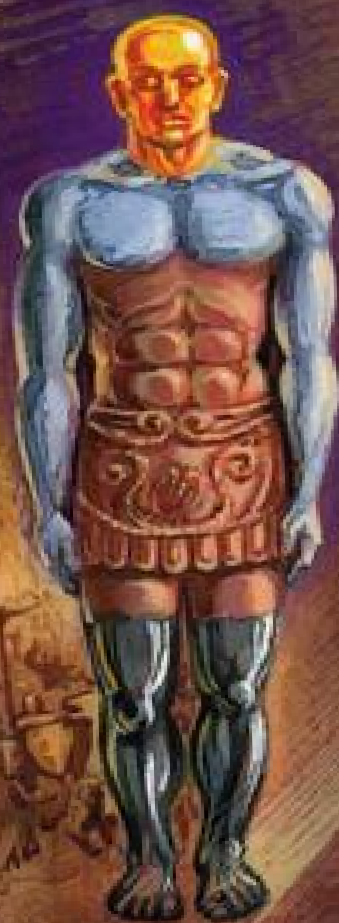




*God's Revelation
To Daniel
About His Day
And The End-Time*

By B. R. Hicks



*God's Revelation
To Daniel
About His Day
And The End-Time*

B. R. Hicks

Table of Contents

Introducing The Prophet Daniel

- I. Daniel's Ancestry Was Royal.
- II. Daniel Was a Youth when He Was Carried into Babylonian Captivity.
- III. Daniel Was Physically Unblemished.
- IV. During His Lifetime, Daniel's Attainments Were Great.

Part One: Daniel's Experiences During The Reign Of King Nebuchadnezzar Of Babylon

Chapter One: Daniel's Tests Of Crucifixion And His Reward For Faithfulness

- I. God Blessed Daniel and His Friends Physically.
- II. God Blessed Daniel and His Friends Mentally.
- III. God Blessed Daniel Spiritually.
- IV. God Blessed Daniel and His Friends with Public Exaltation before the King.

Chapter Two: Daniel's Revelation Of The King's Dream

- I. God Prepared the Way for Daniel to Receive the Revelation of the King's Dream.
- II. The Substance of the King's Dream Revealed the Four Great Empires of the Gentile World.
- III. Daniel's Interpretation of the King's Dream Revealed the Future Effect of What God Had Shown the King in His Dream.
- IV. Daniel Received Blessings from the King for Being Able to Give Him the Revelation of His Dream.

Chapter Three: Daniel's Surrender When His Friends Were Tried In The Fiery Furnace

Chapter Four: Daniel's Choice To Speak The Truth To The King

- I. Nebuchadnezzar Had Seen Great Signs.
- II. Nebuchadnezzar Had Seen Mighty Wonders.
- III. Nebuchadnezzar Acknowledged that God's Kingdom Is an Everlasting Kingdom.
- IV. Nebuchadnezzar Acknowledged God's Dominion.

Part Two: Daniel's Experiences During The Reign Of King Belshazzar Of Babylon

Chapter One: The Further Revelations And Visions God Gave Daniel During Belshazzar's Reign

Chapter Two: The Interpretations Of The Revelations That God Had Given Daniel

- I. Because of Daniel's Right Attitude, God Gave Him the Interpretation of His Visions.
- II. In the Third Year of Belshazzar's Reign, Daniel Received the Interpretation of the Revelation God Had Given Him During the First Year of the King's Reign.
- III. Daniel Received God's Revelation of the LORD's Second Coming to Earth.
- IV. In the Third Year of Belshazzar's Reign, God Gave Daniel Another Revelation.

Chapter Three: Daniel's Faithfulness To Speak The Truth To King Belshazzar About God's Coming Judgment

- I. King Belshazzar Profaned the Sacred Vessels from God's Temple.
- II. God's Message Scared the King.
- III. God Reproved the King.
- IV. God Judged the King.

Chapter Four: Daniel's Exaltation

Part Three: Daniel's Experiences During The Reign Of King Darius Of Media

Chapter One: Daniel's Behaviour During His Exaltation

- I. Daniel's Excellent Spirit Made Him Outstanding.
- II. Daniel's Faithfulness Made Him Outstanding.
- III. Daniel's Freedom from Error Made Him Outstanding.
- IV. Daniel's Freedom from Fault Made Him Outstanding.

Chapter Two: Daniel's Faithfulness In His Prayer Life

- I. Daniel Boldly Prayed to the LORD God in Public.
- II. Daniel's Private Praying Generated Power that Was Manifested in His Public Praying.

Chapter Three: Daniel's Testing In The Lion's Den

- I. In His Test, Daniel Received Encouragement from the King.
- II. In His Test, Daniel Received Divine Protection.
- III. Daniel Saw God Wreak Vengeance upon His Enemies.
- IV. Daniel's Faithfulness and Obedience Caused Idolaters to Be Converted from Idolatry to Faith in the True God of Israel.

Chapter Four: Daniel's Revelation That God Gave Him Of The Seventy Prophetic Weeks Determined Upon The Nation Of Israel

- I. During the Seventy Weeks Determined upon the Jewish People, Their Release from Babylon Was to Be Accomplished and Their City Was to Be Rebuilt.
- II. During the Seventy Weeks, the Transgression of God's Chosen People Was Finished.
- III. During the Seventy Weeks, God Made an End of Sins.
- IV. During the Seventy Weeks, God Made Reconciliation for Iniquity.
- V. During the Seventy Weeks, God Brought in Everlasting Righteousness.
- VI. During the Seventy Weeks, God Will Seal up Vision and Prophecy.
- VII. During the Seventy Weeks, God Will Anoint the Most Holy.
- VIII. God also Gave Daniel the Revelation of How the Seventy Weeks Were to Be Divided.

Part Four: Daniel's Experiences During The Reign Of King Cyrus of Persia

Chapter One: Daniel's Fastings

- I. Daniel Mourned.
- II. Daniel Ate No Pleasant Bread or Flesh.
- III. Daniel Drank No Wine.
- IV. Daniel Did not Anoint Himself.

Chapter Two: Daniel's Vision Of The LORD

Chapter Three: Daniel's Experience Of Crucifixion

- I. Daniel Experienced Humiliation.
- II. Daniel Experienced Exaltation.

Chapter Four: Daniel's Revelation Of The End-Time

- I. Michael Shall Stand up to Fight for God's Children.
- II. There Shall Be a Time of Great Trouble.
- III. There Shall Be the Resurrection of the All Dead.
- IV. God Gave Daniel Two Important Signs of the End-Time.

Outline

Introducing The Prophet Daniel

The Book of Daniel ranks among the major prophetic Books of the Old Testament Scriptures, and its importance is profound because Daniel's revelations not only foretell events that were fulfilled in his day, but he prophesied about current happenings in today's world. Thus, what Daniel wrote merits our study so that we can be prepared for the day when the last of his Prophecies will be fulfilled. Daniel's and the Apostle John's revelations of the End-Time will be fulfilled during the next and final hour on God's Prophetic Time Clock.

The Hebrew name *Daniel* means Judge of God or God is my Judge or the Judgment of God. Through the Prophet Daniel, God disclosed many of His Spiritual Purposes in His Plan for mankind:

- God displayed His Power to *frustrate* the plans of the mightiest *monarchs* and to *defend* His *servants* who remain faithful to Him in the times of danger, testings, and trials.
- God revealed the *times of the Gentiles* and the fact that the course of *history is determined by His own Plan and Counsel*.
- God showed His *Purpose for allowing the righteous to suffer* and revealed the ultimate triumph and exaltation of the righteous.
- God established the *immortality of the soul* and the doctrine of the resurrection.
- For the first time in Scripture, God distinctly *mentioned Angels by name*—Michael and Gabriel.

Dispensationally, the time of the Gentiles is drawing to a close. After the Wedding Party has been caught away, or raptured by the Resurrection Power and Translating Power of Jesus Christ, God will again begin to deal especially with the Jewish people in regard to the last part of the Seventy Prophetic Weeks. The Antichrist's appearance on the Earth will introduce God's fierce Anger and Judgment upon the wickedness of the Jewish people and the whole world.

Just after the Antichrist makes his appearance, our LORD Jesus Christ shall appear in the sky to catch away His Bride and the overcomers. Only those who are caught away in the Rapture* will escape the time of the Great Tribulation. Therefore, let us seriously consider the Apostle Luke's admonishment to us:

And **take heed to yourselves, lest at any time** your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so **that day come upon you unawares... Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass**, and to stand before the Son of man (Luke 21:34,36).

The Apostle Peter also admonished believers to be prepared so that they can escape the great Judgment that will be poured out upon the Earth.

[W]hat manner *of persons* ought ye to be in all holy conversation and godliness, **Looking for and hasting unto the coming of the day of God**, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. **Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless** (II Peter 3:11-14).

In order to avoid falling into erroneous exposition of Bible Prophecy, we must rightly divide the Word of Truth. God has given His Son, Jesus Christ, and the Holy Ghost, the Spirit of Truth, to reveal, to teach, and to help us rightly divide the Word of God. God gave the Spiritual Stature of His Son, Jesus Christ, as a divine Blueprint for all Scripture. Then, He sent the Holy Ghost to reveal the Blueprint to us. Throughout the Word of God, the Truth consistently is laid out in the pattern of the Cross. The four points of the Cross form a Stature of Truth*, which is the pattern of the Full Stature of Jesus Christ as He was revealed in type and shadow in the Mosaic Tabernacle.

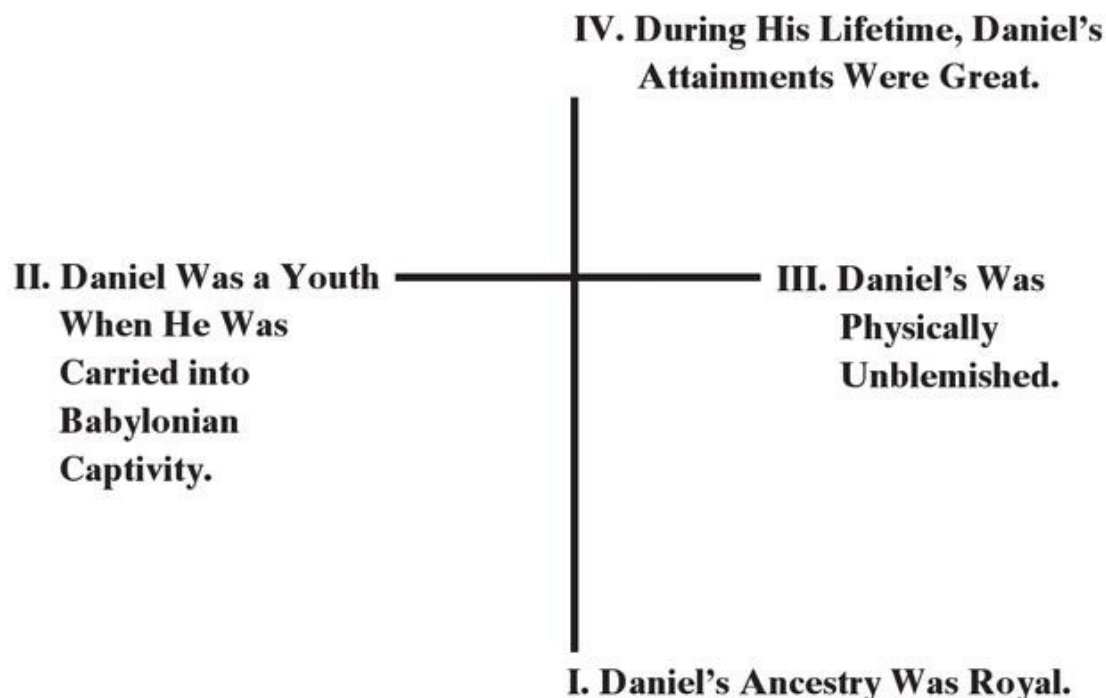
Since many portions of God's Prophetic Word do not always present their Truths and/or events in chronological order, we need the Holy Ghost to reveal to us the Blueprint or Stature of Truth whenever we study a particular Book of the Bible or some subject in God's Word. This is true of the Book of Daniel. But as we surrender ourselves to lie in humility at Jesus Christ's Feet, He opens the deep mysteries of His Truth unto us. While on Earth, Jesus said:

In that hour Jesus rejoiced in spirit, and said, **I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes:** even so, Father; for so it seemed good in thy sight (Luke 10:21).

In order to receive the revelations that God committed to the Prophet Daniel, we first must recognize our fleshly mind's inability to apprehend the heights and depths of God's Word; then, as we become as spiritual babes and sucklings before Him, He graciously feeds us the Truth of His Revealed Word.

In the beginning of the Book of Daniel, there is a Stature of Truth about the Prophet himself. Further examination of Daniel's writings show that His experiences relate to the four ruling monarchs under whom he served: King Nebuchadnezzar, King Belshazzar, King Darius, and King Cyrus.

Before plunging into the study of Daniel's experiences under each of these four kings, let us note some personal facts about Daniel.



I. Daniel's Ancestry Was Royal.

And the king spake unto **Ashpenaz** the master of his eunuchs, that he **should bring certain of the children of Israel, and of the king's seed, and of the princes;** (Daniel 1:3).

Daniel was one of the Jewish captives who were carried into Babylon in fulfillment of the Prophecy given by Isaiah to King Hezekiah. Provoked by a spirit of pride, King Hezekiah had injudiciously displayed all of his possessions to the Babylonians, including the sacred and holy things in God's House.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon. And he said, What have they seen in thine house? And Hezekiah answered,

All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them. And **Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon** (II Kings 20:14-18).

God's Prophetic Word *always* comes to pass. This Prophecy was fulfilled in the days of King Jehoiakim of Judah.

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. **And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;** (Daniel 1:1-3).

As was the custom, the victorious king, Nebuchadnezzar, made eunuchs of the defeated king's children and the choicest of the young men (the princes) in his court. Although Daniel was a captive in a strange land, he was a seed or child of royal descent; therefore, he was afforded a place in the king's court and granted privileges that were not given to children of common men.

Christians, too, are of royal descent. They have been twice-born: first, they have experienced a natural birth according to the flesh; second, they have experienced a spiritual birth according to the Spirit. Their second birth brings them into God's Royal Family. How blessed Christian believers are to experience a royal birth and all the privileges that accompany it!

II. Daniel Was a Youth when He Was Carried into Babylonian Captivity.

Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans (Daniel 1:4).

The Hebrew word for *children* in this verse is *yeladim*, which denotes small children and adolescents. Some Jewish historians think Daniel was about fifteen years old at the time of his captivity. So Daniel was just a child, comparatively speaking, when God called him and began preparing him to fulfill His own great Purpose.

God deliberately chooses youth (of whom Samuel and David are further examples) because they are pliable, teachable, and easily molded to do His Will. When God calls adults to His service, they must humble themselves and become childlike in order to be used of God. Jesus Christ taught His Disciples the importance of a person's humbling himself as a little child.

And said, Verily I say unto you, **Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven** (Matthew 18:3).

The Kingdom of Heaven relates to the time of Jesus Christ's and His Bride's rule and reign on the Earth in the Millennium. If we hope to be great in the Kingdom of Heaven, if we hope to rule and reign with Christ and His Bride on the Millennial Earth, we must humble ourselves now and become as little children. An adult has the disadvantage of having to rid himself of many of his own preconceived ideas, doctrines, and opinions. However, a child is unspoiled and undefiled in this respect.

III. Daniel Was Physically Unblemished.

Children in whom was no blemish, but well favoured,... (Daniel 1:4).

Daniel, as a child, had no physical blemish, stain, blot, or spot. The word *blemish* means to wound, to spoil, to be pale or wan, to mar; slightly impaired, injured, sullied; a defect, a shortcoming, a fault, a flaw, as a stain, spot, scar. What a fine, upstanding young man Daniel must have been! The description of Daniel's natural appearance shows that he was a very choice young man as far as his outward, physical perfection was concerned.

Jesus, our Prototype, was described spiritually as "a lamb without blemish and without spot" (I Peter 1:19). As the spotless Lamb of God, Jesus Christ was a fit sin-offering. He shed His precious Blood for fallen man so that all who accept Him as Saviour might be presented unto Him as a Church without spot or wrinkle.

That he might sanctify and cleanse it with the washing of water by the word, **That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish** (Ephesians 5:26,27).

May the LORD help us to yield ourselves to the sanctifying and cleansing Power of His precious Word so that He might find us without spot or blemish—a glorious Church indeed!

Daniel was *well-favoured*. This expression relates to his inward, spiritual condition. Daniel was not an angry or ugly-spirited child. He harboured no resentment toward others, nor did he raise others' resentment by his actions. Daniel was well-favoured, accepted, respected, congenial, kind, obliging, friendly, generous in his acts, and pleasant in disposition.

IV. During His Lifetime, Daniel's Attainments Were Great.

Children in whom was no blemish, but well favoured, and **skillful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace**, and whom they might teach the learning and the tongue of the Chaldean (Daniel 1:4).

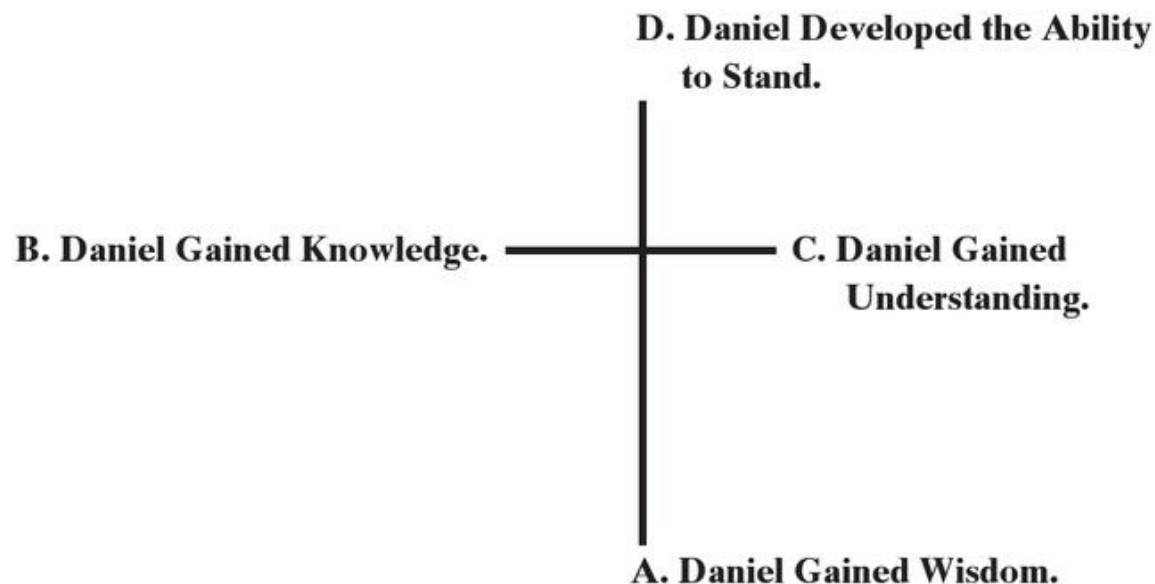
Although Daniel was just a youth, his skillfulness in Wisdom, Understanding, and Knowledge shows that he possessed great intelligence. In other Scriptures, the Hebrew word, which is translated as *skillful* in this verse, is translated as *prosperity* and *successfulness*. These definitions indicate that Daniel was not slothful or lazy.

Materially successful people have the essential attribute of being willing to work. Those who are going to be successful spiritually in serving the LORD should also cultivate the attitude of willingness to work in case it is not a natural part of their character because God hates laziness in both the natural and spiritual realms. From the beginning, God established the Principle of Work.* Work was not instituted as part of the curse due to man's fall into sin. Before man had ever sinned, God commanded Adam-male and Adam-female to *work* in the Garden by dressing and keeping it (Genesis 2:15). Work is a privilege and a blessing, not a curse.

The fact that Daniel became skillful in Wisdom, Understanding, and Knowledge shows that he worked to develop his mental capacity.

Work does not go without reward. For instance, Daniel attained greatness, both in God's Kingdom and in the earthly kingdom in which he served, because of his diligence in applying himself to learning.

How Daniel prospered while in Captivity



A. Daniel Gained Wisdom.

Children in whom was no blemish, but well favoured, and **skilful in all wisdom**,... (Daniel 1:4)

The Hebrew word for *wisdom* in the foregoing verse comes from a root word that means to be wise in mind, word, or act; it pertains to the ability to teach wisdom, to deal wisely, to make others wiser. At a young age, Daniel was noted for his Wisdom; later, his Wisdom was displayed in the years of his outstanding statesmanship.

God's work demands that we have wisdom and use it to accomplish His Will. In one moment of time, our foolish and ignorant words to someone else can undo what God may have taken a long time to accomplish in that person's life. Webster's Dictionary defines wisdom as the quality of being wise, the ability to judge soundly and deal sagaciously with facts; it means using discretion. God's Truth can be used unwisely. If we use the Truth to wound and injure others, we do harm. God wants us to use His Truth wisely so that it may be a constructive force in others' lives.

The Wisdom Daniel attained is available to anyone who seeks it because Wisdom is an attribute of God's Mind that He is willing to share with us. The Apostle James told us what to do if we lack wisdom:

If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; **and it shall be given him** (James 1:5).

B. Daniel Gained Knowledge.

...and **cunning in knowledge**,... (Daniel 1:4).

Knowledge means to be cunning in knowledge, acquainted with facts, enlightenment, having a clear perception of Truth. The Hebrew word that is translated as *knowledge* goes back to a root word that means *to know by seeing*.

Daniel attained Knowledge, just as we can when we apply ourselves to learning. The ability to know is a God-given gift to mankind. All Knowledge has its Source in God's Omniscience.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or **who hath been his counsellor?** (Romans 11:33,34).

Natural work and study brings us much knowledge; likewise, spiritual work, which involves prayer and study of the Word of God, brings us into realms of Spiritual Knowledge through the revelation of God's Spirit. Daniel was filled with natural and Spiritual Knowledge. He had the sagacity to understand the meaning of a statement even before it was quite finished.

C. Daniel Gained Understanding.

...and **understanding** science,... (Daniel 1:4).

Understanding relates to discernment, comprehension, or interpretation; it is the ability to form reasonable judgment, to separate mentally, and to distinguish. Daniel had Understanding as well as Knowledge.

Wisdom, Knowledge, and Understanding are three attributes of God's Mind that are made available to us through Jesus Christ's Humble Mind. The Golden Candlestick in the Holy Place of the Mosaic Tabernacle pictured, in type and shadow, Christ's Humble Mind. If we are willing to get alone with Jesus Christ in the secret place, we, too, can lay hold of God's Wisdom, Knowledge, and Understanding.

D. Daniel Developed the Ability to Stand for Truth.

and such as **had ability in them to stand in the king's palace**,... (Daniel 1:4).

The word *ability* means to polish. God has the Power and the Ability to polish His children in order to make them like polished arrows in His Hands. We need polish in order to stand in the Presence of the King. God's polish makes us smooth, and when the shaft of an arrow is well-polished, God can send it forth speedily. A prickly arrowshaft cannot be sent forth. God's polish makes us smooth to the touch, courteous, and kind in our relationships with people, not sharp and rough so that we injure them.

The word *ability* also means to be firm, might, power, strength, substance, hardiness to stand. Surely, these qualities that the LORD seeks to find in all His chosen vessels, He found in Daniel. Daniel possessed the ability to control his own natural impulses and resist the temptations he faced in the king's court.

What a remarkable young man the first chapter of Daniel describes! His ancestry proves that he was a Seed or child of royal descent. Daniel was a youth, yet his youthfulness did not keep God from choosing to use him as His vessel. Rather, his childlike humility made Daniel pliable, teachable, and willing to be molded according to God's Will. While Daniel's outward appearance was without blemish, his inward appearance was equally clear, for God described him as *well favoured*. While still a youth, Daniel attained a reputation for having great Wisdom, Knowledge, Understanding, and the ability to stand firm for God and His Truth in the king's palace.

All believers should emulate Daniel's admirable qualities. From his life, the believer can see that a time of preparation is necessary before a person is ready to respond to God's call and move out into greater realms of spiritual revelation and experience.

God wants mankind to be like Him in Likeness, Image, and Stature because, in the beginning, before sin marred God's Handiwork, that was the way God had created man. After man had sinned, God, in His great Mercy and Love, sent His only Begotten Son, Jesus Christ, to redeem fallen man and to restore him to the Oneness of Relationship that he had originally known with his Creator. The express Image of the Person of the Invisible God, Jesus Christ, is our Pattern of Full Spiritual Stature that God has ordained for His children. All believers are called to grow up spiritually and bear Christ's Likeness, Image, and Stature.

The fruitful preparation of Daniel's life qualified and equipped him for the rich spiritual experiences he later had when he served under King Nebuchadnezzar, King Belshazzar, King Darius, and King Cyrus. Men of lesser spiritual stature and fortitude might have been deterred in their spiritual journey when they found themselves forced into service in a heathen court, but not Daniel. Because he did not let those around him influence his commitment to serve the True and Living God, Daniel made spiritual progress under each of the kings he served.

May the LORD Jesus Christ bless you, the reader, with a clear understanding of the precious mysteries of Truth that He has revealed through Daniel, one of the greatest Prophets of all time.

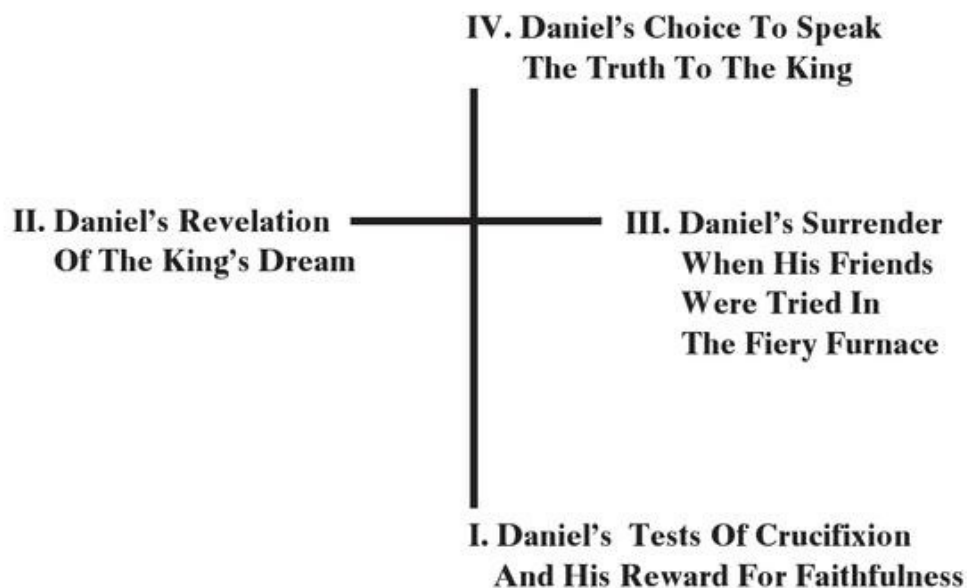
—The Author

-
- * For further study on the Rapture see: B. R. Hicks, [*The Rapture*](#) (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1983).
 - * For an explanation of the forms found in God's Word, see: B. R. Hicks, [*Patterns And Forms In God's Word*](#) (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1999).
 - * B. R. Hicks, [*The Necessity And Blessings Of Work*](#) (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 2002).

PART ONE

Daniel's Experiences During The Reign Of King Nebuchadnezzar of Babylon

After God had prepared Daniel's heart and life for his service, Daniel was ready to move into King Nebuchadnezzar's palace. Under this king, Daniel had four major experiences that contributed to his continual spiritual development: first, he faced a test of crucifixion and received a reward for his faithfulness; second, he received a revelation of the king's dream; third, he surrendered to see his brethren tried in the fiery furnace; and, fourth, he chose to speak the Truth of God's Judgment to the king.



These four points form the chapters in Part One of our study of Daniel's life, when he served under King Nebuchadnezzar.

Chapter One

Daniel's Tests Of Crucifixion And His Reward For Faithfulness

Daniel's first experience during King Nebuchadnezzar's reign involved his willingness to go through years of crucifixion, as he fasted from the king's proffered meat and drink, and his subsequent choice to stay humble when the king greatly rewarded him.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego (Daniel 1:5-7).

In order to prepare his Hebrew captives for a special place in his kingdom, the King of Babylon provided them with a special diet. Daily, the choicest of foods, the finest of wines, and the delicacies that graced the king's table were set before them. This provision exemplified the king's generosity and humanity toward his captives. He considered the Hebrew's royal birth and the quality of their spirits and geniuses, and he treated them honourably. Thus, he made their captivity easy. On such a sumptuous fare, the king expected them to flourish and prosper.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, norwith the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king (Daniel 1:8-10).

On this occasion, Daniel's self-control was tested in two respects: his food (the king's meat) and his drink (the king's wine). Daniel had to be an overcomer in both of these areas in order to bring his body under subjection to his Spiritual Man. Man's *self* or ego is said to have three *faces*: food, sex, and greed. The greatest of these faces is the drive for food. When a person fasts and denies the body its regular supply of food, the other two sides of the self are quickly weakened and become less important, so they make little demand for satisfaction.

Because Daniel's body naturally desired food, he was tested in the matter of controlling his appetite for anything but the simplest foods. Although this time ultimately involved a period of three years of self-denial and crucifixion of his fleshly desires, he successfully passed the test. The king's eunuch changed Daniel's name, but he could not change Daniel's Israelitish nature. In the very midst of the heathen court of Babylon, Daniel stood firm in his commitment to obey God's Law.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, **Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat:** and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days (Daniel 1:11-14).

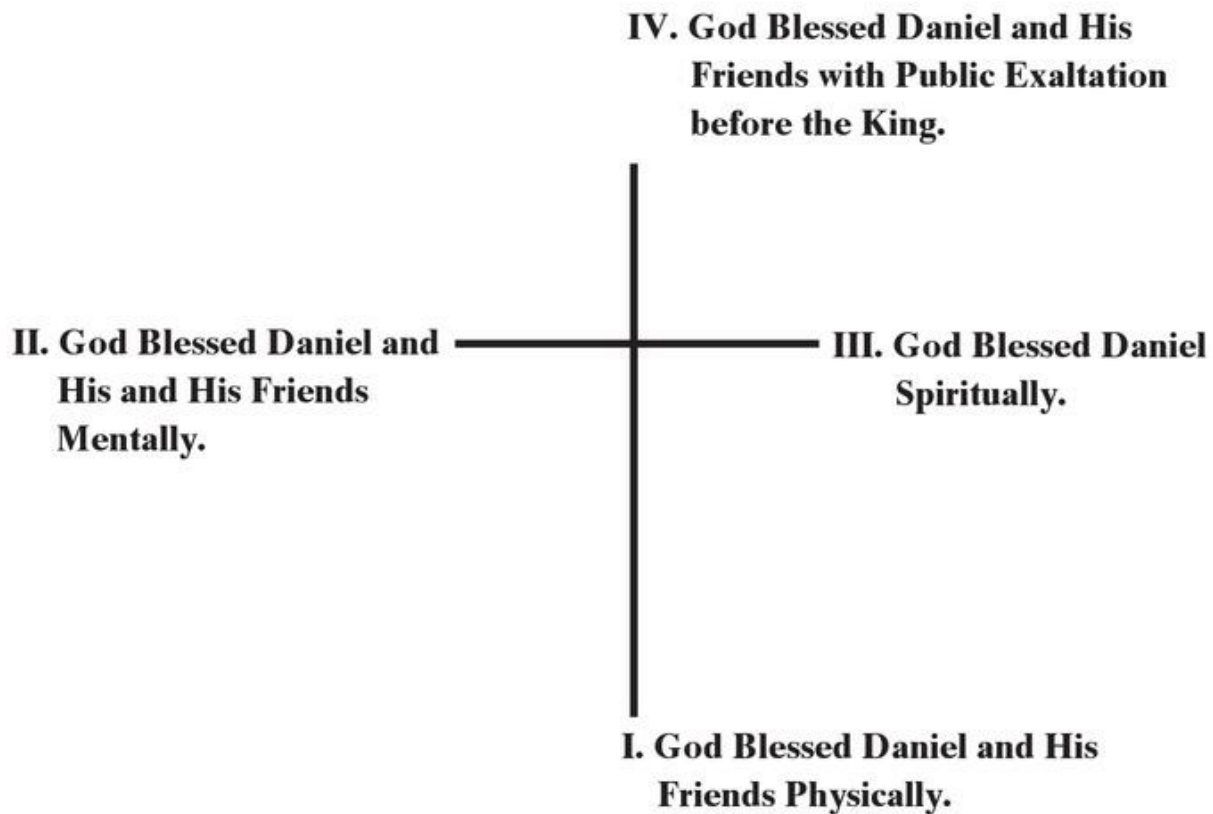
Choosing the simplest of fare, Daniel requested that he and his friends be served only pulse (lentils or beans) and water. They could have wined and dined on the heathen king's rich fare, as did all the other captives, but these four young Hebrew children chose to deny themselves the king's delicious food and drink. Daniel purposed in his heart that he would not defile himself. He desired to prove by deed that following his God was more blessed than following false gods.

As followers of Jesus Christ, we, too, should purpose in our heart not to defile our bodies, for they are the temples of God's Holy Spirit. We should not tear down our bodies with the sins of this world, for in so doing, we limit how much God can work in and through our lives, and we fail to prove to this present world that God's Way is the best way.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. **As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams** (Daniel 1:15-17).

At the end of the ten days of testing, the four Hebrew children had to stand before the eunuch and be examined. Their countenances bore evidence of the rightness of their decision to eat only pulse and to drink only water; they were fairer and fatter than all the rest. They proved that man does not live by bread alone, but by the Word of God. God's blessing rested upon the pulse and water; therefore, these natural substances had more strength and life-giving power in them than all of the king's fancy meats and wines.

God abundantly rewarded Daniel and his three friends for their self-denial in their time of crucifixion. He blessed them physically, mentally, spiritually, and positionally by exalting them publicly before the king.



I. God Blessed Daniel and His Friends Physically.

And at the end of ten days **their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat** (Daniel 1:15).

Because of their wise and noble choice, Daniel and his three friends first were blessed in the physical realm. They were fatter in flesh and obviously fairer in countenance than their fellow captives. The other Jewish captives who ate the king's meat and drank his wine were inferior in their outward appearances and certainly inferior inwardly.

Daniel's and his friends' choices prove the wisdom of keeping oneself pure from the pollution of sin. Separation unto the LORD God and obedience to His Law produces health to the navel and marrow to the bones (Proverbs 3:8). Indulging in the pleasures of sin produces rottenness in the bones (Proverbs 14:30).

II. God Blessed Daniel and His Friends Mentally.

As for these four children, **God gave them knowledge and skill in all learning and wisdom:** ... (Daniel 1:17).

God's second reward to Daniel and his friends for choosing to crucify their fleshly appetites was to bless them mentally with Knowledge, Wisdom, Skill, and Understanding in all learning. Their self-denial had deprived them of certain classes of experiential knowledge; for example, they did not *know* how the king's meat and wine tasted because they ate only pulse and drank only water. However, God more than balanced their scales. He gave them better pleasures and more honourable Knowledge than any of those who ate the king's food and drank his wine.

III. God Blessed Daniel Spiritually.

...and Daniel had understanding in all visions and dreams (Daniel 1:17).

A third reward was given to Daniel. As the leader in this time of crucifixion and self-denial, Daniel reaped a special blessing in the spiritual realm. God bestowed upon Daniel a gift of spiritual Understanding that enabled him to understand all visions and dreams. This gift, which he received as a reward for a short season of crucifixion (comparatively speaking), continued to work throughout Daniel's entire life. All through the Book of Daniel, the Prophet employed his gift of understanding dreams and visions, as he served the different kings.

IV. God Blessed Daniel and His Friends with Public Exaltation before the King.

Now at the end of the days that the king had said he should bring them in, then **the prince of the eunuchs brought them in before Nebuchadnezzar. 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.** And in all matters of wisdom *and* understanding, that **the king enquired of them, he found them ten times better than all the magicians *and* astrologers that were in all his realm.** And Daniel continued *even* unto the first year of king Cyrus (Daniel 1:18-21).

The fourth reward Daniel and the three Hebrew children received for crucifying their fleshly appetites was reaped in the form of public exaltation before the king. Daniel and his three Hebrew friends could have missed God's perfect Plan for their lives if they had given themselves to fulfilling the lust of the flesh and had sought only their own selfish gratification. But they did not follow their fleshly inclinations! In the midst of their captivity, when they were surrounded by all forms of heathen idolatry and tempted with all forms of lasciviousness, they chose to keep themselves clean, undefiled, and unspotted from the world. In due season, after their time of crucifixion had passed, the reward for their faithfulness to God and His Truth was manifested publicly. When they stood before the king, he found them to be ten times better than all the magicians and astrologers in all his kingdom.

Here, again, we see one of God's Moral Principles established, which is that before exaltation comes humility; before the crown comes the cross. If we want to experience true exaltation, then we must follow Daniel's example of self-denial and crucifixion of our fleshy appetites. Wisdom will cause us to hear the admonition given in the New Testament to take heed unto ourself:

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares (Luke 21:34).

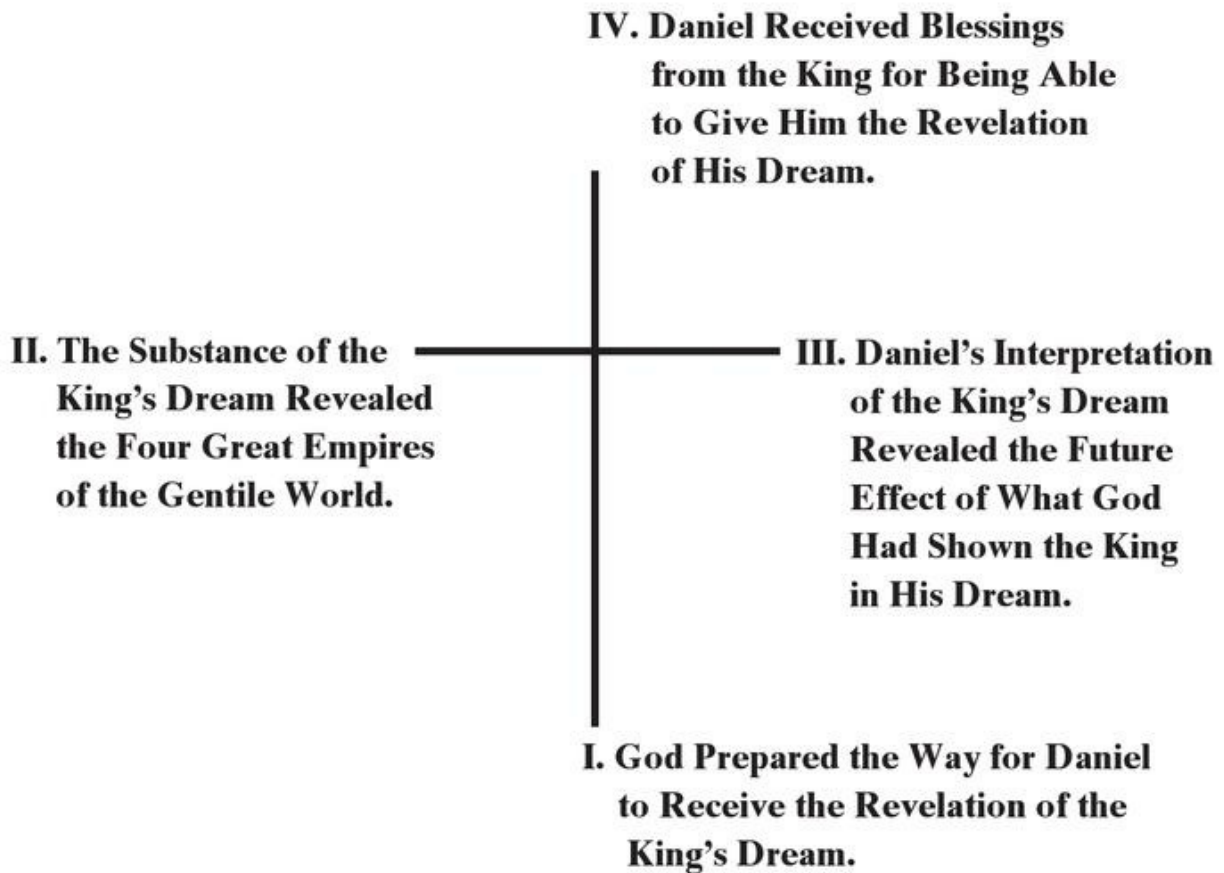
We can know exaltation in God's Will if we are willing to accept the humiliation that must precede all legitimate exaltation.

God had set the stage and was about to reveal great things to the king, and Daniel found himself the center of all the circumstances surrounding the king.

Chapter Two

Daniel's Revelation Of The King's Dream

Daniel's second major experience under King Nebuchadnezzar pertains to the revelation he received of the king's dream. God's word reveals this particular experience in a fourfold manner: Daniel's preparation to receive the revelation; the substance of the revelation; the effect of the revelation; and the blessing of the revelation.



I. God Prepared the Way for Daniel to Receive the Revelation of the King's Dream.

And in the second year of the reign of Nebuchadnezzar **Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams.** So they came and stood before the king. And **the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.** Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. **The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and**

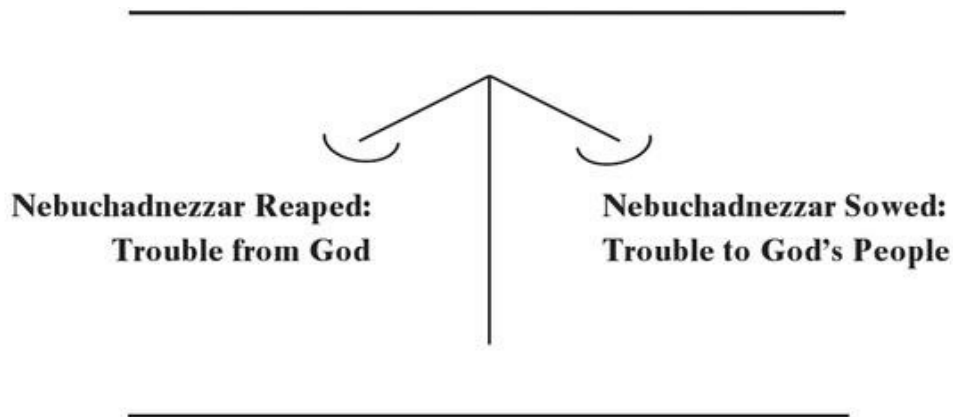
the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. **The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter:** therefore *there* is no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. **And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.** For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. **And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain** (Daniel 2:1-13)

Before God gave Daniel the revelation of the king's dream, the hearts of different people involved in this experience had to be prepared in humility.

One night Nebuchadnezzar dreamed a dream. The only thing he could remember the next morning was that the dream greatly troubled his spirit. The king commanded his wise men to tell him the forgotten dream, as well as the interpretation of it. What a terrible dilemma the wise men faced! Unless they could tell the king his dream (which he no longer remembered) *and* interpret its meaning, they would forfeit their lives and their houses. The unfolding of this life and death drama involved three main factors: the inadequacy in the court; the humility of Daniel's own heart, and the humbling of the king's mind.

A. The Inadequacy of the Wise Men and Magicians in the King's Court Had to Be Proven.

The fact that Nebuchadnezzar's forgotten dream caused him great perplexity was part of God's Master Plan. Nebuchadnezzar was a troubler of God's people, Israel; consequently, God troubled him with a dream.



God is the One Who has made the soul and spirit of every creature, so He certainly can make His Sword approach and trouble any of His creature's spirits and souls. Although many guards surrounded King Nebuchadnezzar, they could not prevent God from troubling his soul and spirit with this sword-like dream.

The king's request would appear unreasonable to one's carnal mind; but in reality, the fact that the king forgot his dream was a part of God's Master Plan because it forced the magicians and wise men of the king's court to humble themselves and admit their inadequacy. With their own mouths, they confessed that telling the king's forgotten dream was something that could be done only by the gods whose dwelling was not with flesh. All this was God's doing! When the wise men and magicians confessed their inability to tell the king his dream, then God could reveal the dream to Daniel, which would lift him and his God to a place of exaltation. Thus, God set the stage for Daniel to prove that he served the True God. When the dream was at last made known, no one could possibly debate the fact that this was God's work.

B. Daniel's Attitude of Humility Had to be Proven.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then

Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. **Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret;** that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon (Daniel 2:14-18).

Daniel's attitude of humility was the second important factor that had to be revealed before he received a revelation of the king's forgotten dream.

When Daniel heard of Nebuchadnezzar's decree to slay all the wise men unless they told him his dream, he went in before the king and asked that extra time be given before the king carried out his order. Nebuchadnezzar granted Daniel the time he requested, and Daniel used it to seek out his friends. This was an act of humility on Daniel's part since, previously, God had given him Understanding in *all* dreams and visions. But even knowing that God had gifted him, he still humbled himself and sought help from his three brethren. Together, they sought the Mercies of the God of Heaven for the revelation of the dream and its interpretation.

A truly great person never is too big to humble himself and seek others' help. God had this incident in Daniel's life recorded because He wants us to remember the importance of practicing true humility before God and man.

Basically, God gives revelation to glorify Himself, and He gives these revelations to those who humble themselves before Him. If we want God to use us in His Kingdom, we must learn to confess our need and take the low place of humility. And, in humility, we must be willing to accept the help of other human beings. In fact, God frequently uses other people to accomplish what He wants to work in us. Pride causes us to reject people's criticism, suggestions, and comments. Our proud independence deceives us into thinking that we do not need help from others. However, before discarding others' criticisms and suggestions and casting aside their offers of help, we should humble ourselves and bring their words before God to see whether or not the LORD is speaking to us through someone else to unveil our flesh and expose our need of greater humility. If the criticism we receive is unjust, God will reveal it as such and tell us to discard it. But the moment we humble ourselves, pray, and acknowledge our need, we will receive a revelation, just as Daniel did when he humbled himself.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.... I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter. Therefore **Daniel went in unto Arioch,** whom the king had ordained to destroy the wise *men* of Babylon: **he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.** Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. 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? (Daniel 2:19,23-26).

The wise men and astrologers had humbled themselves and confessed their inability to tell the king's dream. Daniel also humbled himself. Although he possessed, by gift, the spiritual Understanding that would allow him to know the dream and its interpretation, he did not rush into the king's presence and start blurting out his revelation. Daniel sought out his three companions who had joined him in his season of self-denial and crucifixion, and together, they prayed to the LORD God of Heaven that He, in His Mercy, would give the revelation that would spare the lives of all the wise men in the land of Babylon. Before Daniel could share his revelation with the king, however, Nebuchadnezzar's heart had to be prepared to receive it.

C. The King Had to Humble Himself.

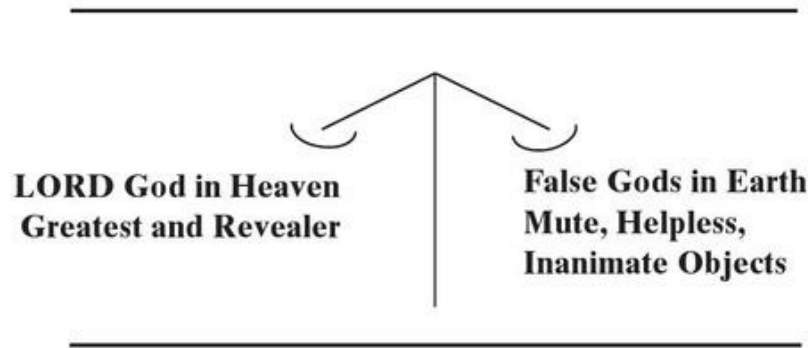
Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king; But **there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;** As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and **he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart** (Daniel 2:27-30).

God does not give revelation to man for the purpose of enlarging his already inflated pride. Rather, God wants to open man's understanding of His Revealed Word so that he can do what he has been created to do, which is to praise and worship his Creator, the true God of Heaven and Earth.

1. Daniel Pointed out the King's Personal Inability to Recall His Dream.

Before telling the king the revelation of his dream, Daniel reminded Nebuchadnezzar of his personal inability to recall his own dream. The king had to admit that he himself and all his men (the wise men, astrologers, magicians, and soothsayers) were unable to tell the dream.

2. Daniel Proved that His God Was the Greatest.



The king had to acknowledge that Daniel's God was the greatest because He was the "God in heaven that revealeth secrets, and maketh known to King Nebuchadnezzar what shall be in the latter days." All other gods were false gods, mute and unable to meet the king's need. Also, the king had to understand that there was only One True God in Heaven in comparison to the many false gods in the Earth.

3. Daniel Confessed His Own Personal Inability to Interpret the Dream.

The king had to be made aware of Daniel's nothingness. Daniel confessed that the revelation of the dream was not due to his personal wisdom, but was the direct result of God's divine intervention. Often, when God uses a person to do a work among the children of men, the creature receives the worship rather than the Creator Who did the work. Daniel did not want the king to think that he, a mortal creature, was the source of the revelation.

4. God's Purpose Was to Expose the King's Pride.

God wanted the king to know that He had two purposes in giving the revelation of his dream: first, God wanted to save His faithful children from Nebuchadnezzar's death penalty, and, second, He wanted to expose the pride in the king's heart. We cannot cooperate with God when He seeks to change us until we have an honest appraisal and awareness of our own heart's need. The king had to know that his heart was lifted up with pride before He could humble himself and receive what God had for him.

Thus, before God could give the revelation of the dream, Daniel, the wise men and magicians, and the king had to prepare their hearts by humbling themselves. All the wise men of the king's court had to admit their spiritual poverty and inabilities; Daniel had to humble himself and seek the help of his friends; and the king had to humble himself and acknowledge Daniel's God and His Greatness; then, God gave the revelation.

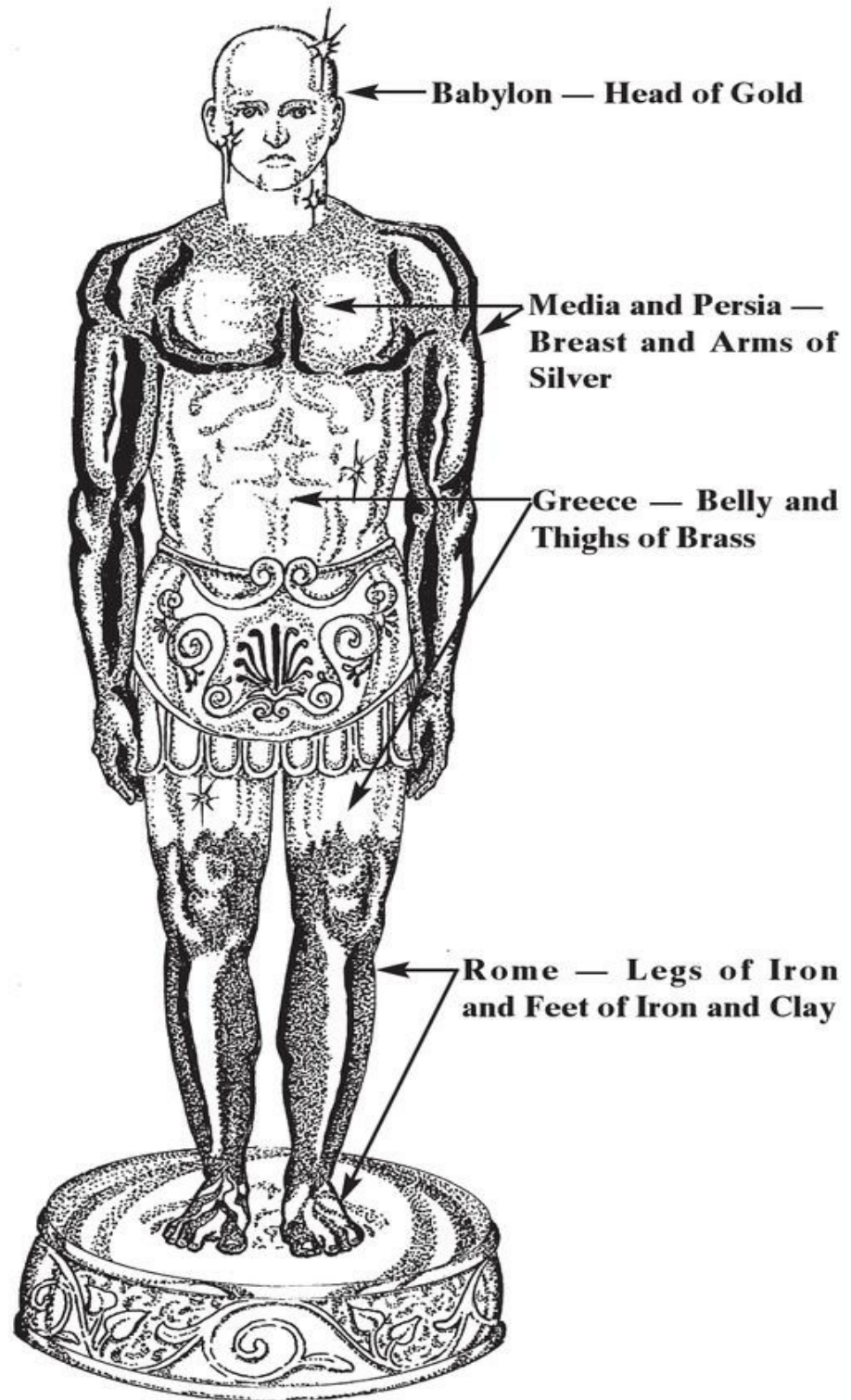
II. The Substance of the King's Dream Revealed the Four Great Empires of the Gentile World.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were of iron and clay*, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell,

the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. **Thou art this head of gold.** And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 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. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure (Daniel 2:31-45).

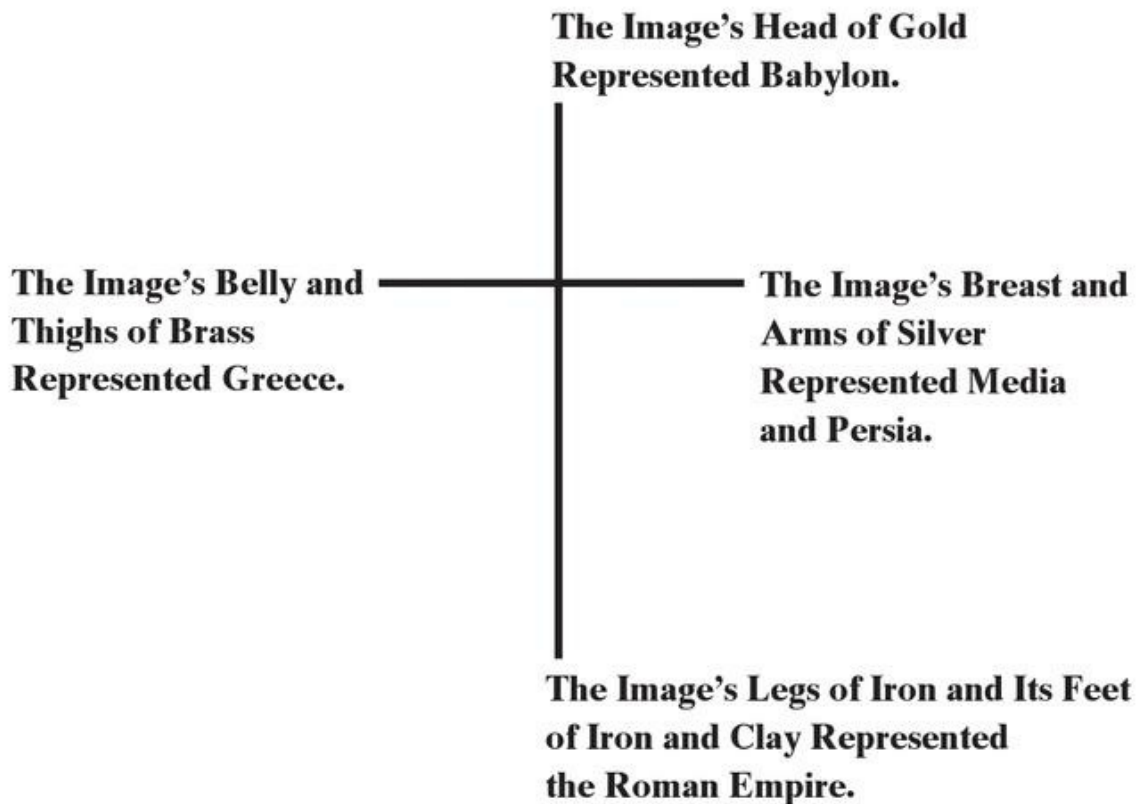
The events in God's Word are not always recorded in chronological order. For example, in the Book of Daniel, God recorded the *effect* of the revelation before he told the *substance* of the revelation. Verses twenty through twenty-two of chapter two deal with the *effect* of the revelation, whereas verses thirty-one through forty-five describe the substance of the revelation. For the sake of the continuity of thought, we shall go directly to the verses that relate to the substance of the revelation; then, we shall return to the verses that tell about its effect.

The Image in Daniel's Dream



The Substance of God's Revelation to the King

The Revelation of the Image of the Four Gentile Kingdoms



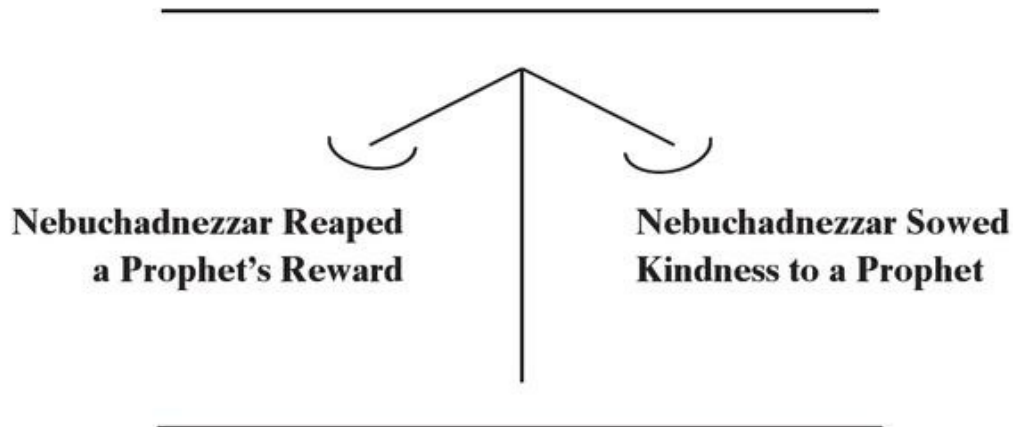
The king's dream was a revelation of the four great empires of Gentile World Power. The strength of each Gentile Power was symbolized in the image by a different metal. When Daniel revealed the stature of the image in Nebuchadnezzar's dream, he started by describing its head (the head always represents the highest realm of a stature). Then, he worked his way downward to the feet of the image. The head of the image was fashioned of fine gold; the breast and arms of silver; the belly and thighs of brass; the legs of iron; and the feet were of a mixture of iron and clay.

Notice that the finest gold was used to make the head of the image; then, increasingly inferior metals were used all the way down to its feet, which were a mixture of metal and clay, a very compromised substance that would break easily. He did this in order to portray the degenerative course the Gentile World Powers would take until the end of the "times of the Gentiles." The image refers, of course, to the literal existence and reign of the kingdoms of Babylon, Media and Persia, Greece, and Rome. In addition to this literal aspect, the image also symbolized the kingdoms of carnal rule that hold reign within our fleshly nature until we allow Jesus Christ to destroy them.

The image Nebuchadnezzar saw in his dream was excellent in brightness and terrible (awe-inspiring) in form. The kingdoms of this world indeed appear outwardly to be brilliant and terrible, as Lucifer pointed out to Jesus when he came in his Satan and Devil-forms to tempt Jesus Christ. Satan showed Jesus the kingdoms of this world

that appeared glorious and beautiful, but Jesus was not deceived. He knew these *temporal* kingdoms would ultimately be destroyed by God's Judgment. Therefore, Jesus Christ was willing to wait patiently for His *Eternal* Kingdom that He would one day receive from His Father. Christ's Eternal Kingdom shall be infinitely more brilliant, glorious, and terrible than any earthly kingdom!

Since King Nebuchadnezzar received Daniel as a Prophet of the LORD and treated him kindly, God repaid him by giving him a Prophet's reward which, in this case, included his prophetic dream, the recalling of the dream after he had forgotten it, and Daniel's interpretation of it.



In Nebuchadnezzar's dream, God also showed him a Stone cut out of the mountain, but this was not a natural mountain. The stone then crushed the image into small, powderlike chaff that was carried away by the wind. A mountain in the Word of God often speaks of a kingdom. Thus, God was prophetically showing that His Son, Jesus Christ, would be cut out from the Heavenly Mountain or Kingdom and would be sent with His Bride to set up an earthly kingdom that will never pass away (Revelation 19:14). Christ's Eternal Kingdom will one day fill the whole Earth. This Prophecy will be fulfilled in the days when the Gentile Kingdoms, represented by the feet of the image, are in power.

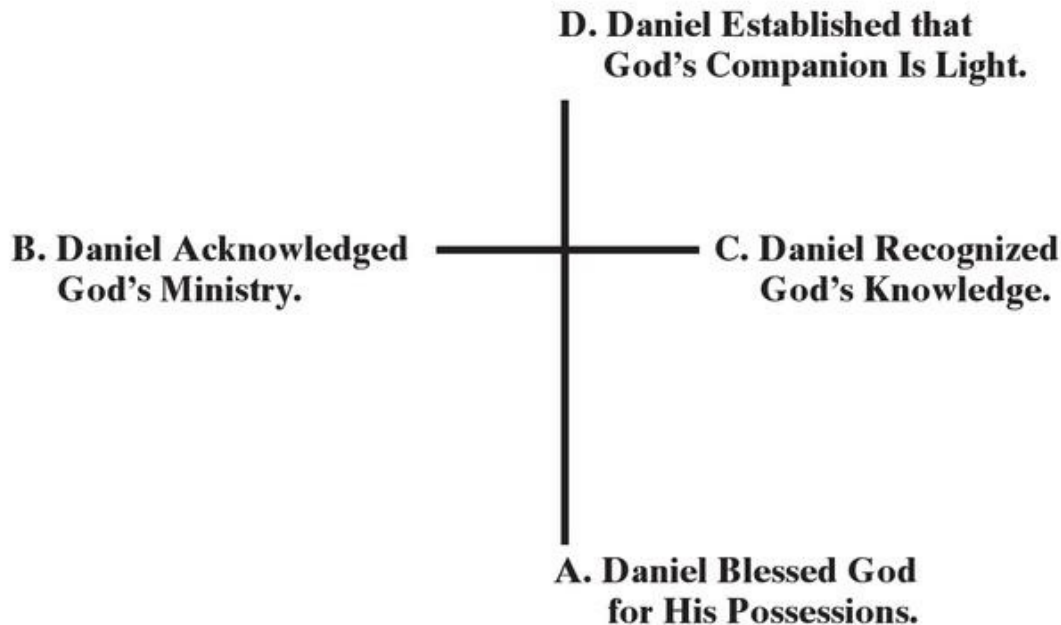
Nebuchadnezzar's kingdom was pictured as the head of gold; the tenfold division of the Roman Empire was depicted by the feet and ten toes. The ten toes were a mixture of iron, which pictured the strength of the Roman kingdom, and of clay, which portrayed the weakness of this kingdom.

III. Daniel's Interpretation of the King's Dream Revealed the Future Effect of What God Had Shown the King in His Dream.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him (Daniel 2:19-22).

Nebuchadnezzar's dream was tremendously powerful. Even after the dream itself had been forgotten by the king, his spirit was still greatly troubled. Likewise, when Daniel received the revelation of the king's dream, he was greatly affected by it.

The revelation which Daniel received from the LORD moved him to do four things: to bless God for His Possessions; to acknowledge God's Ministry; to recognize God's Knowledge; and to establish that God's Companion is Light.



A. Daniel Blessed God for His Possessions.

Daniel blessed God for His possessions, saying, “[F]or wisdom and might are his:” (Daniel 2:20). God has Wisdom and Power to work, and having this Knowledge caused Daniel to glorify and bless God.

The Spirit of God did not record the prayer Daniel prayed when he and his three friends sought God to reveal the king’s dream so that the lives of all the wise men in Babylon would be saved. However, He did record the *effect* of his answered prayer when Daniel gave Him grateful thanksgiving for the Mercy God had bestowed on them.

B. Daniel Acknowledged God’s Ministry.

Daniel acknowledged God’s Ministry to man when he said:

And **he changeth the times** and the seasons: **he removeth kings**, and setteth up kings: **he giveth wisdom** unto the wise, and knowledge to them that know understanding: (Daniel 2:21).

God, in His infinite Wisdom, knows when to change times, when to remove kings, when to set up kings, and when to increase the wisdom of the wise. Daniel gave full credit and honour to God for whatever spiritual Understanding he possessed. The Prophet realized that he deserved no credit for the revelation of the king’s dream; it was something he had received from the LORD.

C. Daniel Recognized God’s Knowledge.

Daniel recognized that God’s Knowledge was the Source of all Knowledge. **“He revealeth the deep and secret things:...”** (Daniel 2:22). Only God has Knowledge of the things that are hidden in darkness from the face of all living. Therefore, if these things are revealed to man, God is the One Who must reveal them.

D. Daniel Established that God’s Companion Is Light.

When Daniel said: “[H]e knoweth what is in the darkness, and the **light dwelleth with him**” (Daniel 2:22), he established that God’s Companion is Light. God is Light. His Light reveals all hidden and dark things that are secrets to the understanding of men.

The Prophet Daniel did not let the revelation he had received from God blind his eyes to the Truth. Rather, Daniel used the revelation of the dream as an occasion to exalt the LORD God’s Name and give Him greater praise and glory as the Source of all Possessions, Ministry, Knowledge, and Light.

IV. Daniel Received Blessings from the King for Being Able to Give Him the Revelation of His Dream.

Then **the king Nebuchadnezzar** fell upon his face, and **worshipped Daniel**, and **commanded that they should offer an oblation and sweet odours unto him**. The king answered unto Daniel, and said, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. **Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon** (Daniel 2:46-48).

God used Daniel to bring the king the revelation of his dream; then, as a token of his appreciation, Nebuchadnezzar blessed Daniel.

Daniel received a fourfold blessing from the king: he received worship; recognition that he was God’s servant; material gifts; and a position of rulership.

A. Daniel Received Worship from the King.

As soon as Daniel had finished relating the interpretation of the king’s dream, Nebuchadnezzar fell on his face, worshipped Daniel, and commanded that a burnt offering and sweet odours be made unto him (Daniel 2:46). In order for us to understand the significance of the king’s action, we have to remember that Nebuchadnezzar was a heathen who was accustomed to worshipping many visible gods. He was not a student of the Jewish *Torah*, so he was not versed in the proper way of worshipping the invisible LORD God. Thus, when the king poured such profuse honour and respect upon Daniel, it was his heathenish way of expressing tribute and appreciation for receiving the revelation of his dream.

Daniel understood the king’s good intentions. As the ambassador of the LORD God, Daniel received the king’s worship, but he did not keep the worship for himself. He offered it up to God in behalf of the king, in the form of praise and worship to His Holy Name. Although the Bible does not say this in so many words, we know it is true because God’s Hand of blessing rested mightily upon Daniel all the days of his life. Had Daniel stolen God’s worship on this occasion, he would have been guilty of breaking the First and Second Commandments that say: “I am the LORD thy God,” and “Thou shalt have no other gods before me.” Had Daniel been a breaker of the *Torah*, he would have been under God’s Judgment, and God would not have made him a great Prophet.

B. Daniel Received Recognition that He Was God’s Servant.

The king answered unto Daniel, and said, Of a truth *it is*, that **your God is a God of gods, and a Lord of kings**, and a revealer of secrets, seeing thou couldst reveal this secret (Daniel 2:47).

The king also publicly recognized Daniel as a servant of the Most High God. The king declared that Daniel’s God was the “God of gods and Lord of all kings.” Thus, this man who worshipped many gods publicly confessed the Supreme, Sovereign Headship of the True God of Heaven and Earth. By exalting Daniel’s God above all the false gods of Babylon, the king also exalted Daniel, the servant of the LORD God, above all those who worshipped and served idol-gods.

C. Daniel Received Material Gifts from the King.

Then the king made Daniel a great man, and **gave him many great gifts...** (Daniel 2:48).

God’s Word teaches that a servant is worthy of his hire. So, since Daniel worked as a servant of the LORD in prayer and in delivering the prophetic revelation to the king, he was rewarded with material gifts. The king blessed

Daniel with the finest of gifts.

People who want to ridicule the reality of serving God say that Christians serve Him for “pie in the sky,” when they refer to the believer’s future reward in Heaven. Certainly, there will be a reward in Eternity for every person who serves the LORD Jesus Christ in this life; however, not all of one’s reward is reserved in an *eternal* Heavenly Bank Vault. God sees to it that His servants receive material rewards in this life, as well as having celestial rewards reserved for them in Glory.

D. Daniel Received a Position of Rulership.

...and over the whole province of Babylon, and the chief of the governors over all the wise *men* of Babylon (Daniel 2:48).

Daniel was brought into the land of Babylon as a captive. As such, he had no praise, no honour, no wealth, and no position. Yet, all of these things eventually came to him because he was faithful to worship and serve the True and Living God. From the low position of a slave, Daniel became a ruler over the entire province of Babylon and a chief of the governors over all the wise men in the land.

It takes the revelation of God’s Word to make a person a fit ruler. And a good ruler will lead people into the same experiences he himself has encountered. Those who lead God’s people on into new realms of Truth receive precious rewards from God. But when a person is a true leader, he will have to endure others’ bitter jealousy because of the place of exaltation he holds.

Daniel’s revelation of the dream brought blessings to the king, for through it, he received spiritual Light and Understanding. It brought blessings to God in the form of the king’s worship, which Daniel received and, then, offered back to God. It also brought Daniel blessings of honour, material gifts, and exaltation.

Chapter Three

Daniel's Surrender When His Friends Were Tried In The Fiery Furnace

After Daniel had been promoted to the rulership over the entire Province of Babylon, he requested special favours for his three friends, and his requests were granted.

Then Daniel requested of the king, and **he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon:** but Daniel *sat* in the gate of the king (Daniel 2:49).

Since the three Hebrew children had joined Daniel in his time of crucifixion and self-denial, it was only right for them to share in his exaltation.

Yet, a little later, Daniel's three Hebrew friends had to face a fearful testing. Since Daniel held an exalted position in the kingdom, he surely could have interceded for his friends. However, he stood back and surrendered to God's Will because he had experienced God's Faithfulness and Justice, thus he knew he could trust God to be with them, too, in their test.

In Daniel's place, our inordinate affection would have reached out to prevent suffering from coming to those we loved. We would have stepped in and tried to redeem them from their painful experiences, even though God's Hand was the directing force of their circumstances. We may think we are helping when we put forth our fleshly hand to prevent others' suffering, but, actually, when we do, we hinder what God wants to accomplish in their lives.

When Daniel first brought the revelation of King Nebuchadnezzar's dream to him, the king professed to believe that Daniel's God was the God of gods and Lord of kings. However, in just a short time, his unchanged, idolatrous heart became dissatisfied with having only one God. Driven by his own pride, Nebuchadnezzar ordered an image of gold to be made and set up in the plain of Dura, in the province of Babylon. On the great day of the dedication of the image, all the dignitaries and rulers of the provinces were present. At the sound of the musical instruments, they all were commanded to fall down and worship the golden image. Those who refused to pay homage to Nebuchadnezzar's idol were to be cast into a burning, fiery furnace that very hour.

Nebuchadnezzar spared no effort nor expense in having his own god created. He had his idol made in the form of his own golden image. Then, all the people were to worship this golden god.

Since man has a capacity or sense of worship in his spirit, everyone desires to worship something or someone, even if that someone is not the True God. Nebuchadnezzar turned his back on his Knowledge of the True God and forced men to fall down in worship before his own golden image.

While others all around them prostrated themselves before this idol image, Daniel's three friends stood straight and tall, as three upright pillars. They realized that, if they turned their backs upon the LORD God and obeyed the king's command to worship the golden image, they would be separated for Eternity from their *True* God. The king's command was "to turn or to burn." The burning of the fiery furnace seemed small when they considered the alternative—the loss of God's blessed Presence. How can one compare the pain of burning for a short *moment* to the pain of being separated from God for *Eternity*?

Unfortunately, many people today turn away from worshipping the True and Living God for far less than the threat of a sudden death in a fiery furnace. They lack the inner substance of true faith in God's Power and God's Nature that would make them stand staunchly in the midst of pain and suffering.

Word soon reached the king that the three Hebrew children had disregarded his command to serve and worship his false god. In rage and fury, Nebuchadnezzar commanded the guilty ones to be brought before Him. After offering them a second chance to worship his golden image, he said, "[I]f ye worship not, ye shall be cast the same hour into the midst of the burning fiery furnace; and who is that God that shall deliver you out of my hands?"

Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But

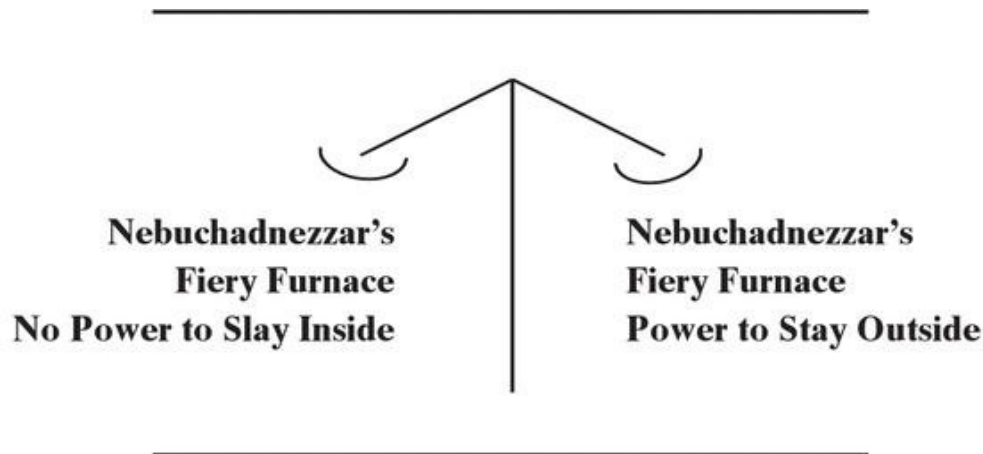
if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up (Daniel 3:16-18).

The three Hebrew children demonstrated a right spirit, even as they firmly declared their faith in God's Power to deliver them. Then, to show their resolution to remain faithful to God, they vowed never to bow to Nebuchadnezzar's golden image, even if their God did not deliver them from Death. What a beautiful surrender to God's Will! Whether God delivered them by Life or by Death, they knew He would deliver them out of the king's hands. Instead of complaining and murmuring against God for allowing them to face certain death, they manifested quietness and confidence on this occasion because they were fully surrendered to God's Will. They were willing to live for God or to die trusting in His holy, merciful Nature.

To show the furious rage that he felt against the three Hebrew children, the king ordered that the furnace be heated seven times hotter than before. The intense heat of the flames slew the men who cast Shadrach, Meshach, and Abednego into the burning furnace. Notice that these men died in spite of the fact that they had bowed down to the king's golden image. Their deaths are a witness of the futility of serving false gods. Their wrong choice shortened their mortal lives and kept them from entering into the peace and joy of God's Eternal Life.

And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, *and spake*, and said unto his counsellors, **Did not we cast three men bound into the midst of the fire?** They answered and said unto the king, True, O king. He answered and said, Lo, **I see four men loose**, walking in the midst of the fire, **and they have no hurt; and the form of the fourth is like the Son of God** (Daniel 3:23-25).

What a victory! The three Hebrew children had fallen down bound, but they were still alive. This was indeed a miracle! The heat on the outside of the furnace had power to slay men; certainly, then, the fire on the inside should have burned away the bonds and even seared the flesh from their bones.



Their bonds did not disappear until the fourth Man appeared and loosed them and gave their bonds to the fire to be consumed, and this fourth Man was like the Son of God.

This beautiful spiritual lesson teaches us that the Son of God, Jesus Christ, is the One Who sets us free, not circumstances, situations, or furnaces of fire. The three Hebrew children had the blessed privilege of walking up and down in the fire in fellowship with this One Who was like the Son of God. His glorious Presence and liberating Power transformed the cruel, fiery furnace into a veritable paradise.

Today, the LORD still does the same thing for those who trust Him, as did the three Hebrew children. He takes the fiery furnace experiences that the Devil casts across our way for our destruction and turns them into a paradisiacal garden of glorious spiritual experiences.

Daniel's friends were fortunate in that he did not interfere by trying to prevent their suffering the king's wrath. Had Daniel not been surrendered to see them tested and tried, he would have robbed them of this miraculous experience, and he would have robbed God of Glory and Honour. The three Hebrew children did not perish in the fire; only their bonds were consumed, not their clothes or bodies.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And

the princes, governors, and captains, and the king's counsellors, being gathered together, saw **these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them** (Daniel 3:26,27).

According to some Hebrew scholars, the expression “come forth” implies that the floor of the furnace miraculously rose to ground level so that all they had to do was to walk out. Whether this is true or not, the fact is that they came out of the fiery furnace untouched by the flames. The flames had no power to touch their flesh, their clothes, their hair, nor even to put its smell upon them.

We all have experiences in life that are like fiery furnaces. The important thing we need to remember is this: how we go into these fiery furnaces determines how we will come out. Some people go into a test rebelling against the suffering and resisting the fire, so they come out of the fire smelling charred, seared by their bitter, resentful attitudes. Conversely, those who go into a furnace of suffering with faith and confidence in the LORD, surrendered to His Will in all things, come out with the Fragrance of Jesus Christ, God’s Son, upon them.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon (Daniel 3:28-30).

Nebuchadnezzar gave a great tribute to Shadrach, Meshach, and Abednego’s God because of their faithfulness in the face of Death! As Christians, we have the glorious privilege of choosing to emulate the three Hebrew children who were willing to magnify God, whether by Life or by Death. The Apostle Paul penned these words:

According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also **Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain** (Philippians 1:20,21).

Wherever God works in the Scriptures, He always works by giving a threefold Witness of Himself. God gave such a threefold Witness to Nebuchadnezzar. Through Daniel and his revelation of the king’s dream, God gave Nebuchadnezzar a Witness of His *Word*. Next, by delivering the three Hebrew children out of the fiery furnace, God gave the king a witness of His mighty *Power*. Nebuchadnezzar did not heed the Witness of God’s Word nor His Power; consequently, God gave the king his final witness in the form of *Judgment*, which is recorded in the fourth chapter of Daniel.

Chapter Four

Daniel's Choice To Speak The Truth To The King

Speaking a message that exalts or pleases the recipient is easy; on the other hand, speaking words that carry a message of rebuke or Judgment is very difficult. Yet Daniel did not hesitate to give the king God's message of coming Judgment.

**Daniel Was Faithful
to Give a Message
of Exaltation**

**Daniel Was Faithful
to Give a Message
of Humility Judgment**

Daniel's first revelation to the king had been easily given because it exalted the king, so he had received it favourably. Daniel had told Nebuchadnezzar that the head of gold on the image in his dream pictured his own kingdom. The king's pride quickly discerned that his kingdom, since it was made of the finest metal and held the position in the head-realm of the image's stature, was the greatest of all the Gentile kingdoms that ever would be in the Earth. No doubt his pride over this revelation later provoked the king to erect a tremendous image of gold and command all the people to worship it. As a result of his ministry on this occasion, Daniel received abundant rewards, even to the rulership over all Babylon.

A time of great exaltation is a critical time in the life of any servant of the LORD. During times of testing and trials, times of suffering and persecution, times of rejection and repulsion, it is relatively easy to keep a humble attitude because the circumstances themselves press one down into a place of humility before the LORD. However, this is not the case when one is experiencing success, blessing, and honour. In times of exaltation, the servant of the LORD needs to make an extra effort to humble himself. When great honour is being heaped upon him, the servant of the LORD must deliberately seek out the humble place and pray for the LORD to help him keep a right perspective in the situation. Those who fail to find humility in the hour of success and exaltation will almost certainly find it impossible to speak the Truth later, when doing so is sure to bring pain and suffering to the hearer. Only the person whose heart is married to God's Will and whose mind is set to please the LORD at all costs will dare to speak the painful Truth of Judgment.

When God's servants speak His Words of Judgment, which hurt, cut, and disturb the recipients, it is not unusual for the bearer of bad news to be hated. Israel, for example, told their Seers and Prophets that they did not want to be told the Truth when the Truth was not pleasing.

Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: (Isaiah 30:10).

The Prophet Jeremiah confirmed the same thing about the children of Israel when he wrote the following:

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end

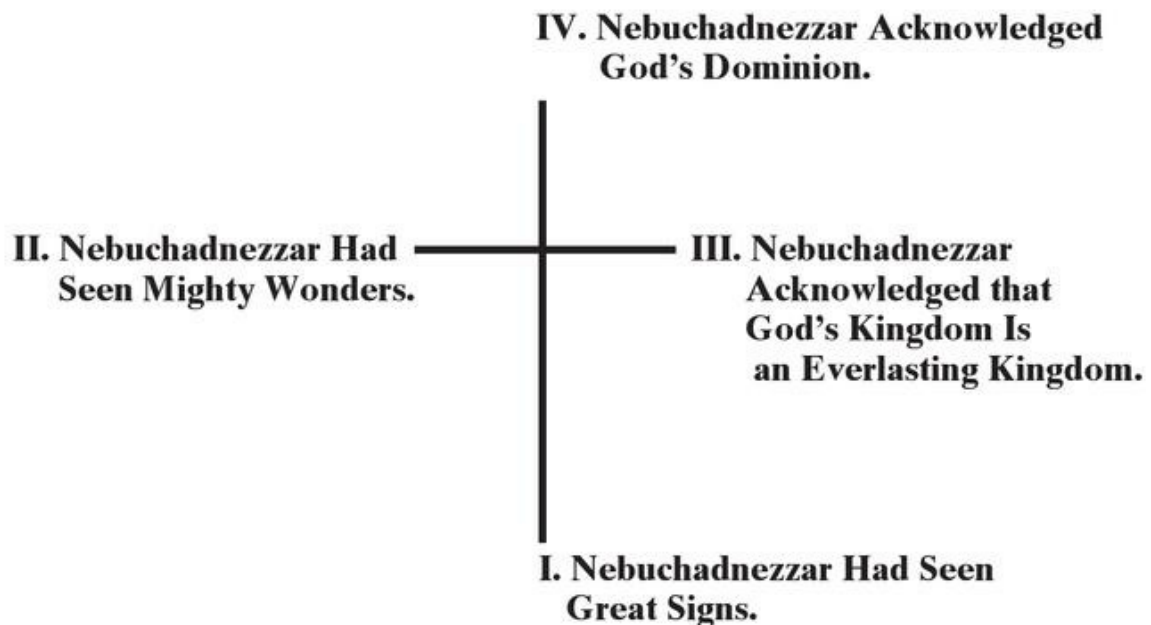
thereof? (Jeremiah 5:31).

Israel's resistant attitude toward the Truth is typical of humanity. People often prefer to hide their heads in the sand, so to speak, rather than to face the Truth. When Truth is spoken, unpleasant repercussions often follow.

When the time came for the Prophet Daniel to be tested on the pain side of the scales, it fell his lot to speak the Truth about the king's second dream, unpleasant as it was going to be to the king. Before Nebuchadnezzar's prophesied Judgment had come to pass, the king spoke the revelation he had received about Daniel's God.

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. **I thought it good to shew the signs and wonders that the high God hath wrought toward me. 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** (Daniel 4:1-3).

Nebuchadnezzar said that he had seen the LORD God perform great signs; he had seen Him do mighty wonders; he knew that God's Kingdom is an Everlasting one; and he knew that the Dominion of the Most High God extended from generation to generation.



I. Nebuchadnezzar Had Seen Great Signs.

Few heathen kings were as privileged as King Nebuchadnezzar. Through the Prophet Daniel, he had received a divine revelation from God about the image of the Gentile World Powers; then, his own eyes had seen the three Hebrew children miraculously delivered from the fiery furnace, into which they had been cast. The king had to confess the great signs the Most High God had done before his eyes.

II. Nebuchadnezzar Had Seen Mighty Wonders.

Nebuchadnezzar thought it was his duty, a debt he owed to God and the world, to relate how God had justly humbled him and how, at length, God had restored him to his throne by performing great signs and mighty wonders.

III. Nebuchadnezzar Acknowledged that God's Kingdom Is an Everlasting Kingdom.

As Nebuchadnezzar meditated upon the eternal side of God's Kingdom, he had to acknowledge the temporal side of his own kingdom. He confessed that God governs the world and has universal, incontestable, absolute Dominion over the affairs of the children of men.

IV. Nebuchadnezzar Acknowledged God's Dominion.

The Dominion (Ruling and Reigning Power and Authority) of the High God, said Nebuchadnezzar, extends from generation to generation. In other words, Nebuchadnezzar acknowledged that God has the Power to rule and reign over the affairs of all men from generation to generation. The temporal kingdoms of men are confined to one generation, and even dynasties endure for only a few generations, but the Glory of God's Dominion extends from generation to generation. Nebuchadnezzar's words agreed with the Psalmist David's words, when he said: **"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations"** (Psalm 145:13).

When God decided to take a people and make them His own peculiar people, He did it with signs and wonders. Moses, the great leader of Israel, emphasized this when he asked the following question:

Or hath **God assayed to go and take him a nation** from the midst of *another* nation, by temptations, **by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors**, according to all that the LORD your God did for you in Egypt before your eyes? (Deuteronomy 4:34)

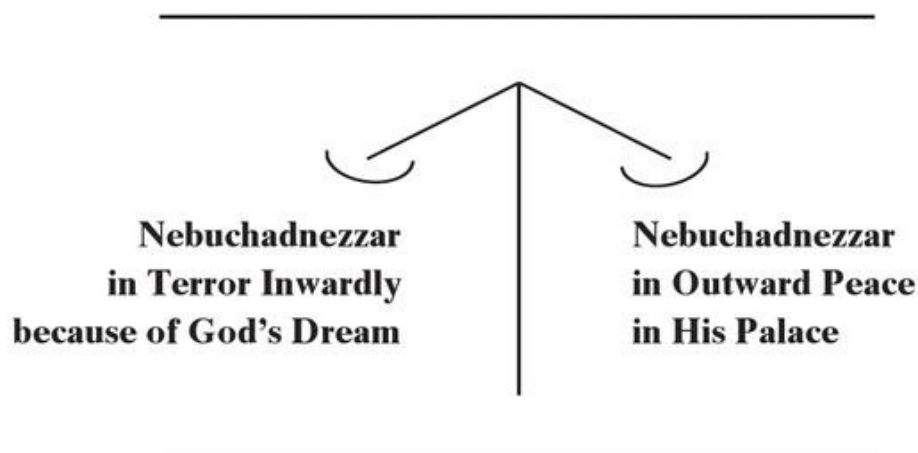
The Prophet Isaiah testified to the same Truth:

Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion (Isaiah 8:18).

That the heathen king, Nebuchadnezzar, repeated the same testimony proves that he had been enlightened by the True God of Heaven; furthermore, he spoke in a plain, simple, humble manner. He laid aside his pompous words of vanity that exalted his own royal position and spoke out of honest contemplation of God's Greatness and Sovereignty. What a great revelation Nebuchadnezzar had of the One, True, Living God! With this confession of Truth upon his lips, he proceeded to describe his dream.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I **saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me**. 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 (Daniel 4:4-6).

Weary from his many tedious and dangerous campaigns on the battlefield, Nebuchadnezzar rested in his house and flourished in his palace. No adversary nor evil conspiracy came near to disturb the king's tranquility. Nevertheless, when he seemed to be secure within his own palace, through a dream, God stirred Nebuchadnezzar to terror.



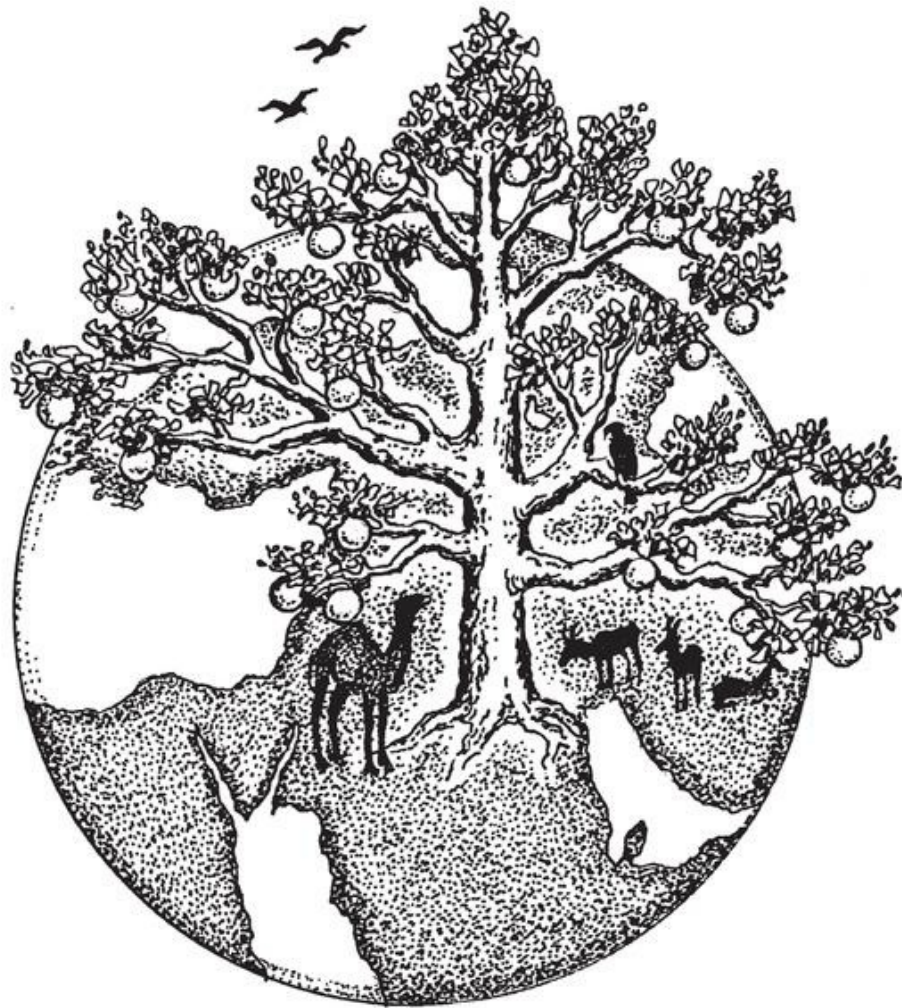
Nebuchadnezzar had been able to face the perils of war without a change of countenance, but God's dream struck terror and fright to this heart.

After hearing the king's dream, all the magicians, astrologers, Chaldeans, and soothsayers confessed their inability to interpret it for him. In view of his wise men's past failures in the interpretation of dreams, and in view of Daniel's outstanding success in this area, it seems strange that the king did not turn to Daniel immediately. Apparently the king wanted to do things his own way and discover his own answers, so he resorted first to the occult practices of the wise men in his heathen court. Even after confessing so much about Daniel's God, the king deliberately turned again to his own gods for enlightenment. But, as before, no revelation came from them.

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: **and before him I told the dream, saying**, (Daniel 4:8).

As usual, Daniel was the last person to be consulted. The king was like many people who make the Word of God the last thing they consult; it is their last place of refuge. They turn to God only after all other sources of help have failed. This is what Nebuchadnezzar did. The fact that the king addressed Daniel by his heathen name, Belteshazzar, indicated his attitude of self-willed independence. Had he truly respected Daniel's God, he would have addressed Daniel by his Jewish name that identified him with his spiritual Covenant Relationship with Jehovah. By calling the Prophet *Belteshazzar*, Nebuchadnezzar refused to recognize the Spirit of God that was in Daniel. Yet because the others had failed to interpret his vision, the king turned to Daniel as a last resort and began to recount his experience.

Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, **and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit:** let the beasts get away from under it, and the fowls from his branches: Nevertheless **leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: 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.** This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men(Daniel 4:10-17).



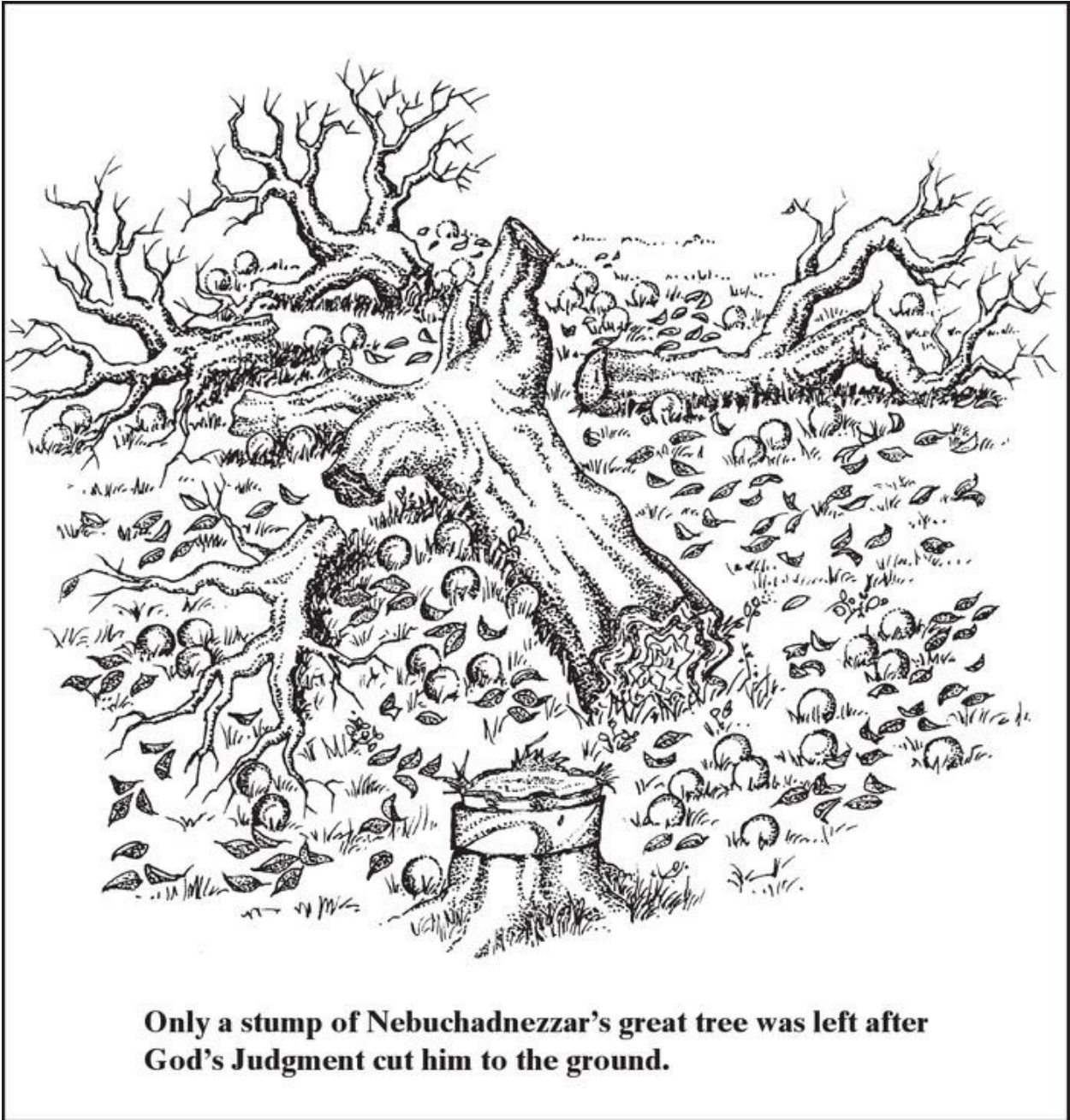
In Nebuchadnezzar's dream, his greatness and the extent of his kingdom was depicted as a great and fruitful tree that reached unto Heaven and could be seen to the ends of the Earth.

When Daniel had heard all the dream, his thoughts troubled him greatly because he realized that the tree in question was none other than the king, and the vision was one of God's Judgment upon King Nebuchadnezzar and his kingdom. Daniel's spiritual Understanding allowed him to see that the *tree* of Nebuchadnezzar's kingdom was exceedingly great in strength and beauty and had everything in it that was pleasant to the eyes and good for food; regardless, God was ready to cut it back to a stump unless the king humbled himself before the true God of Heaven and accepted Him and rejected his false gods.

The king urged Daniel to speak forth the interpretation, and Daniel complied in spite of the fact that the vision was in favour of the king's enemies. The tree in the vision, Daniel said, was the king himself. Nebuchadnezzar had grown so great and mighty in the earth that his kingdom reached up unto Heaven and his dominion to the end of the Earth. In spite of his troubled thoughts, Daniel gave the king the interpretation of his dream.

This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt

have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity (Daniel 4:24-27)



In Nebuchadnezzar's dream, God graciously warned the king of the Judgment that had been decreed upon him. If the king had heeded God's warning, he could have saved himself from having to experience God's cutting Judgment. God's Judgment called for the king to be deposed from his throne and driven from among men. He would be deprived of his reason, and his heart would be like the heart of a beast. His dwelling would be with the beasts of the field, and as a companion of beasts, the king would eat grass like the oxen. He would lie in the field in all kinds of weather and be wet with the dew of Heaven until seven times (seven years) had passed over him.

Twelve months passed after Daniel had given the prophetic interpretation of the king's vision. During this time, God mercifully held back His Judgment, although the king refused to heed Daniel's plea to forsake his iniquity and turn unto righteousness. Acting as though he had never seen the vision nor had ever heard the interpretation,

Nebuchadnezzar continued to walk in his own proud, unrepentant, self-righteous way. One day in the splendour of his palace, the king said: “[I]s not this great Babylon, that I **have built** for the house of the kingdom **by the might of my power, and for the honour of my majesty?**” (Daniel 4:30).

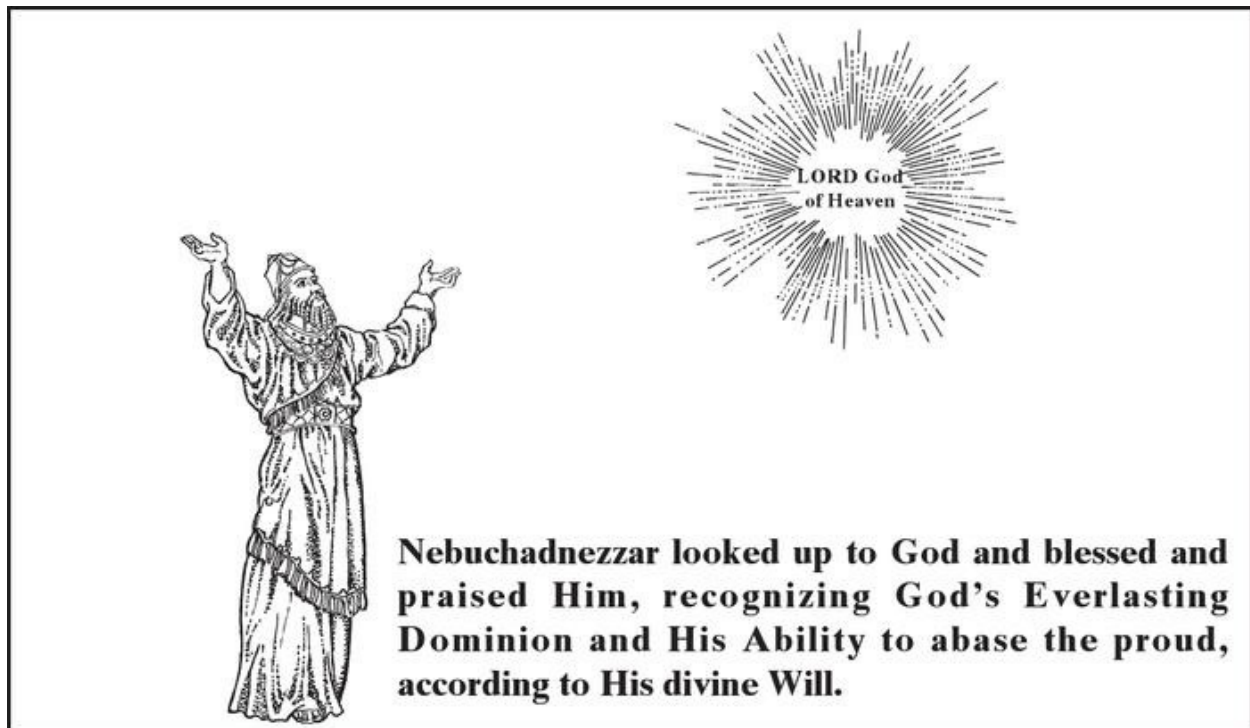
While the words were still in the king’s mouth, a voice spoke from Heaven and declared God’s Judgment upon him, which was exactly as Daniel had spoken in his interpretation of the king’s vision. King Nebuchadnezzar was “cut back to the stump,” for God’s Judgment was upon him. That very hour, Nebuchadnezzar was driven from the presence of men. For the next seven years, he lived like an animal and fed upon the grass of the field. The hair of his body grew until it covered him, which gave him the appearance of being clothed with eagle’s feathers. His nails grew long until they looked like birds’ claws. Such was the condition of the king until the *seven times* had passed over him.

God’s predicted Judgment came upon Nebuchadnezzar because his heart had become lifted up with pride. God’s Judgment is sure. God lifts up a ruler for the purpose of bringing honour to Himself; thus, the ruler has the privilege of ministering in God’s behalf to God’s Creation.

At the end of seven years, the king lifted up his eyes to Heaven, and his understanding returned unto him. He understood that the Most High God, Whose Throne is in the Heavens, rules and has Dominion over all. Only, then, could the king expect to enjoy comfortably his right to govern both himself and others. Nebuchadnezzar dutifully acknowledged that God’s title of *Creator* authorized Him to rule over all His Creation, and His Everlasting Dominion allowed Him to reign over all kingdoms of all generations. Then, God restored Nebuchadnezzar’s kingdom to him.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 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? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase (Daniel 4:34-37).

Not until Nebuchadnezzar lifted up his eyes unto Heaven did he recover from his affliction and have his understanding restored to him.



Once God had restored Nebuchadnezzar's sanity, the king was able to look up to Heaven to the place of God and His Throne. He no longer looked down to the Earth like a beast, but toward Heaven, like a man in his right mind. He looked up as a humble petitioner for Mercy, being made aware of his own misery. "[A]nd mine understanding returned unto me," he said. Understanding pertains to one's ability to think, learn, comprehend, discern, and have sympathy. Then, Nebuchadnezzar continued, "I bless the most High:..." When true Understanding came to the king, he blessed the Most High God. Logically, then, people who do not bless the Most High God and give Him Glory are justly recognized as not having *true* understanding.

The fact that Nebuchadnezzar again acknowledged the Most High God proved that the king had learned his lesson of humility that God had ordained for him to learn during the seven years of his Judgment. Nebuchadnezzar proceeded with his testimony: "I praised and honoured him," he said. The king praised and lauded God's Glory and stated his approval and admiration of God's Just Judgment. The king gave honour to God; that is, he showed respect, esteem, and reverence for God's Mercy to him. He said, "[H]im that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." By these words, the king acknowledged God's Eternal Existence and Power. Then, he concluded by extolling and honouring the King of Heaven and confessing that "[T]hose that walk in pride he is able to abase."

Just as the king's greatest test was in the place of exaltation and prosperity, so also do we face our greatest test in times of exaltation and prosperity. Poverty makes us lean heavily upon Christ, whereas prosperity may cause us to rise and proudly take the Glory and credit for our accomplishments. We always need to bear in mind that God deserves *all* the Glory and Praise. We are actually nothing in ourselves. Whatever we can *do* and *be* is due only to God's Grace and Goodness to us.

Sometimes we find ourselves in a state of confusion because our vision is in the wrong place. If we will lift our eyes to Jesus Christ, even as the king did, then Understanding will come to us. God's Directive Will is to bless us into obedience and surrender to His Will, but if we refuse to do His Will while we are in the state of blessedness, the LORD, in His Permissive Will, will administer Judgment to us.

King Nebuchadnezzar's experience beautifully illustrates this Principle of God's Operation. Had he given honour to God and walked in righteousness during the days of his prosperity, it would not have been necessary for him to have experienced God's painful Judgment. But the king chose to take his own way rather than God's Will, so he found himself under God's Judgment. Even his Judgment demonstrated God's Mercy and Grace because the intended end was for the king's good. The *good* in the king's life was this: it brought him to repentance; made him willing to acknowledge the Most High God; and awakened him to the place of true humility that God had intended for him in the first place.

The king received a fivefold blessing after he humbled himself and acknowledged the Most High God. His reason returned to him; honour and brightness returned to him; his counsellors and lords sought him once more; he was established again in his kingdom; and excellent majesty was added to him.

A. The King's Reason Returned to Him.

At the same time **my reason returned unto me;...** (Daniel 4:36).

Once again the king had reason, which pertains to the ability to think, to form judgments, to draw conclusions or inferences from facts known or assumed; it means to analyze, think logically, to think systematically. For a person to be able to reason with clear understanding of Who God is and where he himself fits into God's Master Plan is a tremendous blessing.

B. The King's Honour and Brightness Returned to Him.

...and for the glory of my kingdom, **mine honour and brightness returned unto me;...** (Daniel 4:36).

After Nebuchadnezzar had humbled himself before the LORD God, his honour and brightness returned. His honour pertained to his official dignity, repute, esteem, and respect; his brightness related to the cheerfulness reflected in his countenance and also to the brilliant luster of the glory of his kingdom.

C. The King's Counsellors and Lords Sought Him.

...and my counsellors and my lords sought unto me;... (Daniel 4:36).

After fellowshiping with the beasts of the field for seven years, the king knew how to appreciate human fellowship when his counsellors and lords once again sought to be with him. He had been deprived of intellectual fellowship and companionship, so he felt a special gratitude when it was restored to him.

D. The King Was Established in His Kingdom.

...and I was established in my kingdom,... (Daniel 4:36).

After the king had humbled himself before God, he was securely established in his kingdom. Because he had lived in the field with wild beasts all around, he knew now what a blessing it was to be free from care, anxiety, and uncertainty, and to feel, once more, the warmth of a sense of confidence, safety, and security.

E. Excellent Majesty Was Added to the King.

...and excellent majesty was added unto me (Daniel 4:36).

Excellent majesty or unusually good sovereignty was added to the king. His kingdom became far superior to what it had been. King Nebuchadnezzar's experience paralleled Job's—his latter end was more excellent than the beginning because he humbled himself before God.

If Nebuchadnezzar had voluntarily humbled himself from the beginning, he could have had the greater blessing without seven years of affliction. May the LORD help us to learn from King Nebuchadnezzar's experience so that we can avoid having to take the same painful route to learn our lessons.

In Summary

This completes Daniel's four experiences under King Nebuchadnezzar's reign. First, when Daniel voluntarily chose personal crucifixion in the form of self-denial, he gained attention because of his comeliness and brilliance. Because Daniel chose not to defile himself with the meat and wine from the king's table, he was rewarded and exalted physically, mentally, spiritually, and positionally. In his exaltation, Daniel stood in the king's presence.

Second, because he had properly prepared himself, Daniel was able to reveal the king's dream and its interpretation after all the king's wise men had failed. As a result, the king richly rewarded Daniel. But prior to receiving his reward, Daniel blessed God for His Possessions. He acknowledged God's Ministry and His Knowledge, and Daniel established the fact that God's Companion is Light. Daniel was blessed by the king who gave him great honour. Nebuchadnezzar acknowledged Daniel as a servant of the Most High God and bestowed gifts upon him. Then, the king exalted Daniel to a high position of rulership in Babylon.

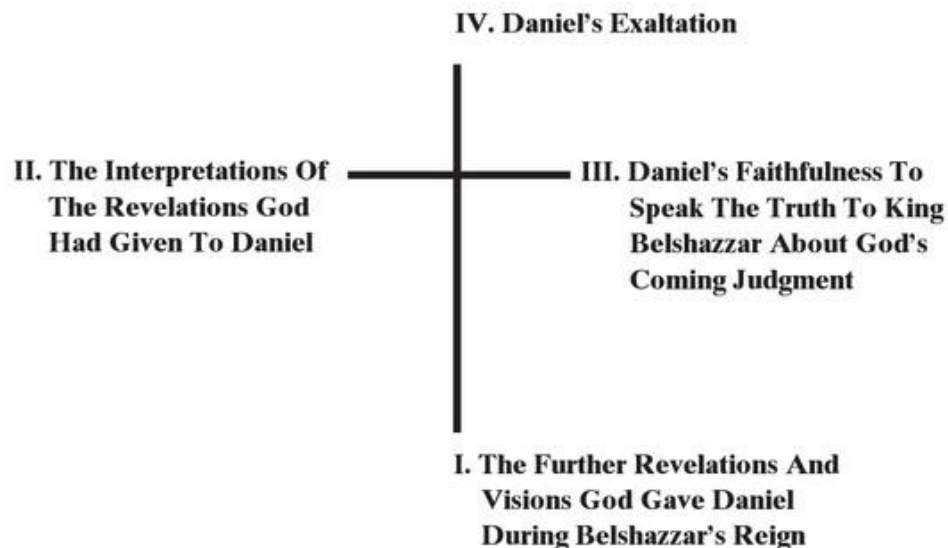
Daniel's third great experience during King Nebuchadnezzar's reign was the surrender he made to see his three Hebrew companions tried in a fiery furnace. His three friends had the miraculous experience of walking in the midst of the fire with One Who was like unto the Son of God. Because God delivered them by His divine intervention, they came forth untouched by the flames, without even the smell of fire upon them.

Daniel's fourth major experience under Nebuchadnezzar's reign came when he found himself in the difficult position of having to speak the Truth to the king, even though it was a message of Judgment from God. The king acknowledged the great signs and wonders of Daniel's God, as well as the fact that the God of Heaven has an Everlasting Kingdom and Everlasting Dominion. Because Nebuchadnezzar did not humble himself before God in his heart, God had to cut him down and reduce him to a bestial state. For seven years he ate the grass of the field and lived like a beast under the dew of Heaven. The day came, however, when the king lifted up his eyes to Heaven and acknowledged his guilt and his pride, so God graciously restored him to a sound mind and to his position as a ruling monarch over the Babylonian Empire. This marked the close of the portion of Daniel's life that related to the reign of King Nebuchadnezzar.

PART TWO

Daniel's Experiences During The Reign Of King Belshazzar of Babylon

Belshazzar was either Nebuchadnezzar's son or grandson. When Belshazzar ascended to the throne of Babylon, Daniel continued to serve in the king's court. During this time, Daniel's experiences show his increased spiritual growth and development because, first of all, God gave Daniel more revelations and spiritual visions during the first year of Belshazzar's reign. Then, in the third year of Belshazzar's reign, Daniel received the interpretation of the revelation God had given to him three years previously. At the end of Belshazzar's reign, Daniel was able to interpret the strange words that a hand wrote on the wall at Belshazzar's feast. Although the message was one of Judgment to the king, Daniel chose to speak the Truth to the King. At the end of Belshazzar's reign, he exalted Daniel to the position of third ruler in the kingdom.



These four points form the chapters in Part Two of our study of Daniel's life, when he served under King Belshazzar.

Chapter One

The Further Revelations And Visions God Gave Daniel During Belshazzar's Reign

Although Daniel lived in a heathen country and worked among idolatrous men who served false gods and practiced all manner of witchcraft, he did not let the untruth of those around him swallow up the Truth he had in his heart. He continued to worship and to serve the LORD God—the One, True, and Living God. Thus, in spite of his surroundings, he continued to grow spiritually. This is proven by the fact that God gave Daniel more revelation and more spiritual vision, as well as the interpretations of the revelations, during the time he served under King Belshazzar.

In the first year of Belshazzar's reign, God gave Daniel a revelation that related to the four Gentile World Powers identified in Nebuchadnezzar's dream.

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. Daniel spake and said, I saw in my vision by night, and, **behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another** (Daniel 7:1-3).

While God had shown King *Nebuchadnezzar* the image that had identified the four great Gentile World Powers, God's revelation to Daniel, during King *Belshazzar's* reign, gave more information about the image by exposing the beastly *natures* of these kingdoms.

The image in Nebuchadnezzar's dream signified the *order* in which the Gentile World Powers would be revealed from the beginning to the end of the Gentile Age or from the head down to the feet of the stature of the image of the Gentile World Powers. On the other hand, the dream and visions given to Daniel during the reign of King Belshazzar described the beastly *characteristics* or *nature* of each of these Gentile nations.

Daniel saw the world as a tempestuous sea that was being vexed and stirred by the four winds of Heaven. As Daniel watched, four great beasts came up out of the sea: a lion, a bear, a leopard, and an iron beast. Each represented one of the four monarchies that had made up the image in Nebuchadnezzar's dream: Babylon (the head of gold), Media and Persia (the breast and arms of silver), Greece (the belly and thighs of brass), and Rome (the legs of iron and the feet of iron and clay).

Although Daniel had this dream during the *first* year of Belshazzar's reign, it was not until the *third* year of the king's reign that Daniel received the interpretation of it. Daniel waited faithfully until it was God's time to show him what his dream meant. He did not try to guess at its meaning because he knew God would let him understand it when the right time came.

During the first year of Belshazzar's reign, Daniel also received a revelation of the LORD Jesus Christ's Second Coming to Earth (Daniel 7:9-14).

Then, during the third year of Belshazzar's reign, Daniel had a vision of a "ram," which had two horns and an "he-goat" that had a notable horn between his eyes. God's Word uses horns to portray ruling power and authority. The he-goat broke the two horns of the ram, and the ram was left powerless. Next, the notable horn of the he-goat was broken off, and four horns came up in its place. Finally, a little horn came out of the fourth horn and waxed exceedingly great toward the south, the east, and toward the pleasant land. This was Antiochus Epiphanes, a great and fierce enemy of God's people. (The vision in which God showed Daniel the *power* of the second and third Gentile World Empires, through the ram and the he-goat, is recorded in chapter eight of the Book of Daniel.)

Chapter Two

The Interpretations Of The Revelations God Had Given To Daniel

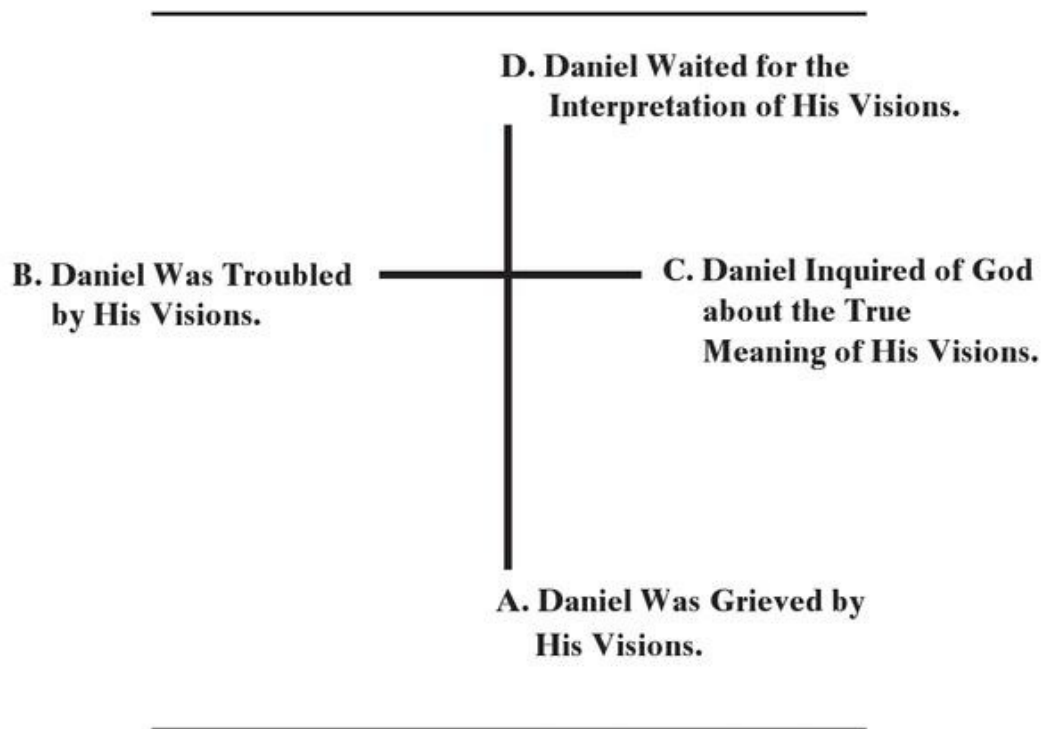
When God gives a person a revelation in the form of a dream or vision, He does not automatically and immediately give him an interpretation. Yet, in many cases, people let their spiritual pride come up, and, in their carnal minds, they try to explain what God has said to them. Daniel did not devise a carnal interpretation for the visions he received; rather, he waited for the LORD God to give him the true interpretation. Daniel did four things that qualified him to receive the true interpretation.

I. Because of Daniel's Right Attitude, God Gave Him the Interpretation of His Visions.

Receiving a revelation from God is one thing, but to have the right interpretation is entirely different. While one may have a *right* revelation, he may have a *wrong* interpretation, so his vision or dream may be worthless. One has to have the right interpretation, which can come only from God's Holy Spirit. All other interpretations come from man's carnal reasoning and natural thinking. However, conditions must be met before a person can receive the one true interpretation of the revelation of his vision or dream. Daniel received the interpretation of his revelation because he had a right attitude toward the revelation.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things (Daniel 7:15,16).

Daniel's right attitude was manifested in a fourfold manner:



A. Daniel Was Grieved by His Visions.

I Daniel was grieved in my spirit in the midst of my body... (Daniel 7:15).

Daniel did not think that the revelation God had given him was unimportant; rather, his visions left him deeply grieved.

Just as Mary, the mother of Jesus, pondered in her heart the revelation brought by the Angel Gabriel, so did Daniel grieve in his spirit because he did not understand the meaning of God's revelation to him.

B. Daniel Was Troubled by His Visions.

...and the visions of my head troubled me (Daniel 7:15).

The Hebrew word for *troubled* also means to tremble. Trembling is a manifestation of fear. In this case, the Prophet's holy, reverential fear of God caused him to tremble. Surely, if the great Prophet Daniel felt troubled enough to tremble over the visions that came to him from God, then we, too, should tremble over the things that come to us from God. We all need to have more of the fear of God than we do.

Therefore **we ought to give the more earnest heed to the things which we have heard**, lest at any time we should let them slip (Hebrews 2:1).

C. Daniel Inquired of God about the True Meaning of His Visions.

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

Another thing Daniel did to show his deep appreciation for the revelation he had received was to inquire for the interpretation of it.

Daniel humbled himself to draw near to one of the Angels who stood by the Throne of the Ancient of Days, and he inquired about the visions that filled his mind and troubled his soul.

D. Daniel Waited for the Interpretation of His Visions.

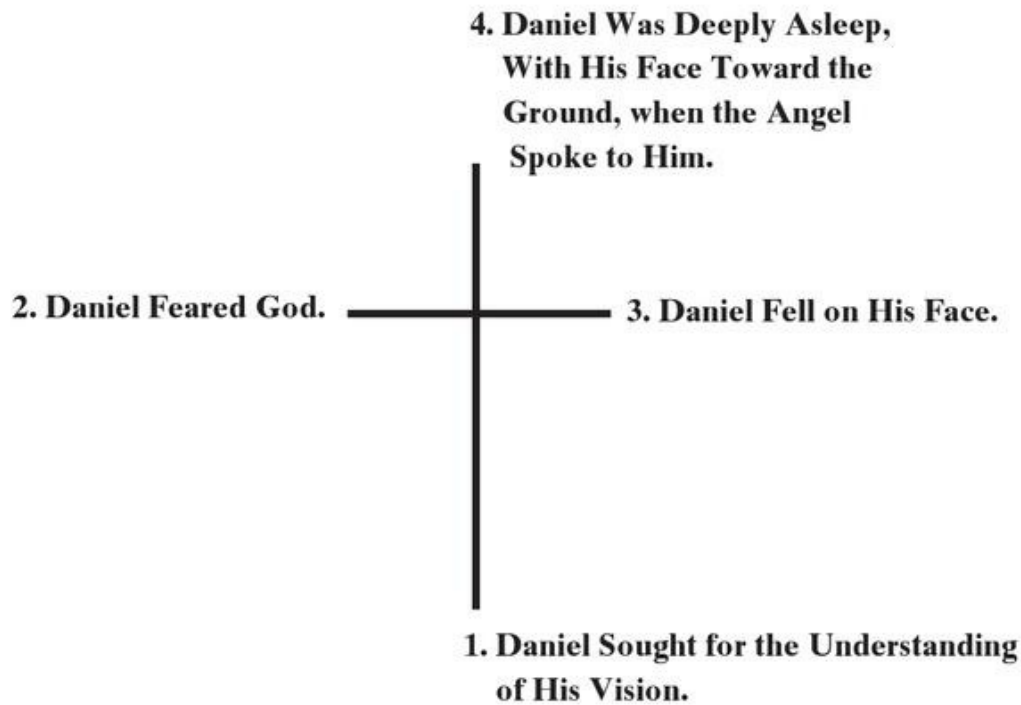
Hitherto is the end of the matter. **As for me Daniel**, my cogitations much troubled me, and my countenance changed in me: but **I kept the matter in my heart** (Daniel 7:28).

God did not give Daniel the interpretation to all of his revelation at the same time, nor did He give the Prophet the satisfaction of seeing his prophetic visions fulfilled immediately. After Daniel had been grieved in his spirit, troubled in his mind, and after he had inquired for the Truth of what he had seen, the LORD allowed an Angel to give him the true interpretation of the four beasts—the lion, the bear, the leopard, and the iron beast. Then, the Angel revealed that the vision would not be fulfilled in its entirety until the End of Time; nevertheless, Daniel kept a right attitude and waited patiently on the LORD.

While Daniel patiently waited for the fulfillment of one revelation, he continued to meditate on the Truth in his heart. Therefore, God gave him the further revelation of the ram and the he-goat and, later, he received the interpretation of this revelation, too.

And it came to pass, when I, *even I Daniel*, had seen the vision, and **sought for the meaning**, then, behold, there stood before me as the appearance of a man. And **I heard a man's voice** between *the banks of Ulai*, **which called, and said, Gabriel, make this man to understand the vision.** So he came near where I stood: and **when he came, I was afraid, and fell upon my face:** but he said unto me, **Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright** (Daniel 8:15-18).

Again, we see Daniel's humble attitude when revelation came his way.



1. Daniel Sought for the Understanding of His Vision.

And it came to pass, when I, *even I Daniel*, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man (Daniel 8:15).

Daniel was not a novice at this point in his life. He was well experienced as a Prophet. Yet when he received more revelation from God, he always returned to the low place of humility and admitted that he knew nothing about the new revelation.

Daniel worked to seek out, track down, perceive, and explore the meaning of the revelation.

2. Daniel Feared God.

And I heard a man's voice between *the banks of Ulai*, which called, and said, Gabriel, make this *man* to understand the vision. **So he came near where I stood: and when he came, I was afraid**, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision (Daniel 8:16,17)

That Daniel's heart was filled with reverential fear of God was reflected in the way he behaved toward God's servant, the Angel Gabriel.

Daniel expressed the reverential fear, respectful dread, and the awe he had for the one whom God had anointed to bring him Understanding.

3. Daniel Fell on His Face.

When Daniel fell on his face before the Angel Gabriel, he made a visible demonstration of his inward attitude of humility. Daniel placed himself in a prostrate position of surrender in order to receive what the Angel had to give.

4. Daniel Was Deeply Asleep, with His Face toward the Ground, when the Angel Spoke to Him.

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright (Daniel 8:18).

Daniel let nothing of this world distract him from receiving every word of Truth from the Angel.

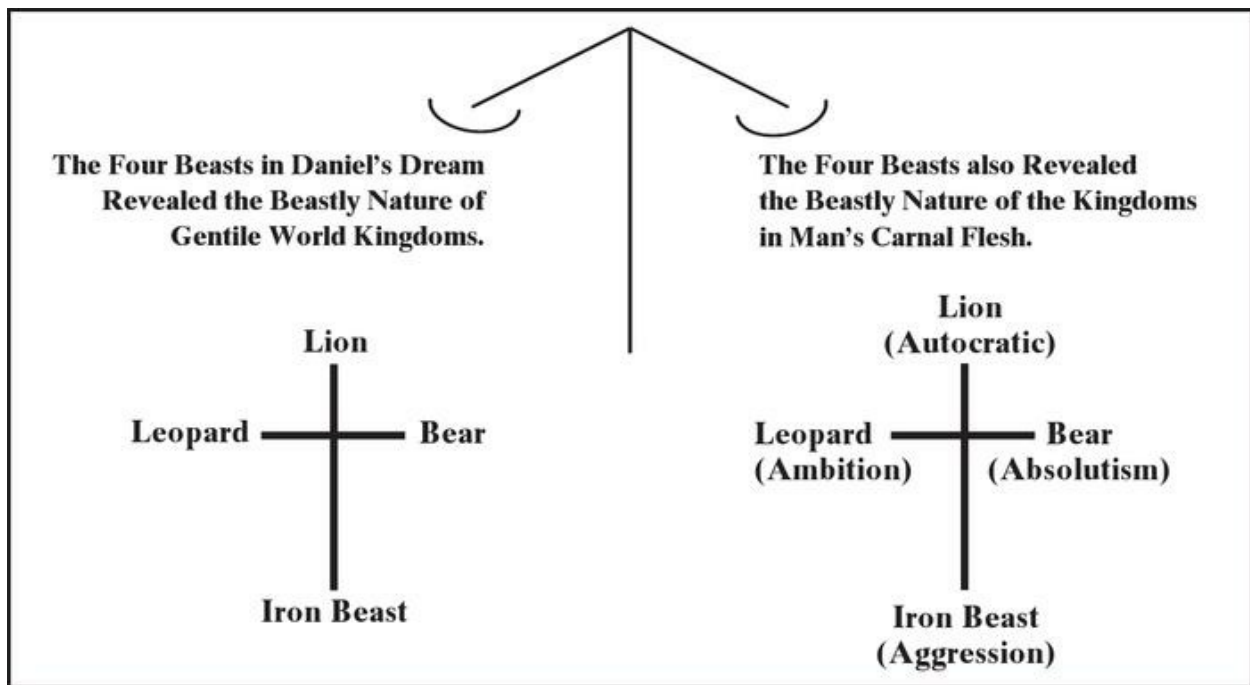
The fact that Daniel was in a deep sleep with his face toward the ground does not indicate that the Prophet was unconcerned about receiving the Angel's message. On the contrary, this was the Prophet's way of telling that he went into a trance. With his face pressed toward the ground, he lost consciousness to all that was going on in the world. He did not want anything to disturb his vision until he had received what God wanted to give him.

Everyone who desires to understand God's revelations would do well to follow Daniel's example. Because conditions must be met, not everyone is a recipient of such revelations; but these conditions were met by Daniel.

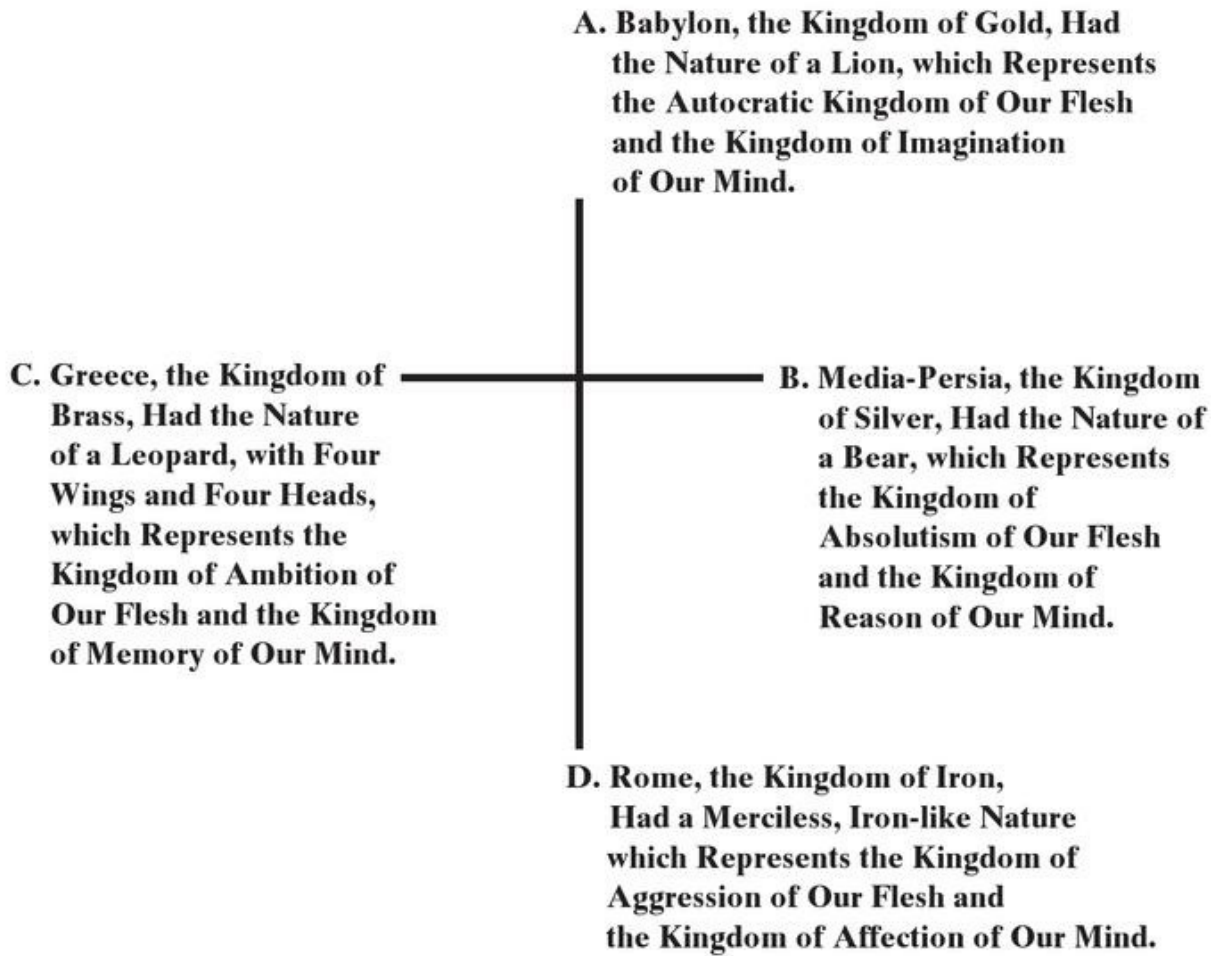
II. In the *Third Year of Belshazzar's Reign*, Daniel Received the Interpretation of the Revelation God Had Given Him During the *First Year of the King's Reign*.

These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever (Daniel 7:17,18).

The following scales show the two purposes God had in giving Daniel a dream about four beasts: It was to reveal the beastly natures of the four literal Kingdoms of Gentile Power that must rule in the Earth prior to Jesus Christ's Second Coming, at which time He will establish His Millennial Reign on Earth, and it was to picture the beastly nature of the kingdoms that rule in our carnal flesh until we give them to the LORD for crucifixion.



God's Word, in Paul's second Epistle to Timothy, chapter three, and verse sixteen, teaches that *all* Scripture is profitable to the man of God, so we know that these four beasts of the Gentile Kingdoms, with their corrupt natures, apply to us to reveal the four great kingdoms that rule in our fleshly, carnal nature. Therefore, our study of these beasts is profitable to us in two ways: first, it is of historical value because it gives us prophetic understanding of conditions that must exist before Jesus Christ's Second Coming to Earth; second, it is valuable to us personally because of its spiritual application in our daily lives.



A. Babylon, the Kingdom of Gold, Had the Nature of a Lion, which Represents the Autocratic Kingdom of Our Flesh and the Kingdom of Imagination of Our Mind.



The Lion Depicted the Nature of the Kingdom of Babylon.

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

In the Old Testament Tabernacle, when God unveiled the *Stature of His Son Jesus Christ*, He began at Christ's Head and came down to His Feet. Contrariwise, when God revealed *Christ's Spiritual Stature of Truth for man's personal growth*, He began with the foundation, the Foot-realm, and worked His way up to the top or the Head-realm.

When the LORD God revealed to Daniel the *natures* of the Gentile kingdoms, He began with the image's head of gold and showed him the lion-like nature of the Kingdom of Babylon. God followed the same order when He revealed His Son's Stature. When God presents a vision of a stature, whether it be the holy Stature of Jesus Christ or the unholy image of Gentile Powers, He always starts in the Head-realm. The LORD also begins His revelation of our carnal flesh that needs crucifixion by starting in the head-realm.

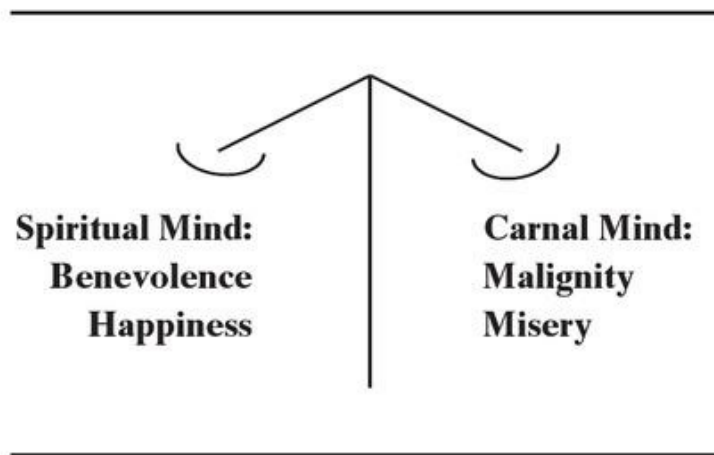
For to be carnally minded is death; but to be spiritually minded is life and peace. Because **the carnal mind is enmity against God:** for it is

not subject to the law of God, neither indeed can be (Romans 8:6,7).

Our carnal, fleshly mind is always at enmity with God, although it may appear to be pure gold. The first great kingdom of carnality in our fleshly nature is the lionlike *Autocratic Kingdom*. Our carnal mind leads us to believe that we have the right to depend solely upon our self-strength, self-might, and self-power to accomplish our will. The carnal mind believes that autocracy is necessary for the accomplishment of anything that we hold to be of paramount importance at the moment.

Fallen Lucifer has led and influenced us in establishing this autocracy in the faculty of our imagination. Through our autocracy, we establish our independence from God and *imagine* that we have controlling power over anything and everything around us.

The Apostle Paul showed us the great malignity and misery of the autocratic carnal mind versus the benevolence and happiness of the spiritual mind.



The autocratic, carnal mind is malignant, malicious, bitter, perilous, and pernicious when it cannot have supreme rule and reign over things in one's life. The autocratic mind imagines it will be happy and delighted when it can have supreme sovereignty, but misery is the ultimate food for the hungry, autocratic lion.

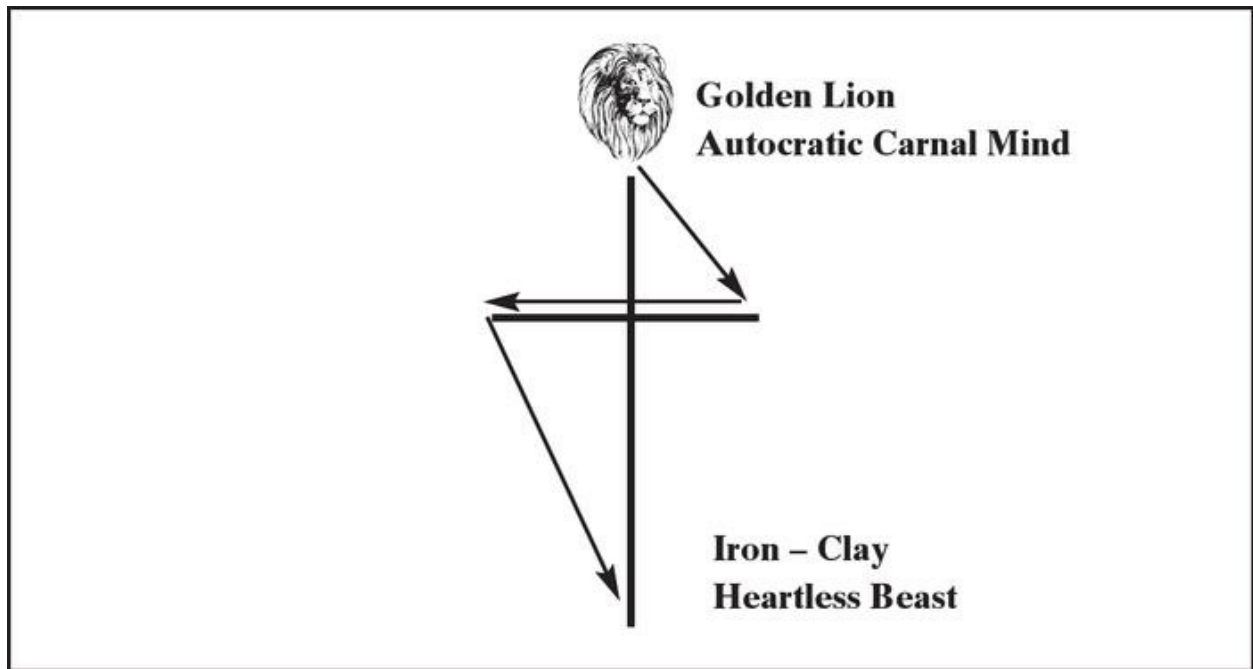
When man usurps God's Ruling Power, he becomes miserable, wretched, sorrowful, tormented, and desolate. Christ's Spiritual Mind is benevolent, kind, unselfish, and charitable; it leads us to complete happiness, contentment, and satisfaction.

Nebuchadnezzar exercised this autocratic ruling power over his kingdom of gold. What a picture his *Autocratic Kingdom* portrayed of our carnal mind that reigns in our fleshly nature. Just as Nebuchadnezzar was respected as the sole ruling monarch in the Kingdom of Babylon, so is the lion recognized as the "king of the beasts" in the animal world. Both King Nebuchadnezzar and the lion project the characteristic of having sole, sovereign rulership in a kingdom. In man's carnal nature are the same bossy, autocratic, ruling characteristics that make him desire to reign supremely over all others.

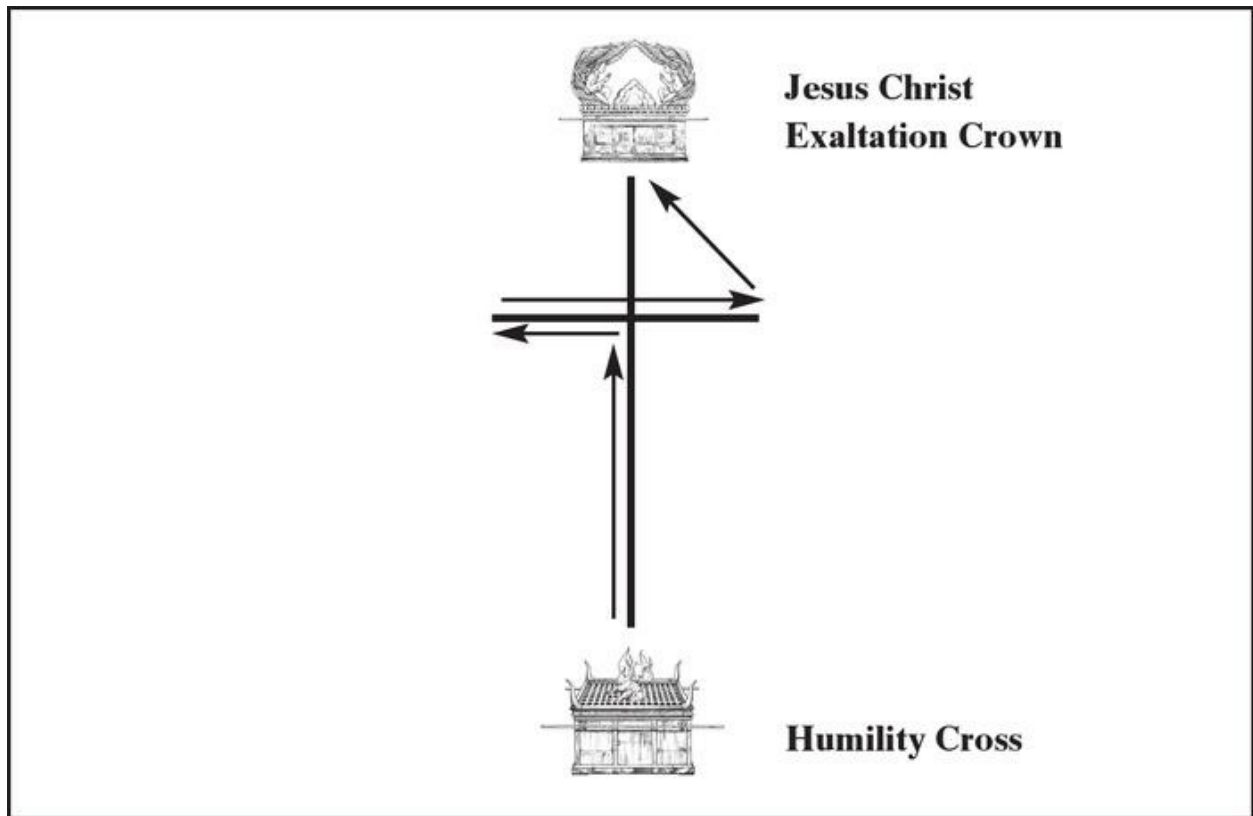
The lion that represented the nature of the Kingdom of Babylon was also pictured with wings. Its wings spoke of Nebuchadnezzar's ability to move speedily and conquer quickly. When conquering other kings, he used his wonderful eagle wings of power to fly upon his prey. In his vision, Daniel beheld the wings of the lion plucked. He saw the beast as it was made to stand upright like a man, and it was given a man's heart. This depicted what happened to Nebuchadnezzar at the end of the seven years of his affliction, when God finally delivered the king from his beastly rage and brutish tyranny.

Notice that when the LORD revealed the image of Gentile World Powers to Nebuchadnezzar, the king saw the head of shining gold first, but as more of the stature was revealed, increasingly inferior metals were used. Finally, in the end, the feet of the image were a mixture of iron and clay. The LORD unveiled the stature of the image in this order so that man could see how fallen Lucifer works to deceive people. When fallen Lucifer tempts man by stirring up the *best* and the greatest of his materials of deceit and guile through his golden, lion-like imagination, he hides the *worst* of man's nature, the iron and clay, until the end. When Lucifer tempts man, by showing him the shining, golden glory of the head-realm of the image of Gentile ruling power, he leads him into believing that his carnal mind can take him in an upward way of progress and prosperity. Lucifer camouflages the downward way of retrogression

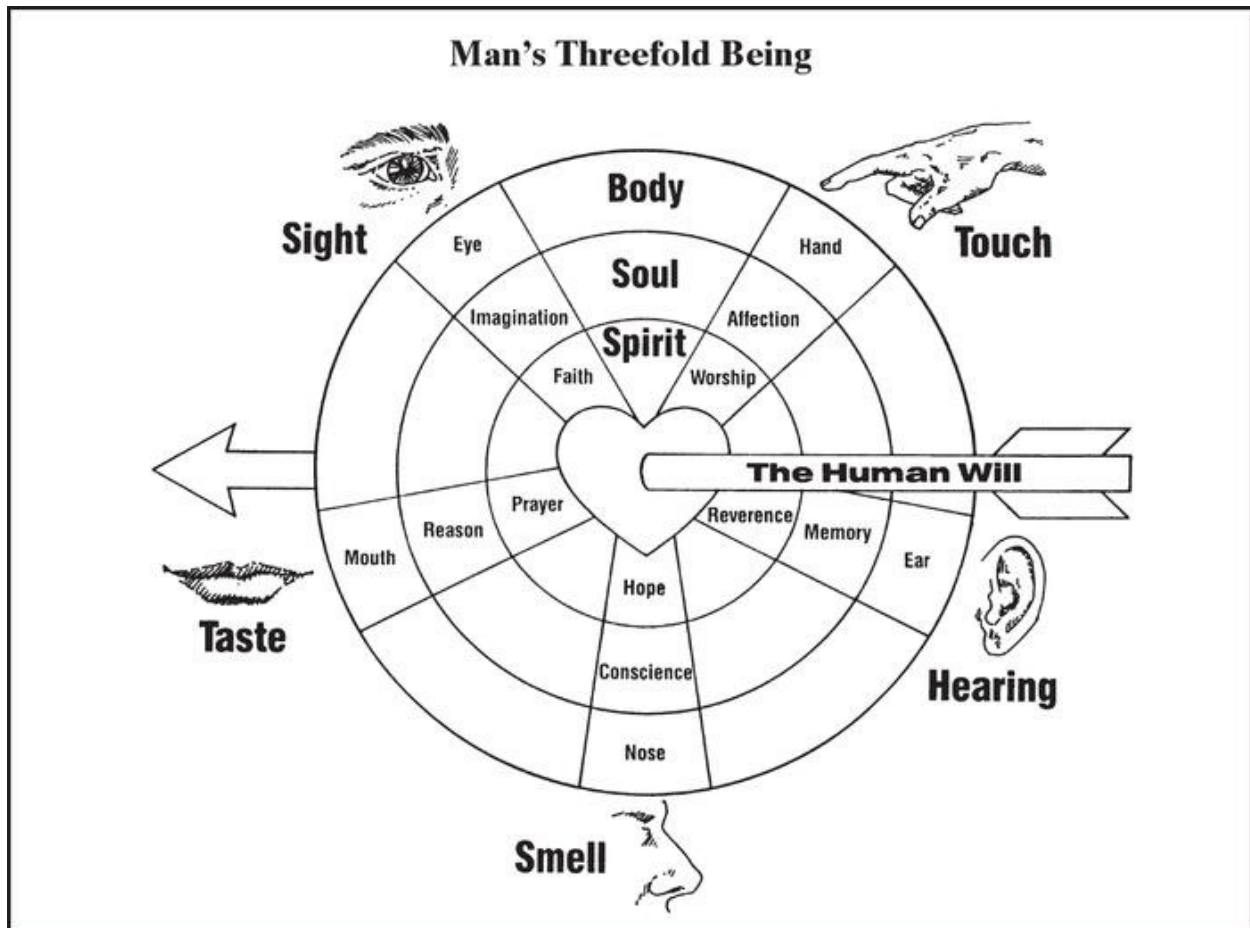
and impoverishment of the carnal mind that will lead man from the wild, beastly nature of the lion to the heartless and lifeless nature of the iron and clay. From the poor deceived traveler, Lucifer hides the end of his way, with its judgment, curse, miseries, and woes.



This method of working is opposite to the way the LORD God uses to reveal the Stature of His Son, Jesus Christ. First God reveals the Cross of Jesus Christ with its shame, crucifixion, and humiliation; last, He reveals the Crown, the Reward, and the Glory that are found in the Head-realm of Jesus Christ's Spiritual Stature.

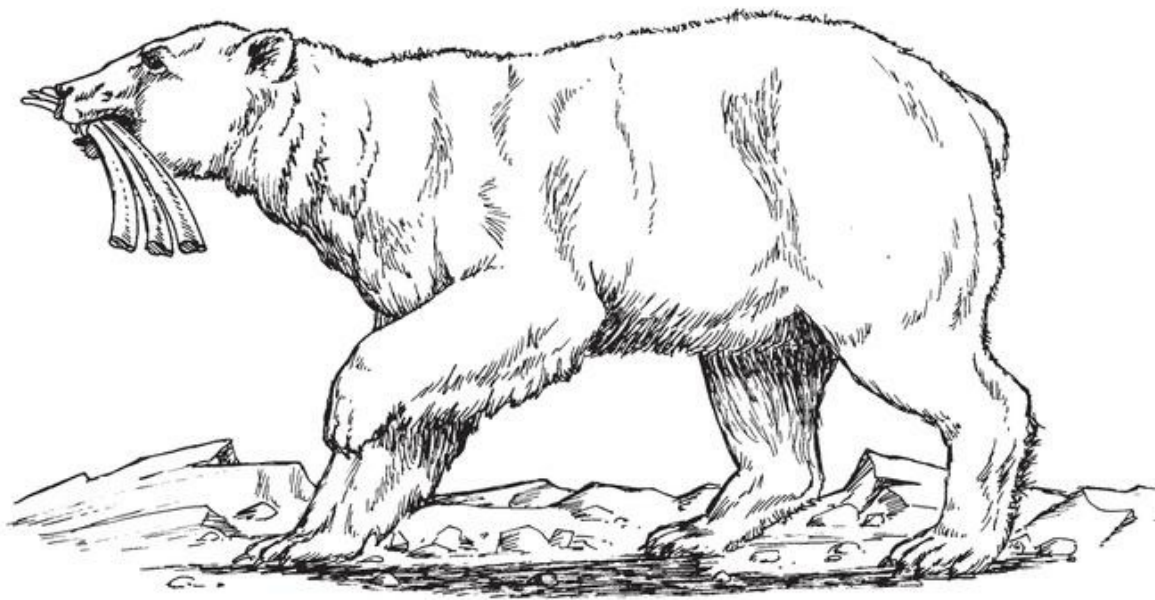


The fleshly senses of man's carnal nature manifest the same beastly nature as the Gentile World Powers. In the beginning, man was created in the Image and after the Likeness of God, the Creator. Like God, man is a threefold being* comprised of a body, soul, and spirit. The five senses of man's being (sight, taste, smell, hearing, and touch) are like spokes that run through the wheel of his body, soul, and spirit. Then, all of man's senses come together as one in his heart and will.



The four beastly natures of autocracy, absolutism, ambition, and aggression rule in the realm of man's soul or mind. The senses of the soul include imagination (sight), reason (taste), conscience (smell), memory (hearing), and affection (touch). Imagination is the greatest sense of the soul; thus, it is the strongest and most powerful kingdom of the mind. The corrupt, autocratic, carnal mind, as it functions in the imagination of the soul, correlates with the golden head and the lion-like nature of the image of Gentile World Powers. Man's autocratic spirit in his imagination is like a lion with the wings of an eagle. His autocratic, lion-like imagination is so strong that it becomes the supreme ruling force over all the other channels of his mind, overwhelming man's reason, conscience, affection, and memory—the senses of his soul.

B. Media-Persia, the Kingdom of Silver, Had the Nature of a Bear, which Represents the Kingdom of Absolutism of Our Flesh and the Kingdom of Reason of Our Mind.



The Bear Depicted the Nature of the Kingdom of Media-Persia.

And behold **another beast, a second, like to a bear**, and it raised up itself on one side, and **it had three ribs in the mouth of it between the teeth of it**: and they said thus unto it, Arise, devour much flesh (Daniel 7:5).

In Nebuchadnezzar's dream, the second Kingdom of Gentile World Power was represented by the image's breast and his two arms of silver. As we have learned, this Gentile kingdom was Media-Persia. Daniel saw the *nature* of this second kingdom revealed as a voracious bear. The three ribs in the bear's mouth were the remains of the Kingdom of Babylon that it already had devoured. The "Bear" of Media-Persia had received a command to arise and devour much flesh; that is, it was to go forth and conquer other men. Man's unjust conquests of others are worse than the conquests of wild beasts, for natural beasts do not prey on their own kind as do wicked, unreasonable men.

In the natural realm, the bear represents brute strength and savage force. The bear is a formidable foe, not because of its cunning intelligence (because it has none) but simply because of its enormous size and brute strength. Spiritually speaking, the bear represents the *Kingdom of Absolutism* that reigns in our carnal flesh. The corrupt Spirit of Absolutism lives in the sense of reason in the soul, turning it into total unreasonableness. Once man's reason has been taken over by Lucifer's Spirit of Absolutism, his reason becomes uncontrolled and unchecked by any Power of God's Truth. People dress up their unreasonable ideas and opinions with all the splendour and magnificence of their unreasonable absolutism; then, they rule like a wicked despot, while deceitfully believing they are right. Their dogmatic spirit is devoid of any reasonableness or any rationale whatsoever. When the Bear of Absolutism in our soul rules in the channel of our carnal reasoning, it prevents us from humbling ourselves to consider the value and importance of others' ideas. God invites us to reason with Him: "Come now and let us reason together saith the LORD:..." (Isaiah 1:18).

God has given us the power of reasoning, through which we can distinguish Truth from falsehood and right from wrong, if we allow God's Truth to enter our sense of reason. The LORD Jesus Christ desires to cleanse our reason from our bearlike absolutism so that we can mentally review all the facts and spiritual Principles bearing on a subject and, after carefully considering them, draw a conclusion conformable with God's Truth. However, the Bear of Absolutism in our carnal mind will not allow us to do this. Other people often possess many things from God's Truth that would benefit us if we would keep our ears open and receptive to what they have to say, but the Bear of Absolutism in man's carnal reasoning is so sure that it is *absolutely right* about everything that it cuts a person off

from what he could learn from others that would be to his benefit.

In his dream, Daniel saw the bear chewing on three ribs from one of his victims. This is typical behaviour of the bear from the Kingdom of Absolutism. The carnal mind delights in devouring others and keeping the ribs or bones in its mouth as proof of its power to devour and to destroy. As Christians, we are to feed on our precious LORD Jesus Christ, not on others' bones. Jesus said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day" (John 6:54). Those who feed on Christ shall live by Christ, but those who feed on the dead bones of others shall die by them.

C. Greece, the Kingdom of Brass, Had the Nature of a Leopard with Four Wings and Four Heads, which Represents the Kingdom of Ambition of Our Flesh and the Kingdom of Memory of Our Mind.



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

In Daniel's *interpretation* of Nebuchadnezzar's dream, the belly and thighs of the image of Gentile World Powers represented the Kingdom of Greece. In Daniel's *dream*, which revealed the *nature* of each kingdom, Greece was depicted as a leopard. The leopard showed the *maturity* of the Grecian Kingdom.

Alexander the Great, who was crafty, cruel, and swift like a leopard, was the founder of the Kingdom of Greece.

Notice that the leopard had *four* wings, whereas the lion had only two. Nebuchadnezzar, the Babylonian king, was swift in his conquest of other nations, but Alexander, the ruler of Greece, was still more swift and cunning.

In the natural realm, the leopard is noted for stalking its prey and unexpectedly pouncing upon it. This was a typical trait of Alexander the Great, who swiftly conquered the then-known world. When there were no more worlds to conquer, Alexander wept.

The Kingdom of Brass or Greece was established in the world by the great driving force of the leopard. The natural leopard is bloodthirsty and often kills far more than it can devour. Its desire to kill stems either from love of the slaughter or for the sake of fresh blood. It lies in ambush or steals stealthily upon its prey, which is almost any animal it can overcome. Reputedly, the leopard prefers the flesh of dogs and people. The leopard enjoys feeding on the flesh of other creatures. In Daniel's dream, this beast had four heads, which became fact when Alexander the Great died and his kingdom was divided among his four chief captains. Thus, the third beast, the leopard, had great God-given power and dominion.

In our fleshly, carnal nature, the leopard manifests itself as the *Kingdom of Ambition* that rules within the old heart of all men. The driving force of the leopard manifests itself in every strata of life. We live in a highly competitive society. The businessman, for example, is pressured by the Kingdom of Ambition within himself. He must become swift to take the prey, or he soon will be cut out of the running.

The word *ambition* means to go around, go about, a going about to solicit or obtain anything desirable or to sound the praise of a person's own deeds; it means a desire for power, which a person may seek to gratify in a thoroughly unobjectionable manner but which, when strongly developed, tempts that person to adopt tortuous or tyrannical courses with the intent to remove obstacles that would hinder the attainment of his personal wishes. The desire to obtain superiority or excellence in a worldly position is driven by a person's mind that is filled with fierce ambition. A person's eager desire to obtain his objective in this world constrains him to cram so many things into this little instant of temporal life that his corrupt ambition crowds God's Eternal Word and Spirit out of his life.

However, when we allow God to sanctify and purify our ambition, our minds seek to gain the superiority of spiritual Wisdom, Understanding, and Knowledge because we desire to please the LORD God. When the LORD God is in control of our sanctified ambition, we no longer desire to gain mental superiority or to gain some great intellectual feat with the low, unholy motive of surpassing others. Holy ambition has an ardent desire to excel in the LORD's Truth, not to reign as some ambitious "god" upon Earth. Holy ambition desires *to be ruled* by the Creator, *not to rule* over the creature.

Carnal, unholy ambition has its roots in the memory channel of our soul. Memory is a very ambitious leopard. For example, the memory of past poverty drives many men to the top of the ladder of success. Or the memory of past offenses causes the Leopard of Ambition to be constantly stalking his prey, as he seeks retaliation. The ambitious leopard in our memory will not let us forget past offenses we have received and that we think we have forgiven. Therefore, the ambitious leopard, with continual fierce and unjust criticisms, stealthily springs forth upon the person who has been offensive to us. Likewise, the memory of past success, blessing, and exaltation causes the Leopard of Ambition to work with ravenous fury to obtain more of the same as quickly as possible. The impelling force of the Leopard of Ambition in our memory works in countless ways in our life in order to conquer the flesh of other creatures. The LORD God is able to remove our Leopard Kingdom of Ambition with the same divine, infinite Power with which He removed the Leopard Kingdom of Alexander the Great.

D. Rome, the Kingdom of Iron, Had a Merciless, Iron-like Nature, which Represents the Kingdom of Aggression of Our Flesh and the Kingdom of Affection of Our Mind.



A Mythical Beast of Iron Depicted the Nature of the Kingdom of Rome.

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

The fourth Beast, the Iron Beast, personified the fourth kingdom in the image of the Gentile World Powers, which was Rome. The Kingdom of Rome was compared to iron because it was without mercy or feeling. Its nature was so much more fierce, frightening, and menacing than the three previous beasts to which the other kingdoms were compared that there was no living beast that could represent it. The Kingdom of Rome was without the feelings of even a natural beast. A natural beast will protect its own, but Rome's destructive, iron-like nature brought ruin and desolation to all its own people. The Iron Beast of Rome had six outstanding characteristics: it was dreadful; it was terrible; it was exceedingly strong; it had great iron teeth; it had great breaking power in its mouth; and it used its

iron feet to stamp down its enemies.

1. The Nature of the Iron Beast, Rome, Was Dreadful.

...a fourth beast, dreadful... (Daniel 7:7).

The Hebrew word for *dreadful* means to slink, to fear, to cause terrible trembling, to make afraid. The hard mercilessness of the Iron Kingdom of Rome made it a dreadful and fierce foe. The ruthless nature of Rome struck terrible trembling and feelings of terror in its opposers' hearts. Its iron-like nature created intensive fear and awful apprehension in its enemies' hearts.

The wickedness and dreadfulness of the Iron Kingdom also prevented it from feeling any regard for the dreadfulness of its pending Day of Judgment or for the Omniscience and Omnipotence of the Judge by Whom all people and nations will be tried at God's Judgment Bar. Therefore, the Iron Kingdom did dreadfully dare to crucify the Son of God, the LORD Jesus Christ.

2. The Nature of the Iron Beast, Rome, Was Terrible.

... a fourth beast, dreadful and terrible,... (Daniel 7:7).

The Hebrew word for *terrible* means to be well-loined (i.e., burly) or mighty, exceedingly violent and strong. The iron-like nature of this fourth kingdom was so illustrious in its terrible appearance that it struck terror in the hearts of its victims and caused them to feel fearful to the very marrow of their bones.

3. The Nature of the Iron Beast, Rome, Was Exceedingly Strong.

...a fourth beast, dreadful and terrible, and strong exceedingly;... (Daniel 7:7).

The Hebrew word for *strong* means mighty, strong, powerful. The word for *exceedingly* means preeminent, very, exceedingly, excellent; it comes from a root word meaning to jut over or exceed. Thus, the strength of the Roman Kingdom was apparent in its great wealth, supplies, and resources. Rome enlarged its kingdom by using the strength of its power and might in aggressive and defensive warfare.

4. The Iron Beast, Rome, Had Great Iron Teeth.

...a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth:... (Daniel 7:7).

The Hebrew word for *great* means huge (in size), domineering (in character) very great (in things). The word for *iron* in this verse means an iron implement used for cutting, such as an ax head. The devouring nature of Rome was reflected in its huge, sharp, iron teeth. Like a voracious hungry beast, Rome greedily ate up, swallowed, and engulfed all that crossed its path.

5. The Iron Beast, Rome, Brake Others in Pieces.

...a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces,... (Daniel 7:7).

It was not enough for the fourth kingdom to "eat up" the aggressive enemy nations that came against it. Rome used its great teeth to smash and crush smaller nations just because its nature was iron-like—cruel and merciless.

6. The Iron Beast, Rome, Stamped the Residue with Its Feet.

...a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it:... (Daniel 7:7).

After Rome had conquered a nation, its conquerors were not satisfied with humiliating the rulers and leaders of

the conquered land by making them bow to Roman laws. The Iron Beast used the force of its iron-like feet to beat and crush even the remainder (the small, insignificant people) down into the low place of complete subjection and servitude.

How different this fourth beast was from all the others. The great Roman Empire rose with its iron-like, merciless nature to subdue the world.

The Iron Beast, Rome, presents a picture of the Kingdom of Aggression that is found in man's fleshly nature. This kingdom rules in the channel of affection in man's soul. Aggression takes the first step and creates the first act leading to a quarrel or a fight. It attacks before the other party has made an assault or stirred up a quarrel. Aggression has the disposition to make encroachments on someone else; it commences hostilities against others before they have even entertained the thought. An aggressive disposition picks up sticks and stones to wage its warfare when there is no reason to do so. The merciless, iron-like nature of the Kingdom of Aggression makes people trample underfoot anything or anyone who would either prevent or hinder them from attaining the things they desire in this life.

We all have this iron-like Kingdom of Aggression within the channel of affection in our own being. Proof of this is seen in the hard, merciless way we treat those who stand in our way of accomplishing the goals our mind craves or in gaining people's affections that our heart desires. But Jesus Christ, the Living Stone, is able to smite, without and within, this merciless Kingdom of Aggression in our affection.

The ten horns of the Iron Beast in Daniel's revelation coincide with the ten toes in the image of Nebuchadnezzar's dream. Both the horns and the toes represented the tenfold division of the Roman empire at the time of its fall. In Nebuchadnezzar's dream, the feet were a mixture of iron and clay—partly strong and partly weak. The Kingdom of Rome was divided into ten kingdoms, and some of these kingdoms were iron-like (dictatorships, totalitarian nations, and communistic nations), and some were like clay (democracies). Iron and clay cannot mix in the natural realm; neither can dictatorships and democracies mix in the political realm because they are of diametrically different natures.

This mixture of unlike nations will be in existence, politically, when the Antichrist, the little horn that comes out of the ten horns of the Roman Empire, stands up in the Earth. Daniel did not have the revelation of who the Antichrist will be; he merely saw him as a little horn with the eyes of a man and a mouth that spoke great things. The Antichrist will bear the combined full statures and natures of all of the four corrupt Gentile Kingdoms.

The nature of these natural kingdoms resides spiritually within the carnal nature of every human being. These four kingdoms within us—the Lion of Autocracy, the Bear of Absolutism, the Leopard of Ambition, and the Iron Beast of Aggression—work to exalt man's *self* instead of exalting the LORD God and His only Begotten Son, the LORD Jesus Christ. However, the LORD Jesus Christ, by His Living Truth, is able to smite these kingdoms that rule and reign in our fleshly heart.

III. Daniel Received God's Revelation of the LORD's Second Coming to Earth.

In addition to the revelation of the four Beasts that God gave to Daniel in the beginning of King Belshazzar's reign, the Prophet also received a revelation of the Second Coming of the LORD, when He shall be revealed to all the Earth.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: **the judgment was set, and the books were opened.** I beheld then because of the voice of the great words which the horn spake: **I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.** I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed** (Daniel 7:9-14).

These verses do not refer to Christ's *Secret Coming* or the Rapture, when He shall come in the air to catch away His Bride and the Wedding Party. At His *Second Coming*, Jesus Christ will return to the Earth with His Bride to set up His Millennial Reign that will last for a thousand years. Jesus Christ and His Bride shall rule and reign in Righteousness and Truth over the whole Earth. Christ's ruling Throne will be in the City of Jerusalem that shall be

rebuilt as a Holy City.

The first thing that Jesus Christ will do at His Second Coming will be to cast down all the proud thrones, evil powers, and corrupt authorities of this world in order to make room for His Righteous, Holy, and Just Throne. He will wear a Snow-White Garment that will prove that He is clothed with Righteousness. The Hair covering His Head will be Pure Wool, proving the Holiness and Justice of His Mind by which he will judge all nations (Matthew 25:31-46). The fiery, flaming Throne with its Wheels of Fire will prove the Omnipotence of His Throne; no power can stand before it. His Throne will prevail over all Earth's implacable enemies.

When God fulfills His Promise to His Son to make His enemies His footstool, it will be a glorious occasion, as the Scriptures tell us:

The LORD said unto my Lord, Sit thou at my right hand, **until I make thine enemies thy footstool** (Psalm 110:1)

For David is not ascended into the heavens: but he saith himself, **The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool** (Acts 2:34,35).

Ten thousand times ten thousand will be on hand to give glory and praise to the One Whose Word cannot fail.

The Heavenly Books will be opened, and just as it happens in man's courts of judgment, so also will the proceedings of God's Court of Judgment be in writing, and the record will be laid open. When the cause of a man's case comes to hearing in man's court, the witnesses are examined and affidavits presented, and the books of law are consulted to find out what they say. Likewise, in God's Court of Judgment, the equity of the sentence will be incontestably evident as the Books are opened to justify God's sentencing.

Daniel heard the voice of the great, proud words that the horn, the Antichrist, spoke in defiance of the very God of Heaven. Then, Daniel continued to look until he saw the Beast destroyed. With His Jealous Fire, God faithfully humbles those who speak proudly against Him (Deuteronomy 32:20,21). Just as Pharaoh, who audaciously said, "Who is the LORD?" and, "I will pursue, I will overtake," was buried in the pit (Ezekiel 32:31), so will the Antichrist be judged and given to the pit's burning flame. Then, Jesus Christ will set up His Everlasting Dominion.

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, *of things in heaven, and things in earth, and things under the earth;* (Philippians 2:9,10).

After the three-and-one-half years of Tribulation will have ended and after the Judgment of the nations will have been accomplished, the Prince of Peace will establish His Rule upon the Earth. What a glorious day it will be when the Son of Man is brought near to the Ancient of Days and every knee bows and every tongue confesses that Jesus Christ is LORD to the Glory of God the Father.

IV. In the Third Year of Belshazzar's Reign, God Gave Daniel Another Revelation.

In the third year of Belshazzar's reign, Daniel received another revelation in the form of a prophetic vision. Although this vision is recorded in the eighth chapter of the Book of Daniel, he received it from God before the happenings in the fifth chapter, so Daniel did not record his visions in the order in which he received them.

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. And I saw in a vision; and it came to pass**, when I saw, that I was at Shushan *in the palace, which is in the province of Elam;* and I saw in a vision, and I was by the river of Ulai (Daniel 8:1,2).

God did not want Daniel to be surprised by the destruction of Babylon; therefore, He forewarned him in a vision about the events and changes that soon would come to pass. Daniel's physical body was in Babylon when his soul was carried away by the Spirit of God to Shushan, the palace of the Medes. At that time, the palace was located on the banks of the River Ulai that surrounded the city. Shushan was in the province of Elam, the part of Persia that was situated next to Babylon.

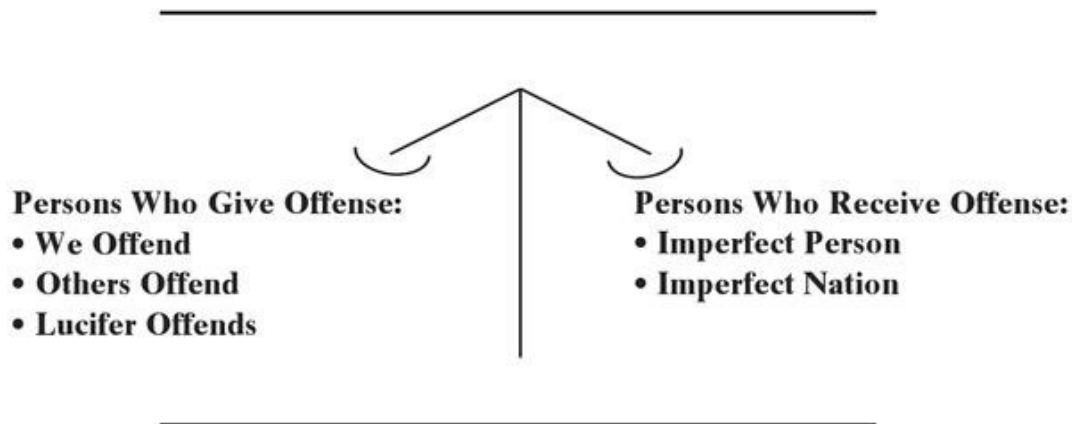
Israel had failed to maintain her covenant relationship with the LORD God, so God judged and punished her by using the Kingdom of Babylon as a whip upon her back. As often happens in such cases, Babylon, the conqueror, became lifted up in her own pride and administered a greater lashing than God had decreed for conquered Israel to receive. When it was time for Babylon to be judged and punished for her pride and her unjust treatment of God's people, God turned the Medes and Persians loose against her. Thus, it was Babylon's turn to come under God's lash

of Judgment and Punishment.

We can learn a personal lesson here. Offenses must come because God permits them to serve as His “whip” in many cases. But woe to the man through whom the offenses come, particularly if he goes beyond what God has ordained for him to minister.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
(Matthew 18:7).

Offenses must come because God, in His Wise Design, uses them to accomplish His Will. There are two sides to offense: the persons who give the offense and the persons who receive the offense.



Offense consists of an act of striking or assaulting someone or hurting and wounding the feelings of someone. Offense is an act of transgression and trespass against God’s divine Law.

Man, in his ignorance and blindness, daily commits wicked and abominable offenses against God’s divine, holy Law. We give offenses to ourselves inwardly when we use the members of our body to sin: the eye to lust, the hand to steal, the tongue to lie, and the feet to walk in a way contrary to God’s Will. Jesus Christ desires that the flesh, with its affections and lusts, be mortified and crucified (Galatians 5:24). We offend, wound, and hurt others, both ignorantly and deliberately, until the LORD Jesus Christ mortifies and crucifies the corruptions and carnalities of our flesh. Fallen Lucifer offends the children of God by casting stumbling blocks in their pathway and by tempting them to stray out of God’s Will.

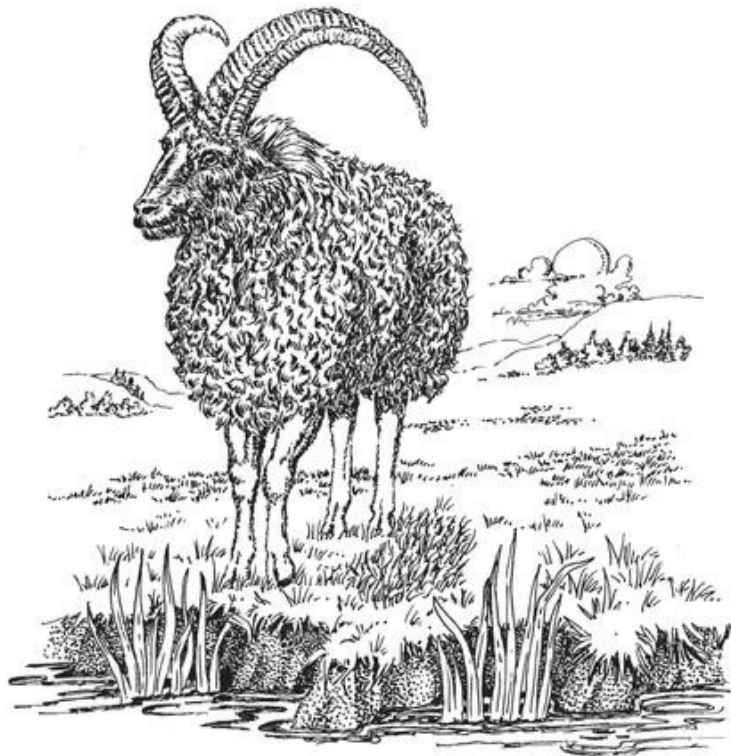
The person or nation who is imperfect and immature in the Word of God receives offenses from Lucifer and from others. When one is offended, wounded, and hurt, he becomes bitter and vengeful unless he carries his offense, wounds, and hurts to Christ Jesus to be cleansed and healed. But the person who loves the LORD’s Law, the *Torah*, is never offended.

Great peace have they which love thy law: and nothing shall offend them (Psalm 119:165).

When a person is assailed by malicious enemies, if he is a lover of the *Torah*, he will meditate upon the *Torah* and not upon his enemies’ malice. Thus, he will enjoy the love, peace, and confidence of the *Torah*, the Word of God, within and without. The lover of the *Torah* does not become offended, wounded, and hurt by his enemies.

So to be just, God had to deal with Babylon’s offenses when she went beyond His ordained chastisement of Israel. Through a vision, God warned Daniel of Babylon’s coming Judgment.

A. In His Vision, Daniel Saw a Ram with Two Horns.



The Ram Depicted the Power of Media-Persia.

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.** I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but **he did according to his will, and became great** (Daniel 8:3,4).

In His prophetic vision, Daniel saw a ram with two horns, and coming from the west, a he-goat that had a notable horn protruding from between his eyes. Four horns came up after the notable horn had been broken off, and, finally, a little horn came out of one of the four horns.

In this vision, God showed Daniel more details of the second Gentile World Empire, which was the Kingdom of Media-Persia. Remember, in Nebuchadnezzar's dream, God revealed the **stature** of the image of the Gentile World Powers. Media-Persia was pictured by the image's breast and arms of silver. Then, Daniel's vision, in chapter seven, revealed the **nature** of the four Gentile Kingdoms. In this vision, the second kingdom appeared as a bear that had three ribs in its mouth. Now, in this further vision, in chapter eight, God showed Daniel the **power** of the *second* World Empire, which was depicted *as a ram with two horns*. One of the ram's horns was higher than the other, and the higher one came up last. This was fulfilled when the Medes, under the rulership of King Darius, took the kingdom from Belshazzar. Later, Cyrus, King of Persia, rose to power, and the Persian Kingdom became more eminent than that of Media.

Daniel saw the ram using its horns of power to push westward, toward Babylon, Syria, Greece, and Asia; northward, toward Lydia, Armenia, and Scythia; southward, toward Arabia, Ethiopia, and Egypt. At one time or another, the Persian Empire tried to enlarge its dominion by attacking all of these nations. The ram with its two horns of Media and Persia became so formidable that none could escape from its power; all enemies had to yield to them. The kings of Media and Persia did according to their own will and prospered in all their ways abroad and exercised uncontrolled power at home. They became great according to the greatness of this world. However, they did not attain *true* greatness, for to be truly great, one has to do the Will of God in all His Goodness and Mercy.

B. Daniel Saw a He-Goat Come from the West and Overcome the Ram.



The He-Goat Depicted the Power of the Kingdom of Greece.

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

Daniel saw the ram of Media-Persia overcome by a he-goat, which represented the Kingdom of Greece. In Nebuchadnezzar's **stature** of the image of Gentile world power, God depicted the Kingdom of Greece by its belly and thighs of brass. Daniel saw the **nature** of this third kingdom depicted by a leopard with four heads and with four wings upon his back. The Prophet saw the aggressive **power** of the Kingdom of Greece as a he-goat with a notable horn between his eyes. The he-goat with the notable, striking, industrious horn of power moved so swiftly that he was said not to have touched the ground as he went. This goat was Greece, under the command of Alexander the Great, the son of Philip, King of Macedonia. Alexander came from Greece, which lay west of Persia.

C. Daniel Saw that a Notable Horn Protruded from Between the He-Goat's Eyes.

The third thing Daniel observed in this vision was the notable horn that protruded, like the horn of a unicorn, from between the he-goat's eyes. (See drawing on last page.)

...and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and **there was none that could deliver the ram out of his hand** (Daniel 8:5-7).

Proverbs, chapter thirty, verse thirty-one, tells us that the he-goat was noted for its comeliness in going. The goat's comeliness pertained to the beauty of its surefootedness and determination. Alexander the Great pushed his

conquests so quickly and with so much surefooted determination and fury that none of the kingdoms he attacked had courage to stand before him. In a space of about six years, more or less, he had conquered the then-known world. Alexander the Great was indeed one of the most celebrated commanders of war that the world has ever known.

Daniel saw the he-goat run into the ram with all the fury of his power; thus, the he-goat surprised the ram before he could plan or make an intelligent move against him. The he-goat (Alexander) broke the two horns of the ram (Media-Persia), cast them to the ground, and stamped them under his feet. Thereafter, Alexander's Grecian Kingdom became the absolute master of the Persian Empire.

D. Daniel Saw Four Horns Come out of the Notable Horn, after It Had Been Broken Off.



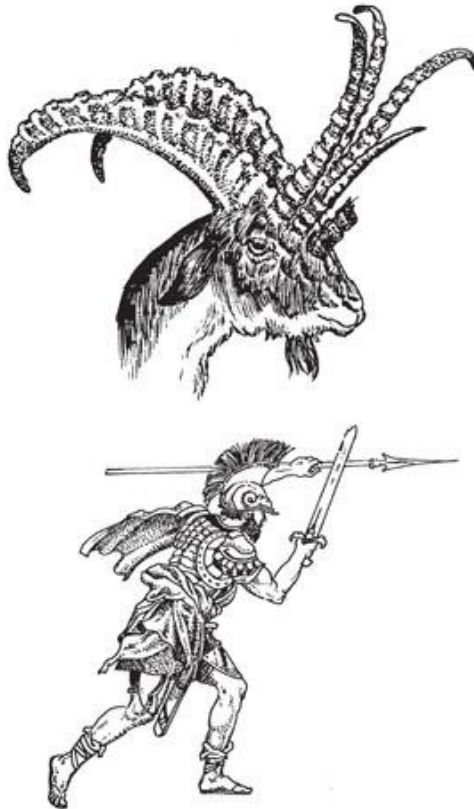
After Alexander's Death, his Kingdom Was Divided into Four Kingdoms.

Therefore the he goat waxed very great: and when he was strong, **the great horn was broken; and for it came up four notable ones** toward the four winds of heaven (Daniel 8:8).

Earthly kingdoms always follow the same pattern of behaviour. They wax great in power and authority until none can oppose them; then, they abuse their power and authority by using it to do evil and to exalt themselves. The God of Heaven, the Sovereign Ruler over all mankind, then judges them and sees that they are stripped of their power and authority.

This very thing happened to Alexander the Great. When he was about thirty-three years of age, at the peak of his strength, he was broken. Alexander bequeathed his conquests to his four great captains. These captains were the four notable horns that Daniel saw turned toward the four winds. One of Alexander's captains went eastward toward Syria; one went westward toward Greece; one went northward toward Asia Minor; and another one went southward toward Egypt.

E. Daniel Saw a Little Horn Replace One of the Four Notable Horns.



The Little Horn, Antiochus, Rose to Power to Persecute God's People.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified *himself* even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed (Daniel 8:9-14)

Out of one of the four horns, there arose a little horn which became a great persecutor of God's people. All Bible commentators agree that this little horn was Antiochus Epiphanes, or as he called himself, "The Illustrious." Others, however, called him Antiochus Epimanes, "The Furious." Antiochus had a base, servile, contemptible disposition; he had no princely qualities. History says that he spent some time as a prisoner and hostage in Rome, but he escaped. Antiochus waxed great toward the south, when he seized Egypt, and toward the east, when he invaded Persia and Armenia.

God especially recorded Antiochus' treatment of the Jewish people when he set himself against the pleasant land of Israel. Israel was called the "pleasant land" because it was there that the LORD God had placed His Holy Name, His Holy *Torah*. And he had personally dwelled there in His Temple, in His *Kabode* Glory and His *Shekinah* Glory. The little horn (Antiochus) fought against the *heavenly host*, who were Abraham's seed who had been made like the stars of Heaven. He cast them down to the ground and stomped upon them. He threw down some of the most eminent of God's people, who were burning and shining lights in this dark world. Antiochus magnified himself even to the Prince of the host; that is, as a Gentile ruler, he literally shook his fist in God's Face. Pharaoh did the same thing in his day; Nebuchadnezzar did in his day; and Antiochus was guilty of the same offense.

This same spirit which is in all flesh, causes people to murmur and complain against God and to exalt their *self* in God's Face. Job, who exemplifies our proud hearts, exalted himself in God's Face by declaring his own righteousness. The carnal man operates out of the pride of his own revelation that makes him place his knowledge above God's Knowledge.

Antiochus Epiphanes exalted himself above God when he entered the sacred Temple in the city of Jerusalem and offered upon the Altar a sow (an unclean sacrifice). God permitted this heathen, Gentile leader to take over Israel because of Israel's disobedience to the LORD. Seventy years later, God allowed the Jewish people to return to Jerusalem and rebuild the walls of their city.

Before Antiochus Epiphanes came upon the scene, God repeatedly spoke to the people through His Prophets and gave them many warnings about God's impending Judgment. But the people were so lifted up with pride that they failed to heed the warnings. In due season, God's Judgment fell, just as the Prophets had said it would.

The same Principle applies to us today. Our nation, as a whole, has sunk to a new low of sinful degradation. Christian morals, which once were held in highest esteem, are ridiculed and despised. Yet instead of repenting in sackcloth and ashes, the nation continues to flaunt its sinful practices in God's very Face. People seem to have no fear of God in their hearts. Nevertheless, just as surely as God judged sinners in generations past, just that surely will He judge the sinners of this generation. God's Judgment will be poured out upon the face of this old Earth. Be sure, the end will come!

And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed (Daniel 8:12-14).

The Nation of Israel did not want the Truth; therefore, the daily sacrifice was set aside and desecrated, and they "cast down the truth to the ground." Then, the question was asked about how long Antiochus Epiphanes would continue to offer this defiled sacrifice. He never quit for 2,300 days; finally, God raised up the Maccabees to deliver His children from Antiochus Epiphanes' oppression.

While Daniel sought faithfully for the meaning of the vision he had seen, suddenly he heard a man's voice commanding the Angel Gabriel to give Daniel the understanding he desired. (This was not the Archangel Michael who will blow the trumpet that shall signal the great Catching Away of the overcoming saints at the Rapture.)

When the Angel said, "...Understand, O son of man; for at the *time of the end* shall be the vision" (Daniel 8:17), this referred to the end of the Greek Kingdom and the end of Epiphanes, "the Illustrious One."

The closing portion of the interpretation the Angel Gabriel delivered to Daniel relates to the same Antiochus Epiphanes.

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. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall be* for many days. And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it (Daniel 8:23-27).

These verses continue to describe the persecutions wrought by the brazen-faced Antiochus Epiphanes. God allowed Antiochus to grow powerful, not because of his holiness and righteousness, but because the LORD God, the Creator, Owner, and Master, used him to punish the sinners in Zion. Because of Antiochus' cunning mind, he succeeded in deceiving many and turning them against the Truth of God's *Torah*. He destroyed many of God's holy people, just as the Antichrist will do in the Tribulation Period.

In spite of Antiochus' foolishness, God allowed him to succeed and serve as a scourge for a season. With treachery, Antiochus suddenly destroyed many nations that had made covenants with him. His conquests were gained by armed conflict, on one side, and by peaceful persuasion, on the other side. He arrogantly defied God and His House. Historians concede that Antiochus died of a mysterious ailment. Some say that he fell from a roof while in a demented condition.

Daniel was told to conceal this great revelation in his heart and not make it public because it related to the distant future and was to be made public only in God's appointed time.

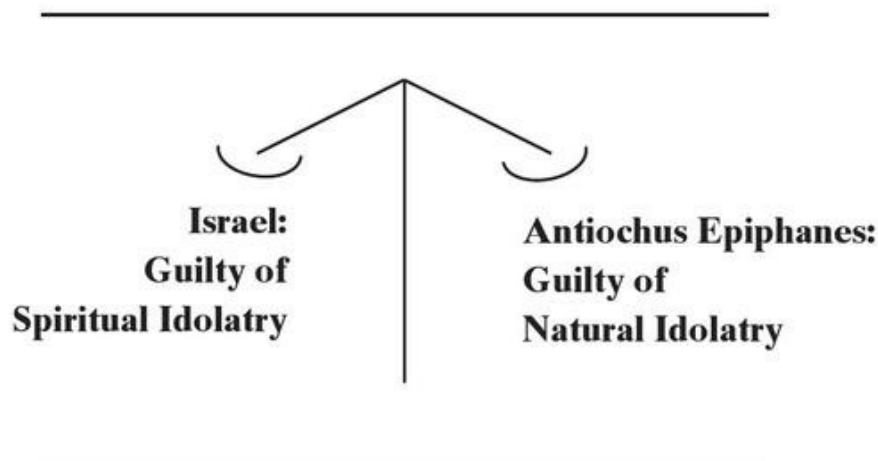
Daniel was broken up and ill because of the suffering that was to come, which he experienced and fellowshiped in his prophetic trance. Daniel's heart experienced such fright during his prophetic foretaste of the fierceness and unyielding mercilessness of Antiochus Epiphanes that he was unable to stand up for a season.

Antiochus was notorious for his success in concealing his real motives and being a "double dealer." Because of his success and prosperity, he magnified himself and swelled out with great arrogancy and pride. Then, after Antiochus' cup of pride had been filled to the full, he fell out of time and into Eternity to meet his Judgment before God. What a contrast there was between Daniel and Antiochus.

Antiochus took away Israel's daily sacrifices for a season. In the place of the evening and morning oblations, he had the audacity to offer swine's flesh upon God's Altar. He cast down the Sanctuary of the LORD's Name, His *Torah*, and His Glory, by making God's Temple a place of worship for the god Jupiter, and he set up Jupiter's image in it. Antiochus cast the Truth to the ground when he trampled upon the Book of the Law, the Word of Truth. He tore it, burned it, and did what he could to destroy the Truth out of the hearts of God's people so that the Truth might be lost forever. But the Truth cannot be kept down forever; it will always rise. Just as Jesus Christ, the Living Word of Truth, arose out of the grave on the third day, so does the Truth always come up out of the place of death and obscurity when it has been cast down.

God allowed this little horn to prosper in his wicked practice of idolatry because Israel had sinned against the LORD and His *Torah*. She had brought the lame and torn to God's Altar, as though the Lord's Table were a mean, contemptible thing (Malachi 1:7,8; 2:1-8). Consequently, God allowed this "little horn," who was a type and figure of the Antichrist who is still to come, to practice gross idolatry and prosper in it. God let His people know that this persecution would last 2,300 days; then, the Sanctuary would be cleansed.

God always is righteous in His Judgment and Punishment of His people. First, by letting Antiochus profane God's Sanctuary with visible idolatry, He corrected His people for the spiritual idolatry they had allowed into their hearts. However, God restricted Antiochus' freedom to a prescribed season.



God allowed Antiochus to commit natural idolatry in order for Israel to have a clear, *visible* example of idolatry so that she could repent of her *invisible* spiritual idolatry. But because God also is jealous for His own Will and for the Glory of His Name, He saw to it that the Sanctuary was cleansed in due season. This gives us a beautiful picture of how the LORD Jesus Christ cleanses our personal sanctuary for His Glory!

F. Daniel also Saw the Antichrist as a "Little Horn" that Came up out of One of the Ten Horns of the Divided Kingdom of Rome.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of iron*, and his nails *of brass*; *which* devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that *were in his head*, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; (Daniel 7:19-21)

Daniel's vision included the revelation of all four Gentile Kingdoms, but he was especially concerned about the

fourth one. It was Daniel's quest for more Truth about the Iron Kingdom of Rome that led to his receiving a revelation of the Antichrist's coming out of one of the ten divisions of the Roman Empire. The LORD first explained the significance of the fourth kingdom; then, He talked about the second and third kingdoms.

Some people preach that there will be a revival of the Roman Empire (the fourth Beast). However, this part of Daniel's Prophecy has been fulfilled and is passed. All we await now is the rise of the "little horn" out of one of the ten horns, who is none other than the Antichrist.

There also is confusion over the matter of the *Rapture*. One school of thought embraces premillennialism for this event. Another group teaches postmillennialism. Still others hold to the thought that the Rapture will occur in the middle of the Tribulation Period. Some deny that the Millennium will ever come to pass. When God's Word is rightly divided, under the guidance and illumination of the Holy Ghost, one can see clearly by God's Time Clock, when the Rapture will happen.*

The Bible teaches that the Bride and the overcomers in the Wedding Party will be "caught away" or "raptured" just *after* the beginning of the Tribulation, which will take place prior to the Millennial Reign of Jesus Christ on the Earth. God's Word declares that some Christians will not be raptured out of this world when Jesus Christ comes in the air to catch away believers who are living overcoming lives. Believers who are not overcoming, by living and walking in all the Spiritual Light of Truth they possess, will be left to go through the Great Tribulation Period that will follow the Rapture.

And it was given unto him [the Antichrist] to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations (Revelation 13:7).

The Antichrist will be given power to make war with the saints. This will be the fulfillment of Daniel's Prophecy, when he saw the same horn making war with the *saints* and prevailing against them (Daniel 7:21). The fact that Antichrist will war against the saints and prevail over them during the Tribulation proves that there will indeed be some saints left on Earth to go through this Terrible Time.

And the ten horns out of this kingdom are ten kings that shall arise: and **another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings** (Daniel 7:24).

This verse refers to the fall of the Roman Empire and its subsequent division into ten kingdoms. The Apostle John had a similar vision of the Beast, the Antichrist, which is recorded in the thirteenth chapter of the Book of Revelation. The Antichrist will stand up in the full stature of fallen Lucifer (Satan, Devil, Serpent, and Dragon), and he will have the mature stature and beastly nature of the Gentile Kingdoms.

And I stood upon the sand of the sea, and saw **a beast rise up out of the sea, having seven heads and ten horns,** and upon his horns ten crowns, and upon his heads the name of blasphemy. And **the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion:** and the dragon gave him his power, and his seat, and great authority (Revelation 13:1,2).

Let us consider the description of the Antichrist as Daniel recorded it in the interpretation God gave him in regard to the *nature* of the four Gentile World Kingdoms:

And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And **he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time** (Revelation 13:1,2).

God described seven ways that the Antichrist will reveal himself.

1. The Antichrist Will Be Diverse.

...And **he shall be diverse from the first,**... (Daniel 7:24).

The Hebrew word for *diverse* means different, dissimilar, varied. The Antichrist will be different because he shall stand forth in the full stature of the nature of the four kingdoms and of fallen Lucifer. For example, his seven heads and ten horns will be like Lucifer's seven heads and ten horns that will be manifested through the Dragon (Revelation 12:3). Remember, the nature of the fourth kingdom was like an iron beast; the third kingdom was like a leopard; the second kingdom was like a bear; the first kingdom was like a lion. The Antichrist will have all of these

diverse characteristics; his beastly nature will be a conglomeration of all the evil Gentile Powers, plus he will possess all of fallen Lucifer's corrupt nature.

2. The Antichrist Will Subdue Three of the Kings.

...and he shall be diverse from the first, and **he shall subdue three kings** (Daniel 7:24)

The Antichrist will use his great power to ascend above the three kings; he will conquer them and bring them into subjection to himself.

3. The Antichrist Will Speak Great Words Against the Most High God.

And he shall speak great words against the most High... (Daniel 7:25).

The Antichrist will speak hard and great things against God, just as Pharaoh did in Egypt. He will defy God's Authority, Justice, and Righteousness. Thus, when Jesus Christ returns to judge and punish His enemies, the first one He will take vengeance against will be the Antichrist who will have spoken against the Most High God. The Book of Jude records this:

And Enoch also, the seventh from Adam, **prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all**, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, **and of all their hard speeches which ungodly sinners have spoken against him** (Jude 1:14,15).

This Scripture does not refer to the Rapture; it speaks of the LORD's Second Coming to this Earth.

4. The Antichrist Will Seek to Wear Out the Saints of the Most High God.

And he shall speak great words against the most High, **and shall wear out the saints of the most High...** (Daniel 7:25).

One of the Devil's favorite techniques in his warfare against Jesus Christ is to wear out the saints of God by his long and constant oppression and hardships. In the Aramaic and Hebrew language, the words for the expression *to wear out* are used to express the thought of wearing out a garment. In this case, it denotes continuous and unrelenting persecutions that the Antichrist will use against the saints who will be left to go through the Tribulation Period.

Even now, God permits the enemy to oppress us and persecute us so that He can prove how sincere our desire is to go on with Him. We may be trying to overcome something unChristlike in our life, but Satan will try to wear us out before we can get victory and actually overcome the thing. He tries in every way to get us to give up spiritually. However, once we understand our enemy's tactics, we can resist the Devil, and he will have to flee from us.

5. The Antichrist Will Think to Change Times.

...and think to change times... (Daniel 7:25).

The Antichrist will change times, seasons, and days in order to confuse the saints of God in regard to their worship of and service to God.

6. The Antichrist Will Think to Change God's Moral and Spiritual Laws.

...and think to change times and laws... (Daniel 7:25).

The Antichrist's purpose in trying to change laws, both human and divine, will be to cause people to forget the righteousness contained in both. He shall attempt to abolish all Ordinances of Truth and Right. The ones that he cannot abolish, he will trample upon and try to render them so ugly and stupid that people will choose to reject them. Thus, he will bring human souls under his own power and authority.

7. For a Set Period of Time, the Antichrist Will Have These Things Given into His Hands.

...and they shall be given into his hand until a time and times and the dividing of time (Daniel 7:25).

The Antichrist will pull down things that need to be built up, and he will build what should be brought down low. He will change “round” into “square.” In his daring attempts to change the very Ordinances of Heaven, he will prosper and succeed for a season (three-and-one-half years). A *time* is one year; *times* are two years; and *half a time* is half of a year.

There are many people who believe in a seven-year Tribulation Period, but this is not substantiated by God’s Word. The Bible clearly indicates a three-and-one-half-year Tribulation. Since the length of the Tribulation Period will be discussed later in this study, we shall note only the Scriptures that show that the time of the Antichrist’s ruling power and authority will be limited to three-and-one-half years.

a. The Beast Will Be Given Only Forty-two Months to Rule and Reign.

And there was given unto him a mouth speaking great things and blasphemies; **and power was given unto him to continue forty and two months** [three-and-one-half years] (Revelation 13:5).

From the time the Beast comes up out of the sea, until he meets his end, will be only forty-two months or three-and-one-half years.

b. The Woman Will Be Protected for One Thousand and Two Hundred and Sixty Days.

And the woman fled into the wilderness, where she hath a place prepared of God, **that they should feed her there a thousand two hundred and threescore days** [three-and-one-half years] (Revelation 12:6).

For 1,260 days or for three-and-one-half years, God will protect the Woman* mentioned in this verse.

c. The Holy City Will Be Trodden Underfoot for Forty-two Months.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: **and the holy city shall they tread under foot forty and two months** (Revelation 11:2).

The Holy City designated in this verse is Jerusalem. The Catholic Church in Rome did not give birth to the rejection of Christ; rather, Jerusalem, the Mother of Harlots, was the one who rejected God’s Son.

I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive (John 5:43).

The Father’s Name is *LORD Jesus Christ* (Ephesians 3:14,15). The Antichrist will come in his own name, and the House of Israel will receive him and think that he is the Messiah.

d. During the Tribulation Period, the Two Witnesses Shall Prophecy for One Thousand and Two Hundred and Sixty Days.

And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, [three-and-one-half] clothed in sackcloth.... And **their dead bodies shall lie in the street of the great city**, which spiritually is called Sodom and Egypt, **where also our Lord was crucified** (Revelation 11:3,8).

God’s two Witnesses will testify for 1,260 days—the length of the three-and-one-half years of the Tribulation. When they have finished their testimony, the Beast shall war against them, overcome them, and kill them. Their dead bodies will lie exposed in the street of the great city of Jerusalem for three-and-one-half days; then, they will be resurrected by the Spirit of Life from God and called up into Heaven.

Because of Jerusalem’s spiritual adultery and fornication, God has destined her to be burned with fire.

And the woman which thou sawest is that great city, which reigneth over the kings of the earth (Revelation 17:18).

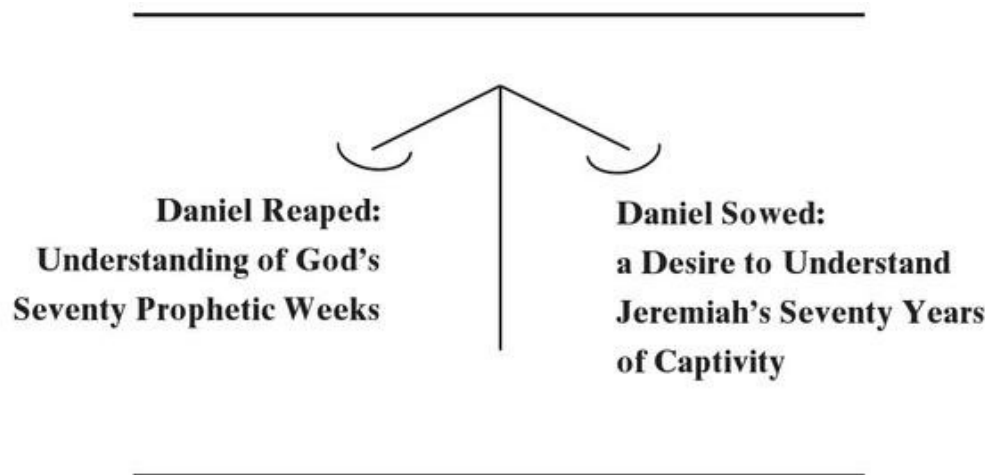
The “great city” is Jerusalem, the Harlot City; she is Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. Spiritually, Jerusalem, also called Sodom and Egypt, is the place of our Lord’s crucifixion.

G. Daniel Received the Prophetic Revelation of the Seventy Weeks of Years.

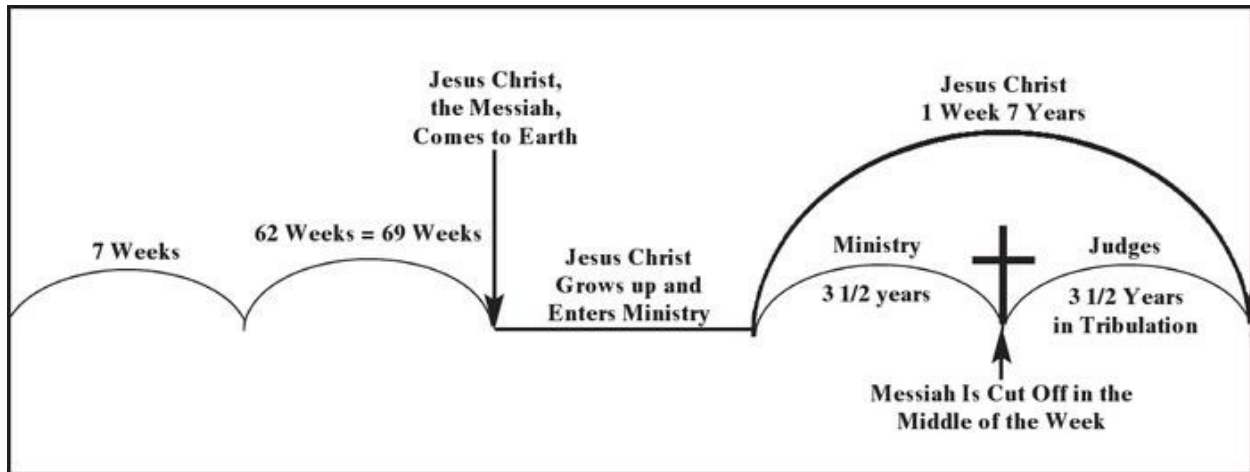
Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. **And after threescore and two weeks shall Messiah be cut off,** but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease,** and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate(Daniel 9:24-27).

God revealed to His Prophet Jeremiah that the Jews would spend seventy years in captivity in Babylon (Jeremiah 25:11,12). Then, Daniel, in his great humility, sought to understand what God had spoken to Jeremiah, his brother-Prophet, about the seventy years of the Jews’ captivity in Babylon. Daniel *sowed* a desire to understand Jeremiah’s seventy years, and he *reaped* understanding of God’s prophetic Seventy Weeks of Years.

The Hebrew word for *week* is *sha-boo-ah*, which means sevened, or a week of years. Thus, one week equals seven years, and the seventy years equal four-hundred-and-ninety years.



Daniel prophesied that from the decree to build Jerusalem (after the seventy years of captivity), to the birth of the Messiah (Jesus Christ), would be a total of sixty-nine prophetic weeks, which leaves one prophetic week to be fulfilled by the Messiah Himself. Jesus Christ ministered publicly for three-and-one-half years. Then, in the midst of the week, He was cut off when He was crucified on Calvary’s Cross.



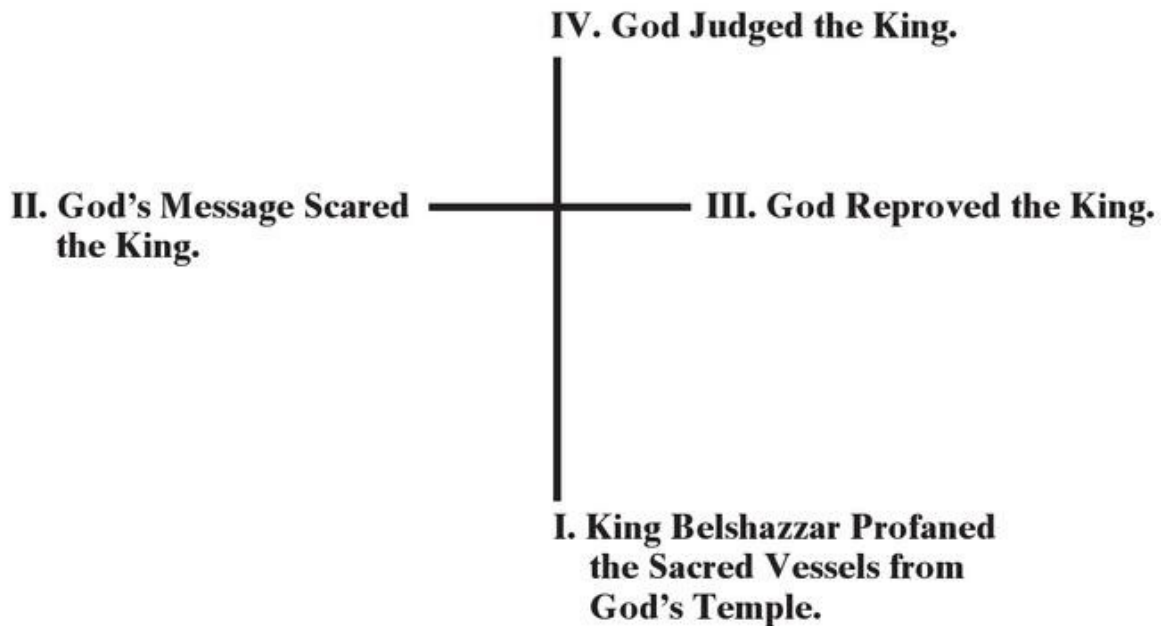
Daniel prophesied that the Coming of the Messiah (Jesus Christ) would cause the oblations and the sacrifices to cease in the middle of the week or after three-and-one-half years. In this portion of Scripture, the Messiah (not the Antichrist) is the main figure of interest. During the three-and-one-half years of His public ministry, Jesus Christ confirmed His Covenant with the remnant of Abraham's Seed. And His Death upon the Cross caused the sacrifices and oblations of the Old Testament Covenant to cease. This leaves only one half of a week (three-and-one-half years) still to be fulfilled in the Tribulation Period. This matter will be discussed again when we study Daniel's experiences under the reign of King Darius.

-
- * For further study on man's threefold nature see: B. R. Hicks, [*Man's Threefold Nature: His Body, Soul, and Spirit; Volume One*](#) (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1999).
 - * For more information about God's Time Clock, read: B. R. Hicks, [*The Signs Of The End Times*](#) (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1985).
 - * The identity of the Woman is discussed in the following book: B. R. Hicks, [*Revelation Book Two: Jesus Christ, The Slain Lamb*](#) (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1973).

Chapter Three

Daniel's Faithfulness To Speak The Truth To King Belshazzar About God's Coming Judgment

Daniel made a decision to speak the Truth to King Nebuchadnezzar, even though he knew the Truth was not favourable to the king. The Prophet faced the same decision during his time of service to King Belshazzar. Again, he chose to speak the Truth rather than to hold it down in a low place of obscurity. God's Word reveals a Stature of Truth that helps us to understand what King Belshazzar did to offend God; then, in turn, what God did to frighten the king; the words of reproof God spoke through Daniel to the king; and, finally, God's Judgment of King Belshazzar's sins.



I. King Belshazzar Profaned the Sacred Vessels from God's Temple.

King Belshazzar was an idol-worshipping heathen for many years. Yet he did not suffer God's Judgment until he fearlessly desecrated the holy vessels of God's Sanctuary by using them to toast false gods.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. **Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.** Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. **They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone** (Daniel 5:1-4).

What an insult to God! When King Nebuchadnezzar had carried the sacred vessels of God's Temple into

Babylon, he was vastly impudent, but it was far worse for Belshazzar to profane them as he did. He took the sacred vessels that had been dedicated and consecrated for the LORD's service and drank wine out of them during the revelings at his heathen banquet. Belshazzar could not hide behind an excuse of ignorance; he had seen and heard Nebuchadnezzar's experience with the Most High God. Belshazzar's eyes had been opened by much Light of Knowledge and Understanding. Therefore, to whom much is given, much is required.

II. God's Message Scared the King.

Although, God had suffered long with Belshazzar's idolatrous ways, when the king fearlessly offended God by using His Holy Vessels to worship false gods, the LORD God moved quickly to show His displeasure. When the king saw the fingers of a man's hand as it wrote on the wall, he was affrighted.

In the same hour came forth 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. **Then the king's countenance was changed, and his thoughts troubled him,** so that the joints of his loins were loosed, and his knees smote one against another (Daniel 5:5,6).

The king immediately called his astrologers, Chaldeans, and soothsayers and promised them great rewards if they could tell him the meaning of the strange writing on the wall. However, the wise men of Babylon could not decipher the strange words. Then, the Queen thought of Daniel. She reminded Belshazzar that the Prophet Daniel had possessed "the wisdom of the gods" when he had served under King Nebuchadnezzar, so Daniel was brought before Belshazzar.

And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Then **Daniel answered** and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet **I will read the writing unto the king, and make known to him the interpretation** (Daniel 5:13,14,16,17).

This handwriting was God's confrontation with Belshazzar, the King of Babylon. Seeing only a portion of a man's hand materialize before his very eyes and start writing strange words upon his wall, naturally frightened the king. In view of the spiritual understanding the king already had, one wonders whether his conscience were not already beginning to speak to him and add to his fright. Belshazzar knew very well that he had desecrated God's Holy Vessels. He had received the revelation that the LORD God was indeed the True God when he had seen the three Hebrew children, unscathed and untouched, come out of the fiery furnace. He had seen his father's humiliation when God had moved to cut him down to a stump and had caused him to live, for seven years, like a wild beast of the field. After Nebuchadnezzar's humiliation under God's Hand, Belshazzar had heard his father's admission of his guilt of pride and his confession of faith in the True God. He knew that Nebuchadnezzar's understanding had returned to him when he had looked up into God's Face and received His Light. It is no wonder, then, that Belshazzar was greatly frightened. He realized that he was standing in a very fearful place.

This is the next step we all experience when we take the vessel of our threefold being (our body, soul, and spirit), which God has given us, and pour into it the wine of this world. We cannot offend and affront God and get away with it. If just the writing of God's Finger can bring such fear to a man's heart, then how much more fearful it will be if we have failed to repent before we have to face God's Anger in the dreadful Day of Judgment.

III. God Reproved the King.

God does not pour out His fiery Judgment upon a person until He first has reproved him, corrected him, and given him an opportunity to repent of his sin. In this case, God used the Prophet Daniel to speak His Words of reproof.

...I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And

he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. **And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose *are* all thy ways, hast thou not glorified:** (Daniel 5:17-23)

Daniel, the servant of the LORD, faithfully delivered God's Words of reproof and correction to Belshazzar. After this, the king was faced with a choice: he either had to bow down and accept the reproof that God had sent, or he could harden his heart and reject God's Word. Instead of humbling himself under God's mighty Hand, Belshazzar chose to follow in the proud footsteps of his father. When a person's heart is hardened by sin and filled with pride, it is impossible for him to see clearly or to reason rightly.

IV. God Judged the King.

To be weighed in God's Scales of Righteousness and to be found wanting is a terrible thing! And this is exactly what happened to King Belshazzar.

Then was the part of the hand sent from him; and this writing was written. And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; **God hath numbered thy kingdom, and finished it.** TEKEL; **Thou art weighed in the balances, and art found wanting.** PERES; **Thy kingdom is divided, and given to the Medes and Persians** (Daniel 5:24-28).

Although God knew that Belshazzar was not going to repent, He still sent him a message of correction. God's Purpose for doing this was to add to the king's punishment, for memory adds to one's torment.

This Truth was demonstrated in the New Testament in the story of the rich man who went to Hell and Lazarus who went to Paradise at death. The rich man was tormented because he could remember all the opportunities to repent that he had spurned during his lifetime. He also could remember his five brothers who still were living on Earth, and he pleaded for Abraham to send Lazarus back to warn them to repent so that they would not have to go to Hell. Eventually, Hell and all in it will be cast into the Lake of Fire. Men who go to this Eternal Place of Punishment will still have their memories to add to their torment.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. **In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom,** *being* about threescore and two years old (Daniel 5:29-31).

God's Judgment came swiftly and surely to Belshazzar, just as God's Prophet had said it would.

Perhaps some have wondered why God allows the wicked to prosper as they often do. When people reject God, He lets them have what they want. He permits them to fill up their cup of iniquity, for by so doing, they heap up more of God's Judgment for themselves. When their cup of iniquity is full, God is justified in pouring out a full cup of Judgment upon them.

Being called into the king's presence was a tremendous test for Daniel. His very life rested in the king's hands, yet the Prophet was fearless and uncompromising in his denunciation of the king's sin; therefore, he fearlessly delivered God's Message of Judgment and Reproof to Belshazzar.

Chapter Four

Daniel's Exaltation

Standing *for* the Truth and *with* the Truth always pays. Because Daniel was faithful to love the Truth, to seek for the Truth, and to proclaim the Truth, he was exalted to a place of honour in the kingdom.

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

Although his exaltation was brief, Daniel was introduced into a place of prominence. At Belshazzar's command, Daniel was placed in the king's court and made ruler over a third of the kingdom. When Darius, the Mede, took the kingdom, Daniel was already established in a place of rulership and honour. Later, under King Darius, Daniel obtained even greater fame and exaltation.

In Summary

In this part of our study, Part Two, we have seen Daniel's experiences under the rulership of King Belshazzar. In the first year of Belshazzar's reign, Daniel received the revelation of the beastly *natures* of the great image of Gentile World Powers, as they were pictured by the lion, the bear, the leopard, and the iron beast. Also, in the first year of Belshazzar's reign, Daniel received the revelation of the Second Coming of the LORD. In the third year of the king's reign, Daniel received a revelation in which more details of the second World Empire, Media-Persia, and the third World Empire, Greece, were shown. God gave him the interpretation of this revelation wherein the power of the Empire of Media-Persia was personified by a ram. The power of the Grecian Empire was portrayed by a he-goat with a notable horn that overcame the ram. Then, the notable horn was replaced by four notable horns, which depicted the division of the Greek Empire. Out of one of the four horns, there came up a "little horn," who was Antiochus Epiphanes, a figure and type of the Antichrist.

It was after having received the revelation of the natures of the four great Gentile empires that Daniel received the *interpretation*, with Understanding and Knowledge of what he had seen. The Lion represented the autocratic Kingdom of Babylon. The Bear represented the Absolutism of the Kingdom of Media-Persia. The Leopard represented the Ambitious Kingdom of Greece. And the Iron Beast represented the Aggressive Kingdom of Rome. Man has all these kingdoms in his soul or mind.

Daniel's concern over the fourth kingdom, Rome, caused God to show him the "little horn," with eyes and a mouth, that will arise to power out of one of the ten kingdoms of the divided Roman Empire; this *horn* will be the Antichrist. But Daniel was not told his identity. He saw only that a prevailing, audacious power would arise that would be an enemy of God's people.

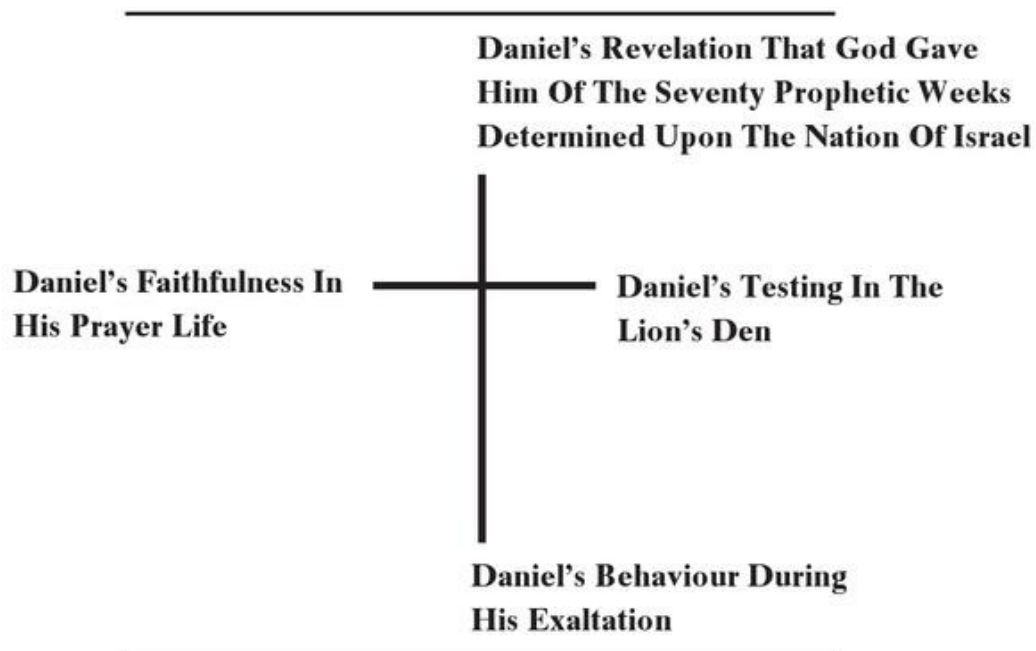
Once again, when Daniel was tested as to whether or not he would speak the Truth to King Belshazzar, who could have decreed his death, the Prophet was faithful to stand for the Truth and to speak the Truth to him, just as he had spoken the Truth to King Nebuchadnezzar. Because he was able to give God's message to Belshazzar, by interpreting the handwriting on the wall, Daniel was exalted to the position of being the third ruler in the Kingdom of Babylon. However, Babylon was destined to crumble, and before long, it was conquered by the Medes, under the leadership of King Darius.

PART THREE

Daniel's Experiences During The Reign Of King Darius of Media

After Belshazzar was slain, King Darius, the Mede, came to the throne, and during his reign, Daniel had his greatest time of testing because of his exaltation and commitment; and he had his greatest time of victory, when God delivered him from the lion's den. In every experience, he continued to grow spiritually because he was faithful to God.

Daniel began as a humble captive, but when he was exalted, his behaviour was still exemplary; he remained faithful in his prayer life; God delivered him from death in the lion's den; and God rewarded his earnest desire for understanding by giving him the revelation of the Seventy Prophetic Weeks.



These four points form the chapters in Part Three of our study of Daniel's life, when he served under King Darius.

Chapter One

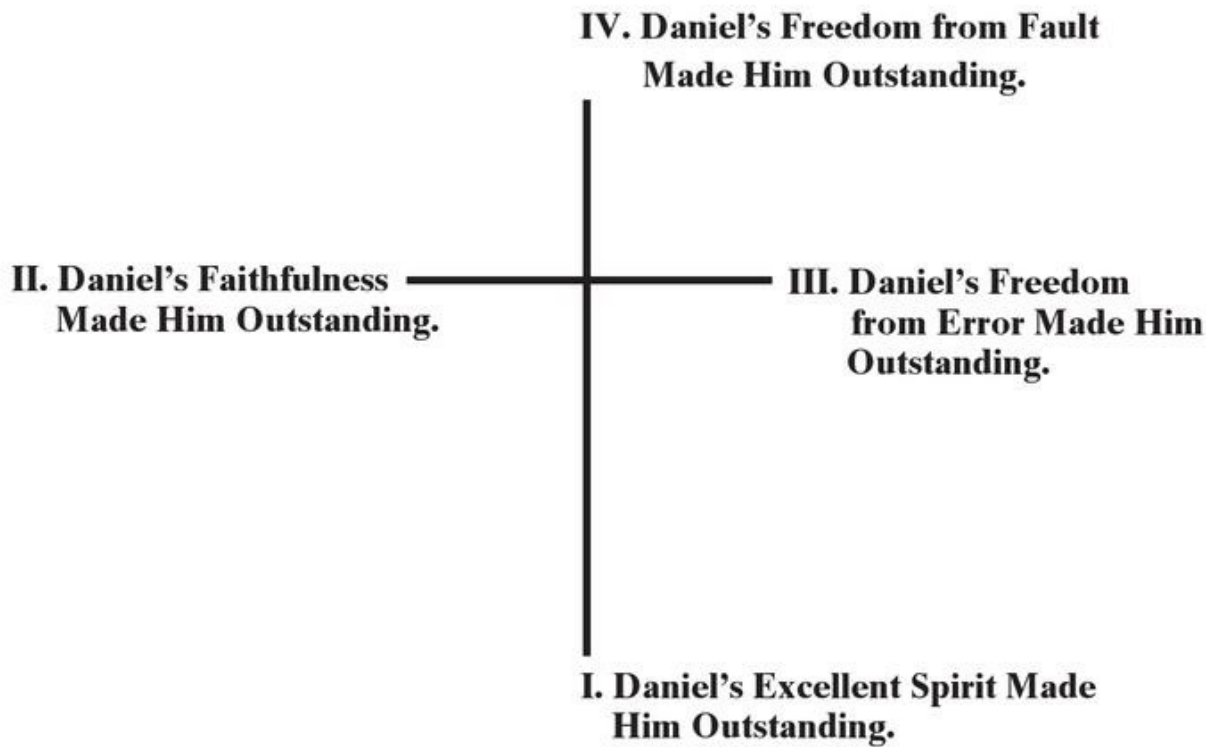
Daniel's Behaviour During His Exaltation

Quickly judging the capacities of men who had served under the conquered King Belshazzar, King Darius recognized immediately that Daniel possessed extraordinary abilities. So King Darius exalted Daniel and gave him a position in his court that placed him over all the men of his own country and over all those in the conquered countries.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage (Daniel 6:1,2).

As the first President over the whole kingdom, Daniel served directly under King Darius. This was quite a testimony to the king's wisdom as well as to Daniel's. King Darius had to have heard that the True God of Heaven had been with Daniel during Nebuchadnezzar's and Belshazzar's reigns, so when he chose Daniel and set him above all the others in his kingdom, it brought Glory to God.

Daniel was about seventy years old by this time, yet he was as fit for business as ever, both in body and in mind. The fact that the king respected Daniel so highly shows that, by virtue of his consistency, Daniel was like a strong tree, and not, through the pliability wrought by vices, like a clinging vine. It is not surprising that Daniel was given such an honourable position. God has promised that those who honour Him shall be exalted. Daniel's exemplary behaviour as he served in the place of exaltation showed that he did not let exaltation corrupt his moral integrity. According to Darius' own commendation, Daniel was found to have an excellent spirit; he was found to be faithful; no error was found in him; and no fault was found in him.



I. Daniel's Excellent Spirit Made Him Outstanding.

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

One translation of this verse says that Daniel *distinguished* himself above the other Presidents. The word *distinguished* means to shine, to be illustrious. The word *excellent* implies that the king saw Daniel's virtue and strength as exceeding that of all other men in his kingdom. The king felt the support of Daniel's strength of wisdom and leadership. Because Daniel possessed an excellent spirit, he dealt fairly between the sovereign Ruler of the land and his subjects.

Likewise, if we give evidence of possessing the LORD's strength and virtue, even ungodly people around us can benefit from and feel the effect of our excellent spirit. But be assured that we, too, will suffer others' envy and jealousy, just as Daniel did, because they will resent our surpassing qualities of distinction.

II. Daniel's Faithfulness Made Him Outstanding.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but **they could find none occasion nor fault; forasmuch as he was faithful**,... (Daniel 6:4).

Daniel could not be charged with error, fault, treachery, dishonesty, mistakes, nor indiscretion. He never had to plead "forgetfulness" as an excuse for lack of performance. Daniel's record of faithfulness presents a tremendous lesson for those in authority. People in positions of leadership should not only keep their record free from crimes and faults, but they also should be conscientious in all they do, lest they make careless errors and mistakes.

One of man's greatest tests occurs when God places the responsibility for large sums of money in his hands. Unfortunately, some of God's ministers and men in high offices are unfaithful with the LORD's money. They

corrupt themselves and fail in the stewardship that God has committed to them. But not Daniel. He was found to be faithful. His enemies could find no occasion for fault. What a beautiful tribute to the integrity of this servant of the LORD!

We must prove to the LORD our faithfulness in handling natural riches; otherwise, God cannot trust us to be faithful with the true riches of His Word and His spiritual gifts.

III. Daniel's Freedom from Error Made Him Outstanding.

...neither was there any error or fault found in him (Daniel 6:4)

Daniel did not deviate from the Truth. He always did that which was accurate and right. There was no mistake in his judgment or computation. Daniel was a man of fine character; he was thoroughly trustworthy. He was not a person to look for occasion to do what he wanted to do, but he performed his duties well and without error.

The world in which we live is full of people who do many shady things and engage in corrupt business practices. It is a shame that there are not more people who choose to be *Daniels* and to be faithful to uphold God's true Moral Principles in their everyday lives.

IV. Daniel's Freedom from Fault Made Him Outstanding.

...neither was there any error or fault found in him (Daniel 6:4)

Daniel was diligent in doing what was required of him; he never neglected his responsibilities. He committed no offense or wrong, so he accrued no blame. Because he never delayed in doing what was right, he never had to take the responsibility for doing wrong.

When people stand in a place of exaltation, not very many will give God all the Glory for their achievements. When faced with the test of receiving honour and glory, people must choose to give God the Glory, or they will take the credit for themselves. Most people will lift up themselves in pride, but Daniel never delayed in giving God the Glory for his achievements and the honours he received.

Undoubtedly, the Prophet Daniel is one of the most outstanding men of all times. He was great because of his excellent spirit of fairness; his faithfulness to the True God in all his moral attributes; his conscientiousness in fulfilling his duties; and his faultlessness. What a testimony!

Chapter Two

Daniel's Faithfulness In His Prayer Life

Prayer was an important part of Daniel's life. He did not let the idolaters among whom he lived and worked intimidate him nor hinder him from faithfully seeking the True and Living God, the LORD God.

Part of Daniel's prayer life was public and part of it was private.

I. Daniel Boldly Prayed to the LORD God in Public.

Serving the Israelites' God was not a popular thing to do in the idolatrous land of Babylon. Yet Daniel was not ashamed to take a bold stand and publicly pray to the LORD God.

Then **the presidents and princes sought to find occasion against Daniel concerning the kingdom;** but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. **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.** Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. **All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.** Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. **Wherefore king Darius signed the writing and the decree** (Daniel 6:4-9).

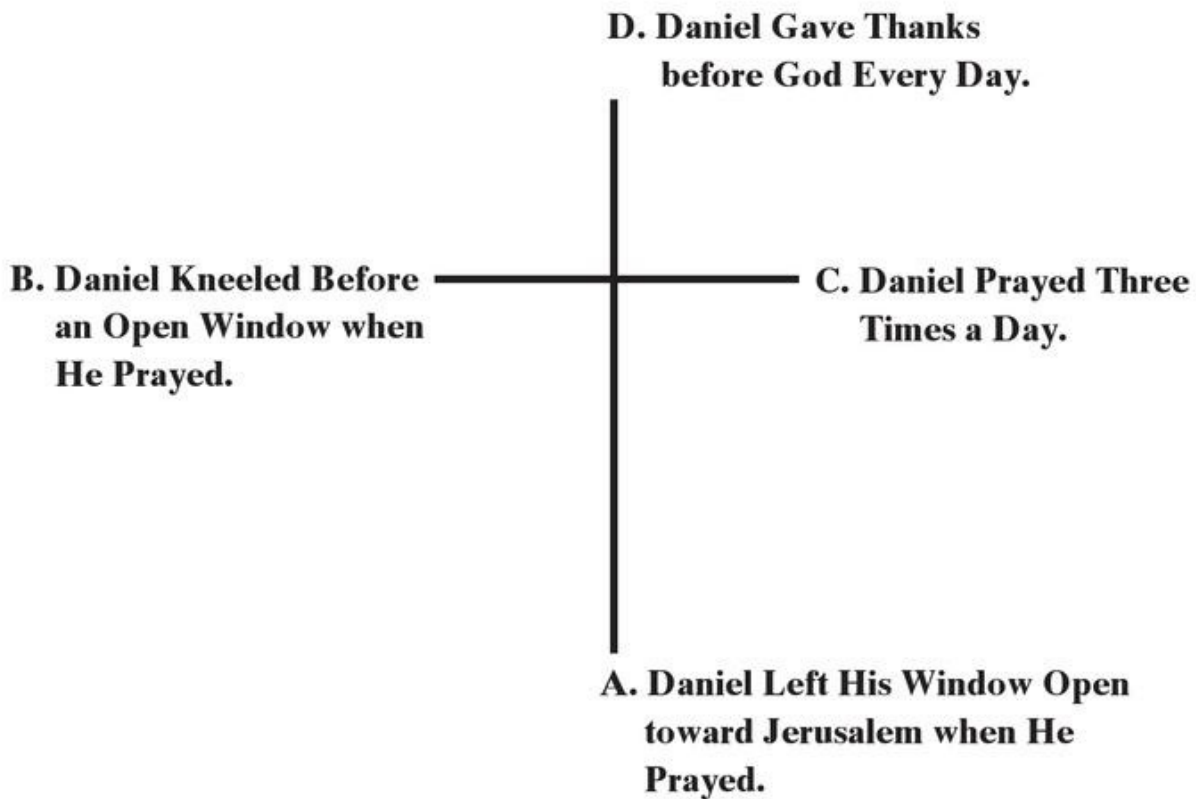
Daniel's goodness and efficiency as the First President stirred great ill will and envy in the hearts of the other Presidents and Princes of the land. King Solomon wrote about this class of envy in the Book of Ecclesiastes:

Again, I considered all travail, and every right work, that **for this a man is envied of his neighbour.** This is also vanity and vexation of spirit (Ecclesiastes 4:4).

The better a man's character is and the better he performs his job, the less his rivals think of him. The nature of envy is to slay or to ruin the object of its enmity, so Daniel's enemies desired his death. The wise man in Proverbs said, "Wrath is cruel, and anger is outrageous; but *who is able to stand before envy?*"

Since Daniel's enemies could find no occasion against him in the secular work, they started persecuting him for his religious beliefs. They tried to trap him, but their attempt to destroy him failed. Daniel remained true and loyal to God, even after King Darius signed the decree that no one could ask a petition of any God or person unless that person were the king himself.

But Daniel served a King to whom he was more loyal than he was to his earthly king. So Daniel left his window open when he prayed; he kneeled before the open window; he prayed three times a day; and he gave thanks to God, just as he had faithfully done all along. Daniel believed in God's Supreme Sovereignty.



A. Daniel Left His Window Open toward Jerusalem when He Prayed.

Now when Daniel knew that the writing was signed, he went into his house; and **his windows being open in his chamber toward Jerusalem**,... (Daniel 6:10).

Daniel was not moved by the signed decree that forbade anyone to pray to *any* god or person other than the king. Faithfully, he continued doing what he knew was morally right in the LORD's Eyes, so he prayed to the One and Only True God.

The Prophet did not retire to the country to pray, although he knew the law was leveled against him. Daniel, the chief of the Presidents, did not complain to the king that this law had been passed without consulting him. He boldly left his window open and cheerfully performed his debt of obedience to God. This time of prayer and worship was his daily custom and practice; even under the threat of Judgment and Death, he prayed "as he did aforetime." Keeping his window open toward the Holy City of Jerusalem, Daniel prayed openly and without shame. He made no effort to conceal his prayer time before the Most High God.

B. Daniel Kneeled before an Open Window when He Prayed.

...he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime (Daniel 6:10).

Daniel assumed a kneeling position in order to show his humility, worship, and obeisance, as he made his supplication to the Most High God. His posture visibly demonstrated what he was doing, and he made no effort to conceal it. He could have stood and prayed while looking out the window, thus giving the appearance of gazing at nothing in particular. Instead, he knelt in obvious worship and prayer before his God.

C. Daniel Prayed Three Times a Day.

...he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime (Daniel 6:10).

Daniel was determined to maintain his customary relationship with his LORD. He refused to permit outward pressures and circumstances to change his daily devotions in any way.

King David also testified that he prayed three times a day. He said, “Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice” (Psalm 55:17).

Some Christians are like *thermometers*; they are fully controlled by the heat and cold of their environment. Others are like spiritual *thermostats* that control and maintain the spiritual temperature round about them. Daniel was a spiritual thermostat—not a thermometer.

D. Daniel Gave Thanks before God Every Day.

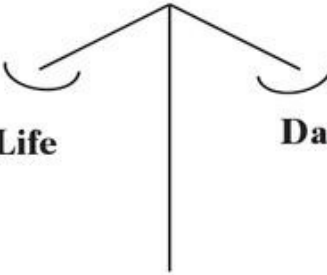
...and gave thanks before his God, as he did aforetime (Daniel 6:10).

Daniel’s primary concern was not for his life, but that he give thanks before his God. He did not pray for his personal safety. Rather, his prayer was given for the purpose of magnifying his God and expressing his gratitude for having an opportunity to lift up His Holy Name in prayer. Daniel boldly and openly gave thanks unto God; thus, he confessed Him before all men.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven (Matthew 10:32).

When we walk with God, things about us should be of secondary concern. Our primary concern should be to remain consistent in our relationship with God and render unto Him the worship and adoration due Him.

We have seen Daniel’s public prayer life which was performed boldly before an open window. Now, let us see what God’s Word reveals about Daniel’s private prayer life, which was practiced secretly in his prayer closet.



Daniel’s Private Prayer Life

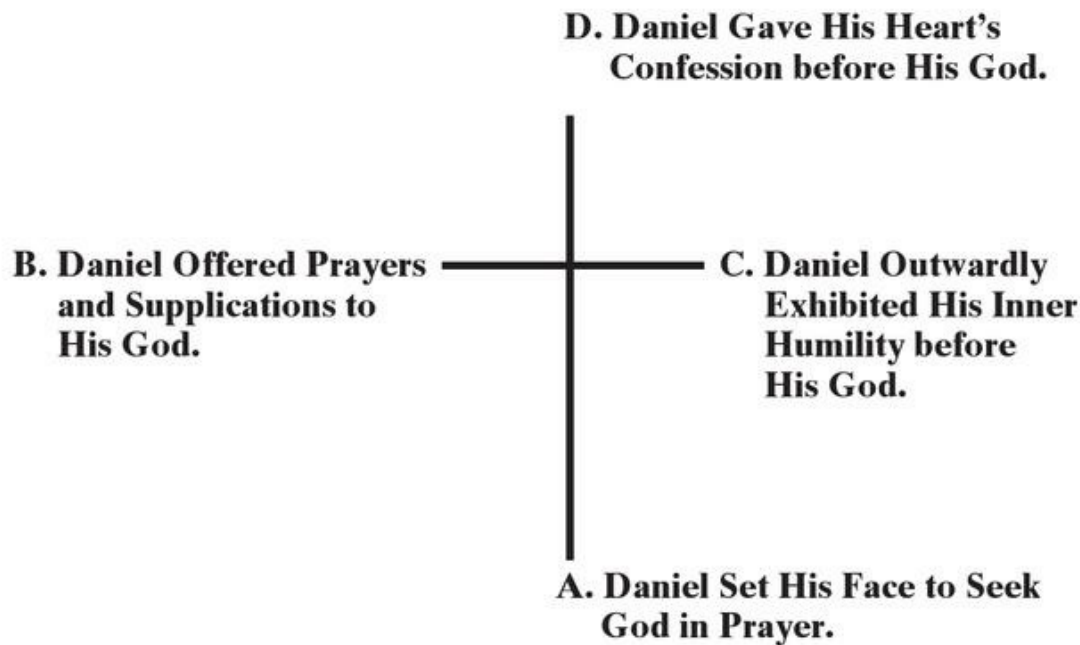
Daniel’s Public Prayer Life

II. Daniel’s Private Praying Generated Power that Was Manifested in His Public Praying.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: (Daniel 9:1-3).

The secret of Daniel’s power in his public prayers was the power he generated as he prayed privately. Daniel was not like the Pharisees who loved to do all their praying in public. The Prophet maintained a personal prayer life in the privacy of his prayer closet.

The Prophet’s love for God’s Truth was revealed in these ways: he set his face to seek God; he offered prayers and supplications to his God; he served God in his humility; and he gave his heart’s confession to His God.



A. Daniel Set His Face to Seek God in Prayer.

And I set my face unto the Lord God,... (Daniel 9:3).

Although Daniel held tremendous responsibilities of governorship, he still found time to study God's Word that had been recorded by God's other Prophets. He took time to fast and to pray. Some people get so busy with the affairs of this life and their responsibilities of leadership that they have no time for these things, but not Daniel! He was not filled with so much pride that he could not acknowledge his need before God. By this time, Daniel had lived through the reign of two heathen kings, and he knew the hour in which he was living. He realized from his study of God's Word that the end of the seventy years of captivity that Jeremiah had prophesied was near, so he showed his concern by praying and making supplications for his people.

Daniel's "setting his face" spoke of his steadfast purpose; that is, he was rigid and immovable in his purpose and intention. We sometimes fall short of praying through on a matter simply because we have not "set our face unto the LORD God." This kind of determination in our praying makes us immovable; it keeps our eyes fixed upon God until we have the answer. Often, we pray, but our eyes wander to everything but the LORD. Too few people these days know how to set their faces toward the LORD and pray until God moves in their own lives or in the lives of others. We are told in God's Word that the Kingdom of God suffers violence and the violent take it by force. Some victories are won only through urgent, persistent, tenacious praying. God's Promises are not intended to replace, but to excite and encourage our prayers. And when we see the day of their performance approaching, we should plead all the more earnestly with God.

B. Daniel Offered Prayers and Supplications to His God.

And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; (Daniel 9:4).

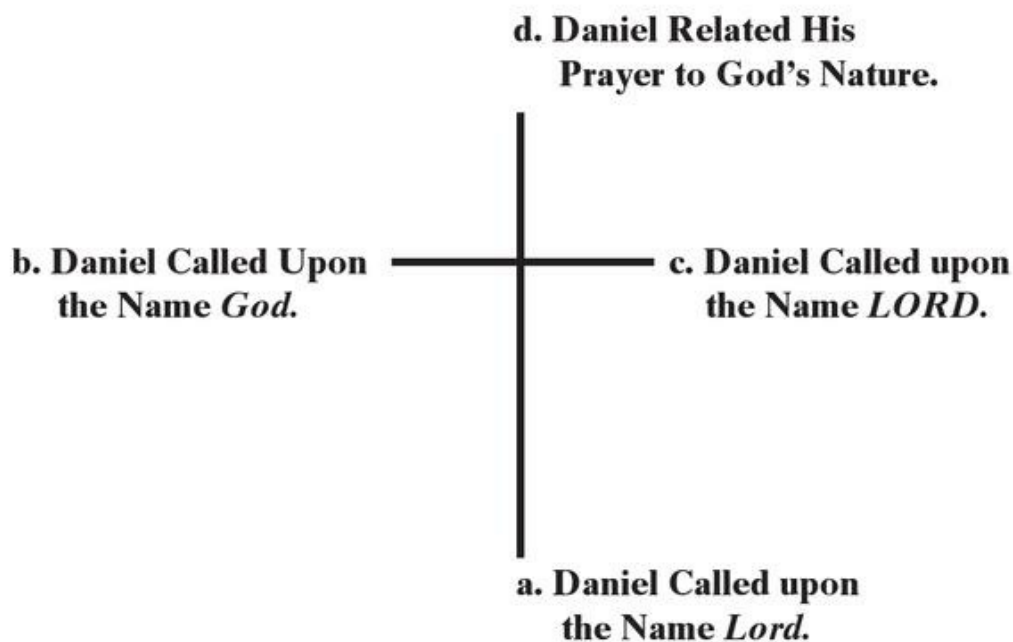
Daniel sought God's Face in prayer for himself and in supplications for others. Daniel's prayer and supplication denote the fixedness of his thoughts, the firmness of his faith, and the fervor of his devout affections toward God. The mortification of his spirit, soul, and body was a token of his deep humiliation over his own sins and the people's sins. Others often confessed that they could find no fault in Daniel; however, when Daniel was in his secret prayer

closet, he saw his sins and confessed them. He also saw ways in which to improve his thoughts, actions, and deeds in order to be more acceptable in God's Eyes.

1. Daniel Prayed and Confessed His Sins to the LORD God.

And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land (Daniel 9:4-6).

The way a person approaches the LORD God and the attitude he has when he seeks Him in prayer greatly affects the answers he receives. Notice that when Daniel prayed, he first used God's three primary Hebrew Names in worship and praise; then, he related his prayer to God's very Nature.



a. Daniel Called upon the Name *Lord*.

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

Daniel addressed his prayers, first of all, to the *Lord*. When the Name *Lord* is spelled with upper and lower case letters in our English Bible, it indicates that the Hebrew Name *Adonai* was used in the original manuscript. The Name *Lord* (*Adonai*) means Master-Husband and pertains to the Possessing Power of God's Ownership. Thus, when Daniel lifted up the Name *Lord* in prayer, he was confessing that God was his Owner and Possessor.

b. Daniel Called upon the Name *God*.

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

Daniel also called upon the Name *God*. In our English Bible the Name *God* refers to the Hebrew Name *Elohim*. The Name *God* is the first Name of Deity used in the Bible because it reveals God's Creating Power. Daniel spoke

of God's Creating Power as being "great and dreadful" because It inspired great awe and reverential fear.

c. Daniel Called upon the Name *LORD*.

And I prayed unto the **LORD** my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; (Daniel 9:4).

The Name *LORD* refers to the tetragram Hebrew Name *JHVH*. Translators inserted vowels to spell the Name *Jehovah*. The Name *LORD* (Jehovah) was the secret Name that was hidden in the Ark of the Covenant in the Mosaic Tabernacle. This Name refers to the LORD's Power to reveal Himself as the Master of all existence. In this case, Daniel worshipped the LORD because He was the Covenant-keeping God: "...Keeping the covenant and mercy to them that love him, and to them that keep his commandments" (Daniel 9:4).

d. Daniel Related His Prayer to God's Nature.

O Lord, **righteousness belongeth unto thee, but unto us confusion of faces**, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. **To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;** (Daniel 9:7-9).

In his prayer, Daniel acknowledged three things: first, he said that righteousness belongs to God; second, that confusion of faces belongs to man; and, third, that God is Merciful and Forgiving to those who repent.

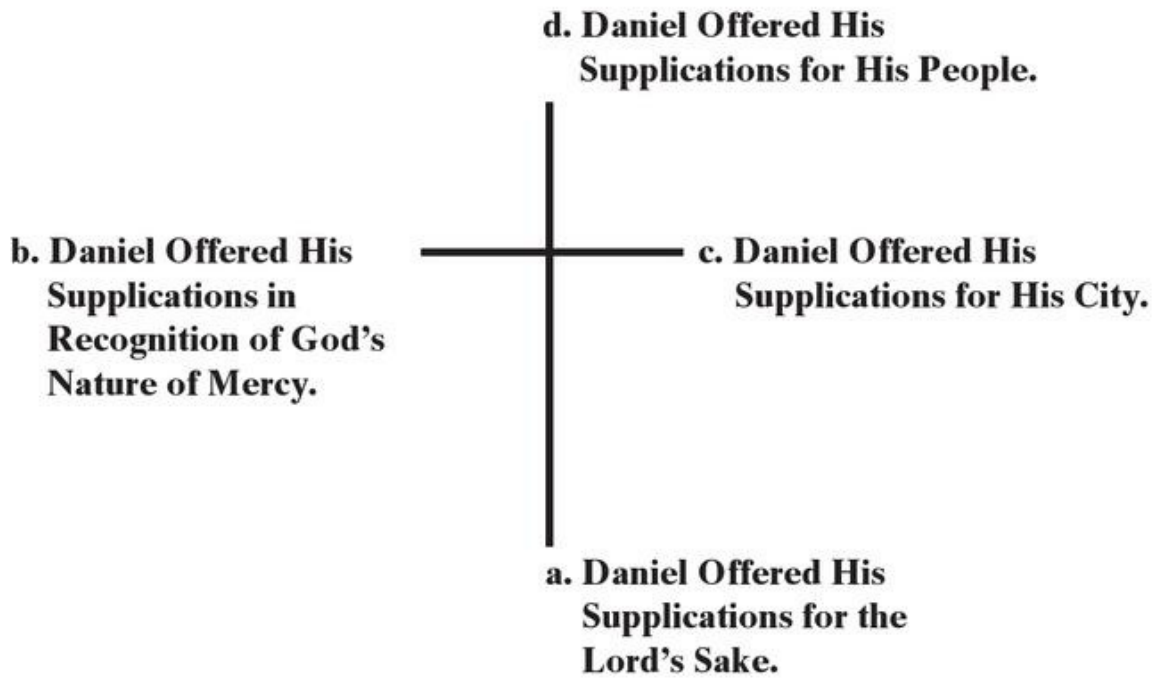
Daniel confessed that the LORD God is Righteous and Just in all He does. Confusion is God's Just Punishment that He puts upon men who refuse to obey Him. Thus, when we find our minds confused, it is a good indication that we have missed doing God's Will somewhere along the way. Then, Daniel reminded the LORD of His Merciful Nature to forgive sinners when they repent and call upon His Name. Deliverance from confusion does not come until we acknowledge that our own sin of rebellion is what brought us to the place of punishment. When we repent, we find that God is not only Holy and Just but also Merciful and Forgiving.

2. Daniel Offered His Supplications to God.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now therefore, **O our God, hear the prayer of thy servant, and his supplications**, and cause thy face to shine upon thy sanctuary that is desolate, **for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations**, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. **O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name** (Daniel 9:16-19).

Daniel not only lifted up the Holy Name of the LORD God in prayer and praise, but he also expressed his requests in the form of supplications.

Daniel first acknowledged that Righteousness belonged to God and that confusion of faces was the just punishment they had received for their disobedience and rebellion against God. Then, he moved into a deeper level of prayer known as *supplication*. Daniel pleaded for God to show Mercy and to forgive Israel for the Lord's sake, for the sake of His own Nature, for the sake of God's Holy City, and for the sake of His people who were called by His Name.



a. Daniel Offered His Supplications for the Lord's Sake.

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

Daniel pleaded for the Lord to forgive Israel for His own sake so that His Heart might be satisfied with new praises from His people. The Prophet did not plead for the people as such, but only as they related to the fulfillment of the Lord's great Purpose and Master Plan.

Israel, as a nation, had been chosen to offer up worship and praise to the LORD God. However, because of Israel's sin, the Temple in Jerusalem had become desolate and emptied of its furniture. All the holy ritual had ceased; no longer did the Temple ring with the sounds of worship as the people praised and magnified the LORD God. This caused the Lord's Heart to suffer greatly, and because Daniel had fellowshiped the suffering of the Lord's Heart, he pleaded for the Lord to forgive Israel and to restore her worship so that His Heart might be relieved and satisfied.

We, too, have been saved by the LORD Jesus Christ so that we can fellowship with Him and satisfy His Heart with praise and worship. Yet we often are selfish, even in our prayers. We are concerned only with having our own needs satisfied. "Give me this; give me that," we pray. How much better it would be if we came into the LORD's Presence and prayed "LORD, show me how I can please You." If we ever get a glimpse of God's Heart, we will see, through our tears, how selfish and self-concerned we actually are. Jesus is hungry for our fellowship. It is more blessed to give than to receive, so if we give unto Jesus Christ the praise that He puts into our heart, we will be a blessed people indeed!

Our first concern when we make supplications unto the LORD should be that they be "for the Lord's sake." When we are confronted with praying for the various needs of the people we know, we always should pray first "for the Lord's sake." Daniel was greatly beloved in the LORD's Eyes because of his concern for the Lord's sake. This was true also with King David and with the Apostle John.

b. Daniel Offered His Supplications in Recognition of God's Nature of Mercy.

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

The needs of God's people are occasions for God to show forth His great Nature of Mercy. Daniel realized that he could not base his supplications on the people's righteousness because they had none, nor could he base them on anything they had done to please the LORD because they had sinned and rebelled against Him.

We can neither add anything to God nor subtract anything from God. However, we *can* come with the right attitude and plead God's Merciful Nature, and He surely will hear us.

c. Daniel Offered His Supplications for His City.

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

When Daniel pleaded for forgiveness and God's Mercy, he reminded the LORD of His Master Plan and Purposive Will for the Holy City of Jerusalem. God's Master Plan called for Jerusalem to be a city set on a hill so that all the nations could be blessed and enlightened by her. This was His Purpose in bringing Israel up out of Egypt and placing her in Canaan's Land.

Just as Daniel reminded the LORD of His Eternal Purpose for the city of natural Jerusalem, so can we remind Him of His Eternal Purpose for Spiritual Jerusalem, toward which we, as believers, are pressing. The Apostle Paul described the Holy City as the "Prize of the High Calling of God in Christ Jesus." The New Jerusalem represents the Bride of Jesus Christ.

d. Daniel Offered His Supplications for His People.

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

The Prophet knew the importance of Israel's retaining her faith in the True and Living God. He realized that if she were absorbed by the heathen nations, the Seed of the Promised Messiah, which she carried, would not grow to maturity and be brought forth in the fullness of time.

Many times, the Spirit pleads for God's spiritual people to go on to attain spiritual maturity, as it is pictured in the full Stature of Jesus Christ, so that their human wills can know full union with God's Will. Having our wills joined to Jesus Christ's Will forms a true Marriage Relationship because we are then made one with Him.

C. Daniel Outwardly Exhibited His Inner Humility before His God.

Daniel's inner humility was reflected in three ways: he fasted; he put on sackcloth; and he put ashes on his head.

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

1. Daniel Humbled Himself by Fasting.

Daniel fasted because he knew that fasting strips the soul of its fleshly independence. Fasting brings a person down to the low place, where he can get a right perspective on things.

When we are physically weak, there is no swagger or strut left in us. We become aware of our impotence and powerlessness.

2. Daniel Put on Sackcloth.

Daniel stripped off his honourable garments that showed he held a position of exaltation and authority, and he put on a humility garment of sackcloth in order to identify himself with repentant sinners. Sackcloth was made of scratchy goat's hair, so it spoke of true physical affliction.

3. Daniel Put Ashes upon His Head.

The Prophet put ashes upon his head to signify that he was but dust. This was Daniel's true estimation of himself as he sat before the LORD God's Presence.

Knowing the secret of confessing and believing our "nothingness" helps us to approach God in the right way. We should never come before God with a sense of personal importance because we have a ministry or because we hold a position of prominence. We all need to put *the ashes of humility* on our heads when we bring our supplications to God. He is an awesome God, and we must approach Him with great humility. But acts of true humility, today, seem to be "out-of-step" with society's teachings about "selfesteem," "self-worth," and "self-image."

D. Daniel Gave His Heart's Confession before His God.

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land (Daniel 9:5,6).

In the privacy of his own prayer closet, Daniel bared his heart before the LORD God and made his confession for himself and for the people.

Confession of one's sins is a basic and vital part of all prayer. Daniel made a sevenfold confession of his sins and the people's sins:

- We have sinned.
- We have committed iniquity.
- We have done wickedly.
- We have rebelled.
- We have departed from Thy Precepts.
- We have departed from Thy Judgments.
- We have not hearkened unto Thy servants, the Prophets.

Daniel was a dedicated servant of the LORD God. Yet he did not pray piously, saying, "LORD, *they* have sinned. *They* have committed iniquity." By identifying himself with the sinners of Israel, Daniel acknowledged that, apart from the LORD's Redemptive Work, he had the same sinful nature as those whose sin had made Israel desolate.

Chapter Three

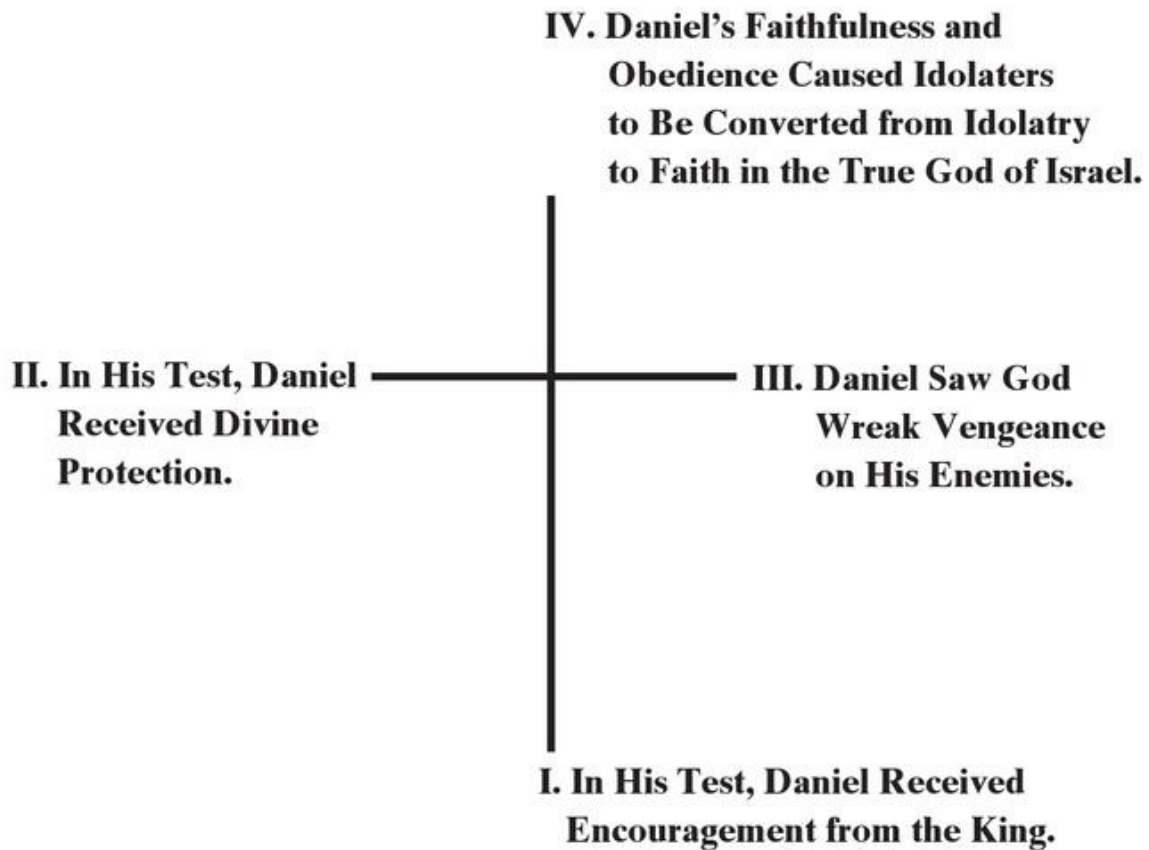
Daniel's Testing In The Lion's Den

Every man's commitment to God must be tested. The Hebrew children, for instance, were tested in the fiery furnace, and they came forth as pure gold. Daniel's test came in the form of a den of lions, and he came out of his test a victorious overcomer.

Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That **Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king,** when he heard *these* words, was sore displeased with himself, and **set his heart on Daniel to deliver him:** and he laboured till the going down of the sun to deliver him. **Then these men** assembled unto the king, and **said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed** (Daniel 6:11-15).

These wicked men set a trap for Daniel and, then, gathered to observe his behaviour. They were right in thinking that Daniel would continue to be faithful in his praying and making supplication before his God. So they hurried off to present their complaint and evidence before King Darius. They pressed the issue when they saw that the king sought to deliver Daniel. But the trap was sprung. They reminded the king that the law of the Medes and Persians could not be changed. Thus, with utmost reluctance and against his own conscience, the king signed the warrant for Daniel's execution.

During this time of testing, Daniel had the following four experiences: he received encouragement from the king; he received divine protection from the Angel of the LORD; he saw God wreak vengeance upon his enemies; and his faithfulness and obedience caused idolaters to be converted from idolatry to faith in the Living God of Israel.



I. In His Test, Daniel Received Encouragement from the King.

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 (Daniel 6:16).

King Darius was not only the person who signed the decree but also the one who issued the command to have Daniel cast into the den of lions, yet he was also the man who encouraged Daniel to trust God for deliverance.

The heathen king confessed with his own mouth that there was no guilt in Daniel, other than his service to the LORD God. So just before Daniel was cast into the den of lions, the king spoke prophetically of his faith in Daniel's God, avowing that God would surely deliver the Prophet.

A consistent Christian life cannot be negated nor denied; everyone around observes it. This is why King Darius worked so hard to deliver Daniel through his own efforts. Daniel's devotion as a servant of the Most High God had greatly impressed the king. Although Darius' own decree had placed Daniel in this terrible predicament, the king had to bear witness to Daniel's faithfulness, integrity, and consistency; he said, "Thy God whom thou servest continually...."

II. In His Test, Daniel Received Divine Protection.

And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was

found in me; and also before thee, O king, have I done no hurt (Daniel 6:20-22).

A stone was laid over the mouth of the lion's den, and the king sealed the tomb with his royal signet, thereby officially closing the matter. Daniel's consignment to a premature death was unalterable and final, so far as *man* was concerned. After spending a sleepless night, fasting in much discomfort, anxiety, and with guilty feelings, the king arose early and hastily made his way to the lions' den. As soon as he arrived, he cried unto Daniel and asked, "[I]s thy God, whom thou servest continually, able to deliver thee from the lions?" And Daniel was able to affirm that God had indeed protected him, and he was still alive.

The reality of finding himself thrown into the midst of ravenous lions was a traumatic event in Daniel's life. However, before it ever happened, God already had provided encouragement for Daniel's faith, and he had used the king himself to speak these words: "Thy God whom thou servest continually, he will deliver thee." Those who serve God continually have the prophetic Promise that God will continually preserve them. God had Power to deliver Daniel *out* of the lions' den, but He proved that He also had Power to preserve Daniel in the *midst* of the lions' den—a greater victory.

To be delivered *out* of a hurtful situation before actual waves of pain and death start washing over one's soul is miraculous. But it is vitally important to our spiritual development that we come to know God as our Preserver as we go *through* our personal "lions' den"; then, when He delivers us out of it, in our "morning," we will be blessed with new spiritual life and stronger faith in God. When we are trapped in a place of testing, if we have been faithful in our service to God, then, as Daniel, we will discover our LORD's gracious Faithfulness to us, and His Vindication of us will attest to the fact of our innocence.

There are many so-called "lions" in this life that would devour us if it were not for the Preserving and Delivering Power of our precious LORD Jesus Christ.

III. Daniel Saw God Wreak Vengeance upon His Enemies.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So **Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, *them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces* or ever they came at the bottom of the den (Daniel 6:23,24).**

Daniel went into the den of lions believing in his God, and he came out with even stronger trust and faith. Daniel's fantastic experience reflected the depths and heights of the Prophet's confidence in the LORD God. Yet because justice calls for vengeance as well as deliverance, Daniel lived to see his enemies cast into the lions' den.

It is not right for us to carry a spirit of vengeance in our heart. However, if we keep a right spirit toward God and His Headship in our life, God will take care of the matter of measuring out justice and vengeance on our behalf. God has an irrevocable Law of Sowing and Reaping. Those who boldly and cheerfully trust in God to protect them shall never be ashamed of their confidence in Him, but they shall always find Him a very Present Help in the time of need.

The place of protection for Daniel became a place of vengeance and execution for his enemies. Likewise, the Red Sea was a place of deliverance for Moses and the Israelites, but it was a place of death, vengeance, and execution for Pharaoh and his army.

IV. Daniel's Faithfulness and Obedience Caused Idolaters to Be Converted from Idolatry to Faith in the True God of Israel.

In the sight of the whole world, King Darius made amends to God and to Daniel by giving honour to both of them. The king honoured God by publishing a decree that required all nations to tremble and fear the Living God Whom Daniel served.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. 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. So this Daniel prospered in the reign of Darius, and

in the reign of Cyrus the Persian (Daniel 6:25-28).

Through Daniel's faithfulness and obedience, many people were converted from idolatry to faith in the Living God. After Daniel had been delivered from the lions' den, King Darius heaped great honour upon him and made Daniel prosper during the rest of his own reign.

In addition, Daniel's prosperity was carried over into the reign of Cyrus the Persian. God overruled Daniel's enemies and brought good out of evil and turned bitter to sweet.

If we prove ourselves to be faithful in our tests, we, too, will come out with some converts. There will be some who will be impressed by the reality they see in our lives, and they will turn to Jesus Christ and accept Him as their personal Saviour. Sermons that are preached by our actions when we are in a period of testing and trial often are more powerful than those that are preached from the pulpit. The faithfulness, confidence, and consistency we exhibit in our life are powerful "preachers" to those who watch us. And when people see the signs and wonders that follow our lives and ministry, they will become believers and begin to magnify the Living God.

Chapter Four

Daniel's Revelation That God Gave Him Of The Seventy Prophetic Weeks Determined Upon The Nation Of Israel

Because of Israel's sevenfold sin, which Daniel had confessed unto the LORD, Israel came under God's Judgment and was carried away into captivity. Now, Daniel had studied Jeremiah's Prophecy about the seventy years of Israel's captivity (Jeremiah 25:11,12; 29:10), so he was aware that the seventy years were soon to end, thus he set his face to seek the LORD God. As he prayed and made supplication before God, he took the position of great humility before the LORD and confessed Israel's great guilt. So God gave the Prophet the great revelation of the mystery of the Seventy Prophetic Weeks determined upon the Nation of Israel.

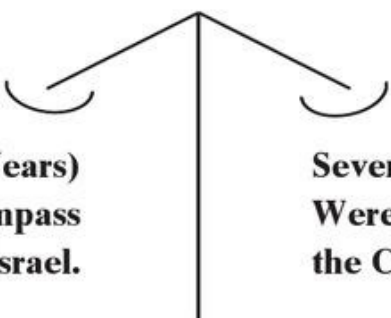
Daniel's behaviour, which earned him the favour of receiving God's revelation, is a good example for us to follow. If we would understand more about God, we should study to understand what God already has given us in His Written Word.

Daniel desired to understand more about Israel's release from Babylon, but the LORD revealed to him a more glorious release which was the Coming of the Messiah, the LORD Jesus Christ, Who was to take away believers' transgressions, sins, and iniquities.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even **the man Gabriel**, whom I had seen in the vision at the beginning, being caused to fly swiftly, **touched me** about the time of the evening oblation. **And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.** At the beginning of thy supplications the commandment came forth, and **I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision** (Daniel 9:20-23).

Daniel received the revelation about the Seventy Weeks during the reign of King Darius. In this case, the answer to his prayer and supplication came quickly; on another occasion, it had taken three weeks for him to receive answers. When Daniel was taken captive under the reign of King Nebuchadnezzar, he was given skill to understand all visions and dreams (Daniel 1:17). Now, under the reign of King Darius, Daniel needed a new level of skill and understanding. Daniel again was called "greatly beloved," and at the time of the evening oblation (the offering of the whole-burnt offering), the Angel Gabriel flew swiftly to touch Daniel and to deliver to him the revelation and understanding of his vision.

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



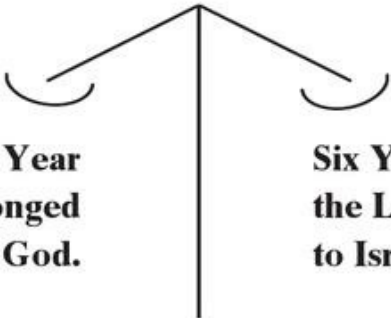
**Seventy Weeks (490 Years)
Were to Encompass
the People of Israel.**

**Seventy Weeks (490 Years)
Were to Encompass
the City of Jerusalem.**

The LORD God used the term *Seventy Weeks* to describe these prophetic years because the “weeks” were divided by the Sabbath Day. Israel had sinned against God’s Principle of the Sabbath; as a result, God had placed her in captivity. Israel had used the Sabbath Day to serve idols instead of worshipping the LORD God, and she had refused to allow her land to keep its Sabbath every seven years.

And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But **the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat:** and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard (Exodus 23:10,11).

For six years, the land belonged to the people, but during the seventh year, the land belonged to the LORD God as a Sabbath unto Him.



**Seventh Year
the Land Belonged
to the LORD God.**

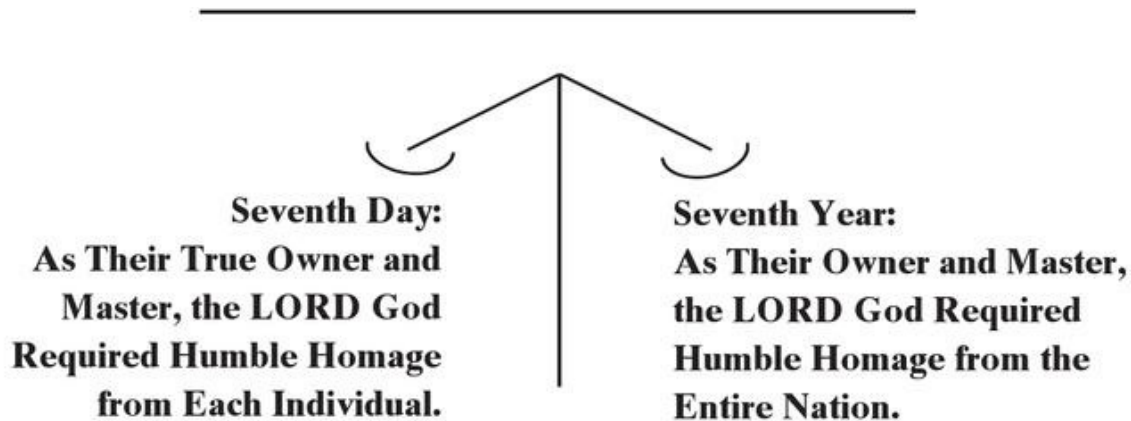
**Six Years
the Land Belonged
to Israel.**

During the six years Israel owned the land, they could plow and plant and share with the poor, according to her own good will. But in the seventh year, the land became God’s property. Therefore, the fruits that grew on the land in the seventh year were the LORD’s. He gave His fruits to the poor of the land to enjoy, and whatever was left by the poor was given to the beasts of the land. The former owner could also eat of the fruits of the seventh year, along with the poor and the beasts, but he had to take his place as a *poor one* with all the other *poor ones* who feasted at God’s Sabbath-Year Table.

The Sabbath year was the greatest act of recognition of the LORD God as the Creator, Owner, and Master of Israel. In the seventh year, the landowners laid down their rights of ownership and refrained from exercising any personal rights to the land. In humble homage, they laid all the land at the Feet of the true Owner, admitting that they dwelled in the land only by the Mercy and Grace of the true Landowner. They acknowledged themselves as

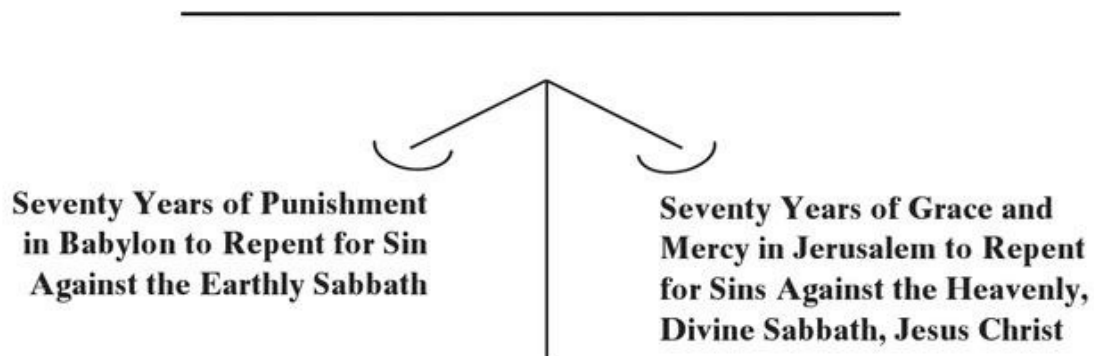
aliens and foreigners before the true Owner. This act of obedience, observed on God's Sabbath of the land, purged Israel's heart and mind of proud arrogance that would have caused them to stand on their own land and become brutally cruel to poor, landless people. When they recognized the LORD God, the true Owner and Master, by observing the Sabbath of the land every seven years, it filled the hearts of God's people with humility gratitude for their Creator and for all His Creation—the stranger, the poor, the fatherless, the widow, and the animals. They all become one and shared in common the food from the Creator's "Table-Land."

The same humble homage, which the Nation of Israel rendered to the LORD God every seven *years*, God also required out of every individual every seventh *day*.



When Israel sowed disobedience in regard to the number *seven* of the Sabbath, she reaped the number *seven* in the form of seventy years of captivity in Babylon. The purpose for her captivity was for her to repent of her sins.

Years later, when God's *Living* Sabbath, Jesus Christ, came to Earth as Israel's Messiah, she rejected God's *Sabbath* again and sinned by asking the Romans to crucify Him. God then gave Israel seventy years of Grace and Mercy before He scattered her among the nations of the Earth.



Through the four hundred and ninety years, identified in the Book of Daniel as Seventy Prophetic Weeks, Israel was to be in their land. There, they would be reminded of the importance of the number seven of the Sabbath Day. Israel spent seventy years out of her land, but she would spend four hundred and ninety years or seventy weeks in her land before being scattered as a nation.

**Seventy Years Outside of the
Land of Israel to Remember
the Sabbath**

**Seventy Weeks (490 Years)
Inside the Land of Israel
to Remember the Sabbath**

God's blessing of Grace and Mercy always is greater than His merciful Punishment. God took Israel outside her land for seventy *years* to teach her to remember the Sabbath. But He brought her back inside her land and gave her seventy *weeks* to remember the Sabbath. When Israel constrained the Romans to crucify Jesus Christ, her Messiah and God's Sabbath Day, the LORD God again set her outside her land; this time, for almost two thousand years. But the LORD God now has set her *inside* her land, where ultimately she will be purged and purified and left to remain eternally in the land.

**Israel:
Almost 2,000 Years Outside
the Land for Rejection of
God's Living Sabbath,
Jesus Christ**

**Israel:
Eternally Inside the Land
for Acceptance of God's Living
Sabbath, Jesus Christ**

The Spiritual Principle we see here is that God's Holy Will shall be done. Nothing can stop God from accomplishing His Will for His Creation—not man's disbelief, not his armies, not his idolatry—because God is Who He is and there is no other God! How much better it is to surrender willingly to obey His Holy Will! The LORD God ultimately will lead Israel into an Eternal Sabbath.

When God placed Israel in captivity in Babylon, the Land of Israel enjoyed its Sabbaths for those seventy years.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies land; even then shall the land rest, and enjoy her Sabbaths (Leviticus 26:34).

Afterwards, God returned Israel to her land and gave her seventy sabbatical weeks (490 years) to learn obedience to God's Sabbaths.

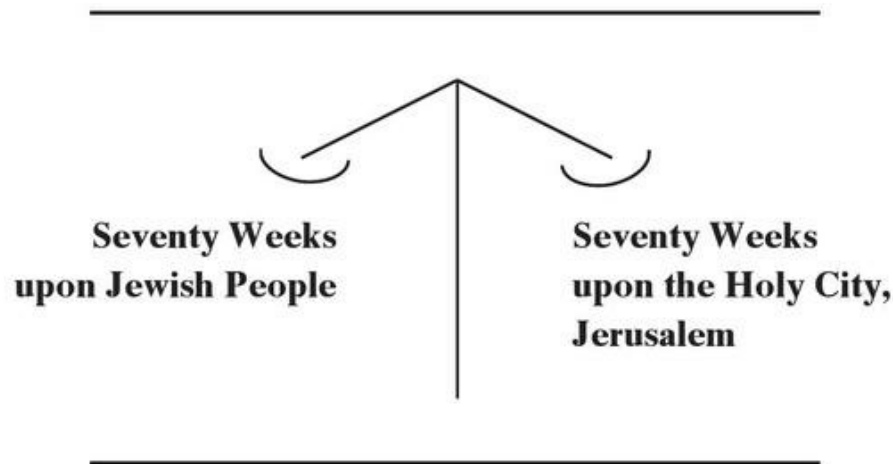
To Daniel, Gabriel enumerated seven things about the Seventy Prophetic Weeks: this would be a specific span of time to be determined upon the Jewish people and their city; it would be the time in which the transgression of God's chosen people would be completed; it would be the time God had determined to make an end of sins; it would be the time in which God would make reconciliation for iniquity; it would be the time in which God would bring in everlasting righteousness; it would be the time in which Vision and Prophecy would be sealed up; it would be the time in which the Most Holy would be anointed.

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

I. During the Seventy Weeks Determined upon the Jewish People, Their Release from Babylon Was to Be Accomplished and Their City Was to Be Rebuilt.

Seventy weeks are determined upon thy people and upon thy holy city, ... (Daniel 9:24).

The first thing that God accomplished within the time frame of Seventy Prophetic Weeks was to release Israel from Babylon and send her back to rebuild the Holy City, Jerusalem, and the Temple therein. Seventy Prophetic Weeks were to be determined upon the Jewish people and their Holy City, Jerusalem. During this prophetic time, God *has* dealt and *will* deal directly with the Nation of Israel. This revelation had nothing to do with the Gentiles.



This was a message to the Jewish people that foretold their release from captivity and their return to Jerusalem, the Holy City, that would be rebuilt. Although the Jewish people were to experience the pleasurable joy of being released from their captivity and returned to their own land, they also were to experience painful troubles in rebuilding the Holy City of Jerusalem.

It is, however, a consolation and a comfort to know that the LORD God, the Owner and Master, will accomplish His Will in both pleasurable times and painful times. As soon as Israel had returned from the enemy's land and had been restored in joyful triumph in her own land, she met new enemies and troublesome times. Faithful to His people, the LORD God helped Israel prevail over the enemies and troubles inside the land. He also helped her to restore and to rebuild the City of Jerusalem.

II. During the Seventy Weeks, the Transgression of God's Chosen People Was Finished.

Seventy weeks are determined upon thy people and upon thy holy city, **to finish the transgression,...** (Daniel 9:24).

The LORD God's second goal and objective during the time frame of the Seventy Prophetic Weeks was to allow the Nation of Israel to fill up her cup of transgression. Israel will fulfill this Prophecy during the Great Tribulation Period.

The message to Daniel was that, during these Seventy Weeks, God would wipe out temporal unrighteousness (transgressions, sins, and iniquities) and bring in Everlasting Righteousness.

**LORD Jesus Christ's
Everlasting Righteousness
Through His Sacrifice
at Calvary**

**Lucifer's
Unrighteousness,
Transgressions, Sins,
and Iniquity**

The first realm of Lucifer's unrighteousness is his transgression. The Hebrew word for *transgression* is *peh-shah*, which means to rebel against God's Moral Law. Transgression is willful opposition to God's Law, the *Torah*. Transgression is man's will refusing to obey the Moral Law of the *Torah*.

The second realm of Lucifer's unrighteousness is his sins. The Hebrew word for *sin* is *khat-taw-aw*, meaning carelessness, taking a burning coal out of the fire. By not keeping his heart and mind alert to God's Word, man takes his spirit and soul out of God's fiery Personal Presence. When sin is committed, it automatically has its effect on the will, the spirit, and the soul of man. It lowers man's resistance, making it easier for him to sin the next time. Each time sin is committed, it weakens man's resistance to sin.

The third realm of Lucifer's unrighteousness is iniquity. The Hebrew word for *iniquity* is *aw-vone*, meaning to crook, to make crooked, not to be straight, to depart from the straight path of the Truth by means of a crooked way. Iniquity affects one's self-confidence and happiness.

The LORD God, through the sacrifice of Christ's Blood, forgives Lucifer's unrighteousness that man took upon himself (transgressions, sins, and iniquity) and gives man Christ's Everlasting Righteousness.

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation* (Exodus 34:7).

God allotted Israel Seventy Weeks to fill up her cup of transgression or rebellion against God's Written Word, the *Torah*, and against His Living Word in Flesh, Christ Jesus.

**Israel Transgressed —
Rebelled Against God's
Written Word, the *Torah*,
by Refusing to Obey It
in Her Heart.**

**Israel Transgressed —
Rebelled Against God's
Living Word, Jesus Christ,
by Refusing to Accept Him
as Her Messiah.**

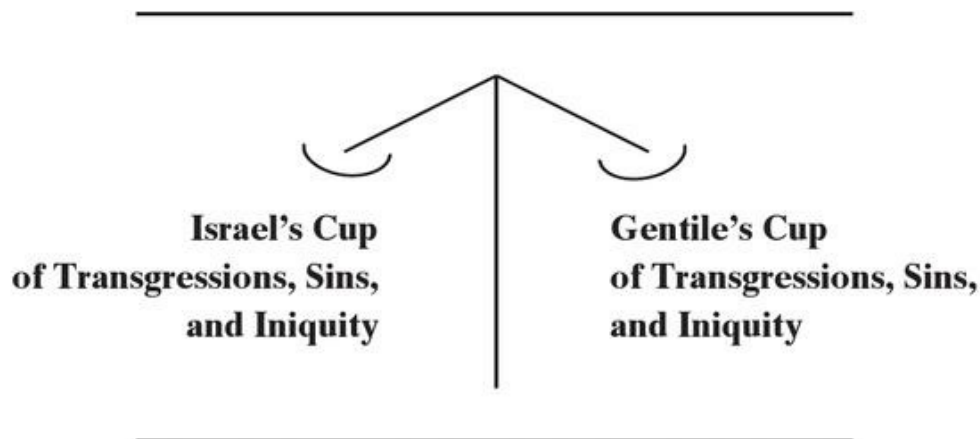
Israel's cup of transgression was filled up when she rejected the *Torah*-Truth of Who Christ was and hired false witnesses to testify against Him in order to justify herself for turning Christ over to the Romans for crucifixion.

After *Righteousness* (Christ) stood up on Resurrection Morning, God gave Israel seventy more years to exchange her unrighteous cup of iniquity for the Cup of Christ's righteous, holy, forgiving Blood. Israel refused to depart from her crooked path, so God dispersed her among the nations. In due season, after the last three-and-one-half years of the Seventy Weeks, Jesus Christ, the Righteous One, will stand up for the Nation of Israel. Then, the remnant will accept Him as the Messiah, and He will lead them into His Everlasting Righteousness.

The LORD revealed to Abram that his Seed could not inherit the Promised Land until the cup of iniquity of the Amorites had been filled up.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full (Genesis 15:16)

God gives nations, both His chosen nation, Israel, and Gentile nations, time to fill up their cups of transgressions, sins, and iniquities before He removes them out of the land.



God allows rebellious men to fill up their cups of unrighteousness before He removes them from the land. Thus, they are unable to say they did not have an opportunity to see the nature of their evil wills.

In his revelation of the Seventy Weeks, Daniel saw God waiting for a nation's cup of transgression, sin, and iniquity to reach a state of fullness; however, this time the cup belonged to His own nation Israel, not to a heathen Gentile nation such as the Amorites.

God always gives time for a nation to reach full maturity of wickedness before He moves in complete Judgment against that nation and brings it to utter destruction. This explains why God utterly destroys some nations. We saw this same Principle in action in the eighth chapter of the Book of Daniel in his vision of the ram and the he-goat.

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 (Daniel 8:23).

When the Kingdom of Greece had filled her cup of transgressions, God visited it with His Judgment, which was meted out through the person of Antiochus Epiphanes. Since the days of Antiochus Epiphanes, the Greek Kingdom has not been a world-renowned kingdom.

This same Principle will work in relation to the Nation of Israel. At the end of the Seventy Prophetic Weeks, the Nation of Israel will finish filling up her cup of transgression, sin, and iniquity, and God will move in Judgment against her. The actual event is recorded prophetically in the seventeenth chapter of Revelation, verses one through seven. The Jewish people were the first to reject Jesus Christ when He came in His Father's Name, and they will be the first to accept the Antichrist when he arrives on the scene. Therefore, during the Tribulation Period, under the rule and reign of the Antichrist, Israel's cup will finally become full.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, **having a golden cup in her hand full of abominations and filthiness of her fornication:** (Revelation 17:4).

Once Israel's cup has become full, God will move in Judgment against her; He will allow the Antichrist to stand up and mete out His Judgment against the Harlot City and its people, just as He permitted Antiochus Epiphanes to stand up and destroy the Greek Kingdom.

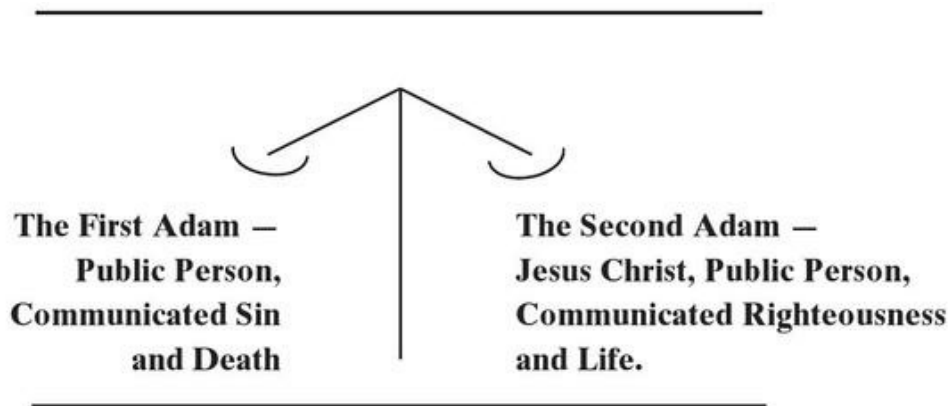
III. During the Seventy Weeks, God Made an End of Sins.

Seventy weeks are determined upon thy people and upon thy holy city,... **to make an end of sins**,... (Daniel 9:24).

The third thing God accomplished in the time frame of the Seventy Prophetic Weeks was to send His only Begotten Son, the LORD Jesus Christ, to make an end of sins. At God's appointed time, the LORD Jesus Christ made an *end* to the power of sin and Death by giving Himself as a Perfect and Eternal Sacrifice for sin when He died on the Cross, where He took on the punishment of our sin in Death and Hell; then He arose again at the end of the third day.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:... But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and **the gift by grace, which is by one man, Jesus Christ, hath abounded unto many** (Romans 5:12,15).

The First Adam, as a public person, communicated sins and Death to himself and to all his invisible world of posterity. The Second Adam, Jesus Christ, as a public Person, communicated Righteousness and Holiness to all mankind.



By one man, Adam the First, the world entered into a deluge of depravity of nature. Sin and Death were killers, thieves, and robbers. They killed righteousness and holiness in the heart of mankind and robbed man of the LORD God's glorious Presence. Death reigned as the mighty prince of his kingdom, which is an absolute, universal, and lasting kingdom, until Jesus Christ ultimately will put down Death once and for all. Jesus Christ personally conquered Death, and He will rule and reign until Death is put away in all the Earth.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death (1 Corinthians 15:24-26).

The First Adam's offense, sin, and disobedience were passed upon all mankind. Consequently, *all* men are under the sentence, the conviction, and the condemnation of sin and Death. However, through Christ Jesus' Righteousness and Obedience, many are made righteous, and the free Gift of Salvation is come upon all mankind. The First Adam's disobedience wrecked and ruined all mankind. The Second Adam, Jesus Christ, put an end to sin and Death by saving man and bringing him Eternal Life.

The Nation of Israel has not accepted the Saviour, the Messiah, Jesus Christ, nor His Salvation, but they will when He returns to Earth.

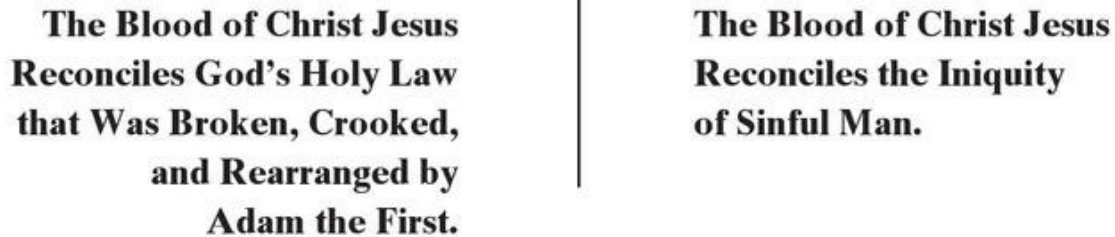
IV. During the Seventy Weeks, God Made Reconciliation for Iniquity.

Seventy weeks are determined upon thy people and upon thy holy city,... **to make reconciliation for iniquity**,... (Daniel 9:24).

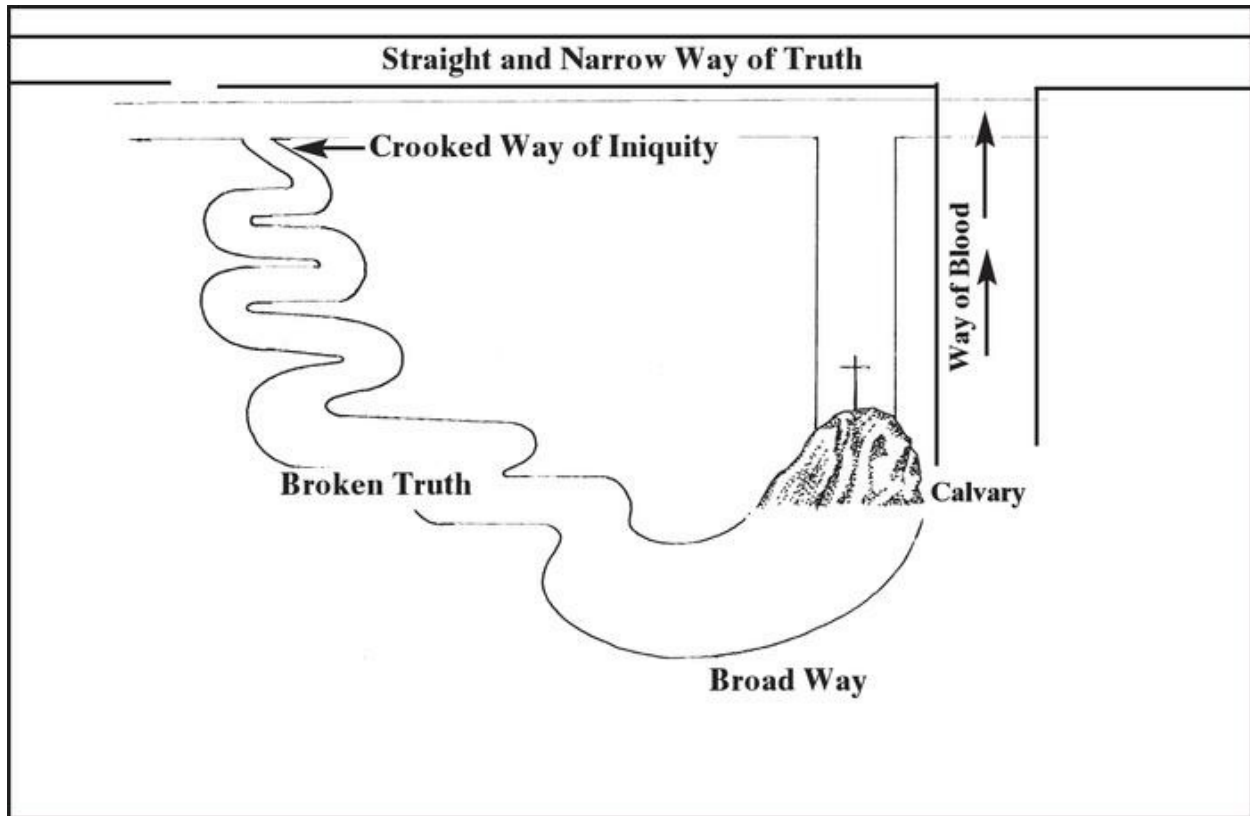
Iniquity crooked, bent, and broke God's Holy Law, so God's only Begotten Son had to come and repair the

damage done to God's Holy Word, to forgive man's deed of iniquity, and to cancel man's debt of iniquity. He accomplished this during the time frame of the Seventy Prophetic Weeks.

The Hebrew word for *reconciliation* is *kaw-far*, which means to cover, to cancel, to appease, to forgive, to disannul, be merciful, to pacify, to pardon, and to purge away.



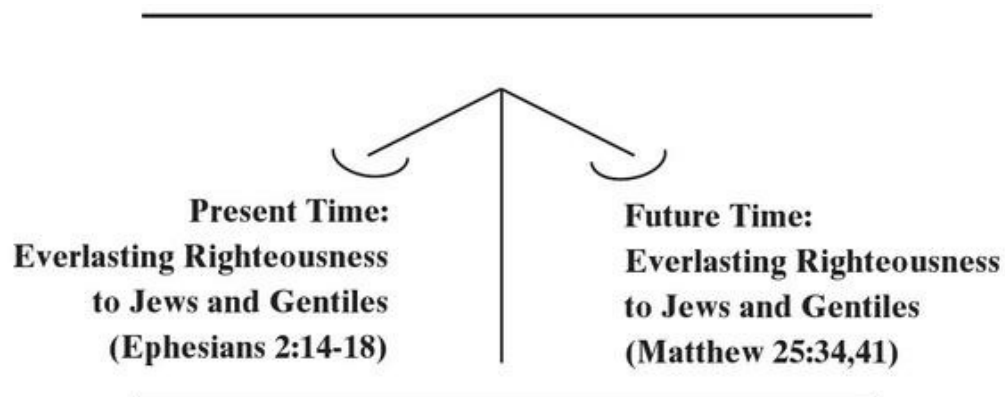
Jesus Christ, the Messiah, came at the end of the sixty-ninth week of the Seventy Weeks. In the midst of the last Prophetic Week, His Life on Earth was cut off. On Calvary's Cross, He offered His precious Blood for the transgressions, sin, and iniquity of mankind. There was no other miraculous Substance in Heaven or Earth that could repair the damage done to God's Holy Word or that could cleanse and forgive man's sinful offenses. Christ's Blood made the only path that leads wandering man back from his crooked, iniquitous way into the straight and narrow Way of Truth.



V. During the Seventy Weeks, God Brought in Everlasting Righteousness.

Seventy weeks are determined upon thy people and upon thy holy city,... **to bring in everlasting righteousness**,... (Daniel 9:24).

First, Jesus Christ brings everlasting righteousness into any heart that receives Him as Saviour. Second, Jesus Christ *will* bring everlasting righteousness to the Jewish Nation and to all the nations of the world during the Millennium.



The end of the Tribulation Period, which also ends the Seventy Prophetic Weeks, will usher in the Millennial Reign of Christ and His Bride here on Earth. For a thousand years, the world will know the peaceful Rule and Reign of the Prince of Righteousness.

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked (Isaiah 11:4).

In righteousness, the LORD Jesus Christ, the Messiah, will judge the poor, the lowly, and the helpless—those who hitherto have been deprived of their rights and privileges. The LORD Jesus will see that the meek will have a righteous decision. The righteous Breath of the LORD will be a righteous Rod with which He will smite and slay the wicked who are on the Earth in the Millennial Reign. And He shall breathe the Breath of Faith upon the righteous. This will be a foretaste of the Everlasting Righteousness of Christ's Eternal Reign that will go on manifesting itself throughout the ceaseless ages of Eternity.

VI. During the Seventy Weeks, God Will Seal up Vision and Prophecy.

Seventy weeks are determined upon thy people and upon thy holy city,... **to seal up the vision and prophecy**,... (Daniel 9:24).

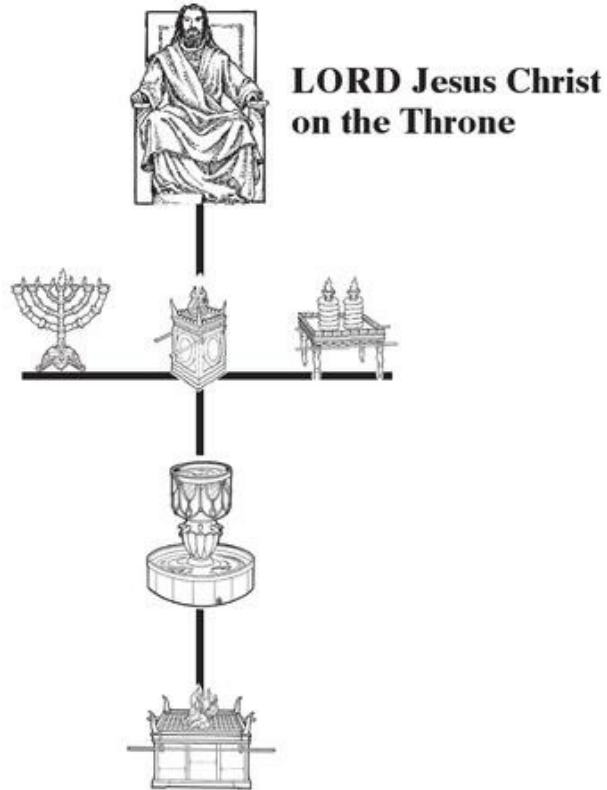
The word *seal* means to cease. In the phrase, “when that which is perfect is come,” the word *which* refers to Jesus Christ's Second Coming. At this time, this vision and Prophecy will be finished; it will cease because it will have been fulfilled. When God fulfills all the Prophecies in Christ Jesus concerning the Seventy Weeks, He will seal up, close up, and cause to cease both the vision and the Prophet. The people will not need a vision because they will be able to look upon all Wisdom, Understanding, and Knowledge in the Face of Christ Jesus. They will not need a Prophet because God's greater Prophet, the LORD Jesus Christ, will be ruling and reigning in Righteousness.

VII. During the Seventy Weeks, God Will Anoint the Most Holy.

Seventy weeks are determined upon thy people and upon thy holy city,... **to anoint the most Holy** (Daniel 9:24).

The *Most Holy Place* refers to the Chamber of God's House that contains the Ark with the Tables of the *Torah*, the Law. In the Millennial Reign, Christ will build a new Holy Temple with a *Most Holy Place*. He will be the Living Ark therein, and He will be the Living *Torah* therein. The Most Holy Place will be anointed with the Holy, Fragrant Presence of the Messiah, the LORD. The Most Holy will be the Place from which the LORD will rule and reign as Prophet, Priest, and King over Israel and the whole world.

**Millennial Reign of Righteousness
LORD Jesus Christ
Millennial Temple**

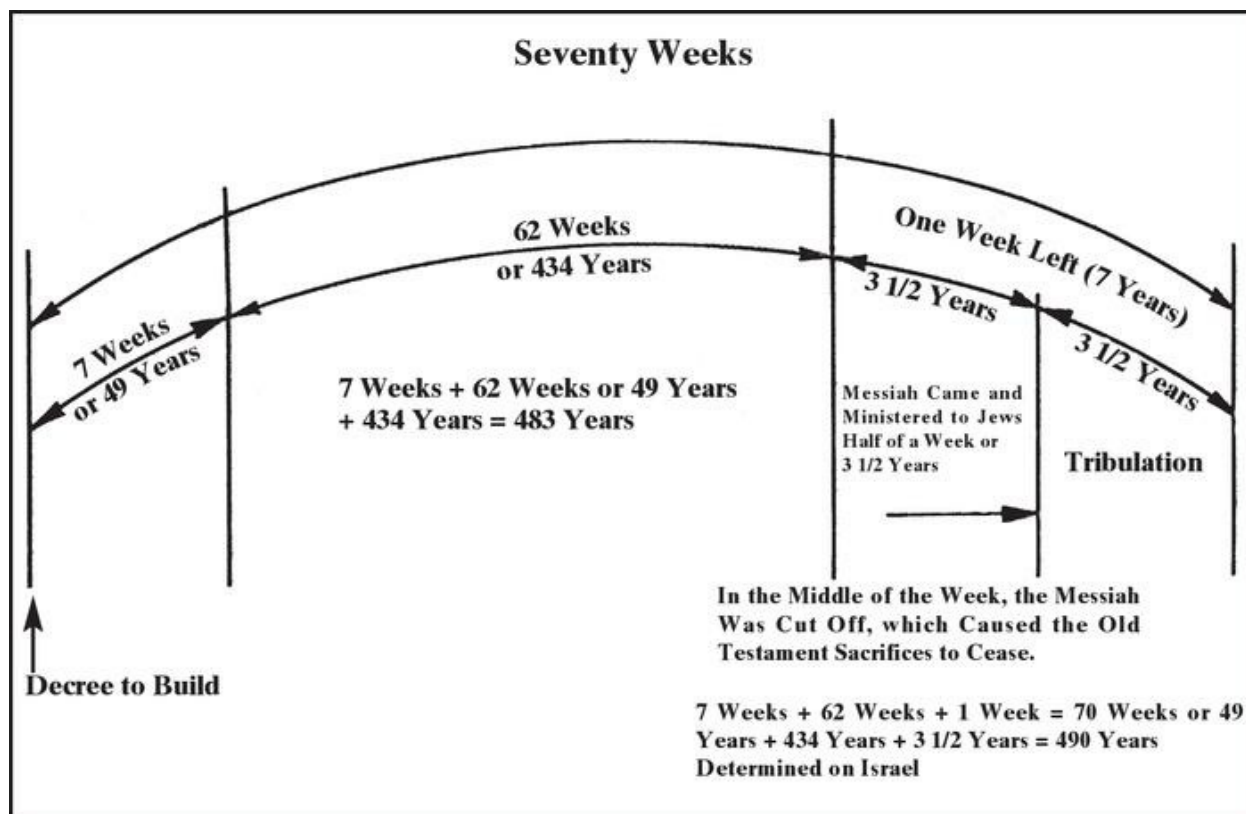


The “anointing of the most Holy” pertains to the time in which Israel, as a nation, will accept Jesus Christ as their promised Messiah and their King. Jesus Christ’s “anointing” of the Most Holy Place will occur at the *end* of the Seventy Prophetic Weeks and at the *beginning* of Christ’s righteous Millennial Reign upon the Earth, when He will rule over Israel and the whole world.

VIII. God also Gave Daniel the Revelation of How the Seventy Weeks Were to Be Divided.

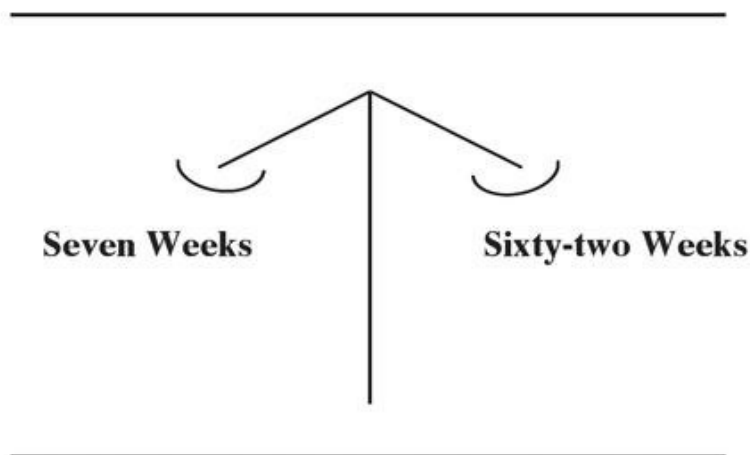
Know therefore and understand, *that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks*, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times (Daniel 9:25).

After explaining God’s sevenfold Purpose that was to be accomplished during the Seventy Weeks, the Angel Gabriel began to reveal to Daniel how the Seventy Prophetic Weeks were to be divided.



When God gave Daniel the Prophecy of the Seventy Weeks, he was in Babylon reading Jeremiah's Prophecy about Israel's seventy years of captivity. In the years preceding this great prophetic revelation, Daniel had gained a lot of experience and had grown in spiritual stature.

From the going forth of God's commandment to restore and to rebuild Jerusalem and the Temple, until the time of the Coming of the Messiah, was established as a time of two prophetic periods. This time was called "seven weeks and threescore and two weeks," or seven weeks plus sixty-two weeks.

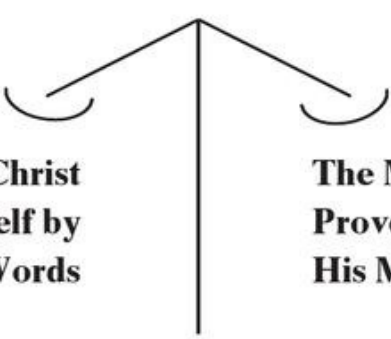


Seven weeks of years plus sixty-two weeks of years make a total of sixty-nine weeks of years or 483 years. Then, the Messiah was to come and be born in Bethlehem of the Virgin Mary. When Messiah, the Prince of Peace, Jesus Christ, was born, these two periods of time—seven weeks and sixty-two weeks—were closed, leaving just the seventieth Prophetic Week.

When Jesus Christ began His three-and-one-half-year Ministry, He made a Covenant of Promise with those who believed Him and received Him, promising to send them the Holy Ghost, once He had returned to His Father. In the

middle of this last week, after His three-and-one-half years of public Ministry, the Messiah was rejected and cut off out of the land of the living.

Think how much Israel deliberately had to deceive herself as a nation in order to reject Jesus Christ as her Messiah. Israel had been told the *time* the Messiah would come—after sixty-nine Prophetic Weeks. She had been told the *place* He would come—Bethlehem. She had been told *who* His mother would be according to the flesh—a virgin. The Messiah further confirmed the Truth of His arrival by His gracious Word and mighty, powerful Works.



**The Messiah, Jesus Christ
Proved Himself by
His Gracious Words**

**The Messiah, Jesus Christ
Proved Himself by
His Mighty, Powerful Works**

Furthermore, the High Priest Caiaphas had the Witness of the Urim and Thummim as to Who Jesus Christ was. The heinous crime of Israel's rebellion and rejection of the Messiah is unparalleled in Time and Eternity!

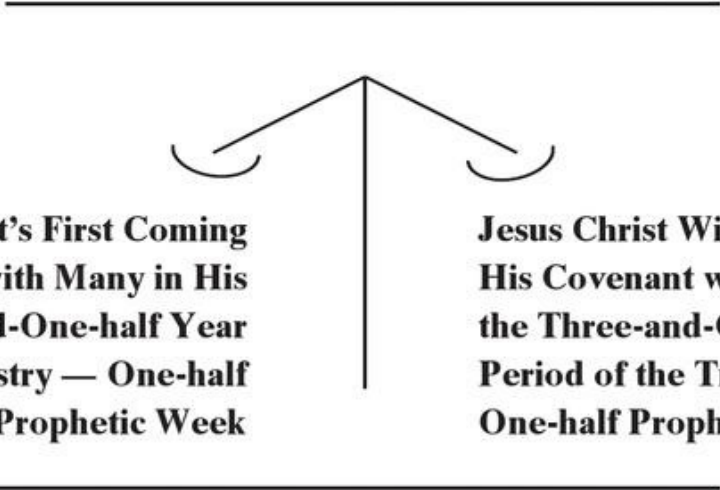
And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined (Daniel 9:26).

This verse has nothing whatsoever to do with the Antichrist, as many people teach and preach. This verse relates to the coming of Prince Titus in the year A.D. 70. Because of Israel's rejection of Jesus Christ, God pronounced Judgment upon her and allowed Titus to inflict complete and utter destruction upon Jerusalem and the Sanctuary.

The Antichrist will destroy neither the City of Jerusalem nor the Temple in the beginning of his three-and-one-half-year reign. Rather, the Antichrist will sit in the Temple and proclaim himself to be "God." Furthermore, at the end of the Tribulation, Jesus Christ will return to set up a Reign of Righteousness, Peace, and Prosperity—not floods, wars, and desolations. God's Judgment on Jerusalem in A.D. 70 came because she had rejected her promised Messiah, Jesus Christ, both as the Crucified Christ and as the Resurrected Christ. Israel's rejection was proud and deliberate. She *sowed* the seeds of rejection of the Messiah, Jesus Christ, so she had to *reap* those seeds of rejection by the Messiah's rejection of her and by His Judgment upon her. Israel's Sanctuary was destroyed and its furniture carried away to Rome. Her city was destroyed and left in ruins.

And he shall confirm the covenant with many for one week: and **in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate**, even until the consummation, and that determined shall be poured upon the desolate (Daniel 9:27)

Daniel's Prophecy foretold that Jesus Christ would confirm the Covenant of Promise with many for one Prophetic Week.



**Jesus Christ's First Coming
Confirmed with Many in His
Three-and-One-half Year
Ministry — One-half
Prophetic Week**

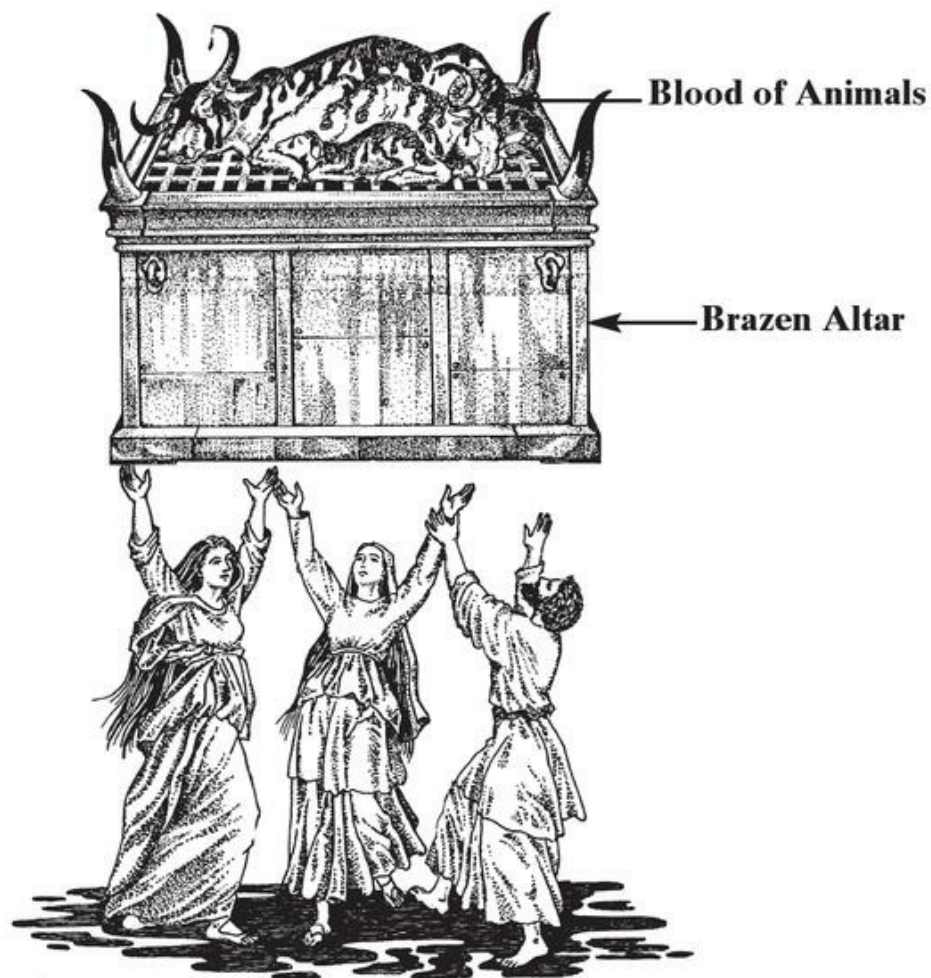
**Jesus Christ Will Confirm
His Covenant with Many in
the Three-and-One-half-Year
Period of the Tribulation —
One-half Prophetic Week**

At His First Coming, Jesus Christ confirmed the Covenant with many for one half of a Prophetic Week or for three-and-one-half years. When He entered into His Ministry, at His First Coming, He found many Seeds of Abraham and confirmed the Covenant of Promise with them. Then, Jesus Christ was cut off in the middle of the Week or after He had fulfilled *half* of the last Prophetic Week.

Daniel's Prophecy said that the Old Testament sacrifices and oblations would cease in the middle of the last Week of the Seventy Weeks or at the close of three-and-one-half years. This was fulfilled at the Cross of Calvary when Jesus Christ offered Himself as the spotless Lamb of God, who would take away sin *once* and for *all time*. After His Death, there was no longer any need for the Old Testament oblations and sacrifices to be offered because Jesus Christ's Sacrifice took away sin, whereas the blood of animals, a foreshadowing of Christ's Blood, had only covered sin. There was no need for the Old Testament types and shadows, after the Antitype had come. According to God's Word and in God's Sight, Jesus Christ was the only One Who caused the Old Testament sacrifices to cease.

Even when Antiochus Epiphanes took over the Temple in Jerusalem, he did not cause the Old Testament sacrifices to cease. This wicked man only hindered them for a season. He polluted and desecrated God's Temple by offering unclean sacrifices unto His false god Jupiter. Yet the sacrifices of the Jews did not cease completely under Antiochus' evil reign. Later, the LORD restored the complete order of sacrifices to the Jewish people.

Jesus Christ was the only Person Who caused the Old Testament sacrifices and oblations to cease because He fulfilled them. When Jesus Christ died on the Cross, the veil in the Temple was rent in twain, signifying that through His rent Flesh and the offering of His Blood, a Living Way was made into the Holy of Holies. Still, Israel continued to reject Jesus Christ as their Messiah and His shed Blood for their atonement from sin. Their gross, arrogant rebellion caused them to repair the veil in the Temple and to continue bringing in their animals for sacrifice. They continued to bring animal blood into the Temple because they preferred the blood of animals (creatures that never could rise from the dead) to the Holy Blood of their Creator Who, after He had died for their sins, rose again. They shoved Jesus Christ's Blood to the ground and exalted animal blood that God no longer could receive, not even as a *covering* for sin.



Israel Trod the Blood of Jesus Christ under Their Feet and Lifted up Animal Blood by Continuing Their Sacrifices.

What an overspreading of abominations this was in God's sight! They rejected God's spotless Heavenly Lamb and clung to their earthly lambs of sacrifices that were only types and shadows of Jesus Christ's Blood. This was a far greater offense than that which had been committed by Antiochus Epiphanes, a heathen Gentile. God judged Antiochus Epiphanes severely for treading under the *blood of animals*, which God had ordained as types and shadows to *cover sin* until the Messiah had come. Certainly, then, God's Judgment of the Nation of Israel will be much greater and more severe because they have trodden underfoot the precious *Blood of His Son, Jesus Christ*, that *washes away sin* and makes an eternal atonement for man. Israel has counted it an unholy thing.

God waited patiently for seventy long years to see if the Nation of Israel would repent of her overspreading abominations. However, instead of repenting, Israel grew more violent against Christ's servants, who endeavoured by their preaching to constrain them to put away their earthly lambs and to pick up the precious Blood of the Heavenly Lamb from under their feet. The Nation of Israel became more angry with Christ's servants and killed them as the opportunity afforded.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; **Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.** For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:11-14).

Israel continued to observe her festivals and sacrificial worship with animals, as though God did not see and as though His Judgment never would come upon them. Finally, God's Anger against Israel burned in Judgment because of her insults to Christ's Blood and His servants.

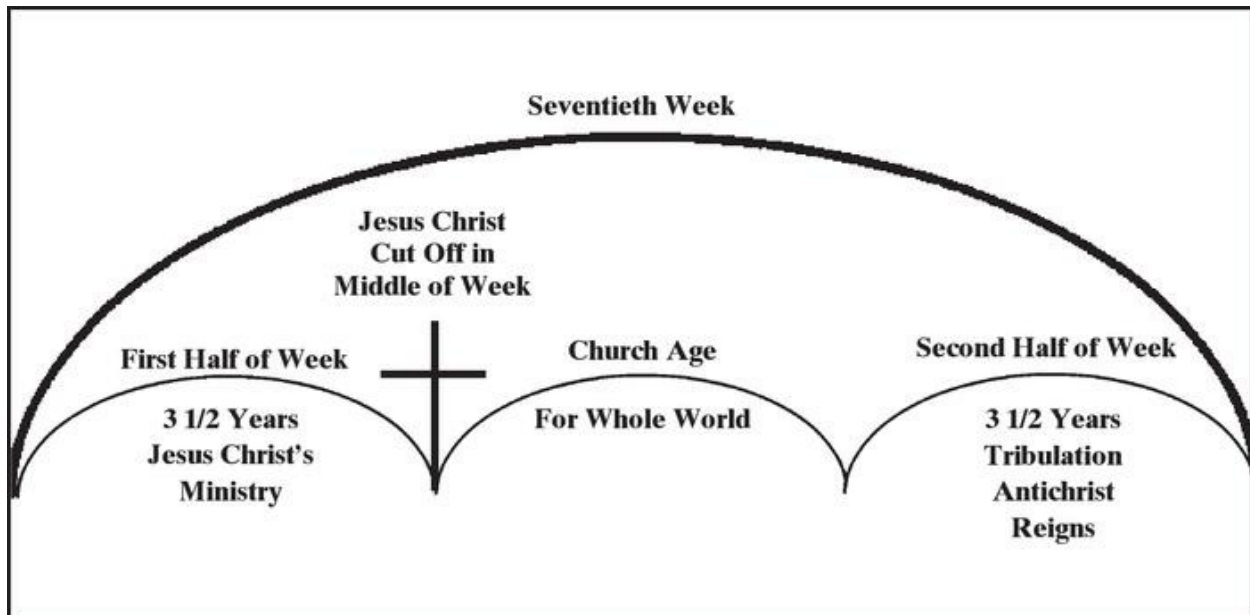
Israel sowed sin through God's Creation (animal blood); consequently she reaped through God's Creation (Titus, the Roman Prince). For three-and-one-half years, Israel sowed rejection of the gracious Words and mighty Works of Christ, the Messiah; consequently, she reaped the Roman siege for three-and-one-half years. Vespasian sieged the city for nearly three years; then, he sent his son Titus to carry on the siege for seven months, making a total of three-and-one-half years.

Titus held Jerusalem in siege so long that the suffering of the famine was unbelievable. Jewish history tells that the famine became so great that the people resorted to eating their own children in order to survive. Jerusalem, the once Holy City, was utterly destroyed. God brought great calamity upon the city. Under the entire Heaven, there has not been done *as was done in Jerusalem* through Israel's sin against God and God's Punishment of her rejection and rebellion.

One Hebrew version of the last part of verse twenty-seven of chapter nine in Daniel says: "And upon the wing of *detestable things* shall be that which causeth appallment; and that until the extermination wholly determined be poured out upon that which causeth appallment." *Detestable things* is a term used of idols or idolatrous objects. In other words, when Israel chose to continue using animal blood after God had finished with the shadow and type, she made a detestable idol out of it. So her worship became idolatrous worship. When God saw the great appallment of animal blood elevated, while His Beloved Son's Blood was cast to the ground, He determined to destroy the city and the Temple and to scatter Israel to the world. To this day, Israel does not have a *Holy City* where true atonement for sin is established through the Blood of the Messiah.

Israel does not now offer sacrifices unto the LORD God as she did in the days of the Temple. Therefore, it is impossible that the Antichrist shall be able to "take away" the sacrifices when he appears; they do not exist today. Clearly, Jesus Christ's Death on the Cross is what caused the sacrifice and oblations to cease in the middle of the Seventieth Prophetic Week.

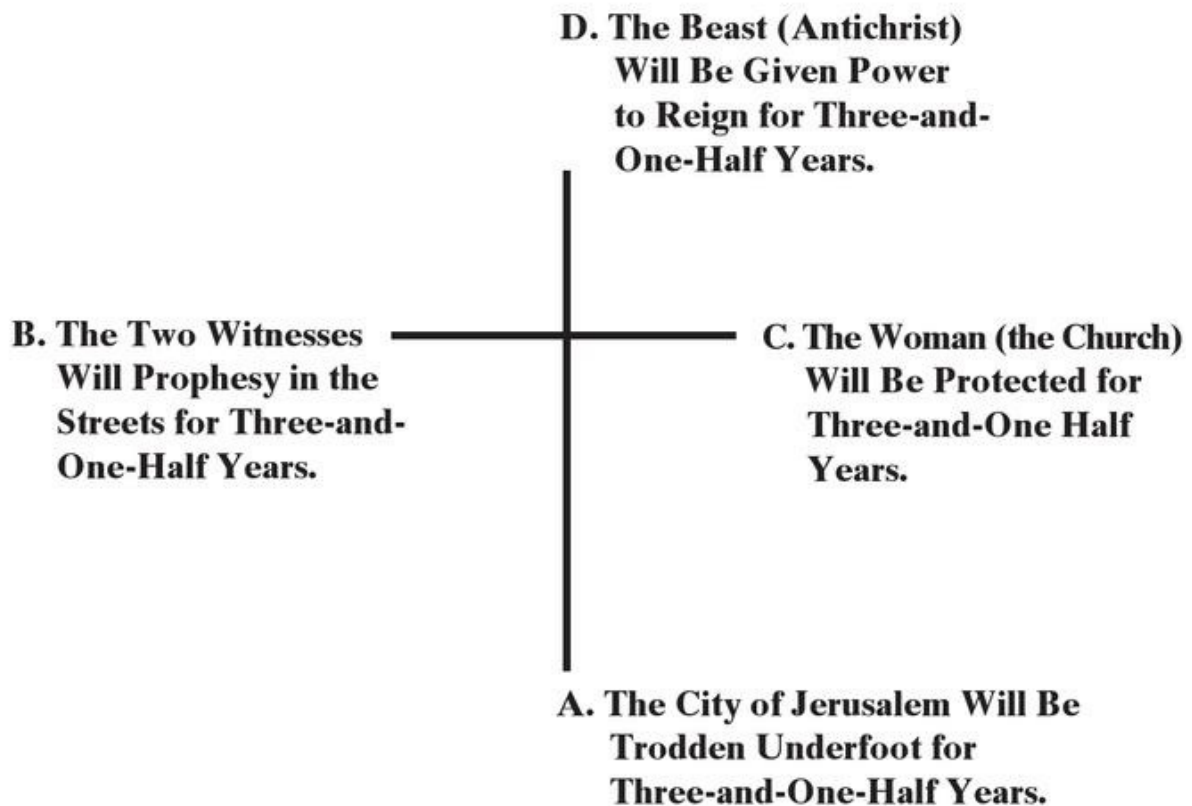
Jesus Christ ministered for three-and-one-half years. Then, when He died upon the Cross, the sacrifices ceased because the ultimate, eternal Sacrifice had been made. In Christ's three-and-one-half years of Ministry, there was a remnant of Jewish people with whom He made a Covenant; namely, the 120 in the Upper Room. This leaves the last half of the Seventieth Prophetic Week (three-and-one-half years) to be fulfilled during the Tribulation Period in which God will deal particularly with the Nation of Israel. Sandwiched in between the first half and the last half of the Seventieth Week is the Church Age, the Dispensation of Grace, in which God deals particularly with the Gentiles.



As we have just stated, the Seventy Weeks of Daniel's Prophecy relate to God's special dealings with Israel, His

chosen people. When Jesus Christ was crucified on the Cross, God stopped His Prophetic Clock for Israel, but He will restart it when Israel receives the Antichrist as her Messiah. In the meantime, the days of the Church Age, when the door of Salvation is opened wide to the Gentiles, are being fulfilled.

Failure to divide the seven years of the Seventieth Prophetic Week into proper sequence has caused much confusion about the length of time that has been designated for the Tribulation Period. For instance, many people teach a seven-year Tribulation Period—the first three-and-one-half years being relatively peaceful and the last three-and-one-half years being a time of great tribulation. However, a thorough search of Scriptures does not support such a teaching. All Scriptures that pertain to the time of the Great Tribulation show that it will last three-and-one-half years. In the Book of Revelation, we see this fact clearly substantiated in the following ways: by the length of time the city of Jerusalem will be trodden underfoot; by the length of time the two witnesses will prophesy in the streets; by the length of time the woman (the Church) will be protected; and, finally, by the length of time the Beast will be given power to continue his reign.



A. The City of Jerusalem Will Be Trodden Underfoot for Three-and-One-Half Years.

But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles **and the holy city shall they tread under foot forty and two months** (Revelation 11:2).

This is scriptural evidence that the Great Tribulation will last three-and-one-half years, for forty-two months is equal to three-and-one-half years. God's Word clearly tells which "holy city" is involved here.

And their dead bodies [the bodies of the two witnesses] *shall lie* in the street of **the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified** (Revelation 11:8).

Jesus was crucified in the City of Jerusalem, not in the city of Rome.

B. The Two Witnesses Will Prophecy in the Streets for Three-and-One-Half Years.

And I will give *power* unto **my two witnesses**, and they **shall prophecy a thousand two hundred and threescore days**, clothed in sackcloth (Revelation 11:3).

During the Tribulation, the Two Witnesses will prophecy for 1,260 days or three-and-one-half years.

C. The Woman (the Church) Will Be Protected for Three-and-One-Half Years.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days (Revelation 12:6).

Here is more evidence that the Tribulation will last for three-and-one-half years. The Woman, the part of the Church that is not ready for Christ's coming, will miss the Rapture of the overcomers, but she will be supernaturally protected and fed for a period of one thousand two hundred and threescore days (1,260), which is equivalent to three-and-one-half years.

D. The Beast (the Antichrist) Will Be Given Power to Reign for Three-and-One-Half Years.

And there was given unto him a mouth speaking great things and blasphemies; **and power was given unto him to continue forty and two months** (Revelation 13:5).

After the Beast (the Antichrist) has come up out of the Sea or the Bottomless Pit, he will be given only forty-two months to continue. This is another way of saying that his reign will be limited to just three-and-one-half years. At the end of the Tribulation Period, Jesus Christ will return to this world with His Bride to fight the Battle of Armageddon. After his defeat, the Beast (the Antichrist) will be cast into the Lake of Fire.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone** (Revelation 19:20).

This fourfold witness in God's Word establishes beyond any doubt that the Great Tribulation Period will span a period of three-and-one-half years, not seven years.

When the Antichrist shall come, he will be received by the Jewish people, and they will worship him as God, in the Temple in Jerusalem. This proves that the Antichrist will be a Jew; otherwise, the Jewish people will not accept him because they will be looking for a Jewish Messiah. Jesus Christ came to His own, and they rejected Him. They deliberately refused to accept the Truth that Jesus could be "God in Flesh" (Immanuel), reconciling the world unto Himself. Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43).

Let no man deceive you by any means: *for that day shall not come*, except there come a falling away first, and **that man of sin be revealed, the son of perdition**; Who opposeth and exalteth himself above all that is called God, or that is worshipped; **so that he as God sitteth in the temple of God, shewing himself that he is God** (II Thessalonians 2:3,4).

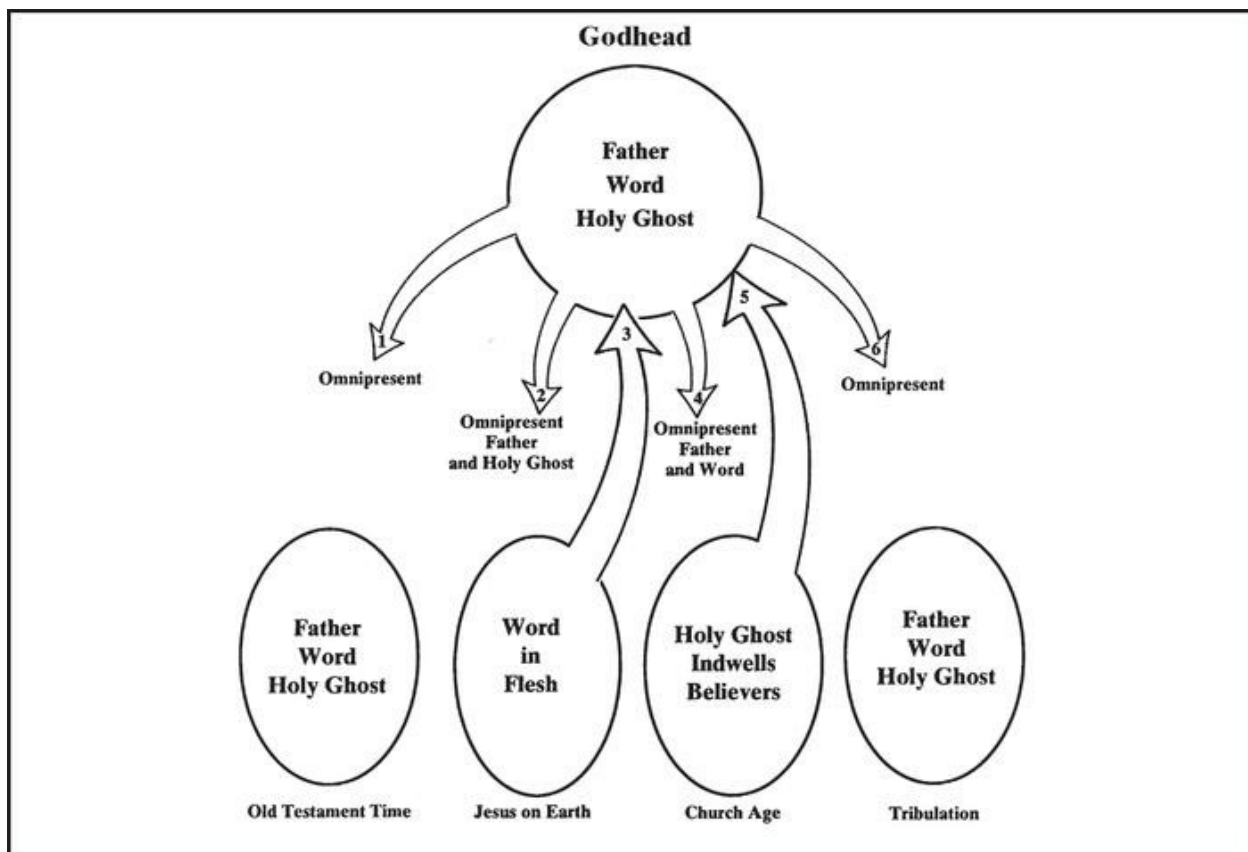
The "mystery of iniquity," the spirit of Antichrist, already is working mysteriously in the Earth. During the Tribulation Period, the Antichrist will work openly. The spirit of Antichrist is working now against Christ and against God's people, but the Holy Ghost is with us to limit, subdue, and restrain his working. For example, the wickedness of Sodom and Gomorrah became full because there were not enough of God's people with the spirit of righteousness living there to restrain it. So God utterly destroyed them and wiped them off the face of the Earth. Only righteous Lot, vexed by the wickedness in his environment, escaped with his two daughters.

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. **For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:** *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in

them that perish; because they received not the love of the truth, that they might be saved (II Thessalonians 2:5-10).

At the Rapture, the whole Wedding Party will be caught away to meet Jesus Christ in the air. The Holy Ghost, as we have known Him in the Church Age, will also be taken out of this world. The Omnipresence of the Holy Ghost will still be here, but His Personal Presence will be gone. Therefore, much of the Salt of God's Presence and Word will be removed, and under the Antichrist's reign, the world will be left to corrupt itself completely.

We know that God has revealed Himself as a Triune Being: Father, Word (Son), and Holy Ghost. During the Old Testament dispensation, the Fullness of the Godhead was omnipresent and operative. Then, came the Dispensation of Grace, in which the Word (the Son) was made Flesh and dwelt among man. At this time, the Spirit of God and the Father dwelt in the Earth in their omnipresent state. When Jesus Christ returned to the Father, He sent the Holy Ghost to abide personally within the body of believers. We are living in the Dispensation of Grace, the time of the abiding and indwelling Presence of the Holy Ghost. He is here as a Person in His omnipotent Power. During the Tribulation Period, the overcoming Church of Jesus Christ will have been translated, and the Personal Presence of the Holy Ghost will have departed from the world. Then, God will work again through His Omnipresence, just as He did during the Old Testament dispensation.



During the Tribulation Period, God will renew His Covenant with a remnant of the Jewish Nation. In the seventh chapter of Revelation, we read that a remnant—144,000 Israelites—will be sealed at the beginning of the Tribulation. The Tribulation is a period of time in which God will work especially with His covenant people, the Jewish Nation. The Fullness of the Godhead will be omnipresent in the Earth during the Tribulation Period. God is always Omnipresent, and the Tribulation Period will not change this.

A dispensation, religiously speaking, designates a period of time in which God deals with mankind in a particular way. In every dispensation, God has given men the faith they have needed to come to Him. In the Old Testament dispensation, men were saved by faith as they looked forward to the Cross. In the New Testament dispensation, men are saved by faith as they look backward to the Cross of Calvary. Men will also be saved by faith in the Tribulation Period.

And the scripture, **foreseeing that God would justify the heathen through faith**, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham (Galatians 3:8,9).

Abraham, the Father of Faith, had the Gospel preached unto him, and there was sufficient conviction for sin that men in that day could repent by faith and turn to God for forgiveness. Whether one is looking forward to the Cross or looking back upon the finished Work of Christ upon the Cross, one is saved by repentance, confession of sins, and the acceptance of God's Plan of Salvation by Faith. Men shall be saved by faith during the Tribulation, but they shall not know the Personal Presence and the indwelling, empowering Ministry of the Holy Ghost as we know Him now.

In Summary

This concludes our study of Daniel's experiences under King Darius' reign. The first chapter of Part Three showed Daniel's behaviour in exaltation. The second chapter noted the two sides of Daniel's prayer life. He demonstrated his boldness by his public praying, while he disclosed the depth of his prayer and supplication by his private praying in his prayer closet.

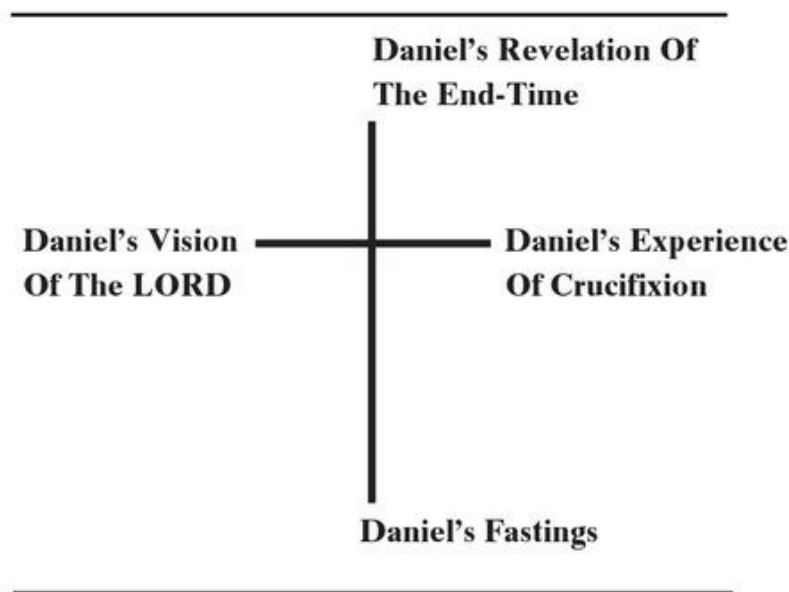
The third chapter dealt with the prophetic revelation that the Angel Gabriel delivered to Daniel. This was the great revelation of the Seventy Prophetic Weeks in which God will deal particularly with the Jewish people. The Seventieth Week has been partly fulfilled; this leaves the Rapture or Translation of the overcoming Church of Jesus Christ as the next great event on God's Spiritual Calendar. Once the overcomers of the Church have gone up to be in the Bridal Party, God's Spiritual Time Clock (in relation to His covenant people) will begin to tick again. Then will begin the last half of the Seventieth Prophetic Week—the three-and-one-half years of the Great Tribulation. At last, Christ and His Bridal Army will return to Earth to end the Antichrist's reign and to begin Christ's reign of peace and harmony for one thousand years. Daniel received all this revelation because he was faithful and sought God for Understanding of what he read in Jeremiah's Prophecies. God loved Daniel and gave him the honour of receiving great prophetic mysteries concerning His people and their city, Jerusalem. To God be all the Glory!

PART FOUR

Daniel's Experiences During The Reign Of King Cyrus Of Persia

As a young man, Daniel was exalted by King Nebuchadnezzar to a place of rulership over the whole province of Babylon. Then, King Belshazzar, during his reign, made him the third ruler in Babylon. Under King Darius' rule, Daniel was exalted to the position of being the first president of the three presidents who were over the whole kingdom, which placed Daniel right next to the King.

Now, the fourth ruler to enter Daniel's life was Cyrus, the King of Persia. Under his reign, Daniel had a fourfold experience: he fasted, he had a vision of the LORD; he experienced crucifixion; and God gave him a revelation of the abomination wrought by Antiochus Epiphanes and, then, a revelation of the End of Time.



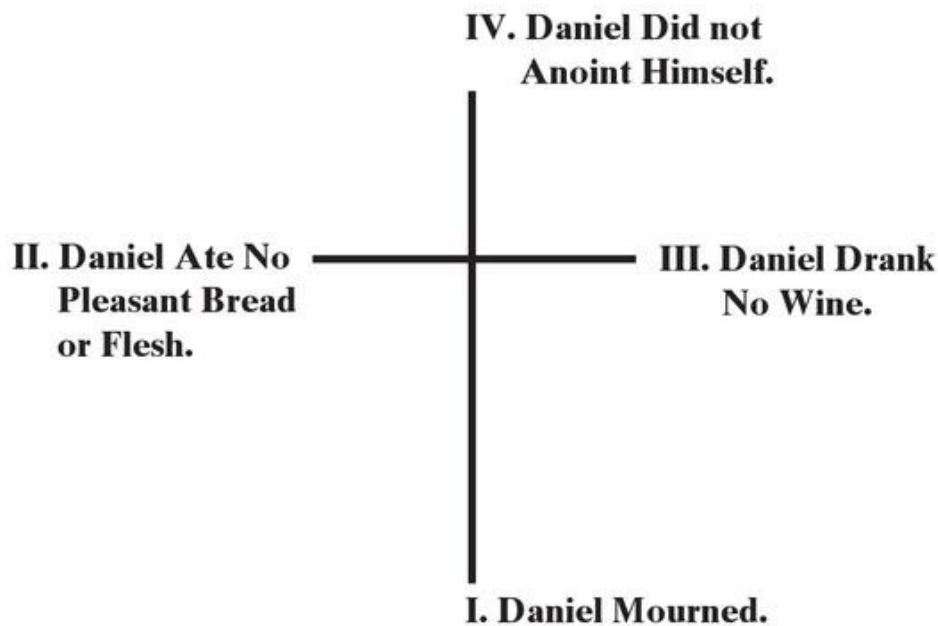
These four points form the chapters of Part Four of our study of Daniel's life, when he served under King Cyrus.

Chapter One

Daniel's Fastings

When Cyrus, the King of Persia, conquered Babylon, Daniel was accepted into the new ruler's court. Then, in the third year of Cyrus' reign, Daniel experienced a special time of fasting.

Daniel's Time of Fasting



I. Daniel Mourned.

In those days I Daniel was mourning three full weeks (Daniel 10:2).

For three full weeks, Daniel mourned over his own sorrows and needs and for the needs of his people.

This was during the time that Ezra had been sent back to Jerusalem to rebuild the Temple, and Nehemiah had been sent to rebuild the wall and the gates. Daniel knew their building program had experienced opposition, and he was deeply troubled and burdened over the plight of his people.

We must never be overwhelmed by the enemy's opposition when we seek to build for the LORD. The Devil has a way of "building up" impossibilities and discouragements until we think the task is impossible. However, this is not true. When hindrances reach the point of near impossibility, it is time for us to follow Daniel's example and turn to fasting and prayer, as we mourn before God over the seemingly impossible circumstances we face.

II. Daniel Ate No Pleasant Bread or Flesh.

I ate no pleasant bread, neither came flesh nor wine in my mouth,... (Daniel 10:3).

Daniel made a visible demonstration of the inner sorrow and mourning he felt in his soul by denying himself the pleasure of eating pleasant bread and flesh.

The Prophet lived in a heathen court, so no one was there to encourage him into deeper realms of self-denial. On his own, Daniel willingly chose to deny himself all pleasant bread and flesh. Fasting was not a new experience for Daniel; he had been practicing it from the first days of his captivity. However, at this point in his life, Daniel was a very old man. He could have used his age as a valid reason for taking the easy route and bypassing the humiliation and suffering which one experiences when fasting. Instead, Daniel deliberately chose to deny himself the pleasant breads and meats that his physical man found enjoyable. He was willing to suffer this loss because of the urgency of his own and his people's needs.

III. Daniel Drank No Wine.

I ate no pleasant bread, neither came flesh nor wine in my mouth,... (Daniel 10:3).

For three weeks, Daniel denied himself all pleasant food and wine—all pleasant drink. He drank only water, which was necessary to sustain life. He did this in order to give himself more completely to fasting and prayer before his God.

Daniel's experience on this occasion provides us with an example of limited fasting. A person who is on a true fast abstains from all food and nourishment and drinks only water. Fasting plus thirsting involves abstaining from both food and water. Any fast that includes a thirst should be for only a short period of time because man cannot live long without water. A person can live longer without food than he can without water. Daniel's fast was a limited or partial fast. He ate food for nourishment, but he laid aside all pleasant breads, pleasant meats, and pleasant drinks.

IV. Daniel Did not Anoint Himself.

...neither did I anoint myself at all, till three whole weeks were fulfilled (Daniel 10:3).

Daniel was an important person in the kingdom. He had already held prominent positions of leadership under three monarchs, and he continued to hold a position of exaltation under King Cyrus, the King of Persia. Yet he chose to deny himself the pleasure of anointing himself with sweet and fragrant odours.

When a person fasts, the body eliminates many poisons that cause unpleasant odours. However, Daniel did not try to avoid this unpleasantness. He did nothing to cover up or hide the fact that he was fasting. He took the position of humility because of the heavy, pressing burden he felt. In this spirit of self-denial, Daniel sought God's Face.

Chapter Two

Daniel's Vision Of The LORD

While serving under King Cyrus, Daniel received a vision of the LORD. This was his experience after having fasted:

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude (Daniel 10:4-6).

The description of the glorious, divine Person, Whom Daniel saw in a vision, could have been none other than Christ, the Eternal Word of God. He was clothed in Linen, which denoted that He belonged to the Priesthood because His Linen Vesture was characteristic of the Priest's office. This was the High Priest, Jesus Christ, Who had heard Daniel's prayer.

When Daniel looked upon Him, he saw that His Loins were girded with fine gold of Uphaz. Girding speaks of ministry; it also speaks of binding and bringing under control. When John the beloved Apostle saw the Resurrected, Glorified Christ revealed before him on the Isle of Patmos, he saw Him "girt about the paps with a golden girdle" (Revelation 1:13). The Paps (the breast area) speak of Christ's Love and Affection; the golden Girdle speaks of God's divine Nature. Thus, Christ's Love and Affection are bound up or under the control of and ministered by God's divine Nature. Daniel saw Christ's Loins, His procreating area, girded about with the gold of God's divine Nature. The High Priest was ready to bring forth the birth of new Truth that Daniel never had seen nor known before. The High Priest was girded about and ready to apply Himself diligently to His Work as the Father's Servant in the business of Redemption.

His Shape was amiable; His Body was like the beryl. The Hebrew word for *beryl* means fortress, and it is used in the Scripture to symbolize trying, testing, and investigating. The Bride in the Song of Solomon saw the Bridegroom's Hands as beryl. After this great visitation, Daniel moved into a new experience of crucifixion, as it were: a time of trying, testing, and of God's investigation.

Whenever we see Jesus Christ in a new way or to a new degree, we also see ourselves and our carnality in a new way. As we lay down new portions of our *self*, we can receive new portions of Him and His precious Nature.

In Daniel's vision, Christ's Face had the appearance of lightning. Lightning symbolizes separation, whereas thunder speaks of union. Lightning, which both frightens and threatens, also dazzles the eyes. This is true in both the natural and spiritual realms. Daniel was about to step into a new place of lightning or separation unto God.

Daniel saw the LORD's Eyes as lamps of fire. This speaks of God's Eyes of Discernment. The Apostle John also saw the LORD's Eyes as a flame of fire, which again speaks of their ability to penetrate and discern. As we look at the glorified Christ in the first chapter of the Book of Revelation, we see Him walking in the midst of seven Churches that were specifically named and that were located in Asia Minor. In the letters written to these seven Churches, Jesus Christ ministered as King, Priest, and Prophet. As the King, He ministered Discernment and Judgment. As the Priest, He inspected their works. In the Old Testament, the Priest was the one who examined every sacrifice to see whether or not it was acceptable and pleasing to God. As the Prophet, He prophesied what would happen if they did not repent, and what their reward would be if they did repent. We know, then, that Daniel saw the inspecting Eyes of the High Priest as He came to inspect the Prophet. Daniel was not a spiritual babe; he had reached a state of maturity. Still, he had further spiritual lessons to learn.

We sometimes examine ourselves and think we measure up fairly well, but when our High Priest, Jesus Christ, turns His Eyes, as *lamps of fire*, to inspect our sacrifice, we are found wanting.

Daniel saw that Christ's Arms and Feet were as the colour of polished brass. Brass is used in the Bible to signify Judgment. Brass was the predominate metal used in the Courtyard of the Mosaic Tabernacle.* The Altar was made of wood overlaid with brass; the Laver was all brass. In the Courtyard of the Spiritual Tabernacle, the ministry of

Blood, Fire, and Water is to judge our sin and carnal flesh. The Blood at the Brazen Altar delivers us from the *penalty* of sin, which is Death and Hell. The Fire at the Brazen Altar sanctifies us and separates us unto the LORD. The Waters of Truth at the Brazen Laver deliver us from the *power* of the heart's indwelling sins. Therefore, both Judgment and Cleansing are provided for the sinner in Christ's Stature. Daniel had to experience further Judgment in order to know an even greater degree of exaltation.

When Daniel heard the Voice of Christ's Words, it was loud, strong, and piercing, like the voice of a multitude. What a great, mighty, and weighty deliverance there was as the Priest spoke forth His Words! The Apostle John heard Jesus Christ's Voice as the sound of many waters, which again depicted the magnitude and greatness of His Voice in cleansing and satisfying the thirst of the human soul.

What a fantastic experience Daniel had that day by the riverside!

* For a complete study of the Mosaic Tabernacle, see: B. R. Hicks, [*Precious Gem in the Tabernacle*](#) (Jeffersonville, Indiana: Christ Gospel Churches Int'l., Inc., 1961).

Chapter Three

Daniel's Experience Of Crucifixion

Of all the Old Testament Prophets, only Daniel saw the Person of the Son of God; He could have been no one else. Surely no Angel could ever have fit this glorious description. Furthermore, Daniel's vision, when compared to the Apostle John's revelation of Jesus Christ, confirms that the Person Daniel saw was the Christ Himself.

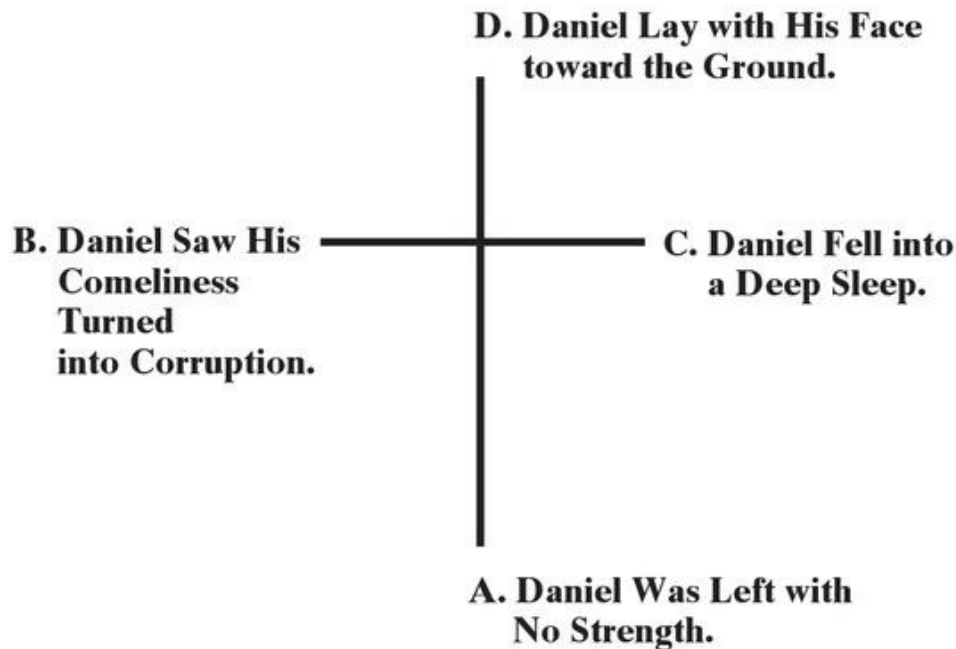
The people who were with Daniel did not see what Daniel saw, but they felt the effect of it. The same thing happened in regard to Saul's experience on the road to Damascus. "...**the men** which journeyed with him **stood speechless**, hearing a voice, **but seeing no man**" (Acts 9:7). It is possible, then, that a person who does not actually see the LORD's Presence can feel the results and react to the other person's experience. Thus, when we fast and pray and humble ourselves before the LORD, although we may be the only one to see Him, others will be blessed and privileged to partake of what God does in our lives.

As we study Daniel's experience of crucifixion at this time in his life, we will also see the Stature of Resurrection Power that accompanied his Stature of Crucifixion. Those who take on the the LORD Jesus Christ's Death automatically take on His Resurrection Power. Everyone wants Resurrection Power and Glory, but to get people to grow enough spiritually so that they willingly accept Christ's Stature of Crucifixion is different. Yet we cannot bypass crucifixion of the flesh, for without crucifixion and death, there is no resurrection.

First, came Daniel's experience of humiliation and crucifixion; then, later, he experienced exaltation when Resurrection Power came into his life.

I. Daniel Experienced Humiliation.

Daniel's humiliation involved a fourfold experience: He was left with no strength; he saw his comeliness turned into corruption; he fell into a deep sleep; and he lay with his face toward the ground.



A. Daniel Was Left with No Strength.

Therefore I was left alone, and saw this great vision, and there remained no strength in me:... (Daniel 10:8).

The revelation of the Personal Presence of the Son of God caused Daniel's natural strength to drain away, which left him overcome with weakness and helplessness.

The flesh suffers great humiliation when it has no strength or power to work or to move or to lift itself into an upright position. During such circumstances, one must trust completely in the LORD's Strength. Daniel learned what it was to be without strength or power to help himself.

We know that the Apostle Paul also understood this Principle because he penned these words:

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong (II Corinthians 12:10).

Regardless of how mature and efficient we may be on one side of the scales, if we continue walking with Jesus Christ, we must see and acknowledge that Jesus is our real Strength. To grasp this Truth requires more than mere mental assent on our part. The LORD has to make this Principle very real in our hearts before we can use it to lay hold of His Strength.

B. Daniel Saw His Comeliness Turned into Corruption.

...for my comeliness was turned in me into corruption, and I retained no strength (Daniel 10:8).

Daniel's comeliness, when contrasted with the beauty he saw in the Man clothed in Linen, was turned into corruption. Also, when the Prophet Isaiah saw the LORD sitting upon a Throne, high and lifted up, he cried:

Then said I, **Woe is me! for I am undone; because I am a man of unclean lips,** and I dwell in the midst of a people of unclean lips: **for mine eyes have seen the King, the LORD of hosts** (Isaiah 6:5).

The real thing shows up the false. So we need to meet Jesus face to Face in order to discover the false, imitative

things in our corrupt fleshly nature. The Devil and our flesh can sprinkle such glitter over the things of the world and the flesh that we can be deceived into thinking that they are valuable, glorious things; however, once the glitter falls away, there is nothing left but wood, hay, and stubble. Now is the time to see our corruption for what it is. While we are now living in the day of Grace, we have the opportunity to repent, to forsake, to tear down, and to destroy the corruption of our own will so that we might take on Jesus Christ's Likeness, Image, and Stature.

C. Daniel Fell into a Deep Sleep.

...then was I in a deep sleep on my face, and my face toward the ground (Daniel 10:9).

Daniel experienced a very deep level of humiliation when he fell into a deep sleep.

After Daniel had met God's Son, Jesus Christ, face to Face, his conscious mind ceased to function, and he became as though he knew nothing, nor was he capable of thinking. The Prophet lay prostrate before the Christ in a subconscious state.

We may have an excellent mind that can perceive high and mighty thoughts in the natural realm, but when we are in the LORD Jesus Christ's Personal Presence, we have no mind apart from God.

D. Daniel Lay with His Face toward the Ground.

...and my face toward the ground (Daniel 10:9).

Daniel not only lay in a prostrate position, but he lay with his face toward the ground.

Instead of lifting his face in an impudent, demanding way, Daniel assumed a posture of great humility, with his face toward the ground. His eyes were on nothing that would distract him; therefore, he could hear better.

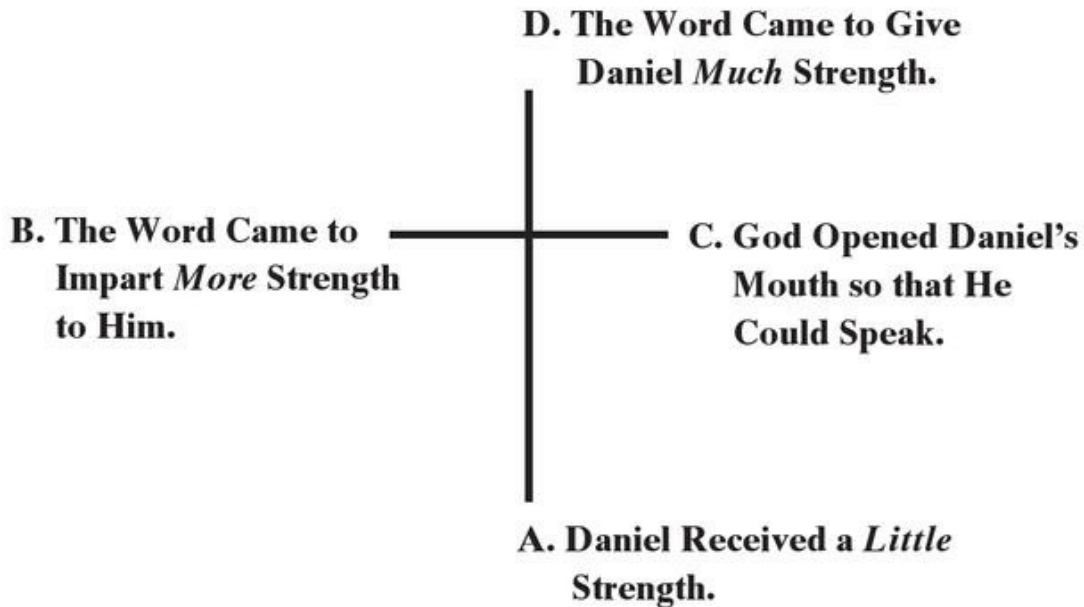
Humility has power to move God's Hand. For example, God heard the prayer of the humble, penitent Publican, whereas the prayer of the self-righteous, arrogant Pharisee made no impression on God whatsoever.

When we need something from God, we should follow Daniel's example of humility. If we will fast and earnestly seek the LORD's Face, we will experience a heavenly visitation, and our answer will bring forth much the same reaction that Daniel experienced. We will have no strength of our own; our comeliness will be turned into corruption; we will fall into a deep sleep, as far as the working of our conscious mind is concerned; and we will feel a new humility that will constrain us to put our face on the ground.

In the experience of crucifixion, death always is followed by resurrection. Before resurrection, the pride of our carnal will and nature must die. Only then are we ready to be clothed with a new degree of Christ's Resurrection Life. Only then are we ready to walk in the newness of life—to walk in the Spirit.

II. Daniel Experienced Exaltation.

After Daniel's experience of humiliation and crucifixion, he experienced new Resurrection Power and Glory. His exaltation included the following four blessings: he received a *little* strength; the Word came to impart *more* strength to him; God opened Daniel's mouth so that he could speak; and the Word came to strengthen Daniel with *much* strength.



A. Daniel Received a *Little* Strength.

And, behold, **an hand touched me, which set me upon my knees and upon the palms of my hands** (Daniel 10:10).

Daniel's exaltation came gradually, not instantaneously. In the beginning, he received just a *little* strength.

Before he began to receive strength, Daniel had been lying in a prostrate position with his face to the ground. Lying there mentally impotent, overwhelmed with his own corruption and all natural strength gone from him, he suddenly felt a Hand touch him. It was the Son of God's strength-giving Hand, and the first outflow of His Resurrection Power gave Daniel strength to *rise upon his hands and knees*. Daniel had just enough strength to come up part of the way, but still he could not stand in an erect position.

B. The Word Came to Impart *More* Strength to Him.

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

What a great salutation to receive! Daniel was a man greatly beloved because, in great humility and self-denial, he had sought the LORD's Face. Now, the Word came in Person to Daniel to give him strength enough to *stand upon his feet*, though he still was weak and trembling. But, as long as the Prophet kept his eyes upon the Son of God, he never fell back down. Daniel stood, not in his own strength, but because he was strengthened by the Living Word of Truth.

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

Daniel was encouraged to know that he had been heard from the very first moment he began to utter his petitions before the LORD.

When we begin to humble ourselves before Jesus Christ, He sees and hears us. Sometimes, though, the answers to our prayers come slowly, and understanding why this happens is helpful. The delay is not because God has not heard us; rather, it is due to spiritual wickedness in high places that withstands God's Heavenly Messengers and that

hinders the delivery of the answer.

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. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for *many* days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb (Daniel 10:13-15).

In this instance, the Devil worked through his emissary, the Prince of Persia, to withstand the Son of God as He sought to bring the revelation to Daniel. Then, Michael, one of the chief Princes of Heaven, was dispatched to assist in the warfare. Michael is the Angel who fights for the children of God. Again, Daniel assumed a position of great humility as he fell prostrate, with his face toward the ground; neither could he speak even a word.

C. God Opened Daniel's Mouth so that He Could Speak.

And, behold, **one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake**, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me (Daniel 10:16,17).

Daniel's third experience on the exaltation side of the Scales came when the Heavenly Visitor touched his lips and caused him to speak. Daniel was so overwhelmed by his utter weakness that it took the Son of God's touch to give him sufficient strength to speak.

If we will humble ourselves and surrender in our places of crucifixion, the LORD Jesus Christ will come to touch us and give us the ability to speak to Him. Always, when the ability to speak to the LORD comes, the authority to speak to the enemy and rebuke his evil working power comes too.

D. The Word Came to Give Daniel *Much* Strength.

...And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince (Daniel 10:19-21).

Daniel received much strength on this occasion. In working with Daniel, God alternated between the Workings of the Spirit and the Workings of the Word. First, the Spirit came and touched Daniel; second, the Word came to strengthen him; alternately, the Spirit came to touch him again; finally, the Word came to impart much strength to the Prophet. It takes God's Spirit and Word working together to bring a person up out of an experience of crucifixion and Death.

Michael the Archangel was the one who contended with the adversaries in order for the Son of God to break through the powers of darkness and bring Daniel the revelation. Thus, when Jesus Christ comes again to translate His redeemed ones, Michael will be present to sound the trumpets. The first trumpet will call God to remembrance that He has redeemed man's spirit, soul, and body. However, the Devil will be reluctant to release the bodies of believers that are in their graves. The second trumpet shall sound as a signal for the living overcomers to march out of this old world and meet their Saviour and Bridegroom in the air. (The order of the blowing of the two trumpets and their meaning is recorded in the tenth chapter of the Book of Numbers.)

Chapter Four

Daniel's Revelation Of The End-Time

Daniel received a revelation of King Nebuchadnezzar's vision of the image of the full stature of Gentile Powers that would rule the world from the time of Nebuchadnezzar to the Second Coming of Jesus Christ. Later, the Prophet received a revelation of the nature of this image, beginning with Babylon (the head of gold) and going down to the divided Kingdom of Rome (the feet and ten toes that were comprised of a mixture of iron and clay). Then, came the spiritual side of idolatry. Very little was revealed to Daniel about the literal person of the Antichrist; however, he did receive some revelation about him because his revelation concerned Antiochus Epiphanes who was the type of the Antichrist. Antiochus' actions previewed the Antichrist's, who is still to follow. When John the Apostle was on the Isle of Patmos, he was given the full Stature of Truth about the person of the Antichrist.

Chapters eleven and twelve of the Book of Daniel record the revelation that Daniel received during the reign of King Cyrus. In the first year of Cyrus' reign, the same Angel who ministered to Daniel during the rule of Darius the Mede appeared again to bring him more Truth and revelation.

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia (Daniel 11:1,2).

In these verses, the Spirit of Prophecy dealt with things that were of immediate concern to Daniel and his royal masters. The Angel let Daniel know how he had stood with Darius the Mede, who had destroyed the head of gold (Babylon) and who had released the Jews from their bondage. Four kings were to rule in Persia before the great King Antiochus Epiphanes would arise in Greece. All of this Prophecy was fulfilled and is confirmed by secular history.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: **for his kingdom shall be plucked up, even for others beside those** (Daniel 11:4).

When Alexander the Great died at a very young age, he left no heirs or posterity behind him, so his kingdom was divided into four portions, each of which was ruled by one of his captains.

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; **his dominion shall be a great dominion.** And in the end of years **they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement;** but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times (Daniel 11:5,6).

The *kingdom of the south* refers to the Kingdom of Egypt; the *kingdom of the north* refers to the Kingdom of Syria. The eleventh chapter of Daniel, verses seven through twenty, deals with the warfare between the North and the South of the divided kingdom. Verse twenty-one points to the vile person of Antiochus Epiphanes.

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries (Daniel 11:21).

Antiochus Epiphanes was a type of the Antichrist because he was a sworn enemy of the Jewish church and a bitter persecutor of those who adhered to the Truth of the LORD God. Antiochus was a vile person. Although he called himself "The Illustrious," his character was just the reverse. History describes him as ill-humored, rude, boisterous, base, and sordid. Many historians called him the "Mad Man." History confirms the fact that he used tricks and flattery in order to obtain the kingdom.

After the battle between Antiochus and the King of Egypt (Ptolemneous Philometer), the two kings met at one council board to adjust the articles of peace between them.

And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed (Daniel 11:27).

Neither Antiochus nor Philometer were sincere about wanting peace. They were lying when they promised friendship and lasting amity. With such a basis, their peace treaty did not prosper. The end of it all was according to Divine Appointment. Time and again, the Bible uses the term “at the appointed time.” This confirms that events occur in *God’s* time. When God’s appointed time arrives, all He has spoken shall be fulfilled.

Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land....For the ships of Chittim shall come against him: **therefore he shall be grieved, and return, and have indignation against the holy covenant:** so shall he do; **he shall even return, and have intelligence with them that forsake the holy covenant** (Daniel 11:28,30).

Antiochus Epiphanes was in a straight. The Romans came against him, forcing him to retreat immediately. With his evil influence, he persuaded many of God’s people to turn away from their God.

And arms shall stand on his part, and **they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate** (Daniel 11:31).

Antiochus defiled the Holy Altar of the LORD God’s Temple in Jerusalem by using it to offer a sow to his god Jupiter. Since Antiochus was an unclean Gentile, and since swine were unclean animals, his offering defiled the Altar. This abomination made the House of God a place of desolation.

And **such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*** (Daniel 11:32).

The people who *knew their God and did exploits* were under the leadership of the Maccabees. They assumed the leadership in order to help God’s people. Some of these heroes of faith, mentioned in the eleventh chapter of Hebrews, suffered many hard things because of their faith in the True and Living God.

And *some of them of understanding shall fall*, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed (Daniel 11:35).

Daniel prophesied that even some of those who had understanding should fall. They knew their God; yet, they were to be tried and purged in order to make them white or righteous in a greater measure. The Book of Hebrews describes these people of faith: “Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions... waxed valiant in fight... and others were tortured, not accepting deliverance; that they might obtain a better resurrection.... And these all, having obtained a good report through faith...” (Hebrews 11:33-39).

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak *marvellous things against the God of gods*, and shall prosper till the indignation be accomplished: for that that is determined shall be done (Daniel 11:36).

In these verses, Daniel still referred to King Antiochus Epiphanes who impiously dishonoured the only True and Living God, the God of gods. He defiled the LORD God and did his own wicked will, and God allowed him to do all these things for a season. On one side of the scales, Antiochus’ wicked deeds served as a lash on the backs of those who had backslidden on their God. On the other side of the scales, they helped to make the rest of God’s people more righteous and holy.

Neither shall he regard the God of his fathers, nor the desire of women, **nor regard any god: for he shall magnify himself above all** (Daniel 11:37).

It is a historical fact that Antiochus Epiphanes rejected the God of his fathers and introduced new gods to the people.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain (Daniel 11:39).

This verse cannot be speaking of the Antichrist because the Antichrist will call himself a god and will refuse to

recognize any other god. Antiochus Epiphanes established a “strange god” and acknowledged him and attributed much glory to him.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over (Daniel 11:40).

The *end* mentioned in this verse relates to the end of Antiochus’ kingdom. This does not refer to the End-Time. If it were dealing with the End-Time, it would be necessary to mention the Battle of Armageddon.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon (Daniel 11:41).

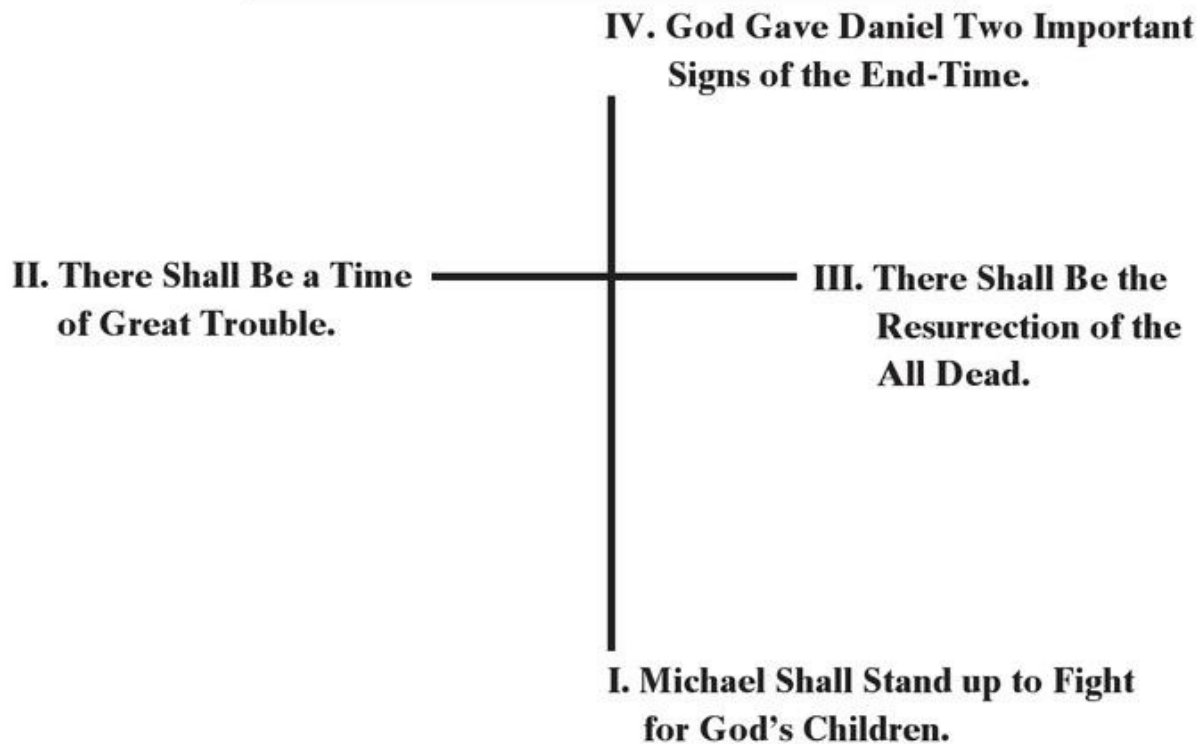
The Antichrist will be a world dictator. Certainly, then, Edom and Moab shall not escape his power, as they did in the case of Antiochus Epiphanes.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him (Daniel 11:45).

Antiochus Epiphanes stole God’s Holy Temple from God’s people and made it into his palace, but by God’s Grace and Judgment, he finally came to his end. Again, this verse cannot be speaking of the Antichrist. In chapter seven, Daniel saw the Antichrist as the little horn coming up from among the ten horns of the fourth Gentile Kingdom—Rome. By contrast, Antiochus was the little horn that came up from the Greek Kingdom—the third Gentile Power. He arose from one of the four horns of Alexander the Great’s Kingdom.

God told Daniel to seal up the revelation until the End of Time. “But thou, O Daniel, *shut up the words, and seal the book, even to the time of the end:...*” (Daniel 12:4). And so it was sealed until the time of the Apostle John, to whom the person of the Antichrist was revealed.

The twelfth chapter of Daniel reveals a Statute of Truth that deals with the end of this present world. God gives four ways we can recognize the end of this present world: Michael shall stand up to fight for God’s children; there shall be great trouble in the land; there shall be the resurrection of all dead; and there shall be special signs given to help man recognize that the fulfillment of Prophecy is at hand.



I. Michael Shall Stand up to Fight for God's Children.

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

The Angel Michael shall stand up in the End-Time to fight for God's children, Israel. Michael's ministry is to defend Israel against her enemies and detractors. Although the Nation of Israel has been disobedient to God, she was the one to receive God's *Torah*-Law when the LORD God came down to Mount Sinai. Therefore, the LORD God will allow Michael to fight for Israel because of His *Torah* and His great tetragrammaton Name of LORD that He has placed within her.

Michael is the only Archangel named in the Word of God. He is also called the Chief Prince. In Daniel's time, Michael fought in behalf of God's people, the Israelites, when they were held captive in Babylon. Likewise, at the end of the Gentile Age, Michael again will stand up to fight for God's people.

II. There Shall Be a Time of Great Trouble.

...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. **...And I heard the man clothed in linen,** which was upon the waters of the river, **when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be for a time, times, and an half*;** and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished (Daniel 12:1,7).

The end of the Gentile Age will be a time of great trouble, known as the Tribulation. During this time, the Archangel Michael will faithfully war in Israel's behalf. Michael, the great Angelic Prince of Heaven, will stand in

support of God's chosen remnant of Israel in a time of trouble and lawlessness, such as has never been seen in the entire history of the Nation of Israel. Lucifer's cunning trick will be to persuade God's people to go astray from their LORD and Master; then, he will accuse them to God for going astray. Lucifer will accuse the Jewish Nation of being idolaters, as well as the Gentiles who will follow the Antichrist. However, Michael will be loyal to war for the *sealed* Jewish remnant in this time of great trouble. This Jewish remnant, as scholars of the *Torah*, will be seeking the LORD God, and pangs of new desire to see their Messiah, the True Christ, will take hold of them.

Likewise, when we are in trouble and suffering, if we seek the LORD and His Holy Word, we will find new pangs of desire being brought to birth within our heart to know the LORD Jesus Christ

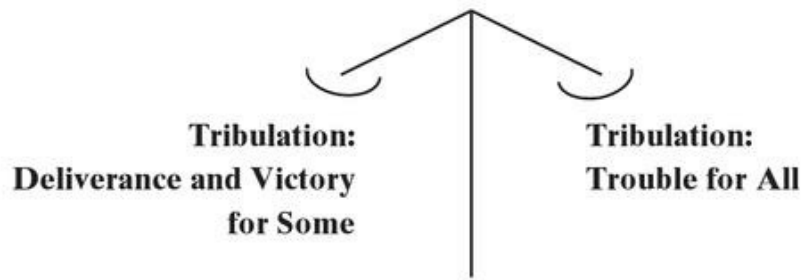
Although the Tribulation with its lawlessness and enmity will be great, this remnant of scholars of the *Torah* will faithfully seek God's Word until the Messiah comes and delivers them from the enemy. Therefore, we have no excuse not to remain or become a scholar of God's Word in the midst of our present troubles. Remember, Michael wars for the sake of the *Torah* and for sake of the LORD's Name.

Because of Michael's warring against the opposers of Truth, Daniel received the revelation of the great Time of Trouble that the Nation of Israel will experience in the end of the Gentile Age. If Michael had to war for Daniel to receive the *revelation* of the Tribulation Period, when the Antichrist shall rule the world, then Michael's warfare will be much greater in this Time of Trouble, as he wars for the *remnant* of the scholars of the *Torah*!

In the expression "a time, times, and a half," time equals one year, *times* equals two years, and a *half* is half of a year. This equates to three-and-one-half years. Furthermore, the span of time of the Tribulation Period is established in the Book of Revelation as being three-and-one-half years, which is clear from the following references:

- The Temple in Jerusalem will be trodden underfoot by the Gentiles for forty-two months, which is equal to three-and-one-half years (Revelation 11:1,2).
- God's Two Witnesses will be given power to prophesy for 1,260 days, which is equal to approximately three-and-one-half years (Revelation 11:3).
- The Woman, a part of the Church, will be protected and fed supernaturally for 1,260 days or approximately three-and-one-half years (Revelation 12:6).
- The Woman will be given wings to fly into the wilderness, where she will be nourished for a time, and times, and half a time, which is equal to three-and-one-half years. (Notice that verse six designates the time the Woman will be protected and nourished as 1,260 days; verse fourteen refers to this time in the same terminology used in the Book of Daniel—a time, and times, and half a time. These verses both refer to the same span of time—the time of the three-and-one-half-year Tribulation Period.)
- The Beast that comes up out of the Sea will be the Antichrist. He will be given power to continue for forty-two months, which is equal to three-and-one-half years.

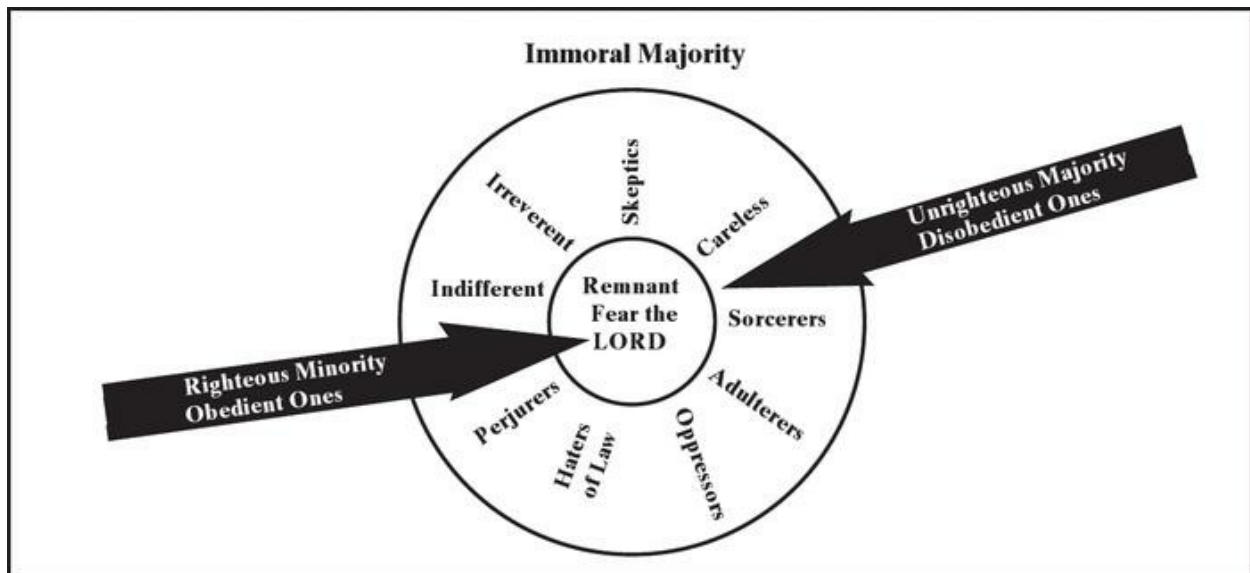
The Book of Daniel prophesies that the power of the Antichrist will be defeated when he comes against God's faithful ones in the Tribulation. There will be unparalleled trouble, but there will be unparalleled deliverance.



Everyone whose name is written in the *book of the righteous* will be delivered from the Antichrist.

Then they that feared the LORD spake often one to another: and **the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD**, and that thought upon his name (Malachi 3:16).

Malachi ministered in Jerusalem before the return of Ezra and Nehemiah. He lived in a time of skepticism, indifference, carelessness, irreverence, hate, sorcerers, perjurers, adulterers, and oppressors. In spite of all this, he declared that, in the midst of the morally depraved conditions, there were those who thought upon the Name of the LORD God.



In the midst of the patchwork quilt of evil and wickedness, there were those who feared the LORD and spoke one with another. While such inimical words of skepticism were rife among the outer circle of the nation, the inner circle of the true ones discoursed together and reassured each other with the Truth of God's *Torah*. God further comforted them with His prophetic Word, spoken by Malachi, who reminded them that they were not forgotten because their names were written in the LORD's Heavenly Record.

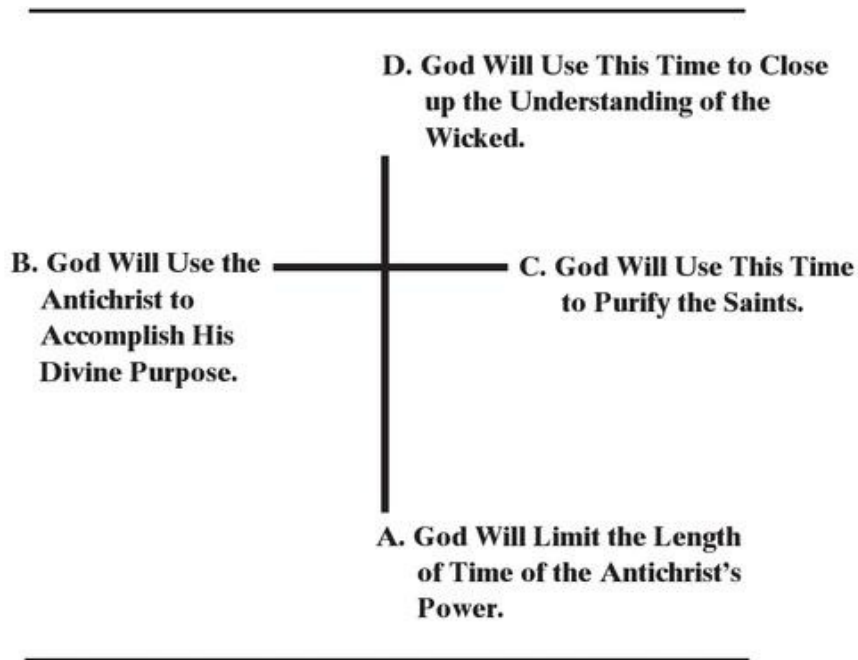
God's *Book of Remembrance* has been open from the beginning of Time so that He might record every good deed of the righteous. There is no greater deed than to think on the Name of the LORD and, then, to share those thoughts with others. God's *Book of Remembrance* was mentioned by Moses (Exodus 32:32), by the Psalmist (Psalm 60:28; 139:16), and by Isaiah (Isaiah 4:3).

What a privilege to be with the righteous minority and to think upon the Name of the LORD, to fellowship like minds, to have one's name written in God's *Book of Remembrance*, and to experience the LORD's deliverance from

the enemy.

God's remnant experienced trouble and deliverance in Daniel's day and in Malachi's day. The remnant of God's people will again experience trouble and deliverance in the Tribulation. The *Tribulation Trouble* shall last for only three-and-one-half years. But the *ance* from the trouble shall last throughout Eternity. Our light afflictions, endured for a short season in this present world, cannot be compared to God's deliverance that will last for all Eternity!

When the Antichrist tries to resist God's remnant with his power, God will scatter his power in four ways: He will limit the length time the Antichrist has power; He will use this wicked person to accomplish His Divine Purpose of scattering the rebellious ones in the Nation of Israel; He will use this time to purify His saints; and He will use this time to close up the understanding of the wicked.



A. God Will Limit the Length of Time of the Antichrist's Power.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, **and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished** (Daniel 12:7).

The Antichrist will not have unlimited power because God will set a limit on the time he can rule and reign, and God will limit the degree or extension of his power. The LORD God is *El Shadday*, the Almighty God. He is the Creator, the Owner, and the Master, and He will say when the Antichrist has led the world into sufficient disgrace and dishonour. The LORD God has an encompassing fence for the Antichrist that says he can go so far and no further.

The Antichrist will have only three-and-one-half years as a world ruler in which to oppose the LORD God, the Creator, Owner, and Master of all creation. During this limited and brief span of time, this wicked ruler will deceive many people into following him and taking his mark and the number of his name.

B. God Will Use the Antichrist to Accomplish His Divine Purpose.

...and when **he shall have accomplished to scatter the power of the holy people**, all these things shall be finished (Daniel 12:7).

God will use the Antichrist to accomplish His divine Purpose in Israel, which is to dissipate the wicked power of the sinners in Zion and in the whole world. The LORD will use the Antichrist to bring to completion the fragmenting power of God's Holy people, Israel. Then, the Redeemer, the Messiah, will come when He sees their

sustaining power gone.

For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their power is gone*, and *there is none* shut up, or left (Deuteronomy 32:36).

In the end of his wicked reign, the Antichrist will turn against Jerusalem and the people of Israel and encompass Jerusalem about and burn her with fire. When the LORD Jesus Christ sees Israel bleeding and helpless, He will appear on the Mount of Olives to defend her and go forth out of Zion to war personally against the Antichrist and his armies. The LORD will accomplish His divine Purpose through the Antichrist in scattering the power of His people and in leading them to a place of utter helplessness.

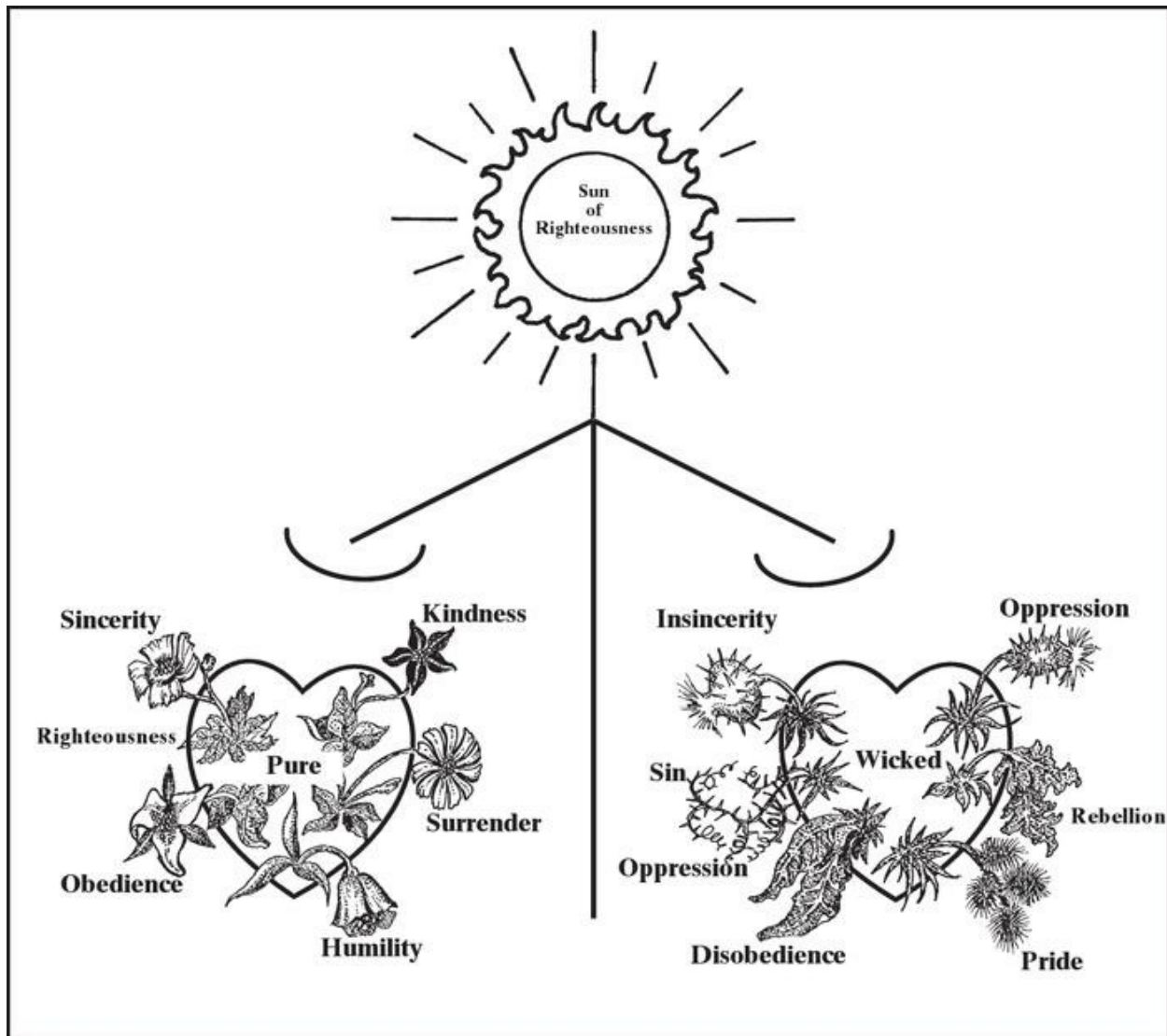
The LORD never is late in His defense of His people. The LORD waits until His saints have reached the place of total helplessness, and when they turn in total dependence upon Him, then He appears to defend them and give them complete victory.

God's divine Master Plan is for the Nation of Israel to be His Bridal Nation and to lead the whole world in worship of the One, True LORD God and His Son, the LORD Jesus Christ. God's Plan and Purpose for Israel as a nation is for her to teach all other nations the *Torah*, the Word of God. Thus, God will use the Antichrist's tremendous persecution of the Jewish Nation to scatter the power of those in Israel who have accepted the Antichrist as their Messiah. Those who resist God's righteous Purpose and Plan for His people will be scattered and removed out of the Nation of Israel, and she will be left with a clean, holy remnant that will fulfill God's holy Plan and Purpose for the Nation of Israel.

C. God Will Use This Time to Purify the Saints.

Many shall be purified, and made white, and tried;... (Daniel 12:10)

The LORD God is the Head over all things. His Headship or Rulership is Wise, Righteous, and Just. God allows situations and conditions in the Earth in order to cause each seed to manifest itself, whether it be good or evil. When the sun shines in the springtime in the natural realm, the weeds and the flowers both manifest their natures. Likewise, in the spiritual realm, the Sun of Righteousness, through His Rulership, causes the sinful natures of wicked hearts to manifest themselves and the holy natures of pure hearts to manifest themselves.



The LORD God will use the Antichrist and the Tribulation to help the “weeds” to grow to their full maturity of wickedness. But God also will use the time of the Tribulation Period to purify His people so that the garden of their hearts might be cleansed and purged of remaining “weeds” that have crept in.

Wicked persons are tools in God’s Hands that He uses to purify His covenant people.

D. God Will Use This Time to Close up the Understanding of the Wicked.

...but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand (Daniel 12:10).

During the Tribulation Period, the wicked people will reveal their wicked, unrepentant hearts by doing more wickedly than ever.

Wickedness will increase during the Tribulation Period because God will close up the understanding of the wicked so that they will be unable to see the destruction and Death awaiting them at the end of their way. The deafness of wicked hearts prevents them from hearing God’s Word that sends many prophetic messages that warn them to repent for their wicked ways of Death and to turn to Life. During the Tribulation Period, God will continually bombard the Earth with some form of Judgment in an attempt to get the wicked to hear, to repent, and to live, but their proud deafness will prevent their hearing.

The blindness of wicked hearts prevents them from seeing their ultimate Judgment and destruction in the Lake of

Fire. The paralyzed condition of wicked hearts makes them insensible to any awareness of their lost condition. Thus, they will continue to practice their wickedness to the full in the Time of the Tribulation.

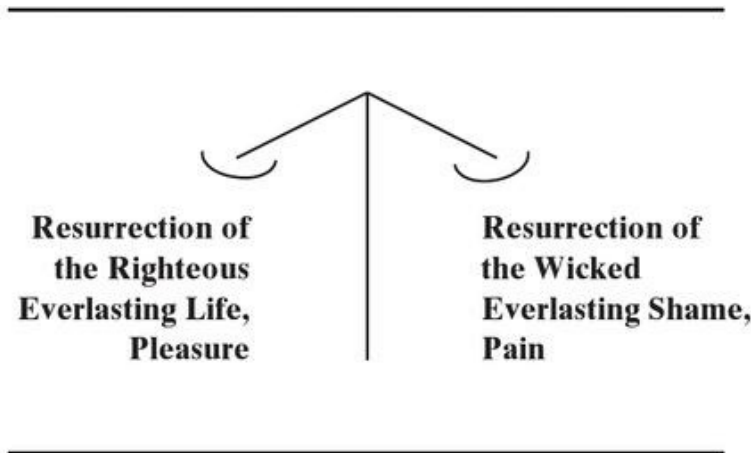
III. There Shall Be the Resurrection of the All Dead.

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.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (Daniel 12:2,3).

Daniel's prophetic vision bypassed Christ's thousand-year reign on the Earth and went to the very End of Time in this world—to the resurrection of the all dead—and to God's Great White Throne Judgment.

At the resurrection of the *all dead* there will be some who will be raised to Everlasting Life and some who will be raised to everlasting shame and contempt.



The resurrection of all who are dead includes both the remaining righteous dead and all the wicked dead who will be raised to stand before the Great White Throne of God to face Judgment. The overcomers who have died will have been resurrected when the LORD comes to catch away those who are alive at the beginning of the Great Tribulation. These overcomers will go to the Wedding Feast because they will be in Christ's Bride. Then, they will return to the Earth with the LORD as His Bridal Army to fight the great Battle of Armageddon. The righteous *all dead* will be resurrected to enjoy the LORD's Life, with all the benefits they will merit for having believed and accepted Him as their Saviour. Man is a spirit, soul, and body, and all three parts of man's being play a role in earning the reward of blessing or the reward of punishment. The LORD God demands that the body, too, receive its reward, whether good or evil; hence, the LORD will resurrect it to receive Life or to receive a second Death. The righteous will rise to receive the good due them because they will have used their bodies for good. The wicked will rise to receive shame and abhorrence because they will have used their bodies in Lucifer's service for evil.

The resurrection of the righteous and the wicked reveals the just retribution of the LORD God, the Creator, Owner, and Master of mankind. Man has a choice to be a servant of good or of evil. So in the resurrection, God will give them just rewards, according to the choices they made while they lived on Earth. The servants of good will receive Everlasting Life, and the servants of evil will receive shame and everlasting contempt.

The resurrection of the *all dead* is recorded in greater detail in the twentieth chapter of the Book of Revelation, verses eleven through fifteen. The resurrection of the just will be a time of joy and delight, when they will enter into the LORD God's Everlasting Life. The resurrection of the unjust will be a time of sorrow and sadness, when they will enter into the shame and everlasting contempt of the LORD God's Judgment. This is known as the *Second Death*.

IV. God Gave Daniel Two Important Signs of the End-Time.

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 (Daniel 12:4).

God in His Gracious Kindness, gave Daniel two important signs that warn man of the coming troublous Tribulation and His Just Judgment of wicked men: there will be increased activity on the Earth and knowledge shall be increased.

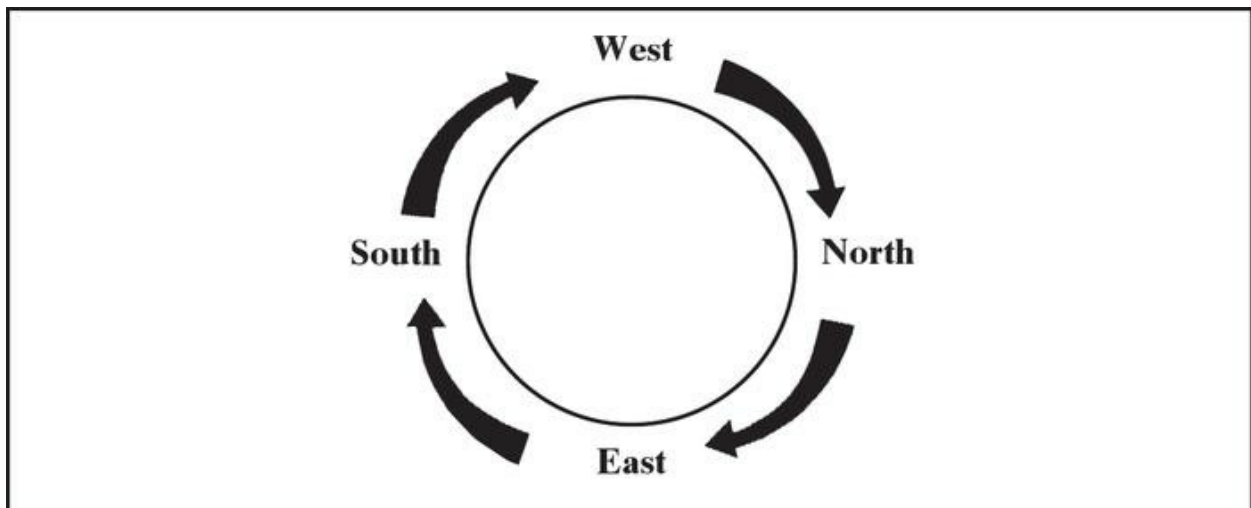
A. There Will Be Increased Activity on the Earth before the End of the Age.

This generation is experiencing more activity than in any time in history. Naturally speaking, people the world over busily run to and fro, from one activity to another and from one place to another. Rapid means of communication and travel has shrunk the world into very close quarters. Once remote areas are so easily accessible and countries' relationships so intertwined, that the world is like one large community.

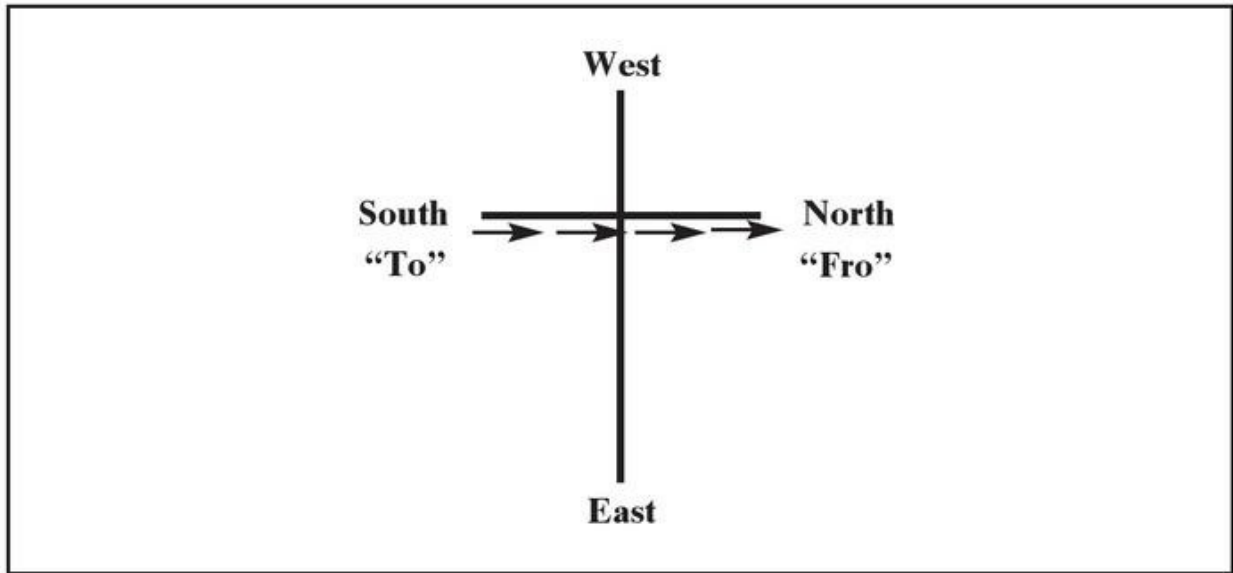
Spiritually speaking, there is a continual running to and fro by those who are searching for the Bread of Life. There is a famine in the land for the Holy Ghost Anointed and Revealed Word of God. This causes a great deal of unrest among God's people, as they move about in search of satisfaction. Amos prophesied about this very condition.

Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it (Amos 8:11,12).

The people will yearn so much for a satisfying and comforting message from God that they will wander or literally totter from sea to sea, south to west, and from the north to the east.



In other words, they will be running in circles, trying to find spiritual food that will satisfy their souls. Having failed in their first search by traveling in a circular fashion, they will try running to-and-fro—from the south to the north—but to no purpose.



All these people will fail in their search for Spiritual Food because all their starting points will be wrong. God placed His foundational gifts of Blood and Fire at the foot of the Cross, on the east side. In the Old Testament Tabernacle, Israel's Brazen Altar was on the east side. This Brazen Altar, with its blood sacrifices and the Fire that fell on the sacrifice, presented a picture of Christ's Blood for the forgiveness of sins and the Baptism of the Holy Ghost and Fire. Those who sought the Word of God began first on the *south* and went to the *west*; then, they went from the *north* to the *east*, and from the *south* to the *north*. We never will find Spiritual Food that will satisfy us until we are willing to humble ourselves at Jesus Christ's Feet and be cleansed by His Blood and purged and purified by the Fire of the Holy Ghost. This is God's provided Way, and it *begins on the east*, with Blood, Fire, and Water, not on the south or north. Our increased activities and search for Truth are irrelevant if we do not find God's starting place. This increased activity for spiritual things, according to man's plan instead of to God's Master Plan, is a sign of the End of this Age.

B. There Will Be Increased Knowledge before the End of the Age.

We cannot deny that there is an increase of knowledge in the natural realm, today. Increased knowledge already has allowed man to explore outer space and land on the moon, a feat thought impossible in the days of our grandparents. Scientific knowledge and the invention of modern equipment have increased so prolifically that it is difficult to absorb all the advanced technology today's markets provide.

In the spiritual realm, the Head-realm Knowledge in Christ Jesus has been revealed as in no other generation since Christ's advent on Earth in that He has revealed His Full Spiritual Stature and how to grow up unto the Measure of the Fullness of His Stature. Today is "dressing up time" for the Bride and the Wedding Party.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints (Revelation 19:7,8).

We are privileged to live in the days when the full Candlestick of Knowledge and Spiritual Understanding has been restored to the Church. We are increased in the Knowledge of growing up into the Full Stature of Jesus Christ. The LORD Jesus Christ has revealed how to put on the Wedding Garment of the Bride, which is the Clean and White, Fine Linen of Righteous, Holy Deeds.

In Conclusion

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy

way till the end be: for thou shalt rest, and stand in thy lot at the end of the days (Daniel 12:11-13)

In these verses the prophetic Spirit of the LORD returned to the immediate events of Daniel's day. We must keep in mind that God does not always speak His Prophecies in chronological order. This is an important key to understanding the Scriptures. The time during which Antiochus Epiphanes took away the daily sacrifice and set up his image of Jupiter was 1,290 days. This act was an abomination of desolation in God's House. Any time we bring into God's House images that are contrary to God's Holy Word, we defile God's House and make it abominable in His Sight. Those who waited and came to the end of 1,335 days, after Antiochus had profaned God's Temple, were filled with blessedness and happiness because this was the time of Antiochus' death. The Maccabees, according to the LORD's Command, recovered the City and the Temple and restored worship of the True LORD God.

Almighty God, *El Shadday*, has an appointed fence of time around all our troubles. He is the One Who says when the days of trouble are sufficient. Therefore, we must wait in patience and faith for the end of the days of trouble and the LORD's deliverance, at which time, we can declare with the Apostle Paul that the suffering is not worthy to be compared to the glorious deliverance. It is blessed to wait patiently for all divinely appointed things to be fulfilled.

But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days (Daniel 12:13)

Daniel was told to go his way until his end or death came. He was to be satisfied with what he had received in the prophetic world. Daniel was to go his way and record what he had heard and seen so that God's children would be blessed down through the ages. The Light of Truth from the Book of Daniel has accomplished its purpose, as it has shone brightly down through the millenniums, blessing and feeding God's children.

God told Daniel that he would rest; that is, his body would go to the grave. Daniel was told that he would stand up or rise again in the resurrection and that he would receive his lot or portion of inheritance and reward in the era of God's Eternal Bliss.

Daniel was to comfort himself with the prophetic pleasure of his death, his resurrection, and his eternal lot of bliss and joy in the LORD's Eternal Paradise of the New City. There, all who have gained the New City as their reward will be free from present troubles, toils, and cares of this life. Being content with our present lot in this world is easy when we can look forward with great joy to having an eternal lot or inheritance in the New Jerusalem in the Heavenly Canaan's Land.

This book has presented Daniel's experiences under four great kings: Nebuchadnezzar, Belshazzar, Darius, and Cyrus. In the midst of suffering and exile, Daniel faithfully recorded all the Truth and revelations he received during his lifetime; therefore, all Christendom has been greatly enriched and blessed because of his commitment and faithfulness to God.

May these Truths help you to prepare your heart so that you will be ready for the LORD Jesus Christ's soon return, when He will set up His Everlasting Kingdom and rule and reign in peace. Christ is the only One Who can bring peace to this world because He, through His Death on the Cross and His victory over Death, Hell, and the grave at His resurrection, has triumphed over His enemy and mankind's enemy, who is the perpetrator of all discord, discension, and disharmony. Victory is in the Redeemer, our LORD and Saviour, Jesus Christ! To Him be all the Glory forever and ever.



Outline

Introducing The Prophet Daniel

- I. Daniel's Ancestry Was Royal.
- II. Daniel Was a Youth when He Was Carried into Babylonian Captivity.
- III. Daniel Was Physically Unblemished.
- IV. During His Lifetime, Daniel's Attainments Were Great.
 - A. Daniel Gained Wisdom.
 - B. Daniel Gained Knowledge.
 - C. Daniel Gained Understanding.
 - D. Daniel Developed the Ability to Stand for Truth.

PART ONE

Daniel's Experiences During The Reign Of King Nebuchadnezzar Of Babylon

Chapter One

Daniel's Tests Of Crucifixion And His Reward For Faithfulness

- I. God Blessed Daniel and His Friends Physically.
- II. God Blessed Daniel and His Friends Mentally.
- III. God Blessed Daniel Spiritually.
- IV. God Blessed Daniel and His Friends with Public Exaltation before the King.

Chapter Two

Daniel's Revelation Of The King's Dream

- I. God Prepared the Way for Daniel to Receive the Revelation of the King's Dream.
 - A. The Inadequacy of the Wise Men and Magicians in the King's Court Had to Be Proven.
 - B. Daniel's Attitude of Humility Had to be Proven.
 - C. The King Had to Humble Himself.
 - 1. Daniel Pointed out the King's Personal Inability to Recall His Dream.
 - 2. Daniel Proved that His God Was the Greatest.
 - 3. Daniel Confessed His Own Personal Inability to Interpret the Dream.
 - 4. God's Purpose Was to Expose the King's Pride.
- II. The Substance of the King's Dream Revealed the Four Great Empires of the Gentile World.
- III. Daniel's Interpretation of the King's Dream Revealed the Future Effect of What God Had Shown the King in His Dream.
 - A. Daniel Blessed God for His Possessions.
 - B. Daniel Acknowledged God's Ministry.
 - C. Daniel Recognized God's Knowledge.
 - D. Daniel Established that God's Companion Is Light.
- IV. Daniel Received Blessings from the King for Being Able to Give Him the Revelation of His Dream.
 - A. Daniel Received Worship from the King.
 - B. Daniel Received Recognition that He Was God's Servant.
 - C. Daniel Received Material Gifts from the King.
 - D. Daniel Received a Position of Rulership.

Chapter Three

Daniel's Surrender When His Friends Were Tried In The Fiery Furnace

Chapter Four

Daniel's Choice To Speak The Truth To The King

- I. [Nebuchadnezzar Had Seen Great Signs.](#)
- II. [Nebuchadnezzar Had Seen Mighty Wonders.](#)
- III. [Nebuchadnezzar Acknowledged that God's Kingdom Is an Everlasting Kingdom.](#)
- IV. [Nebuchadnezzar Acknowledged God's Dominion.](#)
 - A. The King's Reason Returned to Him.
 - B. The King's Honour and Brightness Returned to Him.
 - C. The King's Counsellors and Lords Sought Him.
 - D. The King Was Established in His Kingdom.
 - E. Excellent Majesty Was Added to the King.

PART TWO

Daniel's Experiences During The Reign Of King Belshazzar Of Babylon

Chapter One

The Further Revelations And Visions God Gave Daniel During Belshazzar's Reign

Chapter Two

The Interpretations Of The Revelations That God Had Given Daniel

- I. [Because of Daniel's Right Attitude, God Gave Him the Interpretation of His Visions.](#)
 - A. Daniel Was Grieved by His Visions.
 - B. Daniel Was Troubled by His Visions.
 - C. Daniel Inquired of God about the True Meaning of His Visions.
 - D. Daniel Waited for the Interpretation of His Visions.
 - 1. Daniel Sought for the Understanding of His Vision.
 - 2. Daniel Feared God.
 - 3. Daniel Fell on His Face.
 - 4. Daniel Was Deeply Asleep, with His Face toward the Ground, when the Angel Spoke to Him.
- II. [In the Third Year of Belshazzar's Reign, Daniel Received the Interpretation of the Revelation God Had Given Him During the First Year of the King's Reign.](#)
 - A. Babylon, the Kingdom of Gold, Had the Nature of a Lion, which Represents the Autocratic Kingdom of Our Flesh and the Kingdom of Imagination of Our Mind.
 - B. Media-Persia, the Kingdom of Silver, Had the Nature of a Bear, which Represents the Kingdom of Absolutism of Our Flesh and the Kingdom of Reason of Our Mind.
 - C. Greece, the Kingdom of Brass, Had the Nature of a Leopard with Four Wings and Four Heads, which Represents the Kingdom of Ambition of Our Flesh and the Kingdom of Memory of Our Mind.
 - D. Rome, the Kingdom of Iron, Had a Merciless, Iron-like Nature, which Represents the Kingdom of Aggression of Our Flesh and the Kingdom of Affection of Our Mind.
 - 1. The Nature of the Iron Beast, Rome, Was Dreadful.
 - 2. The Nature of the Iron Beast, Rome, Was Terrible.
 - 3. The Nature of the Iron Beast, Rome, Was Exceedingly Strong.
 - 4. The Iron Beast, Rome, Had Great Iron Teeth.
 - 5. The Iron Beast, Rome, Brake Others in Pieces.
 - 6. The Iron Beast, Rome, Stamped the Residue with Its Feet.
- III. [Daniel Received God's Revelation of the LORD's Second Coming to Earth.](#)
- IV. [In the Third Year of Belshazzar's Reign, God Gave Daniel Another Revelation.](#)
 - A. In His Vision, Daniel Saw a Ram with Two Horns.
 - B. Daniel Saw a He-Goat Come from the West and Overcome the Ram.
 - C. Daniel Saw that a Notable Horn Protruded from Between the He-Goat's Eyes.

- D. Daniel Saw Four Horns Come out of the Notable Horn, after It Had Been Broken Off.
- E. Daniel Saw a Little Horn Replace One of the Four Notable Horns.
- F. Daniel also Saw the Antichrist as a “Little Horn” that Came up out of One of the Ten Horns of the Divided Kingdom of Rome.
 - 1. The Antichrist Will Be Diverse.
 - 2. The Antichrist Will Subdue Three of the Kings.
 - 3. The Antichrist Will Speak Great Words Against the Most High God.
 - 4. The Antichrist Will Seek to Wear Out the Saints of the Most High God.
 - 5. The Antichrist Will Think to Change Times.
 - 6. The Antichrist Will Think to Change God’s Moral and Spiritual Laws.
 - 7. For a Set Period of Time, the Antichrist Will Have These Things Given into His Hands.
 - a. The Beast Will Be Given Only Forty-two Months to Rule and Reign.
 - b. The Woman Will Be Protected for One Thousand and Two Hundred and Sixty Days.
 - c. The Holy City Will Be Trodden Underfoot for Forty-two Months.
 - d. During the Tribulation Period, the Two Witnesses Shall Prophesy for One Thousand and Two Hundred and Sixty Days.
- G. Daniel Received the Prophetic Revelation of the Seventy Weeks of Years.

Chapter Three

Daniel’s Faithfulness To Speak The Truth To King Belshazzar About God’s Coming Judgment

- I. King Belshazzar Profaned the Sacred Vessels from God’s Temple.
- II. God’s Message Scared the King.
- III. God Reproved the King.
- IV. God Judged the King.

Chapter Four

Daniel’s Exaltation

PART THREE

Daniel’s Experiences During The Reign Of King Darius Of Media

Chapter One

Daniel’s Behaviour During His Exaltation

- I. Daniel’s Excellent Spirit Made Him Outstanding.
- II. Daniel’s Faithfulness Made Him Outstanding.
- III. Daniel’s Freedom from Error Made Him Outstanding.
- IV. Daniel’s Freedom from Fault Made Him Outstanding.

Chapter Two

Daniel’s Faithfulness In His Prayer Life

- I. Daniel Boldly Prayed to the LORD God in Public.
 - A. Daniel Left His Window Open toward Jerusalem when He Prayed.
 - B. Daniel Kneeled before an Open Window when He Prayed.
 - C. Daniel Prayed Three Times a Day.
 - D. Daniel Gave Thanks before God Every Day.
- II. Daniel’s Private Praying Generated Power that Was Manifested in His Public Praying.
 - A. Daniel Set His Face to Seek God in Prayer.
 - B. Daniel Offered Prayers and Supplications to His God.
 - 1. Daniel Prayed and Confessed His Sins to the LORD God.
 - a. Daniel Called upon the Name *Lord*.

- b. Daniel Called upon the Name *God*.
 - c. Daniel Called upon the Name *LORD*.
 - d. Daniel Related His Prayer to God's Nature.
- 2. Daniel Offered His Supplications to God.
 - a. Daniel Offered His Supplications for the Lord's Sake.
 - b. Daniel Offered His Supplications in Recognition of God's Nature of Mercy.
 - c. Daniel Offered His Supplications for His City.
 - d. Daniel Offered His Supplications for His People.
- C. Daniel Outwardly Exhibited His Inner Humility before His God.
 - 1. Daniel Humbled Himself by Fasting.
 - 2. Daniel Put on Sackcloth.
 - 3. Daniel Put Ashes upon His Head.
- D. Daniel Gave His Heart's Confession before His God.

Chapter Three

Daniel's Testing In The Lion's Den

- I. In His Test, Daniel Received Encouragement from the King.
- II. In His Test, Daniel Received Divine Protection.
- III. Daniel Saw God Wreak Vengeance upon His Enemies.
- IV. Daniel's Faithfulness and Obedience Caused Idolaters to Be Converted from Idolatry to Faith in the True God of Israel.

Chapter Four

Daniel's Revelation That God Gave Him Of The Seventy Prophetic Weeks Determined Upon The Nation Of Israel

- I. During the Seventy Weeks Determined upon the Jewish People, Their Release from Babylon Was to Be Accomplished and Their City Was to Be Rebuilt.
- II. During the Seventy Weeks, the Transgression of God's Chosen People Was Finished.
- III. During the Seventy Weeks, God Made an End of Sins.
- IV. During the Seventy Weeks, God Made Reconciliation for Iniquity.
- V. During the Seventy Weeks, God Brought in Everlasting Righteousness.
- VI. During the Seventy Weeks, God Will Seal up Vision and Prophecy.
- VII. During the Seventy Weeks, God Will Anoint the Most Holy.
- VIII. God also Gave Daniel the Revelation of How the Seventy Weeks Were to Be Divided.
 - A. The City of Jerusalem Will Be Trodden Underfoot for Three-and-One-Half Years.
 - B. The Two Witnesses Will Prophesy in the Streets for Three-and-One-Half Years.
 - C. The Woman (the Church) Will Be Protected for Three-and-One-Half Years.
 - D. The Beast (the Antichrist) Will Be Given Power to Reign for Three-and-One-Half Years.

PART FOUR

Daniel's Experiences During The Reign Of King Cyrus of Persia

Chapter One

Daniel's Fastings

- I. Daniel Mourned.
- II. Daniel Ate No Pleasant Bread or Flesh.
- III. Daniel Drank No Wine.
- IV. Daniel Did not Anoint Himself.

Chapter Two

Daniel's Vision Of The LORD

Chapter Three

Daniel's Experience Of Crucifixion

I. Daniel Experienced Humiliation.

- A. Daniel Was Left with No Strength.
- B. Daniel Saw His Comeliness Turned into Corruption.
- C. Daniel Fell into a Deep Sleep.
- D. Daniel Lay with His Face toward the Ground.

II. Daniel Experienced Exaltation.

- A. Daniel Received a *Little* Strength.
- B. The Word Came to Impart *More* Strength to Him.
- C. God Opened Daniel's Mouth so that He Could Speak.
- D. The Word Came to Give Daniel *Much* Strength.

Chapter Four

Daniel's Revelation Of The End-Time

I. Michael Shall Stand up to Fight for God's Children.

II. There Shall Be a Time of Great Trouble.

- A. God Will Limit the Length of Time of the Antichrist's Power.
- B. God Will Use the Antichrist to Accomplish His Divine Purpose.
- C. God Will Use This Time to Purify the Saints.
- D. God Will Use This Time to Close up the Understanding of the Wicked.

III. There Shall Be the Resurrection of the All Dead.

IV. God Gave Daniel Two Important Signs of the End-Time.

- A. There Will Be Increased Activity on the Earth before the End of the Age.
- B. There Will Be Increased Knowledge before the End of the Age.