

# **PROPHECY OF DANIEL**

**Bible Study**

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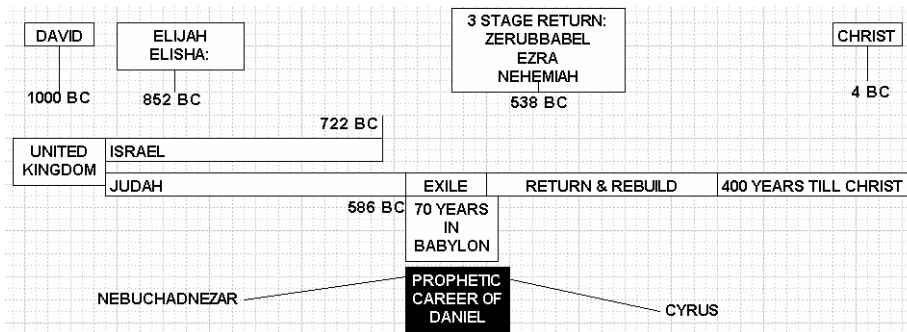


# THE BOOK OF DANIEL

## CHAPTER ONE

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

*Dan 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of his god.*



Nabopolassar, the father of Nebuchanezzar was the Viceroy of Babylon under Assyria.

In 625 BC he overthrew the Assyrians and became the ruler of Babylon till 604 BC.

In 609BC Nebuchanezzar was made the head of the army and also the coregent with his father.

Johiakim was raised to the throne of Judah in place of his brother Jehoahaz by Pharoah-Necho King of Egypt (2Ki 23:34-36; 2Chr 36:1-4) paid tribute to Egypt for 3 years (Jer 25: 1-3)

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In 606 BC (Jer 46: 1-2) Neb besieged Jerusalem and took King Jehoiakim captive. (1:2). Jehoiakim was later released and allowed to rule Judah as a vassal of Babylon. But Jehoiakim rebelled after three years and refused to pay tribute to Babylon and made himself free from Babylon and ruled over Judah 11 years. Babylon again conquered Judah. After Jehoiakim, his son Jehoiakin ruled for just 3 months. He was taken into Babylon soon after. Nebuchanezzar made Zedekiah, Jehoiakin's uncle King of Judah, who ruled for 11 years. When Zedekiah rebelled, Babylon recaptured Judah and destroyed Jerusalem and took all well to do Jews captive (2Chr. 36:11-21; 2 Ki 24 and 25:8) leaving only the poor and the invalid.

606 BC begins the 70-year period of captivity of Judah. Nebuchanezzar carried away the vessels of the temple with him as prophesied. This story is given in Is. 39:2-7. At this time only a portion of the vessels were taken away to Shinnar Valley where the Tower of Babylon was built in Gen 10:10. This is the capital of Gentile human empire competing with God. Babylon flourished from 600 –200 BC. It was the center of the civilized world of the time.

They made great contributions in metallurgy, anatomy and astronomy. They established the lunar and solar cycles exactly. Measuring angles in 360 degrees, they chartered the sky and assigned zodiacal constellation, and traced the paths of planets.

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*Dan 1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles;*  
*Dan 1:4 youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans.*  
*Dan 1:5 And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king.*

During this year he took many captives. He did not destroy the culture but tapped the best brains of the land. Among them was Daniel. (1:4)

*Dan 1:6 Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah.*  
*Dan 1:7 And the prince of the eunuchs gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.*

The selection criteria were: royal family, young, without physical defect.

These three were selected for Babylon Civil Service and was trained in all the science and arts known to that time for a period of three years.

Their names were changed:

Daniel = 'God is judge' (God my Judge, the theme of his prophecies being God's judgment on the heathen world powers) was changed to

Belthashazzar = "Keeper of the the hidden treasures of Bel."

Six times this change is mentioned in this book (1:6-7, 2:26 4:8-9 18-19; 5:12 10:10). But Daniel uses his old name 75 times reasserting his identity.

**Belteshazzar**; which signifies "Bel hath hid and treasured"; or Bel's treasurer, or the keeper of his treasures; see Dan 1:2. Bel was the chief idol of the Chaldeans, Isa 46:1, and Daniel was named according to him, as Nebuchadnezzar himself says, Dan 4:8 and differs but in one letter from the name of a successor of his, Belshazzar, Dan 5:1, hence Daniel is thought by Broughton, and others, to be the Belesis of Diolorus Siculus: or it may be he had this name given him from "beltis" or "baaltis" (**u**), a queen and goddess of the Babylonians, and may be compounded of that and "azer": (Gill)

Hananiah = "The grace (gift) of God" (Whom Yvh has favored) was changed to Shadrach = "Command of Sun god."

**Shadrach**; which some interpret a "tender pap", or "breast": others, the "king's messenger", or "the messenger the sun". The word "rach" signifies a "king" with the Chaldeans, as it did with the Egyptians, as may be observed in the word "abrec", the king's father, in Gen 41:43 and is used by them of the sun, the prince of planets, whom they worshipped: others, "the inspiration of the sun", their idol. Hillerus (**w**) explains it of fire, the object of their adoration: (Gill)  
Rak, in Babylonian means "the King," which is also "the Sun", the most high god of Babylon.

Mishael = "Strong in God or who is what God is" was changed to  
Meshach = of the goddess Sash" or " who is what you are"

**Mishael**--that is, "who is what God is?" Who is comparable to God?

**Meshach**--The Babylonians retained the first syllable of Mishael, the Hebrew name; but for El, that is, GOD, substituted Shak, the Babylonian goddess, called Sheshach (Jer 25:26; Jer 51:41), answering to the Earth, or else Venus, the goddess of love and mirth; it was during her feast that Cyrus took Babylon. (JFB)

Azariah= Lord is my help was changed into Abednago = Servant of Fire or god of science and literature.

**Abednego**; or "a servant, or worshipper of Nego". The word signifies "shining brightness": which some understand of fire worshipped by them; others of the bright planet Venus; and others of Lucifer, or the morning star. Saadiah takes it to be the same with Nebo, by a change of a letter, which was a god of the Chaldeans; see Isa 46:1. (Gill)

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They wanted them to forget their God and merge with the Babylonian culture.

*Dan 1:8 But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.*

*Dan 1:9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.*

*Dan 1:10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.*

*Dan 1:11 Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:*

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

*Dan 1:13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.*

*Dan 1:14 So he hearkened unto them in this matter, and proved them ten days.*

*Dan 1:15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.*

*Dan 1:16 So the steward took away their dainties, and the wine that they should drink, and gave them pulse.*

*Dan 1:17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.*

*Dan 1:18 And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.*

*Dan 1:19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.*

*Dan 1:20 And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanterers that were in all his realm.*

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

Uprooted from their own land, culture and religion, having placed in an alien culture and given aristocratic status, having become wealthy these people stands as symbols of believers in the evil world. How will you

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conduct yourself placed in a similar situation? There is no aggressiveness in Daniel's behavior. He is tolerant and because of his confidence in the Lord, he could bet on his faith's superiority. In their professional career they all excelled. They did not cringe back on political responsibilities but got involved in it.

## DANIEL CHAPTER TWO

*Dan 2:1 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him*

### **Nebuchadnezzar's dream**

Nebuchadnezzar started as a petty chief. But soon he found himself to be the Emperor of Worlds Greatest Empire and he was not ready for it. He was worried and had dreams. He got the tiger by its tail. Where will it all end. We are still asking the same question. This book answers that question.

Dreams are known to be loaded with meanings – meanings related to the dreamer's identity as well as their relation with the rest of the world. Through the dreams God speaks to them, though they are unable to decipher. Dreams are coded messages.

*Dan 2:2 Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came in and stood before the king.*

When we read about magicians, enchanters and sorcerers and astrologers we should not think of them as evil. Remember that the science grew out of alchemy and occult experiments. These were not dabblers. They were great scientists of the period collected from all departments of learning both physical science and spiritual science. When we consider the great

Babylonian achievements we will start giving proper respect to them. Remember Daniel was the chief of them.

The science was developed by Babylonian culture and the relationship of science and astrology and the science of omens and dreams are described in the following link. This explains why Daniel was made the Chief of the Magicians (scientists).

<http://www.gatewaystobabylon.com/introduction/mesoscience1.htm>

From here the language changes from Hebrew to Aramaic (Syriac, Chaldean). The period of Kingdom of Israel is over and the Gentile Period starts. Again notice that God is not a God of Israel alone. God speaks to the entire nations.

Daniel was not present among them.

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

*Dan 2:4 Then spake the Chaldeans to the king in the Syrian language, O king, live for ever: tell thy servants the dream, and we will show the interpretation.*

*Dan 2:5 The king answered and said to the Chaldeans, The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.*

*Dan 2:6 But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof.*

*Dan 2:7 They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation.*

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

*Dan 2:9 But if ye make not known unto me the dream, there is but one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.*

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*Dan 2:10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean.*  
*Dan 2:11 And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh.*  
*Dan 2:12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.*

And it is a rare thing that the king require, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh [Dan. 2:11]. We see that God dwelt in Daniel. The fact that God dwelt in Daniel is the reason why he was the chief of the magicians and he could decipher dreams and visions and codes.

*Dan 2:13 So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain.*  
*Dan 2:14 Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon;*  
*Dan 2:15 he answered and said to Arioch the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel.*  
*Dan 2:16 And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.*  
*Dan 2:17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:*  
*Dan 2:18 that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should nor perish with the rest of the wise men of Babylon.*  
*Dan 2:19 Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven.*  
*Dan 2:20 Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his.*  
*Dan 2:21 And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding;*  
*Dan 2:22 he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.*  
*Dan 2:23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter.*

Though Daniel did not know about it, the arrest warrant was issued against him. Daniel then goes directly to the king instead of going underground. This courage comes from the faith. Daniel's praise indicate the approach of the Babylonian magician.

God is:

One who has wisdom and power.

These include: Changing of Times : Authority over the astronomic world which decides the calendar – seasons and days and nights.

Authority over Kingdoms

Who knows the deep and hidden things.

The magician is simply the one who seeks this out from gods. He is a scientist.

*Dan 2:24 Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.*

*Dan 2:25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation.*

*Dan 2:26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?*

*Dan 2:27 Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanter, magicians, nor soothsayers, show unto the king;*

*Dan 2:28 but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:*

*Dan 2:29 as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass.*

*Dan 2:30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.*

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Daniel and his brothers were magicians because they were trained for that during the three years.

He calls for fasting and praying.

Here the answer was given

Wisdom and Power of God gives God the ability to:

- = change times and seasons
- = setup kings and depose
- = wisdom to the wise
- = knowledge to the discerning
- = reveals deep and hidden things

Is prophecy predestination?

Prophecy is plan and control of times and seasons without violation of freedom of free beings.

*Dan 2:31 Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible.*

*Dan 2:32 As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass,*

*Dan 2:33 its legs of iron, its feet part of iron, and part of clay.*

*Dan 2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces.*

*Dan 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

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

*Dan 2:37 Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory;*

*Dan 2:38 and wheresoever the children of men dwell, the beasts of the field and the*

*birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold.*

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

*Dan 2:40 And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.*

*Dan 2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.*

*Dan 2:42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.*

*Dan 2:43 And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.*

*Dan 2:44 And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

*Dan 2:45 Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*

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

*Dan 2:47 The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret.*

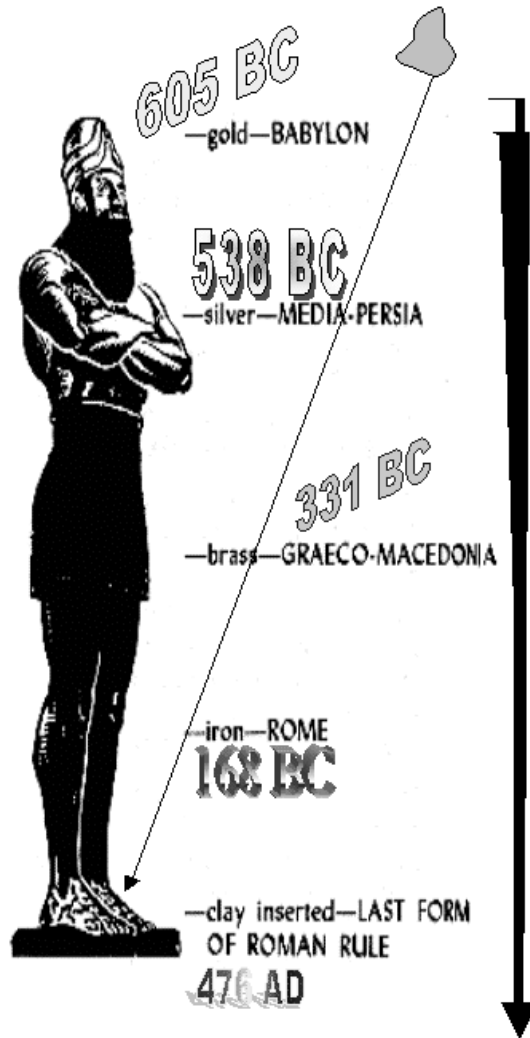
*Dan 2:48 Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon.*

*Dan 2:49 And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was in the gate of the king.*

King actually honored Daniel as a god by ordering offerings and incense. Daniel must have refused to accept and explained to him about his God. Verse 47 must have been a result of that. Notice that Daniel was at the Capital and his friends were in the provincial cities

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THE DREAM IMAGE OF NEBUCHADNEZAR



There is a gradual deterioration with time.  
What deterioration?  
Strength of a nation lies in its mental and spiritual values.

## DANIEL CHAPTER THREE

### Fiery Furnace

*Dan 3:1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.*

The crisis itself, however, was spawned through the effort of Nebuchadnezzar to produce greater unity in Babylon through the erection of a colossus, perhaps an immense image of himself, on the plain of Dura, and the compulsory worship of the image.

“Dura” must have been a plain in the provinces of Babylon. (There is a Dura on Tigris and near Assyria.) (The enormous image was 60 cubits in height. A cubit is just less than 18 inches.)

*Dan 3:2 Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.*

*Dan 3:3 Then the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.*

A listing of the various officials of state summoned to the inauguration of the new image includes only provincial officials. This excluded Daniel.

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*Dan 3:4 Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages,*

*Dan 3:5 that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up;*

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

*Dan 3:7 Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.*

*Dan 3:8 Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews.*

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

*Dan 3:10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image;*

*Dan 3:11 and whoso falleth not down and worshippeth, shall be cast into the midst of a burning fiery furnace.*

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

The purpose of the exercise was to unify the empire.

The best way to do that is:

“One nation, One Country, One Religion.”

This concept was in existence since the beginning of gentile world. Even Israel followed this technique by installing the Bull in Bethel so that the 10 tribes would not go to Jerusalem. Even today most countries knowingly or unknowingly try to impose this principle. Islamic countries, Hindu countries, Christian countries etc still try to impose this basic concept.

The instruments mentioned in v. 5,

“horn” is similar to the ram’s horn or Shofar

“Flute” is a reed instrument

“harp” is like a sithar.

“lyre” was a four-stringed musical piece with a sharp, clear tone.

“psaltery” was similar, differing in the construction of the strings with reference to the sounding board.

The fact that some of these instruments have Greek names and that the concept of psaltery (symphony) is Greek in origin is no argument for a late date for Daniel, since Greek influence was seen all over the area even before the 6<sup>th</sup> century BC.

The struggle of the Jews for freedom of worship begins. It was through such brave and daring confessions they obtained that right. They had to prove that their God was different and there was none other like Him.

*Dan 3:13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.*  
*Dan 3:14 Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up?*  
*Dan 3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?*

Neb could not believe that these would disobey the unification attempt.

He gives them a second chance to make good their allegiance.

*Dan 3:16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter.*  
*Dan 3:17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king.*  
*Dan 3:18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*  
*Dan 3:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and*

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*commanded that they should heat the furnace seven times more than it was wont to be heated.*

*Dan 3:20 And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.*

*Dan 3:21 Then these men were bound in their hosen, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace.*

*Dan 3:22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.*

*Dan 3:23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.*

Here is the statement of priority

Did they believe that God is going to save them?

Faith involves risk.. It rests only on the character of the one in whom the faith rests

These description are lost in the ancient method of clothing of high officials.

*Dan 3:24 Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.*

*Dan 3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.*

*Dan 3:26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire.*

*Dan 3:27 And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them.*

The nearest concept to incarnate God for the gentiles was the son of gods.

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Either he was an angel sent by God to deliver the three Hebrews or else this is a Christophany (a preincarnate appearance of Christ),  
He gives his angels charge over you.

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

*Dan 3:29 Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort.*

*Dan 3:30 Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.*

## DANIEL CHAPTER FOUR

### Is this not the Great Babylon that I have built?

See Ez 29:17-20 Ezekiel's timing dates from captivity of Jehoiakim. This is therefore BC 570.

In BC 605 he broke Egypt in the Battle of Carchamish.

In 597 he defeated Jehoiakim and took many captives including Ezekiel.

In BC 586 he burned Jerusalem and devastated Palestine.

In 582 he plundered Moab, Ammon, Edom and Lebanon.

In BC 581 he again plundered Judah

Destroying Tyre was a service to Yahweh for which he was given Egypt.

In BC 572 Egypt was taken

The fourth chapter of Daniel consists of a proclamation of Nebuchadnezzar in which he recounts the sequence of events that led to a serious mental insanity and consequent humiliation. When he came out of the temporary insanity he could explain it as a God given punishment for his arrogance.

*Dan 4:1 Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.*

*Dan 4:2 It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me.*

*Dan 4:3 How great are his signs! and how mighty are his wonders! his kingdom is*

*an everlasting kingdom, and his dominion is from generation to generation.*  
*Dan 4:4 I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace.*  
*Dan 4:5 I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me.*

4:4 In the Aramaic text this is the first verse of the chapter.

4:5 Visions occur with some frequency in the Bible.

More than twice as many are related in the O.T. as in the N.T.

However, more than half of the references in the O.T. are found in the apocalyptic books of Ezekiel and Daniel.

Visions constituted one of the methods employed by God in the giving of revelation. Although other methods were employed with greater frequency, such as the quiet direction of God's Spirit and audible communication, visions were used whenever the message was to be given in vivid detail. These visions were not, strictly speaking, synonymous with dreams; but a state of slumber, whether natural or induced, seems to have been the primary circumstance

*Dan 4:6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.*  
*Dan 4:7 Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof.*  
*Dan 4:8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, saying,*  
*Dan 4:9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.*  
*Dan 4:10 Thus were the visions of my head upon my bed: I saw, and, behold, a tree in the midst of the earth; and the height thereof was great.*  
*Dan 4:11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth.*

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*Dan 4:12 The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it.*

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

*Dan 4:14 He cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches.*

*Dan 4:15 Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven: and let his portion be with the beasts in the grass of the earth:*

*Dan 4:16 let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.*

*Dan 4:17 The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men.*

4:16 Watchers and the Holy ones: All ancient secret teachings of the period earlier than Chaldean has a hierarchy of Universal beings. The entire universe is filled with highly moral and immoral civilized beings both in the physical and spiritual realm. The government of the universe is carried out by the Holy Ones – the 24 elders. This is the Congress representing the Moral Creation. The Executive branch is the Four Watchers – One for each sector – East, West, North, south. These are the Four Living Creatures. V.24 indicates that the final decree is by the Most High God.

10:10-21, 11:1; 12:1; mat 18:10; heb 1:14 Rev

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

*Dan 4:19 Then Daniel, whose name was Belteshazzar, was stricken dumb for a*

*while, and his thoughts troubled him. The king answered and said, Belshazzar, let not the dream, or the interpretation, trouble thee. Belshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries.*

4:19 Daniel, assured that he was not to be intimidated by his interpretation of the dream, begins by expressing his wish that the dream were to apply to Nebuchadnezzar's enemies rather than to him. The tree, which the king saw in the dream, represented him.

The order to fell the great tree was prophetic of a temporary form of insanity known as lycanthropy in which a man imagines himself to be some form of animal. The word derives from the Greek, for "wolf," and for "man." During this diseased period, Nebuchadnezzar would find it impossible to continue with the affairs of state (v. 25). Yet control would not be irretrievable, since the stump with its root would be left (v. 26). The purpose of the lycanthropy was to remind the king of the transcendent sovereignty of the Lord (v. 25). The same assertion was made one year later when the sentence was executed (v. 32).

*Dan 4:20 The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth;*  
*Dan 4:21 whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heavens had their habitation:*  
*Dan 4:22 it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.*  
*Dan 4:23 And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven: and let his portion be with the beasts of the field, till seven times pass over him;*  
*Dan 4:24 this is the interpretation, O king, and it is the decree of the Most High,*

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*which is come upon my lord the king:*

*Dan 4:25 that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*

*Dan 4:26 And whereas they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.*

Tree=Kingdom

Though there is no direct mention of such a disease for the King, there are indications to truthfulness by mention of absence of the King due to mental illness. A period of 7 years does appear without direct presence of the King in matters of royal affairs.

*Dan 4:27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity.*

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

*Dan 4:29 At the end of twelve months he was walking in the royal palace of Babylon.*

*Dan 4:30 The king spake and said, Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?*

*Dan 4:31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee:*

*Dan 4:32 and thou shalt be driven from men; and they dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.*

4:27 Daniel's advise

Babylon indeed was a great and glorious city.

Walls of the square city were 14 miles each side – 196 square miles area.

Around the city was a deep and broad moat filled with water The walls were 108 ½ feet thick and about 417 feet high. Extending 35 feet below

ground level. There were 100 brass gates. The houses were 3 to 4 stories high. Walls crisscrossed the city as in modern cities.

The city was built on either side of Euphrates River giving East and West Babylon joined by a drawbridge 3240 feet long. A ferry transported people. At each end of the bridge was a Royal palace. 3 concentric walls of length 7, 4.5 and 2.5 miles each protected east end. There was also a tunnel under the river 15 feet by 12 feet all through across the river.

The hanging gardens were 400 feet square was an artificial terraced garden with fruit trees from many countries. It was one of the Seven Wonders of the World. It was built for his Queen Amytis of Midian. The Hanging Garden is a replication of the Heavenly Jerusalem. Compare it with Rev 21:10-20

*Dan 4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws.*

*Dan 4:34 And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation.*

*Dan 4:35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?*

*Dan 4:36 At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me.*

*Dan 4:37 Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways justice; and those that walk in pride he is able to abase.*

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4:32, 33 Nebuchadnezzar's lycanthropy was not a light case. The king was so thoroughly deluded by hallucinations of his new role as beast that he was driven from the palace and from polite society. The expression "seven times shall pass over you" in v. 32 could mean seven months, seven seasons, or seven years. Seven seasons = 3 ½ years.

One of Nebuchadnezzar's inscriptions (Sir Henry Rawlinson) reads: "Four years, the residence of my house did not delight my heart ..."

As a practice the illness and absence of the Kings are kept secret for the sake of security. Someone in charge executes the affairs.

## DANIEL CHAPTER FIVE

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

Who was Belshazzar?

Nabopolassar- 625-604 BC

Nebuchadrezzar II (s)- 604-568 BC

Evil-Merodach (s)- 561-560 BC

Neriglissar (brother-in-law)- 559-556 BC Labosoarchad (s)- 556 BC

Nabonidus-(son of Nebu II's daughter) 555-539 BC Belshazzar- 539 BC

Cyrus conquered Babylonia in 539 BC

First of all, Belshazzar was the son of King Nabonidus, making him a crown prince in the kingdom of Babylon. Although some translations of the bible state that Nebuchadnezzar was his father, the Hebrew word for father can also be interpreted into English as meaning grandfather or ancestor. And in fact, Belshazzar was a blood line. descendent of Nebuchadnezzar.

Nabonidus, ruled the empire of Babylon from 555-538 B.C., mentions his firstborn son Belshazzar on an inscription found in the city of Ur in 1853. The inscription reads:

"May I Nabonidus, king of Babylon, not fail you. And may my firstborn, Belshazzar, worship you with all his heart."

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Another piece of evidence for Belshazzar's reign in the city of Babylon comes from an inscription where Nabonidus refers to his son Belshazzar and states: **"He entrusted the kingship to him."** Yet even another piece of evidence comes from legal deeds dating back to the sixth century in Babylon. It was common for the people of the day to swear an oath to the king when drawing up a deed. What is interesting to note is that on some of the deeds found dating back to the reign of Nabonidus, many would swear by both Nabonidus and his son Belshazzar. While on deeds dating to other times, only one King is mentioned. This seems to indicate that Belshazzar had a co-reigning authority that was second only to his father throughout all of the Empire.

Belshazzar speaking to Daniel in chapter 5 verse 16 says: .....**"Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck, and shall be the third ruler in the kingdom."** (Here Belshazzar indicates he was the second highest ruler not the first)

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

*Dan 5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them.*

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

*Dan 5:5 In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.*

*Dan 5:6 Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against*

another.

*Dan 5:7 The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.*

*Dan 5:8 Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation.*

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

*Dan 5:10 Now the queen by reason of the words of the king and his lords came into the banquet house: the queen spake and said, O king, live forever; let not thy thoughts trouble thee, nor let thy countenance be changed.*

*Dan 5:11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers;*

*Dan 5:12 forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.*

*Dan 5:13 Then was Daniel brought in before the king. The king spake and said unto Daniel, Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah?*

*Dan 5:14 I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee.*

*Dan 5:15 And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing.*

*Dan 5:16 But I have heard of thee, that thou canst give interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.*

*Dan 5:17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.*

*Dan 5:18 O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:*

*Dan 5:19 and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.*

*Dan 5:20 But when his heart was lifted up, and his spirit was hardened so that he*

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*dealt proudly, he was deposed from his kingly throne, and they took his glory from him:*

*Dan 5:21 and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.*

*Dan 5:22 And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this,*

*Dan 5:23 but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.*

*Dan 5:24 Then was the part of the hand sent from before him, and this writing was inscribed.*

*Dan 5:25 And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.*

*Dan 5:26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end;*

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

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

*Dan 5:29 Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.*

*Dan 5:30 In that night Belshazzar the Chaldean King was slain.*

This is how Daniel interpreted the writing:

These are three coins of Babylonia .

Mina was worth 60 shekels an amount usually equivalent to the redemption price for a man's sin	numbered
Tekel = Shekel is used also as a standard weight measure	weighed
Peres is half a mina equal to 30 shekels, Parsin is plural making it a full mina	the price of a slave

**How many coins?**

The writing gives five coins 2 Mina, 1 shekel and 2 Peres

Daniel used only 1 mina, 1 shekel and 2 peres.

What is the mystery of the missing mina?

In Mina and Mene we have a play on the idea of Manna. The broken manna, the redeemer is divided among all nations.

Was this a prophecy on Mesianic mission to the Gentiles?

*Dan 5:31 And Darius the Mede received the kingdom, being about threescore and two years old.*

Did Daniel mix up Darius Of Persia? Or was this another?

But this apparent error can also be explained. First of all the "Babylonian Chronicles" tell us the exact date which Babylon fell. October 13, 539 B.C.

According to historical records a man named Gubaru, a Mede, was appointed by King Cyrus to be ruler in Babylon at this time. Gubaru was born in 601 B.C. which would make him 62 years. The Babylonian record of Darius the Mede's conquest of Babylon is given below:

"In the month of Tashritu, while Cyrus battled the army of Akkad in Opis on the Tigris river, the citizens of Akkad revolted, but Nabonidus massacred the confused inhabitants

On the 14th day, without battle, Sippar was seized. Nabonidus fled for his life.

On the 16th day, Gubaru (Darius the Mede) the governor of Gutium and the army of King Cyrus entered Babylon without battle. Later they arrested Nabonidus when he returned to Babylon..... On the third day of

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the month of Arahshamnu, Cyrus entered Babylon, and they laid down green twigs in front of him, a state of peace was imposed in the city. Cyrus sent greetings to all Babylon. His governor, Gubaru, installed leaders to govern over Babylon."

As far as his name goes, historians believe that the name Darius was not a proper name at all, but a title of honor meaning "**Holder of the Scepter.**" In other words "**The Scepter Holder (King) of the Medes.**"

The Jewish historian Josephus also recorded that: "Darius the Mede was the son of Astyages who ended Babylonian rule, and his relative was Cyrus the King of Persia."

Baltasar

(Or, as found in the Septuagint *Baltasár*.)

Baltasar is the Greek and Latin name for Belshazzar, which is the Hebrew equivalent for *Belsarrausur*, i.e., "May Bel protect the king". Bel was the chief and titular god of Babylon.

In Daniel, v, Baltasar is described as the son of Nabuchodonosor (A. V., Nebuchadnezzar) and the last King of Babylon. It is there narrated how the town was invaded—by the Medes under Darius, as would seem from Dan., v, 18, 19—whilst the king was giving a sumptuous feast to his nobles. The king himself was slain.

In the account given by **Herodotus** of the capture of Babylon by the Persians under Cyrus, Labynitus II, son of Labynitus I and Nicotris, is named as the last King of Babylon. Labynitus is commonly held to be a corruption of Nabonidus. Herodotus further mentions that Cyrus, after laying siege to the town, entered it by the bed of the Euphrates, having drained off its waters, and that the capture took place whilst the Babylonians were feasting (Herod., I, 188-191).

**Xenophon** also mentions the siege, the draining of the Euphrates, and the feast. He does not state the name of the king, but fastens on him the epithet "impious", *ánódios*. According to him, the king made a brave stand, defending himself with his sword, but was overpowered and slain by Gobryas and Gadatas, the two generals of Cyrus (Cyrop., vii, 5).

The Chaldean priest **Berosus** names Nabonidus as the last King of Babylon and says that the city was taken in the seventeenth year of his reign. We are further informed by him that Nabonidus went forth at the head of an army to oppose Cyrus, that he gave battle, lost, and fled to Borsippa. In this town he was besieged and forced to surrender. His life was spared, and an abode assigned to him in Karmania. (Prof. C. P. Tiele, *BabylonischAssyrische Gesch.*, 479; Euseb., *Præp Ev.*, ix, 41; Idem, *Chron.*, i, 10, 3.)

**Josephus** follows the Biblical account. He remarks that Baltasar was called by the Babylonians Naboandelus, evidently a corruption of Nabonidus, and calls the queen, grandmother (è mámmè) of the king. He adheres to the Septuagint rendering in making the reward held out to Daniel to have been a third portion of the kingdom instead of the title, third ruler in the kingdom

**The cuneiform inscriptions** have thrown a new light on the person of Baltasar and the capture of Babylon. There is in the first place the inscription of Nabonidus containing a prayer for his son: "And as for Belsarraasur my eldest son, the offspring of my body, the awe of thy great divinity fix thou firmly in his heart that he may never fall into sin" (Records of the Past, V, 148). It is commonly admitted that Belsarraasur is the same as Belshazzar, or Baltasar. **Dr. Strassmaier** has published three inscriptions which mention certain business transactions of Belsarraasur. They are the leasing of a house, the purchase of wool, and the loan of a sum of money. They are dated respectively the fifth, eleventh, and twelfth year of Nabonidus.

Of greater importance is the analytical tablet on which is engraved an **inscription by Cyrus** summarizing the more memorable events of the reign of Nabonidus and the causes leading up to the conquest of Babylon. The first portion of the tablet states that in the sixth year of Nabonidus, Astyages (Istuvegu) was defeated by Cyrus, and that from the seventh till the eleventh year Nabonidus resided in Tema (a western suburb of Babylon) whilst the king's son was with the army in Accad, or Northern Babylonia. After this a lacuna occurs, owing to the tablet being broken. In the second portion of the inscription we find Nabonidus himself at the head of his army in Accad near Sippar. The events narrated occur in the seventeenth, or last, year of the king's reign.—"In the month of Tammuz [June] Cyrus gave battle to the army of Accad. The men of Accad broke into revolt. On the 14th day the garrison of Sippar was taken without fighting. Nabonidus flies. On the 16th day Gobryas the governor of Gutium [Kurdistan] and the army of Cyrus entered Babylon without a battle. Afterwards he takes Nabonidus and puts him into fetters in Babylon. On the 3rd day of Marchesvan [October] Cyrus entered Babylon" (Sayce, Fresh Light from the Ancient Monuments; Pinches, Capture of Babylon). In addition to this tablet we have the Cyrus cylinder published by **Sir Henry Rawlinson** in 1880. Cyrus pronounces a eulogy upon his military exploits and assigns his triumph to the intervention of the gods. Nabonidus had incurred their wrath by removing their images from the local shrines and bringing them to Babylon.

comparing the inscriptions

(1) The inscriptions do not mention the siege of Babylon recorded by Herodotus and Xenophon. Cyrus says Gobryas his general took the town "without fighting"

(2) Nabonidus (555-538 B.C.), and not Baltasar, as is stated in Daniel, was the last King of Babylon. Baltasar, or Belsarrausur, was the son of Nabonidus. Nor was Nabonidus or Baltasar a son or descendant of Nabuchodonosor. Nabonidus was the son of Nebobaladhsuikbi, and was a usurper of the throne. The family of Nabuchodonosor had come to an end in the person of EvilMerodach, who had been murdered by Nergalsharezer, his sister's husband. The controversy occasioned by these differences between the conservative and modern schools of thought has not yet reached a conclusion.

Scholars of the former school still maintain the historical accuracy of the Book of Daniel, and explain the alleged discrepancies with great ingenuity. They assume that Baltasar had been associated with his father in the government, and that as princeregent, or coregent, he could be described in authority and rank as king. For this conjecture they seek support in the promise of Baltasar to make Daniel "third ruler" (D. V., "third prince") in the kingdom, from which they infer that he himself was the second. Professor R. D. Wilson, of Princeton, claims that the bearing of the title "King" by Baltasar was in harmony with the usage of the time (Princeton Theol. Rev., 1904, April, July; 1905, January, April). The other discrepancy, namely, that Nabuchodonosor is called the father of Baltasar (Dan., v. 2, 11, 18) they account for either by taking the word "father" in the wider sense of predecessor, or by the conjecture that Baltasar was his descendant on the mother's side.

On the other hand, the school of critics declines to accept these explanations. They argue that Baltasar not less than Nabuchodonosor appears in Daniel as sole and supreme ruler of the State. While fully admitting the possibility that Baltasar acted as princeregent, they can find no proof for this either in the classical authors or in the

inscriptions. The inference drawn from the promise of Baltasar to raise Daniel to the rank of a "third ruler" in the kingdom they regard as doubtful and uncertain. The Hebrew phrase may be rendered "ruler of a third part of the kingdom". Thus the phrase would be parallel to the Greek term "tetrarch", i.e. ruler of a fourth part, or of a small portion of territory. For this rendering they have the authority of the Septuagint, Josephus, and, as Dr. Adler informs us, of Jewish commentators of repute (see Daniel in the Critics' Den, p. 26). Furthermore, they argue that the emphatic way in which Nabuchodonosor is designated as father of the king leads the reader to infer that the writer meant his words to be understood in the literal and obvious sense. Thus the queen, addressing Baltasar, thrice repeats the designation "the king thy father", meaning Nabuchodonosor: "And in the days of thy father light, knowledge and wisdom were found in him [Daniel]: for King Nabuchodonosor thy father appointed him prince of the wise men, enchanters, Chaldeans, soothsayers, thy father, O King."

SAYCE, *The Higher Criticism and the Monuments* (London, 1894); KENNEDY, *The Book of Daniel from the Christian Standpoint* (London, 1898); FARRAR, *Daniel* (London); ANDERSON, *Daniel in the Critics' Den* (London); ORR, *The Problem of the O. T.* (London, 1906); GIGOT, *Special Introduction to the Study of the O. T.*, pt. II, 366, 367, 369; ROGERS, *A History of Babylonia and Assyria* (New York, 1902); TIELE, *BabylonischAssyrische Gesch.*, (Gotha, 1886).

C. VAN DEN BIESEN  
Catholic Encyclopaedia

In Daniel chapter 5, a Babylonian king by the name of Belshazzar mocks God by throwing a party with articles taken from the Jewish temple. As a result God passes judgment on Belshazzar by taking away his kingdom and dividing it between the Medes and Persians.

Bible critics love to use this story to point out apparent historical errors in the text, trying to disprove the accuracy of the bible.

The first thing they say is that the last King to rule the empire of Babylon before

being destroyed by the Medes and Persians, was a man by the name of Nabonidus not Belshazzar.

Secondly, Belshazzar was never a King of Babylon. And third the bible refers to Nebuchadnezzar as the father of Belshazzar, which he wasn't. But these statements made by the bible critics are full of half truths.

First of all, Belshazzar's name is found in history, and he just happens to be the son of King Nabonidus, making him a crown prince in the kingdom of Babylon. Although some translations of the bible state that Nebuchadnezzar was his father, the Hebrew word for father can also be interpreted into English as meaning grandfather or ancestor. And in fact, Belshazzar was a blood line descendent of Nebuchadnezzar.

The same goes for the fact that the Bible calls Belshazzar a king. Even though historical records do not mention he was a king, the Hebrew word for king can also be interpreted as governor or royal prince. And history records that he was both. Nabonidus, who ruled the empire of Babylon from 555-538 B.C., mentions his firstborn son Belshazzar on an inscription found in the city of Ur in 1853. The inscription reads:

"May I Nabonidus, king of Babylon, not fail you. And may my firstborn, Belshazzar, worship you with all his heart."

Another piece of evidence for Belshazzar's reign in the city of Babylon comes from an inscription where Nabonidus refers to his son Belshazzar and states: "He entrusted the kingship to him."

Yet even another piece of evidence comes from legal deeds dating back to the sixth century in Babylon. It was common for the people of the day to swear an oath to the king when drawing up a deed. What is interesting to note is that on some of the deeds found dating back to the reign of Nabonidus, many would swear by both Nabonidus and his son Belshazzar. While on deeds dating to other times, only one King is mentioned. This seems to indicate that Belshazzar had a co-reigning authority that was second only to his father throughout all of the Empire This backs up the bible completely:

Belshazzar speaking to Daniel in chapter 5 verse 16 says: ..... "Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck, and shall be the third ruler in the kingdom." (Here Belshazzar indicates he was the second highest ruler in Babylon and not the first.)

We also know that at the time the Medes and Persians captured Babylon, Nabonidus was not living in the city of Babylon, but was staying in a place called Teima in the

## THE PROPHECY OF DANIEL

northern part of Arabia.

King Cyrus of Persia also refers to Belshazzar when he conquered Babylon in his writings: "A weakling was put in charge as the king of this country....He interrupted in an evil fashion the regular offerings.... The worship of Marduk, the king of his gods, he turned into abomination." Cyrus's statement: "The worship of Marduk the king of his Gods, he turned into abomination" matches very closely to the story in the book of Daniel. Although it wasn't Marduk whose handwriting appeared on the wall, but the one true God of Israel.

According to the Bible, Belshazzar was holding a feast at the time the city of Babylon was run over by the Medes and Persians.

The fall of Babylon as recorded by the ancient historians Herodotus, Berosus and Xenophon verifies this: "Cyrus diverted the Euphrates river into a new channel and guided by two traitors, marched into the city by the dry river bed, while the Babylonians were carousing at a feast of their gods."

Another part of the story bible critics try to attack is mentioned in Daniel 5:30-31: "That very night Belshazzar, king of the Chaldeans, was slain. And Darius the Mede received the kingdom, being about sixty-two years old."

Liberal bible scholars say that according to history there was no such man as Darius the Mede and say that the writer of scripture must have gotten him mixed up with a latter king named Darius of Persia. But this apparent error can also be explained. First of all the "Babylonian Chronicles" tell us the exact date which Babylon fell. October 13, 539 B.C.

According to historical records a man named Gubaru, a Mede, was appointed by King Cyrus to be ruler in Babylon at this time. Gubaru was born in 601 B.C. which would make him 62 years old when he invaded Babylon. Exactly the age found Daniel 5:31.

The Babylonian record of Darius the Mede's conquest of Babylon is given below:

"In the month of Tashritu, while Cyrus battled the army of Akkad in Opis on the Tigris river, the citizens of Akkad revolted, but Nabonidus massacred the confused inhabitants.

On the 14th day, without battle, Sippar was seized. Nabonidus fled for his life.

On the 16th day, Gubaru (Darius the Mede) the governor of Gutium and the army of King Cyrus entered Babylon without battle. Later they arrested Nabonidus when he returned to Babylon.....

On the third day of the month of Arahshamnu, Cyrus entered Babylon, and they laid down green twigs in front of him, a state of peace was imposed in the city. Cyrus sent greetings to all Babylon. His governor, Gubaru, installed leaders to govern over Babylon."

This account says that says Darius the Mede installed sub-governors in Babylon. The Bible says the same thing, and the prophet Daniel was one of them:

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

Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit was in him; and the king gave thought to setting him over the whole realm. So the governors and satraps sought to find some charge against Daniel concerning the kingdom; but they could find no charge or fault, because he was faithful; nor was there any error or fault found in him." Daniel 6:1-4 This was the same Darius the Mede who had the prophet Daniel thrown into the lions den, mentioned in Daniel Chapter six.

As far as his name goes, historians believe that the name Darius was not a proper name at all, but a title of honor meaning "Holder of the Scepter." In other words "The Scepter Holder (King) of the Medes."

The Jewish historian Josephus also recorded that: "Darius the Mede was the son of Astyages who ended Babylonian rule, and his relative was Cyrus the King of Persia."

#### THE GREATEST WORDS OF DARIUS THE MEDE

"Then King Darius wrote: To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you.

I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel. For He is the living God, And steadfast forever; His kingdom is the one which shall not be destroyed, And His dominion shall endure to the end. He delivers and rescues, And He works signs and wonders In heaven and on earth, Who has delivered Daniel from the lions." Daniel 6:25-27

## DANIEL CHAPTER SIX

### God's Protection

#### **Daniel's Position (6:1-4)**

*Dan 6:1 It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom;*

*Dan 6:2 and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage.*

*Dan 6:3 Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.*

*Dan 6:4 Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him.*

#### **Daniel's Predicament (6:5-9)**

*Dan 6:5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.*

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

*Dan 6:7 All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.*

*Dan 6:8 Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.*

*Dan 6:9 Wherefore king Darius signed the writing and the interdict.*

538- 537 BC Daniel must have been 70 now

Notice the administrative hierarchial structure that Darius developed which calls for accountability and authority.

Why was Daniel retained by the Medo- Persians.?

Components of the Art of Defeating an Enemy:

1. Find the Achilles Heel
2. His weak point is always his strong point.

Components of the Art of Persuasion:

1. **Lie – a partial truth..** All the presidents did not consult together. Daniel was not there, he would never had agreed to this law.
2. **Flattery.** You are worth it.
3. **Bind the consumer.**immediately. Get him sign it irrevocably.

**It was a law made to be broken.** No one could make any requests of anyone except the king for 30 days. You could not ask your neighbor for a cup of sugar. The law was not designed to be kept. Of course, the only one they would be watching would be Daniel.

**Even the king was subject to the law.** Once written by the presidents and signed by the king, the law could not be changed. Even the king had to obey.

Do we treat God in this way?

We want God to be under his own law.

Ritualism vs Personal loving God

God is sovereign. God cannot break his promises. God is bound by his promises. God has to do what I ask.

It is the old Brahminic teaching.

God is above all. God will answer properly made requests. God is under mantras. Brahmin controls the mantra. So God is under the Brahmin.

gods are forced to appear before before people who perform intense tapas.

## THE PROPHECY OF DANIEL

### **Daniel's Prayer**

*Dan 6:10 And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*

*Dan 6:11 Then these men assembled together, and found Daniel making petition and supplication before his God.*

*Dan 6:12 Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.*

*Dan 6:13 Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day.*

*Dan 6:14 Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him.*

Daniel's reaction to the situation:

Did he change his ways? "just as he had done before"

Did he hide?

We show who we really are only in periods of trials.

### **Daniel's Punishment**

*Dan 6:15 Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.*

*Dan 6:16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.*

*Dan 6:17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.*

*Dan 6:18 Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.*

The Kings predicament:

God's predicament in view of man's rebellion against God's laws.

King could not help Daniel.

Can God help man?

**Daniel's Protection**

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

*Dan 6:20 And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?*

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

*Dan 6:22 My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.*

*Dan 6:23 Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.*

**Daniel's Promotion**

*Dan 6:24 And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den.*

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

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

*Dan 6:27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.*

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

Has your God rescued you?

Did Daniel expect to be rescued?

What if

Faith involves risk. Bu that risk is based on the knowledge of the character of God as love.

## THE PROPHECY OF DANIEL

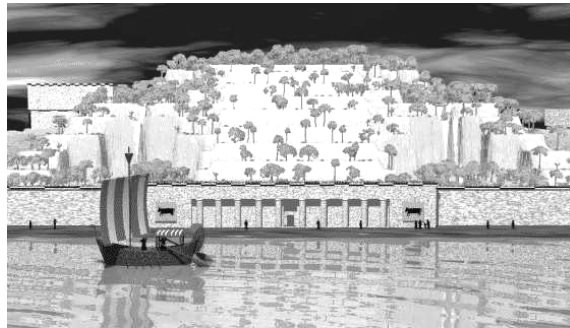
Deuteronomy 19:16-19 If a false witness rise up Then shall ye do unto him, ...as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

In our modern “cultured, civilized” society, we don’t understand the principle of retribution and over extended the principle of mercy beyond its breaking point. We cuddle hardened criminals and pamper them, and then let them go early because they don’t have their own TV, a double bed and telephone or room in their cell.. They come out repeat the crime over and over again.

Proverbs 11:8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

We have lost our disgust for sin. We excuse it, explain it away, ignore it. But sin must be punished Mercy is given only to those who shows mercy.

Some stories indicate the Hanging Gardens towered hundreds of feet into the air, but archaeological explorations indicate a more modest, but still impressive, height. (Copyright Lee Krystek, 1998)



The ancient city of Babylon, under King Nebuchadnezzar II, must have been a

wonder to the traveler's eyes. "In addition to its size," wrote **Herodotus**, a historian in 450 BC, "Babylon surpasses in splendor any city in the known world."

Herodotus claimed the outer walls were 56 miles in length, 80 feet thick and 320 feet high. Wide enough, he said, to allow a four-horse chariot to turn. The inner walls were "not so thick as the first, but hardly less strong." Inside the walls were fortresses and temples containing immense statues of solid gold. Rising above the city was the famous Tower of Babel, a temple to the god Marduk, that seemed to reach to the heavens.

While archaeological examination has disputed some of Herodotus's claims (the outer walls seem to be only 10 miles long and not nearly as high) his narrative does give us a sense of how awesome the features of the city appeared to those that visited it. Interestingly enough, though, one of the city's most spectacular sites is not even mentioned by Herodotus: The Hanging Gardens of Babylon, one of the Seven Wonders of the Ancient World.

Accounts indicate that the garden was built by King Nebuchadnezzar, who ruled the city for 43 years starting in 605 BC (There is a less-reliable, alternative story that the gardens were built by the Assyrian Queen Semiramis during her five year reign starting in 810 BC). This was the height of the city's power and influence and King Nebuchadnezzar constructed an astonishing array of temples, streets, palaces and walls.

According to accounts, the gardens were built to cheer up Nebuchadnezzar's homesick wife, Amyitis. Amyitis, daughter of the king of the Medes, was married to Nebuchadnezzar to create an alliance between the nations. The land she came from, though, was green, rugged and mountainous, and she found the flat, sun-baked terrain of Mesopotamia depressing. The king decided to recreate her homeland by building an artificial mountain with rooftop gardens.

The Hanging Gardens probably did not really "hang" in the sense of being suspended from cables or ropes. The name comes from an inexact translation of the Greek word *kremastos* or the Latin word *pensilis*, which mean not just "hanging", but "overhanging" as in the case of a terrace or balcony.

The Greek geographer **Strabo**, who described the gardens in first century BC, wrote, "It consists of vaulted terraces raised one above another, and resting upon cube-shaped pillars. These are hollow and filled with earth to allow trees of the largest size to be planted. The pillars, the vaults, and terraces are constructed of baked brick and asphalt."

"The ascent to the highest story is by stairs, and at their side are water engines, by

## THE PROPHECY OF DANIEL

means of which persons, appointed expressly for the purpose, are continually employed in raising water from the Euphrates into the garden."

Strabo touches on what, to the ancients, was probably the most amazing part of the garden. Babylon rarely received rain and for the garden to survive it would have had to be irrigated by using water from the nearby Euphrates River. That meant lifting the water far into the air so it could flow down through the terraces, watering the plants at each level. This was probably done by means of a "chain pump."

A chain pump is two large wheels, one above the other, connected by a chain. On the chain are hung buckets. Below the bottom wheel is a pool with the water source. As the wheel is turned, the buckets dip into the pool and pick up water. The chain then lifts them to the upper wheel, where the buckets are tipped and dumped into an upper pool. The chain then carries the empty ones back down to be refilled.

The pool at the top of the gardens could then be released by gates into channels which acted as artificial streams to water the gardens. The pump wheel below was attached to a shaft and a handle. By turning the handle slaves provided the power to run the contraption.

Construction of the garden wasn't only complicated by getting the water up to the top, but also by having to avoid having the liquid ruin the foundation once it was released. Since stone was difficult to get on the Mesopotamian plain, most of the architecture in Babel utilized brick. The bricks were composed of clay mixed with chopped straw and baked in the sun. The bricks were then joined with bitumen, a slimy substance, which acted as a mortar. These bricks quickly dissolved when soaked with water. For most buildings in Babel this wasn't a problem because rain was so rare. However, the gardens were continually exposed to irrigation and the foundation had to be protected.

**Diodorus Siculus**, a Greek historian, stated that the platforms on which the garden stood consisted of huge slabs of stone (otherwise unheard of in Babel), covered with layers of reed, asphalt and tiles. Over this was put "a covering with sheets of lead, that the wet which drenched through the earth might not rot the foundation. Upon all these was laid earth of a convenient depth, sufficient for the growth of the greatest trees. When the soil was laid even and smooth, it was planted with all sorts of trees, which both for greatness and beauty might delight the spectators."

How big were the gardens? Diodorus tells us it was about 400 feet wide by 400 feet long and more than 80 feet high. Other accounts indicate the height was equal to the outer city walls. Walls that Herodotus said were 320 feet high.

In any case the gardens were an amazing sight: A green, leafy, artificial mountain

rising off the plain. But did it actually exist? After all, Herodotus never mentions it.

This was one of the questions that occurred to German archaeologist **Robert Koldewey** in 1899. For centuries before that the ancient city of Babel was nothing but a mound of muddy debris. Though unlike many ancient locations, the city's position was well-known, nothing visible remained of its architecture. Koldewey dug on the Babel site for some fourteen years and unearthed many of its features including the outer walls, inner walls, foundation of the Tower of Babel, Nebuchadnezzar's palaces and the wide processional roadway which passed through the heart of the city.

While excavating the Southern Citadel, Koldewey discovered a basement with fourteen large rooms with stone arch ceilings. Ancient records indicated that only two locations in the city had made use of stone, the north wall of the Northern Citadel, and the Hanging Gardens. The north wall of the Northern Citadel had already been found and had, indeed, contained stone. This made it seem likely that Koldewey had found the cellar of the gardens.

He continued exploring the area and discovered many of the features reported by Diodorus. Finally a room was unearthed with three large, strange holes in the floor. Koldewey concluded this had been the location of the chain pumps that raised the water to the garden's roof.

The foundations that Koldewey discovered measured some 100 by 150 feet. Smaller than the measurements described by ancient historians, but still impressive.

One can only wonder if Queen Amyitis was happy with her fantastic present, or if she continued to pine for the green mountains of her homeland.

Babylonian inscriptions are by no means so replete with interest as the Assyrian. The latter embrace the various expeditions in which the Assyrian monarchs were engaged, and bring us into contact with the names and locality of rivers, cities, and mountain-ranges, with contemporary princes in Judea and elsewhere, and abound in details as to domestic habits, civil usages, and the implements and modes of warfare. But the Babylonian inscriptions refer mainly to the construction of temples, palaces, and other public buildings, and at the same time present especial difficulties in their numerous architectural terms which it is often impossible to translate with any certainty. They are, however, interesting as records of the piety and religious feelings of the sovereigns of Babylon, and as affording numerous topographical notices of that famous city; while the boastful language of the inscription will often remind the reader of Nebuchadnezzar's words in Dan. iv. 30: "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" Compare column vii, line 32.

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The reign of Nebuchadnezzar extended from B.C. 604 to 561. In B.C. 598 he laid siege to Jerusalem (2 Kings xxiv.) and made Jehoiachin prisoner, and in 588 again captured the city, and carried Zedekiah, who had rebelled against him, captive to Babylon (2 Kings xxv.). Josephus gives an account of his expeditions against Tyre and Egypt, which are also mentioned with many details in Ezek. xxvii.-xxix.

The name Nebuchadnezzar, or more accurately Nebuchadrezzar (Jer. xxi. 2, 7, etc.), is derived from the Jewish Scriptures. But in the inscriptions it reads Nebo-kudurri-ussur, *i.e.*, "may Nebo protect the crown"; a name analogous to that of his father Nebo(Nabu)-habal-ussur. ("Nebo protect the son") and to that of Belshazzar, *i.e.*, "Bel protect the prince." The phonetic writing of Nebuchadnezzar is "*An-pa-sa-du-sis*," each of which syllables has been identified through the syllabaries. The word "*kudurri*" is probably the (Hebrew - KeTeR) of (Page 251) Esther vi. 8, and the (Greek - kidaris) of the Greeks. The inscriptions of which a translation follows was found at Babylon by Sir Harford Jones Bridges, and now forms part of the India House Collection. It is engraved on a short column of black basalt, and is divided into ten columns, containing 619 lines.

It may be worth while to remark that in the name given to the prophet Daniel, Belteshazzar, *i.e.*, Balat-su-ussur ("preserve thou his life"), and in Abednego ("servant of Nebo"), we have two of the component parts of the name of Nebuchadnezzar himself.

Nebuchadnezzar II (reigned 605-562 BC), greatest king of the neo-Babylonian, or Chaldean, dynasty, who conquered much of southwestern Asia; known also for his extensive building in the major cities of Babylonia.

The eldest son of Nabopolassar, Nebuchadnezzar commanded a Babylonian army late in his father's reign and in 605 BC triumphed over Egyptian forces at the decisive Battle of Carchemish in Syria, which made Babylonia the primary military power in the Middle East. After his father's death, Nebuchadnezzar returned to Babylon and ascended the throne on September 7, 605 BC. During the next eight years he campaigned extensively in the west against Syria, Palestine, and Egypt and against the Arabs. On March 16, 597 BC, he captured Jerusalem and took Jehoiachin, king of Judah, and many of his people captive to Babylonia. He was subsequently troubled by major revolts in Babylonia (595 BC) and in Judah (588-587 BC), which were vigorously punished; many more Jews were exiled to Babylonia. Nebuchadnezzar also conducted a 13-year siege of the Phoenician city of Tyre and launched an invasion of Egypt in 568 BC. During the latter part of his reign, as the empire of the Medes increased in power to the north and east, Nebuchadnezzar built a wall, known as the Median Wall, in northern Babylonia to keep out the potential invader.

Nebuchadnezzar's conquests brought in much booty and tribute, creating an age of

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prosperity for Babylonia. He undertook an ambitious construction program, rebuilding the temples in the major cult cities and refurbishing his capital at Babylon with a splendid ziggurat (pyramid temple) as well as other shrines, palaces, fortification walls, and processional ways. Later legend credited him with building one of the Seven Wonders of the World, the Hanging Gardens of Babylon, for his Median wife Amyitis. Nebuchadnezzar died in early October 562 BC and was succeeded by his son Amel-Marduk (the biblical Evil-Merodach).

## DANIEL CHAPTER SEVEN

*Dan 7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters.*

This was at night.

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

Four winds of heaven? It refers to the spiritual powers of cosmos. Satan is referred to as the Prince of the Power of the Air.

Paul Speaks of our warfare as with Pincipalities and powers of darkness.

Air has been always symbolically associated with cosmic powers. These are predominantly evil in a fallen cosmic kingdom as ours. These powers are in agitation.

Great sea

Sea always denoted the nations.

The winds of the air is now causing great changes in the nation. These changes in the world nations are not just human driven – they are controlled by spirits that are in this world.

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

*Dan 7:4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it.*

*Dan 7:5 And, behold, another beast, a second, like to a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh.*

*Dan 7:6 After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it.*

*Dan 7:7 After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.*

Four beasts out of the sea

1. lion with eagle wings



### The First Kingdom is Neo-Babylonian

While there is considerable debate concerning the identity of last three kingdoms, there is mutual consent among interpreters that the Neo-Babylonian Empire is the first kingdom.

The statue's head of gold is explicitly stated to represent Nebuchadnezzar's dominion. Daniel tells the king, "you are the head of gold." (2:38)

The Babylonian Empire is also recognized as the first beast in Daniel 7, a "lion that had eagles' wings."

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The lion is used as a symbol for Babylon in the book of Jeremiah (Jer. 4:7; 49:19; 50:17), and its armies as eagles (Jer. 49:22).

Furthermore, the lion's "wings were plucked off and it was lifted up from the ground and made to stand on two feet like a human being; and a human mind was given to it." (Daniel 7:4). Most interpreters see here a parallel to Nebuchadnezzar's seven-year madness described in Daniel 4. In this tale, Nebuchadnezzar was reduced to the level of the beasts for seven years, after which he was restored to human form. Therefore it may be safely established that the Neo-Babylonian Empire is the first of the four world empires.

### 2. bear with ribs in his mouth



In Daniel 2, the second empire is likened to the "chest and arms of silver." (vv. 32) It is further described as an "inferior" kingdom (vv. 39)

which will succeed the Babylonian Empire. In Daniel 7, the second empire is symbolized by a beast that "looked like a bear." (vv. 5)

3. Leopard with four wings and four heads



THE PROPHECY OF DANIEL

4. Ten horned beast with iron teeth



*Dan 7:7 After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.*

*Dan 7:8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.*

A little horn come up – three horns uprooted- eyes like a man and boastful mouth



*Dan 7:9 I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire.*

*Dan 7:10 A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

### **Ancient of Days**

A name given to God by the Prophet Daniel (7:9, 13, 22), in which he contrasts His eternal powers with the frail existence of the empires of the world. It is from these descriptions of the Almighty that Christian art derived its general manner of representing the first person of the Holy Trinity. See Michaelangelo's creation. Ancient of Days is expressed in Aramaic by *Atiq yomin*; in the Greek Septuagint by *palaios hemeron*; and in the Vulgate by *Antiquus dierum*.

6267 attiyq (at-teek');  
from 6275; removed; also antique:  
6275 `athaq (aw-thak');  
a primitive root; to remove; to grow old;

ANCIENT OF DAYS (Aram. "Advanced in days"). An expression applied to Jehovah (from New Unger's Bible Dictionary)

the Judge is the Ancient of days himself, God the Father, the glory of whose presence is here described. He is called the Ancient of days, because he is God from everlasting to everlasting. (Matthew Henry's Commentary)

Ancient of Days appears three times in scripture -- two times in this passage alone:

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- a. clothes white as snow
- b. hair white as wool

Throne room of the Ancient of Days

This scene is the same scene as the Rev 4

throne was flaming fire

wheels

river flowing out before him

many standing before him

*Rev 4:2 Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne;*

*Rev 4:3 and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon.*

*Rev 4:4 And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.*

*Rev 4:5 And out of the throne proceed lightnings and voices and thunders. And there was seven lamps of fire burning before the throne, which are the seven Spirits of God;*

*Rev 4:6 and before the throne, as it were a sea of glass like a crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.*

*Dan 7:11 I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire.*

*Dan 7:12 And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.*

*Dan 7:13 I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him.*

*Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Son of man in clouds

He approached the Ancient of Days

These passages of Daniel presents the Ancient of Days (Yahweh) and the Son of man. One thing we know here is that the One like the Son of Man is not the Ancient of days. Daniel saw God Himself as the Ancient of Days and the Son of Man sounds a lot like Jesus possessing the Kingdom

1) He is divine by nature, arrayed in the glory of the deity, in appearance like that of the angels. In some circles he may also have been called "Son of the Most High God." He is a heavenly being, who dwells on high with the Lord of Spirits, where the elect righteous ones have their dwellings.

2) In spite of this he is called "the Man" (the Son of Man), the typical man, the prototype of mankind. Thus, he is a divine being in human form, a "Man" with a divine nature. He was the ideal pattern of mankind

3) It seems that he is in some way connected with creation. It is strongly emphasized that he came into existence before the creation of the world, and in order to fulfill God's purpose for creation; and he will in the end be lord over creation.

4) He is an eschatological figure, and will be the instrument in the re-

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establishment of creation's original state of perfection. He is the "Second Adam"

5) He is connected with the dualistic view of the world and of history, with the conception of this eon and the coming eon, and with the cosmic and universal eschatology, not with the national Messianic hope. He came into being, and has been chosen and preserved, for the final conflict against Satan and the evil powers, over which he will be victorious.

6) He will come with the clouds of heaven; but it is also said that he will rise up from the sea.

7) He seems to have had some connection with the resurrection. He is judge of the world, who, at his coming, will judge the living and the dead.

Sigmund Mowinckel HE WHO COMETH.

"He has truly been made one of us, like to us in all things except sin"  
(Heb 4:15}

When Jesus calls himself "Son of man", he uses an expression deriving from the *canonical tradition of the Old Testament* and which is found also in the Jewish apocrypha. It must be noted, however, that the expression "son of man" (*ben-adam*) had become in the Aramaic of Jesus' time an *expression to mean simply "man" (bar ethas)*.

The idea is that we the mankind partake of the divinity through Christ which will be realized in the ages to come. That was the original state of man (as Adam was the Son of God) and we will regain it through the Second Adam.

*Dan 7:15 As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me.*

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

*Dan 7:17 These great beasts, which are four, are four kings, that shall arise out of the earth.*

*Dan 7:18 But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.*

*Dan 7:19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet;*

*Dan 7:20 and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows.*

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

*Dan 7:22 until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.*

*Dan 7:23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*

*Dan 7:24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings.*

*Dan 7:25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.*

*Dan 7:26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end.*

*Dan 7:27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

*Dan 7:28 Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart.*

Here is the interpretation

Four beasts are four kingdoms – we already know these from the Neb dream.

## THE PROPHECY OF DANIEL

### **Historical Background**

#### **The Babylonian Empire**

At the time Daniel was supposedly taken captive, Babylon was ruled by Nebuchadnezzar, the second king of the Babylonian Empire. He ruled from 605-562 B.C. During the time he made three raids on Jerusalem.

The first raid was in 597 B.C. when he carried off the first group of Jewish exiles including Israel's King Jehoiachin.

The second raid was in 587 B.C. when he completely overtook Jerusalem, destroyed the Temple, and took a second group of exiles.

The third raid was in BC 582.

After Nebuchadnezzar, four kings took their turn in six years:

Evil-merodach (562-560 B.C.),

Nerglisar (560-556 B.C.),

Labashimarduk (556 B.C), and

Nabonidus (556-539 B.C.).

#### **Persian Conquest of Babylon**

Under Cyrus the Great, Persia swallowed up the Median Empire in 550 B.C., and in 539 B.C. captured Babylon. In the year BC 538 Cyrus issued an edict that allowing the exiles of all nations to return to their homeland. This marked the end of the Babylonian captivity. (II Chron. 36:22,23) Jews enjoyed religious freedom for over 2 centuries.

#### **The Greeks Invade Palestine**

Alexander the Great of Macedonia. crushed the Persian Empire in 334 B.C., But following Alexander's sudden death in 312 B.C., his empire was divided into four domains under four of his Generals.

Palestine fell under control of the Ptolemaic Empire (Egypt). Seleucid Empire (Syria) was referred to as the Kingdom of the north. Led by Antiochus the Great, the Seleucids wrestled Palestine from the Ptolemies in 198 B.C. It was under Antiochus the Greek Culture (Hellenism) became the way of life in Palestine Antiochus forced increased taxes on the Jews and the seized the of sacred Temple treasures to offset his war debts .

### **Rise of Antiochus IV Epiphanes**

Antiochus IV Epiphanes ascended to power in BC 174. and reigned ten years. Jews called him the "Epimanes" - "the madman". Antiochus plundered temples and sold the office of the high priest to the highest bidder. The legitimate High Priest Onias III was deposed in 174 B.C. and Jason was instituted High Priest. When Onias objected he was murdered by Jason in 171/170 B.C.

A man named Jason offered Antiochus large sums of money and was given the job of high priest. Jason proceeded to join Antiochus in his attempts to encourage Hellenization among the Jews. Jason built a Greek gymnasium in Jerusalem where young Jews exercised in the nude according to Greek custom. Some Jews attempted to remove the marks of circumcision to better fit in among the Gentiles. But to orthodox Jews these practices violated the law and the covenant. A split among the Jews resulted. Some (apostate Jews) welcomed the new ways of the Greeks, while the Hasidim (pious ones), strongly opposed Hellenization and practiced strict adherence to the law.

### **Jewish Persecution**

Antiochus was not content with a few converts, but demanded all Jews accept Hellenization. In 168-7 B.C. Antiochus issued an edict outlawing Judaism. All sacrifices to Yahweh were denied, as were religious festivals, circumcision, and observance of the Sabbath. Anyone caught with a copy of the Jewish Scriptures was to be executed. Furthermore, Antiochus directed that pagan altars be built throughout the land. In December, 167 B.C. Antiochus had a small altar built on the altar of burnt offering in the Jerusalem Temple where unclean swine were sacrificed to the Olympian Zeus. This was considered the ultimate insult to Yahweh and Judaism, and has become popularly known as the 'desolating sacrilege' or the 'abomination of desolation.' (Daniel 9:27; 11:31)

The Jews favoring Hellenization accepted the demands of King Antiochus, but the Hasidim refused. With the very existence of Judaism at stake, the actions of Antiochus gave rise to the Maccabean Revolt. The Jewish rebellion was small at first, but continued to gain strength among the peasants. Finally, after three years of Temple desecrations, Judas Maccabeus, leader of the revolt, entered the Temple in Jerusalem, cleansed it and restored the traditional Jewish worship in December, 164 B.C. Antiochus died shortly thereafter as result of a mental disorder.

## DANIEL CHAPTER EIGHT

*Dan 8:1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first.*

*Dan 8:2 And I saw in the vision; now it was so, that when I saw, I was in Shushan the palace, which is in the province of Elam; and I saw in the vision, and I was by the river Ula*

The Ulai Canal was "a wide artificial canal connecting the Choaspes (modern Kerkha) River with the Coprates (modern Abdizful) River, which flowed not far from the city itself." This canal may have been the very one Alexander the Great would later use to sail his fleet in conquering the Persian Empire. Expositor's Bible Commentary

*Dan 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.*

*Dan 8:4 I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself.*



- The two horns represent Media & Persia with Persia being the longer one.

- The ram butted westward, northward & southward illustrating the direction in which the Medo-Persian Empire would expand and is confirmed by history.

"The three general areas of Medo-Persian expansion were westward (toward Lydia, Ionia, Thrace, and Macedon), northward (toward the Caspians of the Caucasus Range and the Scythians east of the Caspian Sea and the Oxus Valley all the way up to the Aral Sea), and southward (toward the Babylonian Empire and later to Egypt itself)" (Expositor's Bible Commentary).

- No other beast could stand before him indicating that no nation was able to withstand the conquering forces of the Medo-Persian Empire
- He did as he pleased and magnified himself which are the very characteristics we have observed in Nebuchadnezzar and Belshazzar.

*Dan 8:5 And as I was considering, behold, a he-goat came from the west over the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.*

*Dan 8:6 And he came to the ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power.*

*Dan 8:7 And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand.*

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The first Greek colony was established by an oracle that sent a goat for a guide to build a city. The goat came to the region of Greece, and in gratitude for the goat's leading them in the right direction, they called the city Agae, meaning "The Goat City." The name of the sea upon whose shores the city was built was called the Aegean Sea, or the "Goat Sea"

- The goat comes from the west over the surface of the whole earth without touching the ground. The Greeks came from the west, from the area of Macedonia and Greece, and "in twelve brief years conquered the entire civilized world without losing a battle" (David Jeremiah 160).
- The goat attacks the ram shattering his two horns. The Greeks launched an unprovoked attack upon the Persians in 334 B. C.
- The ram is hurled to the ground and trampled. This depicts the Persian Wars which occurred between 334-331 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. Despite the immense numerical superiority of the Persian imperial forces and their possession of military equipment like war elephants, the tactical genius of young Alexander, with his disciplined Macedonian phalanx, proved decisive" (Expositor's Bible Commentary).

- As soon as he was mighty the large horn was broken. Alexander the Great died at the age of 33 of a sudden fever brought on by dissipation. David Jeremiah says he was "a victim of his own drunkenness and depression because there weren't any more worlds to conquer" (162).

*Dan 8:8 And the he-goat magnified himself exceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven.*  
*Dan 8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land.*  
*Dan 8:10 And it waxed great, even to the host of heaven; and some of the host and of*

## THE PROPHECY OF DANIEL

*the stars it cast down to the ground, and trampled upon them.*

*Dan 8:11 Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down.*

*Dan 8:12 And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered.*

*Dan 8:13 Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?*

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

*Dan 8:15 And it came to pass, when I, even I Daniel, had seen the vision, that I sought to understand it; and, behold, there stood before me as the appearance of a man.*

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

*Dan 8:17 So he came near where I stood; and when he came, I was affrighted, and fell upon my face: but he said unto me, Understand, O son of man; for the vision belongeth to the time of the end.*

*Dan 8:18 Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright.*

*Dan 8:19 And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end.*

*Dan 8:20 The ram which thou sawest, that had the two horns, they are the kings of Media and Persia.*

*Dan 8:21 And the rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king.*

*Dan 8:22 And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power.*

*Dan 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.*

*Dan 8:24 And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do his pleasure; and he shall destroy the mighty ones and the holy people.*

*Dan 8:25 And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in their security shall he destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand.*

*Dan 8:26 And the vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days to come.*

*Dan 8:27 And I, Daniel, fainted, and was sick certain days; then I rose up, and did*

*the king's business: and I wondered at the vision, but none understood it.*

The Four Horns Daniel sees four horns which he is told represent four kingdoms which would arise from the nation of the one horn (Alexander the Great) but not with his power. Although there were several years of conflict, Alexander's kingdom was eventually divided between four of his generals.

- Cassander ruled Macedonia and Greece
- Lysimachus ruled Thrace, Bithynia, and most of Asia Minor
- Seleucus ruled Syria and the lands to the east including Babylonia
- Ptolemy ruled over Egypt and possibly Palestine and Arabia Petraea (Walvoord 184).

### **The One Horn :Comparison of horn in 7 and 8**

#### **Horn of Chapter 7**

arises from the 4th beast

the 11th horn

saints given into his hands for 1260 days

#### **Horn of Chapter 8**

arises from the goat which represents Greece

grew out of one of the four horns allowed power for 2300 evening & morning sacrifices or 1150 days

- Those who believe the little horn of Chapter 8 was completely fulfilled in Antiochus Epiphanes, the 8th king of the Syrian (Seleucid) dynasty who reigned from 175-164 B. C.
- Those who believe the little horn was partially fulfilled in Antiochus Epiphanes and will be completely fulfilled in the Lawless one, represented by the horn of Chapter 7.

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- Those who believe the little horn of Chapter 8 is the second beast in Revelation 13:11-12.
- Those who see two visions in chapter 7: the first in vs. 9-12 fulfilled in Antiochus Epiphanes; the second in vs. 23-25 to be fulfilled at some time in the future.

### DANIEL'S VISION

- grew exceeding great toward the south, the east & the beautiful land
- grew up to the host of heaven; caused some of the host and some of the stars to fall to the earth & trampled them
- magnified self to be equal with the Commander of the host

### ANTIOCHUS EPIPHANES

Antiochus Epiphanes conducted campaigns against Egypt to the south, Persia in the east, and Jerusalem, which is the beautiful land (see Ezekiel 20:6, 15 & Zechariah 7:14).

"Host" is most often used in the Scriptures to mean the angels in God's service or the stars themselves. However, there are instances of its use to refer to the *people* of God (Exodus 12:41). God promised Abraham that his descendents would become as numerous as the stars (Genesis 12:3; 15:5) and Daniel 12:3 states that those who are wise will shine like the brightness of the stars and uses the same word as in ch. 8. This could refer to the number of Jews that Antiochus Epiphanes destroyed during his reign.

Inscribed coin of his bust with BASILEUS ANTIOCOU QEOU EPIFANOU (King Antiochus God manifest)



**Daniel 8 Cross-References**

**The Beautiful Land**

Ezek 20:6

6on that day I swore to them, to bring them out from the land of Egypt into a land that I had selected for them, flowing with milk and honey, which is the glory of all lands.

Ezek 20:15

15"Also I swore to them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands, Zech 7:14

14"but I scattered them with a storm wind among all the nations whom they have not known. Thus the land is desolated behind them so that no one went back and forth, for they made the pleasant land desolate."

**The Host of Heaven**

Ex 12:41

41And at the end of four hundred and thirty years, to the very day, all the hosts of the LORD went out from the land of Egypt.

**The Stars**

Gen 15:5

5And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be."

Dan 12:3

3"Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

**Magnified Self to be Equal With the Commander of the Host**



Inscribed: BASILEUS ANTIOCUOU QEOU EPIFANOU (King Antiochus God manifest)

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<sup>1[1]</sup> 1 and 2 Maccabees are historical works written during the 400 silent years between the end of the OT and the beginning of the NT. 1 Maccabees covers events between 175 and 134 BC.

### **Removed the Regular Sacrifice**

1 Maccabees 1:41-54<sup>i[1]</sup>

41 Then the king wrote to his whole kingdom that all should be one people,<sup>42</sup> and that all should give up their particular customs.<sup>43</sup> All the Gentiles accepted the command of the king. Many even from Israel gladly adopted his religion; they sacrificed to idols and profaned the sabbath.<sup>44</sup> And the king sent letters by messengers to Jerusalem and the towns of Judah; he directed them to follow customs strange to the land,<sup>45</sup> to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane sabbaths and festivals,<sup>46</sup> to defile the sanctuary and the priests,<sup>47</sup> to build altars and sacred precincts and shrines for idols, to sacrifice swine and other unclean animals,<sup>48</sup> and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane,<sup>49</sup> so that they would forget the law and change all the ordinances.<sup>50</sup> He added,<sup>e</sup> "And whoever does not obey the command of the king shall die."

51 In such words he wrote to his whole kingdom. He appointed inspectors over all the people and commanded the towns of Judah to offer sacrifice, town by town.<sup>52</sup> Many of the people, everyone who forsook the law, joined them, and they did evil in the land;<sup>53</sup> they drove Israel into hiding in every place of refuge they had.

54 Now on the fifteenth day of Chislev, in the one hundred forty-fifth year,<sup>f</sup> they erected a desolating sacrilege on the altar of burnt offering. They also built altars in the surrounding towns of Judah,<sup>55</sup> and offered incense at the doors of the houses and in the streets

Josephus' Antiquities of the Jews Book 12, Chapter 5<sup>1[1]1[1]</sup> Flavius Josephus was a Jewish historian, born AD 37/38 and died early in the 2<sup>nd</sup> century. Although not entirely accurate, his writings provide indispensable background material for the late intertestamental and NT history

4 And when the king had built an idol altar upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction. He also appointed overseers, who should compel them to do what he commanded.

**Throw Down the Sanctuary**

1 Maccabees 1:20-24

20 After subduing Egypt, Antiochus returned in the one hundred forty-third year.<sup>c</sup> He went up against Israel and came to Jerusalem with a strong force.<sup>21</sup> He arrogantly entered the sanctuary and took the golden altar, the lampstand for the light, and all its utensils.<sup>22</sup> He took also the table for the bread of the Presence, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple; he stripped it all off.<sup>23</sup> He took the silver and the gold, and the costly vessels; he took also the hidden treasures that he found.<sup>24</sup> Taking them all, he went into his own land

*He shed much blood, and spoke with great arrogance.*

1 Maccabees 1:39

<sup>39</sup> Her sanctuary became desolate like a desert;

1 Maccabees 1:

<sup>59</sup> On the twenty-fifth day of the month they offered sacrifice on the altar that was on top of the altar of burnt offering.

Josephus' Antiquities of the Jews Book 12, Chapter 5

4. led by his covetous inclination, (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value,) and in order to plunder its wealth, he ventured to break the league he had made. So he left the temple bare, and took away the golden candlesticks, and the golden altar [of incense], and table [of shew-bread], and the altar [of burnt-offering]; and did not abstain from even the veils, which were made of fine linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining; and by this means cast the Jews into great lamentation, for he forbade them to offer those daily sacrifices which they used to offer to God, according to the law

**Will Throw Truth to the Ground**

1 Maccabees 1:

<sup>56</sup> The books of the law that they found they tore to pieces and burned with fire.<sup>57</sup> Anyone found possessing the book of the covenant, or anyone who adhered to the law, was condemned to death by decree of the king.

**Will Destroy Mighty Men & The Holy People**

1 Maccabees 1:

<sup>60</sup> According to the decree, they put to death the women who had their children circumcised,<sup>61</sup> and their families and those who circumcised them; and they hung the

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infants from their mothers' necks. <sup>62</sup> But many in Israel stood firm and were resolved in their hearts not to eat unclean food. <sup>63</sup> They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die. <sup>64</sup> Very great wrath came upon Israel.

Josephus' Antiquities of the Jews Book 12, Chapter 5

4. And indeed many Jews there were who complied with the king's commands, either voluntarily, or out of fear of the penalty that was denounced. But the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments; for they were whipped with rods, and their bodies were torn to pieces, and were crucified, while they were still alive, and breathed. They also strangled those women and their sons whom they had circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. And if there were any sacred book of the law found, it was destroyed, and those with whom they were found miserably perished also.

### **Will Cause Deceit to Succeed Through Shrewdness & Influence**

1 Maccabees 1:29-36

29 Two years later the king sent to the cities of Judah a chief collector of tribute, and he came to Jerusalem with a large force. <sup>30</sup> Deceitfully he spoke peaceable words to them, and they believed him; but he suddenly fell upon the city, dealt it a severe blow, and destroyed many people of Israel. <sup>31</sup> He plundered the city, burned it with fire, and tore down its houses and its surrounding walls. <sup>32</sup> They took captive the women and children, and seized the livestock. <sup>33</sup> Then they fortified the city of David with a great strong wall and strong towers, and it became their citadel. <sup>34</sup> They stationed there a sinful people, men who were renegades. These strengthened their position; <sup>35</sup> they stored up arms and food, and collecting the spoils of Jerusalem they stored them there, and became a great menace, <sup>36</sup> for the citadel<sup>d</sup> became an ambush against the sanctuary, an evil adversary of Israel at all times.

Josephus' Antiquities of the Jews Book 12, Chapter 5

3. King Antiochus returning out of Egypt (16) for fear of the Romans, made an expedition against the city Jerusalem; and when he was there, in the hundred and forty-third year of the kingdom of the Seleucidse, he took the city without fighting, those of his own party opening the gates to him. And when he had gotten possession of Jerusalem, he slew many of the opposite party; and when he had plundered it of a great deal of money, he returned to Antioch. 4. Now it came to pass, after two years, in the hundred forty and fifth year, on the twenty-fifth day of that month which is by us called Chasleu, and by the Macedonians Apelleus, in the hundred and fifty-third

olympiad, that the king came up to Jerusalem, and, pretending peace, he got possession of the city by treachery;

### **The Time of the End**

Ezek 7:2-3

2"And you, son of man, thus says the Lord GOD to the land of Israel, "An end! The end is coming on the four corners of the land. 3"Now the end is upon you, and I will send My anger against you; I will judge you according to your ways and bring all your abominations upon you.

Amos 8:2

2He said, "What do you see, Amos?" And I said, "A basket of summer fruit." Then the LORD said to me, "The end has come for My people Israel. I will spare them no longer.

Ezek 21:25

25"And you, O slain, wicked one, the prince of Israel, whose day has come, in the time of the punishment of the end,'

Ezek 21:29

29while they see for you false visions, while they divine lies for you -- to place you on the necks of the wicked who are slain, whose day has come, in the time of the punishment of the end.

Ezek 35:5

5"Because you have had everlasting enmity and have delivered the sons of Israel to the power of the sword at the time of their calamity, at the time of the punishment of the end,

### **Preterism/Preterist**

Preterists are committed to the view that the majority of the prophecies of the book of Daniel have already been fulfilled and therefore no significance for the present day. (Shea 25.) The Preterist view of prophetic interpretation was developed by Luis de Alcazar (1554-1613), also as part of the Counter Reformation. It was developed to take the heat off the Pope, who was feeling some discomfort from the Reformers' talk that the Papacy was the Antichrist. The preterist view of apocalyptic prophecies and their time elements essentially leaves the whole Christian era, with the exception of a very small initial fraction, without any direct historical or prophetic evaluation by God upon the course of that history. (Shea 56.) Preterism claims that the apocalyptic prophecies, especially those dealing with the Antichrist, were fulfilled before the Papacy ever ruled Rome. Since they were already fulfilled, the prophecies could not apply to the Papacy. The Preterist view ignores the fact that within the Old Testament itself is the foundation of prophetic interpretation and this foundation produces a broader view of God's interaction with human history.

## THE PROPHECY OF DANIEL

**Synopsis of Preterism.** Since the Antichrist had been fulfilled in the past, it could not be the Papacy.

### **Summary of the Fallacies of Preterism.**

- Preterism is an expedient designed to shield Rome.
- Preterism violates the principle of consistent symbolism.
- Preterism glorifies the Papacy by ignoring the actualities.
- Preterism denies the elemental principle of Bible prophecy.
- Preterism, like futurism, leaves an explained gap.
- Preterism offers no adequate fulfillments.
- Preterism cannot be correct if Futurism is correct. (From 2:803-805.)

The Counter-Reformation developed a new system of prophetic interpretation that came to be known as preterism. This method was developed by a Spanish Jesuit named Luis de Alcazar (died 1613). According to him, the prophecies of Revelation were fulfilled during the first six centuries of the Christian Era. He identified Nero with the antichrist (*ibid.*, vol. 2, pp. 506–508). Preterism was later adopted by many Protestants and has become today the prevailing method of prophetic interpretation among religious scholars in general. According to them, Daniel deals with events that took place during the time of the Maccabbeans, and Revelation deals with the situation of the church during the time of John.

For a detailed presentation of the historicism, preterism, and futurism, see

### **Futurism/Futurist**

The full-blown futurist view declares that the fulfillments of the majority of the prophecies, including those of the antichrist, the beast, the three-and-one-half times of persecution, et cetera, will occur in the future, at the very end of the age, and that the whole Christian Era is an interim period without prophetic fulfillment. While the Adventists remained historicists, the British premillennialists (Literalists) gradually adopted futurism. By the beginning of the twentieth century most premillennialists in the various churches, at least in Britain and America, were futurists; in recent decades the most vocal segment, if not the majority, have been futurists of the dispensationalist and pretribulationist variety.

Among more conservative Protestants, historicism has been replaced by futurism. Futurism applies the prophecies of Revelation mainly to events that will take place within a seven-year period just before the second coming of Christ. This is the position taken by most dispensationalists.

Futurism, developed by Francisco Riberia (1537-1591), owes its existence to the Counter Reformation. During the Protestant Reformation, the reformers, using Historicism, concluded that the system, as best represented by the Pope, of the Roman Catholic Church was the Beast of Revelation 13. Shea states: The futurist interpretation of apocalyptic [prophecies] poses a ... problem. It also leaves most of the history of the Christian era unaddressed by God except in general spiritual terms. After this lengthy historical and prophetic vacuum, futurists then see the prophetic voice again taking up a concern for the last seven years of earth's history. (Shea 57.) Futurism claims that most of the prophecies of the Apocalypse were fulfilled to ancient Rome. The rest is restricted to a literal Antichrist who will reign for 3½ literal years. Futurism further claims that the Antichrist will be an individual and not a system. This method of prophetic interpretation has a few prophetic events happening early in the Christian dispensation, a large gap of no prophetic interest, and a literal close of 3½ years instead of hundreds of centuries. (You will recognize this scenario as the current Dispensationalist view.)

Besides the short-term results of reducing the pressure being felt by the Papacy, Futurism has had an unexpected long-term result. Historicists believe that the 70-week prophecy and the 2300-day prophecy have a common beginning. Therefore, there are 1810 days (years) remaining after the 70 weeks have ended. By splitting the 70 weeks into two parts (69 weeks and one week), Futurism diverts attention away from the relationship between the 70 weeks and the 2300 days. This separation hides the significant events of 1844. From sums up this process: "Accordingly, confusion of the Historical School of interpretation, and its final breakdown, is now definitely under way." (From 3:658.)

**Synopsis of Futurism.** Since the Antichrist is in the future, it could not be the Papacy.

**Summary of the Fallacies of Futurism.**

- Futurism is designed to relieve pressure on Rome.
- Futurism violates the principle of consistent prophetic symbolism.
- Futurism makes prophetic time meaningless.
- Futurism removes application from historical verification.
- Futurism creates an arbitrary gap which is an unjustifiable device.
- Futurism ignores the view of the early church.
- Futurism cannot be correct if Preterism is correct. (From 2:803-805.)

**Historism/Historcist**

This term is used to describe a school of prophetic interpretation that conceives the fulfillment of the prophecies of Daniel and Revelation as covering the historical

## THE PROPHECY OF DANIEL

period from the time of the prophet to the establishment of the kingdom of God on earth, as opposed to Futurist and Preterist. These prophecies were given in visionary circles that recapitulate the content of the previous vision, adding new information or providing a slightly different perspective of the same historical period. Thus, for instance, Dan. 2, 7, 8-9, and 10-12 are parallel prophecies covering basically the same historical period. In Revelation the same type of recapitulation is employed in the interpretation of the messages to the seven churches, the seven seals, the seven trumpets, and Rev. 12-14.

The validity of historicism as a method for the interpretation of Daniel and Revelation is provided by the fact that the angel interpreter in Daniel used this method in explaining the meaning of the visions to the prophet (as did almost every Jewish and Christian believer from 2 BC until \_\_\_\_\_). In a dream Daniel is informed that the dream of the king in Dan. 2 represents four kingdoms that will arise in human history before the kingdom of God is established (verses 36-45). The four beasts of Dan. 7 represent those same kingdoms, after which God will give the kingdom to the saints (verses 18, 19). The first kingdom was identified as Babylon (verses 36'38). In Dan. 8 two animals are used as symbols to represent the Medo-Persian and Greek empires (verses 19-21). The fourth kingdom is not identified in Daniel, but Jesus takes it to be Rome (Matt. 24:15). According to Daniel, this kingdom was to be divided, and a little horn would exercise political and religious control over the people. In the time of the end the horn is to be destroyed and God's kingdom established forever.

Jesus used this method when He interpreted Dan. 9:26, 27 as referring to the future destruction of Jerusalem in A.D. 70 (Luke 21:20-22). Paul also speaks about a series of successive prophetic events to be fulfilled within history before the second coming of Christ (2 Thess. 2:1-12). Historicism as a method of interpretation is found in the Bible itself, and it provides the key for the interpretation of the apocalyptic books of Daniel and Revelation.

The historicist approach to prophetic interpretation was used by the early Church Fathers up to the fifth century A.D. LeRoy E. Froom has shown that a significant shift in prophetic interpretation occurred when Augustine defined the kingdom of God as the Christian church and spiritualized the millennium, making it a symbol of the Christian Era (The Prophetic Faith of Our Fathers, vol. 1, pp. 473-491). His views prevailed during the Middle Ages, until the period of the Protestant reform. The Reformers restored historicism as the method to be used in the interpretation of Daniel and Revelation, and identified the papacy as a manifestation of the antichrist predicted in those books.

The Counter-Reformation developed a new system of prophetic interpretation that came to be known as preterism. This method was developed by a Spanish Jesuit named Luis de Alcazar (died 1613). According to him, the prophecies of Revelation

were fulfilled during the first six centuries of the Christian Era. He identified Nero with the antichrist (ibid., vol. 2, pp. 506-508). Preterism was later adopted by many Protestants and has become today the prevailing method of prophetic interpretation among religious scholars in general. According to them, Daniel deals with events that took place during the time of the Maccabbeans, and Revelation deals with the situation of the church during the time of John.

Among more conservative Protestants, historicism has been replaced by futurism. Futurism applies the prophecies of Revelation mainly to events that will take place within a seven-year period just before the second coming of Christ. This is the position taken by most dispensationalists.

## DANIEL CHAPTER NINE

*Dan 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans,*

*Dan 9:2 in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years.*

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

*Dan 9:4 And I prayed unto Jehovah my God, and made confession, and said, Oh, Lord, the great and dreadful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments,*

*Dan 9:5 we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances;*

*Dan 9:6 neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.*

*Dan 9:7 O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.*

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

*Dan 9:9 To the Lord our God belong mercies and forgiveness; for we have rebelled against him;*

*Dan 9:10 neither have we obeyed the voice of Jehovah our God, to walk in his laws, which he set before us by his servants the prophets.*

*Dan 9:11 Yea, all Israel have transgressed thy law, even turning aside, that they should not obey thy voice: therefore hath the curse been poured out upon us, and the oath that is written in the law of Moses the servant of God; for we have sinned against him.*

*Dan 9:12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem.*

*Dan 9:13 As it is written in the law of Moses, all this evil is come upon us: yet have we not entreated the favor of Jehovah our God, that we should turn from our iniquities, and have discernment in thy truth.*

*Dan 9:14 Therefore hath Jehovah watched over the evil, and brought it upon us; for Jehovah our God is righteous in all his works which he doeth, and we have not obeyed his voice.*

*Dan 9:15 And now, O Lord our God, that hast brought thy people forth out of the*

*land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.*

*Dan 9:16 O Lord, according to all thy righteousness, let thine anger and thy wrath, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us.*

*Dan 9:17 Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.*

*Dan 9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies' sake.*

*Dan 9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name.*

Medes were Japhethites – of Aryan Origin.

The earliest document of Aryan origins refers to Darius as “I Darius – an Aryan”

Jer. 21:11; 25: 11,12 29:1,10; 2 Chr. 36:21

*Dan 9:20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God;*

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

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

*Dan 9:23 At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision.*

*Dan 9:24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.*

Dan 9:24 "Seventy 'sevens' are decreed for **your people** and **your holy city**

## THE PROPHECY OF DANIEL

to finish transgression,  
to put an end to sin,  
to atone for wickedness,  
to bring in everlasting righteousness,  
to seal up vision and prophecy and  
to anoint the most holy

### What are the 70 weeks?

Literally the word “weeks” is “sevens.” But the question remains whether a “seven” is seven “days” or seven “years.” Seventy “sevens” of days would equal 15 months. That doesn’t fit the prophecy at all. But seventy “sevens” of years equals 490 years. That we will see fits the prophecy precisely.

1 day = 1 year Numbers 14:34 Ez 4:4-6

1 hour = 6 years Rev.3:10

1 day = 1000 years 2 Pet 3:8 Hosea 6:2

### How long are the years?

Daniel is figuring in terms of “prophetic years.” That means years which are 360 days long. The Jews did not use 365 day solar years. Actually they used 12 lunar months of about 29½ days each (which required adding an extra month occasionally). Sometimes that was rounded off to 360 day years as in the flood chronology (150 days = 5 months – Genesis 7:11,24; 8:3,4). In Revelation it is clear that 360 day years are used because 1260

days = 42 months = 3½ years (Revelation 13:4-7; 12:13,14; 12:6).

Likewise Daniel uses 360 day years.

9:24

Each day for an year principle: Num, 14:34. Then 70 weeks refers to 490 years

The prophecy is concerning “your people” Israel only. It concern the Holy City – Jerusalem

six things should take place during this period.

These are not personal redemption but national. Zech 12:10 Zech 13:1

Jer. 31:34

to finish transgression,  
to put an end to sin,  
to atone for wickedness,  
to bring in everlasting righteousness,  
to seal up vision and prophecy and  
to anoint the most holy

Mat 18:12 forgiving "until seventy times seven,"- which is the exact amount of time in Daniel's seventy weeks

4 possible fulfillments of 70

1 .Return under Cyrus after 70 years

## THE PROPHECY OF DANIEL

2. Maccabees return to power after Antiochus epi
3. Return of evangelical Christians from Papy
4. Return of Jesus

Are the 70 weeks consecutive or is there a gap?

Eph 3:9

70 Weeks are what "seal up" the vision and prophecy

*Dan 9:25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times.*

The starting point of this prophecy is “the decree to rebuild Jerusalem.” This refers to King Artaxerxes’ decree on March 5, 444 B.C. (Nehemiah 2:1-8). The ending point of the prophecy is “until Messiah the Prince.” This refers to Christ’s Triumphal Entry on March 30, A.D. 33. Daniel says that will take 69 (7 = 62) “weeks” of years. It comes out to the day (69 x 7 x 360 = 173,880 days)! The 483 “prophetic years” (or 476 solar years plus the 25 days between March 5 and March 30) is the exact time from Artaxerxes’ decree until the Triumphal Entry.

9:25

issue of decree to return and rebuild to messiah is 69 weeks out of 70 weeks.

decree – Neh 2:1-8

Which decree ?

Artaxerxes? 445 BC Nehemiah 2:4-8. Isaiah 46:13

Cyrus? (Ezra 1:2). (Isa. 44:23-45: 14)

The completion of *the temple* is mentioned in Ezra 6:14, 15, and it is said that it had been done "according to the *commandment of Cyrus, and Darius*"-

Jerusalem built Neh 2:17-18 6:15-19

Major decrees

1. 536 BC Cyrus with Zerubabel 42360 Jews returned

2. 457 BC Cyrus under Ezra

3. 44 BC from Artaxerxes under Ezra

Major one was under Ezra.

If we take this date 457 +

69X7 = 483 years should bring us to should bring us to AD 26 when Jesus started his ministry (Baptism)

The mid 7 years = 3 ½ years

will then take us to AD 30 crucifixion and resurrection (Anointed one cut off). Jesus started the millennium with Christian community. But 7<sup>th</sup> year (3 ½ years after resurrection) will take us AD 34 to Stephens martyrdom.

The people of the ruler could be Rome. Desolation took place in 70 AD

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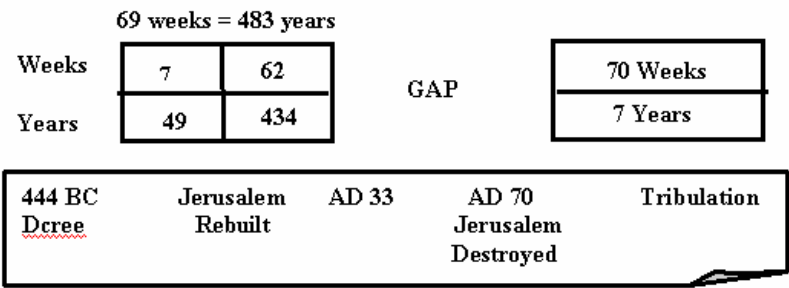
*Dan 9:26 And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined.*

*Dan 9:27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon*

THE PROPHECY OF DANIEL

*the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.*

**The 70 Weeks of Daniel  
(Dan. 9:24-27)**



Preterist Fulfilment

**1. "To finish the transgression,"**

- This was fulfilled. (Luke 11:47-51 ; Matt 23:29-32; Matt 21:33-45)

**2. "Make an end of sins,"**

- This was fulfilled. (John 1:29; Matt 1:21; Acts 10:43; Hebrews 9:26)

**3. "Make reconciliation for iniquity,"**

- This was fulfilled. (II Cor 5:18-21; Hebrews 2:17; Col 1:20; Romans 5:10)

**4. "Bring in everlasting righteousness,"**

- This was fulfilled. (Romans 3:25,26; Hebrews 9:12; II Thess 2:16; II Cor. 9:9)

**5. "Seal up vision and prophecy,"**

- This was fulfilled. (Hebrews 1:1-2; John 1:1; II Peter 1:19-21)

**6. "Anoint the most holy (or holy place)."**

- This was fulfilled. (Matthew 3:15-17; Luke 4:18; Acts 4:26,27; 10:38)

Jesus came in judgment on Jerusalem and it was destroyed - A.D.70.

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(Matt. 24:21, 34) The Jewish - Roman war started in February 67 A.D. and Jerusalem and the temple were destroyed in August in year A.D. 70, exactly 3 1/2 years later. This time period is also 42 months or 1260 days.

4. Verse 26 - "after the 62 weeks" (after the 7 also)

a. "Messiah cut off" – Christ crucified

b. "people of the prince to come will destroy the city (Jerusalem) and the sanctuary (temple)"

"people" = Romans

"prince" = Antichrist – head of a revived Roman Empire (In A.D. 70 the Romans destroyed Jerusalem)

Resurrection - Ascension - Holy Spirit given - A.D. 30.

Church established - A.D. 30.

Gospel first preached to the Jews - A.D. 30. (Acts 2:14 ff.)

Gospel first preached to the Gentiles - A.D. 40. (Acts 10:34 ff.)

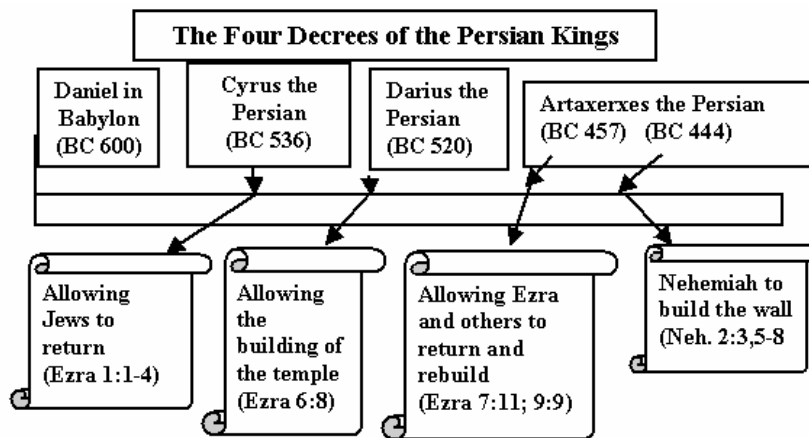
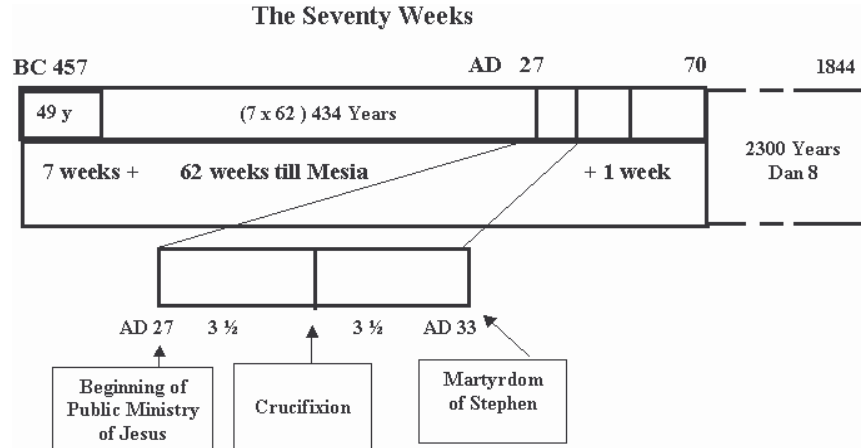
Gospel preached to all nations - A.D. 54. (Col. 1:6, 23)

Jesus' return in judgment imminent - A.D. 64. (Heb. 10:37)

Temple sacrifices ceased - A.D. 67-70.

Temple destroyed - A.D. 70.

THE PROPHECY OF DANIEL



(Prophecies of the 70th week, the last 7 years)

He (the Antichrist) shall be from the people that destroyed Jerusalem and the temple

The Antichrist shall confirm a covenant or treaty (this event begins the Tribulation)

This shall be with Israel and others (many)

It shall be for one week (or 7 years)

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In the midst of the week (this shows that the seven years are divided into two parts)

The Antichrist shall cause the sacrifice to cease

The Antichrist shall cause the oblation to cease

Therefore, a temple is to be built prior to the midst of the seven years

There shall be an overspreading of abominations

This shall occur in the temple

By this, the Antichrist shall make it desolate

The Antichrist shall be consumed

The things determined shall be poured upon the desolate (the Antichrist)

## DANIEL CHAPTER TEN

*Dan 10:1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, even a great warfare: and he understood the thing, and had understanding of the vision.*

*Dan 10:2 In those days I, Daniel, was mourning three whole weeks.*

*Dan 10:3 I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.*

*Dan 10:4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel,*

*Dan 10:5 I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz:*

*Dan 10:6 his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude.*

*Dan 10:7 And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves.*

*Dan 10:8 So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength.*

*Dan 10:9 Yet heard I the voice of his words; and when I heard the voice of his words, then was I fallen into a deep sleep on my face, with my face toward the ground.*

*Dan 10:10 And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands.*

*Dan 10:11 And he said unto me, O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.*

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

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

*Dan 10:14 Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days:*

*Dan 10:15 and when he had spoken unto me according to these words, I set my face toward the ground, and was dumb.*

*Dan 10:16 And, behold, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spake and said unto him that stood before me, O my lord, by reason of the vision my sorrows are turned upon me, and I retain no strength.*

M. M. NINAN

*Rev 1:12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;*

*Rev 1:13 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.*

*Rev 1:14 And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;*

*Rev 1:15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.*

*Rev 1:16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.*

*Rev 1:17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,*

Who is this? Is this Jesus or some other heavenly being?

*Dan 10:17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither was there breath left in me.*

*Dan 10:18 Then there touched me again one like the appearance of a man, and he strengthened me.*

*Dan 10:19 And he said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he spake unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.*

*Dan 10:20 Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia: and when I go forth, lo, the prince of Greece shall come.*

*Dan 10:21 But I will tell thee that which is inscribed in the writing of truth: and there is none that holdeth with me against these, but Michael your prince.*

## THE PROPHECY OF DANIEL

### DANIEL TWELVE

*Dan 12:1 And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

Micahel is the Angel of Israel.

It does not say this is the greatest indicating a future great tribulation after the tribulation of those period.. But Israel is delivered.

This *time of trouble* is **the time of Jacob's trouble** (*Jer. 30:7*), which takes place during the **last 3 ½ years** of this *the age of grace*, is culminated by the **second coming of Jesus**, the *Messiah*.

The people that shall be delivered are "**thy people**"—natural descendants of Daniel (vs. 1; 10:14).

**Names are written in the book [of life?].** Who are these?

*Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

This certainly refers to the resurrection of the dead and the subsequent judgement. It cannot be explained away as a historical past event.

*Dan 12:3 And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever*

Two sets of people:

1. 1. Those who are wise – will shine like the brightness of heaven.
2. 2. Those who lead many to righteousness. – will shine like a star.

Who are these people. Following v 2 it should be the consequence of the judgement.

These are for ever and ever.

*Dan 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

Why is it sealed?

See v. 9

Increase of knowledge.

*Dan 12:5 Then I, Daniel, looked, and, behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side.*

*Dan 12:6 And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders?*

*Dan 12:7 And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished.*

Power of the Holy people has been broken?

Who are these Holy People whose power was broken? Jews?

Christians? If it is the Jews we count from 70 AD

If it is the Christians when does it start?

The great schism 1204

Time + times + half =  $3 \frac{1}{2}$  years = 1260 days

$3 \frac{1}{2} = \frac{1}{2}$  of 7 = incompleteness

*Dan 12:8 And I heard, but I understood not: then said I, O my lord, what shall be the*

## THE PROPHECY OF DANIEL

*issue of these things?*

*Dan 12:9 And he said, Go thy way, Daniel; for the words are shut up and sealed till the time of the end.*

*Dan 12:10 Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand.*

*Dan 12:11 And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days.*

Jesus refers to this as

1. Destruction of Jerusalem
2. End of the world Mt. 24:21

Desecration of temple by Antiochus lasted 3 ½ years 168-165 BC

Papacy dominated 1260 years

Mohamedans got control of Palestine in 637 AD and held it 1260 years till 1917 AD when it came to Christendom.

*Dan 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*

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

1290+45 days for final blessedness

## APPENDICES

The following are excerpts from several prophecy studies scattered over the internet which give tremendous insight into the study. I have dared to interpose some comments and additional notes and reflections.

### Some Interesting Numbers in Prophecy

- i) The  $390 + 40 = 430$  days/years of Ezekiel (mentioned earlier) are exactly one-third of 1,290, (cf., Ezk. 4:4-8, 5:2. *I.e.*,  $430 \text{ d/y} \times 3 = 1,290 \text{ d/y}$ ).
- ii) The time from when Ezekiel was told to lay on his side 430 days *symbolizing* the siege of Jerusalem (593 BC), until the end of the *literal* siege of Jerusalem (586 BC), are 7 full years, or  $3\frac{1}{2} + 3\frac{1}{2}$  years.
- iii) The total siege-length of Ezekiel's *symbolic* siege of 390 (+ 40) days, *plus* the 945 days of the *literal* siege, amounts to 1335 days---the same figure found coupled with the 1,290 days in Dan. 12:9.
- iv) The fact that there are 1,290 years from the **entry into Egypt** (1876 BC, which lasted 430 years until the exodus, 1446 BC), until the **exile back again into Egypt** (and Babylon) at the fall of Jerusalem (586 BC), is proof positive that 1,290 days are intended to be years as well.

### "A Day For Each Year" Principle

"I have assigned you the same number of days as the years of their sin. So for 390 days you will bear the sin of the house of Israel...and bear the sin of the house of Judah. I have assigned you 40 days, a day for each year" (Ezk. 4:5,6b).

**Numbers in Daniel**

Ezekiel's "Siege" (Ezk. 4:2, cf. ch. 4–5)

Daniel's vision was connected with the Ezekiel's prophecy.

**390** "I have assigned you the same number of days as the years of their sin. So for 390 days you will bear the sin of the house of Israel" (Ezk. 4:5).

+ **40** = **430** "After you have finished this, lie down again, this time on your right side, and bear the sin of the house of Judah. I have assigned you **40** days, a day for each year" (Ezk. 4:6).

**"The Daily Sacrifice" (Dan. 8:13, cf. ch. 8)**

**1150** days equals **2300** "evenings and mornings" of consecutive "sacrifices" (Dan. 8:13; 9:21; cf. Ex. 29:38-42; i.e., it can be viewed as either 2300 full days *or* 2300 half-days) Sacrifices were made one in the morning and one in the evening.

"How long will it take for the vision to be fulfilled—the vision concerning the **daily** sacrifice...?" (Dan. 8:13a)

"He said to me, "It will take **2300** evenings and mornings; then the sanctuary will be reconstructed"" (Dan. 8:14).

**"Seventy Weeks of Years" (Dan. 9:24, ch. 9–12)**

**490** ( literally "seventy *weeks*," )

"Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to seal up vision and prophecy and to anoint the most holy." (Dan. 9:24)

**3½** years (there are seven variations)

The "middle" of the last "week" ('seven') *of the 490* represents a 7-year period divided into two equal parts (i.e., 3½ + 3½ = 7 years, Dan. 9:27

"He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes

desolation..." (Dan. 9:27)

**1260 days:** "And I will give power to my two witnesses, and they will prophesy for 1260 days, clothed in sackcloth" (Rev. 11:3).

"The women fled into the desert to a place prepared for her by God, where she might be taken care of for 1260 days" (Rev. 12:6).

**1290 days:** (The 1290 *is* the 1260, except with the 30-day intercalary month added "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1290 days" (Dan. 12:11).

**1335 days:** ("1335" is both inclusive or exclusive of the 1290, for a total of 3½ or 7 years). "Blessed is the one who waits for and reaches the end of the 1335 days" (Dan. 12:12).

### Varying Views on Daniel Evangelical View

1	HEAD	BABYLON	<b>LION</b> Gold the king of metals Lion king of beasts Babylon	BABYLON	605 BC
2	CHEST	MEDOPERSIA	<b>BEAR</b> The 3 ribs are the skeletal remains of the last 3 provinces Egypt, Lydia and Babylon that it subdued in it's rise to power.	MEDOPERSIA	538 BC
3	THIGHS	GREECE	<b>LEOPARD</b> It gained power in a short time of 10 years comparatively speaking of the 40 years for Nebuchadnezzar. The four heads are the division of Greece after the death of it's 1 <sup>st</sup> king Alexander the Great. The 4 generals that succeeded him after his death.	GREECE	331 BC
4	LEGS	ROME	<b>MONSTER</b>	ROME	168 BC
5	FEET	MANY KINGS	The little horn power came out of Rome the fourth kingdom Dark Ages- The reformers identified	10 HORNS	476AD

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		<p>the 10 horns as the Vandals, Lombards, Visigoths, Suevi, Burgundians, Alamanni, Anglo Saxons, Ostrogoths, Herculi and the Franks.</p> <p>It's power became prominent after the appearing of the 10 horns. 3 tribal nations of the Vandals, Heruli and the Ostrogoths, they were destroyed over the Arian Controversy – because they believed that Jesus was not one in essence with the Father.</p> <p>330 A.D. Emperor Constantine moved the political capital from Rome to Constantinople</p> <p>496 A.D. Conversion of the Clovis, leader of the Franks, to the Roman faith</p> <p>533 A.D. the Emperor Justinian's royal edicts recognizing the Pope's ecclesiastical supremacy as "head of all the holy churches" in both the east and west, and he legally confirming the Bishop of Rome as the "head of all holy priests of God."</p> <p>The "little horn" as Roman Papacy It had EYES like a man and a MOUTH that spoke "great things," great boasts.</p> <p>538-1798 Papacy suffered its "deathblow." French general Berthier, with a French army, marched into Rome and proclaimed the political rule of the Papacy at an end and took the Pope prisoner. The Pope was removed to France where he died in exile.</p> <p>The 1260 year rule of the Papacy was finished</p>	<p><b>LITTLE HORN</b></p> <p><b>JUDGMENT SCENE</b></p>	<p><b>1260 YEARS</b></p> <p><b>1734</b></p> <p><b>TODAY</b></p>
<b>6</b>	<b>10 TOES</b>	<b>10 KINGS</b>		
		<b>ETERNITY</b>		<b>SAINTS</b>

7	ROCK	BEGINS		GIVEN THE KINGDOM	
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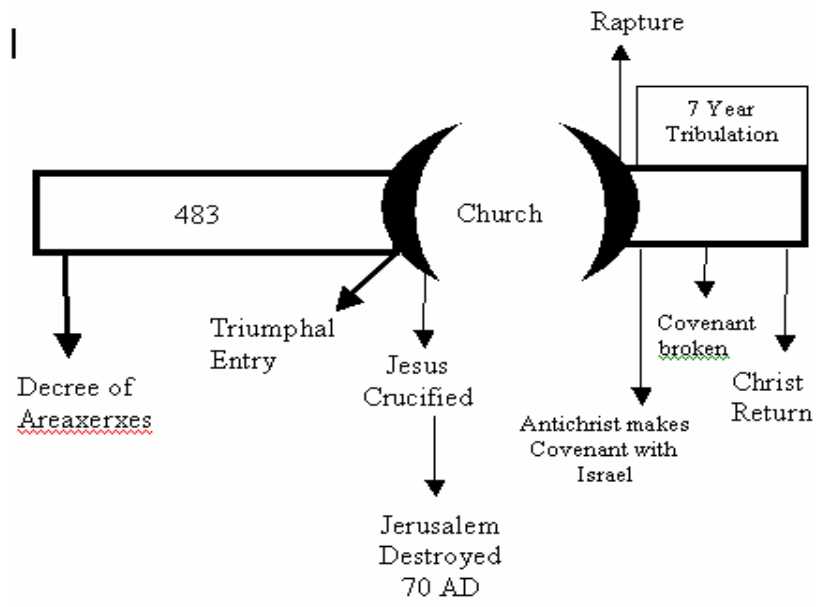
**Preterist View**

1	HEAD	BABYLON	<b>LION</b> Gold the king of metals Lion king of beasts Babylon	BABYLON	605 BC
2	CHEST	MEDIA	<b>BEAR</b>	MEDIA	550 BC
3	THIGHS	PERSIA	<b>LEOPARD</b> -four Persian kings in Daniel 11:2 may be those four listed in the Bible (Cyrus, Darius, Xerxes (Ahasuerus), and Artaxerxes), and further represented by the leopard's four heads. four heads to represent "the extension of the Persian Empire in all directions	PERSIA	530 BC
4	LEGS	GREECE	<b>MONSTER</b> - Therefore the fourth empire is Greece as represented by Alexander the Great (334-312 B.C.) and his successors.	GREECE	334 BC 312 BC
5	FEET	MANY KINGS	'Little Horn' Antiochus Epiphanes (175-164 B.C.). three-and-a-half-year period corresponds closely to the 1,150 days (3 years, 2 months) in Daniel 8.  Both reflect the historical period of Jewish persecution under Antiochus from 167-164 B.C.  The first seven horns as the first seven Seleucid kings following the breakup of Alexander's empire. These are: (1) Seleucus I Nicator, 312-281 B.C. (founder of the Seleucid Dynasty); (2) Antiochus I Soter, 281-261 B.C.;	10 HORNS  LITTLE HORN  JUDGMENT SCENE	167 BC  1260 days (Actually 1150)  164 BC  TODAY

**THE PROPHECY OF DANIEL**

			<p>(3) Antiochus II Theos, 261-246 B.C.;</p> <p>(4) Seleucus II Calinicus, 246-226 B.C.;</p> <p>(5) Seleucus III Ceraunus, 226-223 B.C.;</p> <p>(6) Antiochus III the Great, 223-187 B.C.;</p> <p>(7) Seleucus IV Philopator, 187-175 B.C.</p> <p>three horns that were "plucked up by the roots"-</p> <p>(1) Heliodorus, an usurper who poisoned Seleucus Philopator in an attempt to secure the throne;</p> <p>(2) Demetrius, son of Seleucus, the rightful heir after his father's death;</p> <p>(3) Ptolemy VII Philometer, king of Egypt and nephew of Antiochus who desired to gain the Seleucid throne.</p>		
<b>6</b>	<b>10 TOES</b>	<b>10 KINGS</b>			
<b>7</b>	<b>ROCK</b>	<b>ETERNITY BEGINS</b>	The designation of 'one like the son of man' is simply a symbolic representation contrasting humanity with animality.	<b>SAINTS GIVEN THE KINGDOM</b>	

**Most Common Prophetic History of Evangelical Christians  
Gap Theory  
Church Age interposed in Parenthesis**



## ***REVELATIONS PROPHETS, VISIONS AND DREAMS***

### **THREE TYPES OF VISION**

#### **A. God speaks**

God do speak and reveal Himself to man through dreams and visions.

*Psa 89:19 Of old thou didst speak in a vision to thy faithful one*

*Num 12:6 And he said, "Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision, I speak with him in a dream*

#### **B. Evil Spirits Speak**

Evil spirits brings in revelations. These are given by evil spirits in the spiritual realm.

*Eze 13:7 Have you not seen a delusive vision, and uttered a lying divination, whenever you have said, 'Says the LORD,' although I have not spoken?"*  
*Eze 13:8 Therefore thus says the Lord God: "Because you have uttered delusions and seen lies, therefore behold, I am against you, says the Lord GOD.*

*Zec 10:2 For the teraphim utter nonsense, and the diviners see lies; the dreamers tell false dreams, and give empty consolation. Therefore the people wander like sheep; they are afflicted for want of a shepherd.*

#### **C. Man Speak**

These are created by man himself because of delusion of mind.

*Jer 14:14 And the LORD said to me: "The prophets are prophesying lies in my name; I did not send them, nor did I command them or speak to them. They are prophesying to you a lying **vision**, worthless divination, and the deceit of their own minds.*

*Jer 23:25 I have heard what the prophets have said who prophesy lies in my name, saying, 'I have dreamed, I have dreamed!'*

*Jer 23:26 How long shall there be lies in the heart of the prophets who prophesy lies, and who prophesy the deceit of their own heart,*

*Jer 23:27 who think to make my people forget my name by their dreams which they tell one another, even as their fathers forgot my name for Ba'al?*

*Jer 23:28 Let the prophet who has a dream tell the dream, but let him who has my word speak my word faithfully. What has straw in common with wheat? says the LORD.*

*Jer 29:8 For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams which they dream,*

*Jer 29:9 for it is a lie which they are prophesying to you in my name; I did not send them, says the LORD.*

Sometimes these are induced by hallucinating drugs.

– the purpose of these are to divert people from God

- FalseVisions are straw – the dry plant without the wheat, but word is the wheat.

The authenticity and source of a dream or vision depends on its purpose and result.

*Deu 18:22 when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word which the LORD has not spoken; the prophet has spoken it presumptuously, you need not be afraid of him. Deu 13:1 "If a prophet arises among you, or a dreamer of dreams, and gives you a sign or a wonder,*

*Deu 13:2 and the sign or wonder which he tells you comes to pass, and if he says, 'Let us go after other gods,' which you have not known, 'and let us serve them,'*

*Deu 13:3 you shall not listen to the words of that prophet or to that dreamer of dreams; for the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul.*

## THE PROPHECY OF DANIEL

*Deu 13:4 You shall walk after the LORD your God and fear him, and keep his commandments and obey his voice, and you shall serve him and cleave to him.*

*Deu 13:5 But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you out of the house of bondage, to make you leave the way in which the LORD your God commanded you to walk. So you shall purge the evil from the midst of you.*

*Deu 18:18 I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him.*

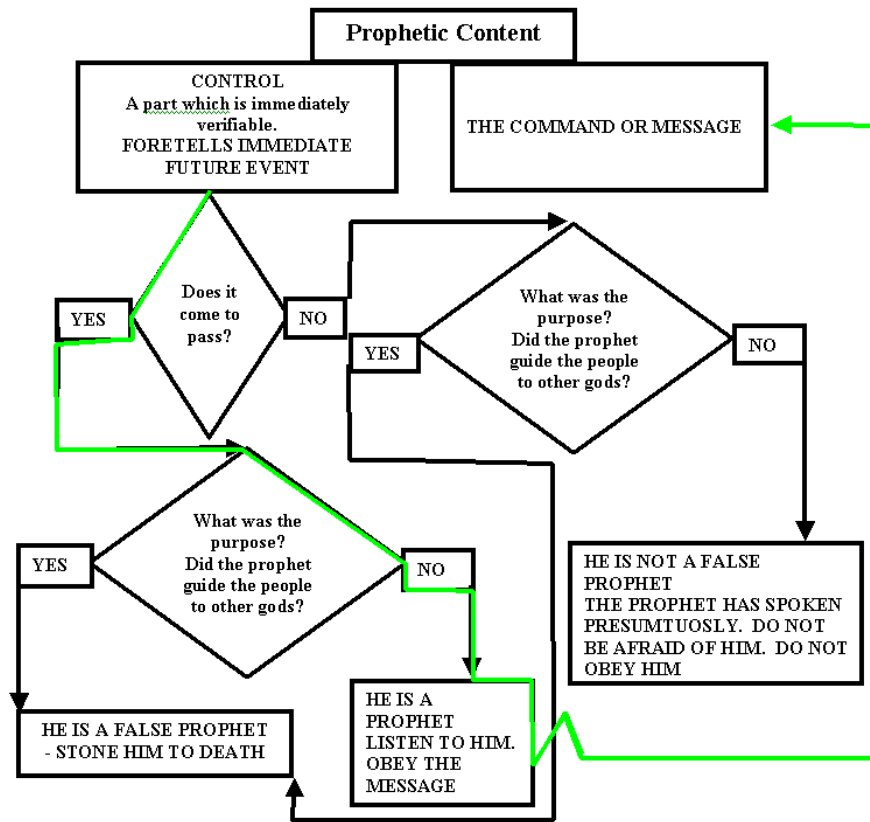
*Deu 18:19 And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him.*

*Deu 18:20 But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.'*

*Deu 18:21 And if you say in your heart, 'How may we know the word which the LORD has not spoken?'*--

*Deu 18:22 when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word which the LORD has not spoken; the prophet has spoken it presumptuously, you need not be afraid of him.*

## TESTING THE SPIRIT



## THE PROPHECY OF DANIEL

So in any true prophecy God places two parts:

1. immediate future which is the control so that the prophecy may be verified
2. later - If the first is true God wants you to believe the other parts

Even when the control is valid test the purpose of the prophet must be taken into account.

There is only one way to find out whether a message is from God or not.

## TEST ALL SPIRITS

1 Jo 4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. 1Jo 4:2 By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, 1Jo 4:3 and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.
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## PURPOSE OF VISIONS AND PROPHECY

The purpose prophecy is not to foretell the future per se.

PURPOSE	OT REFERENCE	NT REFERENCE
Assurance, encouragement, and comfort.	Genesis 15:1; 28:12-17; 46:2	Acts 18:9-11

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Direction, instruction, and guidance.	Genesis 46:2 Job 33:15-18	Matthew 1:20, 24; 2:12, 13, 19 Acts 9:10-12
Exhortation and correction.	Genesis 20:3, 6; 31:24	Job 33:15-18
Foreshadowing of the future	Genesis 28:12 Daniel 2:28, 29	Matthew 1:20, 24 Luke 1:11, 22
Revelation of the plan and purposes of God.	Genesis 37:5-9 Daniel 7:1-2, 7, 13, 15-16; 8:1-2, 15-16	Revelation 4:1-2

**AN ANALYSIS OF MODES OF VISION IN THE SCRIPTURE**

Mode	Reference
Revealed to one person, while all others present may see nothing.	Daniel 10:7 Ezekiel 3:22-23 8:1-3
In prayer	Zechariah in the temple. Luke 1:8-23 Peter on the housetop in Joppa. Acts 10:10, 11; 11:5 Paul in the temple Acts 22:17 Daniel 9:20, 21 10:4-8 Ezekiel 1:1; 43:3.
As dreams	Genesis - Abim'elech warned:20:3; Jacob's ladder 28:11, 12, 16; Laban warned 31:24; Pharoah's vision 41:1-7, 11: Jacob given permission to go to Egypt 46:2 Lord appears to Solomon I Kings 3:5 & 2 Chronicles 1:7

**THE PROPHECY OF DANIEL**

	Job 33:15-16 Daniel 2:28; 7:1-2, 7; 13; 4:5, 10, 13 Zechariah 1:8 Joseph warned - Matthew 1:20, 24
“in the spirit” in an alter ego	Ezekiel chapters 1-3; 8:3 John :Revelation 1:17, Paul: 2 Corinthians. 12:2
Visions are generated by visual events. “what do you see?”	Jer 24:3 -4 figs Amos 7:8 the plumm line 8:2 ripe fruit Zech 4:2 lamp stand Zech 5:2 flying scroll

**INTERPRETATION OF VISIONS**

Almost all dreams or visions, are symbolic in nature, and as such require an interpretation. Then interpretations become ambiguous. The symbols are taken from the experience of the visioner and from the cultural and contextual symbolisms.

Genesis 41:12-13 - Joseph interprets the dreams

Daniel 2:16, 19; 7:15-16; 8:15-16 Daniel interprets the dreams of kings

Acts 10:17 Peter’s vision of the unclean

Sometimes an interpretation may be given along with the vision. This is an internal looping where the vision explains itself. Then vision must be validated by its purpose against the Word.

Daniel 2:19

Intellectual interpretations, which may be cogent and coherent, need not be the right interpretation. Since symbols are spiritual in nature it comes

from a deeper understanding beyond reason. So often it is clearly stated that the ability to interpret is a gift of God.

Genesis 41:15, 16

Daniel 1:17; 2:1, 2, 10, 11, 20-23, 27, 28

Erring in the interpretation as well as visions are often the result of confusion of mind and spirit

*Isa 28:7 These also reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are confused with wine, they stagger with strong drink; they err in **vision**, they stumble in giving judgment.*

Since the pouring out of the gift of the Holy Spirit, prophecy has become widespread. We expect it to increase in the last days

*Joe 2:28 "And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.  
Joe 2:29 Even upon the menservants and maidservants in those days, I will pour out my spirit.*

*Act 2:17 'And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;  
Act 2:18 yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy.*

But we cannot say the last days have come because the visible portents that are prophesied by Joel has not been seen

*Act 2:19 And I will show wonders in the heaven above and signs on the earth beneath, blood, and fire, and vapor of smoke;  
Act 2:20 the sun shall be turned into darkness and the moon into blood, before the day of the Lord comes, the great and manifest day.*

## THE PROPHECY OF DANIEL

Remember Visions are the means of progress. There is an element of daring and and revolution in revelation. Without these the mankind will be enslaved in bondage and will perish.

*Mic 3:6 Therefore it shall be night to you, without **vision**, and darkness to you, without divination. The sun shall go down upon the prophets, and the day shall be black over them;*

## MODE OF RECEPTION

The prophets received God's messages from

the voice of an angel	Gen. 22:15–19
the voice of God	Testimony to Jesus: Mat 3:17 Mat 17:5 Mark 1:11 Mark 9:7 Luke 3:22 Luke 9:35 John 12:28 Paul: Acts 9:4 Peter Acts 10:13; 11:7
a dream or a vision	Daniel 2, Ezek. 40:

The Hebrew word translated as “magic” appears only in connection with Egyptian and Babylonian magicians.

Joseph in Egypt (Gen. 41:8, 24

Plagues (Ex. 7:11–9:11);

Daniel and magicians of Babylon (Dan. 1:20; 2:2, 10, 27; 4:7, 9; 5:11). .

“Magic” actually comes from a Greek word that appears several times in the New Testament.

\* Simon the sorcerer is one example (Acts 8:9–25). Simon was Gnostic – the forerunner of modern New Agers.

\* Elymas the sorcerer is another (Acts 13:6–8).

They may have been something like the “itinerant Jewish exorcists” (Acts 19:13) who attempted to drive evil spirits out of people in the name of Jesus. These were the results of syncretisation with local religions.

Still another New Testament word translated “sorcery” comes from the same Greek word as our English word “pharmacy.” Drugs as a means of change and power. Drugs are in fact widely used in India by the Hindu Yogis to induce hallucinations and visions. The denunciations contained in Revelation 9:21; 18:23; 21:8; and 22:15 apply to those who use drugs to bring on trances during which they claim to have supernatural knowledge or power.

The powers of principalities and powers of darkness is a reality. But it is far inferior to the powers of the light.

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### **HIERACHY OF POWERS**

Physical Powers are associated with Physical Science

These are: Muscle Power, Mechanical Power, Electrical Power, Atomic Power, Nuclear Power etc.

Chemical Powers are associated with Chemical Science. Drugs and medicines. Drugs induces mental change and alters the ego of man.

Superhuman powers are exhibited in these cases.

Powers are associated with spirit beings. There are Spirits in other realms, besides Man, and God. These are creations of God in other dimensions

## THE PROPHECY OF DANIEL

God is the only standard we have as good.

In each case these powers can be used for good or bad and that is to be determined in terms of God.

The Evil is self destructive and limits themselves because they fight each other. Good amplifies because it helps each other. One is based on self and the other on love.

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