find occasion against Daniel concerning "the kingdom."

a) "Find occasion" (Lit. "ground for complaint, i.e. a basis for legal indictment").

b) The first attempt of the conspirators was to find something amiss in Daniel's official duties but they could not.

(1) No occasion (i.e. ground for legal accusation).

(2) No fault (i.e. corrupt deed, cf 2:9).

(3) No error (i.e. remissness, 3:29 cf Ezra 4: 22; 6:9).

c) However, in discharge of his kingdom duties Daniel was not lacking in any respect. He was "faithful." (cf Mt 25:19; Titus 2:9; Rev 2:10)

2) They sought to find occasion "against Daniel concerning the law of his God." (5-9)

a) Verse 5 is an outstanding compliment to Daniel's integrity and fidelity.

(1) It points to Daniel's rareness as a "pure politician."

(2) It also implies the "perversion of politicians."

b) The conspirators assembled together (Lit. "came tumultuously"), i.e. "they acted in concert and harmony."

(1) They all desire that the king make a "decree" (i.e. a religious decree).

(2) The decree was to prevent anyone from making petition (or prayer) to anyone (God or man) save Darius himself.

(a) The king was to be sole representative of deity. (This would appeal to the king.)

(b) The king's decree was to last thirty days.

[1] The "interdict" (Lit. "to bind"). (cf Num 30:3)

[2] The "interdict" prevented any approach to any god (save the king) for one month.

[3] The "interdict" was unchangeable with a penalty for disobedience of "death in the lions den." (Esth 1:19; 8:8)

c) The king appealed to make the decree. (8-9)

(1) "Establish the interdict" - Lit. "cause to stand."

(2) "Sign the writing" - Lit. "inscribe," same as 5:24-25.

(3) “The writing” (document) - the same word used for “writing” in 5:7ff.

(4) “According to the law of the Medes and the Persians.”

NOTE: The foolish act is done by King Darius, who will regret it shortly, and grieve that he has made such an irrevocable law.

2. Calumny: A deceiving defamation 10-18

a. Daniel’s praying exposed. (10-15)

1) The conspirators’ work accomplished. (10ff)

a) Daniel’s “dilemma” (because of the decree):

(1) If he obeys it, he will not be able to pray directly to his God.

(2) If he disobeys it, he will appear to be disloyal to the king whom he loyally and devotedly serves.

b) Daniel’s determination. (Faithful still):

(1) Daniel continues his custom of prayer even after he knows the decree was signed.

(a) “On the rooftop.” (2 Sam 18:33; 2 Kgs 4:10; 1 Kgs 17:-19; Acts 10:9; 1:13; 9:37,39)

(b) “Open windows.” (Ezek 40:16)

© “Facing Jerusalem.” (1 Kgs 8:33, 35)

(d) “Kneeled.” (Psa 55:17; cf Lk 22:41; Acts 9:40: 20:36; 21:5)

(e) “Gave thanks.” (cf Phil 4:6)

(2) The expression “before his God” graphically and truthfully characterizes Daniel’s entire life. (10)

2) The conspirators discover Daniel. (11ff)

a) The order of the wicked conspiracy is:

(1) Determination.

(2) Decreed.

(3) Discovered.

(4) Death.

b) The manner of accusation exposes the despicable character of the conspirators. (13ff)

(1) Daniel described as an “exile” rather than the “appointed head” of the presidents, e.g. indicating he is unfaithful to the king.

(2) Daniel depicted as deliberately not regarding the king in that he did not obey the decree.

(3) The king is sore distressed and desperately strives to deliver Daniel. (14-15)

(a) “Distressed.” Lit. “very bad to him” (Jon 4:1; Neh 2:10)

(b) “Set his heart.” (cf 1 Sam 9:20)

© “He laboured.” Lit. “he was bestirring himself,” like an animal caught in a net striving to free himself.

(d) The king tries, in vain, “until the going down of the sun” to rescue Daniel from the conspiracy he sees through. But the interdict still stands and the evil, envious men press it!

b. Daniel’s punishment executed. (16-18)

1) The king’s dilemma. His decree - law, versus his devotion - love.

2) The king’s decree upheld: Daniel cast into the lions’ den.

a) The king’s hope. Preferred reading (16) - “May your God deliver you.”

b) The king’s signet (Esth 3:12; 8:8) placed upon the stone which is placed over the opening of the den. This does not exclude

the fact that there may have been a gate. We do not know the exact construction of the lions' lair.

c) The king, having exhausted every effort to free Daniel, is now a thoroughly frustrated man.

(1) He cannot eat.

(2) He has no interest in "diversions." (Trans. "music" - unknown meaning)

(3) He cannot sleep.

3. Confidence: A Deliverer for Daniel 19-24

a. Preservation of faithful Daniel. (19-23)

1) The king's emotion and concern. (19-20)

a) "Is thy God able?" (cf 3:17; 4:18, 37; 6:20)

b) His voice is full of anxiety and concern as to whether the "God who preserves life" is able to deliver Daniel.

(1) Mt 3:9; 10:28.

(2) Jn 10:29.

(3) Acts 20:32.

(4) Rom 4:21; 8:39; 11:23; 14:4; 15:14; 2 Tim 1:12.

(5) 1 Cor 3:2 with 2 Cor 9:8.

(6) Eph 3:20-21; 6:11,13,16; Phil 3:21.

(7) Heb 2:18; 5:7; 7:25; 11:19 Jude 24; Rev 5:3.

2) The prophet's reply. (21-23)

a) "My God hath sent His angel..." (cf 3:28)

(1) He recognized the innocence of Daniel, i.e. "in him" and in Daniel's faultlessness "before the king." (cf Psa 51:7; Job 25:4)

(2) He hath shut the lion's mouths, "lion lock-jaw." (cf Psa 34:7; 91:11ff; Heb 11:33)

b) The lions had "done no hurt" nor had Daniel "done no hurt!" (22a cf 22b)

3) The prophet's faith is a demonstration of:

a) Clarity - he believed/trusted in his God.

b) Loyalty - continuous trust.

c) Fixity - death better than compromise.

d) Certainty - in his God.

NOTE: Rom 4:18, 21; 2 Tim 1:12.

4) The prophet's deliverance ("no manner of hurt was found..." cf Psa 57:4-6; 91:15) is a demonstration of:

a) Miraculous ("not a button was chewed off").

b) Instruction ("not saved 'from' but 'in' den").

c) Completeness (He always brings us through: providential protection).

d) Conviction (God is able!).

b. Punishment of fault-seeing conspirators. (24)

1) The "accusers" become the "accused."

2) The accusation has proven false and therefore amounts to "slander," or calumny. (cf 3:8)

3) The punishment with "children and wives" was according to Persian custom. (Her. III:19) (Also Josh 7:24-25)

4) They are cast in the lions' den where they had the "mastery."

a) They were "overpowered" (Lit. "had the rule over them").

b) The same verb is used negatively in 3:27.

4. Commandment: Darius' Decree 25-28

a. Daniel's God praised. (25-27)

1) Darius, like Nebuchadnezzar, regarded his empire as universal. (25)

2) Darius does not rise above pagan philosophy of polytheism. He confesses Daniel's God to be above other gods, thus does not condemn the worship of such.

3) Darius' words are much the same as in 5:19.

4) Darius acknowledges the "rescuing and delivering" power of Daniel's God.

b. Daniel's God prospers his servant. (23)

1) He had prospered in the reign of Nebuchadnezzar.

2) He prospers also in the reign of "Darius the Mede" and "Cyrus the Persian." This merely shows the racial difference of these two men who ruled over the one Kingdom - Cyrus over the whole, Darius over Babylon.

3) He prospered because he:

a) "Walked by faith and not by sight." (2 Cor 5:7)

b) "Was pure in heart." (Mt 5:8)

II. Visions: Five Miraculous Visions Revealed Through Daniel 7:1-12:13

A. The Four Beasts: Described and Interpreted 7:1-28

NOTE: No chronological order is adhered to (5:1 cf 6:1) therefore chapters 7-12 are not intended as a continuation of Chapters 1-6.

1. The Vision – The Interpretation / Description 1-14

a. "The four winds of heaven." (2a)

1) These winds are specially controlled by God ("...of heaven").

2) They “break forth” (i.e. “were breaking forth”) upon the sea. (i.e. they are stirring up the great sea.) (Mic 4:10 cf Job 38:8)

3) Thus God stirs up the nations. See comment on the sea. (cf 8:5; 11:4; Zech 2:6; 6:5; Ezek 37:5; Rev 7:1)

b. “The great sea.” (2b)

1) The world sea, boundless ocean, great abyss. (Isa 51:10; Rev 17:8; Gen 1:2; 7:11; Amos 7:4)

2) The symbolism is that of the world of nations in a tumultuous state. (cf Isa 17:12ff; Jer 46:7ff) (Also Rev 17:15; 21:5; cf Dan 7:17)

a) The figure denotes invading armies.

b) The figure denotes upheaval of nations and empires.

c. “The four great beasts.” (3)

1) They arise from the sea, but not simultaneously. (cf 7:6,7)

2) Their diversity from one another is in worth, yet they have the following in common:

a) Each rises from the sea.

b) Each one is great.

NOTE: Symbolism of Gentile nations by beasts. (Ezek 29:3ff; Isa 27:1; 57:9)

3) They each represent a kingdom of human origin and nature. (Dan 2:31ff cf Rev 13:1 - which is based on Daniel.)

d. Each of the four beasts described. (4-8)

1) “The first was like a lion...” (4)

a) This beast corresponds with the head of gold in chapter 2.

b) This symbol is especially appropriate to Babylonian empire.

(1) Archaeological evidence (A winged lion with a man’s head excavated at Nimrod).

(2) Nebuchadnezzar compared with lion and eagle. (Jer 4:7; 49:19; 50:17; 44; 49:22; Lam 4:19; Hab 1:8, Ezek 17:3,12)

(3) The lion (king of beasts) and eagle (king of birds) well corresponds with the gold (king of metal) in chapter 2.

c) The beast's wings are plucked as Daniel watches.

(1) With its wings plucked it is deprived of its power of flight.

(2) Babylon can no longer "fly" over the earth and conquer it nor hover over it's world-wide empire ruling.

(3) It is raised (lifted) upon two feet like a man and a man's heart given to it.

(a) The beast's nature was changed to that of a man, inwardly (heart) and outwardly (upon its feet).

(b) Thus, Daniel beholds a "humanizing process."

(c) The Babylonian Empire at first has a purely animal (heathenistic character) but afterwards these disappear and human qualities appear.

[1] This happened at Nebuchadnezzar's humiliation.

[2] It was the "beast's heart" (4:13) that had humbled the monarch.

[3] The king and the kingdom are viewed as identical. (2:38)

2) "Another beast, a second, like unto a bear." (5)

a) Its description and action.

(1) "It was raised up on one side."

(2) "It had three ribs between its teeth."

(3) It was commanded to "arise and devour much flesh." (cf Isa 13:17-18; Jer 51:11, 23)

NOTE: The word “another,” distinguished from the lion, and “second,” denoting the order. (cf Rev 14:3)

b) Comment. (This kingdom will be treated more fully in chapter 3 under another symbol.)

(1) The bear is inferior to the lion just as silver is inferior to gold. (Chapter 2)

(2) The bear and lion in scripture. (Prov 17:12; 25:15; Isa 11:7; 59:11; Lam 3:10, Hos 13:8; Amos 5:19; 1 Sam 17:34ff)

(3) The bear being raised “up on one side.”

(a) Does not mean “establish a kingdom.”

(b) Does not mean “it stood on its hind feet.”

(c) Does not mean “stood aloof from hurting the Hebrew people.”

(d) Does not mean “stood by the lion.”

(e) But “stood with the feet raised up on one side for the purpose of going forward.” This links with the command “arise, devour...”

[1] Here we have the double sided nature of this kingdom ready to march forward in conquest (i.e. “devouring much flesh”) Note the “double-sided” description in 8:3. (cf 6:29 - one kingdom: Medo-Persian)

[2] The bear, representing the Medo-Persian nation, being lifted up denotes in symbolic language the double-sidedness of the empire.

(4) The “three ribs.”

(a) The number may be meant to be taken as a round number. Not being content with one body (i.e. nations), it devoured many.

(b) If three distinct nations are mentioned they are probably "Babylon, Lydia, and Egypt."

NOTE: If this bear symbolizes exclusively the Median Empire, what would be the identity of the ribs?

(c) The bear is commanded to "arise and devour much flesh."

[1] This does not mean that he furthers his career of future conquests.

[2] He is commanded to consume that which is already between his teeth.

[3] This command is God given. "They said," may be rendered "it was said." (cf Dan 2:21; Ezek 38:14) God rules the nations!

3) "... another, like a leopard..." (6)

a) The third empire - the Macedonian (Grecian) is represented by a "panther."

(1) "With four wings upon its back" (i.e. two pair).

(2) "With four heads."

(3) "Dominion was given to it."

NOTE: No specific relation between the "heads" and "wings."

b) The leopard (or panther) is noted for its nimbleness, quick-striking, agility and prowess. (Jer 5:6; Hos 13:7; cf Jer 13:23; Isa 11:6; Hab 1:8)

c) The "wings" and the "heads."

(1) The wings. Not eagles' wings but "wings of a bird."

(a) Wings denote swiftness.

(b) The "wings of the lion," being presumably one pair, would denote the increased rapidity and swiftness of its

conquests. (This is seen by a study of Alexander and his great and swift conquests.)

(2) The heads.

(a) Not:

[1] The four Persian Kings of 11:2.

[2] The four successors of Alexander; Ptolemy, Seleucus, Philip and Antigonus.

[3] The four divisions of Alexander's conquest; Greece, Western Asia, Egypt, and Persia (which did happen - cf 8:5ff).

(b) Are:

[1] "The four corners of the earth." (Ezek 1:6)

[2] This symbolizes, in the context, the extent of the kingdom - i.e. "The four corners of the earth."

[3] Therefore the connecting phrase, "Dominion was given to it." (cf 2:39)

NOTE: As in the others, this kingdom is under the overruling providence of God. It can only conquer because God gives it the powers to do so. Indeed God rules in the affairs of men! (More about this third kingdom in chapter 8.)

4) "...a fourth beast..." (7-8)

a) The beast described. (7)

(1) This beast is introduced with significant sobriety and solemnness.

(a) Its identity with the "iron" in the image of chapter 2 is unmistakable.

(b) Its power and ability to destroy are particularly magnified. Note its "massive iron teeth" and characteristic rage for destruction.

(2) The beast is nondescript.

(3) The beast is "diverse" from the three that precede it. Probably to be noted in its destructiveness. It "devours, crushes and tramples" (cf 2:40).

(4) The beast had "ten horns."

(a) The "horns" are kings. (cf v. 24)

(b) The number "ten" is to be taken in its symbolic sense as the number "four" in verse 6. (i.e. a multiplicity of rulers; comprehensive and definite totality).

(c) The "horn(s)" is symbolic of "power." (cf Deut 33:17; 1 Sam 2:1, 10; Ezek 29:21; Zech 1:18; Psa 18:2)

(d) Hence the "ten horns" denotes the "completeness ("ten") of the power" in its ability to destroy.

NOTE: Therefore, we need not regard the number "ten" as a specific number of "contemporary kings."

b) The "horns" contemplated. (8) **SEE REV. 13:3 NOTES ENCLOSED!**

(1) The manner in which the "little horn' is introduced in the vision notes its importance.

(2) The "horn" (little) plucks up "three" of the "ten" horns as it "came up among them."

(a) It is not described as growing in stature as the "little horn" of chapter 8.

(b) As a "little horn" it makes war against the saints (v. 21) and prevails against them.

(3) This horn is described as "little."

(a) Not to denote its small beginning, because it is not growing.

(b) But to magnify its principal features, which are its "eyes and mouth." The symbolism is interpreted in 21ff.

(c) Hence, it represents a small kingdom whose power is concentrated in its "eyes and mouth" (i.e. its king). (This restricts the actual persecuting power to a non-supernatural power).

NOTE: Those who identify this "fourth beast" as Greece (and not Rome) regard this horn as identical with the one in chapter 8 which, they say, is Antiochus Epiphanes.

(d) This "little horn" is "proud, presumptuous and arrogant."

[1] Its words are directed toward the "people of God." (cf Psa 12:3; Obad. 12)

[2] Its war is against the "kingdom of saints." (Rev 13:5) Civil Persecution Power of Rome.

[3] Pride and self-exultation are the chief attributes of this "little horn."

c) Three periods of history noted by the "fourth beast." Three distinct phases:

(1) The beast itself. (The Roman Empire)

(a) No name.

(b) No attributes (i.e. wings, etc.).

(2) The ten horns. (Kingdoms which partook of the beast's character.)

(a) That this is a later period "coming out" of the fourth kingdom is seen by comparing v. 23 (cf v. 7) with v. 24.

(b) Note in v. 7 that the horns are mentioned "after" the crushing power of its feet is stated.

(c) Therefore, the "kings" or "kingdoms" should arise at some later stage of the beast's history. (These "horns," not necessarily exact contemporaries, belong in this period of the beast's history.)

NOTE: At the close of this period the "little horn" appears.

(3) The little horn (the kingdom fades and the “kings” importance noted).

(a) Note that all the ten horns were in existence prior to the time that the “little horn” arose out of them.

(b) It comes up “among” these kingdoms (ten), uprooting three of them and then holds sway.

(c) Therefore, carefully note that the little (elementary) horn comes up among the ten, but after uprooting three, has power “until the ancient of days came” (21-22) for a “times, time, and a half time.” (25-27)

NOTE: This appears to be the symbolism expressed by Paul in 2 Thess 2:3-4.

NOTE: Therefore, from the historical Roman empire to the end of human governments, of which Anti-Christ in his every manifestation appears, we have one picture.

e. The ancient of days: the judgment was set. (9-14)

1) “Thrones were placed.”

a) The action is continuous. As Daniel beheld, the mouth in the little horn continued speaking but the scene shifts.

b) “Thrones,” being plural, implies a heavenly “court.”

(1) For Old Testament scriptures denoting the imagery of this immediate divine revelation see:

(a) 1 Kgs 22:19ff.

(b) Psa 51:82.

(c) Joel 3:1-16.

(2) The court would be, except for the fiery throne occupant, subordinate:

(a) Angelic attendants.

[1] Isa 6:2.

[2] Rev 1:4.

[3] Rev 8:2.

(b) Christians.

[1] Lk 22:30.

[2] 1 Cor 6:2.

[3] Rev 3:21 cf 20:4.

2) “One that was ancient of days did sit.”

a) “Ancient of days.” Literally means “one advanced in day (years)” (cf gen. 24:1); thus “an old man or man of gray hairs.”

(1) In this majestic form God manifests Himself, in the vision, in visible form. (cf Ezek 1:26; Isa 41:4; Job 36:26; Psa 90:1ff.)

(2) Age inspires veneration and is impressive of majesty.

b) “His raiment - white as snow” indicates dignity and purity.

(1) Isa 1:18.

(2) Psa 51:7.

(3) Rev 3:5; 5:4-6; 19:8.

c) “The hair of His head as pure wool.” (Rev 1:14)

d) “His throne was fiery flames...”

(1) In scripture, fire is often noted in connection with the presence of God.

(a) Ex 19:18; 20:18 (3:2).

(b) Deut 4:24; 9:3; 18:17.

(c) Psa 18:8; 50:3.

(d) Ezek 1:4, 13, 27.

(e) Heb 12:29.

(f) Rev 4:5.

(2) In Daniel's vision, the fire represents the power which:

(a) Destroys the beast. (11)

(b) Consumes the little horn. (26)

(3) The "wheels of burning fire" are reminiscent of Ezek 1:15-28 (A "chariot throne," God's mobility).

e) The central position and character of the "ancient of days" is noted by the following:

(1) "From before Him" issued and came forth a fiery stream. (cf Rev 4:5: Psa 50:3; 93:3)

(2) "Unto him" thousands of thousands ministered.

(a) An innumerable multitude stands to serve the Almighty Ancient of days! (cf Deut 33:2; Psa 68:17)

(b) The number is not to be taken as definite.

(3) "Before him" stood ten thousand times ten thousand. (Lit. myriads, a number beyond numeral count.) (cf Jude 14-15; Deut 33:2; Psa 68:17)

(a) This is possibly the greater assemblage of the heavenly hosts, or

(b) Those to be judged.

3) "The judgment was set and the books were open." (11)

a) Lit. "the judgement set."

b) The books were opened. Men's actions of life are recorded in books and are available for examination.

(1) Psa 56:8.

(2) Isa 65:6.

(3) Jer 17:1 (cf 2 Cor 5:10; Rom.14:12).

(4) Mal 3:16.

(5) Lk 10:20.

(6) Rev 20:12.

c) The reference in this passage is particularly to the deeds of the four beasts and the little horn as the immediate following verses show.

(1) “I beheld then because of the voice of the great words which the horn spake.”

(a) Literally “from the time of the words...”

(b) I.E. all the time (or while) Daniel heard the presumptuous words of the “little horn” as he was beholding the judgment scene.

(2) “I beheld even till the beast was slain...”

(a) Daniel continues watching the scene until the judgment was executed.

(b) Judgment comes first upon the fourth beast (in the vision).

[1] The beast’s “body” being destroyed denotes his complete and utter destruction.

[2] No further power will in any way be exercised for he is completely destroyed.

NOTE: Finally, with the destruction of the little horn, the fourth beast disappears entirely.

© God’s “fire of judgment” completely triumphs over the fourth beast.

[1] Isa 9:6, 66:24.

[2] Rev 19:20; 20:10.

d) "The rest of the beasts..." (12)

(1) The "rest of the beasts" (the first three named in the vision) actually and historically perished before the "fourth."

(2) This is so, in the vision, because the fourth beast with its "blasphemous little horn" is central.

(a) The first three, as far as presumptuous opposition to God, were insignificant in comparison with the "fourth."

(b) The fates of the first three are not described as being as terrible as the fourth.

[1] They lose their power to rule.

[2] However, they are allowed to continue to live until the time determined in the counsel of God.

(3) Therefore, at the appointed time, the dominion of each of these beasts (lion - Babylon; bear - Medo-Persian; leopard - Greece) was taken away.

NOTE: "A season and a time" simply sets forth the idea of "a predetermined time." (cf 2:21)

4) "I saw in the night visions...there came...one like unto a son of man." (13-14)

NOTE: This scene is the climax of the entire 7th chapter vision. The judgment Daniel beholds does not end world powers. It continues in the kingdom of God by the "Son of man." (Mt 25:31; Mk 10:45; Lk 17:24)

a) He (a figure in human form) comes in clouds.

(1) Isa 19:1 cf Nah 1:3.

(2) Psa 104:3 cf 18:10-18; 97:2-4.

(3) Mk 13:26 cf Mt 24:30; 26:64.

NOTE: One "like a son of man" receiving an eternal kingdom, explicitly contrasts with one "like a beast" with a kingdom totally different in nature.

b) He came even to the Ancient of days.

c) He was brought (presented) near before him.

d) He was given:

(1) Dominion,

(2) Glory and (cf 3:33; 4:31; 6:22)

(3) A kingdom (sovereignty).

e) He is served by "all peoples, nations and languages."

(1) It is a kingdom with its subjects "serving" their king (7:27 cf 3:12, 14; 17ff).

NOTE: Lk 19:12-15 cf 20:9-18.

(2) It is truly universal in its scope. "All peoples, nations and languages." (cf Mt 28:18-20; Mk 16:15-16; Rev 1:10; 5:10)

f) His dominion is everlasting and His kingdom indestructible. (2:44-45 and Heb 12:28 cf Mt 16:16-18)

2. The vision interpreted 15-28

a. "The truth concerning all this" revealed. (15-18)

1) The four beasts are four kings. (17)

a) The concrete (king) is used for the abstract (kingdom).

b) The interpreter says little about the first three empires and concentrates upon the "fourth." (cf vs 19ff)

2) "But the saints of the Most High shall receive the kingdom." (18)

a) The saints (Lit. "holy ones") are true members of the covenant nation, the elect of God, the congregations of the New Covenant, the Church of Christ.

(1) Mt 16:16-18 cf Acts 2:1-47 (10:1-48).

(2) Col 1:13-14 (1-2) cf 1 Cor 1:1-3.

(3) Heb 12:22-29.

(4) 1 Pet 2:5-11 cf Rev 1:5; 5:9-10.

(5) 1 Pet 1:3ff (2 Pet 1:3ff).

b) They receive (cf Heb 12:28) the kingdom from the "Son of Man."

(1) They are not to establish it.

(2) They are to possess [i.e. continuously (Lit. keep on possessing it)] the kingdom.

(3) They are to possess it "forever."

NOTE: A contrast, vivid and unmistakably clear, is drawn between physical powers (kingdoms) and the heavenly which is most comforting and reassuring to those under trial as in Daniel's (and John's Revelation) time.

b. The truth concerning the fourth beast and the little horn. (19-28)

1) Daniel's attention focuses on the little horn. (18-22)

a) Remember that this is the last period of the beast's existence.

b) The passage directs our attention to a "persecuting power" (the little horn) against the saints of the kingdom; those "against Christ," Christ's opposers, etc.

(1) This persecution comes through "human" instruments.

(2) This persecution has never ceased for it is stirred up by Satan himself. (cf Rev 12:117)

(3) This persecuting power will war (prevail) against the church of Christ but it will not ultimately prevail. The victory is the Lord's and His saints'! (Mt 16:16-18)

(a) Rev 19:11 cf 20:7-10 (11-15; 21:1- 22:5).

c) The "little horn" prevails only until the time the Ancient of days comes and announces judgment in favor of the saints. (cf Rev 6:9-11)

NOTE: Verses 21,22 are not an interpretation but a part of the vision itself.

(1) This judgment is not by the saints but in behalf of the saints.

(2) When judgment is announced, the saints are in eternal and secure possession of the kingdom. (Rev 20:7-21:5 cf 1 Pet 1:3-5 and 2 Pet 1:11)

2) The Interpretation.

a) The fourth beast.

(1) Its diversity noted (cf 1-7).

(a) Its destroying power.

(b) Its duration and breadth.

(2) It, therefore, was mightier than any before it.

b) The ten horns - ten kings. Probably Augustus - Domitis.

(1) The ten (i.e. the number) need not necessarily be taken literally. The symbolism of the description must be taken into account. (Cf. 7)

(2) Note carefully that a "strict literal interpretation" demands that these kings and their kingdoms be "contemporary" for the horns appear "together" on the beast.

NOTE: "That they arise out of the fourth beast."

(3) The common factor of these horns is that they exist during the second phase of the beast's history (cf v. 8).

c) The little horn, another "king," shall arise.

NOTE: This is representative of organized government; coalition of governments which are opposed to the kingdom of heaven. (e.g. Satan, Gog, and Magog - Rev 10:8-11)

(1) How the arrogant, presumptuous horn will "put down" three kings is not noted.

(2) The little horn will speak against (Lit. at the side of) the Most High.

NOTE: Whatever its ("little horn") outward historical form is to be, it is the manifestation of the spirit which exalts man and opposes the Son of Man and His kingdom.

(a) He will use language (Hos 10:4) that will endeavor to set God aside.

(b) He will wear out the saints (Rev 12:13-17 cf 13:1, 5-10).

(c) He will think to assume (in his arrogance and pride) activity which belong to God alone. (cf 2 Thess 2:4)

[1] "Change the times" (Gen 1:1:14; 17:21; 18:14).

[2] "Change the law" (Rev 13:4, 12 - general laws or ordinances).

(d) They are given into his hand for a "time and times and half time." (Lit. "A time, times and dividing of time.")

NOTE: Carefully consider 2 Thess 2: 8-12 and Rev 13:4,12.

[1] This is not the "3 ½ years or 1260 days" of the 70th week. (9: 24-27)

[2] This is not the period of Antiochus Epiphanes.

[3] This peculiar statement clearly sets forth:

[a] The absoluteness of the last stage of the power of the little horn.

[b] This period of time is a length measured by God.

[4] The word is chronologically an indefinite expression. Thus, it is to be understood symbolically.

[5] Therefore, the word need not be understood to mean years. Note the difficulty of taking "seven times" to mean years in 4:16.

[6] The symbolism of the expression.

[a] It evidently indicates the "half of seven times" (i.e. time [1]; times [2]; and dividing of a time [1/2] - 3 ½ years of 7).

[b] It apparently stands for a period of different phases of testing, trial, and judgment. For the sake of God's people, the elect, the phases are shortened. (cf Rev 6:10- 11)

[c] This oppression of God's people appears for "a time" then extends itself "two times." However, it does not continue to double itself, thus making "seven times" all told.

[d] Instead of the fourth "time(s)" it speaks of merely "half a time."

[e] The expression shows that the persecution (by the "little horn's power") of the saints quickly manifests itself in order to come to a sudden end by the intervention of divine judgment.

(3) The "little horn" destroyed and consumed (v. 26).

(a) The judgment here is in reference to the "little horn."

(b) They shall take away his dominion.

(c) To consume and destroy it unto the end (i.e. forever).

NOTE: 2 Thess 1:5-7 (8-10); 2:8-12.

d) The kingdom given to the saints. (27-28)

(1) They will receive the kingdom eternally. (Rev 1:6)

(2) This kingdom is His (The Most High) and it is everlasting. (Lk 22:29)

(3) Those in it shall “serve” and “obey” Him. (Heb 5:8-9; Rev 22:1-5; cf Mt 22:34-37)

NOTE: Review 2:44-45.

(4) This is the end of the matter.

(a) Daniel’s concern - thoughts troubled him.

(b) Daniel’s countenance - brightness changed.

© Daniel’s constancy - kept it in his heart.

3. Conclusion: The “fourth beast” of Daniel 7 in the New Testament.

a. Christ identifies himself as the Son of Man receiving a kingdom. (Lk 12 and Mt 24 - “The abomination of desolation.”)

b. Paul and the lawless one, the man of sin. (2 Thess 2)

c. John, in Revelation, applies symbolism of this Old Testament chapter to persecuting powers of his time. (c. 90 A.D.)

B. The Ram and the He-Goat 8:1-27

NOTE: From here to the end of the book the language is Hebrew, not Aramaic. (2:4-7:28)

1. The vision 1-14

a. The site of the vision. (1-2)

1) The time of the vision.

a) “In the third year of the reign of Belshazzar.” This is two years after the vision of the night of chapter 7.

b) Thus, both vs. 7 and 8 chronologically precede the events related in chapter 5. Therefore, this vision occurred shortly before the fatal night of Belshazzar’s feast.

2) The place of the vision.

a) Shushan the Palace. (i.e. Fortress)

(1) Susa was the chief capital of the Persian Empire.

(2) Shushan denoted as “The Fortress” is not a part of the city but is used for the city itself.

(a) It denotes an enclosure, a castle, or a citadel.

(b) This is the constant designation of Susa throughout the Old Testament.

[1] Neh 1:1.

[2] Esth 1:2, 5; 2:3, 5, 8; 3:15; 8:14; 9:6, 11-12.

b) The province of Elam by the River Ulai.

(1) The province is either Babylonia or Media.

(2) The River “Ulai” is the stream which Ashurbanipal boasts he “colored with blood like wool.”

(a) This river flowed close by Susa.

(b) Evidently a man-made canal, 900 feet in breadth, which connected two rivers, the Choaspes and the Coprates.

(3) The various pronunciations for the name “Ulai.”

(a) Assyrian - “U-la-a-a.”

(b) Classical - “Eulaeus.”

b. The symbols of the vision. (3-14)

1) The ram. (3-4)

a) Literally “one ram.”

(1) This is to contrast the “two horns” which are on the “one” ram.

(2) Note that Daniel, at the commencement of the vision, “lifts up” his eyes. (10:5 cf Gen 31:10; Zech 1:18; 2:1; 5:1, 9;

6:1) This vision is not like the “dream-vision” of chapter 7. He is awake during this entire revelation (2,27).

(3) The ram is an emblem of princely power (cf Ezek 34:17; 39:18). In verse 20 the ram is explained to be the kings of Medo-Persia historically:

(a) The “guardian spirit” of the Persian kingdom appears under the form of a ram.

(b) The Persian king, standing at the head of his army, bore the head of a ram.

b) The two horns.

(1) One horn was higher than the other. The higher horn came out last.

(a) These two horns symbolize the people (or country) of the Medes and the Persians.

(b) The higher growing horn would represent the Persians under Cyrus. These Persians, who lived during the destruction of Assyria by Babylon, were raised above the Medes.

(2) With His head down, the ram is pushing (Lit. butting) his way westward, northward, and southward.

(a) This symbolizes the rapid conquests of Darius and Cyrus.

(b) The ram does not push eastward for not until Darius did the Persians make many conquests in the east and these were not of lasting value.

(c) Therefore Medo-Persia made her greatest conquests in:

[1] The West: Babylon, Syria, Asia Minor.

[2] The North: Armenia and lands about the Caspian Sea.

[3] The South: Egypt, Ethiopia, etc.

c) No beasts could stand before him.

(1) No kingdom (i.e. beasts) could resist his power.

(2) He did “according to his will.”

(a) He conquered as he wished.

(b) He overwhelmed those he chose. No one could deliver out of his hand. (cf Jdg. 2:14; 2 Kgs 10:4)

(3) He greatly “magnified himself.” This nation, represented by the ram, was becoming great and powerful.

2) The he-goat appears: attacking the ram angrily. (5-8)

a) Literally “Goat-buck.”

(1) This represents the Grecian empire (cf v. 21).

(2) This animal is a fitting symbol of power.

(3) The “notable horn” refers to Alexander. (cf 21b)

b) The goat comes from the west “on the face of the whole earth, and touched not the ground.”

(1) The extent of Alexander’s conquests are noted. (cf the four wings in 7:6)

(2) The rapidity of his victories are stated by the phrase” touched not the ground.”

c) The goat comes near the ram. The conquest of Alexander the Great over the Persian empire is signified.

(1) Note that this overthrow of the ram occurs “by the river Ula” the very seat of the ram’s power. Hence the complete overthrow and total subjugation is declared.

(2) The he-goat is enraged (Lit. embittered; i.e. maddened) against the ram. Verse 7 is a concise and precise statement of the utter destruction of the Medo-Persian empire.

d) At the height of the he-goats great strength - his notable horn is broken and four notable horns come up in its stead.

(1) The he-goat magnified himself “exceedingly” (Lit. to excess).

(2) The breaking of the horn symbolizes the death of the mighty young conqueror, Alexander. The horn is broken by divine providence.

(3) Four notable (i.e. conspicuous [5]) replace the one single horn.

(a) It should be understood that in the vision they are notable in their appearance since they do not figure prominently in the narrative.

(b) The four horns represent four kingdoms into which Alexander’s empire was broken. Alexander’s generals to reign over the following:

[1] Antipater Bassander over Macedonia - Greece,

[2] Lysimachus over Thrace,

[3] Beleucus over Syria, Babylonia, and

[4] Ptolemy over Egypt.

NOTE: Originally there were five of the Diadochi but Antigonus was soon overthrown so in reality there were only four kingdoms, (cf 11:4a) Asia Minor to Seleucus.

(c) The four points of division well correspond to that of a compass (N,S,E,W). Therefore the vast empire established by Alexander is dispersed to the “four winds.”

3) The little horn and the trodding underfoot of the sanctuary. (9-14)

a) The little horn comes out of one of the four horns. (9)

(1) The little horn “came forth”, i.e. “there went forth one horn from (the state of being) little.” This horn, from small beginnings, grows to great power.

(Cf. Will Durant, The Life of Greece, Pp. 572-574, 579-584 Antiochus IV)

(2) He became exceeding great to the south, the east, and the glorious.

(a) The glorious (or desire) is a title for the land of Canaan. (Ezek 20:6)

(b) The title is based upon Jer 3:19 (cf Dan 11:16,41).

(c) The little horn (Antiochus Epiphanes) waxed exceeding great towards:

[1] The south - Egypt (cf Dan 11:5 and 1 Macc 1:16ff).

[2] The east - Elymais and Armenia (cf 1 Macc 3:31, 37; 6:1- 4).

[3] The third location - Canaan lies between the two. (cf Isa 19: 23ff)

b) The growing horn waxes great “even to the hosts of heaven.” (10)

(1) The figure is used typically of God’s people, the “mighty ones and the holy people.” (24) (Dan 12:3 cf Rev 12:3; Isa 14:13)

(2) These are the faithful true believers under the Old Covenant dispensation: members of the holy nation and keepers of the covenant. (Ex 19:6 cf Ex 7:4; 12:41: Heb 11:13,16)

(3) The wickedness of Antiochus Epiphanes against the holy people is seen in reality against heaven and God himself. Note Jesus’ words concerning the New Testament saints - Mt 25:40 cf Acts 9:1-5.

c) Against the Prince of the Host he acted greatly. (11)

(1) The prince of the hosts would be deity itself.

(a) The force of the verb and preposition denotes that Antiochus waxed great “even right up to God.”

(b) The second half of this verse points out wherein he "acted greatly." It consisted in the removal of the temple sacrifices.

(2) The "continual" was taken from him.

(a) Occurs only here and vv. 12,13 and 11:31; 12:11.

(b) This includes the daily "morning and evening oblations" as well as "all that is of continual, i.e. constant, permanent use in the temple. 1 Macc 1:44-47 describes the fulfillment of this prophecy.

(3) "The place of His Sanctuary was cast down."

(a) Literally "that which was set up; erected." (cf Ex 16:17; note also 1 Macc 1:39,46; 3:45)

(b) Although the Temple was not actually torn down, he so corrupted and desecrated it that it was not fit for use.

d) "And the host was given together.." (12)

(1) E. J. Young points out the difficulty of this text.

(2) He translates: "And an host was given up together with the daily sacrifice, because of the transgression."

(3) And he concludes; "Thus an host (i.e. many of the Israelites), on account of transgression (i.e. apostasy from Jehovah), will be given up (delivered up in transgression) together with (i.e. thereon, at the same time) the continual sacrifices."

(4) The horn further "cast down truth to the ground," (i.e. the objective truth as manifested in the worship of God), "and it did and prospered." (cf 1 Macc 1:43-52-60 for historical fulfillments).

e) "Then I heard a holy one speaking." The vision passed from that which is seen to that which is heard. (v. 13) (cf Zech 1:12ff)

(1) A holy one (i.e. an angel) relates the contents of vv. 10-12 to Daniel.

(2) A second angel addresses the first one. Literally “and one holy one said to so-and-so who was speaking.”

(a) He asks the length of the vision.

(b) The thought paraphrased: “How long is to be the vision, the continual and the transgression which desolates, the giving up of both (Lit. and) the sanctuary and the host for trampling?”

f) “And he said unto me.” (The answer given) (v. 14)

(1) The second angel replies that the desolation and persecution will continue “two thousand and three hundred evenings - mornings.”

(2) The numerical phrase has been set forth by different expositors to mean:

(a) 1150 days.

[1] This is done by restricting the continual to mean only morning and evening sacrifices, therefore 2300 sacrifices would be offered in 1150 days.

[2] Others appeal to 7:25 (which they assert mean 3 ½ years) and conclude that the 1150 day is nearly equivalent to 3 ½ years. However, it is very obvious that 1150 days do not equate 3 ½ years when counting years even with 360 days or a total of 1260 days.

NOTE: Even the expositors who hold to this interpretation confess its difficulties. See comments on 7:25 to see that an appeal to this verse for 3 ½ years is not justifiable.

(b) 2300 days.

[1] This interpretation appears in:

[a] The Greek Versions.

[b] The Vulgate.

[c] The King James Version.

[2] The reference in 7:25 is something entirely different from this passage and cannot be appealed to in order that “1150 days theory” be supported.

[3] Further, there is no exegetical support for the position that the phrase “evening-morning” means that the evenings and mornings are to be counted separately, i.e. 1150 evenings - 1150 days.

[4] The expression occurs only here, with a similar one in 2 Cor 11: 25. The expression is probably taken from Gen 1 where an evening and morning are reckoned “one day.”

(3) Ascertaining the correct meaning of the expression.

(a) In the Old Testament (Gen 7:4, 12; Ex 24:18; 1 Kgs 19:8). “40 days and 40 nights” does not mean 20 days.

(b) Nor does “3 days and 3 nights” (Jon 1:17 cf Mt 12:40) mean either “6 days or 12 days”, it means “3 days.”

(c) An Israelite reading the period “2300 evening-mornings” could not possibly understand it as:

[1] 2300 half days.

[2] Or 1150 whole days.

[3] “Evening-mornings” in the Pentateuch constitutes a whole day and not a half-day.

(d) Therefore, we are to understand the designation to mean “2300 days.”

(4) The application of the 2300 days to the history of the Antiochus Epiphanes.

(a) The time covers a period of 6 years and about 4 months.

(b) The period being a little short of 7 years probably possesses symbolic meaning even though it does approximately cover the period of persecution by Antiochus.

[1] Antiochus began his return from Egypt. In this same year the laying waste of the sanctuary began (171 B.C.).

[2] This would terminate at the death of Antiochus (164 B.C.).

[3] His abominations lasted until 165 B.C.

© Therefore the phrase "evening-morning," being understood symbolically, excludes "uncertainties and ambiguities" regarding the exact length of persecution, and points to the nearly actual time.

[1] The persecution will be for a definite period of time but not quite 7 years.

[2] However, it will not last the full (i.e. symbolized by the number 7) duration of a period of divine judgment.

(5) "Then shall the sanctuary be cleansed." (14b)

(a) Literally "justified, vindicated."

(b) The sanctuary (broader term than "temple") will be restored.

© The sanctuary will be "vindicated" (NAS) in being restored.

(d) The thought of "being justified" denotes that the desolation was unjustifiable.

2. The interpretation: "The vision belongs to the end: the latter time of indignation" 15-27

a. The final period of indignation. (15-19)

1) Gabriel ("Man of God") commanded to interpret the vision to Daniel.

a) An authoritative voice (a man's; Heb "GABHER").

b) The identity of the "man's voice" is not stated.

c) However, being authoritative, it must be that of Deity.

NOTE: This is the only Old Testament book that names "angelic" beings and Gabriel (8:16; 9:21) and Michael (10:13ff) are the only two named. (Lk 1:19, 26 cf Jude 9)

NOTE: Daniel's loss of consciousness (v. 18) (10:9 cf Rev 1:17)

2) The vision has to do with "the time of the end."

a) The key to interpreting this phrase is found in verse 19.

b) Therefore, the references to the end of the Old Testament period of time.

(1) Afflictions or indignations would be permitted upon Israel.

(2) This period is the end of the Old Testament dispensation and the ushering in of the New Testament era.

(3) This period is restricted to the special afflictions which came upon the Jews before the Messianic period.

(4) The phrase does not mean the final period of earthly history.

3) "The latter (or last) time of indignation." (19a)

a) This designates the wrath of God (cf Isa 10:5, 25; 26:20).

b) "In the latter time of indignation" clearly means here "the season of indignation."

(1) The subject (i.e. Antiochus' abominations) of the vision is to take place in the last portion of this period.

(2) I.E. when the abominations of Antiochus appear, that will be the evidence that the "last time" of the "period of wrath" has begun.

c) Therefore, the “ultimate issue of all things” is not under consideration but:

(1) To the “last time” of the INDIGNATION (i.e. wrath).

(2) The “INDIGNATION” is particularly manifested in the Babylonian exile.

(3) The “latter time” thus follows this particular wrath (i.e. the time of Antiochus Epiphanes) after which the Messianic kingdom is to be set up. This is that which the Jewish people are most concerned and desirous to know.

4) “For it belongeth to the appointed time of the end.” (19b)

a) Literally “since for a term (is) an end.”

b) The “end” is to be taken as the subject.

(1) Therefore it does not read: “For (the vision) is for the term of the end” (nor the ends of the times of the Gentiles!).

(2) Hence, the construction would be:

(a) “The latter time (of the period of indignation) is to endure for an appointed time, a term.”

(b) Or “the end” (i.e. the “it” [latter time of wrath is to come at an “appointed time.”]) Note carefully “for it” in verse 19.

c) PARAPHRASED: “I am about to explain to you that which will take place during the latter part of the period known as the Indignation, for at an appointed end it will be.”

(1) 19a is explained by 19b.

(2) Hence, any perversion of the text and/or context to apply to a period of time “at the end of the world” or “premillennial reign” is to misunderstand the difference between the two small horns of chapter 7 and the “third” and “fourth” kingdoms related in chapter 7.

(3) The millennialists (pre, post, etc.) have no support here in Daniel. They fly directly into the interpretation of the Holy Spirit Himself.

b. The ram, He-goat, four horns, and one horn. (20-25)

1) The ram with the two horns. (20)

a) They are “the kings of Media and Persia.”

b) These refer to the successive kings of this kingdom.

2) The rough He-goats and single horn. (21)

a) He is the “king of Greece” (Heb Javan) (cf Gen 10:2, 4: Isa 66:19; Ezek 27:13).

b) The “first king” is Alexander the Great as represented by the single “notable horn.” (cf 1 Macc 1:1)

NOTE: The broken horn referred to Alexander’s death.

3) The four horns which stood in the place of Alexander. (22)

a) Four kingdoms shall arise from Alexander’s one empire.

b) Therefore, out of “a nation” (not “the”), where the great horn once ruled with four empires but not equipped with the strength of the first king.

4) The appearance of “a king of fierce countenance...” (“growing little horn”). (23)

a) Note that the rising of this king (Antiochus Theos Epiphanes) is in the “latter time” of the kingdoms of the four generals of Alexander. Their rule? Jews or Greeks?

b) It was “when the transgressors ‘have run their course’ are come to the full” that he comes on the scene.

(1) The transgressors are apostate Jews.

(2) These apostates introduced heathen rites among the Jews.

c) Antiochus Epiphanes was “a king will arise.”

(1) “Fierce in countenance” - “hard, determined and unyielding, insolent.”

(a) The word is used in a bad sense.

(b) Cf Deut 28:50; Prov 7:13.

(2) “Understanding dark sentence” - (Lit. “riddles,” i.e. one who practiced deceit; a master of dissimulation; liar, skilled in intrigue.”)

(a) The king was to be masterfully cunning.

(b) But at the same time one who himself would not be easily deceived.

(3) That this “king” can only be Antiochus is seen by the following:

(a) He arises at the “latter time” of the four kingdoms. (23 cf 21, 22)

(b) Since the first broken horn is said to be the first king of Greece (21) the king of “fierce countenance” must be Antiochus Epiphanes.

5) His destroying and power. (cf 4:17) (24)

a) His power not being his own seems to indicate it is under God’s power and permission. (cf 2:21)

b) He will “destroy wonderfully,” i.e. to an astonishing and remarkable degree.

c) He shall “destroy mighty ones,” i.e. rivals to the throne or political
enemies.

d) He shall destroy the “holy people,” i.e. the nation of Israel; where the saints live.

6) His craftiness. (25a)

a) He shall cause craft to prosper in his hand.

(1) This is his “policy” (or understanding).

(2) Since he so well understands “deceit,” he makes it his policy and prospers.

b) He magnifies himself in his heart.

(1) He was full of pride.

(2) His plans therefore are presumptuous, arrogant, and self-glorifying.

c) He “destroys many in their security.”

(1) This is “false security.”

(2) While men are at ease, having been deceived to a state of “all is well,” he unexpectedly attacks. (cf 1 Macc 1:10)

7) His audacity. (25b)

a) He shall also stand up against God himself - “The Prince of Princes.”

b) But he shall be “broken without hand.” (cf 2:45)

(1) I.E. without human hand.

(2) But not without “God’s Hand.” Comfort to the saints.

(3) He rose up against God and by God he will be overthrown.

c. The visions of the evenings and mornings. (26)

1) This is the part of the vision that was spoken and heard. (cf 13-14)

2) It is solemnly declared to be true. (10:1; 12:1 cf Rev 19:9; 21:5; 22:6)

3) However, it would not be “for many days.”

a) Daniel was to shut up the prophecy.

b) Not that he was to “keep it a secret” but that he was “to preserve it.” (i.e. that it may be known in distant times.)

d. The prophet's sickness. (27)

1) Daniel's psychological state is noted. (cf 2:1) He was "exhausted;" "worn out."

2) That "none understood it" means Daniel was without understanding as to its application. (cf 12:5)

C. The Seventy Sevens - The Response to Daniel's Prayer 9:1-27

1. Realization of Daniel 1,2

a. Season. (1)

1) "In the first year of Darius the Son of Ahasuerus..."

a) The king Darius is mentioned in 6:1.

b) He was of Median ancestry.

c) Who he actually was is unknown.

d) He was, however, the son of Ahasuerus. Not necessarily son as compared with Belshazzar.

(1) This name is based on the Persian.

(2) It appears in Ezra 4:6 and Esth 1:1, etc.

2) It was "in the first year" of Darius' reign that Daniel "understood...the
number of the years."

a) The mentioning of the time is emphasized and deliberate: to call attention to the time.

b) This was the end of Babylon rule and the liberating nation was in the first year of its power.

c) The time had come in which faithful concerned exiles could expect the end of captivity.

b. Reason. (2)

1) Daniel, at this time, comes to an awareness of the “accomplishing of the abominations of Jerusalem.”

a) This he understood (Lit. perceived) by a study of Jehovah’s word through Jeremiah the prophet.

b) The word “number” (“of years”) is the object of the prophet’s perception.

(1) The reference in Jeremiah is 25:9-11 (cf chapter 29).

(2) Thus, “with respect to the desolation of Jerusalem, 70 years must be completed.”

c) This desolation began with the captivity of Daniel at the first devastation and deportment by Nebuchadnezzar in 606 B.C. The third year of Jehoiakim.

2) The period of “desolations of Jerusalem” then, in the first year of Darius, would be almost expired. (cf 2 Chron 36:21-23; Ezra 1:1ff)

a) However, at this time, Daniel does not see any signs of release.

b) He turns to earnest supplication for liberty to return to Jerusalem.

2. Request of Daniel 3-19

a. Determined (concern) in prayer. (3)

1) He “set his face unto the Lord.” (cf Phil 3:13)

2) He is truly grief-stricken for his sin and his people’s sin as the terms “fasting, sack-cloth and ashes” denote.

a) These are marks or signs of contrition and repentance.

b) Cf Jon 3:5-6; Ezra 8:23; Neh 9:1; Esth 4:1,3, 16; Job 2:12.

3) His main concern is to plead for pardon, his and his people’s. He knows that this is the cause of exile. Therefore, the great man of God turns to prayer.

b. Deliverance through prayer. (4-19)

1) Confession of sin and guilt. (4-14)

a) Jehovah is faithful - “we have sinned:” the awareness of guilt. (4-10)

(1) Daniel prays to a God who is personal: “My God” - The Lord Jehovah, the only true God (4). (cf Deut 7:9, 21; Neh 1:5; 9:32; Heb 4:14-16)

(a) He is “great and dreadful” (i.e. in His mighty acts of just punishment of sinful people). (Rom 11:33)

(b) He is one who “keepeth covenant” i.e. He is faithful to His word. (cf 2 Tim 2:13)

[1] He remembers sin and punishes.

[2] He remembers promise and pardons.

(c) He shows “lovingkindness” to them that love Him and keep his commandments. (Psa 136:1ff)

[1] God’s love is manifest by His keeping the covenant. (Heb 6:13-19)

[2] Man’s love is exhibited by keeping His commandments. (cf Jn 14:15)

(2) Daniel presents specific sins. (5-10)

(a) “We have sinned.” (5) (cf 1 Kgs 8:47)

[1] “Perversely” - i.e. unrighteously.

[2] “Wickedly” - i.e. rebellion to Jehovah.

[3] “Rebellion - even turning aside.” I.E. the emphasis of the action.

(b) “We have not hearkened...” (6)

[1] God sent His servants the prophets to warn the people (Isaiah, Amos, Hosea, Micah, etc.) and to reveal His will.

NOTE: The language of Jer 26:5; 44:17, 21 (Neh 9:23; Ezra 9:7).

[2] However, the people rebelled to the voice, hence, the sin of willful disobedience! (cf Heb 10:26-30)

[3] The prophet's work was done before the high and low, the great and small. Therefore, the entire nation (all without exception), is guilty.

(c) We rightly deserve "confusion of face." (7-8)

[1] However, God is righteous in all His ways.

[2] Therefore "shameful disgrace" is justly well deserved. Daniel proves this by saying "as at this day" (i.e. the present circumstances prove and manifest the fact).

[3] The "confusion of face" is the lot of "all Israel," i.e. all God's people - wherever they were scattered throughout the world.

NOTE: This passage could never refer only to Judah or only to the ten tribes. (1:3,6 cf 9:7-10)

[4] The thoughts of verse 7a are repeated in verse 8 to bring out the great contrast of verse 9. "Because we have sinned against Thee."

(d) Yet, "to the Lord our God, belongs mercies and forgiveness." (9-10) Literally "compassions and forgiveness" (pl.).

[1] Rebelliousness can only plead for mercy, compassion and forgiveness!

[2] Rebellion and disobedience to the righteousness of Jehovah and His holy law can only plead clemency!

b) Jehovah is just - "Therefore, the curse hath been poured out upon us:" the acknowledgment of justice. (11-14)

(1) Turning a deaf ear to God's voice (the prophets) is equal to transgression of His law. (11-13)

(a) Hence the curse poured out (cf Rev 16:1-4; Nah.1:6; Jer 7:20; Gen 19:24). (v. 11a)

(b) The curse reinforced with an oath. (cf Deut 29:20; Lev 26: 14ff; Deut 28: 15ff) (11b)

(c) Jehovah has "confirmed His words." (12)

[1] By the exile He has established (Lit. "made to stand") His word. (Neh 8:9 cf Jer 35:17; 36:31)

[2] Jerusalem (the city of the great king) has been made an example to the whole world. (Note Ezekiel)

(d) The Law of Moses as proof of the punishment. (13)

[1] "All this evil" - i.e. the exile and its effects. (13a)

[2] Even with this awareness "we have not entreated the favor of Jehovah." (Lit. "to make the face sweet") (Psa 45:12 cf Jer 26: 19)

[3] Confession of the sins of slothfulness in repenting and failure to discriminate. (13b)

[4] The need is repentance and obedience to the truth. This is wisdom!

(2) The logical conclusion: "Therefore hath Jehovah..." (14)

(a) The Lord has been vigilant (Heb 4:12, 13) in seeing and punishing sin. (cf Jer 1:12; 31:28; 44:27)

(b) He has been longsuffering and patient.

(c) He has been righteous in punishing disobedience.

(d) His righteousness in no way removes our guilt - it enlarges it. In view of His righteous works which He doeth, "we have not obeyed His voice."

2) Call for mercy and forgiveness. (15-19)

a) Daniel's petition, from here to the "amen," sentence by sentence, word by word increases in intensity.

(1) The grounds for his call for mercy is the Exodus from Egypt. (15)

(a) It was this great and mighty act of deliverance by which the Lord Jehovah received His "renown," making for Himself a name among the nations. (cf Isa 63:11-15; Jer 32:20-23)

(b) Daniel calls for a repeating of deliverance - "do it again Lord!" - as you brought them out of Egypt, then bring thy people out of Babylon now.

(2) The grief and guilt cognizant "man of God" earnestly pleads. (16-19)

(a) "According to all thy righteousness let thy anger and wrath be turned away from thy city..." (16)

[1] Jerusalem (The holy city).

[2] The mount (Zion).

[3] The people (God's people) a reproach.

(b) "Now, therefore O our God..." (17)

[1] "Cause thy face to shine" - upon the desolate sanctuary. (Num 6: 25; cf Psa 80:3)

[2] "For the Lord's sake" (or "for thy sake, Oh! Lord"). Note Ezekiel for the idea of "His namesake" or "for the sake of His name." (v. 19 cf Isa 37:35: 43:25; 48:11; Jer 14: 7; Ezek 20:9)

© "O my God..." (18)

[1] "Incline thine ear and hear." (18a)

[2] "Open thine eyes and behold:

[a] Our desolations and

[b] The city which is called by thy name. (2 Sam 12:28; Psa 48:2; Jer 25:29; and Amos 9:12; cf Isa 4:1) (18b)

[3] "For we do not present our supplications..." (18c)

[a] Literally "we cause our supplications to fall." (v. 20 cf Jer 36:7; 37:20; 38:26; 42:2,9)

[b] Daniel makes no appeal whatsoever on the righteousness of himself or his people: that appeal would be hopeless. (cf vv. 3-14)

[c] He calls to the only source of hope and help: the mercy and grace of God! (Titus 3:3-7 cf Eph 2: 1-10) Daniel was no "Pharisee" or "legalist."

[d] "Not for our righteousness but for thy great mercies sake."

(d) "O Lord, hear! O Lord forgive! O Lord hearken and do..."

[1] With these dynamic words the prophet's prayer penetrates the abode of God! (cf Isa 59:12)

[2] This prayer of the man Daniel, "Beloved of God," is the model prayer of the Old Testament for genuine prayer; indeed "in truth and in spirit." (cf Jn 4:24)

b) Daniel continues to speak and pray but his petition is interpreted by a heavenly visitor. (See 20-21)

3. Response by Gabriel 20-23

a. This has rightly been called: "The interrupted prayer." (20,21)

1) Gabriel is called "the man" to identify him with the "man" seen "in the vision at the beginning." (Cf. 8:15-16)

2) Gabriel is denoted as "being caused to fly swiftly" or "being sore weakened" (Marginal reading).

a) Thus it can be translated:

(1) "To be weary in weariness," or

(2) "To fly in weariness."

b) The probable meaning is "exhausted by flight," referring to Gabriel.

3) Gabriel "came near or reached" (not "touched," KJV; ASV) Daniel "about the time of the evening oblation (Lit. meat offering)."

b. This meeting and conversation result directly from Daniel's prayer. (22-23)

1) Daniel's testimony. (22a)

a) Gabriel "came and instructed (made me to understand) me."

b) Gabriel "came and talked to me."

2) Gabriel's reply. (22b-23)

a) "I am now (in consequence of Daniel's supplication) come (from the very presence of God) to give thee:

(1) Wisdom and Literally "to teach thee insight"

(2) Understanding.

b) "At the beginning of thy supplications the commandment (Lit. a word) went forth...I am come to tell thee: for thou art greatly beloved."

(1) When Daniel began to pray, the interpretation (24-27) went forth from God. There's nothing faster than God's answer to the prayer of a righteous man! (cf Jas 5:16)

(2) The reason God sent forth the word is that Daniel was a man "greatly beloved." (cf 10:11,19)

(a) The word "beloved" (Lit. most desired) is a passive participle used elsewhere in Old Testament only for things "longed for, desired, or coveted" (an object of affection).

(b) Daniel was most desired and precious in God's sight.

(3) The word is the divine revelation itself:

(a) Manifested in the form of the vision, i.e. Gabriel's appearance.

(b) Revealed in the manner of his communication of it.

c) "Therefore consider the matter and understand the vision."

(1) Daniel is to consider (heed) the word that will be spoken to him.

(2) He also is to understand (give heed) to the vision.

4. Revelation of God 24-27

a. The "seventy weeks (sevens)" defined. (24)

1) The literal rendering is "sevens seventy."

a) "Sevens" is usually translated "weeks."

b) The phrase "sevens" is placed first for emphasis sake.

c) Paraphrase: "Sevens - and in fact seventy of them..."

2) The phrase "sevens" here occurs in the masculine plural. (10:2,3 cf Gen 29:27)

a) It usually appears in the feminine plural.

b) The reason for this may be that Daniel deliberately desired to point out that the word "sevens" was being used in an unusual sense.

c) The word means "divided into sevens" and generally signifies the most common of such divisions e.g. the ordinary week of seven days. (Gen 29:27; Dan 10:2-3)

3) The full expression "seventy sevens" is known as an "hebdomad."

a) The Greek "hepta" (seven) and "hebdomos" (seventh) give the definition, i.e. "a group of seven." (cf Lev 26; Mt 18:22)

b) Hence, the above expression “divided into sevens.”

4) The expression itself gives no intimation as to the length of time intended. How long, then, is the “seven(s)?”

a) The length cannot be determined by the word itself but only by other considerations.

b) That a literal “490 days” is not intended is obvious. How would 490 days meet the needs of this prophecy under any view-point?!

c) There does seem to be a reference to the “years” of Jeremiah. (cf Dan 9:1-2)

(1) Most commentators find in the expression a “week of seven years duration.” The most convincing argument is the appeal to the years of Jeremiah.

(2) Hence the total duration would be “490 years.”

(3) There is, however, no actual or real support by appealing to Jeremiah.

(a) Just to appeal to the “seventy years” of that prophet does not mean that “seventy sevens” means “seventy weeks of years.”

(b) There is no satisfactory proof to support a “week-year” idea. The “Sabbatical years” of 2 Chron 36:21 cannot be used, for they are called “years” and not “weeks” (sevens).

(c) Therefore, the “sevens” are not to be expected to mean “sevens of years” because:

[1] The signification “weeks of years” is not found in the Old Testament.

[2] The passage (Dan 9:24-27) contains no indication that the “sevens” are “seven years.”

[3] The total of 490 years does not strictly fit the absolute needs of the prophecy.

[4] It is questionable that in this revelation a precise and absolute chronological reckoning is to be expected.

d) The expression, therefore must be referring to “an intentionally indefinite designation of a period of time measured by the number seven, whose chronological duration must be determined on other grounds.” (Keil)

(1) This chronological duration will be brought out in the exposition of the text.

(2) It should be kept in mind that the emphasis of the passage is not an exegesis of the “sevens” themselves but the particular events that would transpire during that period.

(3) Again it should be noted that the expression “seventy weeks (sevens)” is to be regarded as a unit.

(a) The opening phrase, “seventy sevens are decreed” shows this is so.

(b) Therefore the phrase is to be taken in a “collective sense.”

[1] Paraphrase: “A period of sevens - even 70 of them - is decreed.”

[2] The 70 sevens are regarded collectively and as a unit.

b. The “seventy weeks (sevens)” purpose. (24)

1) The purpose of the decreed seventy sevens is seen in verse 24:

a) The purpose of the decree has reference to Daniel’s people (“Thy people”) and Jerusalem (“Thy holy city”). Review his prayer 9:3ff.

b) The very purpose for decreeing the sevens is seen in the six-fold results in verse 24.

2) The purposed results noted:

a) “To finish transgression,”

b) “To make an end of sins,”

c) “To make reconciliation for iniquities,”

d) “To bring in everlasting righteousness,”

e) “To seal up vision and prophecy” and

f) “To anoint the most holy.”

NOTE:

a) It is God who has decreed (Lit. “cut”; “determined”) this period of time.

b) It is for the accomplishing of His redemptive purposes: i.e. a period of seventy sevens has been determined for this accomplishment.

c) It refers to primarily Israel after the flesh but the passage being Messianic, removes any restriction or limitation to “only Israel” (See Romans cf Eph 2:14-16), and also applies to all who will benefit from these things, i.e. the true people of God, Jews and Gentiles; the true “Israel of God,” the church. (Gal 6:16)

d) It means that the things described (i.e. the six-fold accomplishment) are to occur within the “70 sevens” and not after the period. (Verse 24 shows that the accomplishment of these things are before the expiration of the collective period, i.e. “seventy sevens.”)

c. The “seventy sevens” purposed accomplishments examined. (24) (“Decreed for your people and your holy city,” Jews and Jerusalem. Total period of “seventy sevens” could allow for destruction of Jerusalem AD 70 at end of last week.)

1) As has been noted above, the sevens were decreed for the express purpose of the accomplishment of the six-fold description listed.

2) The hexad is made up of two groups with three members each.

a) Negative:

(1) To finish transgression,

(2) To make an end of sins and

(3) To reconcile for iniquity.

b) Positive:

(1) To bring in everlasting righteousness,

(2) To seal vision and prophecy and

(3) To anoint the most holy.

3) The sextet scrutinized.

a) Negative accomplishments:

(1) "To finish transgression" (i.e. for restraining the transgression or possibly "shutting in" denoting "forgiveness"). (cf Dan 9:5,7,8,9,10,11,14,15,16,18- 20)

(a) "Transgression" (PESHA) is "sin or wickedness" with the ideas of apostasy and rebellion combined. (cf Daniel's confession in v. 5-11)

(b) This can only be the work of God.

[1] Only God can shut up or bring to an end sin. (cf Rom 8:1-3; 10:1-4)

[2] This was accomplished through the atoning work of His only begotten Son, Jesus Christ. (Isa 53:1ff cf Eph 2:1ff)

[3] That this atoning work is for all and not only the Jews is seen both by Old Testament prophecy and New Testament fulfillment. (Heb 8:12)

(2) "To make an end of sins." (Zech 5:11)

(a) The expression may be interpreted; "To seal up sin; to take away sin; to remove sin out of sight." This refers to:

[1] The removal of sin as such, (Heb 8:12) or

[2] The reserving of sin for punishment (Deut 32:34; Job 14: 17). (cf 1 Thess 2:16; Rom 2:4, 16)

(b) The meaning seems to me, by context, to be referring to the "remission of sins" or the removal of sins.

[1] Jn 1:29.

[2] 2 Cor 5:21.

[3] Heb 9:26; 10:12 (Eph 2:12-15).

[4] 1 Pet 2:21-24.

(3) "To make reconciliation for iniquity," i.e. to expiate iniquity; to pardon iniquity.

(a) If God is the subject it means "to forgive," and if the sinner is the subject it means "to cover." However, no subject is mentioned. (cf Isa 33:24)

(b) Nevertheless, the doctrine of reconciliation is clear and is accomplished by "God in Christ." (2 Cor 5:19 cf Rom 5:8-11; Col 1:20)

NOTE: Summary - sin (i.e. "The transgression;" sins and iniquity) is to be abolished. This is the first statement of purpose of the decree of 70 sevens.

[1] Sin is to be restrained (shut up) or removed - regarded as non-existent.

[2] Sin is brought to an end - no longer presented as a power to enslave.

[3] Sin is done away - the guilt which it involves has been expiated and, therefore, those "in Christ" are justified.

b) Positive accomplishments.

(1) To bring in everlasting righteousness," note: Dan 9:7,15,16, (18).

(a) Note - this righteousness is “brought” and that it is brought from “without!” It is righteousness “brought in” by God through Messiah (i.e. Christ Jesus, our Lord).

[1] It is the “righteousness of God.” (Isa 51:5-8 cf Psa 85:11- 13)

[2] It is “everlasting or eternal” righteousness.

[a] Because of its origin in the eternal counsel of the eternal God.

[b] Because of its eternal duration.

[3] It is noted in Old Testament passages such as Isa 45:17; 60:21 (cf Dan 2:44; 7:18-27) Mal 4:2 in various aspects. It therefore comprises both external and internal righteousness.

[4] It is the righteousness of God which comes from God to “fill the heart of those who have had transgression removed!” (cf Mt 5:6, 8)

(b) This “everlasting righteousness” is the righteous relationship which the once unrighteous sinner now has through faith in Jesus Christ. (Rom 3:21-31 cf 10:4)

[1] 1 Cor 1:29-30 (cf Gal 2:20-21).

[2] Rom 1:16-18 (cf 10:1-7).

[3] Rom 14:17: Phil 3:9.

[4] Compare above with Jer 23:5; Isa 51:7.

(2) “To seal up vision and prophecy.”

(a) The reference is to the sealing up of Old Testament prophecy / visions: (Isa 1:1; Amos 1:1). Its functions are finished; no longer needed.

(b) The Old Testament period of prophecy and vision, the medium of Revelation, was completed and fulfilled in Christ Jesus. (Lk 16: 16)

[1] Lk 24:27, 44-46 (cf Mt 26: 53-56).

[2] Acts 3:18,22-26 (cf Deut 18:15).

[3] Jn 5:39 (cf Acts 13:27-30; Mt 5:17ff).

[4] Heb 1:1-3.

(3) "To anoint the most holy." (Lit. "holiness of holinesses")

(a) Not:

[1] The dedication of Zerubbabel's temple.

[2] The consecration of the altar desecrated by Antiochus Epiphanes.

[3] The consummation; that is the holy city, the heavenly Jerusalem.

(b) But to Jesus Christ Himself must we ascribe these words; because of context and definition.

[1] The word occurs without the article, hence its meaning "a most holy thing." Christ means "anointed one" cf v. 25. (cf Lk 1:35)

[2] The Old Testament designation and the New Testament fulfillment. (For "anointing "and "Holy Spirit" see Zech 4:1-14)

[a] Isa 61:1-3 cf Lk 4:12-18.

[b] Jn 1:29-34; 3:34.

[c] Heb 1:8-9.

[d] Acts 4:25-28.

[3] Therefore the "anointing" of the "Holiness of Holinesses" (A most Holy Thing) can only, in this prophetic passage's context, and all other scriptural comment upon the subject, refer to Jesus, the Son of God - the "Anointed One."

4) Summary: The relationship of the “seventy sevens” and the “hexad.”

a) The six terms are all Messianic.

b) This fact settles the ending boundary date (i.e. the terminus ad quem) of the prophecy.

(1) The six predicted items, according to God’s revelation, were to be accomplished with the “decreed/determined” period of sevens - all 70 of them.

(2) The termination of the seventy sevens coincides not with:

(a) The “times of Antiochus Epiphanes.”

(b) The “end of the present age.”

(c) The “Second advent (coming) of Christ.”

c) The hexad refers to the Lord’s first advent as Messiah.

(1) The hexad refers to that period that culminates in Messiah and His ministry.

(2) Therefore, when our Lord ascended into heaven after His life, death and resurrection, and the Holy Spirit descended, there remained not one of the six items of Dan 9:24 that was not fully accomplished. (Acts 2:33-41; cf 3:18-26)

(3) Hence, all millennialists (all varied theories) are against divinely revealed prophecy and its fulfillment!

d. The “seventy sevens” three divisions. (25-27)

1) The period is divided as follows:

a) Seven sevens (weeks). (v. 25b)

b) Sixty-two sevens (weeks). (v. 25c)

c) One seven (week). (v. 25a)

2) The three divisions noted.

NOTE: Gabriel's words to Daniel (25d cf Mt 24). The message is difficult and requires a mind well acquainted with spiritual truths.

a) The "seven sevens" and "sixty-two sevens" are noted together.

(1) From "the going forth of the commandment" unto "the anointed one" would be sixty-nine weeks (sevens).

(a) The "going forth of a commandment."

[1] The text does not mention a commandment.

[2] The phrase is literally "from the going forth of the word."

(b) This "word" is that word from God.

[1] God is the Author of this word.

[2] God has determined the length of time to complete the six things mentioned in v. 24.

[3] God's "word went out" at the beginning of Daniel's prayer. (v. 23; this is the same word as in v. 25)

(c) This "word," in itself, is an invisible event, yet the events of it must have appeared upon the earth. Thus, "an echo" of this word in the edict of a Persian King - cf Ezra 1:1.

(d) Therefore, the "terminus a quo" and the "terminus ad quem." Note The Pulpit Commentary, pp. 268-271 for a diversity of opinions of the "terminus a quo."

(2) When do we find the beginning of the return of God's people from Babylonian exile, i.e. the terminus a quo?

(a) The word which went forth became evident in history during the "first year of Cyrus." (538-537 B.C.)

[1] This was the great year of change as far as the people of Israel are concerned. (Dan 1:21 cf Ezra 1:1-4)

[2] This was prophesied concerning Cyrus. (The city and the temple.)

[a] Isa 44:28.

[b] Isa 45:1-13.

[3] Ezra mentions Jerusalem as an existing city. (Ezra 4:12; 9:9) This would include the temple and the city - cf Hag. 1:1-4.

(b) Therefore, the effects of the Divine word which went forth find their historical setting "in the first year of Cyrus" - 538-7 B.C. - the terminus a quo of the "70 sevens."

NOTE: That the date of the "going forth of the word" cannot be 445 B.C. is seen by the fact of the city's existence about 75 years before this date! (cf Hab 1:1-4) Haggai's prophecy can be dated to the day: 520 B.C. (cf 1:1)

[1] The purpose of the word going forth was "to restore" (Lit. "to cause to bring back") and to build (not build again. See NASB) Jerusalem.

[2] The beginning of this event leads toward another event - "the anointed one." The terminus ad quem of the "seven and sixty-two sevens."

(3) The anointed One - the length of time from the terminus a quo until His appearance - 69 sevens, i.e. "seven sevens and sixty-two sevens." (25)

(a) The Anointed One is at the same time a Prince, i.e. King, Priest. It is:

[1] Not Cyrus.

[2] Not Onias III. He was not a prince.

[3] Not the same as v. 26. A heathen prince.

(b) The only One who, in all history, fully satisfies the theocratic king (i.e. King and Priest) is Jesus the son of God who is the Messiah.

[1] Zech 6:13.

[2] Psa 110:4. (cf Heb 1:5-8; 2:5-3:1)

[3] Jn 4:25.

[4] cf Isa 61:1-3 (55:3); 55:4.

(c) When such a One as described, i.e. One who was an "Anointed One and appointed prince" (the definite art. is omitted) appeared, the prophecy would be fulfilled.

(d) Between the terminus a quo and the appearance of the Anointed One is a period of 69 sevens divided into two periods of unequal length: 7 sevens and 62 sevens. To what do these sub-divisions refer?

NOTE: It must be remembered that the "62 sevens" are not stated as coinciding with" or "overlapping" the 7 sevens but as "following" them.

[1] The "7 sevens."

[a] Apparently this period refers to the time that would pass between "the issuance of the word" and "the completion of the city and temple." This is the distinguishing aspect of the "seven sevens."

[b] This would be to the end of the period of Ezra and Nehemiah. "It shall be built with street and moat" pictures the complete restoration of the city.

[c] The "sixty-two sevens" to follow this period.

[2] The "sixty-two sevens."

[a] There is no characterization or stipulation of this division in verse 25.

[b] However, in verse 26, it is noted what will happen after the expiration of this division.

[c] Therefore, according to the contextual progression, the “sixty-two sevens” (weeks) applies to the period of time which follows Ezra and Nehemiah to Christ.

NOTE:

[1] No difficulty is faced by remembering that the “sevens” (all of them) are to be regarded as symbolical numbers and not strict mathematical calculations.

[2] Again, the context will not allow a violent separation of the divisions of the “seventy sevens” - it is progressive.

b) “After the 62 Sevens.” (26-27)

(1) “After this period (which includes the first period i.e. “7 sevens”, making a total of “69 weeks (sevens)” two events are to occur:

(a) The cutting off of Messiah.

(b) The destruction of the city.

(2) Although this passage does not state how long after the “sixty-two sevens” these events will take place, we learn in v. 27 that:

(a) The anointed One (the art. is omitted cf v. 25) is cut off (Lit. “cut off by death” cf Lev 7:20; Psa 37:9) in the “middle of the 70th week (25a). (cf Isa 53:8).

[1] The Anointed One, Jesus Christ, is “cut off” by His death on the cross at Golgotha.

[2] The Anointed One “shall have nothing.” This sets forth His complete and utter rejection. (Isa 53:1ff cf Rom 5:6-11; 1 Cor 15:1-3)

[a] By man! “We have no king...” (Jn 19:16)

[b] By God! "Eli, Eli, lama sabachthani?" (Mt 27:46)

[c] By all! He had nothing but the guilt of sin for all those for whom He died. He was forsaken, utterly "cut off!" (cf 2 Cor 5:19-21; 1 Pet 2:21-24; Gal 3:13)

(b) The city will be destroyed (by the expiration of the "seventy sevens"). (26b)

[1] The people of a coming prince will destroy the city and sanctuary.

[a] This prince is not Antiochus.

[b] Nor is it Christ.

[2] The "people" (following the sequel of the contextual information) would be after the Grecian period.

[a] They are present during that period when Christ is cut off.

[b] Hence, these "people" are Romans.

[c] Thus, the prince of the people would be Titus Vespasianus.

[3] The Romans will destroy the city and Temple with "a flood" (i.e. an overwhelming flood cf Nah 1:8).

[a] This is no passing invasion like that of Antiochus Epiphanes.

[b] This is a complete and "full end" of destruction. There will not be a restoring of the physical temple after this.

[c] Jesus spoke fully about this event, Mt 24:1-44; Mk 13; Lk 17 and 21. Please study carefully. (70 A.D.)

(c) The Messiah "will make a firm covenant with many for one week and in the midst of the week." (27)

[1] “A firm covenant.” (27a)

[a] “He,” by context, is the Messiah. Note that the “people” and not the “prince” (cf v. 26) are the subject.

[b] The goal that the “70 sevens” has been leading to is the Messiah. (v. 25)

[c] The expression “make a firm covenant” does not mean that Messiah will make a covenant.

i. The idiom used to express such an idea is “to cut a covenant.”

ii. That idiom (which is ordinarily used) is not used here.

[d] The actual expression used here means “cause to prevail.” This expression appears in only one other Old Testament passage - cf Psa 12:4.

[e] Hence, we conclude that the “making of a covenant” is not under consideration, but the reference is to an already existing covenant, i.e. the Abrahamic Covenant of Faith - the Everlasting covenant. (Rom 4:1ff cf. Heb 9:15-17)

NOTE: For various interpretations and objections to them concerning this “shall make a covenant” see Ed. J. Young, pp. 209-211.

NOTE: The millennialists grievously err here by reading into the text that which is not there. (See above.)

[f] Messiah did “cause to prevail a covenant for the many...”

i. Rom 15:8 (cf 9:21- 11:33).

ii. This covenant (of grace and faith) was differently administered in the time of “the

law" and the time of the gospel. (Jn 1:17-18)

iii. Under law - shadows, types, promises, prophecy, etc.

iv. Under Grace all those things find their excellency in the substance.

v. Therefore, the "causing of the covenant to prevail" has reference to the covenant being made efficacious. [Heb 9:11-28 (esp. 15-17) compared with 6:13ff; 11:39,40; Gal 3:1-29 cf Isa 52:13-53:12 (v. 11)]

NOTE: Mt 26:28 cf 20:28; Lk 1:16; 3:34.

[2] "In the midst of the week he will cause sacrifice and the oblation to cease." (27b)

[a] In the "midst of the seven" means when half of the seven has run its course.

[b] The idea is that at (or by) the "midst of the seven" the sacrifice ceases.

[c] Any interpretation (whether it be Antiochus theory or Millennial theory) that discounts the ministry of Messiah and His death, denies the text and, therefore, concludes not on scripture but upon speculation!

[d] The subject is the Messiah (Christ) who by His "cutting off:"

i. Causes the covenant to prevail with many (see above).

ii. Causes the sacrifice and oblation to cease. This refers to bloody and non-bloody offerings, i.e. the entirety of worship by sacrifice.

[e] The cessation of these Old Covenant sacrifices were abolished by Christ's death. (Heb 7:11; 9:25,26; 10:8, 9)

i. Actually ceased at His death (effected here). (cf Zech 11:10-13)

ii. Practically ceased at A.D. 70. However, it was at His death that Jerusalem was no longer the "holy city" and the temple no longer "God's house."

iii. These designations, at his death, were manifested in the substance, i.e. the church of Christ. (1 Cor 3:16,17; Rev 21:1ff; 1 Tim 3:15,16)

[3] "And upon the wing of abominations..." (27c)

[a] This phrase seems to refer to the pinnacle of the temple. (cf Mt 4:5; Lk 4:9)

[b] "Abomination" has a primary reference to idols.

[c] When the "veil was rent" at the death of Jesus Christ, the Son of God, the temple became an abomination to God. To worship there thereafter, would not be "true worship." (cf Jn 4:23, 24)

[d] The "one who maketh desolate" upon the wing of desolation is Titus - showing the utter destruction.

i. This historical event (A.D. 70) is consequent upon the action of the Christ and in causing sacrifice to cease.

ii. The "desolation" (i.e. the ruins of the city and temple) will come to "a full end." (i.e. "A determined end") (Mt 24:3-15; A.D. 70)

[e] NAS version would carry the view that God's wrath would be poured out on the Romans, "even until a complete destruction, one that is

decreed, is poured out on the one who makes desolate." (cf Rev 19:20)

c) The events of the seventieth seven occurrence and its termination.

(1) The millennialists "parenthesis" or "gap" theory must be rejected. (see SRB)

(a) The theory:

[1] Verse 25 - 69 sevens (7 sevens and 62 sevens).

[2] Verse 26 - Parenthesis. (Messiah cut off, etc.)

[3] Verse 27 - 70th seven (confirming of covenant).

(b) The refutation:

[1] It is surprising that "a gap" (already 2,000 years!) of such length would intervene between the 69th and 70th seven. This is four times the length of the entire prophecy itself!

[2] Again, how can it be that there is a long "parenthesis" between the last two sevens since there is no "gap" between the first period (7 sevens) and the second (62 sevens)?

[3] Lastly, and Conclusively:

[a] It is not said the events of verse 27 occur "after" those of v. 26 (See comments on this passage). Messiah must cause the covenant to prevail before or at the time of His death - according to the text - i.e. during the 70th seven!

[b] The passage does not naturally interpret a "parenthesis view."

i. Verse 24 states that "70 sevens" are determined. (i.e. within the measured period (without gaps) six things would happen.)

ii. The “70 sevens” are presented as a complete unit just as the “70 years” of Jeremiah led Daniel to understand the length of the captivity. Was there a “gap” in Jeremiah’s years? If so, Daniel could never have understood the years of captivity!

[c] The measure of time in which an event(s) is to occur is always intended in its plain and ordinary sense. e.g.

i. Four hundred and thirty “consecutive” years. (Gen 15:13; Ex 12:40; cf Gal 3:17)

ii. Seven “consecutive” years. (cf Gen 45:6)

iii. Forty “consecutive” years. (cf Num 14:34)

iv. Three “consecutive” days. (Jn 2:19-22)

v. Seventy sevens are “consecutive” sevens. (Dan 9:24ff) If not, why not?

(2) The “seventy sevens” termination?

(a) The terminus ad quem of the “69 sevens” (“until the anointed One”) is clearly stated but the termination of the “70 sevens themselves” is not stated.

(b) The emphasis of the prophecy is not “terminus ad quem” (or the “terminus a quo,” for that matter) but upon the great and wonderful events that would happen therein.

(c) Hallelujah! These things have come to pass! We rejoice in this and not vain mathematical speculated calculations.

D. The Vision of the Lord God: “A Man Clothed in Linen” 10:1-11:1

1. Prelude: Introduction of the vision - “Even a great warfare” . . . 10:1-3

a. Daniel is still in Babylon “in the third year of the Persian King, Cyrus.”

1) The prophet at this time would be an old man, probably about 90 years of age. His Babylonian designation, Belshazzar, attests that he is the same Daniel of 1:1ff.

2) The prophet, however, is further used by God in revealing further truths. (i.e. “a thing (word) was revealed to me...”)

b. Daniel’s affirmation of the veracity of the revelation. (2)

1) The word is acknowledged as true (Lit. “true was the word”) because the message is difficult. (cf Rev 19: 9; 21:5; 22:6)

a) In what aspect is the revelation difficult?

b) The word “warfare” designates the difficulty of the revelation (the “warfare” is the revelation itself). (Lit. “the word is truth and a great host.”)

2) The “struggle” with which the prophet has to do is that which is within the revelation itself. (cf v.2)

c. Daniel’s assertion of understanding the revelation.

1) The phrase “there was understanding” means “that by the revealed vision understanding came to him.”

2) This contrasts with previous statements made by the prophet. (cf 7:15, 28; 10:12; esp. 3:27)

3) This assertion of Daniel’s informs the reader he is not speaking anything perplexed or obscure.

d. Daniel’s anguish acknowledged at this time. (3)

1) The period of time; “in those days” i.e. in v. 1.

2) The duration of time; “three whole weeks” (Lit. “three weeks, days”). This is to emphasize the length of time of fasting, i.e. “three weeks long, three entire weeks.”

3) The sincerity of Daniel at this time is seen in his humiliation (cf 2 Sam 14:2; Amos 6:6; Isa 61:3).

2. Preincarnation: Identity of the envisioned "Man in white linen" . 10:4-9

NOTE: This takes place three days after the conclusion of the "feast of unleavened bread" (Ex 23:15 cf Neh 2:1) by the river Tigris (Hiddekel).

a. His visage. (4-8).

1) The "linen clothing" refers to a heavenly visitant. (4-5)

a) Ezek 9:2-3, 11; 10:2, 6-7.

b) Mk 16:5.

c) Ex 28:39 cf Rev 1:15; 15:6 (a high priest's clothing).

2) The appearance is that of almost indescribable majesty, magnificence and dazzling splendor! (6)

a) In many aspects this reminds us of Ezek 1.

b) Note the following "physical"descriptions; A man:

(1) "His loins," girded with pure gold. (Rev 1:13)

(2) "His body" (like "the beryl" i.e. a transparent stone from Tarshish). (cf Ezek 1:16; 10:9)

(3) "His face" (like the appearance of lightning, i.e. resplendent; brilliance). (Ezek 1:13; Rev 1:16)

(4) "His eyes" (like flaming torches). (Ezek 1:13 cf Rev 1:14; 19:12)

(5) "His arms and his feet" (like unto burnished brass). (Ezek 1:7 cf Rev 1:15; 2:18)

(6) "His voice" (Lit. "sound"). (Isa 13:4; 33: 3; cf Ezek 1:24; Rev 1:15)

3) This majestic personage can be none other than the Lord Jesus Himself. This, John the Apostle proves in Rev 1:1-3; 13-15.

a) The revelation, then, is a theophany.

b) Therefore, the heavenly visitant is a preincarnate appearance of the second member of the Godhead - the Eternal Son.

NOTE: The vision is seen only by Daniel, but all with him are fearful and Daniel's strength leaves him. (cf Acts 9:3ff)

b. His voice. (9)

1) At the sound of His voice Daniel fell into unconsciousness. (i.e. "to be stunned")

2) Compare Ezek 1:28; 2:1 with Rev 1:17.

3. Pronouncement: Heavenly Being exhorts Daniel to "understand the words" 10:10-14

a. His touch. (10)

1) Daniel is slowly awakened.

2) The "hand" shakes him to rouse him.

b. His tone. (11-12)

1) His words are words of tenderness: "O man, greatly beloved."

2) His words are words of comfort: "Fear not..."

3) His words are words of assurance: "I am come for thy word's sake." (cf. 9:21-23)

c. His task. (13-14)

1) His mission is to make Daniel understand what is to "befall his people in the latter days..." (14)

2) The messenger announces that he was delayed in coming because of being "withstood" by the "prince of Persia" twenty-one days.

a) This delay was the same length of time as Daniel's fast - "twenty-one days."

b) This delay was due to being withstood by one "prince of Persia." This is "spiritual warfare," compare 10:1 with Rev 12:7.

c) This “prince of Persia” then is a “spiritual withstander.” As Israel (the nation of God) had her “Prince” (i.e. Michael) so opposing nations have their spiritual “protectors or guardians.” Note carefully:

(1) Isa 24:21.

(2) Isa 46:2.

(3) Jer 46:25. [cf Eph 6:12 (Note “world rulers of this darkness”); 2 Cor 10:3-4]

(4) 1 Cor 8:5; 10:20.

(5) Rev 12:7.

NOTE: The “spiritual warfare” is effective in the course of history between opposers, who are stirred up, and the saints of the kingdom of God.

d) The Divine Speaker, however, was victorious over His enemy; i.e. Michael (who is on the Lord’s side) came and helped and He was “left near the kings of Persia” (i.e. victorious in conquering).

(1) The Lord himself makes war on the heathen nation’s hostile spirit on behalf of His faithful people. (Rev 19:11-16)

(2) Michael (“one of the chief princes”), a servant of His Master, renders aid in obtaining the victory. (Jude 9 cf Rev 12:7)

3) “Now, I (Messenger - the Lord) am come to make you (Daniel) understand...”

a) The “latter days” i.e. the Messianic period. (cf comment on 2:23)

b) This language is taken from Gen 49:1.

c) The “vision” is the word of v. 1 which is the revelation given in chapter 11 that has to do with “yet for days” (i.e. the days of Messiah).

d) Therefore, the main and central point of the revelation has to do with the Messianic Age. This does not, however, avert reference to Antiochus Epiphanes: chapter 11.

4. Perception: Daniel receives strength to understand the fullness of the vision 10:15-11:1

a. Daniel's helplessness. (15-17)

1) He is unable to regain his composure.

a) He is astonished and speechless.

b) He assigns himself to a reverent position: "I set my face toward the ground."

2) He is able to "retain no strength" due to the "reason of the vision."

a) His "sorrows" (i.e. pangs).

b) His inability of speechlessness confessed to be due to "extreme desperation." (NAS - "anguish")

3) He, due to his strengthlessness, is unable to speak to his Lord. (17) This is usual Hebrew address of a servant to his superior.

b. God's helpfulness. (10:18-11:1)

1) The prophet is "touched" a second time. He recovers by degrees, his speech (v. 16) is now complete. (18)

2) Daniel is comforted and assured by the Lord. (19)

a) "Fear not."

b) "Peace be unto thee."

c) "Be strong, yea be strong" (Lit. "be very strong; take good courage").

3) Daniel is strengthened and is now ready to receive the word of the Lord. (19b)

4) Daniel's attention is called back to what was said in (v. 12-14), that of warfare. (10:20-11:1)

a) The Lord will go now to continue (13) his warfare against the "prince of Persia."

b) From the battle with the Prince of Persia, another struggle will begin with the Prince of Greece.

5) Daniel reassured of the truthfulness of the "inscribed writing." (21)

a) The opposition of Persia and Greece against God's people is decreed (Psa 139:16; Mal 3: 16; Rev 5:1). The future is predetermined by God. (Consolation for Daniel.)

b) The foes are opposed by the Lord and Michael. (Note "your prince.") The return to "continue in battle" implies that future trials are in store for the "people of God."

6) The Lord reveals that it was He who had furnished to Michael the strength and support in the overthrow of Babylon.

a) "I stood up" (i.e. the Lord).

b) "To confirm and strengthen him" (i.e. Michael).

NOTE: "In the first year of Darius the Mede" is not the subject but a parenthetical phrase which specifies the time of this overthrow. Truly, God our Lord rules and over-rules in the affairs of men!

E. The Kings of the North and South The Great Warfare - Conflicts and Conquests 11:2-12:3

1. The three kings: Of Persia 11:2

a. The speaker (of chapter 10) assures Daniel that the revelation to be shown him is "the truth."

1) This word was used in 10:21.

2) This "Truth" has to do with future order of events (i.e. future to Daniel) in Persia.

a) "...there shall stand up yet three kings in Persia..." (2a)

b) "...the fourth shall be far richer than they all..." (2b)

b. The “kings” (as usual; cf 2:43-45) refers to the period of time during the existence of the kingdom. Considering the text being written during the reign of Cyrus we have the following:

1) Cyrus 539-530 B.C. (The Great)

2) 1st “yet Cambyses 530-522 B.C. (Cambyses II)

3) 2nd to Smerdis 522-521 B.C.

4) 3rd stand” Darius Hystaspis 521-486 (Darius I)

5) 4th Xerxes 486-465 B.C. (Xerxes I or Ahasuerus) (cf Esther)

NOTE: The author lays stress upon these epochs which followed each other, emphasizing “the fourth” would be Xerxes, beginning with Cyrus. The “fourth”, as the chart reveals, would be the “last” of these. (cf Esth 1:1)

c. The “fourth king” would become strong. Cf Durant The Life of Greece pg. 237.

1) He would spend his wealth on the building and maintaining of an army.

2) He would stir up (all ?) against Greece.

3) He, in doing so, sounds the death knell of the Persian Empire - Alexander the Great Conqueror from/of Greece will stand up!

2. The Mighty King of Greece 3,4

a. The Grecian king is unmistakably Alexander the Great. (356-323 B.C.) (Note: the adjective “mighty.”) (3)

1) He shall “rule with great dominion.”

2) He shall “do according to his will.”

b. The mighty Grecian kingdom is noted as being “broken” at the zenith of his career - “when he shall stand.” (4a)

1) This passage recalls the language of 8:5-8.

2) The great kingdom of the mighty young king shall be:

a) “Broken”--“when he shall stand up” (Lit. “and according to his standing”).

NOTE: 321 B.C. into five parts.

301 B.C. into four parts.

Macedonia, Greece	-	Antipator
Thrace	-	Lysimachus
Asia Minor	-	Antigonus
Babylonia	-	Seleucus
Egypt	-	Ptolemy

“Antigonus I (“Cyclops”) dreamed of uniting all of Alexander’s empire under his one eye. He was defeated at Ipsus (301) by a coalition and lost Asia Minor to Seleucus I.”

(1) Thus, when the king comes to power his “kingdom shall be broken” (as the king himself - the great horn - cf 8:8 - was broken off).

(2) The word sets forth the idea of the brevity of the king’s power. Alexander died at the early age of 32 years!

b) “Divided.” Cf comments on 8:8, “parceled out.”

(1) This division occurred approximately three or four years after the mighty conqueror’s death.

(2) The “four winds of heaven” (cf 8:8) denotes the fourfold division of the young king’s kingdom.

c) “Not to his posterity,” “not to his descendants.”

(1) The kingdom would not pass over to Alexander’s children. His two sons, Hercules and Alexander, were assassinated shortly after their father’s death.

(2) The Grecian kingdom was divided among the king’s generals.

d) “Not according to his dominion...”

(1) The kingdoms into which Alexander's empire was divided would not have the mighty sovereignty that he held.

(2) These rulers would be inferior to his rulership.

3) The four-fold kingdom, and all the petty dynasties which would arise out of them, would be plucked up. (4b)

a) The last phrase in verse 4, "even for others besides these", by the context seems to mean others (i.e. kingdom) "besides or in addition to" rather in "exclusion" to these. (i.e. the four).

b) Ed. L. Young translates: "...even for others apart from these..."

c) This prophecy was remarkably and astonishingly fulfilled! (Review note on 8:1-8.)

3. The king(s) of the south and the king(s) of the north: Ptolemies and Seleucids 5-20

a. The king(s) of the south. (5-12)

1) His awesomeness. (5)

a) The king of the south (i.e. Egypt cf v. 8) is Ptolemy Soter, the son of Lagus.

(1) He was a Macedonian.

(2) He was one of the able and capable generals of Alexander.

(3) He obtained Egypt after Alexander's death.

(4) He ruled as Satrap from 322-305 B.C.

b) The prince (i.e. the prince of Ptolemy Soter) shall be stronger than Ptolemy.

(1) The prince of Ptolemy is Seleucus Nicator.

(2) Seleucus was an officer in Alexander's army.

(3) He received the satrapy of Babylonia in 321 B.C.

(4) He fled from Babylon when Antigonus took Babylonia from him.

(5) Seleucus then came to Ptolemy who appointed him as a general.

(6) Seleucus recovered Babylon from Antigonus in 321 B.C. This begins the era of the Seleucids.

NOTE: The Seleucid's dominion did, as a matter of historical fact, far exceed that of the Ptolemies: "... and he shall be strong above him!"

2) His agreement (i.e. the agreement of those from his loins). (6)

a) This "agreement" was to take place "at the end of the years" (i.e. after the expiration of a course of years - cf 2 Chron 18:2).

(1) This is a reference to the kings of the north and south - "after some time", therefore it is not to:

(a) The "others" of verse 4.

(b) The "king of the South and his prince." (cf v. 5)

(2) The reference is probably to Ptolemy Philadephus and Antiochus II (Theos) and the alliances described which took place 35 years after the death of Seleucus.

b) The "agreement" explained.

(1) "The agreement" is literally "uprightness."

(a) The daughter of Ptolemy, Bernice, will go to Antiochus II as his wife.

(b) Thus, in carrying out the terms of the agreement, she will "right" things.

(2) However, Bernice "shall not retain the strength of her arm."

(a) I.E. she, by the marriage contract, will not be able to maintain herself against her rival.

[1] Antiochus II (Theos); grandson of Seleucus married Bernice, daughter of Ptolemy Philadelphus for political purposes.

[2] However, Antiochus II was already married to Laodice who had given him two sons, Seleucus Callinicus and Antiochus.

[3] After the death of Ptolemy, which occurred two years after the “political marriage”, Antiochus II divorced Bernice and went back to Laodice.

[4] Laodice, fearing that her husband would return to Bernice, poisoned him. Laodice also entreated her son, Seleucus Callinicus, to murder Bernice and her infant child, thus obtaining the throne for himself!

(b) Therefore, she (Bernice) and “Neither shall he (i.e. Antiochus II) stand.”

[1] “She shall be given up” (i.e. to death by her rival Laodice).

[2] Also Antiochus II (as previously seen by the historical account) will be given up to death.

[3] Further, “they that brought her” (i.e. those who brought her into the marriage agreement) and “he that begat her and he that strengthened her...” (i.e. Ptolemy Philadephus only or to Ptolemy and Antiochus II).

3) His vengeance. (7-8)

a) This one comes “out of a shoot from her roots..” (7)

(1) From out of Bernice’s roots (i.e. her ancestry) will stand one in the place of Ptolemy Philadelphus.

(a) This would be, according to the historical chronology, Ptolemy Euergetes.

(b) He is the third Ptolemy in Egypt.

(c) He is the brother of Bernice.

(2) He goes up against the army and fortress of the king (i.e. Kingdom) of the North.

b) His avenging power. (8)

(1) When he entered into the territory of the king of the North, he did according to his will. It was on this expedition that he avenged the death of his sister, Bernice, by successfully putting to death Laodice.

(2) The conquest of Ptolemy (Euergetes) and his powerful successes are noted in verse 8.

(a) Into Egypt he will carry:

[1] "Their gods" (Thought to be the protectors of the land).

[2] "Their goodly vessels of silver and gold."

(b) "He shall refrain some years from the king of the North" (i.e. "from attacking" him cf RSV; NASB).

4) His anger. (9-12)

a) In verse 9 the king of the North (Seleucus Callinicus who re-gained his power after 2 years), makes an unsuccessful attack against Ptolemy. (9)

NOTE: This was in c. 240 B.C. when Seleucus Callinicus was completely defeated.

b) "The sons (of Seleucus Callinicus) shall war..." (10)

(1) The sons are Seleucus Ceraunus and Antiochus the Great.

(2) The language of verse 10 is emphatically strong. (Recall the language of Isa 8:8)

(3) The phrase "And they shall return and war ..." is literally "and he (the subject of the verb is singular) will come coming..."

(a) This refers to Antiochus the Great alone.

(b) Ceraunus fell in battle earlier in Asia Minor.

(4) The “return” expedition comes “even to the fortress” of the Egyptian Ruler. (i.e. Gaza or Raphia)

c) The anger of verse 11 refers to the then ruling Monarch in Egypt: Ptolemy Philopator. (11-12)

(1) He, in his rage, goes forth to meet Antiochus the great. (11)

(2) History records that he indeed assembled “a great multitude.”

(a) 70,000 infantry.

(b) 5,000 calvary.

© 73 elephants.

(3) The last phrase in verse 11 probably refers to Antiochus.

(a) Antiochus raises “the multitude.”

(b) “The multitude” is taken from his hand and “given into the hand” of Ptolemy Philopator.

(4) This multitude (of Antiochus’) shall “be carried away” (cf Marg.; Isa 8:4; 40:24; 41:16) by Ptolemy. (12)

(a) Ptolemy’s heart was lifted up with pride over the battle. This has always led to a ruler’s downfall! (Ezek 28:1-3; Dan 4:28- 33; cf Prov 16:18)

(b) Ptolemy would cause “tens of thousands” to fall.

[1] This was fulfilled at the defeat of Antiochus (the Great) at Isphia.

[2] History records (Polybius v: 86) that the Syrians lost:

[a] 10,000 infantry.

[b] 300 calvary.

[c] 5 elephants.

[d] 4,000 captives.

(c) Ptolemy, however, would “not prevail.”

[1] He did not gain a lasting advantage.

[2] He did not press his military advantages, and soon resumed his “easy living.”

b. The king(s) of the North. (13-20)

1) Return of the North. (13)

a) This occurred at the “ end of times, years.” (Approximately 13 years after the battle at Faphia.)

b) Antiochus had managed to raise a large army during this time because of his successes in the East.

c) Antiochus (the Great) returns to war against Egypt.

(1) Ptolemy Philopator was now deceased.

(2) Ptolemy’s son, and only child, was four years old.

d) He returns with “much substance” (i.e. weapons of war, etc: as in 1 Chron 27:31).

NOTE: That verse 13 purports to be prophecy (cf 10:14, 21; 11:2). If this was written after these herein described events the document is misleading and deceptive! Let the liberals who contend with a late date (i.e. 150 B.C.) contend with clear statements from the text!

2) Retaliation and retribution. (14-20)

a) “Many shall stand against the king of the South.” (14a)

(1) The “many” are Antiochus and Philip of Macedon with whom the former had made a league.

(2) Also among this number were, probably, rebels who showed up in Egypt.

b) "Also, the children of the violent among thy people." (14b)

(1) These are the transgressors or law breakers of Daniel's (Note "thy people") people, i.e. Israel. (cf also Ezek 18:10)

(2) In thinking to "fulfill or establish the vision" certain factious ones took side with Antiochus and in doing so "failed" (i.e. fall, stumble) to establish the vision).

c) "So the king of the North shall come..." (15)

(1) He will take a well fortified city.

(2) "The forces of the South shall not stand."

(3) "His (i.e. Ptolemy's) chosen people" (i.e. his ablest and hand-picked warriors) would not stand.

(4) Antiochus finally brought about his full surrender at Sidon.

d) "He that cometh against him will do according to his will." (16-19)

(1) Antiochus the Great, having reached the height of his victories, falls under the power of pride. This (as always!) brings about his ruin and destruction. (16a)

(2) He shall stand in the"glorious land" (i.e. the Land of Desire; the Holy Land). His aim is destruction! (16b)

(3) He will be determined ("set his face"); and with him "equitable conditions" (Lit. "upright ones"; i.e. an agreement cf 11:6). (17)

(a) The "equitable condition" is the treaty in which Antiochus (the Great) betrothed his daughter, Cleopatra, to Ptolemy. The marriage was not consummated until 5 years later. When the agreement was made, Ptolemy was but five (5) years old.

(b) She was the "daughter of woman" (i.e. emphasis upon her youth and possible beauty).

(c) The “agreement” was for the purpose of “corrupting her” (i.e. to destroy it - see marginal rendering).

[1] Antiochus’ strategy was purely selfish and greedy. He had hoped to destroy his enemy with this alignment.

[2] However, he failed because Cleopatra constantly sided with her husband (Ptolemy) against her father (Antiochus).

[3] Therefore, “she (preferably “it” (i.e. the marriage alliance) shall not stand neither be for him. (i.e. his advantage). (v. 17b)

(4) “...but a prince (i.e. a captain or magistrate) shall cause...his reproach to turn upon him.” (18)

(a) Antiochus turns his attention to the isles (i.e. coast lands) of the Mediterranean.

(b) Lucius Scipio Asiaticus was the prince (judge or magistrate) who brought about the defeat of Antiochus.

(c) The “reproach” is probably the arrogant and presumptuous dealings of Antiochus with the Romans. It returns upon him in his humiliating defeat!

(5) “...he shall stumble and fall, and shall not be found.” (19)

(a) This portrays the greatness of his defeat - total!

(b) His end is infamous and dishonorable!

e) “And there shall stand in his place...” (20)

(1) In the place of Antiochus the Great shall stand another king - Seleucus Philopater.

(2) He (i.e. Seleucus Philopater) will cause an “extractor” (i.e. one who collects money) to go through the glory of the kingdom.

(a) Heliodorus (the prime minister) was sent to seize the funds of the temple treasury. This one is supported by archaeological evidence.

(b) After a short time ("within a few days") Seleucus Philopater shall be "destroyed" (Lit. "broken").

(3) History records that Seleucus Philopater was suddenly and mysteriously removed - "he shall be broken, neither in anger, nor in battle." Some believe that he may have been poisoned by Heliodorus.

4. The Contemptible "king:" Arrogant Antiochus 21-35

NOTE: That this is a continuation of the Seleucids - "and in his place..."

a. He is subtle. (Cunning and conquering) (21-24)

1) Antiochus Epiphanies is introduced as "a contemptible" person. (21)

a) The kingdom did not actually belong to Antiochus. However, he determined to take it for himself - and that dishonestly!

b) The regal dignity would naturally have passed to Demetrius Soter, son of Seleucus Philopater.

c) Antiochus Epiphanies gained the kingdom by flattery and secret maneuverings.

2) The "overwhelming forces"(i.e. Egyptian) would fall before him. (22)

a) The Egyptian forces shall be broken.

b) The "prince," i.e. the " covenanted prince," is not identified. He was someone who had entered into a covenant relationship with Antiochus Epiphanes.

3) His conquests are due to his "deceitful" ways. (23)

a) In demonstrating friendliness to the Egyptians, he won their confidence.

b) By this media (i.e. flattery and deceit) Antiochus would “come up” (in power) and be strong with a small people. (i.e. the Syrian nation.)

4) He will come in unawares, i.e. in time of security. (24)

a) When men think all is safe and secure, Epiphanes will come in and overthrow.

b) He will be recklessly extravagant and wasteful. (cf. 1 Macc 3:30)

c) He will “devise his devices” ... “Even for a time.” (i.e. the time determined by Him who rules the nations!)

b. He is sinister. (Crafty and courageous) (25-27)

1) In verse 25 we have reference to Antiochus Epiphanes’ first formal campaign into Egypt.

2) The king of the south will not stand because of treachery and deceit by those who claim to be his own. (25b)

3) Ptolemy (either Physcon or Philometer) would be swept away - “Many shall fall down slain.” (26) (cf 1 Macc 1:18)

4) Antiochus and Ptolemy will plot evil against one another. (27)

a) Hospitality will be shown, but behind the mask will be lies.

b) History records the “mutual deceit” between Antiochus and Ptolemy!

(1) Antiochus and Philometor claimed friendship and mutually planned to take over Egypt together.

(2) Antiochus “pretended” that he was showing friendship to Philometor in planning to conquer Egypt for him.

(3) Philometor “pretended” to believe him!

c) “But it shall not prosper; for yet the end shall be at the appointed time.”

(1) Antiochus’ and Ptolemy’s common plan would fail.

(2) The God-determined end of conflict between Syria and Egypt had not yet arrived.

(3) The Lord God Almighty rules in the affairs of men and the destinies are in His hand; not in the deceitful, flattering, lying Antiochus!

c. He is sacrilegious. (28-35)

1) He is against the holy covenant. (28)

a) Antiochus returned from Egypt with great booty and substance. (cf 1 Macc 1:19-20)

b) He set his heart against the holy land and its people. (cf 1 Macc 1:15, 20-28)

c) He shall accomplish the will and design of his heart in this persecution.

2) He will also return again into the south “at the appointed time.” (29)

a) This is apparently the third expedition of Antiochus Epiphanes into Egypt (168 B.C.). He had made one in 169 B.C. which Daniel does not mention.

b) Daniel is conscious of the fact that all of Antiochus’ movements are determined by God; i.e. “at the time appointed he shall return...”

c) Antiochus was not so successful on this expedition as he was on the former.

3) Antiochus, disheartened by the Romans, returns and sets himself against the people of God. (30-35)

a) The LXX reads in v. 30 - “And the Romans will come...” (30a)

(1) The Romans sailed to Egypt to prevent Syria from taking the country. A matter of historical record.

(2) The Old Testament expression “kittim” (Chittim) denotes the inhabitants of Cyrus. The “ships of Kittim” is based upon Num 24:24.

b) One historian writes that Antiochus was “stupefied” at the sight of the Romans. Another recorded that he was “weighed down and groaning in spirit.” (30a)

c) Antiochus, unable to empty his wrath on the Egyptians, turns “in rage against the holy covenant.” (30b-35)

(1) He will show favour to those apostate Jews who forsake the holy covenant. (30) (cf 1 Macc 1:11-15; 2 Macc 4:4-17)

(2) He will “profane the sanctuary.” (31)

(a) Armed forces of Antiochus will stand guard at the Temple in Jerusalem.

(b) The city was attacked on a Sabbath day.

[1] Women and children were taken prisoners.

[2] Houses were overthrown.

[3] The citadel overlooking the Temple was seized.

(c) The object was to obliterate every trace of the Jewish religion and introduce Hellenic culture which was idolatrous!

[1] The continual offering was taken away.

[2] The “abomination of desolation was set up.”

[3] The “abomination” is literally “the abomination that appalleth, causeth appallment.” This has reference to the heathen altar that was erected on the altar of burnt offering.

(3) He shall pervert by flatteries the apostates - “but the people that know their God...” (32)

(a) The “people who know their God” refers to the faithful remnant - the elect.

[1] The faithful will not succumb to the lies and favours of “the contemptible One.”

[2] They will die for their God and in their God. (Rev 2: 10; cf 1 Jn 5:4)

(b) The historical record of the firm faith of “genuine saints” is a matter of fact. (cf 1 Macc 2:42; 7:13; 2 Macc 14:6)

(4) The faithful and wise will fall because of their loyalty to Jehovah. (33)

(a) They who “understand” will cause others to “perceive.” (i.e. spiritual conception.)

(b) Upholders of true faith will point the way for others. (cf 1 Macc 2:42)

(c) However, it will not be without costly suffering and persecution.

[1] By sword.

[2] By flame.

[3] By captivity.

[4] By spoil.

(d) This will endure for “days” (i.e. until deliverance comes).

(5) “...when they fall, they shall be helped with a little help...” (34-35)

(a) This “little help” (note that it is in the future tense) evidently refers to Judas Maccabaeus who relieved the distress somewhat. (cf 1 Macc 3:11ff; 4:14ff)

(b) Many hypocrites will align themselves with Antiochus. A purifying always separates the dross; the wood, hay and the stubble from the precious metal.

(c) For some of “the wise,” persecution will prove as a testing time! (35) (cf Jas 1:3f)

[1] Some will fall (the chaff).

[2] The body that remains, however, will be pure and white.

NOTE: For the above outline of historical information I graciously acknowledge its contents being derived from Edward J. Young's most helpful, and indeed thought-provoking and challenging volume The Prophecy of Daniel.

5. The self-exalted One and final conflict and destruction 11:36-45

a. The self-exalted one: Analysis. (36-45)

1) Who is this one? (Scholarship is divided):

a) Antiochus Epiphanes (Porphyry, Stuart, Zoeckler, Montgomery, Driver).

b) Constantine the Great (Ibn Ezra; Jewish).

c) Omaribn El-Khattab (Ibn Ali).

d) Roman Empire (Calvin).

e) An unknown apostate Christian [the king (36) is the little horn of chapter 7. This happens during the so-called "Great Tribulation" (SRB)]. (Millennial View)

f) An Anti-Christ Jew ("He will claim divine worship in the Jerusalem Temple in the midst of the 70th week"). (Millennial View)

g) The pope of Rome (the Papal System). (Barnes)

h) Herod the Great. (Mauro)

i) The antichrist (first advocated by Jerome and followed by many every since).

NOTE:

(1) It is clear, that if one is left to rely wholly on "scholarship," he must conclude that identity of this one of whom we speak is, to say the least, "The Ambiguous One" or "The Agnostos One".

(2) However, a careful, unbiased, non-theory supporting examination will remove all ambiguity and, hopefully, anonymity.

2) The exalted one's description. (36-39)

a) He is called "the king." (36a)

b) He "shall do according to his will." (36b)

c) He "shall exalt himself and magnify himself against every god." (36c)

d) He "shall speak marvelous things against the God of gods" (i.e. the only God, Jehovah). (36d)

e) He "shall prosper" (but only "until the indignation be accomplished - for it is determined"). (36a)

f) He "shall not regard the gods of his fathers." (37a)

g) He "shall not regard the desire of women." (37b)

h) He "shall not regard any god." (37c)

i) He "shall magnify himself above all." (37d)

j) He "shall honor the god of fortresses." (38a)

k) He "shall honor a god whom his fathers knew not" (with gold, etc). (38b)

l) He "shall deal with the strongest fortress by the help of a foreign god." (39a)

m) He "will increase with glory those who acknowledge him." (39b)

n) He "shall cause them to rule over many." (39c)

o) He "shall divide the land for a price." (39d)

3) The Exalted One's destructiveness. (40-45a)

NOTE: "At the time of the end."

a) He "shall enter into the countries and shall overthrow and pass through." (40)

(1) Even though "the king of the south contend with him."

(2) Even though “the king of the North come up against him like a whirlwind...”

b) He “shall enter also into the glorious land and many shall be overthrown...” (41)

(1) “But these shall be delivered out of his hand i.e: Edom, and Moab, and the chief of the children of Ammon.”

(2) At the time of Antiochus Epiphanes these nations no longer existed.

c) He “shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.” (42)

d) He “shall have power over the treasures of gold and silver.” (43)

(1) The “precious things of Egypt.”

(2) The “Libyans and the Ethiopians shall be in his footsteps.”

e) He “shall go forth with great fury to destroy and to devote to destruction many (for tidings out of the East and North disturb/trouble him). (44)

f) He “shall plant the tents of his palace between the seas and the glorious Holy Mountain..” (45a)

4) The exalted one’s doom. (45b)

a) He “shall come to his end.”

b) He “will have none to help him.”

b. The self-exalted one; exposition. (36-45)

1) The exaltation of this one is supremely exclusive: “Above every god and speaks against the God of gods.” (36-37)

a) The description (Pride and Arrogance and Presumptuousness), in part, aptly fits the following:

(1) Antiochus Epiphanes. [cf 8:4; 11:16 (3)]

(2) It also fits his father!

(3) It fits, also, Herod in many respects.

(4) Also most of the Roman emperors!

(5) Etc.

NOTE: It seems obvious that this passage is not to be limited to any particular king per se. If so which one? For all these (and more) above assumed deity. Indeed, the passage cannot be, in its entirety, applied to Antiochus! E.g. "shows no regard to the gods of His fathers..." (??) When?

b) On the other hand, the description (36), in total, fits one who places himself against God and His people: i.e. the leader of the spiritual hosts of darkness (cf 10:12ff see comments here). (36-37)

NOTE: See Paul's statement in 2 Thess 2:4.

(1) This one has no regard to "gods of his fathers" (i.e. no respect or will pay no regard for) nor the "desire of women" (i.e. that which women possess as desirable; human love, which usually the most savage and selfish of men feel). (1 Sam 9:20 cf 2 Sam 1:26)

(2) He has no piety or reference to any god. He has no sensibility for humanity.

NOTE: He shall prosper only for a determined period of time - "till the indignation be accomplished."

2) This one, in "his (own) place", "honors the god of fortresses." (38)

a) This cannot be a designation of some known deity for that would nullify v. 37.

b) This cannot be any particular god or cult - for "it is a god whom his fathers knew not." (v. 38)

c) Therefore, the self-exalted one's "god" is a god who is characterized by fortresses or strongholds. I.E. the Personification of War.

(1) In the place of “any god” the self-exalted one will honor war (conflict) as his god!

(2) The self-exalted one will substitute war for religion!

(3) For human affection he will, in its stead, desire war!

(4) He will support his “god” (i.e. War) with all he has; “gold, silver, precious stones and pleasant things!”

(5) He will increase glory and rule on all who side with him.

NOTE: Carefully consider:

(1) Dan 10:1 which sets forth the very proposition of this section (i.e. 10:1-12:3). [cf 10:12-14,21 (11:1)]

(2) 2 Kgs 6:16 cf Dan 8:25. (11)

(3) Eph 6:12 cf 2 Thess 2:4-8

(4) Rev 12:7-13:1,4-7. (Dan 19:11-16, 19-21; 20:7-10)

3) This one shall “come to his end...” (40-45)

a) The language of these passages must be continued to be thought of as figurative.

b) The “Contending” of the king of the South and the King of the North “against” this “him” seems to me (by context) to be conflict by the South and North against the self-exalted one. (Symbolic)

c) The lands of Edom, Moab and Ammon were ancient enemies of Israel.

(1) Symbolic here for they no longer existed as actual nations at this time.

(2) Thus, the enemies of God’s people will not be overthrown in this conflict.

(a) The South and North are probably symbols for nations used by the Lord in His rule of the kings of the earth.

(b) Naturally, opposing forces of evil will withstand (and seemingly, for the moment, escape) and continue to war their warfare against the people of God.

d) He “shall plant the tents of his palace between the sea and the glorious Holy Mountain...” (45)

(1) The Great World Power which is the “god” of “the self-exalted one” plants himself strategically in position to war against God’s people: (cf Joel 3:2; 12-14; Zech 14:2).

(a) The “glorious land.”

(b) The “Glorious Holy Mountain.”

(2) It is at this point of placement of the “self-exalted one” that he “shall come to his end.”

(a) His end comes (<u>how</u> is not said here) when he makes his constant stand, i.e. where the Glorious Mountain is - Christ’s church (His saints). (cf Isa 2: 2-4; Psa 110:1ff; Heb 12:21-28)

(b) The New Testament interprets this thought for us. (Rev 12:1- 13:1 cf 20:7-10 esp. 9)

[1] Note the “place of his stand.”

[2] Also the utter end to which he comes.

6. The great prince: Deliverer of the Faithful 12:1-3

a. Michael (cf 10:13,21) “at that time shall stand up.” (1)

1) The phrase “at that time” relates to 11:40 - compare the following:

a) Therefore not to time of Antiochus:

(1) 11:27.

(2) 11:29.

(3) 11:35.

b) But to that which is:

(1) “At the time of the end.” (11:40)

(2) “At that time.”

(3) Thus, the time that Michael stood up for “the children of thy (i.e. Daniel’s) people” is the period designated as “the time of the end.”

2) Michael literally stands “over the children (sons) of thy people.” (i.e. as protector of God’s people; Esth 8:11; 9:16; cf Heb 1:14)

NOTE: That the Protector of God’s faithful people stands over them from the beginning of conflict. (cf Ezek 9:3-11; Isa 63:1-4)

3) The time designated is a time of trouble and distress - of never before heard of persecution.

a) No nation before this period has ever experienced such distress.

b) Nor even up until “that time” (from Daniel’s writing to the fulfillment of these words) has such been known.

NOTE: The “time, times, half-time.” (7:25 with 12:7)

4) However, “at that time” the faithful of Daniel’s people would be delivered.

a) Those who are to be delivered is conditional: “every one that shall be found written in the book.”

(1) These are the true and faithful saints.

(2) Satan can never destroy them who remain loyal and faithful to God.

b) Their deliverance is promised on the grounds of their faithfulness - only the faithful, enduring ones are “written in the book of life.”

(1) Ex 32:32-33.

(2) Psa 69:28.

(3) Psa 139:16.

(4) Mal 3:16.

(5) Lk 10:10.

(6) Phil 4:3.

(7) Rev 3:5 (13:8; 17:8); 20:15; 21:27; 22: 19.

b. And “at that time” many (not all) of them that sleep in the dust shall wake...” (2-3)

1) This is further expression denoting deliverance of God’s people. (2)

a) The emphasis is upon those who die during the period of distress. They shall awake out of the “dusty earth...” (Job 20:11; cf Gen 3:19)

b) The prophet is assured that those who die during this period are not finished with God.

(1) Some will awake “to everlasting life” (first Old Testament usage).

(2) Others will awake “to shame and everlasting contempt.” The plural expresses fullness and completeness. (cf Isa 66:24; Jn 5: 29; Mt 25:46).

c) Hence, the general resurrection is not under consideration (for “all” [not “many”] will awake then!).

(1) Comfort and assurance are given Daniel concerning His people. (12:1)

(2) Therefore, the meaning is that salvation (and Judgment) will not be restricted to those who are alive “at that time” (the time of great distress) but also to those who had died prior to the time.

2) “They that are wise shall shine as the brightness of the firmament..” (3)

a) The immediate reference is to those previously mentioned in 11:33ff.

b) However, others are included (12:10).

c) Therefore the wise who instruct during any period of conflict and persecution are included in the prophetic promise. Note their brightness of glory. (cf Ex 24:10; Mt 13:43; 1 Cor 15:40ff; Rev 2:28)

d) The example of the righteous shall turn others (many) to righteousness.

c. Summation.

1) Although there will be conflict and "a great warfare" the time of persecution and tribulation has its determined end.

2) However comforting the cessation of conflict and distress may be, that is not all, for the judgment of the enemy of God's people also means redemption for the righteous faithful. (cf Mt 24:31; Lk 21:28; Mk 13: 13)

F. The Time of the End 12:4-13

1. Daniel commended to seal up the book 4

a. He is to preserve and protect the revelation (cf 8:26).

1) Primarily the words which have been revealed and explained to him. (10:2-12:3)

2) The "book" (as well as the "words") includes the whole prophecy of Daniel (chapters 1-12) as a unit.

b. He is to seal up the book "even to the time of the end."

1) The words of Daniel's prophecy contain words which extend "to the time of the end."

a) Many will "run to and fro" (Job 1:7b cf Amos 8: 12) in search of knowledge.

b) Knowledge, however, "at the time of the end" will be increased.

2) When is "the time of the end?"

a) Apparently Daniel was concerned about the same thing. (cf v. 6)

b) Again, context and comment from further inspired revelation must answer our question.

(1) Context - "all these things shall be finished." (7)

(a) "Time, times a half" (See comment below).

(b) "And when they have made an end of breaking in pieces of the power of the holy people."

(2) New Testament commentary - "which was spoken of through Daniel the prophet."

(a) Mt 24:3-44 (esp. v. 6,8,15,21).

(b) Mk 13:3ff (esp. v. 7-8,13,14,19,20).

(c) Lk 17:20-37 (esp. v. 37).

(d) Lk 21:5-36 (esp. v. 8,9,20,22,24,26, 28).

c) The "breaking in pieces of the power of the holy people" (Israel, the chosen nation) according to Jesus Christ was A.D. 70, as noted above.

2. Daniel receives last instructions 5-12

a. The oath of the glorious one. (5-7)

1) This One is the same as in 10:5ff.

2) The angel's question is in reference to the period designated as the "end" (11:40-12:3) i.e. the "distress period."

3) The Lord, by an oath sworn by "Him that lives forever and ever," assures Daniel of its duration. For "oath" note: Gen 14:22; Deut 32:40 cf Heb 6:13.

4) It will be for "time, times and half."

a) This is the exact Hebraic equivalent of the Aramaic expression used in 7:25.

b) The meaning is the same (see comment there), i.e. “a set or appointed time.”

b. The answer is misunderstood by Daniel who makes further inquiry: “What shall be the issue of these things?” (8-10)

1) He desires to know the “latter end” of these things. The specific question of the angel has been answered.

2) Daniel desires to know not only the outcome of “all these things” of v. 7 but the general outcome of the entire revelation.

a) Daniel’s specific question is not answered.

b) Daniel is instructed to “go his way” for “the words are shut up and sealed till the time of the end.” (9)

c) Hence, understanding would be given at the time of their fulfillment. This Jesus did. (cf Mt 24)

NOTE: “Date setters” and “current event sign readers” should take heed!

3) Understanding is promised to the wise. (10)

a) The wicked shall continue to be so (and not understand).

b) They shall purify themselves and make themselves white (they shall understand).

NOTE: Jesus’ words (Mt 24:15b); the elect, the spiritually informed.

c) The idea of many “purifying themselves” must take place during times of distress and purifications. This is the enduring of the tried and proven elect.

c. “Blessed is he that waiteth...” (11-12)

1) The 1290 days.

NOTE: Impossible to take these symbolic numbers literally i.e. 3 ½ years. 30 day - 1 month equals 43 months or 3 ½ years plus one month. Nor will a literal application apply to the Roman siege.

a) This has for its terminus a quo the “continual taken away,” and the terminus ad quem “the abomination that maketh desolate” set up.

b) The period reaches one (1) month past 3 ½ years - i.e just a month longer than seven years.

c) It is a period of persecution symbolically expressed.

(1) The “days” (rather than “times” v. 7) indicate not an immeasurable period but to one of moderate duration measured by God. Remember Jesus’ statement, “except for the elect’s sake those days would not have been shortened.”

(2) This period is extended for 45 days and then complete blessings come!

2) The 1335 days.

a) The period here denotes the entire period of affliction.

b) The most severe persecution would be during the 1290 days, i.e. a little more than ½ of 7 (denoting completeness).

(1) This would refer to the persecution under Antiochus Epiphanes.

(2) The most severe phase of the persecution will last but little more than half the whole period. It will be cut short for the elect’s sake - cf Mt 24.

c) He that comes to the 1335 days is blessed. (cf 2 Tim 3:12)

(1) Literally, “O the blessings of the one who waits.”

(2) This is a divine benediction upon those who patiently endure (i.e. “waiteth and cometh”).

(3) “He that endureth to the end shall be saved.” (Mt 24:13 cf Rev 2:10)

3. Daniel assured in consolation of hope 13

a. He will endure until the end of his life.

1) He shall rest (i.e. his body in the grave).

2) He shall stand (i.e. in his lot, his appointed portion to receive).

b. He, with all other first covenant saints, will be rewarded “at the end of the days.” (cf Heb 1:1-3; 9:14-17; 11:32, 33,40)

BABYLONIA

The Kassites were expelled after almost six centuries of rule as disruptive, as the similar way of the Hyksos in Egypt. The disorder continued for four hundred years more under obscure Babylonian rulers, whose polysyllabic roster might serve as an *obbligato* to Gray's *Elegy,* until the rising power of Assyria in the north stretched down its hand and brought Babylonia under the kings of Nineveh. When Babylon rebelled, Sennacharib destroyed it almost completely; but the genial despotism of Esarhaddon restored it to prosperity and culture. The rise of the Medes weakened Assyria, and with their help Nabopolassar liberated Babylonia, set up an independent dynasty, and dying, bequeathed this second Babylonian kingdom to his son Nebuchadrezzar II, villain of the vengeful and legendary *Book of Daniel.* Nebuchadrezzar's inaugural address to Marduk, god-in-chief of Babylon, reveals a glimpse of an Oriental monarch's aims and character:

As my precious life do I love thy sublime appearance! Outside of my city Babylon, I have not selected among all settlements any dwelling.... At thy command, 0 merciful Marduk, may the house that I have built endure forever, may I be satiated with its splendor, attain old age therein, with abundant offspring, and receive therein tribute of the kings of all regions, from all mankind."

He lived almost up to his hopes, for though illiterate and not unquestionably sane, he became the most powerful ruler of his time in the Near East, and the greatest warrior, statesman and builder in all the succession of Babylonian kings after Hammurabi himself. When Egypt conspired with Assyria to reduce Babylonia to vassalage again, Nebuchadnezzar met the Egyptian hosts at Carchemish (on the upper reaches of the Euphrates), and almost annihilated them. Palestine and Syria then fell easily under his sway, and Babylonian merchants controlled all the trade that flowed across western Asia from the Persian Gulf to the Mediterranean Sea.

Nebuchadrezzar spent the tolls of this trade, the tributes of these subjects, and the taxes of his people, in beautifying his capital and assuaging the hunger of the priests. "Is not this the great Babylon that I built?" He resisted the temptation to be merely a conqueror; he sallied forth occasionally to teach his subjects the virtues of submission, but for the most part he stayed at home, making Babylon the unrivaled capital of the Near East, the largest and most magnificent metropolis of the ancient world. Nabopolassar had laid plans for the reconstruction of the city; Nebuchadrezzar used his long reign of forty-three years to carry them to completion. Herodotus, who saw Babylon a century and a half later, described it as "standing in a spacious plain," and surrounded by a wall fifty-six miles in length, so broad that a four-horse chariot could be driven along the top, and enclosing an area of some two hundred square miles. Through the center of the town ran the palm-fringed Euphrates, busy with commerce and spanned by a handsome bridge. Practically all the better buildings were of brick, for stone was rare in Mesopotamia; but the bricks were often faced with enameled tiles of brilliant

blue, yellow or white, adorned with animal and other figures in glazed relief, which remain to this day supreme in their kind. Nearly all the bricks so far recovered from the site of Babylon bear the proud inscription: “I am Nebuchadrezzar, King of Babylon.”

Approaching the city the traveler saw first - at the crown of a very mountain of masonry – an immense and lofty *ziggurat*, rising in seven stages of gleaming enamel to a height of 650 feet, crowned with a shrine containing a massive table of solid gold, and an ornate bed on which, each night, some woman slept to await the pleasure of the god. This structure, taller than the pyramids of Egypt, and surpassing in height all but the latest of modern buildings, was probably the “Tower of Babel” of Hebraic myth, the many-storied audacity of a people who did not know Yahveh, and whom the God of Hosts was supposed to have confounded with a multiplicity of tongues. South of the *ziggurat* stood the gigantic Temple of Marduk, tutelary deity of Babylon. Around and below this temple the city spread itself out in a few wide and brilliant avenues, crossed by crowded canals and narrow winding streets alive, no doubt, with traffic and bazaars, and Orientally odorous with garbage and humanity. Connecting the temples was a spacious “Sacred Way,” paved with asphalt covered bricks overlaid with flags of lime-stone and red *breccia;* over this the gods might pass without muddying their feet. This broad avenue was flanked with walls of colored tile, on which stood out, in low relief, one hundred and twenty brightly enameled lions, snarling to keep the impious away. At one end of the Sacred Way rose the magnificent Ishtar Gate, a massive double portal of resplendent tiles, adorned with enameled flowers and animals of admirable color, vitality, and line.

Six hundred yards north of the “Tower of Babel” rose a mound called Kasr, on which Nebuchadnezzar built the most imposing of his palaces. At its center stood his principal dwelling-place, the walls of finely made yellow brick, the floors of white and mottled sandstone; reliefs of vivid blue glaze adorned the surfaces, and gigantic basalt lions guarded the entrance. Nearby, supported on a succession of superimposed circular colonnades, were the famous Hanging Gardens, which the Greeks included among the Seven Wonders of the World. The gallant Nebuchadrezzar had built them for one of his wives, the daughter of Cyaxares, King of the Medes; this princess, unaccustomed to the hot sun and dust of Babylon, pined for the verdure of her native hills. The topmost terrace was covered with rich soil to the depth of many feet, providing space and nourishment not merely for varied flowers and plants, but for the largest and most deep-rooted trees. Hydraulic engines concealed in the columns and manned by shifts of slaves carried water from the Euphrates to the highest tier of the gardens. Here, seventy-five feet above the ground, in the cool shade of tall trees, and surrounded by exotic shrubs and fragrant flowers the ladies of the royal harem walked unveiled, secure from the common eye; while, in the plains and streets below, the common man and woman ploughed, wove, built, carried burdens, and reproduced their kind.

The Story of Creation
CHAP. IX - BABYLONIA, Pp. 223-225

DANIEL'S SEVENTY WEEKS

The time element of the famous prophecy of Daniel 9:24-27 allowed the studious Jew to know when the promised Messiah would die for the sins of mankind. The chronology of the prophecy was to commence with the command to restore and rebuild Jerusalem (25a). First, 7 weeks would pass (i.e., 49 years); then 62 weeks would lapse (434 years). After this time (26a), specifically in "the midst" of the 70th week, the anointed one would be cut off. Actually, therefore, from the starting point (the command regarding Jerusalem's restoration) until the termination point (the Messiah's death), some 486 and ½ years would pass.

There are three generally recognized possibilities for the starting point of the prophecy. The following chart lists each of these and computes where a passing of 486 ½ yrs. would put the terminal point.

Zerubbabel's Return	**536 B.C. — 5O B.C.**
Ezra's Return	**457 B.C. — 30 A.D.**
Nehemiah's Return	**444 B.C. — 43 A.D.**

Let us consider each of these:

1. Though some believe that Zerubbabel's commission (536 B.C.) was the one alluded to in the prophecy, such would appear to be unlikely. That charge was primarily to rebuild the temple (Ezra 1:2,3). Moreover, the terminal point would be a half century before the birth of Christ, thus, 80 years before his death.

2. Others see Nehemiah's charge (444 B.C.) as the beginning time of the prophecy, especially since Nehemiah was definitely commissioned to rebuild the city of Jerusalem (Neh 2:3,5). However, this would place the terminal point approximately 12 to 13 yrs. beyond the death of Christ. It is claimed, however, that such a few years are really insignificant compared with the fact that the prophecy spans nearly five centuries. While this may be a possibility, it is not favored by this writer in view of the precision of Old Testament prophecy concerning the time of the coming of Jesus and the accomplishment of his work. Note the following time indicators concerning Christ's first coming.

    a. Christ, the branch, would not come until the kingly lineage of Jesse became a stem (or stock - ASV; Isa 11:1). "Stem" is "the trunk of a felled tree" (Gesenius, Hebrew Lexicon, 116). The last political king of that family was Jeconiah (Jer 22:24-30).

    b. The Messiah and his kingdom would come in the days of the Roman kings (Dan 2:44), between about 63 BC and 476 A.D.

c. Shiloh would come before Judah lost her right of self-government (Gen 49:10). That privilege of political independence enjoyed by Judah was lost in 6 AD when Archelaus, son of Herod the Great (Mt 2:22), was deposed (cf. H.E. Dana, The New Testament World, 97,98).

d. As the anti-type of the Passover lamb (1 Cor 5:7), Christ was slain at the time of the Passover (Jn 13:1), in fact, as the Passover lamb was killed "between the two evenings"(Ex 12:6, ASVfn; i.e., between the 9th and 11th hours - Josephus, Wars, VI, IX, 3), so Jesus died at the 9th hour (Mk 15:34,37).

e. The Lord repeatedly spoke of his approaching "hour" as though such were a fulfillment of a scheduled program of death (Jn 2:4; 7:30; 8:20; 12:23,27; 13:1; 16:32; 17:1).

f. In view of the precision of these prophetic indications, therefore, it seems unlikely that the prediction of Daniel 9 was so general as to miss the time of the Messiah's death by a dozen years or so.

3. If Daniel's prophecy is calculated from the return of Ezra (457 BC), the terminal point is 30 AD - the exact year of the death of Christ! (Note: the commonly accepted date of Jesus' death as 33 AD incorporates the 3 year error of the Dionysian calendar.) One of the objections to this view is the allegation that Ezra's commission involved only the restoration of the law. But Ezra's mission likely entailed more than that. Old Testament scholar Gleason Archer notes that Ezra's commission:

> "...apparently included authority to restore and build the city of Jerusalem (as we may deduce from Ezra 7:6, 7, and also 9:9, which states, 'God...hath extended lovingkindness unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of God, and to repair the ruins thereof, and to give us a wall in Judea and in Jerusalem,' ASV). Even though Ezra did not actually succeed in accomplishing the rebuilding of the walls till Nehemiah arrived thirteen years later, it is logical to understand 457 B.C. as the terminus a quo for the decree predicted in Daniel 9:25..." (Old Testament Introduction, 387).

It is the view of this writer, therefore, that the general period known as Daniel's Seventy Weeks involves substantially that era between Ezra's return (457 BC) and the death of Christ (30 AD).

Chronological Breakdown - The 70 weeks, chronologically considered, falls into three sections. These are: 7 weeks; 62 weeks, the "midst" of the 70th week. Each of these will be considered briefly

(1) The first division of 7 weeks (actually 49 years in prophetical computation) was the time in which Jerusalem was to be rebuilt (25b). This was in answer to Daniel's prayer (9:16). However, that rebuilding was to be characterized by "troublous times." The Jews' enemies had troubled them in previous construction efforts (cf. Ez. 4:1-6), and continued to do so in the days of Ezra and Nehemiah. Whitcomb describes the period:

> "One of the by-products of the revival under Ezra seems to have been an effort on the part of the Jews to rebuild the walls of Jerusalem. This in turn provoked the wrath of Rehum and Shimshai, who wrote an accusation against them to Artaxerxes (Ezr 4:7-16). The king commanded the work to cease until a further decree should be issued (Ezr 4:21). Rehum and Shimshai, upon receiving this decree from the king, hurried to Jerusalem and 'made them to cease by force and power,' presumably breaking down the wall that had been started and burning the gates (Ezr 4:23; Neh 1:3). It was the news of this fresh disaster that shocked Nehemiah and brought him to his knees before God" (Wycliffe Bible Commentary, 435).

(2) The second division of 62 weeks (or 434 years), which commenced following the completion of the 7 weeks, would culminate with the beginning of Jesus' personal ministry (approximately 3 ½ years prior to his death). Thus, starting from 457 BC, and counting forward 483 years (49 plus 434 would bring one to 26 AD, the approximate time of the baptism of Christ (Mt 3:13ff).

(3) The third division of Daniel's chronology is "the midst" of the 70th week (i.e., approximately 3 ½ years beyond the end of the 69th week). This was wonderfully fulfilled in the 3 ½ years of the personal ministry of Christ. That the Lord's ministry spanned this approximate time-frame may be observed by noting that this period encompassed four Passovers (Jn 2:13,23; 5:1; 6:4; 12:1), in addition to the weeks which preceded the first one in Jn 2:13).

The dispensational theory contends that the 69th week of Daniel's prophecy culminates in the death of Christ. It further alleges that there is a vast gap between the 69th and 70th weeks, known as "the church age," which was completely unknown to the Old Testament prophets. According to the dispensational scheme, therefore, the 70th week is the so-called "tribulation period" (of 7 years), which is supposed to precede the battle of Armageddon and the 1,000 year earthly reign of Christ! The utter falsity of this view is revealed by the fact that the passage does not suggest that the Messiah's death terminates the 69th week. Rather, the text is very clear that the anointed one is cut off at some point AFTER the 69th week (26a).

There is absolutely no justification for assuming that there is a gap of hundreds of years between the 69th and 70th weeks of this prophecy. The truth is, more than 278 weeks have already passed since the death of the Lord. How in the name of common sense can we still be waiting for the 70th? Is it not reasonable to conclude that if there

was historical continuity between the first 7 weeks and the following 62 weeks, there was also continuity between the 69th and 70th weeks? How tragic it is that some religionists will butcher the text of the Bible in order to justify their pet theories.

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Wayne Jackson

2. Its wound and recovery **13:3,4**

a. Seven heads on this beast, cf. v. 1 . . . . . **13:3**

b. "Seven head" - "Seven mountains" - Rome - seven hills on the Tiber - Also: "seven kings" - cf. 17:9-10.

NOTE: "Imperial Rome" - Time/Life, pg. 57. - "Octavian himself took the title 'Augustus,' or 'revered one.' Thus, was the Roman Empire formally established" (cf. Lk 2:1).

c. Daniel, as well as John, presents the kings of Rome.

SEE CHARTS 9,10,11.

d. Daniel, unlike John, seems to use the horns (not the heads) to represent the kings (cf Dan, 7:7-25, especially vss. 24,25) . . **13:3**

e. Daniel notes the fourth beast (Rome) in 7:7 as having ten horns.

f. Daniel goes on to note in 7:8 that a little horn (an eleventh horn):

1) Rises to root out three of the first ten.

2) Boasts (v. 8) which will wear down the saints (v. 20b becomes larger than the other seven left) during a period of 3 ½ years (vv. 24-25).

a) Galba (murdered by Praetorian Guard).

Otho (committed suicide).

Vitellius (killed by Vespasian).

b) Vespasian - family Flavius, Flavian dynasty.

Titus - son of Vespasian.

Domitian - second son of Vespasian - murdered - end of Flavian dynasty.

g. The eleventh horn in Daniel (7:8) is the chief personality. If the 11th horn rooted out three before it, then the 11th would become the 8th and, that would then line up Daniel 7 with Revelation

17:3ff and the eight heads (Daniel's "horns" =s Revelation's "heads"). The chief "horn" of Daniel 7 would be Domitian.

h. If this is true, then Rev 17:10 would read: **13:3**

1) "They are seven kings - Augustus to Titus (not regarding Galba, Otho, and Vitellius),

2) "Five have fallen" - Augustus to Nero (d. A.D. 68),

3) "One is" - Vespasian (A.D. 69-79), and

4) "The other has not yet come, and when he does he must remain a little while" - Titus (A.D. 79-81).

i. Irenaeus - "the vision was seen no long time since in the reign of Domitian."

"3)" above would have the vision in time of Vespasian and yet tradition holds the writing to A.D. 96. It is possible that John was exiled toward the close of Vespasian's rule (ruler during Jewish/ Roman war of A.D. 44-73 - not full war). Irenaeus not inspired, so the date for the writing is a traditional view. It is also possible that John was not released until the end of the reign of Domitian, and it is not until this time that the Revelation is distributed. Milton Terry in his book on "Hermeneutics" is very definite on the date of the book when he says that Irenaeus may have said John was seen near the end of the reign of Domitian, and not the vision.

j. Chapter 17 (v. 11) does not end with the "seventh" king but goes on to note "an eighth" who is identified as "the beast which was and is not," "himself" (17:8 cf. 13:12, 3).

1) Eusebius "Ecclesiastical History" Book III, Ch. #17 - He "at length established (Domitian) himself as the successor of Nero, in his hatred and hostility to God. He was the second that raised a persecution against us, although his father, Vespasian, had attempted nothing to our prejudice" . . **13:3**

2) Nero begins a campaign of hostility against Christians in Rome, but with his death the persecution ended until re-vived in the time of Domitian. Revelation 17:8 notes the resurrection of this "beast" (a travesty of the resurrection of Jesus in Rev 1:18) "out of the abyss."

3) "He was" - Nero,

"He is not" - Vespasian (Rev 17:8) and

"He will come" - Domitian.

k. One of the seven heads of the sea beast (#5, Nero) seems to be slain, but a Satanic resurrection takes place, and "his fatal wound was healed," and he is seen as one of the seven (17:11) but is actually #8 - Domitian. Starting again with Domitian, the persecution ran until A.D. 311, and an edict of toleration issued by Galerius (Maximian) finally brought the bloodshed to an end with the recognition of Christianity as a lawful religion (Durant, Vol. III, "Story of Civilization," p. 652).

SEE CHART 12.

l. The world followed after this "wondrous sign of resurrection" - only the saints would refrain from following this beast.

m. The effect was to convince the world of the futility of resisting the beast.

n. The world actually went after Satan in their worship of the beast. Swete ("The Apocalypse of St. John") "It was <u>not</u> moral greatness but brute force which commanded the homage of the provinces. The invincible power of Rome won Divine honours for the worst and meanest of men" **13:14**

3. Its nature and dominion **13:5-8,18**

a. He is given: **13:5-7**

1) "A mouth speaking arrogant words and blasphemies" - "against God" - Domitian was noted, by Suetonius, for his arrogance and his claims to deity (cf. Dan 7:25),

2) "Authority to act for 42 months" - God limits this persecution (cf. 11:1-3; Dan 7:25), and **13:5b**

3) "To make war with the saints and to overcome them" (cf. Dan 7:21) **13:7**

a) Allowed to do so if he can (physically).

b) He cannot because the church militant becomes the church triumphant.

4) Authority over all peoples - Roman power is worldwide (physically).

b. Result of that which is given to him.

1) All those who are <u>not</u> truly God's people worship him (cf. Rev 3:5;12:12) - "from the foundation of the world" (Eph 1:3-14; Mt 7:21-23) **13:8**

2) The number of the beast - 666, "is that of a man" - failure, for it falls short of "seven." 666 is failure upon failure, the beast relies upon the <u>working</u> of man therefore doomed to failure (cf. Rom 3:23, "fall short of the glory of God") . **13:18**

4. Who is the sea beast?

a. He is evil,

b. He is human,

c. He is given what he has <u>only</u> by God,

d. He is <u>not</u> to be feared (cf. Mt 10:28) and

e. He is the <u>civil persecuting power</u> (here, of Rome) - physical arm of Satan.

5. Its destiny **13:9,10**

a. Brethren - <u>take note</u> (cf. 2:7) **13:9**

b. This is your road of endurance **13:10**

The destiny of the persecutor - versus the destiny of the saint (1 Cor 3:17).

<u>HOLD</u> <u>FAST</u>!

The Kings Of Rome

Daniel 7:7-27	Date	Rev 13:1-10; 17:3
1. Augustus	27 B.C. - 14 A.D.	Augustus
2. Tiberius	14 - 37	Tiberius
3. Caligula	37 - 41	Caligula; Julian House
4. Claudius	41 - 54	Claudius
5. Nero	54 - 68	Nero
6. Galba*	68 - 69	
7. Otho*	69	
8. Vitellius	69	
9. Vespasian	69 - 79	Vespasian
10. Titus	79 - 81	Titus; Flavian House
11. Domitian	81 - 96	Domitian