

# **The Book of Daniel**

## **Heroes of Faith in the Fall of a Nation**

### **Introduction**

Daniel was contemporary with both Ezekiel and Jeremiah. As young men, it is likely that both Daniel and Ezekiel would have heard Jeremiah preach in Jerusalem. Daniel, as he was being put in chains for the long journey to Babylon, probably heard the Lament of Jeremiah, which is our book of Lamentations.

Many of the events of the Babylonian captivity affected each of these men in different ways. Each of them was given a message by God to warn the ungodly, to comfort the faithful, and to confront their enemies.

Each of these books is very relevant to us today as we watch the decline of America, and the judgment of God fall on this once great nation.

Daniel is a logical book to follow our recent study of The Revelation. It will relate to that book by the Apostle John as surely as it relates to those other prophets of the Old Testament.

The book easily divides into two sections: the first is full of vital lessons for believers living under a hostile world power, while the second gives us insight into the future, where our hope rests on the sovereignty and faithfulness of the God of grace.

### **Outline**

#### **I. Servants of God in a Hostile World—History from Human Viewpoint**

- A. Standing firm in faith (chapters 1–2)
- B. Standing firm in freedom (chapters 3–4)
- C. Standing firm without fear (chapters 5–6)

#### **II. The Son of Man over the Kingdoms of the World—History from Divine Viewpoint**

- A. The Son of Man is the King of kings (chapters 7–8)
- B. The Son of Man is over God's people (chapters 9–10)
- C. The Son of Man and His future kingdom (chapters 11–12)

**Note:** The first six chapters are historical, the last six chapters are prophetic.

#### **Standing Firm in Faith (Chapters 1–2)**

In these first two chapters, we see Daniel and his support team confronted with the initial challenges of navigating life as slaves in Babylon. By their faith-filled conduct and God's blessings on their faith, they will begin as slaves, but by the end of chapter 2, they will be among the most highly regarded officials under Nebuchadnezzar. These introductory chapters reveal the power of God to protect and promote His servants, even in a godless and idolatrous nation.

## **CHAPTER ONE**

### **Spirit-led Discernment on When and How to Resist**

#### **Daniel 1:1–8**

#### **The First Test of Dedication**

Imagine that you are a fifteen-year-old son of nobility, and you watch as your nation declines, until it is completely overthrown by a hostile, godless, foreign power. As if this were not enough, now you are taken as a slave, along with a host of other children of the nobility, and carried away captive, never to see your homeland or your family again. Since you are one of the “chosen people,” how do you reconcile this with the promises of a faithful God?

Jeremiah mentions three deportations of captives taken to Babylon (Jer. 52:28–30). Daniel, Hananiah, Mishael, and Azariah were in the first (see also 2 Kings 24:14; 25:11 and 2 Chron. 36:20). This would have been the most disheartening and frightening of them all.

#### **Jeremiah’s Final Message to the Captives**

I believe, along with many other Bible expositors, that while the captives were being chained neck-to-neck, Jeremiah preached one last message to them. With the smoking ruins of Jerusalem all around them, he gave them hope and encouragement, in preaching what we know today as the book of Lamentations.

*“How lonely sits the city that was full of people! How like a widow is she, who was great among the nations! The princess among the provinces has become a slave! She weeps bitterly in the night. Her tears are on her cheeks; among all her lovers [false gods] she has none to comfort her. All her friends have dealt treacherously with her; they have become her enemies. Judah has gone into captivity, under affliction and hard servitude; she dwells among the nations, she finds no rest; all her persecutors overtake her in dire straits.”* Lamentations 1:1–3

For decades, Judah had played Babylon against Egypt, turning from one to the other for security and supply, until her treachery had come back on her own head.

#### **America Following Judah’s Example**

As we begin this study, we see the final decline of America taking place in real time. America has played the harlot with the nations of the world. There is no “ally” that we have not betrayed for our own fickle ends. Now, we are being invaded by an alien horde that hates us and has no loyalty to the principles on which our nation was founded. This invasion is being orchestrated by our own government and paid for by taxpayer dollars. We are watching, in living color, the answer to the question long asked, “Why do we not see America in the book of Revelation?” While God in His matchless grace could still deliver this nation, do we deserve deliverance? And if He does not step into our history in a mighty way, well may we find ourselves observing scenes similar to those of Judah in 606–605 B.C.

#### **Jeremiah’s Light in the Darkness**

As the captives in chains prepared for their long “death march” to Babylon, the prophet who had warned Judah for forty years of what was coming, gives to the captives the only hope they can carry with them.

*“This I recall to my mind, therefore I have hope. Through the LORD’s mercies we are not consumed, because His compassions fail not. They are new every morning; great is Your faithfulness. The LORD is my portion, says my soul, therefore, I hope in Him. The LORD is good to those who wait for Him, to the soul who seeks Him. It is good that one should hope and wait quietly for the salvation of the LORD. It is good for a man to bear the yoke in his youth.”* Lamentations 3:21–27

### **The Foundation of Faith for the Captives**

Many of the captives took to heart the final words of “the weeping prophet” Jeremiah. His challenge became the daily meditation of the unknown author of Psalm 119. It was the message of Jeremiah that became the song of the captives on the lonely nights of the journey, as recorded in Psalm 137:

*“By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hung our harps upon the willows in the midst of it ... How shall we sing the LORD’S song in a foreign land? If I forget you, O Jerusalem, let my right hand forget its skill! ... if I do not exalt Jerusalem above my chief joy.”*

As the author of Psalm 119 learned to say,

*“Before I was afflicted I went astray, but now I keep Your word ... It is good for me that I have been afflicted, that I may learn Your statutes.”* (vv. 67, 71).

### **A Workout for the Soul**

Try to put yourself in the place of Daniel and his three friends, and ask yourself, honestly, if you would have the spiritual poise, discernment, and courage that they displayed from the beginning. It’s very possible that this could be a “dry run” for what our future holds!

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

### **Historical Review: Elements of National Collapse**

1. In 721 B.C., the Northern Kingdom (Israel/Samaria) was overthrown by the Assyrians (2 Kings 17:1–18). An estimated 80% of the population was carried away into captivity.
2. Later, in 701 B.C., when the armies of Sennacherib besieged Jerusalem, God miraculously delivered the city due to the prayers of Hezekiah and the prophecy of Isaiah (2 Kings 18–19).
3. Due to the foolishness of Hezekiah in showing the wealth of his treasury to an envoy from Babylon, Isaiah then (first) prophesied the coming captivity of Judah (2 Kings 20:12–21, see esp. v. 18). This prophecy was given in 698 B.C.
4. Jeremiah began to prophesy the fall of Jerusalem in 627 B.C. (Jeremiah 2–6). His message of warning continued for 40 years until the prophecy was fulfilled in 586 B.C. with the fall of Jerusalem, and the third and final captivity.
5. The end for Judah began with the death of the good king, Josiah, who was killed by Pharaoh Necho at the Battle of Megiddo, in 609 B.C. Necho was on his way to the Battle of Carchemish when Josiah went out to face him and was killed (2 Kings 23:28–30; 2 Chron. 35:20–25). He was lamented by Jeremiah and all of Judah.

6. At the following Battle of Carchemish (605 B.C.), Egypt allied with her old nemesis, Assyria, against the brilliant, upstart commander, Nebuchadnezzar (son of King Nabopolassar) of the new kingdom of Babylon, with whom were allied the Medo-Persians and the Scythians. The Assyrian coalition was defeated, and Assyria ceased to exist, so devastating was the defeat.
7. It was after the Battle of Carchemish that Nebuchadnezzar laid siege to Jerusalem for the first time, and Daniel and about 50 to 70 captives of the royal family were taken captive, fulfilling the prophecy of Isaiah (Isa. 39:3–6).
8. Daniel’s spiritual maturity was legendary, even back in Jerusalem, where the prophet/priest Ezekiel was ministering before he was also taken into captivity (Read Ezek. 12:1–3).

### **Principles of Bible Study to Remember**

Never forget that every Bible teacher is fallible. We who are older may quote something we read forty years ago and get a number or an author wrong. We paraphrase, even as New Testament authors do. Don’t fail to check up on us—especially verify our use of Scripture: Go to the source!

1. God has invested His power in His Word (Psalm 138:2; Isa. 40:6–8; 55:11; John 1:1–4, 14; Heb. 4:12).
2. There are critical elements that pertain to all truth:
  - a. Truth must be coherent.
  - b. Truth must be consistent (the law of non-contradiction).
  - c. Truth must correlate to life and the world as we know it.
3. Accuracy in Bible study demands adherence to the science of hermeneutics.
  - a. Historical background (Isagogics)—history, culture, language.
  - b. Categorical assimilation—the full picture of any truth/doctrine must be built on all passages concerning that truth correlated.
  - c. Exegetical evidence—the Bible must be interpreted and understood as the original recipients would have comprehended its language.

When Bible terms are interpreted in light of their modern meaning, we do violence to the text and introduce teachings that are contrary to their inspired usage.

### **The Five Cycles of National Discipline (Leviticus 26)**

In Deuteronomy 11:26; 27–28 and 30:15, God made it clear to Israel that their obedience or disobedience to the covenant would bring either blessing or cursing. God had warned, in Leviticus 26, of five cycles of increasing discipline that the nation would experience if they continued in unfaithfulness:

1. Cycle One: vv. 14–17.
2. Cycle Two: vv. 18–20.
3. Cycle Three: vv. 21–22.
4. Cycle Four: vv. 23–26.
5. Cycle Five: vv. 27–39.

Take note that each new cycle begins with words to the effect, “*And after all this, if you do not obey Me, then I will punish you seven times more for your sins*” (vv. 18, 21, 23, 27). By the end of the fifth and final cycle, the nation is overrun by enemies and the people are scattered and desolate.

By the time of Daniel and Ezekiel, the nation was entering into the fifth cycle of discipline, and by 586 B.C., had ceased to exist.

### **Major Lessons to Learn**

1. When a nation enlightened with the true knowledge of God turns away to apostasy and degeneracy, God will reject that nation and withdraw His protection and blessings (read Dan. 1:1–2), *“The Lord gave Jehoiakim king of Judah into his hand.”*
2. When a nation rejects humble submission to God, they will be placed into forced subjection to those whose gods they worship (Dan. 1:2b). *“And he brought the articles into the treasure house of his god.”* Because the worship of the false gods of the Gentiles had dominated Israel, God gave them over into the hands of those gods.

*“The things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons. Or do we provoke the Lord to jealousy? Are we stronger than He?”*

1 Corinthians 10:20–22

3. Even in a time of national collapse, God is able to deliver those who remain faithful to Him (Dan. 1:3–6). It is estimated that in this first deportation, between 50 to 70 young men were taken. Of that number, only four of them were outstanding for their faithfulness.
4. Where evil prevails over righteousness, and darkness obscures the light, there will always be an attempt (subtle or forceful) at mind control and psychological re-orientation (Dan. 1:7).

**Note:** Different sources give various meanings of the following names:

- a. *“Daniel”* = “God is my Judge.” This name indicates that God is the judge of all the Earth (Gen. 18:25; Psalm 50:4; Isa. 3:13; Matt. 25:31–32; Heb. 12:23). He also, in His matchless grace, judged His own Son on behalf of sinful mankind (John 3:16–19; 2 Cor. 5:21). Daniel’s name was changed to *“Belteshazzar,”* meaning either “Bel’s prince” (an Akkadian god) or, “Lady, protect the king” (*The Bible Knowledge Commentary – Old Testament*, John F. Walvoord and Roy B. Zuck). This is probably a reference to Ishtar, the fertility goddess of Babylon.
  - b. *“Hananiah”* = “The Lord is gracious,” and was changed to *“Shadrach,”* which is, “illuminated by the sun god.”
  - c. *“Mishael”* = “Who and what is the Lord?” We know that *“God is light”* (1 John 1:5–6), and *“God is love”* (1 John 4:8, 16). No god of the heathen ever has these qualities. The name change to *“Meshach”* means “who is like Ishtar” or “the god whom I fear.”
  - d. *“Azariah”* = “The Lord is my help,” became *“Abednego,”* “servant of Nebo,” the Akkadian god of wisdom.
5. There is a time to feast and a time to fast (Dan. 1:8). The problem here was neither a question of meat nor wine, both of which were common in Israel. Daniel and his friends were not advocating vegetarianism! Rather, the food of the king’s table was first sacrificed or poured out in offering to their gods. This made it defiled according to the dietary laws

of Israel (Leviticus 11). These restrictions are not binding, but a matter of conscience, to Church Age believers (Mark 7:19; Acts 15:29; Rom. 14:2–4, 14–17; 1 Cor. 8:4; 10:28).

In Mark 2:18–20, the issue was made that the disciples of John fasted, yet the disciples of Jesus were always feasting. Jesus declared that the friends of the Bridegroom are not going to fast at the wedding. While He was present with them, it was a time for joyous celebration.

*“But the days will come when the bridegroom will be taken from them, and then they will fast in those days.”* Mark 2:20

6. Daniel’s decision, which was then joined by the other three, was to control what they could in maintaining faithfulness to the covenant obligations of Israel. They maintained a focus on revealed truth and were blessed by God for their dedication.
7. In their first conflict with a non-believing, heathen power, Daniel and company were able to appeal for leniency and proved that it did not hinder, but rather enhanced, their fitness to serve in the administration of Nebuchadnezzar.

### **Conclusion: Victorious Faith over Disastrous Circumstance**

Jesus told His disciples:

*“These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”* John 16:33

Many years later, the apostle John remembered these words and wrote:

*“For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God?”* 1 John 5:4–5

And even again, looking far into the future of the Tribulation saints, he wrote:

*“And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.”* Revelation 12:11

These verses are simply the New Testament fulfillment of Old Testament promises. In this section, Daniel and friends proved the truth of Isaiah 40:31,

*“But those who wait on the LORD  
Shall renew [exchange] their strength;  
They shall mount up with wings like eagles,  
They shall run and not be weary,  
They shall walk and not faint.”*

This verse is the promise of supernatural strength, which is displayed in the lives of those who “*wait on the LORD.*” The word in Hebrew for “wait” is *Chavah*—the strongest word for faith in Hebrew. It is a word that means “to bind together by twisting, to make a rope.” The idea is the bringing together of promises, principles, and doctrines (note the progression), over a long period of time. It suggests the

process of spiritual growth leading to a level of maturity. It is going “*from strength to strength*” (Psalm 84:7).

### **Daniel 1:9–16** **Divine Favor and the Power of Appeal**

In this section, we tend to look at events, without considering that we are being given the consequences of previous decisions.

*“But Daniel purposed in his heart ...”* Daniel 1:8

Just like Ezra (Ezra 7:10), Daniel’s victories began in the determination of the inner man—the heart. This process is clearly laid out in Scripture.

#### **The Stair-Steps of Spiritual Destiny**

**Results** (Heb. 6:7–8, blessing or cursing)

**Actions** (Heb. 5:14, good or evil)

**Decisions** (Eph. 5:15, wise or foolish)

**Priorities/values** (1 Cor. 3:1, spiritual or carnal/worldly)

**Attitude** (1 Pet. 5:5–6, humble or arrogant)

Most, if not all the promises of God, come with conditions. These conditions require volitional response on the part of the believer. It is not a matter of one decision, but of consistent attitudes and actions based on the Word of God. It is a Spirit-led, Word-oriented lifestyle, called the Christian way of life!

#### **Daniel’s Appeal**

Daniel’s appeal was to a lower official than Ashpenaz (vv. 3, 8). He is called a “*steward*” (*Melzar*—Persian derivative, “butler,” cf. Gen. 40:1, 5). Often a lesser, or “local,” official will be more sympathetic and flexible than the higher officials. There is a book entitled *The Doctrine of the Lesser Magistrates* by Matthew J. Trehwella that deals with the historical use of local magistrates to thwart higher tyrannical authority. One example in America would be county sheriffs standing against the overreach of both Federal and State violations of the Constitution.

The word translated “*vegetables*” in vv. 12 and 16 is not accurate. “*The word used here generally refers to the seeds used for animal feed ... cereal grains ... cooked in water to produce a porridge.*” (*The IVP Bible Background Commentary*, Walton, Matthews, Chavalas).

**Note:** God blessed these four young men for their faithfulness and obedience, by granting them wisdom, skill, and understanding in all their training. Daniel, the obvious leader, was granted even greater spiritual insight into visions and dreams—this will be a skill he uses throughout the book.

#### **Daniel’s Discernment**

*“If any of you lacks wisdom [who doesn’t?], let him ask of God, who gives to all liberally and without reproach, and it will be given to him.”* James 1:5

1. Daniel had discernment regarding historical events (vv. 1–4). He had learned the lessons taught by the prophet Jeremiah.
2. He had discernment regarding faithful conduct in a hostile environment (vv. 5–9). He knew where to draw the line—what he could affect, and what he couldn't.
3. He had discernment in discovering the means to accomplish his goal of faithful obedience, (vv. 10–13). This was a very reasonable request, which would not endanger the “*steward*” in any way.
4. Daniel had discernment in the ways of God (vv. 14–21). See Psalm 103:7 and Hebrews 3:10 for contrast. While Israel only saw God's works, Moses understood His ways.
5. All of this has the providence of God behind it. God gave him “*favor*” (v. 9), “*wisdom*” (v. 17), and success (vv. 19–20). Daniel outlived all the other three friends, living to see the captives return after the 70-years captivity (books of Ezra, Nehemiah).
6. Daniel also exercised linguistic discernment. The Book of Daniel, written late in his life (c. 530 B.C.), is in both Hebrew (Daniel 1, 8–12) and Aramaic (Daniel 2–7, Chaldee/Syriac). “The Aramaic portions in Daniel deal with matters pertaining to all the citizens of the Babylonian and Persian empires, whereas the Hebrew sections describe predominantly Jewish concerns and God's plans for Israel. Probably Daniel wrote the Aramaic sections for the benefit of his Gentile neighbors, and he wrote the whole book for the Jews, who could read both languages.” (*Notes on Daniel, 2023 edition*, Dr. Thomas L. Constable).

### **God Blesses His Word Wherever It Is Found!**

I remember, back in the 80's, reading the story of a Vietnam prisoner of war. This prisoner was so defiant of his captors that he was kept isolated from all the other prisoners, for fear that his defiance would spread. No amount of privation or torture could break him.

He was kept in isolation and given the job of cleaning out the pit-latrines at the end of each day. He was told to get down into the pit with a bucket and scoop out the offal of all the other prisoners, carry it away, and dump it away from the camp.

One day while doing this disgusting duty, he found in the mess a small piece of paper someone had used for toilet paper. He was able to secretly hide this in his filthy clothing without the guard seeing. Later that night, he scraped the paper clean, and found the first pages of the Gospel of John, from a small pocket Bible. He read the Word of God for the first time with great interest, having had no conversation or reading material for a long time.

The next day, he found another page, and managed to “liberate” it as well. By the third day, he came upon the page from which he read these words:

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” John 3:16*

That night, that courageous, defiant U.S. warrior trusted Jesus Christ for the gracious gift of eternal life!



Sometime later, by what means I don't recall after these 40 years, he was able to relate, by tap code, this story to a fellow prisoner. This prisoner was later released and related his story. The name of the brave soldier has been lost, and he died in captivity, but his amazing story lives on!

### **Three Great Lessons Emerge from This Courageous Man's Story:**

1. God blesses His Word wherever it is found.
2. The spiritually hungry soul does not care what vessel God uses to reach them.
3. No soul is so isolated that God cannot get His Gospel to receptive ears.

### **Conclusion**

1. Heroes are forged in the furnace of adversity! Hard times make strong men.
2. Daniel had historical impact and became legendary in his own generation, simply by his total dedication to God's Word, and refusal to conform to false ideologies or practices.
3. Of the estimated 70 captives of the first stage of the exile, only he and the three others stand out in Scripture.
4. We, like Daniel and friends, are living in a time of great worldwide, historical crisis. Now is the time for Spirit-led decisions to be made.
5. This generation will produce some great spiritual heroes. Let us strive to be among their ranks!

**“Faith is not believing in spite of evidence—that is superstition, but rather in obeying in spite of the circumstances.” – Warren W. Wiersbe**

**Note:** Christians love canned quotes like this, but seldom take the time or effort to analyze them. The above quote is good in relation to the believer, but not for the one who is just coming to Christ. Faith in Christ does consider the biblical evidence, the resurrection, history, Scripture, conviction by the Spirit of God, etc. However, the issue at the point of salvation is not obeying, in the sense of doing something, but rather, obedience is in the act of believing without doing anything (Rom. 1:5; 4:3–5; Eph. 2:8–9). Once one is saved, faith becomes *“the evidence of things not seen”* (Heb. 11:1), because *“by it the elders [heroes of faith] obtained a good testimony”* (Heb. 11:2). Faith at the moment of salvation is *“without works.”* Faith after salvation is *“working together with works”* (James 2:22), because *“faith works through love”* (Gal. 5:6).

### **Daniel 1:17–21**

#### **Divine Blessing Penetrates the Cosmic System**

*“Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness, says the LORD God.”* Ezekiel 14:14, 20

When Ezekiel wrote these words he was still in Jerusalem, prior to his own exile in 597 B.C. If Daniel and company were carried away in the first captivity, 605 B.C., this means that in no more than ten years, Daniel had become a legendary figure, known from Babylon to Jerusalem!

## The Spiritual Mathematics in Daniel

### Divine providence + faith/obedience = historical impact for Christ

1. Divine providence involves God's eternal plan, undisturbed by earthly events, working toward the glorification of God and the salvation of men. The providence of God is at work at all times and in all events!
2. The spiritual hunger of the unbeliever, and the faith/faithfulness of believers is always a magnet for the providence/grace of God.

*"And you shall seek Me and find Me, when you search for Me with all your heart."*  
Jeremiah 29:13

*"Seek the LORD while He may be found, call upon Him while He is near."*  
Isaiah 55:6

*"But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth."* John 4:23–24

3. Faithfulness in times of affliction gives great honor and glory to God, for it is a declaration to the entire fallen realm that God is in control, and that we believe in spite of, not because of, circumstances (Wiersbe's quote above).
4. The unknown/unnamed Vietnam vet mentioned earlier demonstrates that God, who knows the hearts of men, can get His Word to the receptive soul through all the forces of the devil.
5. Men like Daniel and company, and this prisoner of war, will always have historical impact through all generations, because **God blesses His Word wherever it is found!**

## The Cosmic System Cannot Stop Divine Blessing

This present world is under the immediate dominion of Satan because Adam handed that dominion to him when he fell to the devil's temptation.

*"So God created man in His own image ... then God blessed them, and God said to them, 'Be fruitful and multiply; fill the earth and subdue it; have dominion over ... every living thing that moves on the earth.'"* Genesis 1:27–28

But when Adam fell to the temptation of the devil, he became the slave of the devil, and handed over that dominion to him.

*"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned."* Romans 5:12

*"Most assuredly, I say to you, whoever commits sin is a slave of sin."* John 8:34

*"Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him,*

*‘All this authority I will give You, and all their glory; for this has been delivered to me, and I give it to whomever I wish ...’* Luke 4:5–6

However, the devil and all his forces cannot keep God from sending down His blessing on those who are faithful to Him.

### **Categories of Blessing Illustrated (vv. 15–21)**

We will reach back in the chapter a little to show continuity in blessings given:

1. God’s blessing begins with love of, and obedience to, His Word (v. 8).

*“Your word is a lamp unto my feet, and a light to my path.”* Psalm 119:105

*“I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the LORD your God, that you may obey His voice ... for He is your life and the length of days...”* Deuteronomy 30:19–20

2. God can give the blessing of favor from those in positions of power (vv. 9, 14).

*“The LORD was with Joseph ... and he was in the house of his master the Egyptian. And his master saw that the LORD was with him and that the LORD made all he did to prosper ... Then he made him [Joseph] overseer of his house, and all that he had he put under his authority.”* Genesis 39:2–4

*“Then Joseph’s master took him and put him into the prison ... But the LORD was with Joseph and showed him mercy, and he gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph’s hand all the prisoners... The keeper of the prison did not look into anything that was under Joseph’s authority, because the LORD was with him; and whatever he did, the LORD made it prosper.”* Genesis 39:21–23

3. This includes physical blessings contrary to the laws of nature (vv. 15–16).

*“I have treasured the words of His mouth more than my necessary food.”* Job 23:12

*“So the woman bore a son and called his name Samson; and the child grew, and the LORD blessed him. And the Spirit of the LORD began to move upon him at Mahaneh Dan [the Camp of Dan].”* Judges 13:24–25

*“Then as he lay and slept under a broom tree, suddenly an angel touched him, and said to him, ‘Arise and eat.’ ... So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.”* 1 Kings 19:5–8

4. Intellectual blessings (wisdom) beyond normal personal capacity (v. 17)

*“For the LORD gives wisdom; from His mouth come knowledge and understanding; He stores up sound wisdom for the upright; He is a shield to those who walk uprightly; He guards the paths of justice, and preserves the way of His saints.”* Proverbs 2:6–8

*“But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you.”* Matthew 10:19–20; see Luke 21:14

*“He has filled the hungry with good things, and the rich He has sent away empty.”*  
Luke 1:53

*“But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God had chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence.”* 1 Corinthians 1:27–29

5. The blessing of promotion beyond one’s peers (v. 20).

*“‘Ah, Lord GOD! Behold, I cannot speak, for I am a youth’ ... ‘Behold, I have made you this day a fortified city and an iron pillar, and bronze walls against the whole land ... They will fight against you, but they shall not prevail against you. For I am with you, says the LORD, to deliver you.’”* Jeremiah 1:6, 18–19

*“So, he [Gideon] said to Him, O my Lord, how can I save Israel? Indeed, my clan is the weakest in Manasseh, and I am the least in my father’s house. And the LORD said to him, Surely, I will be with you, and you shall defeat the Midianites as one man.”* Judges 6:15–16

6. The blessing of longevity of life (v. 21; see Dan. 6:28).

*“Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.”* Exodus 20:12; Ephesians 6:1–3

*“[If you] do evil in the sight of the LORD your God to provoke Him to anger ... you will not prolong your days ... but will be utterly destroyed.”* Deuteronomy 4:25–26

*“You shall therefore keep His statutes and His commandments which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land which the LORD your God is giving you ...”*

Deuteronomy 4:40

7. Believers living in the Church Age enter into union with Christ as the recipients of *“every spiritual blessing in the heavenly places in Christ.”* (Eph. 1:3).

Consider the blessings catalogued in one single passage alone—Colossians 1:9–14:

- a. The power of effective, prevailing prayer (v. 9a; James 5:16; 2 Cor. 10:4).
- b. The capacity for wisdom and the understanding of God’s will (v. 9b; Matt. 11:25; 1 Cor. 1:30; Col. 3:16; 2 Pet. 3:18).
- c. The inherent power (from the indwelling of the Spirit) to live dynamic lives that increasingly reflect the life of Jesus Christ: worthy, acceptable, and effective (v. 10; Rom. 12:1–2; Eph. 1:19–21; Col. 1:6–7).
- d. Supernatural enablement to overcome suffering, sorrow, and affliction with victorious endurance and joy (v. 11; Rom. 8:37).

- e. Perpetual gratitude for our enrollment in the eternal inheritance of the children of God, (v. 12; Eph. 1:11–14; Rom. 8:16–17; Gal. 3:8–9, 16, 29; 1 Pet. 1:4–5).
- f. We are liberated from Satan’s kingdom and have been transferred into Christ’s kingdom of eternal love (v. 13; Luke 22:29–30; 1 Thess. 2:12).
- g. Our redemption by means of the cross of Christ includes all these things plus the forgiveness of all sins: past, present, and future (v. 14; Eph. 1:7; Rom. 4:7; Psalm 103:3; 1 John 2:2, 12).

## CHAPTER TWO

This chapter was actually introduced by a brief comment in chapter 1:

*“And Daniel had understanding in all visions and dreams.”* Daniel 1:17b

The provisions of these “spiritual gifts” in the Old Testament were limited and often temporary and were not given to every believer, unlike the New Testament spiritual gifts (compare Exod. 31:1–6; Judg. 13:24–25; 15:14–16; 16:17). Still, there are vital lessons in this story for each of us in our service to God.

**Note:** Chapter 2 gives an overview of “*the times of the Gentiles*” (Luke 21:24). This time frame includes all time from Babylon to the Second Coming of Jesus to this earth. These we must distinguish from “*the fullness of the Gentiles*” (Rom. 11:25), which speaks of the Rapture of the Church.

### **Daniel 2:1–13** **The Unknown God Begins to Reveal Himself to a Heathen King**

God is working at all times to reveal Himself to every member of the human race (Exod. 14:4; Rom. 9:17; John 12:32). Nebuchadnezzar’s dream is the beginning of his introduction to the one true God. As we will see, God used the fall of Judah to bring saving truth to millions of people.

#### **The Dream and the Decree**

We’ll only cover the main points of this section, which are three in number.

1. The dream of Nebuchadnezzar was supernatural in nature (v. 1). It was God’s way of reaching Nebuchadnezzar since, as an unbeliever, he was not yet able to receive the revelation from Scripture (1 Cor. 2:14). The ancient world believed in dreams, omens, and their interpretation. Nebuchadnezzar, however, was wise enough to know that many of the claims of the wise men were empty pretense. His reasoning seems to be that if they can interpret a dream, so as to know the future, they should also be able to declare the dream that occurred in the past. The four classes named here comprised what were known as the “wise men” of the ancient East.
2. The decree demanded supernatural power, which the wise men did not have (vv. 2–9). By putting the “wise men” to the test, Nebuchadnezzar proved their claims to power to be false. This is true of all fortune tellers, so-called “prophets,” astrologers, etc. They are attempting to deal with spiritual realities from the spiritual vacuum of unbelief.

3. Any attempt to meet supernatural demands with human capabilities can only lead to death (vv. 10–13). These so-called “wise men” make two statements that turn the focus from man to the true God: “*There is not a man on earth who can tell the kings matter ... there is no other who can tell ... except the gods, whose dwelling is not with [men]*” (vv. 10–11). They have at last recognized human limitations in spiritual matters, and unknowingly point to the need for God to become a man, in the Person of Jesus Christ, to bridge the chasm between God and mankind.

**Note:** Daniel and company apparently were not consulted, not yet having risen to sufficient prominence in the realm. God uses this dream to change that condition.

### Daniel 2:14–23 **Divine Intervention in Human Dilemmas**

Times of earthly crisis remind us of our human limitations and urge us to turn to the God of Heaven, who alone can deliver us in perilous times.

*“Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me.”*  
Psalm 50:15

*“They will call on My name, and I will answer [deliver] them. I will say, ‘This is My people,’ and each one will say, ‘The LORD is my God.’”* Zechariah 13:9b

In this section, there are, again, three main points of instruction for us:

1. The wisdom and counsel of Daniel (vv. 14–16).  
The wisdom Daniel possessed was the result of his knowledge of God and His Word. We can conclude that he had been a faithful student of Jeremiah and had grown under his ministry. The counsel he now gives to Arioch (the executioner, vv.13, 15), and ultimately to Nebuchadnezzar., is the expression of all those years of faithful learning of God’s Word.  
**Principle:** We can never know when the hour of crisis will come. Every day till then is a gift—an opportunity to prepare, so that, when the trial comes, we will meet it—not with human resources, but with divine, supernatural strength and wisdom.
2. The prayer meeting of Daniel and company (vv. 17–18).  
It is worth pointing out that, although God had already gifted Daniel with the power of interpretation (1:17), its exercise still required prayer and total dependence on God.  
**Point:** Every believer is indwelt by the Spirit of God (Rom. 8:9–11). Every believer is given at least one spiritual gift (Rom. 12:6–8; 1 Cor. 12:7). Those gifts cannot function apart from the filling ministry of the Spirit (Eph. 5:18) and humble reliance on His guidance and enablement (Zech. 4:6; 2 Cor. 10:3–5).
3. The revelation of God to Daniel, followed by Daniel’s praise (vv. 19–23).  
When God answered their prayers and gave the revelation to Daniel, he responded with a hymn of praise. Consider how the contents of this hymn show us what Daniel knew about God.

## 8 Great truths about God:

- a. God will be “blessed,” or praised, forever (v. 20a).  
(Isa. 6:3; Rev. 5:9–14; Eph. 2:7).
- b. He is the source of all wisdom and power (v. 20b).  
(1 Cor. 1:18–25; Eph. 3:10–12).
- c. He alone has the power to change times and seasons (v. 21a).  
In Acts 1:6–8, the disciples naturally thought it was time to inaugurate the kingdom. Jesus told them, “*It is not for you to know times or seasons which the Father has put in His own authority*” (Acts 1:7). This was because the great mystery, the Church Age, was now to be “inserted,” as it were, into the flow of history. Later, after Paul had revealed this mystery age, he wrote to the Thessalonians, saying, “*But concerning the times and seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly [concerning] the day of the Lord*” (1 Thess. 5:1–2). The word “*times*” is *chronos* (as in chronology) and refers to time in succession. “*Seasons*” is *kairos* and speaks of the individual ages that make up history.
- d. He removes and raises up kings, to fulfill His plan for history (v. 21b).  
This is graphically illustrated by God raising up Pharaoh, “*For this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth*” (Exod. 9:16; Rom. 9:17). The salvation of Rahab and her family shows that God’s ultimate purpose is always redemptive (Josh. 2:9–11; 6:22–23).
- e. He gives wisdom and knowledge to those who are wise and understanding (v. 21c).  
This sounds contradictory to us, until we understand a fundamental principle of the spiritual life. This principle is stated in Matthew 13:12 and is illustrated in Jesus’ parable in Matthew 25:14–30, summarized by the statement, “*For whoever has, to him more will be given ... but whoever does not have, even what he has will be taken away from him*” (Matt. 13:12). To understand the meaning of this, two truths of Scripture must be brought together:
  - 1) God gives His gifts liberally to all men on a daily basis (Matt. 5:45; James 1:5).
  - 2) Among these gifts, the greatest is the availability of His Word. Those who receive it and come to trust in Jesus Christ as Savior, are the “wise” (1 Cor. 1:30). To them, God continually gives more wisdom and power. “*To you who hear, more will be given. For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him*” (Mark 4:24–25).
- f. He who is the Light brings to light things hidden in the darkness (v. 22). “*The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever*” (Deut. 29:29). There will always be things known to God that we do not know. But as time goes on, He is progressively revealing more, both by Scripture and by history, that was once secret. In Ephesians 2:7 we read, “*That in the ages to come [eternity future] He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.*” As “*God is light*” (1 John 1:5), it is His very nature to “*bring to light the hidden things of darkness*” (1 Cor. 4:5).
- g. He is the God of the fathers: Abraham, Isaac, and Jacob (v. 23a).  
“*O God of my fathers,*” the root that supports us all (Rom. 11:18).
- h. God often uses one to reach a few, so as to reach millions (v. 23b).

Note the shift from “*me*” to “*we*” and “*us*” in v. 23. From Daniel to his friends, then to Nebuchadnezzar, and ultimately to millions who would have read his “salvation tract” in Daniel 4:1–3; 34–36.

### Daniel 2:24–49 The Dream Reviewed and Interpreted

In this section, Daniel shows that God alone, who is the Author of all true revelation, is able to reveal His truth to those who know Him. It is their task to make known the Word of God to those who do not yet know Him, so as to bring them to saving faith.

**Principle:** The plan and purpose of God is always redemptive, “*to seek and to save that which was lost*” (Luke 19:10).

#### Daniel Points to the Living God (vv. 24–30)

1. Arioch seeks to usurp Daniel’s honor. Arrogance is always self-promoting, and therefore is always doomed to failure (vv. 24–25).
2. Daniel rejects false praise, pointing to the true God of Heaven (vv. 26–28). This shows his humility, and God always promotes the humble (Prov. 3:34; James 4:10; 1 Pet. 5:5–6). The “*latter days*” is a reference to the “*times of the Gentiles*” (Luke 21:24), which speaks of history from the time of Nebuchadnezzar to the Second Coming of Jesus Christ. This is not the same as “*the fullness of the Gentiles*” (Rom. 11:25), which is a reference to the Rapture, and concludes the “mystery age” of the Church, as revealed to Paul (Eph. 3:1–12). The Church Age, “*the dispensation of the fullness of times*” (Eph. 1:10), and “*the dispensation of the grace of God*” (Eph. 3:2) is nowhere revealed in the Old Testament Scriptures.
3. “*For our sakes*” includes Daniel’s faithful prayer team (vv. 29–30) as they all worked together; and all will be promoted (vv. 48–49). Here, we are reminded of an important **principle of ministry**: “*As his part is who goes down to the battle, so shall his part be who stays by the supplies; they shall share alike*” (1 Sam. 30:24).

#### Daniel Reviews the Dream (vv. 31–35)

This proves that the dream of Nebuchadnezzar, which he had not told to anyone, is from God and was revealed to Daniel and his faithful prayer warriors.

This dream is the beginning of a prophetic outline of history from the time of Nebuchadnezzar (Babylon) down to the Second Coming of Christ.

1. The “*great image*” in the form of a man speaks of human domination of these kingdoms (vv. 31–33). Four great kingdoms, represented by the “*gold,*” “*silver,*” “*bronze,*” and “*iron,*” represent Babylon, Medo-Persia, Greece, and Rome. The feet, being a mixture of “*iron and clay,*” speaks of revived Rome under Antichrist.
2. The stone that becomes a “*great mountain*” is Jesus Christ in His Second Coming, at which time He sets up His millennial kingdom on this earth (vv. 34–35).
3. This “*stone ... cut without hands*” is the “rock of our salvation” (Psalm 62:2), the “*stone of stumbling and rock of offense*” who “*has become the chief cornerstone*” (1 Pet. 2:7–8;



Eph. 2:20). He alone, Jesus Christ, is the “Rock” on which the Church is built (Matt. 16:18). He will destroy all other kingdoms and rule forever.

### **The Interpretation of the Dream (vv. 36–43)**

Again, Daniel includes the other three members of his team, as he says, “*Now we will tell the interpretation of it before the king.*” (v. 36). This links to v. 30, where Daniel says the interpretation was given, “*for our sakes who make known the interpretation to the king.*” Part of that reason will be their promotion to positions of authority in the kingdom (vv. 46–49), but this also acts as an introduction to chapter 3, where Shadrach, Meshach, and Abed-nego must stand alone without Daniel present, showing their own spiritual maturity, courage, and dedication to the Lord.

### **Five Great Kingdoms—“The times of the Gentiles” (vv. 36–45 and Luke 21:24)**

The Church and the Church Age are not mentioned in these prophecies, because the existence of the Church was an unrevealed “*mystery*” until it was given to Paul (Eph. 3:1–11).

1. Gold: represents Babylon under Nebuchadnezzar.
2. Silver: The Medo-Persian empire.
3. Bronze: Greece, first under Alexander, then divided into four kingdoms.
4. Iron: Rome. Although the iron speaks of Rome’s military might, it was not equal to the previous kingdoms in administrative ability. However, Rome gave four gifts to the world, which made the coming of Jesus Christ and His saving work known everywhere:
  - a. The continued one-world language of Alexander—*koine* Greek.
  - b. A system of roads that spanned the known world.
  - c. The *Pax Romana*—the “peace of Rome,” keeping law and order.
  - d. The gift of Roman citizenship, by which Paul was able to proclaim Christ throughout the known world.
5. Iron mixed with clay: Revived Roman empire under Antichrist. The phrase, “*they will mingle with the seed of men, but they will not adhere to one another*” seems to suggest the infiltration of fallen angels into the kingdom of the Antichrist. We know that he will be indwelt by Satan himself (2 Thess. 2:9; Rev. 12:9, 17; 13:1–5; 18:23).

**Note:** In Revelation 17:10, John mentions seven kings/kingdoms. This is because he is looking back over history—beyond the time of Daniel, whereas Daniel is simply looking forward from his own time under Babylon. The seven kingdoms of John are:

1. Egypt: Subjugated the nation of Israel in Moses’ time.
2. Assyria: Conquered the 10 Northern tribes in 722 B.C.
3. Babylon: Conquered the Southern Kingdom of Judah in 606/605 B.C.
4. Medo-Persia: Conquered Babylon as recorded in Daniel 5.

5. Greece (under Alexander): Conquered Medo-Persia, under Darius III, at the Battle of Gaugamela, in 331 B.C. (50,000 Greeks against 250,000 Persians). Under Alexander, Greek culture and the *koine* Greek language spread throughout the known world.
6. Rome: Conquered Greece in 146 B.C. at the Battle of Corinth.
7. Revived Rome: the ten toes of iron mixed with clay.

It is also of interest to note that an ancient false prophecy exists from the 12<sup>th</sup> century B.C., making it about 700 years before the time of Daniel, that spoke of “Four kings who arise and do poorly, followed by a king who will restore the statue of Ishtar to Uruk from Babylon. The prophecy says that his son will succeed him and that his kingdom will be established forever (an alternative interpretation dates it to the seventh century and identifies the son as Nebuchadnezzar)” (*The IVP Bible Background Commentary, Old Testament*, by Walton, Matthews, and Chavalas, p. 734). This simply shows how Satan seeks to appropriate and twist the plan of God and apply it to himself, just as Antichrist will do, in claiming to be the fulfillment of the Second Coming of Jesus Christ.

### **The Eternal Kingdom of Jesus Christ (vv. 44–45)**

It is worth pointing out that Nebuchadnezzar’s dream and Daniel’s interpretation of it, totally supports a pre-millennial perspective of history. The future Revived Roman Empire of iron and clay will be destroyed by the “stone,” along with all the other kingdoms. This is the point where the “stone” becomes a “mountain,” which is symbolic of a kingdom. The Church has not, nor will ever, conquer the kingdoms of this world!

Daniel’s interpretation ends with the words, “*the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.*”

Even though we live 2500 years after Daniel, we can be certain that history will play out just as God has revealed it “*by the Spirit to His holy apostles and prophets*” (Eph. 3:5).

### **Daniel and Friends Promoted (vv. 46–49)**

There are four main points of interest in these verses. First, Daniel is given great honor by Nebuchadnezzar. But secondly, Nebuchadnezzar has come a little closer to an understanding of “*the God of gods, the Lord of kings.*” Each encounter with God through his dreams is bringing Nebuchadnezzar closer to saving faith, which he reaches in chapter 4. Third, Daniel is promoted to the highest position in Babylon, next to the king. More significantly, he is made head of all the wise men of Babylon. This is why, some 500 years later, the wise men from the East will come, asking, “*Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him*” (Matt. 2:2). This story and sign, given to the wise men by Daniel, was passed down for five centuries, until the time of its fulfillment. And finally, the friends are also promoted at Daniel’s request. It is a good reminder to us that those who pray are of equal value to those who are sent and those who teach!

### **A Tale of Two Rulers**

Remember when Joseph was promoted to second-in-command in Egypt? The result was that Pharaoh welcomed and provided for the young nation of Israel (Genesis 47). In the case of Daniel, however, Nebuchadnezzar is not yet freed from his own arrogance. The chapter ends with Daniel and friends being promoted. In the next chapter, Nebuchadnezzar is prepared to kill Shadrach, Meshach,

and Abed-nego because they will not bow down to his golden image. When Daniel is promoted, he remains humble. Nebuchadnezzar, however, uses his dream to inflate his own arrogance.

## CHAPTER THREE

The book of Daniel is a divine primer for believers living under tyrannical rulers. We learn that there is a time when civil disobedience is required if we are to remain faithful to God. We see that God is able to protect His children from the wrath of these rulers, though that is not always His will (Heb. 11:32–38). **The whole book of Daniel is “lessons from past history for living in prophetic times.”**

One of the greatest lessons to be found in the first six chapters is the length to which God will go to reach the lost soul and to bring it to faith in the true and Living God. Just consider the steps God took to bring the heathen King Nebuchadnezzar into the family of God:

1. First, he brought Daniel and company to his attention (Daniel 1).
2. Then he gave Nebuchadnezzar a problem that seemed to have no solution, in the dream none of his “*wise men*” could interpret (Dan. 2:1–13).
3. This dream was then told and interpreted by Daniel, with the prayer-backing of his three faithful friends (Dan. 2:14–49).
4. Now, in chapter 3, God allows the arrogance of Nebuchadnezzar to bring the friends of Daniel to the forefront, by their act of civil disobedience (Dan. 3:1–12).
5. In a fit of rage, Nebuchadnezzar commands these three to be cast into the super-heated flame. This only serves to reveal God’s power to protect them, as well as giving Nebuchadnezzar a brief glimpse of the Lord Jesus with them in the fire (Dan. 3:13–30).
6. Finally, proving that “*pride goes before the fall*” (Prov. 16:18), He strikes Nebuchadnezzar with beastly insanity, right when he boasted about his own greatness (chapter 4). This was even foretold by his dream and Daniel’s interpretation; but still he remained arrogant, though Daniel will tell him, “*The Most High rules in the kingdom of men*” (Dan. 4:17, 25–26, 32)—a warning given to him six times (Dan. 2:21, 37).
7. Daniel also made it clear that Nebuchadnezzar could avoid all this by simply humbling himself before God (4:37). Finally, after seven years of imposed humiliation, Nebuchadnezzar humbles himself and writes his testimonial tract (chapter 4).

### **Daniel 3:1–7** **Arrogance Plus Power Equals Tyranny**

Arrogance (what the Bible calls “pride”) is the natural condition of the unbeliever. Arrogance is the basic attitude of independence of man from his Creator. In fact, it is the one-word summary in answer to the question: “Why does God allow so much suffering in the world?” The vast majority of people come to faith in Jesus Christ as a direct result of some suffering or trial in their lives. While suffering

purifies and strengthens the faith of maturing believers, it serves to shatter the arrogance of those who are yet without Christ.

### **The Golden Image (vv. 1–3)**

Daniel’s interpretation from chapter 2, vv. 37–38, no doubt boosted the ego of the king.

Taking the “cubit” as a measure of about 18 inches, the image (probably with a large base), would have been 90 feet high and 9 feet thick. If it were pure gold, rather than gold overlay, the value of the gold would be in the many trillions of dollars’ worth today. While the size of the image seems immense to us, ancient records state that the Colossus of Rhodes was 100 feet high!

“*Dura*” is a word that actually means “plain” or “valley.” To this place, eight groups of officials were gathered. Adapted from *The Bible Knowledge Commentary*, the list is as follows:

1. Satraps: the chief officials under the king.
2. Administrators (prefects): military commanders.
3. Governors: civil administrators.
4. Counselors: advisers to various authorities.
5. Treasurers: financial administrators.
6. Judges: legal administrators.
7. Magistrates: those who carry out the laws.
8. Other officials: to include subordinate and local officials.

### **The King’s Command (vv. 4–7)**

The inauguration of the image began with a herald’s announcement, which was to be followed by “Nebuchadnezzar’s rag-time band.” Five kinds of instruments are mentioned, which would include mainly wind and stringed instruments. The phrase “*in symphony with all kinds of music*” indicates there may have been many more instruments.

The command was not just to prostrate oneself before the image. This was a normal practice before kings (see 1 Sam. 25:23). The command included worshipping the image, giving to it honor belonging to God alone. To fully appreciate this section, we need to understand two important doctrines:

#### **The Doctrine of Arrogance**

1. It was arrogance over his appearance and position which caused Lucifer to fall and to become Satan (Isa. 14:12–15; Ezek. 28:14–19).
2. Those in positions of spiritual authority (pastors, evangelists, leaders) are warned against pride, as “*the snare of the devil*” (1 Tim. 3:6).
3. The categories of the “lust of the flesh” fall into three ascending groups, called, “*the lust of the flesh, the lust of the eyes, and the pride of life*” (1 John 2:16).

4. Pride (the mental sin of arrogance) is listed by Jesus as one of the things from within that defiles one's life (Mark 7:21–23).
5. Pride is listed first in the seven things that are an abomination to God (Prov. 6:16–19, see also Prov. 8:13).
6. Pride/arrogance inevitably leads to shame and defeat (Prov.11:2; 16:18).
7. The only cure for pride/arrogance is genuine humility (2 Chron. 32:26; James 4:7–10; 1 Pet. 5:5).

### **The Doctrine of the Devil's Religion**

The devil, in attempting to be his own god, can only imitate the true things of God, with a devilish twist:

1. Counterfeit gospel (2 Cor. 11:3–4; Gal.1:8–9).
2. Counterfeit ministers (2 Cor. 11:13–14).
3. Counterfeit doctrines (1 Tim. 4:1–3; Col. 2:8, 16, 21–23).
4. Counterfeit communion (1 Cor. 10:20–21).
5. Counterfeit righteousness (Matt. 19:16–22; 23:27–28).
6. Counterfeit spirituality (Gal. 3:2–3; Phil. 3:4–6; 2 Cor. 10:12).
7. Counterfeit power (2 Thess. 2:3–10; Exod. 7:11–12).
8. Counterfeit gods (1 Cor. 10:20–21; 2 Thess. 2:3–4).

**Principle:** All of the above counterfeits appeal to the arrogance of the sin nature! All “man-made” religions actually originate with the devil, and they take honor away from God and make a way for men to boast in their works, devotion, sacrifices, etc.

### **Daniel 3: 8–18**

#### **Envy and Arrogance vs. Humility and Faith**

The great motivator of persecution against God's people is envy. The nobility, honor, and courage of those who mature in grace and truth inflame this envy. The strength of faith in the face of threats of punishment or death is incomprehensible to those without eternal life.

### **The Accusation, Born of Envy (vv. 8–12)**

The accusation came from the “*Chaldeans*,” those of the inner circle of astrologers (see Dan. 1:20; 2:2). They considered themselves the true citizens of Babylon and resented the rise of these “*Jews*” (Dan. 1:19–20), who had risen to such high positions. The word “*accused*” in verse 8 is very strong, literally meaning, “to tear in pieces” (*Bible Knowledge Commentary*, Walvoord and Zuck).

These sycophants of the king begin, “*O king live forever*” (v. 9) and frame their complaint in religious terms (v. 12), “*These men [spoken with contempt], O king, have not paid due regard to you. They do not serve your gods ...*”

### **The Threat of the King’s Arrogance (vv. 13–15)**

The “*rage*” of Nebuchadnezzar is born out of his arrogance. How dare these “*Jews,*” who have been elevated to such positions, defy his order? He shows what he considers to be benevolence by giving them a second chance. It is critical to take note of how he frames his threat. “*Who is the god who will deliver you from my hands?*” (v. 15b). How interesting to see the very opposite conviction coming from the mouth of King Darius in the case of Daniel (Dan. 6:16, 20).

### **The Courage of Humble Faith (vv. 16–18)**

Why Daniel was not present, we do not know. His higher position may have either exempted him from attending, or he may have been on official duties elsewhere.

Without hesitation, the three respond to the challenge, “*Our God is able to deliver us ... and He will deliver us from your hand, O king.*” How beautiful and honorable is the steadfastness and stability of faith! Confidence in God always gives courage before men.

“*But if not*” simply declares that, should God will, they are ready to die rather than dishonor God. “*We do not serve your gods*” is a direct challenge to the king’s polytheistic religion.

## **Daniel 3:19–25**

### **The God of Israel Answers the Challenge**

The reason “*Nebuchadnezzar was full of fury*” is because human arrogance cannot stand to be questioned or challenged. But he himself had framed the argument as a challenge to the true God in verse 15.

Now, in his rage, he has the furnace heated “*seven times more,*” a figure of speech for its hottest possible degree. These furnaces, made of clay and lined with special stones (something like a modern pizza oven), were able to reach about 900 to 1100 degrees centigrade (1800–1900 Fahrenheit) (*Bible Background Commentary*, Walton, Matthews, Chavalas). If he was thinking rationally, he would have lowered the temperature, so as to prolong their agonies. Emotional rage is not logical.

When the “*mighty men of valor*” (see 2 Sam. 23:8–39) cast them into the fire, they themselves were consumed by the flames (see Dan. 6:24). Then, looking into the flames, Nebuchadnezzar sees “*four men loose ... and the form of the fourth is like the Son of God.*” This was more likely stated as, “a son of the gods,” since Nebuchadnezzar had no concept of The Son, revealed in Psalm 2:12 and Proverbs 30:4. Here, we see the extent to which God will go, not only to deliver His own, but also to reach a lost soul with the truth. We will consider this idea in more detail in the remainder of chapter 3 and chapter 4.

### **The Doctrine of Envy**

1. In Daniel 3:8–12, as in 6:3–9, the motivating force behind the accusations against the believers was envy, which is the deadliest of human emotions.
2. In James 3:6, the tongue “*set on fire by hell*” is the verbal expression of envy. This is the envy of those in v. 1, who want to be teachers, but are not gifted or called by God to that ministry.

3. In Galatians 3:1, Paul asks the Galatians, “*O foolish Galatians! Who has bewitched you?*” The word *baskaino* in the Greek means, “to bewitch, to place under a spell, to cast the evil eye on you.” This refers to the power of envy to shame and control those it is directed against.
4. Recently, while in India, we drove by some very nice houses of the wealthy. All along the front were painted grotesque faces of demonic figures. When asked why this was done, the pastor replied, “These faces are to scare away those who would covet this house, and cast the evil eye on the owners, which they fear greatly.” Those in other countries know the deadly effect envy can create.
5. In Proverbs 27:4, Solomon asks, “*Who is able to stand before envy?*” As Daniel and his friends show—only the mature believer.
6. In Romans 1:29, those who are “*full of envy*” give rise to “*murder, strife, deceit, and evil mindedness.*”
7. It was envy, combined with arrogance, that led to Lucifer’s fall (Isa. 14:12–14; Ezek. 28:14–16). Envy is insatiable lust to have what another has and a willingness to destroy them, by either murder or slander to get it, or to keep them from having it. Often, when envy leads to murder as a “crime of passion,” the explanation is, “if I can’t have her/him nobody will.”
8. What is the envy in Daniel 3:6 directed against? It is the humility, courage, and integrity of these three faithful men.
9. It was envy that moved the brothers of Joseph to first seek to kill him, then to sell him into slavery (Acts 7:2).
10. It was envy that put Jesus on the cross (Matt. 27:18; Mark 15:10).
11. Envy was the driving force behind the persecutions of the Apostle Paul (Acts 13:45; 17:5).
12. Tragically, envy is often the motivator of those in the ministry (Phil. 1:15). Many a pastor has been soured and derailed by his envy of another’s success.
13. Whenever there is envy in the local church, it gives rise to division and strife (1 Cor. 3:3; James 3:14–16). **Beware of the sin of envy, as it destroys all who embrace it!**

**Daniel 3: 26–30**  
**Devotion Leads to Promotion**

As has been said, confidence in God produces courage before men. This is certainly illustrated by the bold stand of the three Hebrew youths.

Another great truth is that devotion to God will bring His promotion among men.

### **The Devotion of Mature Faith (vv. 26–28)**

“*Servants of the Most High God ...*” (v. 26). This is the highest commendation anyone could have:

1. Note where they were: “[in] *the burning fiery furnace.*”
2. How they are addressed: “*servants*”—the greatest compliment. This is in contrast to their given heathen names (Dan. 1:7). The brainwashing technique did not work!
3. Who they have trusted and served: “*the Most High God.*” As was mentioned, this designation is used 13 times in the Book of Daniel, seven of them by Nebuchadnezzar. Only the Book of Psalms uses this title more than Daniel. This is what we call “Historical Impact,” where the lives of faithful believers leave their mark in a generation of history.

“*And the Satraps ... saw these men ...*” (v. 27). These are the very officials who had reported them in the first place! The fire had no visible effect on the three men!

*“When you pass through the waters, I will be with you; and through the rivers,  
they shall not overflow you. When you walk through the fire, you shall not be burned,  
nor shall the flame scorch you. For I am the LORD your God,  
the Holy One of Israel, your Savior.”* Isaiah 43:2–3

**Prophetic note:** This incident is a historical preview of what God will do for His servants during the Tribulation Period. See Revelation 12:1–11. This will follow the “*abomination of desolation*” spoken of by Daniel (Dan. 9:27; 12:1–3, 10–12; Matt. 24:15–22).

“*Blessed be the God of ... His servants ...*” (v. 28). God is only known and recognized by many when they see Him working in the lives of those who love and serve Him.

“*Who trusted in Him ...*” (v. 28). The Hebrew word is *rechats* (*hithpael*, perfect), which includes the idea of both trust and service—to serve because you trust in your Master. The *hithpael* stem implies that we work on ourselves so as to trust. This is trusting in the promises of God, as in the Isaiah 43 passage above. The perfect tense indicates a completed action—the “follow through” of faith. It is the idea of finishing the race (Heb. 12:1).

### **Seven Hebrew Stems**

1. *Qal*: simple active.
2. *Niphal*: simple passive
3. *Hiphil*: causative active.
4. *Hophal*: causative passive.
5. *Piel*: intensive active (called today, resultive active).
6. *Pual*: intensive passive (called today, resultive passive).
7. *Hithpael*: reflexive.

### **The Promotion of the Faithful (vv. 29–30)**

“*Therefore I make a decree ...*” (v. 29). This shows he still does not understand God, who gave free will and will not violate it by force. Worship that is not voluntary is an offense to God.



*“There is no other God ...”* (v. 29). This is a true statement, in contrast to the edict Nebuchadnezzar just made. He is still in the mist and darkness of unbelief. But God has one more mighty thing to do in his life to humble him (chapter 4).

*“Then the king promoted ...”* (v. 30). The Bible assures us that God honors those who honor Him (1 Sam. 2:30). Sometimes this honor takes the form of more persecution (Matt. 5:10–12).

### **God’s 12-Step Program (Psalm 37:1–11)**

1. *“Do not fret”* (v. 1). This goes with Proverbs 3:5–6.
2. *“Trust in the LORD”* (v. 3, imperative mood); compare with “cast your cares on Him” (1 Pet. 5:7).
3. *“Do good”* (v. 3b)
4. *“Feed on His faithfulness”* (v. 3b). This is consistent Bible study.
5. *“Delight yourself ... in the LORD”* (v. 4).
6. *“Commit your way to [Him]”* (v. 5). Again, see Proverbs 3:5–6. Note His promotion here.
7. *“Rest in the LORD”* (v. 7a).
8. *“Wait patiently for Him”* (v. 7b). The word here speaks of “inner healing.”
9. *“Cease from anger”* (v. 8a).
10. *“Forsake wrath”* (v. 8b).
11. *“Do not fret”* (v. 8c). This stresses, for the third time, that this attitude must be maintained (vv. 1, 7, 8).
12. *“Wait on the Lord ... inherit the earth”* (vv. 9–11). The “wait” here is a different word from verse 7. There it is *yaqal*, a word for healing. Here, it is *Chavah*—the strongest Hebrew word for faith. It means to weave threads into an unbreakable rope.

## **CHAPTER FOUR**

### **The Breaking of Pride, the Beginning of Humility**

The Book of Daniel is a book of dreams and revelations. In this, it is closely connected to the Book of Revelation, and the former sets the stage for the latter. It must be pointed out that not all dreams are revelations. No doubt, Nebuchadnezzar dreamed all the time, as did Pharaoh before him (Genesis 41). But there was no doubt in their minds, upon awakening, that these dreams were supernatural in origin. We have met many in the course of our travels who want us to interpret their dreams. That God used dreams in the past to reveal divine truth is evident (Heb. 1:1). There are many reports today, particularly in Muslim countries, of people having dreams where an angel appears to them and reveals the offer of

eternal life through faith in Christ. These appear to be genuine occurrences. However, most of our dreams mean nothing. Always stick close to the Word of God and beware of supernatural speculations.

### **Daniel 4:1–3**

#### **The Gospel According to Nebuchadnezzar**

##### **Introduction,**

Amir Tsarfati, in his book *Discovering Daniel*, points out that this is the only portion of Scripture written by a Gentile monarch. Actually, vv. 1–3 and vv. 34–37 go together.

The main point in these two sections is that Nebuchadnezzar wants to share his newfound faith with the whole world. Isn't this so typical of the new believer?

His focus is “*The Most High God*” (*El Elyon* in Hebrew), which he comes to know through his experience. The term is introduced in Genesis 14 (4x), found most often in the Psalms of David (21x), and then in Daniel (14x). This speaks of the One True God who is sovereign over Heaven and Earth, and who rules in the affairs of men.

### **Daniel 4:4–18**

#### **The Dream of Nebuchadnezzar**

##### **Revelation**

The impartation of divine truth to man always follows a necessary sequence. First, there is **revelation**, then there is **interpretation**, and finally, **application**. The revelation of God's Word comes to us through prophets and apostles. The interpretation of this Word results from the labor of gifted pastors and teachers, under the leading and illumination of the Holy Spirit, and under strict principles of hermeneutics (the science of biblical interpretation). Then, it is up to the hearers to make the application of the truth to their lives, again under the guiding and enabling ministry of the Holy Spirit.

In the case of both Pharaoh and Nebuchadnezzar, God gave the dream, but they had no capacity to understand it until it was revealed to them by a God-appointed interpreter.

In the first dream of Nebuchadnezzar (chapter 2), the image he saw was a great statue—a man-made object. Note that it gradually diminished in value and glory from head to toes. From this, there was no recovery. Now, the image is a tree, a common biblical figure for a kingdom (Judg. 9:7–18; Isa. 11:1–10; Matt. 13:31–32; Rom. 11:16–24). The shift from the man-made image to the God-created natural tree is significant. This tree, though about to be cut down, will yet recover and flourish (cf. Romans 11).

##### **The Setting (vv. 4–5)**

God's Word invades man's sense of complacency and, at first, brings conviction and discomfort. This is the “bad news” side of the Gospel message.

In John 16:7–11, we see the three aspects of conviction by the Holy Spirit, using the Word of God as a probe to the conscience of men:

1. Concerning sin—because of unbelief.
2. Concerning righteousness—because of Christ's victory over sin.
3. Concerning judgment—because of the doom of Satan and all who follow him.

### **The Dilemma (vv. 6–7)**

The problem is that “*The natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned*” (1 Cor. 2:14).

The barrier that exists between the holy Word of God and the soul of sinful men is described in the Gospel of John.

*“And the light shines in the darkness, and the darkness did not comprehend it ...  
He was in the world, and the world was made by Him, and the world did not  
know Him.”* John 1:5, 10

*“And this is the condemnation, that the light has come into the world, and  
men loved darkness rather than light, because their deeds were evil.”*

John 3:19

### **The Dream (vv. 8–18)**

Just as Jesus often did with His parables, God uses nature to reveal spiritual realities. This is because the natural realm of creation is a reflector—a mirror, of the very nature of God (Psalm 19:1–11; Rom. 1:18–20).

1. Daniel, the interpreter, arrives (vv. 8–9, 18).

“*Daniel*” (“God is my judge”), here, is contrasted with “*Belteshazzar*,” which means “Bel’s prince,” or “Bel protects the prince.” This contrast is to show that Daniel had remained true to his faith and heritage, and thus was spiritually able to interpret God’s message.

Note that in vv. 8, 9 and 18, Nebuchadnezzar acknowledges, based on the events recorded in chapters 1–3, that he recognized a spirit of a greater God, “*the Holy God*,” was with Daniel. Could these three references (“*Holy, holy, holy*,” Isa. 6:3) relate to the Holy Trinity?

2. Nebuchadnezzar relates the dream (vv. 10–17).

a. The tree (vv. 10–12)

This obviously relates to the kingdom of Nebuchadnezzar at the time of the dream. It relates to v. 4, in that Nebuchadnezzar felt secure, successful, and at ease. The kingdom appeared to be strong and prosperous. How quickly the empires of men can be turned to dust! (contrast Hos. 14:4–7; Matt. 13:31–32).

b. The judgment (vv. 13–16)

The “*watcher*” (vv. 13, 17, 23; Jer. 4:16; Rev. 4:8, “*full of eyes around and within*”) is a ruling angel. God’s will from the beginning, both with angels and men, was to share various parts of His rulership and dominion with them (Gen. 1:26–28; Ezek. 28:14–15).

“*Chop down the tree*” (v. 14). See the parallel with Assyria in Ezekiel 31:3–14. This is the command of God’s judgment on the kingdom of Nebuchadnezzar.

“*Leave the stump ... let him graze with the beasts ...*” (vv. 15–16). This is a direct reference to Nebuchadnezzar, who would go insane and live as a wild beast.

“*Let seven times pass over him*” (v. 16b). By comparing Daniel’s uses of “*time/times*” in Daniel 11:13 and 2:7, as well as in Revelation 12:14, we can conclude that we are dealing with a span of seven years.

c. The authority (v. 17)

The “*decision*” comes by “*the decree of the watchers ... the holy ones.*” These appear to be a council of angels, who have delegated authority from God to rule over nations (in Deut. 32:8, the phrase “*according to the number of the children of Israel,*” in the Septuagint, reads, “*according to the number of the sons of God.*” See also Psalm 97:9; 103:20–21).

This decree and sentence are given under the ultimate authority of “*the Most High,*” who rules the affairs of men. The purpose is both evangelistic and evidential. “*In order that the living may know ....*” In v. 25, the purpose is applied directly to Nebuchadnezzar, “*till you know that the Most High rules in the kingdom of men.*” The title “*the Most High God*” occurs four times in Genesis 14, twenty-one times in the Psalms, and fourteen times in Daniel, chapters 1–7.

Amir Tsarfati mentions that seventy-two times in the Old Testament, we find the phrase, “*Then they will know that I am the Lord.*” Fifty-eight are found in Ezekiel alone.

This revelation and judgment will bring Nebuchadnezzar to saving faith. However, to those who harden themselves, it will only increase their judgment (2 Thess. 2:9–12; Rev. 9:20–21).

**Daniel 4:19–27**

**Daniel Reveals the Meaning of the Dream**

**Interpretation**

As was mentioned earlier, no revelation from God is able to be understood by the unbeliever. Only those who are born again and are spiritual are able to understand divine truth (1 Cor. 2:14–16). In the case of Daniel, we have a believer who has grown in grace and truth (John 1:18; 2 Pet. 3:18) for many years. Furthermore, though he has had no personal revelations yet, in his final years he will become one of the greatest of Old Testament prophets (chapters 7–12).

**Daniel’s Dilemma (v. 19)**

Daniel’s alarm and reluctance to interpret the dream was no doubt due to the relationship that had developed between himself and Nebuchadnezzar. Finally, at the king’s urging, he tells the meaning of the dream.

**Nebuchadnezzar’s greatness (vv. 20–22)**

Here, the dream picks up where the last one (chapter 2) left off, with the greatness of his kingdom. The missing element and key to the interpretation, is that the tree represents Nebuchadnezzar himself: “*the tree that you saw ... it is you, O king ... for your greatness has grown ... and your dominion to the end of the earth.*”

**A Prophetic Preview (vv. 23–25)**

This experience of King Nebuchadnezzar is not only personal, but also prophetic. Just as the dream in chapter 2 revealed the course of Gentile world powers up to the Second Coming of Jesus Christ, so now we see a preview of what will happen to many world rulers just prior to Christ’s return to this earth. Remember that the “*seven times,*” in vv. 23 and 25 speak of a span of seven years. What God will do for Nebuchadnezzar, in breaking his pride and bringing him to saving faith, He will also do for many Gentiles who are on the Earth during the seven-year Tribulation (Rev. 7:9–17). The Earth will

be under world-rulers who are identified as “beasts” (Rev. 13:1–18). The brutal and savage conditions that will prevail on Earth at this time will break the pride of multitudes who will turn to God in faith.

### **The Offer of Deliverance (vv. 26–27)**

Daniel foretells the ultimate recovery of Nebuchadnezzar, but also holds out the possibility of escaping this terrible judgment, if only he will repent and turn to God before the judgment falls. In the same way, we who are believers need to be pleading with people to come to Jesus Christ in faith, before the coming of the impending judgment of the Tribulation Period, which Jesus warned would surpass any sufferings known in all of human history (Matt. 24:21). Verse 27 shows that the judgment could have been avoided, as does the 12-month delay in v. 29.

## **Daniel 4:28–37 Nebuchadnezzar Acknowledges the Most High God**

### **Application**

The longsuffering of God gave Nebuchadnezzar twelve months to consider Daniel’s warning and to humble himself. At the end of this time of grace, the judgment fell (vv. 28–29). God’s Word never returns void, nor fails to accomplish the will of God (Isa. 55:10–11; 1 Pet. 1:24–25). However, the Word of God never has power in our lives until we first believe it, and then act in obedience to it.

### **Pride Before the Fall (vv. 28–33)**

The truth of Proverbs 16:18 now becomes a reality for Nebuchadnezzar. After the twelve-month period of grace, as he boasts of his own greatness, “*While the word was still in the king’s mouth,*” the judgment of God fell upon him. All that God had said now became a reality as he descended into the madness of a beast and was driven from the presence of men. “*That very hour the word was fulfilled concerning Nebuchadnezzar ...*” (v. 33).

An ancient record exists that is so parallel to this story that it is worth quoting from *The IVP Bible Background Commentary*, by Walton, Matthews and Chavalas:

“One of the documents found at Qumran (4Q242 or 4QPrNab) is entitled *The Prayer of Nabonidus*. In this piece it is the last king of Babylon, Nabonidus, rather than his more famous predecessor, Nebuchadnezzar, who is afflicted. Similarities include the seven-year illness and restoration by a Jewish diviner (unnamed). A dream is involved, and worship of the correct deity is the result.” (pg. 737, on Daniel 4:34).

### **Humility and restoration (vv. 34–37)**

*“For everyone who exalts himself will be humbled, and he who humbles himself  
will be exalted.”* (Luke 18:14)

As we saw at the beginning of our study (pg.7) the “stair-steps of spiritual destiny” go either up or down, depending on whether we begin, with arrogance or humility. All human beings begin in a state of arrogance, which is the mind-set of the sinful nature of Adam (Rom. 5:12). We all need to be humbled, before we will turn to God in faith and surrender. Some are humbled at a far less cost than was Nebuchadnezzar. Consider the spiritual insight that came to him as soon as he was humbled.

1. First, he lifts up his eyes to Heaven. He looks beyond this world for answers, and as a result, “*my understanding returned to me.*”

2. He then acknowledges “*the Most High*,” indicating his recognition that there is but one true God, and he “*blessed ... praised and honored Him who lives forever.*”
3. He recognized that the kingdom of God (and not his own earthly kingdom) is that which will be everlasting. In the phrase “*His dominion*” Nebuchadnezzar is acknowledging the sovereignty of God over all things in Heaven and on Earth.
4. He comes to realize that God, and not earthly rulers, is the great Guide of human history. The “*army of heaven*” refers to the host of angels, which includes the “*watchers*” of vv. 13, 17, 23, who are instrumental in carrying out the commands of the Most High God.
5. Finally, he realized the futility of all puny human efforts to resist or to overcome the guiding hand of divine providence. No one can restrain or question the wisdom of the working of God in human history (Job 33:12–13; Isa. 29:16; 45:9; Rom. 9:19–20).

With his newfound humility, God fulfilled His Word by blessing and exalting him with restored honor and glory (vv. 36–37; see James 4:10; 1 Pet. 5:5–6). If we now link vv. 1–3 with v. 37, we have the “gospel” message of Nebuchadnezzar—a call to all men everywhere to seek and find the true God (Isa. 55:6–7; Jer. 29:13).

He concludes his “tract” with the central truth of his experience, “*Those who walk in pride He is able to put down.*” (See Prov. 16:18; 1 Pet. 5:5; Luke 18:14; James 4:6–10). We know historically that Nebuchadnezzar lived only a short time after this experience. However, he was able to finish many of his great building projects, and no doubt died in peace through the faith he had found. One day, all of us who have trusted in Christ will be able to meet this great monarch-turned-believer in Heaven!

### **The Longsuffering of God toward Sinners**

1. The longsuffering patience of God is based on His desire that all might come to saving faith (1 Tim. 2:3–4; 2 Pet. 3:9; Ezek. 18:21–23).
2. Christians are urged to pray for the salvation of all men (2 Tim 2:1–7).
3. God is faithful to give sufficient light to all men to come to the saving truth of Christ. (John 1:4–5, 9, 14; Rom. 1:18–20; 2:14–16).
4. Jesus made it clear that He works at all times to draw men to Himself (John 12:32).
5. Both creation and human conscience are a witness to the truth of God’s Word (Psalm 19:1–6; Rom. 1:18–22; Rom. 2:14–15).
6. As part of this work, the Holy Spirit is always convicting men of the truth (John 16:7–11).
7. Those who turn away from the light given them do so knowingly, without excuse (John 3:18–20; 2 Thess. 2:11–12).
8. Jesus’ invitation to all men reinforces the truth of the longsuffering patience and love of God (Matt. 11:28–30).

## CHAPTER FIVE

### The Hand of God on the Helm of History

In the biblical record of Daniel and his friends, we have an inspired, textbook example of effective conduct for the believer in the turbulent events of the rise and fall of nations. First, we see them as young men in their teens facing the destruction of their own nation. They are taken as slaves to a foreign, heathen nation. Then, we see them being tested regarding their dedication to the Word of God in a heathen environment. The spiritual dynamic of their faithfulness results in promotion to positions of prominence in Babylon (chapter 1). As the testing continues, by prayer and spiritual illumination, they are enabled to explain supernatural revelation regarding the course of the Times of the Gentiles (Chapter 2). This results in further promotion for them. With their increasing prominence, the devil, working through Nebuchadnezzar's arrogance, intensifies the testing to the point of them being "*faithful until death*" (chapter 3; see Rev. 2:10).

Once again, their faithfulness is rewarded with divine deliverance from the fiery furnace. Such a living testimony of the power and the grace of God ultimately brings Nebuchadnezzar to saving faith, once his arrogance is broken by his temporary insanity known as zoanthropy (chapter 4). Now, in chapter 5, Babylon will fall to the Medo/Persians. By this time, Daniel is in his 70's, and his friends are apparently already dead. Through it all, Daniel and friends graphically illustrate that, whatever conditions prevail in this world, the mission of the child of God remains the same: to live and serve by faith, for the salvation of some, and as a witness against the rest.

#### Daniel 5:1-4 Spitting in the Face of God

Approximately 30 years have passed since the end of chapter 4 and the beginning of chapter 5. After the death of Nebuchadnezzar (562 B.C.), his son, Amel-Marduk reigned for a short time. He was killed by his brother-in-law, Neriglissar, who soon died and left the throne to his son Labashi-Marduk. Then, Nabonidus, the son-in-law of Nebuchadnezzar, came to the throne. He made his son, Belshazzar, co-regent on the throne, while he retired to his palace in Tema, Arabia.

For years, Bible critics used the name of Belshazzar as a proof that the Bible was not accurate. His name was not found in any of the histories of men like Xenophon and Herodotus. It was claimed that he was a made-up figure in the Bible. Then, in 1854, British archeologist Sir H. C. Rawlinson found inscriptions naming him as the first-born son of Nabonitus. Between 1854 and 1882, other inscriptions were found, including the *Nabonidus Chronicle*, which spoke of his absence from Babylon for ten years, while the crown prince Belshazzar ruled in his place.

On the very night recorded in Daniel 5 (16 Tishri, 539 B.C.), the city was surrounded by the Medo-Persian army under Cyrus. Belshazzar and his officials felt secure behind the massive walls of the city, which were over 80 feet thick and 350 feet high, with 250 guard towers. The water supply was secure, for the Euphrates River ran diagonally through the city, entering and exiting through massive iron barred gates at the base of the walls.

In his deluded arrogance, Belshazzar threw a massive party. To show his contempt for the army of Cyrus, and his confidence in his gods, he called for the articles Nebuchadnezzar had taken from the Temple in Jerusalem. These vessels represented God's initial victory for Israel at Jericho (Josh. 6:19) and were instrumental in the Temple rituals, which anticipated the Gospel message of the coming

Messiah. If Babylon had defeated Israel and their mighty and storied God, Yahweh, then surely Cyrus was no threat at all. His blasphemous act of treating what is holy as common, and of elevating Marduk, his god, above Yahweh, would be the ending of both his kingdom and his life. We will see more on this later.

### **Daniel 5:5–12**

#### **Divine Intrusion: The Writing on the Wall**

The disembodied right hand that wrote on the wall is significant. In those days, after a battle, the right hands of the enemy dead were cut off and counted for the record. The idea then existed that the dead, who would now be in the “shadow world” of death, would be unable to fight. The God that Belshazzar assumed to be defeated and “dead” appeared in the form of the right hand, to write the message of doom on the wall.

Today, the assumption of world leaders is that Jesus was long-ago crucified and put to death, and no longer has any relevance. He is about to show them how wrong they are. Keep this in mind as we come to the end of this chapter.

The phrase “*in the same hour*” (v. 5) literally means “suddenly.” It speaks of the perfect timing of God’s intervention in the affairs of men. Consider how the concept is found in Isaiah 48:3, Mark 13:36, and 1 Thessalonians 5:3.

The immediate effect on Belshazzar was absolute panic and loss of both mental and physical control. He called on all the wise men of the realm, offering great riches and promotion to anyone who could interpret the writing. As we saw with the dreams in both chapters 2 and 4, none were able to decipher the message, because it was a matter of divine revelation, which no unbeliever can comprehend (1 Cor. 2:14).

Daniel had been largely forgotten in the years since the death of Nebuchadnezzar, though he was still serving in some capacity (see 8:1, and 27). Yet, the Queen (most likely the Queen-mother, Nitocris, daughter of Nebuchadnezzar) remembered him. This lady may also have become a believer through her father’s witness.

*“Cursed is the man who trusts in man and makes flesh his strength, whose heart departs from the LORD .... Blessed is the man who trusts in the Lord, and whose hope is the Lord.”*

Jeremiah 17:5, 7

### **Daniel 5:13–28**

#### **Daniel’s Rebuke and Interpretation**

Daniel is represented as one “*in whom is the Spirit of the Holy God*” (vv. 11, 14; see 4:9, 18). He is also identified in v. 16 as one who can “*explain enigmas*,” literally, “untie knots.” Daniel shows complete disdain for Belshazzar’s gifts (v. 17), knowing they will last but a night.

His rebuke of Belshazzar (vv. 18–23) was based on a review of the history of Nebuchadnezzar and how he came to saving faith through God’s gracious dealings. The crux of the condemnation is seen in v. 22, “*But you his son [grandson] ... have not humbled your heart, although you knew all this.*” His arrogant self-exaltation was in the face of “*the God who holds your breath in His hand*” (v. 23). He had failed to learn Nebuchadnezzar’s greatest lesson (Dan. 4:37b)! For those who spurn the light of God’s revelation, there is no excuse (Rom. 1:18–32).



Not only would Belshazzar know of the story of Nebuchadnezzar, but he would also have heard of the prophecies of Isaiah and Jeremiah, which had been carried to Babylon. In Isaiah 44:28–45:4, God had called Cyrus by name over 125 years before his rise to power. In Jeremiah 50–51 (written in 594 B.C., over 50 years before), the judgment of Babylon is predicted as coming from Israel’s “Redeemer ... the LORD of hosts” (Jer. 50:34). Amazingly, in Jeremiah 51:7–8, in a reversal of Belshazzar’s blasphemy in using the golden vessels from the Temple, God says, “*Babylon was a golden cup in the LORD’S hand, that made all the earth drunk. The nations drank her wine; therefore the nations are deranged. Babylon has suddenly fallen and been destroyed.*” And all of this is but a preview of the final destruction of this world’s Babylonian system in the Tribulation (Rev. 17–18).

With this, Daniel interprets the message, which literally is, “number, number, weigh, divide.” While the words, written in the Chaldean language, were plain enough to all, the interpretation required spiritual illumination. On this very night, the 15<sup>th</sup> of Tishri (12 October, 539 B.C. by our calendar), the army of Cyrus diverted the Euphrates River and entered the city. Amazingly, the Babylonians dedicated the month of Tishri to the constellation Libra (the balance scales), for the rising of that constellation occurred on the 15<sup>th</sup> of that month—the day before Belshazzar was “*weighed in the balances, and found wanting*” (Dan. 5:27; see comment on v. 27 on page 738 of *The IVP Bible Background Commentary*, by Walton, Matthews and Chavalas).

### **Daniel 5:29–31** **Babylon is Fallen!**

Daniel was promoted to be “*third ruler in the kingdom*” (v. 29), that is, after Nabonidus and Belshazzar. This promotion was over that night, as the Medo-Persian army, under General Gobryas, diverted the Euphrates River and entered the city through the sluice gates. He took the city without a fight. That very night, Belshazzar was slain, and Cyrus placed Darius over the kingdom. God’s Word never fails!

#### **Application**

How relevant is this chapter to this very hour in history! The lessons of Daniel chapter 5 will bring both cursing and blessing to those living in America today. Cursing to those who arrogantly reject the truth of God’s Word, and blessing to those who humble themselves and receive it in faith (Jer. 17:5–6; Heb. 6:7–8).

On March 31, 2024—Resurrection Sunday—Joe Biden, acting President of the United States of America, declared it the “Day of Transgender Visibility.” This act of blasphemy and defiance against God makes Belshazzar’s seem minor by comparison. And just as Belshazzar and Babylon learned that the God whom they considered dead and gone was very much alive, so will this nation. This vile affront and challenge will be answered,

*“For the Lord is the God of knowledge, and by Him actions are weighed.”*

1 Samuel 2:3

## CHAPTER SIX

### Another Monarch Comes to Saving Faith

God is always working for the salvation of all men, whether great or small (1 Tim. 2:1–7; Titus 2:11–14; 2 Pet. 3:9). Following the salvation of Nebuchadnezzar, we now see how God reached King Darius, and just in the nick of time.

#### The Life of Daniel: Consistency in a Life of Turbulence

1. When captured, he was a 15-year-old member of an enemy nation (to Babylon). Daniel and his friends obeyed the instructions of Jeremiah in submitting to the invaders (Jer. 25:1–14; 29:1–14). Can you trust in God, whether our own nation is delivered or destroyed? It has been said, “Confidence in God produces courage before men.” How confident is your faith?
2. Next, we see Daniel’s commitment to keep himself pure, as a slave in Babylon (Dan. 1:8). Daniel is a young man of conviction and courage, and these are born from his faith.
3. Later, we see Daniel and his friends, now promoted in Nebuchadnezzar’s kingdom, uniting in prayer together in a time of testing (Dan. 2:17–23). Look at Daniel’s thanksgiving prayer in Daniel 2:20–23. How many things did he know about his God?
4. Daniel’s absence in Daniel chapter 3 in some ways makes him a central figure. It is clear that it was he who had an edifying effect on his three friends, so that in his absence they stood firm in their faith. Do you have friends or family who are strong in faith because of you?
5. In Daniel 4, Nebuchadnezzar writes his salvation testimony. He gives great credit to Daniel for his spiritual awakening (Dan. 4:8–9, 28–29).
6. In chapter 5, Daniel is remembered by the Queen-Mother (Nitocris) as one “*in whom is the Spirit of the Holy God*” (v. 11). She was the daughter of Nebuchadnezzar, and most likely had also come to faith through his influence. **Daniel was a spiritual legend in his own lifetime (Ezek. 14:14, 20)!**
7. In the last great trial recorded in chapter 6, we find Daniel—at the age of about 86—humble, devoted, prayerful, confident, and unshakeable in his faith. If all your friends, family, co-workers turned against you, could you remain serene in faith? If your dedication to prayer would cost you the lions’ den, would you remain steadfast?
8. Many ask, how can we who are living in these perilous times prepare to face an uncertain future? The answer—**Be like Daniel!**

#### Daniel 6:1–9

#### **The Plot of the Arrogant and the Inadequate**

“Darius” may have been one and the same with *Ugbaru* (*Gubaru/Gobryas*, Greek.), the commander who led the surprise night invasion of Babylon.

Daniel is once again promoted, first among the three highest officials, then over them all. Remember that Belshazzar made him third ruler in the kingdom (5:29). This lasted one night! Now he is number two.

This inflamed the envy of the arrogant and inadequate men under him (the arrogant always lead the inadequate). See the Doctrine of Arrogance in chapter 2, and the Doctrine of Envy.

What a testimony it is that they could find nothing against him except “*concerning the law of his God*” (v. 5). It should be the goal of every believer to live such a faithful life (see 1 Tim. 3:7; Titus 1:6–9). For those who would argue that these are standards only for church leadership, consider Acts 20:35; 1 Corinthians 4:16, 11:1; Philippians 3:17, 4:9; 2 Thessalonians 3:7; 1 Tim. 1:15–16; 4:12–16; and 2 Tim. 1:13; 3:10–12.

They (Daniel’s enemies) appeal to the vanity of Darius and use the laws of the Medo/Persian Empire against both him and Daniel. This could be a type of the decree of Antichrist—that all must worship him as if he was God (2 Thess. 2:3–10). It is also worth noting that this law is in keeping with the decree of Nebuchadnezzar in Daniel 2:1–7.

### **Daniel 6: 10–17** **Daniel’s Faith Tested, and Overcoming**

*“For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God.”* 1 John 5:4–5

Some might argue that Daniel lived five centuries before Jesus came into the world and, therefore, these verses could not apply to him. I would strongly disagree. First of all, Daniel was definitely “*born of God*” by faith. Secondly, the vision Daniel records in chapter 7 was given to him early in the reign of Belshazzar (Dan. 7:1). In this vision, Daniel saw “*One like the Son of Man ... to Him was given dominion and glory and a kingdom ... His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed*” (vv. 13–14). Daniel was a believer in the Lord Jesus Christ!

“*Daniel knew that the writing was signed*” (v. 10). He did not plead with Darius, nor try to justify himself. He boldly, as always in his life, lived out his faith regardless of the cost. He is now about 86 years old. His faithful courage is a prelude to the Apostles’ stand in Acts 4:19 and 5:29.

“*He knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days.*” What was the basis for Daniel’s prayer discipline? He was acting in obedience to the prayer of Solomon in 2 Chronicles 6:36–39.

#### **The Prayer Life of Daniel**

1. Daniel’s prayer life was established at an early age and was based on Scripture.
2. Prayer offered first thing in the morning was a custom in Israel (Gen. 28:18; 1 Sam. 1:19; 2 Chron. 29:20; Job 1:5; Psalms 5:3; 57:8; 119:147; see also Mark 1:35).
3. David established the habit of prayer—three times a day (Psalm 55:17).

4. Daniel believed the principle later written by James, that any believer could have the prayer-power of the prophet Elijah (James 5:16–18).

The spies were watching (v. 11), so they brought charges against Daniel, knowing the “law” was on their side.

**Note:** Evil men will always cloak their malice under the color of “law and order.”

“Daniel, who is one of the captives from Judah” (v. 13), is designed as a racial denigration of him. “Does not show due regard for you, O king, or for the decree that you have signed” (v. 13). The trap is sprung, both against Darius and Daniel.

Note the reaction of Darius. First, he is “*greatly displeased with himself*,” for he realizes he has been duped. Second, he “*set his heart on Daniel to deliver him*,” but there was no way. The conspirators have hatched their plot against God, without considering that He is the One and only True God!

In vv. 15–17, it appears that Darius is helpless, and Daniel is a goner. Yet, note the initial steps of faith by Darius: “*Your God, whom you serve continually, He will deliver you*” (v. 16). Amir Tsarfati, in his book *Discovering Daniel* (pg. 125), points out that the word “cast” in v. 16 is used only one other time in Scripture, and that is in Daniel 3:20, where the three friends of Daniel were cast into the fiery furnace. It is a word that connotes rough violence.

In v. 17, the command is carried out, and the pit is sealed. Bear in mind that in cases like this, the lions were kept from food for some time, so that they are ravenously hungry.

### **The Prophetic Truths Daniel Believed**

*“Now faith is the substance of things hoped for; the evidence of things not seen ...  
But without faith it is impossible to please Him [God], for he who comes to God  
must believe that He is [I Am that I Am], and that He is a **rewarder**  
of those who diligently seek Him.” (Heb. 11:1, 6)*

1. First and foremost, Daniel believed the prophecies that a Savior and Redeemer was coming to the world through Israel (Gen. 3:15; 49:9–10; Psalm 2:6–12; Isa. 9:6; 11:10; Jer. 23:5–6).
2. Then, He would have believed that God was at work through the captivity to purify and restore Israel to her land (Gen. 50:20; Jer. 25:10–11; 29:10–14)
3. He would have heard the prophecy of Jeremiah, that the captives who were carried away were the “basket of good figs” (Jer. 24:1–7), who were carried away for their own good.
4. He also would have heard Jeremiah declare that it was God’s will that Israel submit to Nebuchadnezzar, and that those who did so would live (Jer. 21:8–9).
5. In all things, the life of Daniel shows that he literally lived out the truths contained in the twenty-third Psalm, and that he entrusted his life into the hands of the Lord his Shepherd.

## Daniel 6: 18–23 Daniel’s Courage Rewarded

The king spent a sleepless night (vv. 18–19), but I am convinced that Daniel slept like Peter did in a similar situation (Acts 12:5–7). His sleep was so sound the angel had to strike him to wake him up!

The reason Daniel would have slept soundly (vv. 20–22) was because, as he said, “*My God sent his angel and shut the lions’ mouths.*” This angel could have been Gabriel, the prophet-angel. Or it could have been Michael, the warrior angel. However, I believe it was the same angel who walked with the three in the fiery furnace (Daniel 3). That would have been none other than the Angel of the Lord—a pre-incarnate appearance of the Lord Jesus Christ. When we live in the consciousness of His presence and power, He will demonstrate His faithfulness over and over again (1 Pet. 3:13).

It is worth noting that though Daniel appeals to his innocence in v. 22, the Scripture record declares, “*no injury whatever was found on him, because he believed in his God.*” Always remember that the power of faith is not in the strength of believing, or of the believer, but is always in the object of our faith. Even “mustard-seed” faith has power, when it is directed toward the Lord Jesus Christ.

### Doctrine of Reward

1. God promised Abraham great reward for not trusting in earthly riches (Gen. 14:21–15:1).
2. God promises great reward to all who are obedient to His Word (Psalm 19:7–11; 58:11).
3. God first rewards in this life, with blessing and prosperity, then in eternity (Matt. 6:4, 6, 18, 19–21).
4. Eternal rewards for faithfulness will be brought with Jesus Christ when He returns (Isa. 62:11; Rev. 22:12).
5. The real object of eternal rewards is that they will bring honor and glory to Jesus Christ throughout all eternity for His faithfulness to us (Rev. 4:10–11; 5:8–10).
6. For Church Age believers, these rewards will be given at the Bema Seat of Christ following the Rapture of the Church (1 Cor. 3:11–15).
7. These rewards will be given for the smallest acts of faith (Matthew 40–42), and the greatest rewards will include five different crowns:
  - a. The Imperishable Crown, for exercising spiritual self-discipline (1 Cor. 9:24–27).
  - b. The Crown of Joy, for effective witnessing/soul winning (Prov. 11:30; Phil. 4:1; 1 Thess. 2:19–20).
  - c. The Crown of Life, for enduring trials and persecution (James 1:12; Rev. 2:10).
  - d. The Crown of Righteousness, for those who live in light of our blessed hope of Jesus’ soon return (2 Tim. 4:6–8).
  - e. The Crown of Glory, for pastors who serve faithfully (1 Pet. 5:4; see 1 Tim. 5:17).

**Daniel 6: 24–28**  
**Justice for Daniel’s Enemies; Justification for Darius**

History tells us that Darius died just eight weeks after becoming ruler of Babylon. The events recorded here show the grace of God in bringing him to saving faith shortly before his death.

Sooner or later (God is very longsuffering), justice comes to all who oppose Him (v. 24). Those who sought the death of Daniel and defied the God of Heaven paid dearly, not only with their lives, but also with the lives of all of their families.

In vv. 25–27, we have the second testimonial by a great king to the True and Living God. By calling Him the “*The God of Daniel*” (v. 26), Darius distinguished the true God from all the false gods of Babylon and Medo-Persia.

Darius identified several characteristics of God, which he himself believed in (vv. 26–27):

1. He is the same God Daniel had served from Judah, through the history of Babylon, and now into the kingdom of Cyrus the Great.
2. He is “*The Living God*,” not some dead image, as they had been prone to worship (see Dan. 5:4; Psalm 115:4–8; see also Isa. 6:10; Jer. 5:21; Ezek. 12:2). God is “*steadfast forever*,” that is, immutable (James 1:17–18), He never changes.
3. His kingdom and dominion are eternal.
4. He delivers those who trust in Him.
5. He performs signs and wonders in Heaven and on Earth.

**Note:** See the eight great truths about God in Daniel 2.

“*Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian*” (v. 28). As has been previously mentioned, Darius died eight weeks after taking Babylon. How gracious of God to give him such a short time, both to hear the story of Nebuchadnezzar (chapter 4), and to know Daniel, and by his faithfulness to come to saving faith in the Living God!

**Conclusion/Application**

1. The scheme of the envious leaders under Daniel is paralleled, if not surpassed, by the arrogance and envy of unbelieving leaders in this country against God, and against all who claim the name of Jesus Christ.
2. Currently, our so called “leaders” are legislating intolerance against Christians and are setting the stage for “legal” persecution of believers.
3. Just a few days ago it was reported that in a Military briefing at Ft. Liberty (formerly Ft. Bragg), all pro-life organizations and Americans were identified, not as domestic extremists, but as “terrorists” in the eyes of the U.S. government.

4. Currently, there are plans underway to build “detention centers” in every one of the 50 states. These are not for the illegals who are flooding our country.
5. It was also recently reported that gangs are actively arming large numbers of illegals. For years, various government personnel have worked hand-in-hand with the most vicious of the gangs, so as to provide the “plausible deniability” they love so much.
6. The book of Daniel is a textbook on how to live faithfully and boldly in a corrupt and rapidly changing world.

## CHAPTER SEVEN

### Daniel’s First Vision of World History

The seventh chapter of Daniel begins the prophetic section of the book. In the remaining chapters, we will see, once again, the unity of the Scriptures. We will also reinforce the truth that the Bible interprets itself. To begin, let us remember that truth, by its very nature, must conform to three absolute principles:

#### The Nature of Truth

1. Truth must be **consistent**.  
This is the basic principle of non-contradiction. Because truth is absolute, it cannot contradict itself.
2. Truth must be **coherent**.  
If truth cannot be comprehended, then we have no way of ascertaining what is true and what is not. Truth must be both verifiable and comprehensible.
3. Truth must **correlate** to life as we know it.  
Natural law implies that we live in a creation that works according to fixed principles. We recognize that God has expressed His nature within the laws of creation.

I want to state here that I learned these principles from Ravi Zacharias. Yes, I know that he fell spiritually, and because of this, many have discredited everything he ever did. But the Scriptures show us that God used men like Jacob, David, Samson, Gideon, Jephthah, and many others (read Hebrews 11 and find me a perfect man or woman); He does not erase the spiritual victories we have just because we fall into sin. Therefore, I want to go on record repeating Jesus’ words, “*He who is without sin among you, let him throw a stone ... first*” (John 8:7). I personally have been greatly blessed by Ravi’s ministry, and I do not spit on those who have blessed me, however weak they may prove to be. **Either God’s grace is greater than all our sins or it is not!** Did Christ die for all our sins, or only those committed before we were saved?

The first six chapters of Daniel have dealt with history—the experience of Daniel and his friends under Babylonian captivity. These four saints may be a type of God’s deliverance of the 144,000 during the reign of Antichrist during the Tribulation (Rev. 7:1–8; 12:6; 14:1–5; 18:4, 20). We now turn, in chapters 7–12, to four visions given to Daniel. In the first six chapters, Daniel refers to himself in the third person. Now he shifts to a first-person narrative.

This chapter records the first of four visions God gave to Daniel. The first two of these visions (chapters 7–8), will lead Daniel to his great confession prayer (chapter 9). It is worth considering that, though the Bible records Daniel as a man of exceptional purity (Ezek. 14:14, 20), in his confession, he stresses his own guilt, as a part of Israel—15 times! We all, as Christians, need to acknowledge the part we have played in the sins of America against God. It is always easy for us to recall the sins others have committed against us. But how often do we dwell on, and seek forgiveness for, the many injuries we have caused to others?

### **Daniel 7:1–8** **The Four Beasts—Four World Empires**

This vision amplifies that of Nebuchadnezzar from chapter 2. The chief difference between the two is that of perspective. Where the chapter 2 vision is from human viewpoint and sees the succession of kingdoms as beautiful and valuable, here, we have divine viewpoint, where these earthly kingdoms are seen as dreadful beasts, disrupting God’s original order of tranquility and peace for mankind.

*“Nevertheless man, though in honor, does not remain; he is like the beasts that perish.”* Psalm 49:12

As has been said, the visions of chapters 7–8 occurred prior to chapters 5–6, chronologically. Daniel recorded this unusual vision in writing (v. 1). God invaded Daniel’s dreams with a supernatural vision. The chief elements of the first part of the vision are three in number:

#### **The Four Winds and the Great Sea (v. 2)**

The “*four winds*” speak of supernatural forces under God’s control (Rev. 7:1), probably referring to angelic forces (Zech. 6:1–8). The “*Great Sea*” is commonly used in the Old Testament for the Mediterranean Sea (Num. 34:7; Josh. 1:4; 15:12; 23:4; Ezek. 47:10, 15, 20). This gives the impression of great spiritual forces at work in the Mediterranean world (see Dan. 10:20–21).

#### **The Four Great Beasts (vv. 3–7)**

These beasts correlate to the image of Nebuchadnezzar’s dream in chapter 2, representing Babylon (head of gold), Medo-Persia (chest and arms), Greece (torso of bronze), and Rome (legs of iron). They each “*came up from the sea,*” representing the unsettled people of this world (Rev. 13:1; 17:15).

1. The lion with eagle’s wings was actually the symbol used by Babylon; that it was given a man’s heart refers to the humiliation and restoration of Nebuchadnezzar, as he came to faith in the true God.
2. The bear “*raised up on one side*” represents Medo-Persia—the Persians under Cyrus being the dominant side. The “*three ribs*” most likely represent their recent conquests of Babylon, Lydia, and Egypt, though some relate it to three cities that were taken before Babylon itself fell.
3. The winged leopard pictures the rapid conquests of Alexander the Great between 334 to 330 B. C. The “*four heads*” anticipates the division of the kingdom after the death of Alexander (Dan. 8:8).



4. Finally, the dreadful fourth beast is Rome. It has “*ten horns*,” relating back to the “ten toes” of Daniel 2:42, and this looks to be its final divided form (Rev. 17:3, 7, 12).

### **The Little Horn (v. 8)**

The “little horn” here anticipates the coming of Antichrist. With every appearance of this evil character, the emphasis is on his blasphemy and boastfulness (see vv. 11, 20–21, 24–25; 2 Thess. 2:3–8). He will be the epitome of human arrogance and evil, bringing suffering upon the whole world. The word translated “*pompous*” in vv. 8, 11, 20, is from the Chaldean *Rav*, meaning “captain, lord, master.” In the word “pompous” (NKJV), it is *Rav rav*, implying the repetition of one’s claim to greatness. Peter captures the idea in 2 Peter 2:18, where he speaks of the false teachers speaking “*great swelling words of vanity*” (KJV).

### **Daniel 7: 9–12**

#### **The Ancient of Days; God Controls History**

Daniel now looks through the veil between this world and the next. “*The Ancient of Days*” refers to God who is sovereign, omnipotent, omniscient, and immutable (Deut. 33:27; Psalm 90:1–2; Isa. 43:13; 57:15). His dazzling “*garment*” and “*hair*” are a picture of pure holiness (Isa. 6:3; Rev. 1:14). The “*throne with wheels*” reminds us of Ezekiel’s vision (Ezek. 1:4–28). The multitude before Him speaks of His angelic servants, who cannot be counted. The “*court ... and the books*” remind us that God has a heavenly council that carries out His will in perfect justice (Dan. 4:13, 17, 23; Matt. 24:31; Heb. 12:22). At the final Great White Throne judgment of the lost, they will be judged fairly out of books that record every opportunity they had to believe, and every time they hardened their heart, along with all their words and deeds (Matt. 12:36; Rev. 20:11–15).

In a fascinating revelation (vv. 11–12), Daniel is allowed to see the Antichrist as he will be in the last half of the Tribulation, boasting himself against the God of Heaven. He will boast until he is “*cast alive into the lake of fire*” (Rev. 19:20)! God is both compassionate and just. He sent Jesus Christ into the world to die for every sinner (John 3:14–19; 1 Tim. 2:3–6; 2 Pet. 3:9). Each and every member of the human race receives enough light to be saved, so that rejection of Jesus Christ leaves every unbeliever “*without excuse*” (Rom. 1:18–23).

### **Daniel 7:13–14**

#### **The Son of Man, King of kings**

It is from this passage that the Lord Jesus chose the title “*Son of Man*” (see Rev. 1:13–16). It emphasizes both His deity and humanity. He comes “*with the clouds of heaven*,” which represents a host of angels, and is also used in reference to His second coming to Earth (Matt. 24:30; 26:64; Mark 8:38; 14:62; 2 Thess. 1:7–8; Rev. 1:7). In 2 Samuel 7:14, Psalm 2:7 and 12, and Proverbs 30:4, the Messiah is specifically called the “*Son*” of God. [For more references on clouds see Exod. 13:21–22; 19:9, 16; 1 Kings 8:10–11; Psalm 18:10; Isa. 19:1; Jer. 4:13; Ezek. 10:4]

His presentation before the Ancient of Days, and the dominion conferred upon Him remind us that He is “*King of kings and Lord of lords*” (Rev. 19:16). This is the fulfillment of God’s promise to the Son in Psalm 2:7–12 and 110:13, and this scene is portrayed again in Revelation 5:1–10. His kingdom will be everlasting, beginning with the 1,000-year reign on Earth (Rev. 11:15; 20:1–6), and will carry on into eternity future, in “*a new Heaven and a new earth*” (Rev. 21:1–27).

## **The Heraldry of Heaven**

1. The art of heraldry is the skillful use of symbols in a coat of arms to trace and memorialize the origin, history, and exploits of a king or clan.
2. Just as a herald is sent before a king to announce his approach, so heraldry is the symbolic representation of His kingdom.
3. John the Baptist was the herald (“*messenger*”) sent before the Lord Jesus Christ to announce the coming of the promised Messiah to Israel (Mal. 3:1; Matt. 11:10; Luke 1:17, 76).
4. In Daniel 7:1–8, the symbols of winds, sea, and wild beasts all have symbolic significance, representing both divine powers and earthly events.
5. In vv. 9–10, the symbols used speak of God the Father’s authority (“*thrones*”), holiness (“*white robe*” and “*hair*”), judgment (“*fiery throne*”), and heavenly attendants (“*myriad of angels*”).
6. In vv. 13–14, the heraldry relates to Jesus Christ as the God-man (“*Son of Man*” and “*clouds*”), His submission to, and exaltation by, God the Father (in His presentation before the throne, apparently by the angelic ministers seen earlier), and the bestowal of an eternal kingdom to Him.
7. This heavenly heraldry is seen again in Revelation 4 and 5, with the “*living creatures*,” and the “*Lamb*” and “*Lion of the tribe of Judah*.” In Revelation 5:6–14, John appears to witness this very event that Daniel records here in Daniel 7.

Here is an interesting and valuable application: When we think of clouds, we tend to relate them to the idea of stormy or difficult times in our lives. We speak of “being under a cloud” or of “storm clouds on the horizon.” Yet, Nahum 1:3 tells us, “*The Lord is slow to anger and great in power, and will not at all acquit the wicked. The Lord has His way in the whirlwind and in the storm, and the clouds are the dust of His feet.*” God brings clouds and storms into our lives to humble and teach us, in order that we not come under judgment. Yet, He is present in the storm and like the disciples at the Transfiguration, we fear as we enter the cloud, but in the end, we see only Jesus, the Beloved Son of the Father (Matt. 17:5–8). In Psalm 73, Asaph, the writer, laments the prevalence and prominence of the wicked all around him. As he considers how they boast in their evil and oppress God’s children, he is brought back to spiritual reality, when he says,

*“Nevertheless I am continually with You; You hold me by my right hand. You will guide me with Your counsel, and afterward receive me to glory.”* Psalm 73:23

### **Daniel 7: 15–28** **The Divine Interpretation**

The “interpreter” here is most likely Gabriel, though He is not named until Daniel 8:16 and 9:21. Daniel’s former skill at interpreting dreams and visions could not help him interpret his own. It is a reminder that the spiritual gifts God gives to us are for the blessing and benefit of others—not ourselves. Paul had the power to heal others; he could not heal himself (2 Cor. 12:7–10). The prophet

Elisha worked many miracles, even raising the dead (2 Kings 4:32–37), yet he himself died of a disease (2 Kings 14:14).

The interpretation begins with the assurance that, though kingdoms may rise and fall, in the end, “*the saints of the Most High shall receive the kingdom*” (v. 18). How great is the matchless grace of our Lord and Savior that He would want to share His kingdom, for which He alone suffered and died, with even the least of His saints!

Daniel’s main concern was with regard to the fourth beast. Specifically, it was the “little horn” that mystified him (vv. 20–21). He was no doubt troubled to know that Israel would face “*the time of Jacob’s trouble*” prophesied by Jeremiah (Jer. 30:7). Later, Jesus said that this would be a time of “*great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be*” (Matt. 24:21). That mysterious little horn “*was making war against the saints, and prevailing against them*” (v. 21). That little horn (Antichrist) comes out of the fourth kingdom.

### **The Fourth Kingdom (vv. 23–27)**

The content of these verses comprises the majority of the rest of the book of Daniel. The final form of the fourth beast, the ten horns, and the little horn (Antichrist) is seen in Revelation 13 and 17.

The fourth beast represents not only Rome, but also encompasses the final world kingdom of the Antichrist. Only in the Tribulation will this kingdom, for a brief time, dominate the entire world.

The “*ten horns*” (v. 24) are seen again in Revelation 13:1 and 17:2. It is crucial to distinguish these kings/kingdoms from the “*seven kings*” (kingdoms) mentioned in Revelation 17:10. These seven represent five who had fallen: Egypt, Assyria, Babylon, Medo/Persia, Greece, one present in John’s day—Rome, and then the one not yet on the world scene—revived Rome. By contrast, the ten horns refer to the revived but divided Roman Empire of the last days, correlating to the ten toes of iron and clay in Nebuchadnezzar’s dream (Dan. 2:41–43).

Out of this revived Roman Empire, the Antichrist will arise—the “little horn” (v. 8). Three outstanding things are said of him:

1. He will be the epitome of arrogance, with a “god-complex,” exalting himself against the Most High God (see Dan. 11:36; 2 Thess. 2:3–4; Rev. 13:4–6)
2. He will persecute believing Jews, in an attempt to erase Israel from the Earth (Matt. 24:16–22; Rev. 12:13–17; 13:7)
3. His reign of terror will last for 3½ years, beginning with his “*abomination of desolation*” in the Temple (Dan. 7:25; 9:27; 12:11; Matt. 24:15; Rev. 12:6, 14, 13:5).

This reign of terror, but for the intervention of Almighty God, would lead to the death of everyone living on the Earth (Matt. 24:22). However, the heavenly court will pass judgment, Jesus Christ will return to Earth in power and glory, and the Antichrist and False Prophet will be “*cast alive into the lake of fire*” (Rev. 19:11–21). Then, Jesus will inaugurate His earthly kingdom in fulfillment of all His Old Testament promises to Israel (Isa. 9:6–7). This kingdom will last for 1,000 years (Rev. 20:1–7), after which God will create a new Heaven and new Earth, and the Kingdom of Christ will endure forever (2 Pet. 3:13; Revelation 21–22).

Though Daniel wrote down these visions (Dan. 7:1), he did not tell them to anyone (v. 28). He was greatly troubled by learning the sufferings his people would undergo in the coming time of tribulation. We also ought to have great concern for those who are yet without Jesus Christ, for that time is surely drawing very near!

## CHAPTER EIGHT

### Medo-Persia, Greece, and the Reign of Antioch IV

Remember that Daniel introduced the book in the Hebrew language (Dan. 1:1–2:3). He then switched to Chaldean (Aramaic) in the section dealing with Babylon and other Gentile powers, through the end of chapter 7. Since the focus beginning with chapter 8 shifts to Israel, he again begins writing in Hebrew through the end of the book.

With this chapter, Daniel’s attention is focused on Israel’s end-times, which will be fully outlined by the prophecy of the seventy weeks in chapter 9. It is crucial to distinguish between three distinct time periods in Scripture:

#### The Times and Seasons

1. The phrase “times and seasons” is used by Jesus in Acts 1:7, where Jesus told the disciples that it was not for them to know the “*times or seasons*,” and also is used by Paul in 1 Thessalonians 5:1–2, where Paul tells the Thessalonian believers that they understand the “*times and seasons*” in relation to “*the day of the Lord*.” What had changed between these two events?
2. The revelation of the “*mystery*” of the Church Age to Paul had filled in the missing gap in prophetic history (Eph. 1:7–10; 3:1–11; Col. 1:24–27).
3. This mystery (previously unrevealed truth) pertains to the Church Age, which Paul calls “*the dispensation of the fullness of the times*” (Eph. 1:10), and also “*the dispensation of the grace of God*” (Eph. 3:2).
4. It is critical to understand the word “*dispensation*” in these passages. It comes from two Greek words: *oikos* (house/household) and *nomos* (law or rule). That there are two unique and distinct households in God’s plan, and that they are under different rules is clear from Hebrews 3:1–6, where the house of Israel and the house of the Church are distinguished from each other.
5. That the Church Age is a mystery parenthesis in God’s plan—an “intercalation”—provides the only explanation for the historical gap in certain prophecies, such as Isaiah 61:1–2 (which Jesus quoted in Luke 4:18–19, leaving off the last half of v. 2, relating to the Second Advent), and Daniel 9:26–27, which jumps from the crucifixion and destruction of Jerusalem to the coming of Antichrist. The Church Age is never mentioned in the Old Testament.
6. Therefore, a biblical understanding of prophetic history makes a distinction between three periods of time:

- a. The Times of the Gentiles (Luke 21:24; Daniel chapters 2, 7–12). This period includes the whole history of Gentile domination of Israel, from the time of Daniel to the Second Coming of Jesus Christ (Rev. 19).
  - b. The Time of the End, or “end time” or “latter days” (Dan. 2:44; 7:20–25; 8:19, 23, 26; 9:24–27; 10:14; 11:27, 29; 12:13). This refers to the prophecies regarding Israel in the final seven years of tribulation. Jesus and the disciples spoke of it as “*the end of the age*,” (Matt. 24:3, 6) that is, the end of the Age of Israel.
  - c. The Fullness of Times, and the “*fullness of the Gentiles*” (Eph. 1:10; Rom. 11:25). The first of these phrases refers to the Church Age as a whole, where the second speaks of the conclusion, which is the Rapture of the Church. In both passages, the word *pleroma* speaks of “that which fills, fulfills, or brings to completion” (Eph. 4:10, 13, i.e. “*the fullness of Christ*”).
7. Without a clear understanding of dispensational revelation, end times prophecies like the book of Revelation must either be relegated to past history (Preterism), or spiritualized (Amillennialism). Neither of these approaches can hope to clarify what is ahead for mankind in the plan of God.
  8. “God has nothing to say about the course of Christendom, or the Church of this dispensation, either here or elsewhere in the Prophets.... Daniel cannot be understood apart from the book of Revelation; and Revelation itself is in many places only intelligible because of what had previously been made known to the prophet in Babylon.” – H. A. Ironside

### **Daniel 8:1–7** **The Ram and the Goat**

This vision occurred two years after the first one given to Daniel. In this vision, Daniel was taken to “*Shushan, the citadel ... in the province of Elam.*” It was here, about 80 years later, that Queen Esther, by the grace of God, delivered her people (Esth. 1:2). It was also here, 107 year later, that Nehemiah served before returning to rebuild the walls of Jerusalem (Neh. 1:1).

This vision focused on two beasts—a great ram with two horns, coming from the East. Then he sees a he-goat, with one giant horn, coming from the West. The Goat furiously attacks the Ram and utterly destroys him. As we will see in Gabriel’s interpretation, these beasts represent the same countries we’ve seen before. In chapter 7, Medo-Persia was a bear lifted up on one side. Here, one horn is higher than the other. But the Ram was actually the symbol of Persia, taken from the zodiac sign of Aries. The Leopard with four wings in chapter 7 is Greece, as is the he-goat who later sprouts four horns—again taken from the zodiac sign of Capricorn (Thomas Constable’s *Notes on Daniel*, Tyndale Seminary Press, 2013, Fort Worth, Texas).

The greatness of the goat is spoken of, as is his rapid demise, “*as soon as he became strong*,” which is a perfect description of the rise, rapid conquests, and early demise of Alexander, called “the Great”, from 334 to 333 B.C. “Alexander’s conquest of the entire Near and Middle East within three years stands unique in military history and is appropriately portrayed by the lightning speed of this one-horned goat” (Ibid, pg. 576).

### **Daniel 8:8–13** **The Grecian Little Horn**

The four horns that took the place of the broken horn speaks of the four generals of Alexander: Lysimachus, Cassander, Seleucis, and Ptolemy, who divided his kingdom after Alexander's death. Constable quotes John Walvoord who wrote, "Alexander, who had conquered more of the world than any previous ruler, was not able to conquer himself. Partly due to a strenuous exertion, his dissipated life, and a raging fever, Alexander died in a drunken debauch at Babylon" (Ibid, pg. 576).

The "*little horn*" of v. 9 must be distinguished from the "*little horn*" of 7:8, 11, 24–26. Here, the horn comes up out of one of the four horns of Greece, while there it rises from the "*ten horns*" of revived Rome (see Rev. 13:1–8). This little horn represents Antiochus IV of Syria, who called himself "*Epiphanes*" (God manifest), but whom the Jews called "Epimanes" (the Madman). He desecrated the Jewish Temple in 168 B.C., by sacrificing a pig on the altar and setting up an image of Zeus. His reign of terror lasted until 165 B.C. It was on December 25, 165 B.C. that Judas Maccabeus rededicated and purified the Temple (celebrated by Hannukah today), a time span of 2300 evenings and mornings (v. 14)—a time of approximately 3½ years (3 years, two months, and ten days)! This is a historical preview, a biblical "type" of the reign of Antichrist in the last half of the Tribulation. The "casting down of the host and stars" (v. 10) probably refers to the working of Satan through this human beast (Rev. 12:4).

This "*transgression of desolation*" (v. 13) is a historical preview of the "*abomination of desolation*" (Dan. 11:31; 12:11; Matt. 24:15), which the Antichrist will carry out mid-Tribulation. It is important to remember that quite often prophecies have a near and far fulfillment, with the far or ultimate fulfillment being the greater. This will also prove true of the destruction of Jerusalem, first by Titus the Roman, in 70 A.D., and finally at Jesus' Second Coming (Dan. 9:26; Matt. 24:2; Rev. 11:11–13).

### **Daniel 8: 14–27** **Gabriel's Interpretation**

Here, Gabriel (meaning, "Strong Man of God") is introduced for the first time by name in Scripture (Dan. 9:21), appearing again to announce the birth of John the Baptist (Luke 1:8–20), and of Jesus Christ (Luke 1:26–38). He appears to be a teaching/interpreting angel, whereas Michael is a warrior captain (Dan. 10:13, 21; Rev. 12:7).

The "*transgression of desolation*" refers to that committed by Antiochus IV in 168 B.C., a preview of what is called "*the abomination of desolation*" (Dan. 11:31; 12:11; Matt. 24:15), when Antichrist enters the rebuilt Temple in Jerusalem and declares himself to be God (Matt. 24:25; 2 Thess. 2:3–4).

The "*two thousand three hundred days*" (6 years, four months, 20 days) in v. 14 literally reads "two thousand three hundred mornings and evenings" in Hebrew, which works out to three years, two months, and ten days. This was the time of Antiochus' reign of terror, after which the Temple was cleansed and rededicated at the first Hannukah (Dec. 164 B.C.). This time period is a preview of the final three- and one-half years of the Tribulation (Dan. 7:25; Rev. 11:2–3; 12:6, 14; 13:5), which Jesus said would be "cut short" (Matt. 24:22).

Gabriel declares that the interpretation is relating to "*the time of the end*" (vv. 17, 19) and the "*latter time*" (vv. 19, 23). Again, this is time in relation to the Age of Israel, both leading up to the birth of the Lord Jesus Christ, and the Tribulation Period. Remember that the Church Age, the "*dispensation*

of the grace of God” (Eph. 3:2), is an unseen “mystery” at this point in time. This will be made more clear in Daniel 9:24–27.

Since Daniel had fainted at the appearance of Gabriel, he had to be revived to hear the interpretation (v. 18). He is assured that all these things will take place at the “appointed time” (v. 19). This phrase is used about 20 times in Scripture, five of those in Daniel (8:19; 10:1; 11:27, 29, 35, Amir Tsarfati, *Discovering Daniel*, pg. 161). Gabriel leaves no doubt about the interpretation of the Ram and the Goat. The Ram is Medo/Persia, and the male goat is Greece, the large horn representing the first king, Alexander. The four horns are the kingdom divided among the four generals of Alexander. Only two of these will figure into future prophecies; these being the kingdom of Seleucus (Syria), and that of Ptolemy (Egypt).

For now, the prophecy has the Seleucid Kingdom in focus (vv. 23–26), for it is out of Syria that Antiochus IV will come—the forerunner of the Antichrist. His coming was a judgment allowed by God, because of the fullness of transgressions by Israel. It will come “in the latter time of their [Alexander’s four generals] kingdom, when the transgressors [in Israel] have reached their fullness” (v. 23). Antiochus came in professing peace to the Jews, then turned into their worst nightmare. He is sinister, deceitful, and destructive. His reign of terror was brought to an end by the gallant Judas Maccabeus and his armies, who defeated Syria on six battlefields, restored the Temple, and inaugurated the “Feast of Dedication” (John 10:22).

### **A Modern Perspective**

“A persecutor of the Jews in Russia asked a Jew what he thought the outcome would be if the wave of persecutions continued. The Jew answered, ‘The result will be a feast!’ Pharaoh tried to destroy the Jews, but the result was the Passover. Haman tried to destroy the Jews, but the result was the Feast of Purim. Antiochus Epiphanes tried to destroy the Jews, but the result was the Feast of Dedication.” (quoted by Thomas Constable, from Donald K. Campbell).

## **CHAPTER NINE**

### **Daniel’s Prayer of Confession and Plea for Israel; The Prophecy of the Seventy “Weeks”**

The main focus of Daniel’s prayer is confession of sins for Israel’s forgiveness and a petition for Israel to be restored to her land and its capitol, Jerusalem. In the revelation of Gabriel (vv. 20–27), Daniel is given God’s ultimate answer to his prayer: the time sequence when sin will be eradicated from Israel, and when her King and kingdom, will be established.

#### **Daniel 9: 1–15 Daniel’s Prayer of Confession**

Here, Daniel is interceding for his nation. In doing so, he takes the sins of the nation and places them on himself. This is the true work of an intercessor and mediator. We, as Christians living in America, can learn much by his example. We must pray for our nation, knowing that we share in the guilt of the sins that have brought America under judgment.

1. **The Time** (v. 1): 539 B.C., two years before the end of the 70-year exile. This prayer occurred shortly after the fall of Babylon recorded in Daniel chapter 5.

2. **The Stimulus** (v. 2): Jeremiah 25:1–14; 29:10–14.

One of the many great promises we have regarding effective prayer is given in 1 John 5:14–15.

*“Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know That we have the petitions that we have asked of Him.”*

Jeremiah had written his letter to the exiles (Jer. 29) in 597 B.C., regarding the 70 years they would be in Babylon.

3. **The Prayer of National Confession**

*“with fasting, sackcloth, and ashes”* (v. 3)

This was the traditional mode of expressing one’s repentance and submission before God (Gen. 37:34; Neh. 9:1; Esth. 4:1; Isa. 58:5; Jer. 49:3; Ezek. 7:18; Matt. 11:21). Some suggest it was to say that the individual should rightly be dead and buried, but for the grace of God.

- a. It was a prayer of faith in the covenant-keeping God (vv. 3–4.)  
Daniel prayed, trusting in the infinite power, faithfulness, and mercy of God.
- b. It was a personal confession (vv. 5–10).  
Daniel took the sins of the nation upon himself. God had made it clear that He would not restore the nation until they turned to him in prayer and supplication (Jer. 29:10–13). God had never changed His plan for Israel, in spite of their sins, and would be merciful when they sought Him by faith.
- c. It was based on the Word of God (vv. 11–15).

*“As it is written in the law of Moses”* (vv. 11–15)

See also Leviticus 26:1–35; Deuteronomy 11:26–28; 28:48–57, 64–68. It is clear that Daniel was steeped in knowledge of the Scriptures.

**Daniel 9:16–19**

**Daniel’s Plea for Israel’s restoration**

Very much like the prayers of Elijah for his nation (1 Kings 17–19; James 17–19), the effectiveness of our prayers will be based on praying according to the Word of God. Do we pray just for what we want God to do for America, or are we praying according to His will (1 John 5:14–15), which may be the very opposite of what we want to see for this nation?

1. Daniel’s prayer for Israel was ultimately a prayer for God’s glory, honor, and name (vv. 16–17). It was based on his understanding of previous prophecies (Psalm 122:6–9; Jer. 29:10–14; 30:10–24; Isa. 44:28).
2. *“Hear ... forgive ... see ... act ... do not delay.”* (vv. 18–19).  
There is a sense of urgency in his prayer. Later, in chapter 10, we will come to understand that we are engaged in a great spiritual and invisible conflict that affects both the timing



and outcome of our prayers. For example, if Daniel and other believers in Judah had prayed along these lines before the fall of Jerusalem, the prayers could not be answered, because it was the will of God for Israel to go through the 70 years of exile, as Jeremiah had prophesied (Jer. 29:10–14; 2 Chron. 36:20–23). Gabriel is sent immediately (as also in Dan. 10:12–13), yet there he was delayed for three weeks by enemy angelic forces (Dan. 10:3–4, 12–14).

3. As Paul makes clear to us in Ephesians 6, we must put on the full armor of God (vv. 10–17), but what is often missed here, is that we do this so as to pray effectively (v. 18).

### **Daniel 9:20–27** **The Seventy ‘Weeks’ Prophecy**

#### **Gabriel—Timing and Response (vv. 20–23)**

1. *“While I was speaking, praying, and confessing ...”* (v. 20)  
Daniel is one of the purest men we see in the Bible, yet he confesses his own sins and those of his people. No man is pure in God’s sight, but in the blood of Christ!
2. *“About the time of the evening offering ...”* (v. 21)  
This was the time of the offering of the second lamb of the daily sacrifice. (Psalm 141:1–2; Exod. 29:38–42; 30:7–8). This is the time Elijah chose, to call down the fire of God (1 Kings. 18:29–38). It was also the time when Jesus surrendered His spirit on the cross (Matt. 27:45–53).
3. *“At the beginning of your supplications ...”* (v. 23)  
The delays in answers to our prayers are often related to the invisible war raging in the angelic realm (Dan. 10:3–4, 12–14). *“For you are greatly beloved ....”* This title is repeated in Daniel 10:11 and 19.

#### **The Seventy “Weeks” Prophecy (vv. 24–27)**

Much understanding is lost due to this 490 years not being linked to the 70 yrs. captivity, which was due to 490 yrs. of failure to observe the sabbatical year (Lev. 26:34; 2 Chron. 36:20–21). It is worth mentioning that Leviticus 26:34–35 was written by Moses about a thousand years before the time of Daniel! When we link the two prophecies together, we find 490 years of Israel’s rebellion against God lead to 490 years to *“finish the transgression, to make an end of sins ... to bring in everlasting righteousness”* (Dan. 9:24).

**Note:** For “week,” see Genesis 29:27–28 = seven years

1. **The six-fold divine objective** (v. 24).  
These are broken into two sets of three: the first three being negative, the second three being positive. These two sets relate to both the First and the Second Coming of the Lord Jesus Christ.
  - a. Accomplished in Jesus’ First Coming.  
By His first coming, Jesus brought transgressions and sins to an end—by making reconciliation for all iniquity. In Romans 5:6–11, Paul exults in the work of reconciliation that Jesus accomplished for all sinners. In Romans 5:1–5 he shows

the effects of that reconciliation for all who receive Christ by faith. Also, in 2 Corinthians 5:14–21 he declares that God makes all who believe in Jesus Christ into ministers and ambassadors of reconciliation to the world.

b. Accomplished at His Second Coming.

At His Second Coming, Jesus Christ will return in power and glory to establish a kingdom of everlasting righteousness. He will then “*seal up vision and prophecy,*” by His fulfillment of them all. He will then “*anoint the Most Holy,*” which probably refers to the Millennial Temple, where all nations will come to worship (Ezek. 40:1–26; 43:4–7; 44:1–3).

2. **The seven weeks (49 years)** (v. 25a).

“*From ... the command to restore and build Jerusalem ...*” (Neh. 2:1–8). Artaxerxes gave this “*command*” on March 5, 444 B.C. These 49 years are dedicated to rebuilding the city. This was the time from 444 B.C. to 395 B.C.

3. **The 62 weeks (434 years)** (v. 25b).

This time leads us up to the coming of “*Messiah the Prince*”—the Lord Jesus Christ. This is why Jesus rebuked the Pharisees, in that they could not discern the “*signs of the times*” (Matt. 16:3), and they did not know “*the time of [His] visitation*” (Luke 19:44).

4. **The crucifixion of Christ, and destruction of Jerusalem** (v. 26).

The words “*cut off*” speak of the execution of a criminal under capitol punishment. This is a direct reference to the crucifixion of Jesus Christ. The addition of the first seven weeks to the next sixty-two weeks adds up to 69 weeks, or 483 years. The final week (seven years) refers to the Tribulation Period. Sir Robert Anderson, in his book, *The Coming Prince*, calculated these 483 years as coming right up to the very day Jesus entered Jerusalem in the Triumphal Entry, on 6 April, 32 A.D. The single best description of what “*cut off*” means is found in Isaiah 53!

5. **The 70<sup>th</sup> week (seven years)** (v. 27).

The “*he*” here is “*the prince who is to come*” (v. 26), that is, Antichrist. The “*covenant*” is a peace accord with Israel. This will be broken in mid-tribulation by the “*abomination of desolation*” (Dan. 11:31; 12:11; Matt. 24:15; 2 Thess. 2:8–10). This was anticipated by the actions of Antiochus IV (“*Epiphanes*”) when he desecrated the Temple (Dan. 8:8–11).

The crucial “*middle of the week*” refers to mid-tribulation, which begins the last 3 ½ years, or 42 months, or 1260 days, or time, times, and half time, of the Tribulation Period (Dan. 7:25; 12:7; Rev. 11:2–3; 12:6, 14; 13:5).

**Note:** There is an unknown interval of time between vv. 28 and 29. This is the time of the “*mystery*” of the Church Age (Eph. 1:7–10; 3:1–12; Col. 1:26–27). This argues for the pre-tribulation Rapture!

**Conclusion: The Promise-Keeping God**

1. God had promised Israel that if they turned away from the covenant of Moses (Deut. 5:12–13; Lev. 25:2–4), they would go into captivity (Lev. 26:27–35; Deut. 28:15–68; 2 Chron. 36:20–21).

2. God had promised through the prophet Jeremiah that their captivity would last for seventy years (Jer. 29:4–14; 2 Chron. 36:20–21). This made up for the seventy sabbatical years out of 490 years that Israel did not keep the covenant.
3. God promised that He would restore them when they called out to Him in repentance and faith (Jer. 29:10–14).

### **God Is Faithful**

1. God is faithful to forgive our sins (1 John 1:9).
2. God is faithful to keep us saved (2 Tim. 2:13).
3. God is faithful to deliver us through temptations (1 Cor. 10:13).
4. God is faithful to keep His promises to us (Heb. 10:23).
5. God is faithful to us in our sufferings (1 Pet. 4:19).
6. God is faithful in fulfilling His plan for us (1 Thess. 5:24).
7. God is faithful to strengthen us (2 Thess. 3:3.)
8. God is the faithful partner of our union with Christ (1 Cor. 1:9).
9. Jesus Christ is a faithful and merciful High priest (Heb. 2:17).
10. Jesus Christ is synonymous with faithfulness (Rev. 19:11).

## **CHAPTER TEN**

### **Daniel’s Prayer and the Unseen Spiritual War**

#### **Daniel 10:1–3**

#### **Daniel’s Prayer and Fasting**

*“However, this kind does not go out except by prayer and fasting.”* Matthew 17:21

The *“third year of Cyrus”* would be 536 B.C. *“A message was revealed to Daniel.”* This message is contained in chapters 11–12: the last vision and prophecy of the book. Daniel was *“mourning”* because of the contents of the vision, which were not good for Israel. The phrase *“the appointed time was long,”* mistranslates the Hebrew word, *tsava*, which speaks of wars and conflicts. These will be back-and-forth struggles between the Ptolemies of Egypt and the Seleucids of Syria that will impact Israel and give rise to the *“little horn”* of Greece—Antiochus Epiphanes—which we saw in chapter 8.

Daniel’s fast was a partial fast, refusing all *“pleasant food,”* such as pastries, meat, and wine. In essence, he went back to his original diet of Daniel 1:5–8. *“Three whole weeks”* is literally three weeks of days, to distinguish it from the *“weeks”* of chapter 9. Biblically, fasting was an act of humiliation before God, and the setting aside of concern for physical needs so as to focus on prayer, as well as for a time of mourning (2 Sam. 12:20–21; 14:2). The *“anointing”* referred to the practice of using olive oil or other oils to both perfume and moisten the body in the extremely dry climate.

#### **Daniel 10: 4–11**

#### **The Glorious Visitation**

We do not know if this *“twenty-fourth day”* marked the last day of the fast, or perhaps a day or two later. *“A certain man”* speaks of a heavenly messenger in human form. Since Gabriel has been introduced to us previously, this must not have been him. The *“linen ... gold ... lightning ... fire ...*

voice ...” have led many to compare with Revelation 1:13–16, and to conclude that this is a pre-incarnate appearance of Christ. This seems unlikely, due to the fact that, in accomplishing his mission, he relied on the help of “*Michael*,” the archangel (vv. 13, 21). This must have been a truly mighty angelic being of high rank in the heavenly realm.

The others with Daniel “fled in terror,” though they did not see the vision (v. 7). The effect of this glorious visit upon Daniel was to drain all strength from him, and to put him into a “*deep sleep*,” a condition often used by God for great revelation or work (Adam, Gen. 2:21; Abraham, 15:12; John, Rev.1:17).

The angel, in vv. 10–11 performs a bit of spiritual CPR, to restore Daniel, though he first comes to a hands-and-knees position, then to standing, but trembling.

We should not miss the title given Daniel by the angel, “*O Daniel, man greatly beloved*.” We saw this in 9:23, and it will occur again in 10:18. This firmly puts Daniel in the list, if not at the top of it, of those who are known as a “friend of God.”

### **The Friend of God**

1. Abraham is the first one designated “*friend of God*” in Scripture (James 2:23–24).
2. The qualifications given there are that he was first justified by faith (Rom. 4:3), as well as vindicating his faith by his works (James 2:24)
3. The “*likewise*” of James 2:25 suggests that Rahab was also included in the ranks of “friends.”
4. Moses is also included in this elite company of saints (Exod. 33:11). With Moses, we see that deep fellowship and communion with God are also ingredients of this spiritual status.
5. By using these criteria, we could include other great believers such as Enoch (Gen. 5:23–24) who “*walked with God three hundred years*,” and David, the “*man after God’s own heart*” (1 Sam. 13:14).
6. Jesus updates this term, as it were, to New Testament/Church Age standards, when He says, “*You are My friends if you do whatever I command you*” (John 15:15). While the qualifications remain the same, a far greater intimacy is involved between the believer and his/her Lord and Savior.
7. It is also worth noticing that, as in all the examples from the Old Testament, Jesus includes the idea of revelation being given regarding future things (Genesis 15; 18:1–15; Matt. 13:11–17; John 15:15; 1 Pet. 1:10–12). It is a valuable exercise to go through the whole Upper Room Discourse (John 13–17) and list the prominent truths first revealed in this context.
8. Here, in chapters 10–12, Daniel, the “beloved prophet” in exile, is given revelation concerning Israel’s future from his time up to the inauguration of Jesus’ millennial kingdom. In much the same way, John, the “beloved disciple,” also in exile, is given future revelation from his day up to and including the eternal kingdom (book of Revelation).

## Daniel 10:12–21 The Unseen Spiritual War

This section is one of several Old Testament passages that reveal to us the war behind the scenes—what we call “the invisible war,” or “The Angelic Conflict.”

Although the messenger was sent from the Throne of Heaven “*from the first day,*” he did not arrive until 21 days later. The reason is interference from the fallen realm. “*The prince ... of Persia*” is not a man, but a fallen angel, ruling under Satan, the “*god of this world*” (2 Cor. 4:4; Luke 4:5–6). It took a whole fallen angel host to hold up one messenger angel, until “*Michael, one of the chief princes*” came to his aid. What form these spiritual battles take we cannot know at this point. What we do see is that **they are linked to our prayer life!** It is also worth mentioning that this angel, like Gabriel, is a teaching angel, while Michael is a warrior angel. Spiritual warfare involves both Bible study and prayer, if we are to enter into the unseen conflict effectively!

The understanding of Daniel’s vision, which this angelic messenger gives, is the content of chapters 11–12.

Some suggest that the angel of vv. 15–19 is a different one; however, the repetition of “*a certain man*” (v. 5), one in “*the likeness of the sons of men*” (v. 16), and “*one having the likeness of a man*” (v. 18), all seem to be speaking of the same angelic creature.

The command given to Daniel in v. 19, “*be strong*” is repeated twice, as also is the word “*strengthened,*” making a four-fold emphasis on strength received from God. How interesting that the Apostle Paul commands us to “*be strong in the Lord and in the power of His might*” (Eph. 6:10), and then tells us four times to “*stand firm*” (vv. 11, 13–14).

Interestingly, in v. 20 “*the prince of Persia*” speaks of the fallen angelic commander whose task was to keep Persia in darkness (2 Cor. 4:3–4), while the “*prince of Greece*” will influence a kingdom that is yet over 200 years in the future! This information would have given astute believers in Israel two centuries to pray for that which was coming, in chapters 11–12. This timeframe also includes the coming Tribulation Period (Dan. 11:36–45). By extension, how well are we doing today in praying about the coming time of apostasy, which we are now entering (2 Thess. 2:1–4)?

“*The Scripture of Truth*” is the record of history written in Heaven. Only our God knows “*the end from the beginning*” (Isa. 44:28; 46:10; Psalm 33:11; Prov. 19:21; Heb. 6:17; Rev. 1:8, 10; 22:13).

### A Window into the Unseen Realm

The following are just a few of the passages that give us a look into the invisible warfare going on in the unseen spiritual realm.

1. The unseen troops of David (2 Sam. 5:22–25).
2. Elisha’s invisible army (2 Kings 6:16–17).
3. The King of Babylon (Isa. 14:4–15). Obviously not a man (vv. 12–15) but a fallen angel, Lucifer.
4. The King of Tyre (Ezek. 28:11–19). The same as above, here, “*the anointed cherub.*”

5. Paul's demon—thorn in the flesh (2 Cor. 12:7–10).

### **Quick Overview on Angels**

1. Angels are created beings (Ezek. 28:13; Eph. 1:20–21; Col. 1:16).
2. Angels were present at the creation of the heavens and Earth (Job 38:4–10).
3. Angels have spirit-bodies (Gen. 18:1–8; 19:1–21; Dan. 10:5, 16, 18; 1 Cor. 15:38–40, 44; Luke 20:27–36).
4. They have often appeared to men not aware they were angels (Gen. 18–19; Heb. 13:3).
5. Angels fall into two distinct, spiritual categories, very much like mankind. Some are elect angels of God, while others are fallen servants of Satan (Job. 1:6–7; 2:1–2; Matt. 25:42; Eph. 6:10–12; Rev. 12:7–9).
6. Holy angels were present and involved in every critical moment of Jesus' earthly life and ministry:
  - a. His virgin birth (Luke. 1:26–38),
  - b. His birth (Luke 2:9–12),
  - c. His temptation (Luke 4:11),
  - d. In the garden (Luke 22:43),
  - e. At His resurrection (Matt. 28:1–7; Luke 24:4–7),
  - f. At His ascension (Acts 1:10–11), and
  - g. At His second coming (Matt. 13:41; 24:29–31).
7. All children, and every believer, has a guardian angel (Matt. 18:10; Heb. 1:14).
8. Mighty as they are, angels study and learn about the grace of God by observing believers here on Earth (1 Pet. 1:12).

## **CHAPTER ELEVEN**

### **A Prophetic History from Persia to Antichrist**

#### **Introduction**

This chapter is one of the most prophetically dense chapters in the entire Bible. It covers a span of time over 2500 years with an attention to historical details that is astounding, since they were yet far in the future. Many commentators skip over this chapter because it is difficult to untangle, yet it is valuable as a link between chapters 10 and 12 and shows once again that only God knows the end from the beginning. “This amazing chapter contains no less than thirty-eight fulfilled prophecies” (*Wilmington's Guide to the Bible*, Tyndale House Publishers, 1984).

#### **Daniel 11:1–4**

#### **The Decline of Persia and the Rise of Alexander**

In Daniel 10:20, the angelic messenger declared, “*The prince of Greece will come.*” He is referring, of course, to the fallen angel delegated to keep light and truth out of Greece (see 10:13). King Darius,

who we met in Daniel 5:31, and who was compassionate to the Jews, was supported in his work by Daniel's heavenly messenger. *"I stood up to confirm and strengthen him"* (v. 1).

*"The truth"* of v. 2 refers back to *"the Scripture of truth"* (10:21)—the prophetic record of history kept in Heaven. The four Persian kings to come would be Cambyses (539–522 B.C.), Pseudo-Smerdis (522–521 B.C.), Darius I Hystaspes (521–486 B.C.), and the fourth and notable one, Xerxes I (486–465 B.C.). This is the Xerxes, also known as Ahasuerus, the king who married Esther (Esther, chapter 2). He was the one who began many attacks on Greece, which would leave their imprint and build great resentment in the mind of a young Prince and son of Philip of Macedon, named Alexander.

Alexander is the *"mighty king"* of v. 3, previously anticipated by the torso of bronze (chapter 2), the four-winged Leopard (7:6), and the angry goat (8:5–8). According to the Jewish historian, Josephus, when the armies of Alexander came to Jerusalem, he was met by Jaddua, the high priest. This high priest had urged the people of Jerusalem to pray, fast, and make sacrifices to God for the safety of Jerusalem. Upon meeting Alexander, the high priest showed him this prophecy in Daniel, with the result that Alexander left the city without harm and gave concessions to the Jews to continue their form of worship and to free them from tribute every sabbatical year. It was also recorded that Alexander had seen this very priest in a vision while in Macedonia and was assured that the God he served would bless his conquest of Persia.

In v. 4, we see that *"his kingdom shall be broken up and divided toward the four winds of heaven."* Again, this was anticipated in Daniel 8:8, 21 and 22, when the great horn was broken, and four horns came up in its place. As we have already seen, the four Generals of Alexander divided up his kingdom: Cassander took over Macedonia and Greece; Lysimachus ruled Thrace; Ptolemy I took over Egypt; and Seleucus ruled Syria. Because only Seleucus and Ptolemy fought over and impacted Israel, they are the kings mentioned here, as well as *"others besides these,"* that is, the kings who followed them, variously referred to as *"the king of the North"* and *"the king of the South."*

### **Daniel 11:5–20**

#### **The Wars between the Seleucids and the Ptolemies**

As we read and study this section, we can begin to see why the vision, and its subsequent explanation caused Daniel so much burden and grief (Dan. 10:1–3). Here he was, under the benevolent reign of Darius, who ruled under Cyrus the Great. The command had been given for the exiled Jews to return to Jerusalem in what appeared to be a reprieve of judgment, and now he is seeing a future of wars and calamities upon Israel. Remember that the English translation, *"But the appointed time was long"* (10:1) is more literally translated, *"a time of wars and conflict,"* an historical understatement.

#### **Prophecy, History, and the Present**

1. We must never forget that God knows the end from the beginning (Isa. 46:10).
2. All of history is recorded in the heavenly *"Scripture of truth"* (Dan. 10:21).
3. This does not nullify individual decisions or efforts, even of angels (Dan. 10:12–13, 20).
4. God knows our time and its outcome, but each of us is daily writing our part in this great spiritual drama. If we choose to live by faith and the Spirit, we play a heroic part of history.

For the sake of clarity, I will deal with each section by indicating the verses we are examining.

**Verse 5.** This “*king of the South*” is Ptolemy I, who gained control of Egypt. “*One of his princes*” refers to his prince names Seleucis, who gained control over Syria. These two factions, the North and the South would fight and seesaw back and forth for 130 years.

**Verse 6.** Jumping forward about 20 years, and the Seleucid king is now Antiochus II, who was given Berenice, the daughter of Ptolemy II to make peace, but that peace gesture did not stand. Antiochus had to divorce his wife, Laodice, when he married Berenice. After Ptolemy II died, Antiochus then divorced Berenice and remarried Laodice. However, “*hell hath no fury like a woman scorned.*” Laodice was not happy with this arrangement, so she first poisoned her husband, then had Berenice and her infant son and attendant killed. “*She shall be given up ...*,” etc. She then installed her own son, Seleucis II, on the throne. These events occurred after the Greek version of the Old Testament (LXX) was made available to the Greek-speaking world, during the reign of Ptolemy II, and that translation was done in Alexandria, Egypt.

**Verses 7–9.** The “*branch [from] her roots*” refers to Ptolemy III, the brother of Berenice, who sought to avenge her murder. He invaded Syria, defeated and humiliated Seleucis II, killed Laodice, and took much plunder back to Egypt (v. 8). A counter invasion by Seleucis II failed, and Ptolemy III outlived Seleucis by four years, “*He shall continue more years than the king of the North*” (v. 9).

**Verses 10–12.** “*His sons shall stir up strife*” refers to first Seleucis III, and then Antiochus III—both sons of Seleucis II. Antiochus took back the holy land from the Ptolemies. Then, the king of the South, Ptolemy IV, was “*moved with rage*” and met Antiochus III at the battle of Raphia, where Antiochus was soundly defeated: “*he will not prevail.*” And control of the holy land went back to the king of the South.

**Verses 13–16.** Once again, the king of the North here is Antiochus III, who reinvaded Egypt with a mighty army, which included “*violent men of your people [who] shall exalt themselves*” (v. 14), which refers to Jews who had forsaken the Law of Moses and had embraced Greek culture and Greek gods. By this victory, he regained control of “*the Glorious Land,*” a reference here and again in v. 20, “*the glorious kingdom.*” The Jewish people initially welcomed Antiochus III as a liberator, but their joy was short-lived, as he turned into a destroyer of the land.

**Verse 17.** Here is another political marriage arranged by Antiochus III, who gave his daughter, Cleopatra I, to Ptolemy V of Egypt. This was not the world-famous Cleopatra, who was yet another 100 years in the future. The phrase “*the daughter of women*” is probably a superlative for the most beautiful among women. Antiochus hoped his daughter would act as a spy, but to his disappointment, she aligned herself with her husband, thus, “*she shall not stand with him.*”

**Verses 18–20.** Antiochus III now turned his attention toward Greece and Asia Minor. Although Hannibal of Carthage assisted him, a Roman General, Lucius Cornelius Scipio, defeated him. Antiochus III returned in shame and defeat and died an inglorious death soon after. Having lost all his wealth by his adventures, he tried to plunder the wealth of the temple in Babylon and was killed by an enraged mob of citizens. Thus, the kingdom of the North came under the “*tax collector,*” Seleucis III, who tried to restore his father’s lost fortunes. However, he was soon assassinated by his brother, Antiochus IV, “*He shall be destroyed, but not in anger or in battle.*” This Antiochus, known as Eiphanes (appearance of god) is referred to in v. 21 as a “*vile person.*”



**Daniel 11:21–35**  
**Antiochus IV (Epiphanes)—Forerunner of Antichrist.**

Though he called himself “Epiphanes,” the people called him Epimanes, which means “madman.” He was not rightly given “*the honor of royalty*” (v. 21). Instead, he used offers of peace and intrigue to gain power. The “*prince of the covenant*” (v. 22) most likely refers to the high priest, Onias III, who was deposed, with the office being sold to the highest bidder. His deceitful covenant with Egypt failed, however. The Roman navy (Rome now an emerging power) swept away the naval forces of Antiochus. After the battle, the Roman General, Gaius Popillus Laenas, demanded the withdrawal of the forces of Antiochus. When Antiochus said he needed time to consider this demand, the General drew a circle in the sand around him and said, “you must decide before you leave this circle.” Antiochus returned in shame and fury. Following this debacle, Antiochus was even resisted by his own counselors, “*those who eat of the portion of his delicacies.*” It should be noted that in v. 27, we see the phrase, “*at the appointed time*” (vv. 27, 29, 35), which goes with “*what has been determined*” (v. 36), reminding us that God is in control of history. Even though men are free to make decisions and take actions, they all work to fulfill God’s eternal plan.

**Verses 29–31.** Antiochus makes another attempt against Egypt (168 B.C.) but is thwarted by “*ships from Cyprus*”—once again, the Roman navy. In his rage, he returns to Israel and attacks faithful Jews, but rewards those “*who forsake the holy covenant.*” It is here that he foreshadows the coming Antichrist, causing the daily sacrifices to cease, defiling the Temple by placing in it an image of Zeus, and sacrificing a pig on the altar. This is “*the abomination of desolation,*” which will occur again under Antichrist in the Tribulation (Matt. 24:15; 2 Thess. 2:9–12).

**Verses 32–35.** These verses show the division between the faithful remnant under the Maccabees, and the corrupt Jews, who betrayed their God. The Maccabean revolt was led, first by Mattathias, and then by his son Judas, the Hammer. These were “*the people who know their God,*” who “*carry out great exploits ... [who] shall instruct many.*” During the three years of these wars, many were slain. One record has the death toll under Antiochus at 80,000 Jews, with 40,000 being taken prisoner, and another 40,000 sold as slaves. Again, all this is historical, but it is also prophetic, as it is a preview of the coming Tribulation. Even in these terrible times, God has a purpose for His people: “*And some of those of understanding shall fall, to refine them, purify them, and make them white*” (v. 35). Compare this passage in Daniel with the people from the Tribulation Period in the wonderful passages of Revelation 6:9–11 and 7:9–17.

**Daniel 11: 36–45**  
**The Willful King and the Abomination of Desolation**

While the conditions of vv. 36–39 no doubt continue to reflect back on the character of Antiochus IV, just as vv. 30–35 are a preview of Antichrist, what follows now is clearly about the future. We know this because the career of Antiochus IV ended with the victories of the Maccabees. Further, Paul adapts v. 36 into his description of the coming Antichrist (2 Thess. 2:8–12).

Just as God had an “*appointed time*” for Antiochus (vv. 27, 29, 35), so it is regarding the coming son of perdition, “*what has been determined shall be done*” and “*the wrath has been accomplished*” (v. 36). This “*wrath*” is the Tribulation Period (1 Thess. 1:10; 5:9; Ezek. 7:19; Joel 3:1–3; Zeph. 1:14–18; Zec. 14:1–2)). The “*desire of women*” could either refer to natural attraction to the opposite sex, or may refer to Jesus, as the desire of the woman (Gen. 3:15, see also Hag. 2:7), and of the hope of every young Jewish woman that she would bear the Messiah. Antichrist will exalt himself above all

gods but will himself serve “*a god of fortresses*” (v. 37). This could also read “a god of force” and is no doubt a reference to Satan himself (Rev. 13:1–4). “*He shall cause them to rule over many*” no doubt refers to the kings that will be in league with the Beast (Rev. 17:12–14).

**Verses 40–45.** Here, we have the buildup to the Battle of Armageddon. The amazing thing is that we still have a “*king of the North,*” possibly Russia and allies (Ezek. 38–39), and the king of the South, representing Egypt and allies. At this time, “*he shall plant the tents of his palace between the seas and the glorious holy mountain,*” a perfect description of Megiddo. “*Yet, he shall come to his end, and no one will help him.*” And all who believe in the Lord Jesus Christ will be present at his inglorious defeat (Rev. 19:11–21).

As was mentioned earlier, over thirty major prophecies are covered in chapter 11 . However, if you take into account the minor details spoken of, there are over 130 details spoken about in advance (Chuck Missler).

### **Summary**

1. Daniel’s prayer, and the response of the messenger angel, teaches us the connection between our prayers and the unseen realm.
2. In this chapter, we are given insight into the mighty spiritual battle that has been raging every moment and every day since the revolt of Satan and his angels (see Revelation 12).
3. The section on the kings of the North and South (vv. 5–20) gives us a clue to what minute detail the foreknowledge of God knows history in advance, even to individual thoughts and decisions.
4. In the person of Antiochus IV (vv. 21–35) we see a prelude to Satan’s plan, yet future, which will work out in the person of the Beast of Revelation 13, whom we call Antichrist. This title indicates not only that he is totally opposed to Christ, but that he will present himself in the place of Christ.
5. The “*abomination of desolation*” (v. 31) refers to the desecration of the Temple by Antiochus IV but anticipates that greater future desecration of Antichrist (mentioned in Dan. 12:11; Matt. 24:15; and 2 Thess. 2:4–10).
6. The prophecy jumps from 165 B.C. to the future Tribulation between v. 35 (the time of the Maccabees) to v. 36, which refers to the future tribulation, the time of “the wrath” (see Ezek. 7:12; Zeph. 1:15, 18; 1 Thess. 1:10; 5:9; Rev. 6:16; 7:17).
7. Since the Old Testament prophets foresaw the entire Tribulation Period, and Paul plainly declares that nothing of the Church Age, the “mystery,” was disclosed to prophets in the O.T. (Eph. 3:2–5; Col. 1:26–27), it is clear that the Rapture of the Church must precede the Tribulation.

## DANIEL TWELVE

### The Conclusion of History

#### Introduction

In this chapter the glorious messenger (10:5–6) gives Daniel the wrap-up of his visions, joined by two other angels (Dan. 12:3). This fulfills the principle, “*By the mouth of two or three witnesses every word shall be established*” (2 Cor. 13:1).

#### **Outline of Highlights (Chuck Missler)**

1. A World Ruler
2. A World Religion
3. A Final World War
4. A Time of Tribulation (focus is Israel)
5. A Great Final Deliverance
6. A Final Resurrection
7. A Reward for the Righteous

Some of the above points are clearly stated, while others are only implied. To this list, an eighth point could be added—that of a final judgment.

#### Daniel 12:1

#### **The Final War and Great Deliverance**

The phrase “*at that time*” looks back to “*the time of the end*” (11:35, 40), which is “*the appointed time*” (11:27, 29, 35), which “*has been determined*” (11:36), reminding us that the decrees of God for human history will be fulfilled.

The final war of Michael and his angels is documented in Revelation 12:7–12 as the time when Satan and his angels will be cast down from Heaven to Earth. Remember that up to this point Satan and his angels still have access to Heaven (Job 1:6; 2:1), where Satan acts as “*the accuser of the brethren*” (Zech. 3:1–2; Rev. 12:10). Michael, the warrior archangel, is seen as the defender of Israel.

Referring to the “*great tribulation*” (Matt. 24:15–22), the angel says it would be, “*a time of trouble, such as never was since there was a nation.*” Jesus quotes this verse in Matthew 24:21. Jeremiah calls it “*the time of Jacob’s trouble*” (Jer. 30:7). At the end of the Tribulation, the believing remnant of Israel will be delivered (see Zech. 12:1–14; Rev. 19:11–21).

“*Everyone who is found written in the book*” includes only the believers, the end-product of the ministry of the 144,000 evangelists (Rev. 7:1–8). This deliverance will also include believing Gentiles, the “*sheep nations*” of Matthew 25:31–40. Remember that “*the fullness of the Gentiles*” (Rom. 11:25) is a reference to the Rapture of the Church, detailed in 1 Thessalonians 4:13–18, and must occur before the blindness of Israel is removed, thus prior to the Tribulation Period.

#### Daniel 12: 2–3

#### **The Final Resurrection**

These verses have been confusing to some, because the events appear to refer to the time of the Second Advent. We know that the Great White Throne Judgment (Rev. 20:11–15) does not occur until the end

of the millennial kingdom of Jesus Christ. In this verse, these two judgments are simply combined, as Jesus also does in John 5:24-29.

That there will be many Gentiles among the righteous by faith is clear from Daniel 11:40–41, where “*Edom, Moab, and the prominent people of Ammon*” escape from the tyranny of Antichrist. These nations comprise the country of Jordan today, which interestingly has a current peace pact with Israel, and will presumably be the place to which believing Jews will flee after the “*abomination of desolation*” occupies the Temple (Matt. 24:15–22). They will also be among the “sheep nations” of Matthew 25:31–40.

### **The Four Battalions of Resurrection of the Just**

*“For as in Adam all die, so in Christ all shall be made alive. But each one in his own order [taxis—military term for a company or battalion]: Christ the firstfruits, afterward those who are Christ’s at His coming [two phases: Rapture, then Second Advent]. Then comes the end [post millennial], when He delivers the kingdom to God the Father ...”*  
1 Corinthians 15:22–24

1. Jesus Christ is the first to be resurrected.
2. Church Age believers are resurrected (raptured) at the end of this age.
3. Old Testament and Tribulation believers are resurrected at the end of their age.  
Remember that, according to Daniel 9:24–27, the Tribulation is the final seven years of the Old Testament dispensation of Israel.
4. Millennial believers are resurrected at the end of their age.

The resurrection of all unbelievers occurs at the end of the millennial reign, and they are given a body which will endure eternity in the Lake of Fire (Isa. 66:24; Mark 9:48).

The “*wise*” of v. 3a refers to believers, for the greatest wisdom of all is to believe in the Lord Jesus Christ for eternal life. Among those who believe will be those “*who turn many to righteousness,*” which would include both evangelism and edification/teaching ministries. The bright shining of the stars is a figure for eternal reward.

### **Daniel 12:4** **The Book of Daniel to Be Sealed**

The visions of this book would not be understood until both history and the book of Revelation made sense of them. While the picture of “*running to and fro*” and “*knowledge increasing*” could certainly picture the frenetic nature of modern times (air travel and information technology), this is likely not the meaning. Rather, it divides between those seeking false knowledge versus those who know the truth of the Word of God. In the Hebrew, the definite article precedes “*knowledge,*” thus meaning “the knowledge” of both the “*wise*” (v. 3), and of those who now understand the unsealed book of Daniel. Meanwhile, others not motivated by faith but by curiosity or a desire to hear some new thing (Acts 17:21), will run from place to place to hear some new Guru. They will be cursed with a famine for the truth mentioned in Amos 8:11–12, where the same phrase is used.

**Daniel 12:5–7**  
**The Two Angelic Witnesses**

Only one of these angelic visitors speaks. He asks, “*how long shall the fulfillment of these wonders be?*” referring to the appointed time mentioned in v.1. Since the answer given by the glorious angel is “*a time, times, and half a time,*” we know he is speaking of the last half of the 70<sup>th</sup> week—the Great Tribulation.

**From the Abomination to the Second Coming**

1. Time, times, and half a time (Dan. 7:25; 12:7; Rev. 12:14).
2. Forty-two months (Rev. 13:5).
3. 1260 days (Rev. 11:3; 12:6).

Of special note is that the oath of the angel in v. 7 is seen again in Revelation 10:1–7. By this we know that the suggestion of some commentators that this is the Lord Jesus in Daniel, is incorrect.

By the conclusion of the last 3 ½ years of the Tribulation, he says, “*the power of the holy people has been completely shattered.*” Israel will be surrounded and will have no recourse left but to call on the name of the Lord. It is to this event that the following Scriptures speak:

*“Then you will call upon Me and go and pray to Me, and I will listen to you. And you shall seek Me and find Me, when you search for Me with all your heart.”* Jeremiah 29:12–13

*“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.”* Zechariah 12:10

**Daniel 12:8–13**  
**Daniel’s Confusion, and Ours**

Daniel clearly states that he did not understand and asks for more information. The authors of Scripture did not always understand their own writings (1 Pet. 1:10–12). We are blessed in having the whole counsel of God—the completed Canon of Scripture—and are able to comprehend much more than he could.

For a second time, Daniel is told that the message he recorded was sealed “*till the time of the end.*” In v. 10, we see that while believers will be refined and purified, and this always involves trials and sufferings (Dan. 10:32–35; Rom. 5:1–5; James 1:2–9; 1 Pet. 1:6–9), the unbelieving will go from bad to worse. This is the same picture Paul gives us in Romans 1:18–32. This is because the sinful nature is not a constant, but rather, left unchecked by faith and regeneration, it grows ever more corrupt (Eph. 4:22). In contrast to Daniel’s lack of understanding, at “*the time of the end ... the wise shall understand*” (vv. 9–10). We are blessed to be living in this time!

Our confusion comes when we read vv. 11–12. Here, we have the addition of, first, 30 days, then 45 days, to the original 1,260 days of the last half of the Tribulation. We know that this time begins with “*the abomination of desolation*” (Matt. 24:15) at the mid-tribulation. Why the added days? Some have

suggested this will be a “clean-up” time from the devastation of the Armageddon campaigns. Others think that the last 45 days may apply to the Wedding Supper of the Lamb (Rev. 19:6–9). The fact is that we simply do not know the meaning of these final days.

In v. 13, Daniel is told to go “*till the end,*” which I take here to be the end of his long and illustrious life. By this time, he would likely have been in his mid-nineties, just like the Apostle John when he wrote the Revelation. “*You shall rest*” is a beautiful figure of the death of a believer. Paul speaks of “falling asleep in Jesus” (1 Thess. 4:13, 15).

The book concludes with the promise to Daniel, “*you ... shall arise to your inheritance at the end of days,*” an assurance not only of everlasting life, but also of eternal reward, as suggested in v. 3. The young Jewish captive, taken from home and family, who “*purposed in his heart that he would not defile himself*” (Dan. 1:8) had remained faithful and true. His life was filled with danger, trials, and sufferings, but he came to his end victorious—through faith!

May we emulate his faith and perseverance, that we also might hear those precious words from our Lord and Savior, “*Well done, good and faithful servant*” (Matt. 25:21, 23).

*“These all died in faith ... having obtained a good testimony through faith, [they] did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.” Hebrews 11:13, 39–40*